It Might Be ‘Us’ Not ‘Them’: An Autoethnographic Reflexion of Ableist Practices in Adapted Physical Activity

by

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Abstract

Adapted physical activity (APA) is an area of scholarship and professional practice situated across the medical, social, and most recently, resistance and radical models of disability. As APA scholars begin to shift towards more critical and social justice lenses of disability and movement understanding, reflexivity in the preparation of APA professionals becomes imperative. Traditionally APA researchers have studied ‘the disabled’ rather than addressing the ableism that constructs disability. I would like to shift the paradigm and study ‘us’ not ‘them.’ Using an interpretive autoethnographic approach, I explored how my ableism in APA professional practice resulted in disablist practices that upon reflexion caused harm and trauma. The aim of my research was to explore how ableism infiltrates professional practice. I sought to understand how assumptions, social constructions, and perpetuations of ableism in APA practice can be explored as epistemological ruptures to create more reflexive practice. My research objectives were to (a) bring understanding and meaning to my past professional practice, (b) interrogate the many intersections between the self and culture, and (c) explore how reflexivity can lend itself to the work of APA practitioners.

Through an interpretive autoethnographic approach I curated storied narratives of key moments of moral discomfort, participant distress, and imposed professional expectations from my professional experiences as an adapted physical activity practitioner. The three narratives were stories of fixing, infringing, and justifying. The storied writing also involved ongoing reflexive note taking. The stories and notes were then analyzed thematically, generating four themes: *communication, the expertism façade, the surrounding environment, and the violence of disablism*. The theme *communication* highlighted the nuanced complications that arose when ableist understandings and practice silenced communication between myself, the APA practitioner, and participants. The *expertism façade* was based in the moral discomfort and perception when I assumed the role of expert, regardless of my limited professional experience and internal questioning. In the *surrounding environment* theme, I discussed the influence that the social environment had in reinforcing ableist understandings and actions in my APA practice. In the final theme of *violence of disablism,* I looked at how disablist practice led to implicit and explicit forms of violence in adapted physical activity.

The narratives may bring others to understand the importance of reflexion on ableism, both conceptually and practically, in APA professional preparation and practices. There are implications of my work to APA practitioner preparation, including confronting the culture of ableism pervasive in the APA curriculum, the need for working on reflexive skills early in APA practitioner preparations, and critically examining the ethical concerns resulting from perpetuating violence in APA. Practical implications include the need to create space for practitioners to sit with and reflexively understand their moral discomfort and ethical tensions in their day-to-day work. Throughout my reflexion, it was also important for me to critically analyze my positionality as a non-disabled, White, settler.

Preface

This thesis in an original work by Kirsten B. Kirwer. The research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, “It Might Be ‘Us’ Not ‘Them’: An Autoethnographic Reflexion of Ableist Practices in Adapted Physical Activity” No. 00109882, May 12, 2021. No part of this thesis has been previously published.

Dedication

I want to dedicate this work to all of those who allowed me to be a part of their sport and recreation journeys. I wrote this work as an acknowledgment and confrontation of the harm I have caused in my practice and will continue this journey of reflexion and disruption moving forward.

This work is also dedicated to all the adapted physical activity practitioners questioning their roles and influences in the field. This is for the dreamers, the questioners, and the disrupters. For those who feel uncertain and seek continuous improvement within adapted physical activity. You are not alone. Keep questioning, keep pushing the boundaries, and keep engaging in critical reflexion.

Further, this work is dedicated to my family and friends. I thank my parents and sibling for their unconditional love and support throughout this process. Without you I am not sure I would have made it to this point. To my Oma, who keeps me grounded and continually proves that empathy and compassion have no boundaries, thank you for your influence. To my support system outside of academia, thank you for reminding me that graduate school, although isolating, can be shared with those around you. Thank you to Emily for always answering my endless questions about graduate school and helping me to navigate the ever-changing landscape of academia. Last but certainly not least, to Steph, Monica, Juneau, and Aspen, for your continued support, whether motivational letters in the mail every week, staying up to date on my work to help keep me accountable, or nourishing my body and soul with food, adventures, and conversation, thank you. You all continue to show up for me in profound ways and without everyone’s support and questioning, this work would not be what it is.

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This research would also not be possible without those who have influenced my post-secondary education. To Dr. Peers, thank you for challenging and calling me on the harm to which I have been complicit. This work stems from our early conversations, and I thank you for creating a safe space within academia for one to engage with epistemological ruptures. The critical perspectives you introduced to my education facilitated my ability to challenge my underlying assumptions. Dr. Spencer, thank you for your guidance and mentorship throughout this experience. To all APA academics and practitioners, I have come across throughout this journey, our shared experiences have been deeply meaningful and influenced how I have come to complete this work, thank you.

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Chapter 1: Introduction

As I entered the field of adapted physical activity (APA) as a volunteer and then professional, and now more recently as a graduate student, my understanding of my role and the impact of my actions as a person without impairment has evolved. At the beginning of my journey, I was enticed by the idea of altruism and doing good for *Others*[1] (Campbell, 2009), and less on how my 'good doing' was harming others. My understanding of impairment and disability initially stemmed from pity and perceptions of helplessness, embedded in my embodiment as a person without impairment.

As I continued my volunteer and professional work, I began to question the assumptions I held about people experiencing disability and the practices upheld in the field of APA. In my undergraduate preparation in health and physical education, there was only one APA course, and it was rooted in the medical model, highlighting pathologies and deficiencies. I garnered much of my professional knowledge from others' practices, and trial and error. Questions quickly arose from the disjuncture between my education and the expectations I had as an APA practitioner. As such, I was beginning a journey to acknowledge and disrupt my privilege and unpack my understanding of concepts such as moral discomfort and harm - personally, academically, and professionally. It was at graduate school that I began to be deeply reflexive of what I came to understand as my ableism. I am interested in how APA professional practice, rooted in an ableist amelioration of perceived deficits, creates, and sustains those experiencing disability as the *Other* through harmful tactics.

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[1] Here and going forward I italicized and capitalized *Other* to depict those being othered through ableist practices (Campbell, 2009).

As someone who does not experience disability, I want to better understand how ableism is performed in APA by reflexively examining critical moments of tension my journey in adapted physical activity and critically examining how, where, when, and with whom my professional stance and assumption base were molded and sustained. I suggest that ableism, is an epidemic passed down from generation to generation (Hutcheon & Lashewicz, 2019), including generations of new professionals. I would like to further understand opportunities for disrupting the values to which I adhered and how my experience might inform others who are experiencing uncertainty – my desire was to think deeply about the need for reflexion on the cycle of ableism within APA practice. As a field, we need to implicate ourselves and interrogate the harm we cause through our research and professional practice. An inward turning to professional and research harm is not well articulated in APA research and writings. People experiencing disability continue to be the *subject* of our research and professional attentions (Ramcharan, 2006).

In my uncertainty I entered a cohabitation with reflexivity throughout this autoethnography, to explore how ableism infiltrated my professional practice. I sought to understand how turning inward and exploring assumptions, social constructions, and perpetuations of ableism in APA practice can bring about an epistemological rupture (Nunes, 2009), creating opportunities for change through reflexive practice. A "rupture is not simply a blatant rejection of the old; rather, it is a breaking away, a moving beyond… This tearing down is the rupture of epistemology—a sporadic moment where accepted norms are distinctively broken away from" (Kingsmith, 2017, p. 595-596). While the term epistemological rupture has a deep history in philosophy (Eisenstein & McGowan, 2012), in the context my APA practice it refers to a shift in the way that I perceived my knowing and the knowing of my participants within the contexts and culture of APA. A rupture occurred in the understanding of myself, my role, and my APA knowledge and the meaning I gave to the embodied knowledge, communication of needs, and happiness of those I instructed on physical activity programs. I became aware that my well-intentioned benevolence was harming others.

Purpose of the Research

The aim of this research was to explore how ableism infiltrates professional practice. My research objectives were to (a) bring understanding and meaning to my past professional practice, (b) interrogate the many intersections between the self and culture, and (c) explore how reflexivity can lend itself to the work of APA practitioners. I sought to understand how assumptions, social constructions, and perpetuations of ableism in APA practice could be explored toward creating more reflexive practice.

I completed an interpretive autoethnography to explore the research objectives. Personal narratives were written based in my APA practice, revealing ableist constraints imposed on the participants with whom I worked. Through autoethnographic reflexions I questioned and explored my personal experiences within the context of the social and cultural traditions of adapted physical activity (Custer, 2014).

I am presenting a paper-based thesis. Following the introduction chapter, I provide a review of literature chapter, followed by a methodology and methods chapter. Chapter four is my completed autoethnography. I finish the thesis with a fifth concluding chapter.

Chapter 2: Literature Review[2]

When it became time to outline my research interest, with eight years of experience in various forms of adapted physical activity programing and sports, my initial aim was to study the experiences of coaches. As my reading and graduate course work expanded, I began to think critically about professional practices in APA more broadly, and the influence of ableism on *my* professional practice. My critical reflexions were aided by my readings in the foundations of adapted physical activity, ableism, disablism, reflexivity, and moral distress.

Adapted Physical Activity

Adapted physical activity is understood to be a cross-disciplinary area of practice and research within kinesiology with the aim of adaption of leisure, recreation, and sport for people experiencing disabilities (Sherrill & Hutzler, 2013; Winnick & Porretta, 2017). The basis of APA has largely been constructed within a western colonial context with 88% of the research published in Adapted Physical Activity Quarterly (APAQ) between the years 2004 and 2013 coming from the USA, Canada, and major European countries (Haegele et al., 2015). This reflects a Eurocentric and Western cultural perspective of the socio-cultural and political underpinnings of APA and disability. Haegele et al. (2015) further noted that there is a lack of theoretical depth within the published literature; additionally, there is an overreliance on the medical model of disability and benevolent APA practice (Reid, 2003). A deficit-based understanding is also commonly present in APA preservice textbooks which include chapters categorized by pathology, and/or focus on how to correct or improve movement (e.g., Block, 2016; Hodge et al., 2012; Roth et al., 2017; Winnick & Porretta, 2017).

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[2] I presented my reflexive voice throughout the thesis, demarcated through the use of italics.

Research in APA is largely based on the study of *disability,* whether it is perceived within the body or factors imposing on the body. There has however, been a recent shift to a more social and relational understanding of APA; where reflexivity is being critically considered as essential to the growth of APA as a field (e.g., DePauw, 2009; Ebert & Goodwin, 2020; Goodwin & Howe, 2016; Goodwin & Rossow-Kimball, 2012; Standal, 2008; Standal & Rugseth, 2016).

Through conversations with professors and many readings, it became clear that I could not research the *Other* (Campbell, 2009). Nor could I ask other practitioners to be vulnerable prior to confronting my own role in harm. I needed to research the *self* to better understand my place in the field of adapted physical activity practice.

Ableism

Ableism and disablism are core foundations to my research. Campbell (2009) described ableism as:

> a network of beliefs, processes and practices that produces a particular kind of self and body (the corporeal standard) that is projected as the perfect, species typical and therefore essential and fully human. Disability then is cast as a diminished state of being human. (p. 5)

Further Campbell (2012) stated that "…at its core ableism characterises impairment or disability (irrespective of 'type') as *inherently* negative and should the opportunity present itself, to be ameliorated, cured, or indeed eliminated" (p. 213).

Differing from ableism, disablism is described as "a set of assumptions and practices promoting the differential or unequal treatment of people because of actual or presumed disabilities" (Campbell, 2008a, p. 152). Although many use the two terms interchangeably, they are vastly different. Campbell (2008a) highlighted the differences in stating:

> Disablism relates to the production of disability and fits well into a social constructionist understanding of disability. Whereas ableism can be associated with the production of ableness, the perfectible body and, by default, the creation of a neologism that suggests a falling away of ableness that is disability. (p. 152-153)

Somewhat recently, critical disability theorists have purported that unpacking the assumptions of ableism may assist us reimagine disability as a social construction (Shier et al., 2011). Campbell (2009) called for scholars "to shift our gaze and concentrate on what the study of disability tells us about the production, operation, and maintenance of ableism" (p. 4) and further outlined how the "study of ableism instead of disability/disablement may produce different research questions and sites of study" (Campbell, 2008a, p. 153). Campbell's (2009) work was influential in advancing our understanding of how ableism is at the root of stigmatization and oppression of those experiencing disability. Culturally, politically, and socially, ableism is a negative attitude and belief system that devalues disability through the valuation of ablebodiedness and body perfection (Campbell, 2008a, 2012; Cherney, 2011, Wolbring, 2008). Hodge and Runswick-Cole (2013) supported Campbell's (2009) claim and explained that ableism, based on normalcy, is the belief system that constructs impairment and puts those with impairment into the category of "…other': different, lesser, undesirable, in need of repair or modification and de-humanized" (p. 312).

Lyons (2013) took the concept of ableism even further by exploring the term "enlightened ableism" (p. 240). Enlightened ableism is "a rational, modern, well-informed and humanitarian world view yet allows the continuation of practices that marginalize persons with disabilities" (Lyons, 2013, p. 240). Therefore, we are not only shaped by the politics of ableism but run the risk of continuing to perpetuate ableism through our disablist professional practices, even though we can articulate its meaning and consequences (Campbell, 2008a; Lyons, 2013).

Academic Ableism

There had been a call for recognition and interruption of ableist societal understandings of disability within higher education (Brown & Leigh, 2018; Green et al., 2020; Hutcheon & Wolbring, 2012). Academic ableism has been defined as the devaluing of those experiencing disability within secondary education systems (Hehir, 2002). Much of the literature surrounding academic ableism relates directly to the access and treatment of students experiencing disability in higher education (Green et al., 2020; Hutcheon, & Wolbring, 2012; Jain, 2020; Kruse & Oswal, 2018; Petit-McClure & Stinson, 2019). Researchers also discuss the need for more accessible and equitable recruitment, conferences, policies, curricula, and pedagogy in higher education (Brown & Leigh, 2018; Brown & Broido, 2020; Hutcheon & Wolbring, 2012; Kruse & Oswal, 2018).

Hutcheon and Wolbring (2012) invited those in higher education to engage with ableism to better understand the needs and experiences of students experiencing disability and reflexively address policy outcomes, structural supports, and barriers in conjunction with students. In addition to these critiques, ableism scholars called for its disruption in higher education (Brown & Leigh, 2018, 2020; Green et al., 2020; Hutcheon, & Wolbring, 2012; Jain, 2020; Kruse & Oswal, 2018). One noted, disabled scholars hold only five percent of tenure-track faculty positions in the USA (Dolmage, 2017).

Dolmage (2017) advocated for a broad view of academic ableism, suggesting that the ableism experienced by students is based in the rewards faculty and students receive for protecting privilege, retaining positions, defending ableism, and superficial apologies for not knowing they are ableist. By centering perfection, accentuating ability, stigmatizing perceived weakness, and minimizing concerns of physical, social, and political access, the disability experience remains largely disregarded by professionals. “Disability may instead continue to be seen to exist prior to, to remain external to, and to be remedied or erased according to only the arm’s-length accommodations of a blameless and secure academic institution” (Dolmage, 2017, p. 189).

To acknowledge and disrupt ableism within higher education, Hehir (2002) offered six actions, although specific strategies toward those actions were absent from Hehir’s considerations. First, include disability across all diversity efforts. Second, promote the development of students’ skills in ways best suited for them. Third, provide and tailor educational supports to the student. Fourth, shift the focus away from placement to providing mechanisms for achieving positive outcomes. Fifth, instill a drive for increased and evolving expectations for students experiencing disability while maintaining a success-oriented environment. Finally, implement universal design in support of the broadest possible range of students. While Hehir’s (2002) actions bring attention to academic ableism, there was a lack of clarity as to how to enact change at the institutional, curricular, and instructor level.

In refusing to address academic ableism, the harm of exclusion, social isolation, and academic failure awaits those experiencing disability. Further, fellow students may leave their educational programs with little understanding of their contribution to academic ableism and how it may infiltrate their professional lives in years to come (Dolmage, 2017). When ableism is modelled and continues to go unaddressed within higher education, ableist practices may become enculturated and conveyed to students. In other words, the ableism present in professional practice may be an extension of the ableism that is present and cultivated within universities (Broderick & Lalvani, 2017; Dolmage, 2017; Hehir, 2002). “A vigorous and creative approach to disability studies depends upon *all* academics irrespective of their situated knowledges to actively engage in dialogue and not opt out" (Campbell, 2009, p. 127).

Campbell (2009) called on us as non-disabled educators to "reflect upon and *publicly acknowledge* the ways one's own positionality intersects with disablement and the impact this may have on teaching and research" (p. 126). Although many APA instructors continue to bolster ableist ideals in their preparations of students, McNamara et al. (2021) called for a curricular change away from medicalized definitions of disability (McNamara et al., 2021). Lynch et al. (2020) recommended the destabilization of academic ableism in higher physical education by engaging critical pedagogical approaches that emphasize students' critical awareness, empathy, and social responsiveness in efforts to disrupt future ableist practice.

As a student within kinesiology, my education barely touched on disability. It was not until I was mid-way through my undergraduate studies that I took the only APA course offered. Non-reflexive ableist concepts and terms were pervasive throughout my undergraduate experience, the normative body and mind, altruism and benevolence, and largely ignoring the lived experiences of those who we oppressed with the exception being a brief discussion on inspiration porn. The instructor only briefly mentioned ableism. I wonder if I had been encouraged to reflexively understand the belief and values systems underlying ableism, if I could have avoided what I now understand as pedagogically imposed harm as I had been volunteering in the area of APA since my first year of university. I went into the field of APA with reinforced ableist underpinnings that bolstered my perceived expertism and enabled me to continue to disregard the knowledge of those with lived experience and perpetuated notions of the normative body and mind.

When I became aware of ableism in my graduate studies, I was confronted with how ableism permeated my previous practice as well as my prior education. How I wished there were would have been space to ignite a dialogue around ableism within my undergraduate studies. Only recently was I able to bring reflexivity to how my lived experience in higher education led to and reinforced ableism as a building block of my APA practice.

Ableism in APA

To better understand the uptake of the concept of ableism in APA, I completed a search of the term 'ableism' within the Adapted Physical Activity Quarterly, the official journal of the International Federation of Adapted Physical Activity, using the University of Alberta library search engine. Sixteen articles were retrieved from the years 1995 – 2020 (see Appendix A).

The retrieved articles were sorted into three categories (a) literature in which the authors cited works related to ableism, (b) literature where authors the mentioned the concept of ableism, and (c) literature where authors linked ableism directly to APA. To the best of my knowledge, the term was first used in APA 25 years ago (see Rizzo & Kinkerndall, 1995). Seventy-five percent of the papers were in APAQ published within the past 10 years, with more than half published (56%) in the last five years.

Works Cited.

In four of the 16 articles, the authors cited or used quotations from previously published works on ableism (e.g., ableism was in title of a cited article), but did not go into depth or provide a definition. Ableism was mentioned in four main contexts (a) in relation to the evolving conceptualization of disability (Sharma et al., 2018), (b) negative perceptions of disability or those experiencing disability (Ferrara et al., 2015), (c) the environment in which negative perceptions thrived (Grenier, 2006), and (d) in relation to disablism (Johnston et al., 2015). The ableism citations were from such sources as the Griffith Law Review, the Journal of Children's Geographies, and book chapters in disability studies and special education, reflecting a multi-disciplinary perspective to the knowledge landscape of ableism in APA.

Conceptualization of Ableism.

In six of the 16 articles the authors briefly discussed ableism by (a) providing a definition to support the understanding of stereotypes (Rizzo & Kirkendall, 1995; Stone et al., 2019), (b) exploring different understandings of how disability is conceptualized (Goodwin & Causgrove Dunn, 2018), and (c) discussing the complexity of the binary between 'able' and 'disabled' (Atchison & Goodwin, 2019; Grenier et al., 2014; Peers, 2018). Rizzo and Kirkendall (1995) briefly mention that "laws to prevent 'ableism' or prejudice can be enacted but no one can legislate acceptance" (p. 208). The authors discussed the binary between the assumptions around those labelled with a disability and those without. For example, Goodwin and Causgrove Dunn (2018) discussed the creation of disability through social and political actions. Peers (2018) and Grenier et al. (2014) explored the tensions between able/disabled and how this binary can impact the experience one may have in physical activity or adapted physical activity.

Ableism and APA.

There were nine articles within APAQ in which researchers explored more nuanced ties between ableism and the field of APA. Goodwin et al. (2004) used ableism as a conceptual framework to "to explore the experiences of children who dance from wheelchairs" (p. 231). The authors explored the unconscious assumptions of ableism, specifically exploring the relationship between the dancers and their peers and how dance could provide an outlet for audience goers "to reflect upon their own ableism" (p. 244).

Leo and Goodwin (2016) explored disability simulations within APA practice through an ableist lens. Without the collaboration of people experiencing disability in the design of simulations, the authors concluded that simulations may further perpetuate ableism. Richardson et al. (2017) explored the experiences of those with impairment in gym settings. They used the term ableism as a belief system, arguing that "the influence of ableism in the gym...has instilled in gym employees a medical model of disability" (Richardson et al., 2017, p. 285). Researchers further explored the impact of ableism in relationality on the experiences of parents in APA movement-based spaces and environments (Goodwin & Ebert, 2018; Richardson et al., 2017).

APA researchers have focused largely on the experiences of those experiencing disability. The first call within APA literature to explore of concept of ableism was made by Goodwin et al. (2004) for "further inquiry into how the assumptions of ableism may be limiting opportunities for persons with disabilities" (p. 245). There was then a call for reflexion of ableism within APA (Barney, 2012; Goodley, 2018; Leo & Goodwin, 2013; Marsh Naturkach & Goodwin, 2019; Schell & Duncan, 1999) as "insider perspectives hav[ing] the potential to disrupt assumptions of ableism" (Leo & Goodwin, 2016, p. 172). From the literature I have read, there has yet to be a study focusing on ableism within APA and its impact on others through professional practice. This is a huge gap in the literature as ableism within APA practice is likely heavily influenced and perpetuated by practitioners.

Campbell's (2012) conceptualization of ableism and how it relates to those experiencing disability directly challenges a foundational conceptualization of sport and physical activity – the perfection of body and movement (Coates, 2012; Goodwin, 2016; Pushkarenko, 2019). Continually inflicting expectations of a normative body and way of moving can be harmful and even violent, and my role in that as an APA practitioner is one requiring disruption. This juxtaposition and conflict of our expectations of the moving body and moral discomfort surrounding perpetuating harm in APA practice, supports the use of ableism as a conceptual framework to understand the body and the perception of disability within physical activity settings.

Disablism

Assuming a stance of ableism, or enlightened ableism, has implications for how we understand and perform our professional duties and responsibilities. While some maintain the terms ableism and disablism are interchangeable (Campbell, 2008a), I do not support this supposition. Because ableism defines a binary ontological perspective, "disabled and abled (normate)" (Campbell, 2009, p. 8), we must also consider the role of disablism along side ableism as they are intricately bound together (Goodley, 2014). Campbell (2009) defined disablism as "a set of assumptions (conscious or unconscious) and practices that promote the differential or unequal treatment of people because of actual or presumed disabilities" (p. 4). With ableism being present and constant in society, the practices of disablism impact "those who are placed outside of the ableist norm" (Hodge & Runswick-Cole, 2013, p. 312). The production of disability then becomes an iterative process in which ableism enables disablist practices, which in turn reinforces the ableist paradigm. Under an ableist paradigm, we become concerned with 'them' – "other than 'us'" (Campbell, 2012, p. 213). Further, disablism is enacted as "cultural, social, [and] physical forms of violence against disabled people" (Goodley & Runswick-Cole, 2011, p. 606). Campbell (2008a) called for us to "interrogate the violence of ableism and speak of its injuries" (p.159), and while I may not be able to explore the injuries of ableism experienced by *Others*, I reflected on how violence was performed in my adapted physical activity professional practice. To disrupt our disablist practices, it is essential for those in the field of APA to explore how our ableist ideals and disablist actions have been constructed and potentially reinforced through higher education influences and experiences.

Studying Us, Not Them

Scholars are calling for an understanding of how disability is produced and maintained in society, by confronting the ableist constructs we uphold (Campbell, 2009; Hughes, 2007; Shakespeare, 1999). Focusing on the study of ableism and how it sustains the disability construct, is far more imperative than attempting to find a way to *fix* or *cure* people (Campbell, 2008a; Campbell, 2012; Cherney, 2011). Similarly, but not equal to how racism supports white-centric structures, ableism supports able-centric structures (Lyons, 2013).

I am interested in studying ways of encountering our ableism as a turning point toward new ways of knowing and understanding. In searching of the literature, I could locate only one autoethnography of a non-disabled person unpacking ableism (Svendby et al., 2018). The study was completed within a rehabilitation context and highlighted the lead author's desire for a more nuanced understanding of ableism and their resulting relationship with those experiencing disability.

In completing my study, I began the process of addressing the gap in the literature pertaining to reflexion on ableism in adapted physical activity practice. To better understand an apparent reluctance toward professionally reflexivity, I now present selected literature on reflexivity and moral discomfort.

Reflexivity in the Research Process

Researcher reflection and reflexivity is integral to human science research (van Manen, 1997). Bleakley (1999) called for a "more complex form of reflection, and a more comprehensive account of the possibilities of reflection" (p. 321). Reflexivity is "reflection on self using expert knowledge or some other form of mediated understanding" (Burkitt, 2012, p.

470) and the concept of questioning and unpacking the meaning and cultural impacts of events in one's life (Chang, 2008; Reed-Danahay, 1997; Williams, 2006). Scholars have recognized reflexivity as a critical process of knowledge generation (Berger, 2015; Davies et al., 2004; D'Cruz et al., 2007; Koch & Harrington, 1998). Burkitt (2012) explored how "reflexivity allows us to 'stand back' in order to subjectively reflect on ourselves in relation to objective circumstances" (p. 463). Expanding on this, Engward and Davis (2015) noted that reflexivity brings a level of inquiry about our relation to the *Other*.

Reflexivity is a much deeper dive than reflection. Reflection is the technique of recounting events (Bleakley, 1999). Because we view reflection as a state in which to gain meaning rather than a state of deep exploration of self awareness and critique (Engward & Davis, 2015), it can be argued that reflexivity is of more importance within autoethnographic research, which has the aim of "developing transparency in decision making in the research process at multiple levels: personal, methodological, theoretical, epistemological, ethical and political" (Engward & Davis, 2015, p. 1532). Therefore, reflexivity is "a process of accounting for personal perspectives and positionalities and engaging in rigorous and honest 'self critique'" relative to social and cultural influences (Adams & Manning, 2015, p. 352). It is how "we (re)turn to questions of clarity and transparency, to the desire to name and claim stories - identifying who and what they're about, who can tell them and for what purposes, and what they know and might do in the world" (Adams & Holman Jones, 2011, p. 108-109).

Reflexivity is a process that includes the iterative process, like a tide coming in, leaving, and returning time and time again to reveal new findings each time (Adams & Holman Jones, 2011). It is critically considering the ways in which we understand ourselves and world through structures of power and social construction (Adams & Holman Jones, 2011). Horsburgh (2003) described the process of reflexion as the continued engagement of one's choices and practices that give depth and understanding to moments under scrutiny. Each time we embark on reflexive work, Adams and Holman Jones (2011) invites us to "reconsider, revise, restructure" (p. 108) our perspectives and experiences. Fawcett and Hearn (2004), in their study of how a researcher can carry out research when not part of the community they study, specifically marginalized and oppressed groups, explored the importance of reflexivity in studying 'them,' but I wish to use reflexivity to study 'self'. Reflexive autoethnographic research is important as "my experience – our experience – could inspire you to return to your own stories, asking again and again what they tell and what they leave out" (Adams & Holman Jones, 2011, p. 110). Returning to our stories is imperative in interpretatively engaging the reader to critically consider their own experiences and assumptions regarding research and professional practice (Grimaldi et al., 2015). Stories highlight our shared experiences and give a framework to think reflexively as to how the personal impacts the social and vice versa. Reflexivity continues to move "toward an unfamiliar, towards the uncomfortable" (Pillow, 2003, p.192). My research journey has been uncomfortable as I position "reflexivity not as clarity, honesty, or humility, but as practices of confounding disruptions" (Pillow, 2003, p. 192).

Reflexivity in Practice

I have been privileged during my graduate program to have time to be reflexive, not as an endpoint but instead a continually evolving and looping iterative process. Reflexive practice can be described as allowing:

> a space of opening, a space of reconciliation between objective facts and emotional response to critically reflected upon experiences, on what we know and how we came to know it. And this same reflexive component in auto/ethnography both written and

> performed, helps to provide a template on which auditors of these texts follow suit; applying the method (or approach) to significant aspects of their own cultural experiences and ways of making sense of experience. (Alexander, 2011, p. 101)

To produce increasingly ethical practices, I questioned and practiced reflexivity during my research and continue to do so into my professional practice. To date, “there has been little critical exploration of the ethical issues that arise in professional practice common to adapted physical activity" (Goodwin & Rossow-Kimball, 2012, p. 295), and even less regarding ableism and disablism. As an APA practitioner it is an ethical responsibility to continue to question not only my ableist beliefs, but also the disablist practices that infiltrate my daily encounters with people experiencing disability.

It was not until I entered graduate school, that I started to reflexively revisit my professional stance as an APA practitioner. It caused me a great deal of discomfort and emotional turmoil, as the (lack of) moral distress imbedded in my previous professional actions came to light.

Moral Distress

Moral distress is the outcome of a relational encounter that occurs within the workplace (Varcoe et al., 2012). It is the disjuncture between what a practitioner feels morally obligated to uphold and the standards to which professionals are held in their applied work (Varcoe et al., 2012). Moral distress can arise when one’s idea of what the right thing to do is met with constraints from institutional or societal expectations (Jameton, 1984). Varcoe et al. (2012) identified the complexity of moral distress by outlining its eight parameters. It can be personal or communal, originate from systems of power, be experienced by all, threaten one’s identity, be experienced in many forms, be complex and relational, and leave moral residue if not dealt with appropriately.

The notion of moral residue resonated with me. Moral residue is long-lasting and powerfully integrated into one's thoughts and views of the self. It is this aspect of moral distress—the residue that remains—that can be damaging to the self and one's career, particularly when morally distressing episodes repeat over time (Epstein & Delgado, 2010). I would suggest that moral residue also results when we recognize the moral distress that our actions impart on *Others*. Often, when someone brings forward to others a situation which they found morally distressing that person may be "found to be weak or failing" (Varcoe et al. 2012, p. 53). Practitioners and academics will typically try to "'fit in'" with the social dynamics of their peers and may even be encouraged to ignore their moral distress. Within a workplace environment that is "creating tensions and fostering compromise, cynicism and further de-sensitization" to the importance of relational encounters in the workplace, harm is perpetuated. The consequence of which can be unresolved moral residue and simply moving on (Varcoe et al., 2012, p. 56). Tensions between what is and what ought to be, are not unpacked or disrupted, continuing the cycle of harm. Reflexion on moral distress is important as it can have lasting effects on wellbeing of self and others and impact career satisfaction (Lamiani et al., 2017).

It has been debated whether moral distress rooted in the environment may absolve individuals from their moral responsibilities (Varcoe et al., 2012). "In the same way that individuals are blamed for their poor health so are health care providers found to be weak or failing when moral distress is constructed as primarily an individual concern" (Varcoe et al, 2012, p. 53). Therefore, there needs to be exploration of how moments of moral distress occur and ways in which a practitioner can enhance moral practice to "move beyond theory and definitions towards action" (Varcoe et al., 2012, p. 58). In ignoring and not unpacking moral distress, the resulting moral residue may lead to acceptance of the status quo, enabling ableism and disablism to flourish (Ebert & Goodwin, 2020; Varcoe et al., 2012).

Ableism as a Conceptual Framework

In addressing the use of a theoretical framework in qualitative research, and more specifically autoethnography, Collins and Stockton (2018) described the theoretical framework as the point in which phenomenological knowledge, the epistemological stance of the researcher, and the research method come together. The theory chosen may influence the how and why of the research question and frame the rationale for the study. Guided by Campbell's (2009) foundational work on ableism, I used ableism as the conceptual framework to (a) bring understanding and meaning to my past professional practice, (b) interrogate the many intersections between the self and culture, and (c) explore how reflexivity can lend itself to the work of APA practitioners.

A framework of ableism permitted me to question how I perceived and interacted with those experiencing disability and examine how ableism influenced my professional practice. Through this autoethnography I became aware of my role in performing ableist microaggressions. Microaggressions are the subtle ways in which prejudice and harm can inflicted, often without questioning and/or consideration of the consequences. Microaggressions were defined by Conover et al. (2017) as "inadvertent expressions of bias embedded in daily interactions" (p. 571) that are often covert and ambiguous. Specifically, ableist microaggressions are categorized as the denial of identity, denial of privacy, imposed helplessness, achievement of secondary gain, spread effect, patronization, second-class citizenship, and desexualization (Keller & Galgay, 2010).

By creating and sustaining ableism, a binary of 'us' and 'them', - the '*Other*'- is created

(Campbell, 2012). McRuer (2013) stated that a society in which “compulsory able-bodiedness” (p. 382) predominates, we are not happy with ‘us’ and ‘them,’ but instead we want all of ‘them’ to become more like ‘us’ (McRuer, 2013). Cherney (2011) calls for us “to make ableism so apparent and irredeemable that one cannot practice it without incurring social castigation…[which] require[s] substantial vigilance, for ableist thinking, pervades the culture” (p.10). The embeddedness of ableism in APA activity practice is an area in need of deep reflexion to avoid being complicit in the creation and sustainment of the ‘*Other*’ (Campbell, 2012).

Chapter 3: Methodology and Method

I engaged autoethnography as the research approach for studying the culturally embedded assumptions, social constructions, and perpetuations of ableism in my APA practice. I outline the paradigmatic assumptions of the approach before turning to why autoethnography was as suitable approach for my answering my research question. A description of autoethnography follows an outline of my researcher positionality, and finally, I discuss the procedural methods required of an autoethnographic study.

Positionality

Given the (auto)biographical nature of autoethnography, deep reflexion on my positionality as a researcher was needed (Ali, 2015). Spry (2001) shared how autoethnography was a way to "dis-(re)-cover my body and voice in all parts of my life….to dialogically look back upon my self as other, generating critical agency in the stories of my life" (p. 708). This emancipatory act enables one to be positioned within the issues at hand and enact change or provide others with an experience with which to relate (Ali, 2015; Spry, 2001). As an active participant in producing and perpetuating ableism and disablism within APA, it is critical I recognize my positionality and question how and why I hold that position within our society.

I used the first person in my writing as the research directly impacts and comes from my professional lived experiences as a White[3], non-disabled, middle class, settler. These cultural contexts and constructs, where power and privilege are imbedded within my life, are used to expose my relational engagement with groups who are marginalized, as it applies to disability.

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[3] I chose to capitalize *White* as "capitalizing White undermines the existing linguistic convention by disrupting the taken-for-grantedness of the norm, and ascribing or re-asserting the ethno-racial dimensions of power that are embedded in language and frame traditional discourse" (Foster, 2003, p. 1)

Grimaldi et al. (2015) insist that "the researcher is always positioned by gender, age, "race"/ethnicity, sexual identity, and so on, as well as by biography" (p. 5). Further these categories create points of critical and continued reflexion throughout the research process (Grimaldi et al., 2015). Reflexion on how I am inhabiting my position profoundly influenced my research. I made my researcher positionality transparent as it is deeply intertwined with my lived experience and provides a point of reflexion on my role in disability construction.

Autoethnography

"*Autoethnography* is research writing, story, and method that connect the autobiographical to the cultural, social, and political through the study of the culture of phenomenon of which one is a part, integrated with relational and personal experiences" (Ellingson, 2011, p. 599). Autoethnography combines biography, self analysis, and ethnography and "utilizes data about self and context to gain an understanding of the connectivity between self and others within the same context" (Ngunjiri et al., 2010, p. 1). It "allows researchers to draw on their experiences to understand a particular phenomenon of culture" (Méndez, 2013, p. 2). Autoethnography is an intimate and reflexive way to explore the depth and complexity of APA practitioners' encounters with ableism and disablism. The iterative process of examining and exploring the self, culture, and the link between them, provides a sophisticated yet parsimonious framework for studying ableism and disablism within the context of adapted physical activity.

Autoethnography has roots in three significant areas – *auto* meaning self, *graphy* meaning to analyse, and *ethno* or the studies of culture (Ellis et al., 2010). As a derivative of ethnography, autoethnographers, instead of studying the culture of another group, turn inward and study cultural implications and impacts of and on oneself.

I further decided to use the subcategory of interpretive autoethnography (Denzin, 2014). “Interpretive [auto]ethnography has meant the ability to develop a voice that I had not heard before. A voice that allows me to break through the silence…which normalizes violence as a daily practice” (Zapata-Sepúlveda, 2016, p. 472). Interpretive autoethnography becomes a method of not only exploring the relation of the self and society but provides spaces for a conceptual framework to aid in the analysis and understanding (Denzin, 2014). Although interpretive autoethnography does not always allow for deeper feelings of emotions it does allow for the interpretation of the phenomenon and reflexive process to flourish within. Denzin (2001) referred to previous work in describing “the epiphany, how it is experienced, how it is defined, and how it is woven through the multiple strands of a person’s life, constitutes the focus of critical interpretative inquiry” (p. 28). Exploring an epiphany allows a revealing of concealed characteristics of the past and present.

Combining autoethnography method and interpretive ethnography, interpretive autoethnography is utilised to explore meaning making and the influence our meaning making has on our experiences (Denzin, 2014). Interpretive autoethnography is based in self-exploration, creates a space to change perceptions, studies the space between self and culture, creates action based on reflexion and reflexion based on action and as such, is a valuable tool for examining diverse and complex social and cultural discourses (Starr, 2010). While I completed this interpretive autoethnography there were elements related to evocative autoethnography that have been imbedded throughout. Evocative autoethnography, is concerned with producing an emotional and personal response regarding a phenomenon to engage the reader in considering the research (Bochner & Ellis, 2016**).**

Methodology

Autoethnography aligns with the interpretivism paradigm (Denzin, 2014; Guba & Lincoln, 1994; McIlveen, 2008). A paradigm is a set of beliefs that represents a person's world view of the nature of the world and the person's place in it (Guba & Lincoln, 1994). Autoethnography falls under a relativist ontology, transactional and subjectivist epistemology, and a dialogical and dialectical methodology. An interpretative or constructionist paradigm links the personal positionality of the researcher to their social environments throughout the research processes (Pitard, 2017). Proponents of relativist constructions of ontology accept that reality is socially constructed through experiences that create meaning in one's life (Guba & Lincoln, 1994; Trede & Higgs, 2009). As ableism and disability are socially constructed concepts (Goodley, 2014), undertaking a relativist ontology is consistent with an autoethnographic study.

A transactional and subjectivist epistemology posits that the researcher and the research cannot be separated, they directly influence each other, and this relationship needs to be reflexively and critically considered throughout the research process (Berger, 2015; Lincoln & Guba, 1985; Pitard, 2017). This understanding coincides with autoethnography given the connection between the self and the research endeavor, how the self appears in the research, and the need for critical reflexion on researcher positionality. Dialogical and dialectical methodology refers to the personal nature of social construction that can only be elicited through dialogue between the researcher and the those within the community (Guba & Lincoln, 1994). In autoethnography this dialogue occurs with oneself. As I am a non-disabled person attempting to unpack my ableist assumptions within APA it must be "dialectical in nature to transform ignorance and misapprehensions into more informed consciousness" (Guba & Lincoln, 1994, p. 110).

By adhering to constructivism, the subjective knowledge that is illuminated through "self-reflective action" (Lincoln & Guba, 2013, p.101) brought a "new understanding of [the] relation between [the] self and [the] other" (Heshusius, 1994, p. 15). Heron and Reason (1997) ask, "what is intrinsically valuable in human life, in particular what sort of knowledge, if any, is intrinsically valuable?" (p. 277). As with autoethnographers, those who adhere to postmodernism believe "the intent of autoethnography is to acknowledge the inextricable link between the personal and the cultural and to make room for nontraditional forms of inquiry and expression" (Wall, 2006, p. 146).

To be self-reflexive in the process of autoethnography, I am invited to sit with the injustices I have performed through my adapted physical activity practice. Autoethnography allowed me to explore the cultural, political, and professional intersections of my role in APA. I unpacked the norms and cultural contexts of APA that influenced my professional practice and marginalized those labelled with a disability. "'Culture' should be understood as an entirety of relational processes of sense-making of experiences that are self-centred, intentional and future-oriented, however, always rooted in historically constructed sociocultural systems" (Gamsakhurdia, 2020, p. 475). Therefore, interrogating my part in perpetuating, creating, and recreating cultural norms within APA, specifically relating to ableism, was crucial in the decision to use interpretive autoethnography.

The more I worked on becoming reflexive and sat with the problematic nature of ableism, the more I continued to wonder why no one had written about their experiences surrounding ableism affecting APA practices. I am in the throes of an epistemological rupture of self with much of APA practice (Nunes, 2009). I am in the process of actively turning away from the long-held knowledge landscape of APA as I question the fundamental tenets of the field in collaboration with understanding the critical perspectives of many long-term leaders in the field. Epistemological ruptures are subjective epistemological obstructions, which can present themselves through experiences and in the development of an ideological standpoint (Sparkes, 2000). Epistemological ruptures stem from the disjuncture between academic and practical experiences (Sparkes, 2000). In not exploring these moments of disjuncture, they can become part of our professional stance which can greatly influence and define one's practice (Sparkes, 2000).

An Appropriate Research Approach

Autoethnographers position themselves as active agents of change and maintain that critical self-reflexivity is the cornerstone through which they may question their past experiences, how they have constructed themselves, and how they perceive themselves and their interactions with others culturally and sociohistorically (Ellis & Bochner, 1996; Spry, 2001). Spry (2001) claimed that "reflecting on the subjective self in context with others is the scholarly sagaciousness offered by autoethnography" (p. 713). I would argue that this describes reflexivity - when reflection is intertwined on a deeper level with theory and academic texts.

> It's a messy, tentative, contingent process in which I feel my way into the piece in front of me, reading it multiple times with gaps in between where a cocktail of thoughts and emotions mingle in my body as I drift towards certain kinds of judgement call over others. (Sparkes, 2020, p. 299)

Autoethnography is a great way to empower self-reflexion and create space to explore one's role in the marginalization of *Others*. "Through personal narratives, others witness the narrator's traumas, epiphanies, and turning points" (Lapdat, 2017, p. 592). "Through autoethnographic inquiry, discourse is created between the subject and the relevant experiences in which they have engaged in socially, culturally and personally" (Starr, 2010, p. 3).

As I began to think upon this research, I wondered if oppression could be reduced, would we have less marginalization? If there were no ableism or disablism, would there then be such a thing as disability? Exploring ableism rather than disability had me searching for other voices like mine, ones who were attempting to try and understand, unpack, and live with the trauma they caused to others through their work and personal reflexions.

The importance of autoethnography is the ability of researchers to uncover the subjective perspectives of those who oppress and marginalize. The roots of systemic marginalization must be understood to disrupt them. Autoethnographers, through reflexion attempt to disrupt the role of oppressor. "If autoethnography and narratives of self do nothing else but stimulate us to think about such issues in the sociology of sport, then they will have made a significant contribution to the field" (Sparkes, 2000, p. 38).

Autoethnography is not without its critiques. "That there will be tensions, contradictions, conflicts, and differences of interpretation about what the criteria are and about the meaning and quality of particular pieces of published research should not cause undue anxiety" (Sparkes, 2000, p.38). Because of the subjective nature, criticisms of autoethnography are constantly evolving and shifting. Autoethnography is understood as self-indulgent (Chang, 2008; Sparkes, 2000), lacking in connection to the cultural (Chang, 2008), negligent in addressing the ethics of others (Chang, 2008), and the inaccurate determination of research as autoethnography (Chang, 2008). Although understood to be self-indulgent, as the research question may stem from narratives accumulated through personal experiences, Campbell (2017) counters this idea by explaining that "dismissing written self-portraiture outright is a disappointingly one-dimensional reaction that neglects to see the value in reflective scholarship" (p. 12). My interpretive autoethnography adds a novel contribution to the literature in researching the self through the lens of ableism.

Another critique of autoethnography is the disconnect of the autobiographical component to cultural contexts (Chang, 2008). Throughout this work, I returned to the conceptual framework of ableism, which is deeply imbedded within the cultural contexts of adapted physical activity. Further, the exploration of the socially constructed notion of disability, specifically surrounding ableism, is cultivated and bolstered, as are systems of power deeply rooted within the contexts of adapted physical activity. Chang (2008) describes a major pitfall of autoethnography as the understanding that the researcher's narrative is theirs to tell. This is problematic as it can easily discount the experiences of *Others* and the role they played within my own narrative. Through an interpretive autoethnographic approach, I focused on the writing of my narratives on my specific experiences and anonymized any aspect that could leave someone identifiable. Further the narratives were only read by myself and those necessary for my thesis approval.

Many also claim that defining one's work as credible autoethnography must be done by providing personal narratives that are critically reflexive of cultural relations (Ali, 2015; Chang, 2008). Sparkes (2020) highlights that autoethnography must contain and be examined according to the following two components:

> First, any work labeled 'autoethnography' should include personal experience and demonstrate, through thoughtful analysis, why this experience is meaningful and culturally significant…Second, this personal experience must be reflexively considered through the use of extant theory, other scholarly writings about the topic, fieldwork

> observations, analysis of artifacts (e.g., photographs), and/or involvement with others (e.g., interviews). (p. 290)

Narrative Generation

In determining the data to use, it is helpful to determine the perspective I undertook regarding the self, culture, and the *Other* (Chang, 2008). I grappled with my perceptions of “historical concepts of self” and “cross-cultural concepts of self” (Chang, 2008, p. 25). Historical concepts of self dwell within what we believed contributes to our identity (Chang, 2008). Cross-cultural concepts of self refer to the understanding of the identity of self within one culture and how that compares or relates to other cultures (Chang, 2008). In thinking about the ‘*Other*’, it became imperative I interpreted the stance I took regarding "the typology of others," "cultural verstehen of others," and the process of "expanding cultural boundaries" (Chang, 2008, p. 26-28). With this sorted out, I engaged with the research processes, understanding the depth and width of my views regarding the self, culture, and the *Other*. Culture here being defined by Gamsakhurdia (2020) “as the systemic totality of the processes of meaningful relating to others that is the basis for affectively charged meaning-making processes” (p. 475). Culture is relational and dialogical, giving us a framework to make meaning of behaviours and allowing us to understand how we are in relation to the past and to the future (Gamsakhurdia, 2020). Therefore, autoethnography empowered me to identify how the history of ableism and its pervasiveness within APA influenced my practice, and more so, how the culture of ableism can be problematic and requiring disrupting and shifting. This then means that the culture of ableism, within society, academia, and APA was under interrogation along with my complicity within these cultures to highlight the harm produced. The two main types of data generation I used were outlined by Chang (2008) as personal memory data and self-reflective data. I also originally added external data that brought further contextualization to the personal memory and self-reflective data.

Personal Memory Data

Retrieving memories to collect "personal memory data" (Chang, 2008, p. 71) was a complicated process to initiate. There were two ways that data were extracted through personal memories. These included "chronicling the past" and "inventorying self" (Chang, 2008, p. 72). “Chronicling the past” (Chang, 2008, p.72) was the process whereby I went back in time and logged events and periods in my life that held significance to my APA work. "Inventorying the self" (Chang, 2008, p. 72) was a way to limit the abstractness of how data were collected. Chang (2008) suggested starting with a few themes surrounding general ideas in five major areas: "proverbs, virtues and values, rituals, mentors, and artifacts" (p. 76).

A proverb is a statement that stuck with you over time and influenced you deeply. Virtues and values speak to major shifts or moments where one's virtues and values were challenged or affirmed. Rituals reflect significant events that are constant within one's life and help to consider how one’s position may have changed in understanding. An example, how I reacted time-after-time following a moment of moral discomfort could be understood as a ritual. Mentors can be significant influences on one's self-identity, they have the power to shift perspectives, challenge viewpoints, and question our assumptions. Finally, artifacts may include objects "that explicitly or implicitly manifest societal norms and values" (Chang, 2008, p. 80). I drew particularly deeply on virtues and values, rituals, mentors, and artifacts as a way to inventory myself.

Personal memory data generation consisted of chronicling the past and visualizing the self. I created a detailed timeline associated with my APA practitioner roles, important educational moments, and points of disjuncture and moral distress throughout my undergraduate program and my APA practice. Once I completed the timeline, I wrote raw and honest narratives detailing each of the experiences that stood out, as they had transpired. In writing the 13 one-to-five-page length narratives (raw data), my aim was to explore the lived experiences and how I, the culture in which I was embedded, and my practice were co-constructed through ableist virtues and values, rituals, mentoring, and artifacts. I next considered how ableism (the conceptual framework) was present in the narratives. I then sat with, revisited, re-wrote, and edited the narratives into a compilation of three narratives that I felt best told the story of my professional practice. These narratives appear in the My Stories of Ableism section of my autoethnography (see Chapter Four).

Self-reflective Data

Self-reflective data were created by in-depth "introspection, self-analysis, and self-evaluation of who you are and what you are" (Chang, 2008, p. 96). It took the form of journal entries, both new entries and reflexions to the personal memory data. The reflexive journal enabled me to document wonderings, questions, and potential points of understanding as part of my data generation through reflexions on “self-identity, values, preferences, and the relationships with others” (Chang, 2008, p. 95).

First, I organized personal memory data by listing chronologically vital moments and events that had taken place that were important to my practice in APA. Secondly, after identifying my major mentors, I ordered them by importance and described my relationships with them as they pertained to my ableist practices in APA. Thirdly, I completed a map of my cultural identities, or a culture-gram and reflected on the process of creating it, as a way to bring analysis to the self (Chang, 2008; see Appendix B). Fourth, I related the accumulated self-reflexion data to the literature reviewed (Chang, 2008). Finally, I linked the journal entries to the conceptual framework of ableism.

External Data

External data brings other perspectives to the self, that when addressed give new meanings and insight on various themes (Chang, 2008). There are three main types of external data: interviews, textual artifacts, and literature (Chang, 2008). Textual artifacts are the form of external data used to "enhance your understanding of self and the context of your life" (Chang, 2008, p. 107). These types of data include "officially produced documents and personal, whether formal or informal, texts written by you, about you or your cultural contexts" (Chang, 2008, p. 107). Some other textual artifacts included articles, journals, essays, or writings prior to data collection so as not to be tainted (Chang, 2008). It was important to place older writings within this category, as writings that happened during the research process could be influenced by new concepts. With current writings there is the potential for built in reflexiveness to occur around social and cultural positioning. Further, photographs, videos, and recordings could also encompass external artifacts. For this study, I used previous writing in the form of course-related term papers, from both my undergraduate and graduate studies, as my artifacts.

Data Organization and Refinement

During data refinement I explored specific points in-depth while eliminating the information that was not as critical to the research objectives (Chang, 2008). Organizing and refining data was an iterative, dynamic, and cyclical process that occurred many times. This consisted of re-reading, dwelling with, rewriting, and questioning that which was included and excluded. This led me to become more thoughtful about my data generation and what the narratives portrayed. I consulted with my supervisor and supervisory committee member until I felt the data generated was at a point that I could undertake analysis (Chang, 2008). I was not sure the narratives were ‘perfectly ready’ for analysis, but I felt confident that the narratives captured key moments from which I generated crucial insights. I organized the personal memory data excerpts chronologically in a computer file, to highlight the evolution of my understanding and questioning, while I placed other documents (e.g., culture grams and the artifacts) at the end of the document (Chang, 2008).

Meaning Making and Interpretation

Chang (2008) explained that "autoethnography data analysis and interpretation involve shifting your attention back and forth between the self and *Others* [emphasis added], the personal and social context" (p. 125). During this process I sought connections to how certain events influenced or detracted from prior or future events that changed my understanding (Chang, 2008). I actively searched for the balance between the analysis which attempted to deconstruct the data and interpretation which connected the cultural and political pieces to bring understanding of the data (Chang, 2008). Another balancing act involved looking within the self as well as at the *Other*, at both microscopic and macroscopic levels of analysis and interpretation - attempting to link the two (Chang, 2008). I adopted Chang’s (2008) ten strategies for analysis and interpretation of the data.

1. Search for recurring topics, themes, and patterns,
2. Look for cultural themes,
3. Identify exceptional occurrences,
4. Analyze inclusion and omission,
5. Connect the past with the present,
6. Analyze relationships between self and others,
7. Compare yourself with other people’s cases,
8. Contextualize broadly,

9. Compare with social science constructs and ideas, and
10. Frame with theories. (p. 131)

The first step I undertook was to print out the generated data and thoroughly read through them a minimum of three times before identifying and highlighting recurring topics, patterns, and themes in the margins. I brought common topics together into patterns, then coded and grouped them under a thematic label (Chang, 2008). Second, I used the conceptual framework to bring understanding of the cultural themes. Further, I critically examined these themes to ensure they were relevant to the research question and that any themes excluded out were done so for good reason. I kept note of the excluded themes as potential areas of exploration for future research (see Research Implications and Considerations of Chapter 4). In steps three through five, I tied the data generated from personal memories to the self-reflexive data, “identifying exceptional occurrences; looking at what is included or excluded; [and] connecting the past with the present” (Chang, 2008, p. 131).

In step six, I reflected deeply on relationships between myself and *Others*. In thinking about steps two through six, I was reminded of the words of Custer (2014) who stated that time is needed for “sections or narrative to incubate so that they might gestate and come to fruition over time [and] this ‘slowing down’ allowed creativity to flower” (p. 6). Taking the time to let my thoughts percolate and being able to ponder how to eloquently write about experiences, tensions, and conflicts enabled in-depth understanding and increasing critical reflexion. Throughout steps seven through ten, I returned to the literature and the conceptual frameworks to bring deep reflexion to my thinking and interpretation of the findings, and ultimately how they were presented to the reader however, as Chang (2008) stated "despite the critical role of literature in autoethnography, the literature review should not dominate the research process" (p.

110).

Quality of the Research

When realities are constructed, there are many ways in which knowledge can be formulated, phenomena experienced, and narratives written (Sparkes, 1995, 2000; Williams, 2006). Ellis (1995) suggested that value in autoethnography lies with whether the piece of writing is reflexive, authentic, conceivable, and plausible. Richardson (2000) provided guiding questions for considering the quality of autoethnography: “Is the work a substantive contribution? Does it succeed aesthetically? Does it demonstrate reflexivity? Does it have personal impact? Is it an adequate expression of reality?” (p. 937). Similarly, Sparkes (2020) combined criteria for varying autoethnographic forms and as a starting point for judging quality. Sparkes (2020) created five criteria. These are listed below along with the strategies I undertook to address them.

1. Authentic and Trustworthy Data: Does the autoethnography use authentic and trustworthy data?
    - I wrote, rewrote, and rant wrote the raw emotional narratives multiple times before editing them for presentation in my thesis. I also worked through a chronological list of events that aided in ensuring that the most relevant experiences were written about, and that no events that were relevant went unwritten.
2. Accountable Research Process: Does the autoethnography follow a reliable research process and show the process clearly?
    - Through this research process I have not only outlined the way in which I took on the research project, but also included reflexive thoughts (in italics)

    throughout. This brought further transparency to the internal struggles and understandings of my thought processes.

3. Ethics Towards Others and Self: Does the autoethnography follow ethical steps to protect the rights of self and others presented and implicated in the autoethnography?
    - Again, I aimed to be transparent in my own ethical concerns throughout the process, ensured that anonymization occurred within narratives, as well as engaged in deep reflexive thinking within the research not only surrounding my ableist practices but throughout the research process. I obtained an ethics certificate from the Alberta Research Information Services (ARISE) at the University of Alberta.
4. Sociocultural Analysis and Interpretation: Does the autoethnography analyze and interpret the sociocultural meaning of the author's personal experiences?
    - Throughout the research process I utilized reflexivity to interrogate the relationship between myself, my practice, those I worked with, and the cultural influences that influenced my professional practice.
5. Scholarly Contribution: Does the autoethnography attempt to make a scholarly contribution with its conclusion and engagement of the existing literature?
    - Through my research I highlighted a frightening gap within APA literature as to its deep roots in ableist understandings. In showcasing a reflexive account of my ableist understandings of disability and the harm it enacted, I highlighted the role of practitioners in the perpetration of harm, trauma, and violence toward those with whom they work. Further, I also provided directions for further scholarly work.

Sparkes' (2020) questions guided the writing of my storied experiences, my analysis, and the application of the conceptual framework to my reflexions for meaning, careful interpretation, and presentation of the findings.

Ethical Considerations

In addition to the ARISE research ethics requirements of the University of Alberta, there are other ethical areas of significance (a) choice of topic, (b) ethics of memory, and (c) vulnerability of self and others.

Choice of Topic

Tolich (2010) highlighted major ethical consideration for determining a research topic:

> First, choose the topic very carefully. Second, treat all the persons mentioned in the text as vulnerable, including the researcher. Novice autoethnographers should be aware that the topics they choose might harm people, if not immediately, perhaps some time in the future. (p. 1605)

In choosing the research topic I needed to consider if it would be "like an inked tattoo" (Tolich, 2010, p. 1605), permanently associated with my name. Future employers and academics will have access to the work, and I cannot predict how they may react or perceive the work. In brief discussions with peers, mentors, and previous APA program participants, I concluded that this work has more benefits than hindrances as the harm and violence focused on the APA participants was much more pressing than the discomfort of this APA practitioner. I had to determine how vulnerable and forthright I could be within my stories (Winkler, 2018). I did this by attempting to set boundaries on the stories shared, how much time I spent sitting thinking about my role in the harm and violence, researching ways in which to confront my shame and guilt to move forward, and not reflecting on feelings outside of the times and spaces of importance to this study. These boundaries were hard to maintain as I am a messy human who often thinks circularly. It became increasingly difficult during the data generation writing and analyzing of stories to find ways to disconnect and 'rest' from the reflexion of these moments. It led to deep feelings of isolation, shame, guilt, and inadequacy that I continue to grapple with within and outside of this work.

Ethics of Memory

A question of ethics arises in utilizing memory, as "autoethnography involves two kinds of interrelated work: (1) memory work and (2) story-making work" (Bochner & Ellis, 2016, p. 199). Autoethnography memory work needs to be considered within the ethical framework of the relationships that are examined and recalled. In undertaking memory work, a significant portion "is personal, political, emotional, and relational" (Bochner & Ellis, 2016, p. 200). We are accessing moments as we subjectively perceived them in the context of why we are recalling them (Bochner & Ellis, 2016). Because the meaning of remembered moments has shifted as I have gained new understanding, the story-making work of recording them will in the future become another memory which will continue to evolve (Bochner & Ellis, 2016). Through the story-making process, Ellis (2016) advised autoethnographers to think about ethical tenets prior to writing, and then write the full raw first draft without ethical editing, after which ethical tensions can be further explored, this is what was completed in this research. This proved difficult for me as I was constantly aware of how these narratives might be perceived by my supervisor – would I be judged? Further, I became wakeful to the tensions that were arising internally as I reflected and wrote. Language and harm were the main considerations that I found difficult to include in my writing and not edit out, even though they directly contributed to my stories of ableism. A tactic I used to avoid over analyzing and editing was what I call *rant* *writing*. I would sit down and passionately try to get out everything that I felt in those experiences and rant on about what occurred. Through rant writing, I created deeper self-reflexion pieces. After that initial draft, I was able to return and add in things that I missed and edit to make more comprehensive narratives. Finally bringing in theory and more recent learnings into my self-reflexive pieces deepened reflexion on each narrative.

Vulnerability of Self

"The process of autoethnography can uncover many different feelings within the writer … it can be joyful, sad, revealing, exciting, and occasionally painful" (Custer, 2014, p. 1) and therefore creates and requires an immense amount of vulnerability.

In being vulnerable and honest I have yet to encounter the joy of this process, this process has truly been sad, revealing, and immensely painful. I have yet been able to come to terms with the shame, pain, and guilt I have begun to feel throughout this process, but know it is necessary. It is something I continue to struggle with as I do not want pity for embarking on this journey and I do not want my research to reflect this but is still deeply felt. What has been revealing is that I now severely question my role and experiences, how I have come to be in the field of APA, and whether I can continue or not. External people often encourage me to stay because this process has given me a unique perspective, but I still struggle with how I, a non-disabled practitioner, can take up space while advocating for anti-ableist practice. I fear who my discomfort with unraveling these experiences will be perceived by other non-disabled practitioners, who may be dissuaded from embarking on their own reflexive journey.

Custer (2014) claimed that the processes of autoethnography exposes pain for not only the author but those who have similar experiences, and I would argue that it also brings forward the pain of those I have directly affected through my own privilege, ableist and disablist acts.

Tolich (2010) advised that one must critically consider the implications of doing research that will continue to reopen wounds into the future, long after the research is ‘completed’.

As I engaged in the process of self-reflexivity, I had to continually remind myself that “vulnerability is not weakness” (Custer, 2014, p. 4), and that the only way to become at ease is to accept vulnerability and question where it comes from and why it is so prominent in these situations (Custer, 2014). Autoethnography provides an “opportunity to interpret and reinterpret the fabric of my life’s memories, thus constructing, deconstructing, and reconstructing my identity” (Custer, 2014, p. 3), to find a path to heal in areas still aching (Custer, 2014). “We become the embodiment of courage through writing” (Custer, 2014, p. 4) about the tensions that we face as practitioners and exposing ways in which we have been ignorant to the oppression we continue to cause. I wrote about my ableism in hopes to transform my biases and personal identity, and how we as non-disabled practitioners contribute to the understanding of disability. I have not yet come to terms with how to move forward. I attempt to embrace that we are all learning and changing, but at the same time struggle with inflicting harm and violence at the expense of me needing time to learn and change. “Dropping the need to feel secure, becoming vulnerable to the world, and openly inviting judgement breaks down barriers between human beings” (Custer, 2014, p. 5).

As a young professional who is coming into the field with complex and uncertain understandings and questions, the research findings could greatly affect the career options I seek and have available to me in the future (a) because of vulnerability and uncomfortable questioning, and (b) being able to morally and ethically find a suitable future career within APA.

As I began this research, I considered the following ethical concerns and attempt to bring you into my questioning. Having multivocal autoethnographies that include the experiences of *many, could be incredibly helpful to create a sense of community and to give the author a sense of how others work through such things as moral discomfort. I am feeling quite concerned now as to my place as a non-disabled reflexive professional. Having others who are considering these concepts both in the academic community and in a personal community could be extremely comforting. Currently the community I have tapped into consists of activists online who are typically working from within their disability community and sharing experiences of oppression. I have yet to find other people in positions of privilege and power that are critically examining their positionality and the affects it has within one's personal, professional, and academic life. A safe community needs to be built where reflexion can be fostered. How can we engage with those who are marginalized and cultivate a community where ableist and disablist concepts can be considered and unpacked? What are the implications on our practice, educational systems, and society? Being alone and attempting to understand all these concepts reinforces the ideation of being independent and productive. Does the idea of a single authored autoethnography perpetuate the idea that we should all be independent, and that vulnerability and interdependence should not be valued when it may be much safer for authors to have a community?*

Also, in voicing radical understanding that opposes the common narrative of expertism and hierarchical relationships in my personal life, I am already receiving backlash. What will this do for my career? I find that journaling these thoughts helps me to cope with this and at the end of the day I need to be selfishly okay with who I am and the work that I do. I also need to be compassionate toward myself knowing I will continue to make mistakes, and that is okay.

Further, Lapadat (2017) stated "I examine ethical aspects of autoethnography, showing how the method is rooted in ethical intent, yet autoethnographers nevertheless face ethical *challenges" (p. 589). In this, I wonder about the harm my work could do in reopening wounds for readers who may have had common experiences to mine. My sharing does not correlate to how it is received. Do I need a content warning at the beginning? Is that good enough? What is my plan regarding any backlash I might receive from those that may be affected deeply?*

Finally, understanding my identity as one who experiences depression and anxiety complicates my understanding and feeling of privilege in certain situations. I am having a difficult time trying to fit myself within the binary of privileged and marginalized as depending on the situation it differs. Within the context of this research, therefore, I am situating myself as privileged, as a practitioner in power.

Throughout the research process I attempted to be transparent about ethical concerns (Ellis, 2009; Lapadat, 2017). I return to these questions in the closing chapter of the thesis. In the education literature, Kelchtermans (1996) explored teachers vulnerability and stated that one way to work through vulnerability as a practitioner is through "systematic forms of *autobiographical reflection* and *storytelling*" (p. 320) as it can give an interpretive structure to finding meaning and understanding. My identity within my research is an ethical concern as "complex issues have become intertwined with [my] professional and personal li[fe] and they have often left [me] feeling exposed, discouraged, and ashamed" (Burleigh & Burm, 2013, p. 112). As Burleigh & Burm (2013) explained, each time we recall and retell a story or experience there is an immense sense of vulnerability as it may be the first time we are retrieving these uncomfortable moments.

In order to protect myself during this research process, I engaged in the following throughout: (a) journaling, (b) relaxation techniques such as yoga and meditation, (c) writing conflicting and critical thoughts that come up throughout the process in italics to give transparency, and (d) staying in close contact with my supervisory committee members (Chatham-Carpenter, 2010). Throughout the process I considered ways to protect myself by understanding that although my voice is part of the systemic whole, it is the systemic whole that influences my voice (Catham-Carpenter, 2010). That is to say, although I have caused immense ableist harm, ableism is a systemic issue.

I struggled with my ableism immensely, many tears that have fallen, shame and anger towards myself and society as well as questioning my place and identity resulted. Some days I did not have the emotional capacity to write. Some days I deleted sections and narratives. Some days I had to move away from the work. Some days I screamed into my pillow. Some days I rewrote the same narrative over and over. Most days I felt alone in this journey. Some days I argued with myself whether I could get away with not talking about a particular narrative. Some days I found everything I could do to avoid writing narratives. Through all of this though I kept reminding myself that this is a long overdue conversation and the harm I have caused needs to be acknowledged. For those who are considering a journey like this, please be advised of the risks to mental health, this was not easy work.

Vulnerability of Others

Concerned for the anonymity of *Others* within my experiences and writing and whether they could be identifiable, ethical issues arose. Anonymity is the act of removing any factor that could leave someone identifiable within the research, this could include names, locations, and organizations, for example. (Novak, 2014). Unlike other qualitative methods anonymity cannot be promised within autoethnography work (Lapadat, 2017). I used anonymity in providing pseudonyms and removing generalized identifying information from the personal memory data generated, while still keeping general components that directly influenced the experience.

Confidentiality is important, although complicated for autoethnographic researchers (Chang, 2008). Within my research, I only presented narratives that focused on my experiences; however, my narratives are not solely mine, but intertwined with the stories of those with whom I was in relationship (Chang, 2008). Confidentiality and more specifically anonymity of those that I share my stories with requires adherence to ethical consideration (Chang, 2008), and therefore I attempted to not speak on behalf of others when writing my narratives, used pseudonyms to provide anonymity as best I could. Nevertheless, if I publish this work under my name, I put *Others* at risk of being identified through me. Because the narratives created through data generation are of past experiences and dwell within the interpersonal relationships, the stories do not belong only to me (Lapadat, 2017). This causes a relational ethics issue in that people may be able to read themselves into my work. Am I at risk of causing further trauma and harm through my work, even if my intention is to grow and understand my role within causing trauma and harm? Because I focused this study on my practical experience as an APA practitioner, I believe I am at less risk of identifying intimate *Others*. As Ellis (2009) explored the relation between ethics and autoethnography, it continued to be a part of the reflexion progression within my research processes. I continue to raise these questions and search for understanding. These questions will persist long after I complete my graduate program and submit my study for publication.

Even under the threat of a deep concern for the vulnerability of *Others*, as Campbell (2008a) stated:

> For scholars there is an ethical imperative to interrogate the violence of ableism and speak of its injuries. By exposing practices of ableism and unraveling the psychic life of

internalized ableism, unearthing various states of injury, when reiterating these violence’s and injuries I am mindful of the necessity not to re-perform them (p. 159-60).

Chapter 4: It Might Be ‘Us’ Not ‘Them’: An Autoethnographic Reflexion of Ableist Practices in Adapted Physical Activity

Abstract

As adapted physical activity (APA) scholars gradually embrace a critical approach to disability and movement, reflexivity becomes increasingly imperative in the preparation of APA researchers and professionals. In an epistemological shift away from studying ‘them’ to studying ‘us’, space for new ethical reflexions on ableism in APA are opened. My aim through interpretive autoethnography, was to understand how assumptions, social constructions, and perpetuations of ableism in APA practice can be explored as epistemological ruptures, to create more reflexive practice. I accomplished this by (a) bringing understanding and meaning to my past professional practice, (b) interrogating the many intersections between the self and culture, and (c) exploring how reflexivity can lend itself to the work of APA practitioners. I curated stories of fixing, infringing, and justifying from generated self-reflexive data. The thematic meaning making generated four themes: *communication, the expertism façade, the surrounding environment, and the violence of disablism*, which illuminated the need for confrontation of the culture of ableism pervasive in APA.

Introduction

My research stems from critical moments of contemplation and questions emanating from moments of moral discomfort grounded in ableist practice as an emerging adapted physical activity (APA) professional. It was not until years later that space to critically reflect on those moments became possible. Moral questionings of ableism were not part of my earlier professional stance. Only lately have I begun to contemplate my place within APA and how much harm and trauma my perpetuation of ableism as a non-disabled practitioner caused. My work is not complete. As long as the field relies on non-disabled practitioners, it is important as an APA practitioner that I critically interrogate and disrupt my assumptions and how I perform ableism in my work.

The aim of my research was to explore how ableism infiltrates professional practice. I sought to understand how assumptions, social constructions, and perpetuations of ableism in APA practice can be explored as epistemological ruptures to create more reflexive practice. My research objectives were to (a) bring understanding and meaning to my past professional practice, (b) interrogate the many intersections between the self and culture, and (c) explore how reflexivity can lend itself to the work of APA practitioners.

Literature Review

Adapted physical activity is largely concerned with the adaptation of sport, recreation, and physical activity to facilitate the participation of those experiencing disability (Sherrill & Hutzler, 2013; Winnick & Porretta, 2017). Education programs and APA researchers have held a long-standing allegiance to a deficit-based understanding of disability (McNamara et al., 2021). Increasingly, researchers have engaged with the literature on reflexivity and its role in understanding the construction of disability (DePauw, 2009; Ebert & Goodwin, 2020; Goodwin

& Howe, 2016; Goodwin & Rossow-Kimball, 2012; Standal, 2008; Standal & Rugseth, 2016). I felt a drive to turn inward to study the self instead of the *Other*[4]. As someone who does not experience disability, I wanted to better understand how ableism is performed in APA by reflexively examining how, where, when, and with whom my professional journey and assumption base was molded and sustained.

Studying 'Us,' Not 'Them'

Disability scholars claim there is social justice value in recognizing and confronting the pervasive harm of ableism, rather than focusing on impairment and how to *correct* it (Campbell, 2008b, 2012; Cherney, 2011). Through my research I hope to shed light on what I perceive to be a gap in addressing ableism within APA research. Concepts of ableism, disablism, academic ableism are pervasive within this research and are outlined as follows.

Ableism

Campbell (2012) stated that "…at its core ableism characterises impairment or disability (irrespective of 'type') as inherently negative and should the opportunity present itself, to be ameliorated, cured, or indeed eliminated" (p. 213). There then is a collective agreement within society that there is a desired 'normative' body and mind. The normative body and mind are then imposed upon those experiencing disability as something to strive for with the support of benevolent (ableist) professionals. While these professionals may mean well, with minimal reflexion on the harm or trauma of promoting the normate, they are contributing to an underlying assumption of ableism. In disrupting the perpetuation of ableism, critical disability theorists link

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[4] Here and going forward I italicized and capitalized *Other* to depict those being othered through ableist practices (Campbell, 2009).

the unpacking of ableism with the ability to reconceptualize disability as a socially constructed concept (Shier et al., 2011).

As I became wakeful to my ableism, I questioned what I learned in academic settings, within organizations, within practice, and within relationships with those experiencing disability. My role within APA became a place of intense discomfort and internal conflict. In retrospect, I was experiencing an "epistemological rupture" (Nunes, 2009, p. 96), or a radical break from my previous patriarchal ideological holdings (Hill, 1984).

Academic Ableism.

Academic ableism has been defined as the devaluing of those experiencing disability within the institution of higher education (Hehir, 2002). Much of the literature pertaining to academic ableism relates directly to access and treatment of students experiencing disability (Green et al., 2020; Hutcheon, & Wolbring, 2012; Jain, 2020; Kruse & Oswal, 2018; Petit-McClure & Stinson, 2019). Those experiencing disability within academia have called for its disruption (Brown & Leigh, 2018, 2020; Green et al., 2020; Hutcheon, & Wolbring, 2012; Jain, 2020; Kruse & Oswal, 2018). For example, there are limited opportunities for graduating doctoral students as disabled tenure-track faculty members comprise less than five percent of academic appointments in the USA (Dolmage, 2017).

There is emerging discussion around the need to make recruitment, conferences, policies, curricula, and pedagogy in higher education more accessible and equitable (Brown & Broido, 2020; Brown & Leigh, 2018; Hutcheon & Wolbring, 2012; Kruse & Oswal, 2018). Campbell (2009) called on us as non-disabled educators to address and reflect publicly on how one's positionality interconnects with disabling understandings that may influence one's research and teaching within academia. "If higher education continues to be unaccountable for ableist understandings, harmful rhetoric around disability may continue to be perceived, exist prior to, remain external to, and be remedied or erased according to only the arm's-length accommodations of a blameless and secure academic institution" (Dolmage, 2017, p. 189). For a well-rounded approach to disability studies every academic must actively and continually engage in conversations about disability and not opt out due to their perceived knowledge (Campbell, 2009). Hutcheon and Wolbring (2012) also invited those in higher education to engage at each level of academy, in conjunction with students experiencing disability, to ensure structural supports and change occur.

Ableism in APA

Recently, McNamara et al. (2021) examined the premises of APA curriculum and delved into how the APA course curriculum is created without depth and breadth and due to this approach, bringing depth and breadth is deemed undervalued or unachievable within the sole APA course discussing disability provided to students. Without accountability or unpacking ableism, students may leave their educational programs with little understanding of how the foundations of many of our 'best practices' reflect enculturated ableism that may ultimately impart harm to others. The ableism present in professional practice could be reflective of the explicit and implicit ableism upheld in institutions of higher education (Broderick & Lalvani, 2017; Dolmage, 2017; & Hehir, 2002). Ableism increases the divide between *us* and *them* physically, socially, intellectually, and culturally. APA as a field, continues to bolster ableist ideals, in its preparations of students, in a large portion of its research, and within APA practice itself (McNamara, 2021). Lynch et al. (2020) found that critical pedagogical approaches to teaching physical education in higher education led to an increase in student's critical awareness, empathy, social responsiveness. Lynch et al. (2020) also encountered an increased sense of community among the students while they began to disrupt ableist discourses. Researchers are exploring how to disrupt ableist education (Lynch et al., 2020), how ableism is present within and experienced by families (Boyd & Goodwin, 2017), performed in professional practice (Ebert & Goodwin, 2020) but not how ableism left unchecked creates ableist practitioners. For this reason, I bring vulnerability and reflexivity to how my lived experiences of preparation in an ableist higher education system, led to ableism being at the core of my APA practice.

Disablism

While ableism and disablism are used interchangeably (Campbell, 2008a), it is important to differentiate between them. Campbell (2009) defined disablism as "a set of assumptions (conscious or unconscious) and practices that promote the differential or unequal treatment of people because of actual or presumed disabilities" (p. 4). Ableism then, contributes to a binary ontological perspective dividing people into being either "disabled and abled" whereas disablism sustains the *Other* through marginalizing actions (Campbell, 2009, p. 8). Disablism is the social oppression that undermines full access to services, supports, and benefits derived from being a 'full' member of society (Goodley & Runswick-Cole, 2011; Thomas, 2007). Disablism impacts "those who are placed outside of the ableist norm" (Hodge & Runswick-Cole, 2013, p. 312). The production of disability then becomes an iterative process in which ableism enables disablist practices, which in turn reinforces the ableist paradigm. Under an ableist paradigm, we are concerned with 'them' – "other than 'us'" (Campbell, 2012, p. 213). Through this autoethnography, I reflexively speak about my ableist beliefs and the harm I inflicted through my disablism.

Reflexivity

Reflexivity is “reflection on self using expert knowledge or some other form of mediated understanding” (Burkitt, 2012, p. 470) and the concept of questioning and unpacking the meaning and cultural impacts of events in one’s life (Chang, 2008; Reed-Danahay, 1997; Williams, 2006). It is much deeper than just the reflection involved in recounting events of one’s life, but rather a rigorous state of constant questioning and unpacking of one’s role as it pertains to the social and cultural influences embedded in historical process and understandings (Adams & Manning, 2015; Gamsakhurdia, 2020). Within APA, reflexivity provides the space to engage and sit with mistakes and faults related to ableism, utilizing them for expanded self-knowing (Adams & Holman Jones, 2011).

Conceptual Framework

Ableism is “not just a matter of ignorance or negative attitudes towards disabled people;” but the “trajectory of perfection, a deep way of thinking about bodies, wholeness and permeability” (Campbell, 2009, p. 5). Ableism, stems from the binary of those viewed as corporal beings and less than corporal beings, offers a point of reflexion on what this means and how giving sustenance to this binary creates a further divide between ‘us’ and ‘them’. If ableism is present and goes undisrupted the divide between ‘us’ and ‘them’ will continue and harm will emanate. Cherney (2011) invited us to bring ableism continually and deliberately to the foreground of our conversations and have it so deeply imbedded that ignoring ableism becomes a greater task and risk than to confront it. I have therefore used ableism as the conceptual framework for thinking deeply about ableism in my APA practice.

Methodology

Aligning with an interpretivism research paradigm, autoethnography explores beliefs and understandings of a specific world view (Denzin, 2014; McIlveen, 2008). An autoethnographic approach falls within a relativist ontology, transactional and subjectivist epistemology, and a dialogical and dialectal methodology. In their seminal work on paradigms in qualitative research, Guba and Lincoln (1994) stated that the ontology question is about the nature of reality and the form it takes. A relativist ontology is the understanding that our realties and subjective experiences are deeply intertwined (Levers, 2013; Pitard, 2017). I believe experiences to be socially constructed and therefore adhere to a relativist ontology (Trede & Higgs, 2009).

The epistemology question pertains to the relationship between the knower, the would-be knower, and what can be known (Guba & Lincoln, 1994). A transactional and subjectivist epistemology is deeply interlaced with the lack of separation between who we are and our experiences reinforcing the importance of maintaining reflexivity throughout the research process as a way of meaning making and re/constructing past notions of existing knowledge (Berger, 2015; White, 2007).

Although Guba and Lincoln (1994) described dialectal methodology as one in which the researcher and the participants are in constant conversation within one another, within autoethnography those conversations often take place internally in communication with oneself, ultimately making the private public. Aspects of our reality such as ableism and disability then are understood as socially constructed concepts (Goodley, 2014). As a non-disabled person attempting to unpack my ableist assumptions within APA, I strived to be “dialectical in nature to transform ignorance and misapprehensions into more informed consciousness” (Guba & Lincoln, 1994, p. 110).

Method

I used interpretive autoethnography as the research method which entailed the writing and curating of stories that connect the personal and relational narratives to cultural, social and political contexts (Ellingson, 2011). Through the opening up of the self, the researcher's own trauma, paradigm shifts, and turning points become apparent to the reader (Lapdat, 2017). Those who are marginalized may use autoethnography to share and critique their oppression experiences, however I used it as a tool to reflexively confront my role as the one causing harm through ableist values and disablist APA practices. Meaning making was created through the reflexive autoethnography process of uncovering, discovering, and rediscovering to produce vital understanding and ownership of one's experiences (Spry, 2001). I storied my experiences and relationships with others within the cultural, social, and political contexts of APA (Denzin, 2014; Méndez, 2013).

I used my personal experiences of discomfort within my past practice to explore how reflexivity can aide in understanding the role of my ableism within the culture of APA. Interpretive [auto]ethnography provided a method to systematically bring forward stories of which I have kept silent, stories of my daily role in enacting violence (Zapata-Sepúlveda, 2016). Autoethnography enabled me as an APA practitioner to sit with and be self-reflexive about the harm and trauma I enacted. It enabled me to work through the cultural, political, and professional intersections of adapted physical activity. My reflexions brought clarity to areas in need of change and actions to disrupt place within the field. I engaged with interpretive autoethnography that mixes the autoethnographic work of critical and deep self-exploration and reflexion with interpretive components that focus on cultural discourse (Starr, 2010) bringing me to understand the epistemological ruptures transpiring (Denzin, 2001). Through critical reflexion I attempted to disrupt my role as oppressor. “If autoethnography and narratives of self do nothing else but stimulate us to think about such issues in the sociology of sport, then they will have made a significant contribution to the field” (Sparkes, 2000). Using interpretive autoethnography, meaning making is at the forefront of the research (Denzin, 2014).

Positionality

The experiences described are deeply imbedded in my position as a White, non-disabled, middle class, settler living with anxiety and depression. These pieces of my identity were continually (re)examined and redefined throughout the research process causing internal turmoil but also a beautiful challenge as to who I am in this world. Ultimately, I could not separate my lived experiences from my research as they influence the reasoning behind everything I think, say, do, and emote (Grimaldi et al., 2015).

Writing and Rewriting

I undertook three forms of data generation. They were personal memory data, self-reflective data, and external data (Chang, 2008). My personal memory data were memories captured in 13 descriptive narratives that ranged from a half page in length to six pages. These narratives exposed moments of tension and discomfort relating to ableist practices in APA. The process of writing these narratives was difficult due to the emotional cost of reopening moments where I felt I caused harm. Many times, I had to revise, delete, rewrite, and move away from the narratives as the process evoked many feeling of guilt, shame, and vulnerability.

Self-reflective data were generated by journaling responses to the person memory narratives. The journaling brought deep meaning to the narrative descriptions. My reflexions pulled upon theory, the literature, and current understandings that I did not possess at the time they were occurring. External data were comprised of academic assignments submitted in courses, one each from my time as an undergraduate student and as a graduate student, that contextualized my way of thinking beyond that which was included in my personal memory and self-reflexion data (Chang, 2008). I was active in the process of constructing, reconstructing, and deciding which datum were rich and broad enough to bring awareness of the connections between my narratives and the connection they provide to cultural understandings of ableism (Chang, 2008).

Data Organization and Refinement

The iterative, dynamic, and cyclical process of organizing and refining data occurred multiple times and involved reading, re-reading, dwelling with, rewriting, and questioning what was included and excluded in my narratives. I moved from my 'raw' generated data to the final narratives by sitting with and spending time apart from the data. As well, utilizing a lens of ableism aided in writing reflexions for each narrative and helped to facilitate which narratives provided a rich and well-rounded perspective of my experiences. Further, discussion and collaboration with my co-author resulted in the narrowing of which raw data were to be transformed into the narratives shared within this chapter. In doing so, increased detail, increased thoughtfulness, and increased care was brought to the presentation of the three narratives (Chang, 2008).

Data Analysis

"Autoethnography data analysis and interpretation involves shifting your attention back and forth between the self and Others, the personal and social context" (Chang, 2008, p. 125). Through these processes, I came to an understanding of the relationships and connections among the events that occurred, my perception of the events, and how they related to APA culture (Chang, 2008). The nuanced findings obtained in looking within the self and at the *Other*, at both microscopic and macroscopic levels, allowed me to look at the effects of the system on my professional practice (Chang, 2008).

I followed Chang's (2008) ten suggested strategies to facilitate data analysis and interpretation. The first step was "search[ing] for recurring topics, themes, and patterns" (p.131). I printed hard copies of the generated narratives and read them multiple times while identifying and highlighting reoccurring topics and patterns. I also made notes in the margins around themes. I put the highlighted information into a table, grouped under thematic labels. Secondly, I utilized the conceptual framework of ableism to look for and critically examine the cultural themes. Steps three through five involved: "identifying exceptional occurrences; looking at what is included or excluded; [and] connecting the past with the present" (p. 131). Sixth, I reflected on relationships between myself and Others. The tensions and conflicts present in the narratives required sitting with, moving away from, returning, and revisiting throughout to increase critical reflexion. Steps seven through ten involved, "(7) compare yourself with other people's cases; (8) contextualize broadly, (9) compare with social science constructs and ideas, and (10) frame with theories" (p.131). I then returned to the conceptual framework and literature to bring final meaning to the interpretation of the findings.

Quality of Research

Chang (2016) provided five criteria for ascribing value of autoethnographic research: (a) authentic and trustworthy data, (b) accountable research process, (c) ethics towards others and self, (d) sociocultural analysis and interpretation, and (e) scholarly contribution. As I wrote my narratives, my aim was to evoke thinking and feeling in the reader, bringing a heightened sensitivity to my lived experiences within the social context of APA. I began by identifying moments of emotional importance in my professional practice. I wrote and rewrote those moments to illustrate patterns and connections between events that conveyed believability that the events occurred. In doing so perhaps the reader would create their own stories, shed emotional light on events in their own lives, and learn about themselves through parallel responses to my narratives (Ellis, 1995).

Three forms of memory data were generated based in my lived experiences to bring authenticity and trustworthiness to the work. To achieve an accountable research process, I was transparent in outlining the research processes undertaken. I stated my positionality and generated reflexive notes throughout. I aimed for transparency in ethical concerns regarding myself and engaged self-protective strategies when feeling overwhelmed or vulnerable. I also ensured anonymization of the narratives to protect others by using pseudonyms. My narrative writing was done in a way so that further harm was projected onto those with whom I had shared experiences. I attended to the sociocultural meaning of my experiences by bringing new meaning forward through the interpretation of my experiences of the cultural context of APA by using the conceptual framework of ableism. The contribution of the research to the current literature lies with the readers' understanding of the ableist origin of the field and the harm it enacts within APA. My stories bring attention to the complicity of APA practitioners in perpetrating and perpetuating harm, and trauma toward those with whom we work.

My Stories of Ableism

In writing, reading, and rereading my memories against the intersection of self and the (ableist) culture of APA, my experiences were deconstructed and reconstructed in ways that tell a story of shame, pain, and guilt (Chang, 2008). Three narratives are presented - representing experiences of fixing, infringing, and justifying.

Fixing

My heart beats rapidly as I pick at my nails, standing awkwardly along the side of the gym waiting for the adapted physical activity program to start. The program supervisor Taylor yells out to me and waves me over, "Kirsten! Come over here and let me introduce you to your partner!" I feel my body tense as I hear my name and my stomach starts to twist up as I nervously jog over to Taylor, who is accompanied by a mother and her child, who is sitting in a wheelchair. Taylor happily introduces us. "This is Alex and his mom. Alex this is Kirsten." I barely get the words out as I introduce myself. "Hi, I'm Kirsten. Nice to meet you!"

In my nervousness, I suddenly feel very unprepared, and I am fearful that I will not know what activities will be appropriate. I notice the boy is extremely small and sitting in a manual chair that seems to consume him with a push bar attached to the back. He looks like he is bored, or is it just indifference to being here. Either way, I feel somewhat disappointed. The other children that arrived were already off playing basketball and running around. I feel a sense of loss that I will not be able to do that. I question whether I will be able to build the relationship I had hoped for and have fun in the ways I wanted to with this boy. I also question my competency to be able to work with this child. I question if I will do the right thing or be any help at all to him. Regardless, I push down my nerves and hesitancy and try to project confidence.

Taylor jumps in, likely feeling my hesitancy, and turning to Alex's mom asks, "Why don't you tell Kirsten a bit about Alex?" I am barely able to focus on what Alex's mother is saying as I cannot help but examine Alex's chair and body. What is his diagnosis and what does his diagnosis mean? I wonder what types of activities we will be able to do in gym. Is he able to manipulate his own chair? Would I have to just push him around? Would that even be fun for him?

"Alex has a diagnosis of…. and our goal for this program is to get him closer to being able to walk. We hope that one day he will be able to walk independently and not need a wheelchair. So, working on rolling over and army crawling on a mat has been what we have been working on. It would be great if he could work on that here too."

I snap back to the conversation, trying to fight the urge to stare at Alex while listening to his mother speak for him. I catch that his mother wants him to work on his army crawling and rolling over on a mat. I am hit with dread, what if I hurt him if I must move him? Yet, it shocks me that she thinks he will be able to walk one day. Just by looking at him, it does not seem possible. It seems like an unrealistic goal to have. And yet, I also wonder how cool it would be to be a part of his walking journey. To be able to say that I helped someone learn to walk. I think about how it would be a great experience to have as I complete my undergraduate degree in kinesiology – to be part of Alex's success story - to decrease his reliance on a wheelchair, to normalize his mobility. At the same time there is a sense of worry clouding my excitement, a worry that I am not qualified for this. Shouldn't they be taking him to a physio therapist or rehabilitation specialist rather than an adapted physical activity program? I do not know the proper things to do, what if I mess him up worse? I am in my undergraduate education but have never really worked one-on-one with someone with a disability before, and somehow, I feel it would be different. I feel like I am playing to a new set of rules, in a new game, with a new team, yet no one shared any of that with me prior to the beginning of the game. Am I just supposed to know? I do not know what his diagnosis means, or what parameters I should be following because of that.

Alex's mother continues, "All of his things for swimming are in his backpack as well as a snack and water bottle. I think that is about it, do you have any questions?" I did not want to *seem incompetent or ask the wrong things, I felt like I should just know what to do. Yet, I had so many questions I would not know where to start, so instead I just replied "No, I don't think so…"*

Infringing

The cold wet tile is under my feet as I walk along the pool deck, the noise of others washing over me. The small hand holding mine tenses and tightens around mine as we near the steps into the pool. I look to Sam, the young boy walking beside me, and see the nervousness in his eyes. With every step closer the tension builds, and his nerves become palpable. "This looks like it's going to be fun, isn't it?" I say to him hoping that my fake enthusiasm will help him be more at ease. I step one foot into the pool on the first step, Sam halts. I take one more step, still holding his hand, his arm now outstretched to avoid entering the pool. I try again to coax him in, "It's not so bad, we will warm up once we are in the water for a bit." He does not seem convinced, rather he looks scared, his eyes darting around looking at what is going on around us.

I look around for some help, but everyone is preoccupied with their own happenings. I wonder to myself if I splash some water on his legs gently if that will help him to get used to the water? This only seems to agitate him more. Suddenly my boss comes by, "You may just want to pick him up and head into the pool with him," she states as she then moves on to other groups. I wonder if that is the right thing to do? In previous childcare settings it was clear that we were not to pick up children, but maybe if he experiences disability, it is different? I hesitantly pick Sam up in my arms, as he holds on tightly. I slowly head down the steps and into the water.

As soon as his feet begin to touch the water he begins to squirm. His grip tightens on my arms as I look around for support, I see nothing. No one seems to notice. I wonder if I should *keep going, if his reaction will subside after we get fully in the water. I wonder if I should just get out, but then what would we do for the remainder of the program? Just then, I hear Sam's mothers voice and I look over as she walks across the pool deck to where we are. My gut wrenches. I wonder if she is going to pull Sam out of the program or if she is going to ream me out for picking her child up. I exit the pool and put Sam down on the pool deck as she approaches. "Hey, I saw you were struggling, Sam doesn't do very well with getting into the water, you just have to force him in and then he will be fine. Trust me it's okay." I appreciate her reassurance yet feel uneasy about the situation. I wonder if I should disagree and say that I am not comfortable with that, but in fear of being incompetent I nod. She turns to head back out to the viewing area, and I turn to Sam. Once more I scoop him up in my arms saying, "let's try this again," and head to the steps. As I get to the steps, I think that the quicker the better, like ripping off a band-aid. So, I quickly head down the steps into the pool. As we entered the water Sam tried to exit the water. Through any means possible he scrambled up me. His small hand gripping tightly around my arms, his nails digging into my skin. Soon my hair was being pulled as he tried to get up on my shoulders. It is all happening so quickly; it was a mix of trying to protect myself and him.*

Justifying

As Jordan's actions escalated, so did the noise, screaming and wailing loud enough for all of those in the recreation centre lobby to hear and take notice. I kept wondering what I was doing wrong, what was I doing to cause this, how come Jordan was not comfortable with me, why didn't Jordan want to go swimming? I know Jordan is upset but I did not really know how to help, and everyone's glares in the busy lobby did not help. I could feel Jordan's eyes questioning who I am and, why we are at the recreation centre as the fear in his eyes continues. I feel small *and unsure of what to do next. As Jordan becomes more upset, he begins to do what I can only define in that moment as self-harm. I try to stop him from biting his hands, but he pulls away to continue. I try once again to remove Jordan's hands from the grips of his teeth, but Jordan keeps getting more upset, leaving his hands raw and red from his teeth. Jordan then runs up the stairs. I chase him not knowing what will happen next. When I catch up to Jordan, I grab his hands, creating a firm grip around his small hands. They were covered in saliva, as I tighten my grip around the palms and wrists so not to crush the fingers before he slipped away.*

Attempting to coax Jordan down the steps, again feeling the gaze and judgement of others weighed heavy on me. Using a makeshift restraint, I wrapped my large body around Jordan to prevent more self-harm. I was worried that Jordan's parents or the program coordinator would be upset when they see the teeth marks left on Jordan's hands. I also wondered if Jordan's behaviour would escalate. I could feel Jordan's nails digging deeply into me while resisting every movement we made down the stairs and back into the lobby. I wished deeply that I had training so I would know what to do and how to do it correctly? I had not yet received training in restraints but knew training on how to handle this was coming. I longed for that training in this moment, thinking it would help solve this. I want this to be over, I want to know how to make it right. What would calm Jordan down, so we can move on?

Meaning Making and Discussion

Four themes were generated from the process of shifting my attention between the self and *Other*, and the personal and social contexts (a) *communication*, (b) *the expertism façade*, (c) *the surrounding environment*, and (d) *the violence of disablism*.

Communication

In writing, rewriting and reflexively reliving my experiences it became clear that being able to understand and interpret raw emotions and physical communication from those experiencing disability were not upheld within my APA practice, which contributed to miscommunication and harmful outcomes. When participants communicated non-verbally, I made no effort to understand its meaning and the communication was dismissed. Sam's "*grip tighten[ed] on my arms*" indicating his stress and discomfort, yet I disregarded this communication and continued to carry him into the pool. I "*could feel Jordan's nails digging deeply into me while [he] resist[ed] every movement,"* yet I felt as if he was upset solely about the activity and not because I was blatantly and deliberately infringing on his dignity and autonomy. I viewed the negative responses to my instructional efforts as a threat to my knowledge as the APA practitioner, rather than a form of information that could guide my actions. I interpreted "*Jordan … getting more upset leaving his hands raw and red*" as a personal affront to me and I worried it would impact my job security, rather than as clear communication that something I was doing was upsetting. I constructed a communication void when communication was clearly present.

Ableist understandings of communication became a focus of my APA practice, I became wakeful to my adherence to an ableist APA verbal culture. For example, when a participant "*look[ed] scared [with] his eyes darting,*" I perceived it as resistance to my authoritative role as the instructor, rather than reading its meaning as behavioral communication. I understood from the situations that the participants were "*scared,*" "*[did] not seem convinced,*" were "*not comfortable with me,*" "*screaming and wailing,*" and "*upset,*" yet when not verbally and explicitly stated, I did not respond empathically (or ethically), as I would have done if the participants protested using verbal language. I continued to center myself and my valued means of communication, rather than being aware and accountable as to how I was imparting participant distress.

Reflexivity made clear the importance of nonverbal means of communication and the power dynamics that were present. "*I knew Jordan was upset*" and "*the fear in his eye continued,*" yet I clung to an ableist value system and persisted to discount his protests. The culture of disregarding alternate forms of communication within APA allows non-reflexive practitioners to abstain from confronting their role in the power dynamic of expertism (Burkitt, 2012). The lack of value placed on non-verbal or individualized means of communication may lie with an ableist paradigm and medical model of disability that reinforces 'us' and 'them' and imposed harm through disablist actions (Campbell, 2009; Ketcheson et al., 2020; St. Pierre, 2015). The devaluation of alternate forms of communication and resulting disenfranchisement by invalidation of their needs stripped the participants of their identity, dignity, autonomy, and choice (Baynton 2001; Carlson, 2010; Johnston et al., 2015; Keller & Galgay, 2010). Communication within my APA practice largely focused on the outcome of the communication (compliance and good behaviour) and preserving my identity as an expert, rather than valuing relational understanding to enhance my instruction and the participant's experience (Bergum & Dossetor, 2005; St. Pierre, 2015).

The Expertism Façade

There was an intricate façade of expertism that became evident through my inward turning. It was clear that as an APA practitioner, I felt there was an external expectation on me to "*just know what to do*", yet internally there were moments where it was clear I "*question[ed] my competency*" and the consequences of my actions. My questioning came from a lack of preparation both foundationally through life experience and my university preparation in kinesiology. This lack of knowledge led to hesitancy and insecurity. I became "*nervous,*" "*wanting to do the right thing,*" but was also "*fear[ful] of being incompetent.*" Behind the façade of expertism I aimed to "*project confidence*" which contributed to internal conflict. Often there were feelings of not "*know[ing] how to help,*" feeling "*small and unsure,*" apprehensive and worried, and longing for better training.

The culture of expertism influenced my practice as a non-disabled APA practitioner, one based in power imbalances between participant and instructor, and practitioner and supervisor. I was meant to uphold the normative body, to 'manipulate' the participant to achieve normative ideals, viewing the participants as less than. I was thus greater than, making my role that of expert. Yet given "*I didn't really know how to help,*" I was left with a feeling of being trapped. Being underprepared led to feelings of being alone in various situations, yet under the guise of '*enthusiasm"* for my role when in the presence of others, I generated relational barriers with participants (Bergum & Dossetor, 2005). When alone, the expectation was that I was to simply know what to do and grit my teeth and get through it, while simultaneously contributing to the trauma of others. The field of APA encourages the separation of practitioner and participant through the façade of expertism. As my practice continued, and isolation from others brought forward their own performed APA facades, expertism became enculturated in my practice.

To be a successful practitioner, I felt compelled to uphold normative assumptions that drove my desire to change the person experiencing disability. Emotions of "*disappointment*", and "*not [being] comfortable*" when meeting those experiencing disability, directly showcased a level of ableism present in my instructional stance. My discomfort with my, at that time unnamed, ableist assumptions simultaneously created deep concern over, "*what if I mess him up* *worse.*” I was in an untenable position of ongoing distress with no understanding of a way out. Had I understood the importance of relationship building, I could have perhaps overcome my expertism and built raw and vulnerable relationships with those with whom I worked.

Given my ableist stance, room for reflexive ethical questioning regarding my role within APA was limited. There was little impetus to explore my role within the nuanced underlying biases and assumption, expert expectations, and the resulting moral discomfort. Rather, the expertism culture silenced ethically relevant questions and eliminated the possibility of creating a safe space of vulnerability to explore ableist beliefs, and disablist processes, and practices.

The following assumptions were clearly outlined and upheld through my ableism lead expertism and needed to be critically disrupted. Disability was perceived as something within the body that is negative and requires fixing to shift closer to being non-disabled, and when working with those experiencing disability certain unethical practices become enculturated, and are therefore justifiable (Campbell, 2009; Withers 2012). Expectations were set out by academic leaders, parents, mentors, peers, and performed by me. Absent from these expectations was relational engagement with those with lived experience, the experts – or program participants (Carlson, 2010). Often the varying expectations conflicted with each other creating discomfort for all involved (Ebert & Goodwin, 2020). We study ‘them,’ correct ‘them,’ normalize ‘them,’ but we are less inclined to listen, learn, or collaborate with program participants by studying us (Campbell, 2008b; Cherney, 2011).

Being viewed as the expert was a professional façade, a source for false ego within APA. I am not an expert, I do not have lived experience, I imposed my understandings on others, and I held undeserved power over the people with whom I worked (Hodge & Runswick-Cole, 2013). For much of my APA practice, I have had scant formal APA education, and very little experience within a critical perspective (McNamara et al., 2021). Yet, I was often perceived as the expert, but internally I felt like a fraud. As Carlson (2010) asked within the context of the expert, how are non-disabled practitioners interacting with epistemic knowledge to disrupt the common rhetoric and highlight ways in which we are unaware or unknowledgeable as a point of reflexivity. My reflection on expert knowledge brought a new level of understanding to my professional stance and has changed the way I viewed my role and the social and cultural influences that molded me as an APA practitioner. Most importantly, it brought deep thinking to my biases, the binary created by my lack of questioning, and the harm imparted (Adams & Manning, 2015; Chang, 2008; Conover at al., 2017).

It can then become difficult to know one's role within APA practice. I experienced moral discomfort when that which I learned during my post-secondary education programs and experienced in practice were in conflict (Bergum & Dossetor, 2005; Ebert & Goodwin, 2020; Goodwin & Rossow-Kimball, 2012). The conflict led to the painful and abrupt realization of my disablism and the harm I was perpetuating under the guise of being the expert (Hodge & Runswick-Cole, 2013). I also witnessed and experienced a lack of willingness to be vulnerable in our expert knowing, a further lack of reflexivity on what ethical practice means (Ebert & Goodwin, 2020; Goodwin & Rossow-Kimball, 2012; Goodwin & Howe, 2016; Peers, 2018; Silva & Howe, 2012). My reflexive questioning has brought change to how I sit with past mistakes, my faults, and my new self-knowing (Adams & Holman Jones, 2011). There is new understanding of how I hold space, relationships, embodied knowing, and collaborative learning (Cooper, 2013).

The Surrounding Environment

The public nature of my APA contexts heavily influenced my practice. I often "*look[ed] around for some help*" and "*for support*" to resolve judgmental "*glares*" that interfered with my willingness to be vulnerable, stop my actions, and reassess what I needed to be doing. Concern with my professional image overtook me, at the expense of centering the participants' desires and needs.

My ableist assumptions of disability were deeply embedded and wakefulness to the value I placed on a particular corporeal standard was not illuminated until I brought reflexivity to my APA practice. Ableist assumptions of inability by the person experiencing disability to perform normatively in physical activity hindered me, my fellow instructors, and my program supervisors from engaging in disability affirming relationships. I believed there was a collective held norm that everyone should participate and enjoy physical activity in a similar way and to similar standards, illuminating the ableist underpinnings of my APA practice and that of the field.

Although there was often an internal struggle as to whether I was doing the 'right thing' or causing harm, externally I felt I needed to exude confidence. The ableist gaze of the public in wondering "*why we [were] at the recreation centre*" led me to prioritize public perception over the participant's needs. There were also external pressures imposed by my concerns about how parents and my employers would react to *my failings* of not being able to uphold normative ways of performing physical activity. I was left wondering what they would say "*when they see the teeth marks left on Jordan's hands,"* whether they were "*going to ream me out,*" suspend, or fire me for allowing that to happen. I let my personal distress overshadow Jordan's distress, for example, without realizing that my actions were causing our mutual distress and leading to mutual harm. I did not stop, reflect, refocus, and listen to Jordan. My experiences became more important than Jordan’s in that moment. My concerns for the judgmental presence of others in the physical activity venue disabled Jordan in others’ eyes, and mine as I cast him as being lesser than (Campbell, 2009). APA instruction is not an isolated experience between the practitioner and the participant; there are other contributing practitioners, program supervisors, parents, and community members (Goodwin & Ebert, 2018). Within this social environment, participants and practitioners require support to create a safe space for those experiencing disability (Ebert & Goodwin, 2020). Rather than being met with a community of support for the practitioner, and more importantly the individual experiencing disability, I was met with what I perceived to be a gaze of disapproval (Goodwin et al., 2014; Martin, 2019).

Rather than perceiving the community as a place for “*questioning who I am”*, creating a space devoid of relational support caused me to question who the participants were. At one point, a parent came in and offered support when she saw me struggling with her son as no one from the organization stepped in to provide support. While “*I appreciate[d] her reassurance*” around how I was handling the situation, I still felt “*uneasy.*” A culture of non-support (sink or swim) perpetuated practices that reflected and sustained an ableist culture of normative expectations for participation (full participation, completion of prescribed instructional steps). I was left with deep unresolved concerns as to my program supervisors’ and the parents’ goals were and how they aligned with my goals.

I experienced a stifling lack of vulnerability, a lack of acceptance for learning from mistakes, or questioning taken-for-granted practices (Goodwin & Ebert, 2018; Pillow, 2003; Wackerhausen, 2009). I had concerns (morally and ethically) about what I was told to do, or what I had done. A passive response to critical ethical thinking by my leaders in the field of APA leaving me feeling unprepared to address questions requiring ethical reflexivity (Goodwin &

Ebert, 2018; Standal, 2008). External expectations such as upholding professional perfectionism deeply influenced my practice and upheld ableism values (Goodwin & Rossow-Kimball, 2012). I was not provided with, nor did I seek a community in which I could share my concerns. A sense of burnout and frustration emerged (Ebert & Goodwin, 2020). It often felt like no matter how I attempted to change my approach the same unsatisfying results occurred. I practiced APA within a culture of complacency around the harm that we were perpetuating. There was a lack of questioning and grappling with how APA creates, sustains, and reproduces ableist spaces that allow harm to continue (Boyd & Goodwin, 2017; Ebert & Goodwin, 2020). Through reflexivity there is opportunity to question one's actions, unpack cultural mores, and expand understanding (Garsakhurdia, 2020).

The Violence of Disablism

As a non-disabled practitioner, I was disablist in acting on my authoritative (expert) knowledge. I believed that I could "*help someone learn to walk*" and "*normalize his mobility*". In doing so, I violated the participant's dignity and autonomy through direct physical violence as I "*grabbed Jordan's hands with a firm grip around their small hands"* and eventually "*tightening my grip around the palms and wrists so not to crush the fingers before he slipped away.*" While I utilized physical restraints (physical violence), I justified my actions stating that it was out of safety. "*Using a makeshift restraint, I wrapped my large body around Jordan to prevent more self-harm*" without reflecting on how I contributed to Jordan's responses. I took away bodily control of participants due to my relative size and strength, bending the participants to my will. The violence of this disablism was two-fold. My instructional need for compliance imposed psychological violence, that was confounded when Jordan's intense and growing response was met with physical restraint.

Being told that I "*just have to force him in*" to the pool by a parent, reinforced the enculturated power imbalance of disablism and an imposed corporeal standard of the 'correct' movements required for participation. The physical activity programs in which I took part, had an embedded culture of embodied normativity that led to judgement, reflected in my response that disability "*shock[ed] me.*" Under the ableist assumption of a corporeal standard of ability, my practice became defined by benevolence. It made me feel good to 'help' those *at any cost to them,* to become 'less' disabled. In doing so, I perpetrated a culture that disregarded dignity and autonomy. I became emboldened through the false cultural norm that as an expert with altruistic goals, I could impose short term emotional and physical harm "*agitat[ing] him more,*" for long term gain, rather than seeking to understand and learn alternative ways of being in the immediate world with him. A stance of disablism permeated every interaction, as my role within APA was to normalize movement experiences. At the core, my practice of APA was to find ways and tools to normalize movement to 'fit' ableist norms. A correctable difference in mind and body was the foundation of my APA practice.

There is crucial need for vulnerable and complex conversations around the how violence against those experiencing disability was enacted in my practice. No one challenged (or disrupted) my role and actions as an APA practitioner and it was not until years later that I could label my authoritarianism as disablist which contributed to the binary of 'us' versus 'them.' "*I chased,*" "*tighten[ed] my grip,*" "*wrapped my large body around his,*" "*grabbed,*" "*agitated,*" "*coax[ed],*" and "*scoop[ed] him up in my arms.*" The vital conversations and reflexivity around how disablist practices are used to justify our violent acts against the body, dignity, and autonomy, continue to create unsafe APA spaces resistant to change.

Physical control was condoned and encouraged by peers and mentors within certain situations, and when the participants resisted, I continued to be encouraged to follow through, nonetheless. During and afterwards, there was an overwhelming feeling of shame and overstepping. I was imposing the organizations, parents, and my authority without participant consideration (Linton, 1998; Mellifont, 2019; Shamrock et al., 2017).

My adapted physical activity experiences were founded on the binary of ‘us’ versus ‘them’, those that help and those that need help, those who move in normative ways and those that move in ways meaningful to them, those who are non-disabled and those who experience disability. I imposed disablist practices that imposed social, emotional, and physical harm. My understanding of disability, founded under the medicalization of disability, fostered the belief that disability was deviant and as an expert I could to increase well-being by normalizing physical activity participation (Calder-Dawe et al., 2020; Campbell, 2009; Davis, 2013; McLaughlin, 2017). As long as APA leaders bolster the understanding that the non-disabled practitioner is the (expert) knowledge holder rather than promoting shared knowing and learning alongside those experiencing disability, educational programs will prepare APA professionals who hold ableist value systems and practice through disablist frameworks (McNamara et al., 2021).

Conclusion

Reflexivity was a useful tool for studying the relationship between myself and the APA culture of ableism in which I found myself. Through reflexion a disruption of intrapersonal, interpersonal, academic, and professional settings brought insight to my role in sustaining the binary of ‘us’ versus ‘them.’

Intrapersonal reflexion informed insights into conflicts that arose within me and gave me insight to three main ideas. First, that ableism was an unfamiliar concept both during my APA education and subsequent practice. In beginning to understand ableism and apply this learning to practice I disrupted my ignorance (Tuana, 2006). I take forward a commitment to harm reduction through trauma-informed practice (Keller & Galgay, 2010). Second, moral discomfort can lead to professional crisis. The epistemological rupture experienced from realizing my engagement with unethical and negligent practice resulted in an opening up of discussions of ableism, its source, and its place in APA (Eisenstein & McGowan, 2012). Third, sitting with moral discomfort provided a bountiful space to engage with reflexivity and consider how one can better their APA practice (Ebert & Goodwin, 2020; Goodwin & Rossow-Kimball, 2012).

The lack of relational space with my APA practice allowed me to investigate how APA has emboldened practitioners to enact at times, unethical practice. As a non-disabled practitioner, the nature of the hierarchical engagements with those experiencing disability needed to be examined through a lens of ableism (Goodwin et al., 2004). I am suggesting that practitioners who avoid confronting ableism are at risk of perpetuating ableism and inflicting harm on those within the communities in which they work. Secondly, centering those with lived experience (not ourselves), gives way to the importance of embodied knowledges and their important influence in the work of APA (Leo & Goodwin, 2016). Thirdly, collaboration with lived experience is necessary to create APA practitioners who upholds the needs and wants of the community. Finally, the element of choice, autonomy, respect, and dignity must be embedded within practice and upheld over ableist norms.

My experiences suggest that higher education within APA needs to be reimagined. It was clear that an ableist lens overshadowed my understanding of disability and I performed that understanding in practice. The façade of expertism led to moral discomfort and growing tensions within my APA practice. APA practitioners may come to awareness, acknowledgement, confrontation, disruption, and an evolving understanding of ableism in different ways and at different times. Resources and guidance on how to engage with one's ableist underpinnings through higher education may help prepare students and subsequently practicing professional to confront their ableism (Eisenstein & McGowan, 2012). Critical discussions and a disruption in how we understand and enact concepts such as relationality, dignity, autonomy, choice, professional vulnerability, embodied knowledge, and reflexivity may have helped bring about an epistemological rupture to our field and mitigate the ethically troubling influences of ableist norms on our practice.

I propose that ableism within APA practice continues to be unresolved in an ever-changing landscape that requires deep critical engagement and reflexion (Barney, 2012; Goodley, 2018; Leo & Goodwin, 2013; Marsh Naturkach & Goodwin, 2019; Schell & Duncan, 1999). A cultural paradigmatic shift is required, one in which vulnerability, reflexivity and ethical questioning is not a hidden internal conflict, but an asset into creating more dignified, respectful, and collaborative experiences in APA (Goodwin & Rossow-Kimball, 2012).

Research Implications and Recommendations

Conceptually, university instructors need to confront the culture of ableism present in curriculum development and delivery at the undergraduate level to break the cycle of perpetuating ableist belief systems and disabling practices that harm others. Embedding reflexivity as a critical framework in undergraduate APA classes and programs could elicit deep reflexion on assumptions, biases, and ableism which may bring a relational ethics to a toxic environment of ableism within APA that imparts harm and trauma through professional practice, thereby countering a cultural history rooted in the medical model of disability (Goodwin & Rossow-Kimball, 2012; Stîngu, 2012).

Practically, creating an environment where practitioners value vulnerability and reflexion within the APA profession is necessary for ongoing professional development and critical inward turning. Spaces for challenging critical taken-for-granted practices, for exploring and resolving moments of moral discomfort, dismantling the mantle of expertism, and bring a relational ethic to practice requires openness by employers and supervisors to discuss the uncomfortable. By embracing the uncomfortable a new form of ethical APA practice may take hold. Further, by APA employers embracing relational experiences between non-disabled practitioners and those experiencing disability, shared strategies for creating relational pedagogy that minimizes harm may emerge. Further, knowledge translation activities, such as professional development courses and ongoing knowledge acquisition (e.g., certificate training) may bring reflexion and anti-ableist frameworks to current APA professionals.

There are limitations to the research. The critical reflexion of cultural understandings of ableism in APA was provided solely from a western non-disabled perspective. I further acknowledge that the cultural and social accounts of my experiences are my own and differences in the interpretation or meaning making of this work may occur. The work may be further limited by the willingness of the reader to reflexively engage with their own APA experiences (Burleigh & Burn, 2013; Custer, 2014). Lastly, I was constrained by my self-knowledge and evolving understandings of my role as a non-disabled APA practitioner (Méndez, 2013).

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Chapter 5: Conclusion

In studying “me,” rather than “them,” I uncovered unwelcome insights into my professional practice and the field of APA more generally. Reflexion became a powerful tool for disrupting the ‘us’ versus ‘them’ binary that led to imposed harm on those experiencing disability within APA contexts.

Intrapersonal Reflexion

Intrapersonal reflexion was utilized throughout my thinking and writing. Reflexion highlighted three main concepts that occurred internally: (a) that ableism was an unfamiliar concept during both my APA education and subsequent practice, (b) moral discomfort led to a professional crisis, and (c) sitting with discomfort facilitated learning.

Ableism was an unfamiliar concept in my APA practice and education at the beginning of my career. It was during my reading and course work in my master’s program that I was confronted personally with the consequences of ableism and within the field. Without reflexion, my ignorance of ableism would have continued, and I may have continued to harm others. I now beginning to understand the violence and microaggressions embedded in ableist practice, the meaning of trauma informed practice, and how a relational ethic needs to be foundational to professional practice (Keller & Galgay, 2010). I took on the labor and painful and traumatizing internal work to confront and disrupt the ableist underpinnings I harbored. In doing so I strive to promote anti-ableist practices personally and within the field of APA.

My moral discomfort led to a professional crisis - an epistemological rupture of previously held beliefs (Eisenstein & McGowan, 2012). The grossly unethical and negligent disjuncture between my early APA practice and the experiences of the participants with whom I worked, created a deep questioning of the role of a non-disabled practitioner within APA.

Without adequate tools and support APA practitioners may plummet into shame and guilt or consider leaving the field of APA all together. With proper supports APA practitioners confronted with a professional crisis can harness reflexion as a tool to facilitate deep ethical and moral questioning to create better APA identities and practice (Ebert & Goodwin, 2020; Goodwin & Rossow-Kimball, 2012). Further, sitting with discomfort facilitated learning. Engaging with reflexive thought facilitated deeper understanding and enabled me to look beyond the immediate visceral emotions attached.

Interpersonal Reflexion

The paucity of relationality within APA culture has fostered power-based expertism (Carlson, 2010), a disregard for lived experiences (Ebert & Goodwin, 2020; Leo & Goodwin, 2016), and unchallenged imposition of harm. The nature of my relational experiences as a non-disabled practitioner of APA and those experiencing disability raised four areas of concern for me: (a) avoiding confrontation with ableism leads to its perpetuation, (b) inattention to the centering those with lived experience over ourselves, (c) avoidance of collaboration, and (d) choice, dignity, respect, and autonomy must be imbedded within practice over imposed ableist norms and disablist practices.

I concluded that my lack of understanding and confrontation of my ableism underpinned my disablist practices. Although the harm I caused ultimately resulted in moral discomfort, these moments went unaddressed and unchallenged by myself and others, thereby enabling my ableist understanding and disablist practices to continue.

Through reflexion, the centering those with lived experiences rather than myself enabled me to re-evaluate, question, and evolve in my understanding of APA practice. Reflexion combined with understanding of the lived experiences of others could be foundational to trauma informed practice and keep the APA practitioner's focus on the needs of the community (Goodwin & Eales, 2020).

Further, in addition to centering those with lived experience of disability, collaboration invites shared problem solving and decision making that dismantles the role of the ableist expert (Ebert & Goodwin, 2020; Leo & Goodwin, 2016). Providing spaces where those with lived experiences and those with professional knowledge co-creates supportive, responsive, and dignified APA contexts that are foundational to practice based in a relational pedagogic ethic (Goodwin & Rossow-Kimball, 2012).

As to a concomitant to collaboration, choice must be imbedded within practice at all levels of APA practice, dislodging reliance on imposed movement norms, ableist program expectations, and behavioral compliance. In doing so, those experiencing disability may be provided with the dignity and autonomy needed to engage in activity in meaningful ways.

Academic Reflexion

Within my academic preparation it become clear that (a) I learned to view disability through an ableist lens, (b) there were few resources to address my growing tensions, and (c) an imperative ethical awareness and consideration of ableism within the pedagogy of APA was lacking.

Learnings of disability within my academic experiences were largely focused on the medical model, with sporadic mentions of the social model of disability. A focus on a deficit-based pathology of disability reinforced the dichotomy between 'us' and 'them' (Campbell, 2012) and therefore I, and potentially those around me, lacked a comprehensive understanding of social construction of disability, hindering critical reflexion around the ableist underpinnings of the APA field. Additionally, there were few resources available to me as a new APA practitioner to address my growing tensions and moral discomfort. Those around me also held a deficit view of disability. Although varying models of disability have become apparent in the literature (Withers, 2012), the academics of APA continue to focus on a deficit model of disability (McNamara et al., 2021).

Through my writing and reflexion, I became aware that within professional practice APA practitioners perform from a deficit model of disability, practitioners come to awareness, acknowledgement, confrontation, disruption, and the evolving of their understanding of ableism in different ways and at different times, ableism within the APA field continues to be unresolved and an ever-changing dynamic that requires continuous engagement and reflexion, and the culture of APA needs to evolve and shift towards one where vulnerability, reflexivity, and ethical questioning become an asset.

In looking back at my professional preparation, I would have been a more nurturing APA professional if I had been exposed to and had the opportunity to discuss such concepts as relationality, dignity, autonomy, choice, professional vulnerability, embodied knowledge, and reflexivity. I would have welcomed a relational ethic framework in my APA preparation to disrupt my ableist stance. Without ethical wakefulness in our educational programs the perpetration and perpetuation of the harm I inflicted may (will) continue.

Future Considerations

A large motivator for this research was that I was unable to find anyone studying the relationship between APA and the ableist harm within practitioner's professional practice. While this study has brought an account of a practitioner's ableism in APA forward, there is still much to be explored. There needs to be greater interrogation of the relationship between ableism and APA, and what models of disability are endorsed within university programs and are at play within professional practice. I ruminate about the work of Mia Mingus surrounding access intimacy, which is the way in which we relationally engage in interdependent relationships grounded in the affirming and valuing all of our access needs. “Access intimacy is that elusive, hard to describe feeling when someone else ‘gets’ [one’s] access needs” (Mingus, 2011). I ponder if it is possible to create access intimacy within APA in efforts to enhance interdependency and a reduction of power imbalances (Mingus, 2011).

Further research on ‘us’ and ableism may begin to address the ethical tensions APA professionals face and the moral discomfort associated with imposed harm (e.g., physical restraints). Strategies for the performance of reflexivity as an ongoing process for professional growth within APA professional practice could create more ethical and reflexive practitioners. Finally, it is necessary for non-disabled APA practitioners and researchers to reflexively engage with people who experience disability to disrupt how their continued ableism brings about violence in the form of microaggressions upon those with whom we aim to be in community (Goodwin & Eales, 2020).

Moving Through and Beyond the Epistemological Rupture

As I write these concluding thoughts, I am left with an increasing plethora of questions about my positionality, higher education in APA, professional practice, and where this all leaves me. In challenging my ableist belief systems and confronting my disablist practices, the resulting epistemological rupture shook me to the very core of what I thought my role in APA to be. I question whether I should continue to take up the space of APA as a non-disabled practitioner. I wondered whether my presence would cause further violence and harm to those experiencing disability. I pondered how our field of practice could move forward towards anti-ableist practice when it is founded and tied so deeply to the medical and charity models of disability (Withers, 2012). I think about how within APA we continue to impose power dynamics, the medical gaze, and interventions to normalize, that contribute to the internalized ableism of those we work alongside, furthering the dichotomy of ‘us’ versus ‘them’ (Campbell, 2012). I think about how, but more importantly if, in reading my work, conversations around vulnerability and reflexivity of practitioner’s ableism within APA will be sparked and the needed space provided.

I find it deeply disturbing that within APA we continue to gloss over the harm we perpetrate through our words and actions (Goodwin & Eales, 2020), with little interest in acknowledging or understanding the harm imparted. I think about why ethical reflexion is so threatening to APA scholars and professionals and how we could embrace moral discomfort as a way of engaging with our expertism. I consider the violent normative expectations and actions within APA practice that go undisputed, and how we have become complacent in not only our own moral discomfort but also the clear harm we are causing. I think about how we continue to center ourselves as practitioners and refuse to step back and give space to those with lived experiences not only within practice but within ethical reflexion of APA programming. I think deeply about whether APA leaders can work towards inclusion when it is so clearly an unsafe, inaccessible, and harmful environment in which ableist foundational knowledge continues to go unaddressed.

I think about feeling like a killjoy within APA and how my role as a disrupter has both brought about difficult conversations with previous mentors and exhaustion. I feel that I may never have answers to these questions, but look forward to engaging with those who feel these tensions just as deeply as I.

Though left with many questions and unsure about how to move forward in the field of APA, I am grateful for this opportunity to engage with deep critical reflexion, a skill I take forward with me. This process has provided me the platform to critically question that which goes unchallenged. Disrupting my APA practitioner identity is the beginning of becoming an increasingly ethically reflexive practitioner. My process has only begun. I hope to continue to value relational experiences within APA and have further conversations about the ethics of non-disabled practitioners working with those experiencing disability. My research has also facilitated great learning that I have applied to my teaching experiences as a graduate student and has provided an opportunity for me to become vulnerable with current APA students around issues of moral discomfort, expertism, and the harm we inflict. It is my hope that we as non-disabled practitioners and academics can uncover new ways to reflexively implicate ourselves while co-creating affirming spaces for movement.

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Appendix A

Table 1

Articles in the Adapted Physical Activity Quarterly Mentioning Ableism, 1995 – 2020.

Year	n	%	Title	Authors, Year
2015-2020	9	56	Public Attitudes Toward People with Intellectual Disabilities After Viewing Olympic or Paralympic Performance	Ferrara, Burns, & Mills, 2015
			Understanding Dignity: Experiences of Impairment in an Exercise Facility	Johnston, Goodwin, & Leo, 2015
			Simulating Others' Realities: Insiders Reflect on Disability Simulations	Leo & Goodwin, 2016
			Collective Stories of Exercise: Making Sense of Gym Experiences with Disabled Peers	Richardson, Smith, & Papathomas, 2017
			Physical activity for disabled youth: Hidden parental labor	Goodwin & Ebert, 2018
			Engaging axiology: Enabling meaningful transdisciplinary collaboration in adapted physical activity	Peers, 2018
			Conceptualizing obesity as a chronic disease: An interview with Dr. Arya Sharma	Sharma, Goodwin, & Causgrove Dunn, 2018
			Revisiting our research assumptions 20 years on: The role of interdisciplinarity	Goodwin & Causgrove Dunn, 2018
			Understanding disability: Biopsychology, biopolitics, and an in-between-all politics	Goodley, 2018
2010-2014	3	19	Doing things my way: Teaching physical education with a disability	Grenier, Horrell, & Genovese, 2014
			Perceptions of a disability sport unit in general physical education	Grenier, Collings, Wright, & Kearns, 2014
			Negotiated meanings of disability simulations in an adapted physical activity course: Learning from student reflections	Leo & Goodwin, 2014
2005-2009	1	6	A social constructionist perspective of teaching and learning in inclusive physical education	Grenier, 2006
2000-2004	1	6	Beyond the wheelchair: The experience of dance	Goodwin, Krohn, & Kuhnle, 2004
1995-1999	2	13	Teaching students with mild disabilities: What affects attitudes of future physical educators?	Rizzo & Kirkendall, 1995
			A content analysis of CBS's coverage of the 1996 Paralympic Games	Schell & Duncan, 1999

Appendix B

Figure 1

Culture Gram of Information Analysis