INTRODUCTION

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Cripping the (Queer) Nation

In disability communities, one feature of many post–September 11 conversations was a consideration of the physical space of the twin towers of the World Trade Center. These conversations, not surprisingly, often extended far beyond the subjects covered by the mainstream press, which tended either to celebrate the people with disabilities who had escaped from the buildings or to center on the tragic stories of the people with disabilities who had been trapped inside.[1] Articles on the deaths of people with disabilities seemed less concerned with the disability issues raised by the built environment, rescue efforts, and emergency procedures and more intent, first, on producing the same old disability journalism intended for able-bodied consumption and, second, on the somewhat newer project of locating people with disabilities in a much larger, nationalistic narrative.[2]

In the United States, after all, the imagined post–September 11 community has been incredibly diverse; the national identity crisis played out in the mainstream media has, on the surface, accommodated a wider range of identities than any other phenomenon ever has. As one retrospective on United Airlines Flight 93, which crashed into a field near Shanksville, Pennsylvania, suggests:

> What is known is that a group of men and women, randomly thrown together, somehow rose up as they faced death. Ages 20 to 79, from Manalapan, N.J., to Honolulu, from Greensboro, N.C., to New York City, they were energetic salespeople, ambitious college students, corporate executives, lawyers, a retired ironworker, a waiter going to his son's funeral, a four-foot-tall handicapped rights activist, a census worker, a fish and wildlife officer, a retired couple who were volunteer missionaries.
>
> Like characters in an adventure movie, this ensemble cast included a wonderfully American mix of men and women of action: a former colle-

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> giate judo champion, a retired paratrooper, a street-smart weightlifter, a flight attendant who'd been a policewoman, a female lawyer who also had a brown belt in karate, a 6-foot-5 muscular rugby player who was also gay, and a take-charge former college quarterback.[3]

Clearly, in this account the project of shaping a "wonderfully American" identity entails acknowledging those who were "gay" and "handicapped." At the same time, mainstream representations of the U.S. *response* to September 11, in contrast to *and* in tandem with this celebration of diversity, have conjured up a fairly monolithic unity. In often overdetermined able-bodied rhetoric, "weakness" has been disclaimed, and America has emerged "strong" and "unbroken." As ubiquitous and banal as the American flags in windows and on cars across the country has been the simple, able-bodied image "United We Stand."[4]

If the heralded national and nationalistic unity marks one community that has emerged anew, supposedly, at the turn of the century, it should not obscure what arguably has been another: the vibrant activist communities (dis)organized around antiglobalization protests that have blocked the streets of Seattle; Prague; Washington, D.C.; Seoul; Quebec City; Genoa; and other cities. Much smaller than the community of the nation is represented to be, antiglobalization activist groups have nonetheless attracted the attention of governmental bodies around the world, and both state and international agencies have mobilized police and military apparatuses to contain the movement. In our own city, Washington, D.C., for instance, the police presence doubles for antiglobalization protests, and the District of Columbia administration has proposed constructing massive temporary fences down Pennsylvania Avenue to keep protesters away from meetings of the organizations they oppose, primarily the World Bank and the International Monetary Fund (IMF). The communities that have come together in opposition to these and other international organizations and economic forums focused on globalization have been fluid, unpredictable, angry, and playful: anarchists, socialists, environmentalists, union members, the Mobilization for Global Justice, Anti-Capitalist Convergence, Queers for Racial and Economic Justice, Queers United for Radical Action, the Lesbian Avengers, the Radical Cheerleaders, the AIDS Coalition to Unleash Power (ACT UP), the Gray Panthers, Women with Visible and Invisible Disabilities (WinVisible), and Disabled Global Action are only a few of the constituencies that have shaped, from the streets to cyberspace, the networks and performances that compose the worldwide antiglobalization movement. Thus we are surrounded by *two* representative communities whose reach purports to be

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global: one, a media and state-created fiction (but with real, devastating effects); the other, likewise fictional (as its contingency and shape changing attest), a committed, fledgling, decentered grassroots movement.[5]

Some antiglobalization groups would be among the first to recognize that if the twin towers (repeatedly invoked as, among other things, "symbols of American capitalism" in the aftermath of September 11) had been more disability-friendly, it would not change the fact that larger global trends are not. On the contrary, this moment in the history of multinational, corporate capitalism is a bad one for most people with disabilities. Neoliberalism, the philosophy driving the economic and cultural globalization that activists are fighting, takes some principles as basic truths: privatization is a good thing; privatization of public services (which the "structural adjustment programs" [SAPs] of the World Bank and the IMF call for) can help countries cope with economic and social crises (specifically, with the repayment of massive debts); markets around the world should be opened up (to American goods and corporations); and government or public regulation of those markets should be minimized.[6]

In many countries these policies have been disastrous: the privatization of health care, water, education, and electricity has had disproportionately negative effects on people with disabilities, people with HIV, women, people of color, the elderly, and poor people (groups that are, of course, not mutually exclusive). In Mozambique, where the literacy rate is a little more than 30 percent and, due to infectious diseases, the mortality rate for children before the age of five is 25 percent, and, according to the World Health Organization (WHO), people with disabilities make up one-tenth of the population, twice as much money goes to debt repayment as to health care and education combined.[7] In some locations in rural India, where land for rice is now used for export crops such as oranges and shrimp, activists claim that SAPs have driven the cost of "essential medicines" up 600 percent, significantly limiting access to health care for Indian women, in particular.[8] One of the IMF's loan requirements in Argentina has been that pensions and programs for elderly people, many of whom are disabled, be drastically cut or eliminated.[9] These processes have often had disastrous environmental consequences, which in turn have had negative repercussions for people with HIV and people with disabilities, as contaminated drinking water and polluted air impact them first and hardest.[10] U.S. militarism has consistently accommodated neoliberalism's globalizing reach and itself functioned as another, relatively autonomous globalizing force, most recently in the war in Afghanistan. If indeed the United States has emerged "strong" and united in the wake of September 11, the disabil-

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ities resulting from the U.S. military intervention, by such means as unexploded land mines and cluster bombs and the disruption of international relief efforts, have been regarded as the necessary, even unremarkable, price of freedom.

A society without accessible buildings, or without emergency procedures to assist both disabled and nondisabled people, is simply not acceptable. But the disability rights movement that emerged thirty years ago demanded much more: it was about cultural redefinition, depathologization, and revaluation of an ethos of community and care, as opposed to the cutthroat individualism of the dominant culture; at its best, it generated a systemic critique, most particularly of labor, education, and health care systems.[11] The movement, notably, grew out of or was (at least rhetorically) connected to other liberation movements of the 1960s and 1970s, including feminism and gay liberation, that also sought to redefine individual and group identities and to envision a more accessible, radically democratic public sphere. The historical antecedents of the disability theory and activism that are thriving now position us to understand disability as more central to critiques of neoliberalism and globalization than to the supposedly inclusive new nationalism. Thus, as we imagine in this special issue of *GLQ* what it means to "desire disability," it is those earlier moments of collective redefinition and coalition, linked to broader conceptions of social justice, that we want to invoke.

Many things encourage such an invocation, and many things endanger it. During the summer of 2001 McRuer saw a traveling production of *Rent*, in the nominally accessible (read: largely inaccessible) Shubert Theater in Chicago. Since its premier *Rent*, clearly, has developed a huge following.[12] This particular Chicago audience was earnest, fairly young, white, and—judging by the Prada outfits and Kate Spade bags—privileged. They cheered for Angel, a Latino drag queen with HIV/AIDS; they cried when she died. They cheered for Mimi, another HIV-positive character (a Latina former drug user), and Maureen, a white lesbian performance artist; they recognized these characters when they appeared onstage, even before they spoke or sang. In other words, the people in the audience knew the script and score well. Presumably, they left having had a certain affective experience that might be understood in terms of Herbert Marcuse's meditation on the aesthetic as the desire for something else, something as yet unrealizable.[13]

David Román, while recognizing that *Rent* participates in the "banalization of AIDS," insists on at least the possibility of an alternative reading that would highlight the hopeful "communal energy" that the show represents.[14] Román also notes how aspects of the show have been picked up and used in unexpected contexts; in particular, he tentatively considers whether the performance of "Seasons of Love," one of *Rent*'s anthems, at the 1996 Democratic National Convention sug-

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gests "the possibility of a more participatory political process" (282). Román provocatively threads his reading of *Rent* through and around the concept of "access" (279–81): the show provides audiences with access to multiple marginalized communities rarely seen onstage, while it restricts access for those very communities because of "the systemic inequities that come with the economic structure of the commercial theatre industry" (280).

Román does not specifically call for *Rent* to be considered as a disability text, but his focus on *access* as a keyword, coupled with his contextualization of the show within the mid-1990s, when AIDS became for some "a chronic but manageable condition," inevitably places *Rent* in the orbit of disability theory.[15] *Bragdon v. Abbott et al.*, one of the first major tests of the Americans with Disabilities Act (ADA), clearly established HIV/AIDS as a disability,[16] but this would not be news to *Rent*'s characters, who face continual housing and health care concerns, whose activities are interrupted by "AZT breaks," and who shape communal networks of care, support, and activism. Arguably, in fact, *Rent* imagines not just disability but desiring disability: through its representation of disabled characters in a variety of erotic relations, friendship networks, and political movements and protests, it underscores the "communal energy" that people with disabilities in many contexts have generated.

However, while we agree with Román that "popular culture may inspire meanings that exceed or contradict the process of commodification," and while we would in fact suggest that the disability meanings embedded in *Rent* are among the alternative perspectives it makes available, we would also suggest, following Román, that our conceptions of access remain vigilantly attentive to the production of space in "the specific cultural moment in which we now live."[17] After all, the celebration of alternative sexual and bodily identities that occurred onstage in *Rent* (famously, "everything out of the mainstream": alternative sexual and bodily identities *listed* in the song "La Vie Boheme," and even some language drawn from various AIDS and housing activist projects) was presented on Broadway at exactly the same time that redevelopment and redistricting in New York City under Mayor Rudolph Giuliani, with the assistance of the Forty-second Street Development Project and the Walt Disney Corporation, was eliminating the institutional sites where such identities could materialize.[18]

Samuel R. Delany's *Times Square Red, Times Square Blue* documents these processes; in fact, it is difficult to imagine a better companion piece for *Rent* than Delany's book, portions of which first appeared at the end of 1996, the year that *Rent* opened on Broadway.[19] Delany writes about the dissolution of many public and semipublic spaces in the Times Square area, including porn theaters, bars,

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and street corners, where he interacted with a wide range of people. Many of his relationships with them were sexual, with men who may or may not have identified as gay or bisexual. Many of these relationships, with men and women, were nonsexual and fleeting. Delany describes both the sexual and the nonsexual interactions as "interclass contact and communication conducted in a mode of good will."[20] Unremarked in the text is the disability and disability consciousness that permeates it: not only does Delany himself use a cane for mobility, but he seeks out and comes into contact with people who embody behavioral, cognitive, physical, and sensory difference. They include the "mad masturbator," who sometimes rubs his penis raw but continues to stroke it for hours on end; Dave, a drug user and hustler whose "eyes don't look in quite the same direction"; Delany's mother, whose stroke leaves her unable to speak and with very limited motion on one side; and Arly, who has one leg and uses a crutch (11, 50–56, 65–73, 125). Arly becomes friends with Delany over the course of their sexual encounters and visits Delany's mother, arguably developing a tentative disability solidarity with her. Delany details various experiences of people with HIV/AIDS, and a fairly heightened awareness of HIV/AIDS issues runs through the communities he describes; one young man who began coming to the porn houses at fifteen explains: "I learned half the stuff I *know* in this place. People told me here how not to get AIDS—and I sure don't got it" (82–83). Desire, identity, and community in Delany's Times Square are very different from the more homogeneous and normalizing gay identity that was developing in Chelsea and other locations around the city at the time.[21] They have a greater affinity with the relations David Wojnarowicz imagined and wrote about prior to his death from AIDS:

> He [one of Wojnarowicz's lovers] was what some would consider a freak: a circus giant in american [*sic*] bloodlines and genealogies, the lumbering object of surprise and fear. . . . I found him very sexy because I love difference. An unbearably handsome face bores me unless something beneath its surface is crooked or askew: even a broken nose or one eye slightly higher than the other, or something psychological, something unfamiliar and maybe even suspect.[22]

As Wojnarowicz shapes queer relations around and through his identity as a person living with AIDS, as Delany shapes queer relations in spaces saturated with disability—in fact, where (hetero)normative bodies, behaviors, abilities, and desires are in the minority—new and unexpected forms of community and identity emerge.

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The "family-friendly" Times Square undoubtedly has nominally accessible buildings; real estate development in the wake of the ADA, despite constant violations of the act, comes with a "code" for configuring spaces to accommodate some (mostly physical) differences. And the Broadway shows that families patronize just off Times Square should certainly be more accessible, in a variety of ways. However, a queercrip consciousness is about desiring more, about developing and defending public cultures in which we do not necessarily "stand" united, whether it be in tribute to the new nationalism or to the newly developed pleasure spaces of many urban centers.[23] In other words, these pleasure spaces and the reconstituted nation, both of which can accommodate only some "handicapped" and "gay" identities, would contain us, both in the sense of including us and in the sense of limiting who we might become. A queercrip consciousness resists containment and imagines other, more inventive, expansive, and just communities.

Another World Is Possible: Sexual Agency, Political Agency

One phrase that has energized movements opposed to these global and globalizing processes is "Another world is possible."[24] Clearly, even if the spaces that have nurtured this other world are under attack, queers and crips have known of its existence for some time. "If there is such a thing as a gay way of life," writes Michael Warner, "it consists in . . . a welter of intimacies outside the framework of professions and institutions and ordinary social obligations. Straight culture has much to learn from it, and in many ways has already begun to learn from it. Queers should be insisting on teaching these lessons."[25] Similarly, Paul Longmore insists:

> Deaf and disabled people have been uncovering or formulating sets of alternative values derived from within the deaf and disabled experiences. . . . Those values are markedly different from, and even opposed to, nondisabled majority values. They [disabled people] declare that they prize not self-sufficiency but self-determination, not independence but interdependence, not functional separateness but human community. This values-formation takes disability as its starting point.[26]

Yet all too often activists working for sexual liberation within larger progressive movements are told that their concerns are not the stuff of revolution; they are at best a luxury to be addressed in the distant future after the real struggle is over, at worst a bourgeois diversion.

Such responses fail to acknowledge a phenomenon so striking across various modes of oppression as to be a hallmark of it: many, if not all, oppressed

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groups must contend with a wide array of socially imposed sexual harms.[27] They include restrictions on sexual behaviors and expressions, characterizations of groups according to stereotyped sexual (or asexual) natures, and sexually related violence. The interference with sexual agency that members of groups experience differentially as members of those groups suggests an important but overlooked correlation between sexual agency and political agency. The framework of sex radicalism has shaped queer theory from the outset to examine social constructions of and responses to the figure of the pervert. Yet all relations of oppression (not only those overtly based on sexuality) seem to create their own classes of perverts and those in need of protection from them. This critical insight is long overdue,[28] and it is central to any effort to theorize either sexual agency or political agency. The drama of perverts, victims, and protectors is played out in countless arenas, from honest (read: white middle-class) taxpayers cheated by sexually and reproductively out-of-control welfare mothers (read: African American women) to innocent (read: heterosexual) youth in need of protection from the corrupting influence of sexual, especially queer, content (a notion of corruption also inflected with class issues) on the Internet. Thus social relations of race, class, age, and other modes of oppression that are not always reducible to conflicts of gender or sexuality are nonetheless continually played out in sexual terms—mediated by the bodily terms that disability activists and scholars have recognized.

It is important here to underscore the importance of disability as a site on which to deconstruct social ideologies of perversion, victimization, and protection, because such ideologies are tied also to the ableist norm of perfect bodies and minds, which construes goodness in terms of health, constancy, energy, wholeness, and strength at the expense of actual bodies that do not conform to these specifications. As Susan Wendell observes, "Idealizing the body prevents everyone, able-bodied and disabled, from identifying with and loving her/his real body."[29] Of course, issues of sexual agency are by no means new to the disability movement, which has always had to contend not only with sexual oppression but with the perception, from various quarters, of sexuality as a luxury compared to supposedly more fundamental goals.

To have a sexuality that is socially intelligible, much less legitimated, one must meet, along with heteronormativity, the norm of physical and mental ability, and one way to deny intelligibility and legitimacy is to insist that an identity or practice is unseemly and must be kept private. In a backlash to discourses about coming out of the closet, bisexuals, lesbians, and gay men have been told repeatedly to keep it in the bedroom, as if the mere acknowledgment of a nonheterosexual identity were a gross violation of sexual propriety. Similarly, people with

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disabilities are told in a thousand ways that their sexuality is unseemly, when its existence is not denied altogether. Particular attention must thus be paid not only to the relations of privatization we introduced in the previous section but also to the related ways in which notions of privacy are played out with respect to sexuality. Neoliberal economic policies that privatize out of existence the public cultures that queers and crips have shaped are justified by the cultural common sense that a zone of privacy exists as the proper location for sexual identities and practices. Cultural notions of privacy and economic relations of privatization thereby work together to facilitate heteronormativity.

Yet a new kind of normativity is operative in gay and disability politics as well. Lisa Duggan writes of neoliberal gay organizations such as the Independent Gay Forum, which "position[s] itself against antigay conservatism and queer progressive politics—between which poles the 'differing views' of its listed writers may range." "The new neoliberal sexual politics of the IGF," Duggan continues, "might be termed the *new homonormativity*—it is a politics that does not contest dominant heteronormative assumptions and institutions, but upholds and sustains them while promising the possibility of a demobilized gay constituency and a privatized, depoliticized gay culture anchored in domesticity and consumption."[30] Thus homonormativity is privatizing much as heteronormativity is, and each lends support to the other.

But privacy itself is precisely what is denied many people with disabilities. Adolescents with disabilities are subject to greater parental control over their lives and their health care than their nondisabled peers and so are less likely to have the opportunity to turn to their physicians in confidence for answers to questions related to sexuality that they are uncomfortable posing to their parents.[31] Many disabled adults are subject to institutionalization in nursing homes and other facilities, which restrict their sexual freedom by denying them privacy. Even measures ostensibly designed to combat institutionalization, such as President George W. Bush's "New Freedom Initiative" for disabled workers (a proposal that the administration developed, apparently, without consulting disability communities), perpetuate the privatizing relegation of the disabled to the home.[32]

Such measures and policies can help sustain and nurture homonormativity in disability communities, as well, by upholding certain privileged institutions and discourses (especially those supposedly dedicated to medical and scientific authority and progress) and depoliticizing disability theory and culture. Christopher Reeve's infamous advertisement for the Nuveen Investment Corporation, for example, depicts him walking, via computer simulation, as a tribute to what (private) research and investment can do. The commercial concludes: "Invest Well.

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Leave Your Mark. Nuveen Investments." As one would expect from such normalizing and privatizing strands of disability politics, certain disability marks—"Piss on Pity," "Access Now," "Not Dead Yet," and "I Am *NOT* A Case, And I Don't Need To Be Managed," for instance—are effectively erased.[33]

Queer theory and activism, resisting the marginalizing force of the private, insist, of course, that gender, sexuality, and sex are issues of public concern. In this context queerness becomes an active public dissent from dominant systems:

> The concept of sexual dissent . . . forges a connection among sexual expressions, oppositional politics, and claims to public space. Because sexual representations construct identities (they do not merely reflect preexisting ones), restriction and regulation of sexual expression is a form of political repression aimed at sexual minorities and gender nonconformists. . . . What the right wing wishes to eliminate is our power to invent and represent ourselves and to define and redefine our politics. They know our public sexual expression is political, and that is how we must defend it. Rather than invoking fixed, natural identities and asking only for privacy or an end to discrimination, we must expand our right to public sexual dissent. This is the path of access to public discourse and political representation.[34]

Such dissent, in our view, must be enacted as resistance to compulsory able-bodiedness, along with compulsory heterosexuality.[35] Following Warner, we argue that crips and queers should insist both on teaching straight culture the lessons they have learned from dissent and on understanding dissent as a central component of progressive political agency generally. Another world is possible, but we need to be vigilant, since we are already being asked to consent to worlds that would short-circuit our public dissent. Cripping the (queer) nation or, for that matter, queering the (crip) nation entails, instead, claiming our dissent and locating disability and queerness at the center of the world that movements for social and global justice more broadly are working to effect.

Personal Narrative and the Emergence of CripQueer Subjectivities

Such a capacious understanding of disability and queer agency is, to say the least, not widespread. We would not be the first to note that disabled people are routinely infantilized, constructed as helpless and asexual (particularly in the case of motor impairment) or, alternately, as possessed of uncontrollable sexuality (in the

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case of developmental disability), much like the stereotypical queer, who takes on an identification as predator as well. Coming-out stories and memoirs of disability or illness, including HIV/AIDS, resist such representations by refusing to reduce disability to victimization or queerness to moral degradation; instead, these accounts present disabled and queer people as moral agents, thereby contributing to subcultures in which moral agency in community can develop further.[36] These counter-representations may have value as responses to a cultural context that renders people as one-dimensional victims or villains, yet they also, in turn, contribute to new stock characters: the Supercrip who overcomes all obstacles, the nice gay couple who turn out to be the only normal folks in the neighborhood, the (now) pitiable gay-bashing victim. Thus new strength and power are attributed to the disabled figure as hero, and the source of villainy is shifted from the queer to the basher and bigot, so that queerness is granted human status at last only as the object, rather than the agent, of violence and degradation. It is exceedingly difficult, within the confines of mass culture, to avoid the ways that notions of queerness and disability bring such fully formed characters into being. Yet by examining the intersections of queerness and disability, we can begin to dismantle these constructions. Narrative conventions, through coming-out stories and disability memoirs, and pop culture, in turn, have rendered the queer and the disabled as distinct groups; in fact, these identities and their social recognition are in some way predicated on their distinctness. But queer theory and disability studies, queer and disabled communities, and their cultural practices undermine such dangerously simplistic categorizations.

The importance of these categorizations is manifest in the profound impact of social relations and cultural constructions of disability on queer cultures. While growing up in suburban Illinois in the 1980s, a gay student of Wilkerson's, for example, frequently saw "gay AIDS victims" on television, representations that served as his only access to queer life. Isolated as he was, he was far from alone as a youth who associated his own gayness not only with the inevitability of contracting AIDS himself but with AIDS as the defining feature of queer existence.

While queerness is pathologized through such associations, social relations can be literally disabling for queers. Society once neglected HIV/AIDS precisely because it was considered a gay disease; gay bashing and gender-related violence, including sexual assaults, are regularly visited on lesbians, bisexuals, gay men, and transgendered people; and the generally homophobic social climate appears to heighten the risk of depression, suicide, and substance abuse for queers. It is not too much to say that these circumstances, and the activist responses to them, have been central to contemporary formations of queer identi-

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ties. Yet until very recently few attempts had been made to bridge queer and disabled communities, or modes of analysis and activism, apart from occasional laments concerning the homophobia of disability communities or the ableism of queer communities.[37]

Queer literature includes an important body of personal stories about illness and disability, from Audre Lorde's *Cancer Journals*, Connie Panzarino's *Me in the Mirror*, and May Sarton's *After the Stroke* to the AIDS narratives of gay authors such as David B. Feinberg, Gary Fisher, and Paul Monette and anthologies like Victoria A. Brownworth's *Coming Out of Cancer* and Shelley Tremain's *Pushing the Limits*.[38] Illness narratives have taken on increasing importance both as a popular genre and as an object of study. These queer stories contain insights that could transform scholarly work on illness narratives.[39] Scholars typically approach the illness narrative as the story of an ordinary life interrupted by an illness, which becomes both the turning point in that life and the unique gift that gives it value or that enables the narrator to achieve "perspective." This is unsurprising, insofar as most published illness narratives—betraying another problematic manifestation of "United We Stand," in which actual diversity is made invisible by larger narrative demands—are structured in precisely this way. Yet the formula grants coherence and validity only to the stories of the most socially privileged, who are most likely to experience illness in this way. Queer stories of illness and disability are less tidy, less controlled by a singular mode of crisis, than the stories of the previously able-bodied white middle-class heterosexual who dominates the genre. Thus the queer stories expose how social privilege structures genre conventions, since those oppressed on the basis of race, class, gender expression, or sexual orientation (for example) are far less likely to fit into the standard pattern; instead, they may experience illness or disability as interwoven with other ongoing crises, conflicts, and challenges.

In terms of oppositional subjectivity, one of the most important respects in which many of these queer narratives differ from the comparatively individualistic heterosexual narrative of illness is the attention they pay to community-based activism and identifications. Panzarino's memoir is exemplary in this regard. Born with spinal muscular atrophy, type III, she writes not only of the challenges of childhood isolation and segregation but of the transformation she underwent through her pioneering participation in the disability rights, feminist, and LGBT liberation movements, as well as the larger social transformations they made possible.

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Desiring Disability

In the interest of highlighting these larger social transformations, we put forward as the subtitle of this special issue yet another narrative: "Queer Theory Meets Disability Studies." In this narrative, what is implicit in narratives like Delany's and Panzarino's is explicit for us: oppositional subjectivity is not guaranteed in advance but emerges from the encounter between disability and queerness. To facilitate such encounters, we both present this special issue and offer it as part of the project of producing spaces in which desiring disability is no longer counter-intuitive and in which disability is not simply tolerated or incorporated into already constituted (able-bodied) spaces (including that of queer theory as it has generally been shaped).[40]

Ten years ago Warner argued that, "even when coupled with a toleration of minority sexualities, heteronormativity can be overcome only by actively imagining a necessarily and desirably queer world."[41] It is a testament to queer activism and queer theory that, even as queerness remains a marginalized perspective, many in and out of the academy do not find it impossible to comprehend such a formulation. But is it yet possible to imagine a necessarily and desirably disabled world?

There are at least four meanings of "desiring disability"; three of them we want to guard against, and one we want to advance. Since the first three meanings reinforce the able-bodied/disabled binary, we argue that they ultimately reflect not ways of desiring disability but ways of keeping disability in its place. First, we do not advocate "desiring disability" as a universalizing dismissal—as the insistence, always at the back of statements like "Actually, aren't we all disabled in some way?" that disability does not have to be taken seriously.[42] Second, we are critical of fetishistic appropriations of disability, from tokenistic cultural representations designed to make able-bodied consumers feel good to some variants of sexual devoteeism.[43] A novel like Katherine Dunn's *Geek Love*, in which the characters known as "Arturans" achieve spiritual transcendence by shedding digits and limbs, either participates in or parodies the fetishistic appropriation we want to critique here.[44]

The third meaning of "desiring disability" returns us to the neoliberalism and militarism that we critique at the beginning of this introduction. This is a more complex, even a contradictory, meaning: "desiring disability" as the exploitative truth of the system. Karl Marx implied that virtually all permutations of capitalism not only need ability ("It is only as a [healthy, fit, able] physical subject that [one] is a worker") but desire disability, for maximizing profit: "The better

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formed his product, the more deformed becomes the worker."[45] Emergent industrial capitalism needed ability so much that it produced a new identity, that of the able-bodied worker; efficiency experts even captured the supposed reality of this identity on film, minutely documenting the able-bodied worker's movements. For able-bodiedness to be recognizable as such, however, another, stigmatized identity was required: disability. At times, in the drive to maximize profits, this identity was produced literally, as Helen Keller recognized, through industrial accidents and work-related injuries.[46] Too much disability, however, threatens to disrupt or halt the system, so even as capitalism has desired disability to define able-bodiedness or to maximize profit, it has disavowed it, or institutionalized it, or left it to die in the streets. The insistence that structural adjustment policies do not contribute to the spread of HIV/AIDS or that a manufacturer is not responsible when a worker develops carpal tunnel syndrome is an institutional example of this disavowal.[47]

We might, however, "desire disability" in a fourth sense, a resistant sense, according to which a politicized disability rights movement would continue to position itself to expose these contradictions in the system (the illogic on which capitalism and other oppressive systems are founded) and to engage in "practices of freedom"—practices that would work to realize a world of multiple (desiring and desirable) corporealities interacting in nonexploitative ways.[48] In this sense, rewriting the audacious gay liberationist announcement that "in a free society everyone will be gay" (an announcement fundamentally in accord with later queer imaginings of a necessarily queer world), and suggesting that "in a free society everyone will be disabled," is not necessarily universalizing dismissal, fetishistic appropriation, or exploitative truth of the system; it is instead a recognition that another world can exist in which an incredible variety of bodies and minds are valued and identities are shaped, where crips and queers have effectively (because repeatedly) displaced the able-bodied/disabled binary.[49]

Re-cognizing a Disabled World

The contributors to this special issue re-cognize a disabled world in a wide variety of ways. The first four authors attend to the performance of disability and sexuality both onstage and on screen. Carrie Sandahl explores contemporary deaf or disability performance art that celebrates crip-queer alliances, expanding our thinking about both categories while remaining attentive to their differences. Michael Davidson locates David T. Mitchell and Sharon L. Snyder's notion of "narrative prosthesis" in the Cold War era,[50] considering how disability plots function

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as "phantom limbs" by providing the residual sensation of queer stories and desires proscribed by the cultural and political imperatives of the mid–twentieth century. Robert McRuer examines the cultural emergence and filmic representation, later in the century, of a more flexible heterosexual and able-bodied subject. This subject is able to work with gay and disabled figures, but only because such tolerance fosters the expansion of compulsory able-bodiedness and heteronormativity. Todd R. Ramlow analyzes cultural representations of queerness, disability, and violence, considering in particular how our culture's obsession with "troubled youth," from films such as *Boyz in the Hood* and *KIDS* to coverage of the Columbine shootings, reflects much larger anxieties about masculinity and deviance.

The two historical essays that follow Ramlow's examine other cultural institutions that construct and police gender and sexuality. Through a cultural study of American sex education manuals for blind people, Patrick White extends and complicates the theories of Michel Foucault and Judith Butler, exposing how the history of sexuality, particularly the history of compulsory heterosexuality, has required not (simply) a subject who is seen but a sighted subject. David Serlin, by presenting an overview of military examination procedures and practices of rehabilitation, considers how the historical emergence of "normalcy" over the past two centuries has paralleled the development of "military fitness"; "military fitness," in turn, has required both the production and the containment of queerness and disability.

The next three essays are based on narrative or poetics and their relations to discourses of inventing self and community. Sarah E. Chinn examines the feminist debates over sexuality during the period when Audre Lorde was writing her celebrated "biomythography" *Zami: A New Spelling of My Name*. Chinn argues that Lorde replaces struggles over "objectification" and "sexual freedom" with a nonvisual, tactile representation of lesbian bodies as "sacred, communicative, instrumental, textured, difficult." Joanne Rendell uses queer, postcolonial, AIDS, and disability theory to explore how binaries are both constituted and disrupted in the work of the gay and Latino physician-poet Rafael Campo. Ellen Samuels challenges the focus on specularity and visible difference in disability theory. Her essay makes use of personal narrative (her own and others') and thus serves as a bridge to "The *GLQ* Archive." Eli Clare, whose piece was originally presented as the keynote address for the 2001 True Spirit transgender conference, sets the tone for the rest of the section. Catherine Lord writes about the meanings of breast cancer and baldness in ways that depart strikingly from standard (heterosexual) breast cancer narratives. Finally, S. Naomi Finkelstein explores issues of butch

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identity and fistfucking in the context of rheumatoid arthritis, identifying both butchness and disability as transgressive bodily states and ultimately insisting on a world in which no one is considered disposable. Each of these narratives, along with the three preceding essays, which focus on narrative of various kinds to theorize subjectivity, is an important contribution to the undermining of dichotomies and hierarchies between and in queer and disability communities.

Cris Mayo's review of two books in AIDS cultural theory rounds off the special issue with questions about the kinds of communities we want to realize and inhabit and about how the limits of community are defined.

As we have noted, we want to avoid the flattening effects of discourses that insist that everyone is disabled. Nonetheless, we have ample reason to question the equally simplistic, and rigid, dichotomy often assumed to separate the able-bodied from the disabled. In the two years from the day we sat on the banks of the Chicago River and drafted our call for papers (one of us awaiting test results from the doctor, one of us carefully negotiating activities in order to avoid pain) to the day we sent the issue to press, we have had many opportunities to reconsider and complicate our own once straightforward, temporarily able-bodied identities, and to notice the interconnections of impairment and compulsory able-bodiedness in the lives of those closest to us, as we have tried to offer support and shape community. Between the two of us and our loved ones, we have dealt during this time with bouts of depression, other chronic illnesses, cancer (potential and actual), a severely disabling back injury, and an injury that led to presumably temporary minor disabilities that have yet to resolve themselves. We have also participated in disability studies seminars and conferences, demonstrated outside the U.S. Supreme Court and at the normalizing Millennium March on Washington, worked to crip the curriculum at various institutions, and benefited from inventive and sustaining queercrip friendships. These are some of the circumstances that have given this special issue multiple levels of significance for each of us.

This special issue marks the first time that a major academic journal has devoted itself to the conjunction of queer and disabled theorizing. Our hope is that it contributes in some small way to disabled/queer worldmaking, to the making of communities in which everyone is valued, regardless of the state of their bodies and minds. We would like to express our deep appreciation to Carolyn Dinshaw and David M. Halperin for their recognition of the importance of these concerns, and for the many ways they have supported this project, as well as to the journals staff at Duke University Press. Lisbeth Fuisz, Joyce Huff, Randi Gray Kristensen, Dan Moshenberg, Pam Presser, and Todd R. Ramlow, of the Disability Studies Group of

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the Washington, D.C., area, have provided us with a sustaining community indeed and have contributed to the issue in many ways. We also wish to thank others who have aided and abetted us: Linda Belau, Carrie Brecke, Jennifer Brody, Cheryl Chase, James Cherney, Joseph Choueike, Jill Dolan, Alice Dreger, Ellen Feder, Chris Freeman, Rosemarie Garland-Thomson, Kim Hall, Diane Price Herndl, Angela Hewett, Georgina Kleege, Cathy Kudlick, David T. Mitchell, Cindy Newcomer, Tracy Ore, Katherine Ott, Craig Polacek, Allyson Polsky, José Quiroga, David Román, Sharon L. Snyder, Daniel Wilson, Stacy Wolf, and Shannon Wyss. In addition to their support and encouragement throughout the process, Tom Murray provided valuable research assistance for this introduction, and Patrick McGann and Randi Gray Kristensen provided editorial assistance.

Notes

1. The conversation following September 11 that took place on the Disability Studies in the Humanities Listserv, or DS-HUM, has been particularly helpful in shaping our thoughts on the issues presented in this introduction. In considering September 11 and disability, we have drawn on the following articles: "Blind Man Made It Out of Trade Center," *Sydney Morning Herald*, 14 September 2001; Mark Steyn, "This Is a War for Civilization," *Spectator*, 15 September 2001, 10–11; Nedra Rhone, "Co-workers Wouldn't Leave Him; Carried Man in Wheelchair to Safety," *New York Newsday*, 22 September 2001, A42; Winnie Hu, "A Nation Challenged: Survivor; Violent Sounds of an Escape from the 71st Floor," *New York Times*, 7 October 2001, sec. 1B, 10; Mike Ervin, "Disabled among Hardest Hit," *Milwaukee Journal Sentinel*, 16 October 2001, A11; Marilyn Salisbury, "After Sept. 11: Redesigning Tall Buildings for All," *San Diego Union-Tribune*, 28 October 2001, E2; Gary Massaro, "Good Lesson on a Bad Day," *Rocky Mountain News*, 23 November 2001, A40; Rob Morse, "Guide Dogs Lunch Hears Tale of Escape; Man, Best Friend in Trade Center," *San Francisco Chronicle*, 7 December 2001, A2; Michael Bruce Abelson, "Rose Parade Reprise for 'Guiding Good Times,'" *Los Angeles Times*, 5 January 2002, sec. 2, 16; Mark Landler, "Sharing Grief to Find Understanding," *New York Times*, 17 January 2002, A16.
2. On the ways that some people with disabilities, especially veterans, were incorporated into *earlier* forms of patriotism and nationalism see David Serlin's contribution to this issue.
3. Peter Perl, "Hallowed Ground: Nobody Asked for This, but As September 11 Recedes, a Small Pennsylvania Town Finds Itself Guardian of an American Legend," *Washington Post*, 12 May 2002, W32. On "imagined communities" generally see Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, 2d ed. (London: Verso, 1991).

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4. Keith Feldman's "Bearing Witness: Mourning, Melancholia, and Talking Black in the National Narrative of September 11" (paper presented at the Literature and Democracy Conference, Emory University, 23 February 2002) has influenced our thinking on these issues, especially in regard to what Feldman calls the "Bush Text," which quickly consolidated in the days following the attacks.
5. See Kevin Danaher and Roger Burbach, eds., *Globalize This! The Battle against the World Trade Organization and Corporate Rule* (Monroe, Maine: Common Courage, 2000); Amory Starr, *Naming the Enemy: Anti-corporate Movements Confront Globalization* (London: Zed, 2000); Imre Szeman, ed., "Learning from Seattle (Quebec City, Genoa . . .)," special issue of *Review of Education/Pedagogy/Cultural Studies* 24, nos. 1–2 (2002); and Neva Welton and Linda Wolf, *Global Uprising: Confronting the Tyrannies of the Twenty-first Century—Stories from a New Generation of Activists* (Gabriola Island, B.C.: New Society, 2001). On the police presence in Washington, D.C., during World Bank/IMF protests see Arthur Santana and Manny Fernandez, "D.C. Braces for IMF Protests This Fall; 3,600 Officers Sought from Region, Beyond," *Washington Post*, 10 July 2001, B1. Our list of antiglobalization groups in this paragraph is of necessity partial; we are drawing both on firsthand knowledge of some of the groups that organized and participated in Washington, D.C., actions and on a more mediated awareness of large and small groups (in many locations) more directly identified with queerness and disability. For more information on the groups listed here see the following Web sites, all accessed on 10 September 2002: Mobilization for Global Justice, www.a16.org; Anti-Capitalist Convergence, www.abolishthebank.org; Queers for Racial and Economic Justice, groups.yahoo.com/group/QFREJ; Queers United for Radical Action, www.circlevision.org/qura.html; Radical Cheerleaders, radcheers.tripod.com/RC; Gray Panthers, www.graypanthers.org; WinVisible, allwomencount.net/EWC%20WwDiss/WVindex.htm; Disabled Global Action, groups.yahoo.com/group/disabled-global-action. Some local chapters of the Lesbian Avengers and ACT UP have been involved in antiglobalization protests; on the history of these organizations see Sarah Schulman, *My American History: Lesbian and Gay Life during the Reagan/Bush Years* (New York: Routledge, 1994), 277–319; and Douglas Crimp, with Adam Rolston, *AIDS Demo Graphics* (Seattle: Bay, 1990).
6. On neoliberalism and structural adjustment policies see Starr, *Naming the Enemy*, 16–17; and Grace Chang, *Disposable Domestics: Immigrant Women Workers in the Global Economy* (Cambridge, Mass.: South End, 2000), 123–54. See also Jim Yong Kim et al., eds., *Dying for Growth: Global Inequality and the Health of the Poor* (Monroe, Maine: Common Courage, 2000).
7. Francisco Manuel Tembe, "People with Disabilities and Employment in Mozambique," *Disability World* 11 (2001), accessed on 1 June 2002 at www.disabilityworld.org/11-12_01/employment/mozambique.shtml; John Gershman and Alec Irwin, "Getting a Grip on the Global Economy," in Kim et al., *Dying for Growth*, 25.
8. Chang, *Disposable Domestics*, 127, 128.

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9. See Augusto Alcalde, "The Pots and Pans Revolution in Argentina," *Argentina IndyMedia*, 21 March 2002, accessed on 1 June 2002 at argentina.linefeed.org/news/2002/03/130.php; and Naomi Klein, "Revolt of the Wronged," *Guardian*, 28 March 2002, 23. For more comprehensive overviews of the effects of neoliberal policies on marginalized groups see Joyce V. Millen, Alec Irwin, and Jim Yong Kim, "Introduction: What Is Growing? Who Is Dying?" and Brooke G. Schoepf, Claude Schoepf, and Joyce V. Millen, "Theoretical Therapies, Remote Remedies: SAPs and the Political Ecology of Poverty and Health in Africa," in Kim et al., *Dying for Growth*, 3–10, 91–125.
10. On neoliberalism and the environment, and on environmentalist responses, see Jim Puckett, *When Trade Is Toxic: The WTO Threat to Public and Planetary Health* (Seattle: Asia Pacific Environmental Exchange and Basel Action Network, 1999); Environmental Research Foundation, "The WTO Turns Back the Environmental Clock," in Danaher and Burbach, *Globalize This!* 129–34; and Starr, *Naming the Enemy*, 84–88.
11. See James I. Charlton, *Nothing about Us without Us: Disability Oppression and Empowerment* (Berkeley: University of California Press, 2000); Joseph P. Shapiro, *No Pity: People with Disabilities Forging a New Civil Rights Movement* (New York: Times Books, 1993); and Doris Zames Fleischer and Frieda Zames, *The Disability Rights Movement: From Charity to Confrontation* (Philadelphia: Temple University Press, 2001).
12. In 1998 the *Wall Street Journal* reported that the estate of Jonathan Larson, who wrote *Rent* and died of a ruptured aneurysm on the night it opened in 1996, was worth one billion dollars (Sarah Schulman, *Stagestruck: Theater, AIDS, and the Marketing of Gay America* [Durham: Duke University Press, 1998], 19). Schulman is critical of the show not only because, as she maintains, much of the plot is lifted from her 1990 novel *People in Trouble* but because, in her estimation, it participates in the trivialization and commodification of the AIDS epidemic.
13. See Herbert Marcuse, *An Essay on Liberation* (Boston: Beacon, 1969).
14. David Román, "Rent's Due," in *Acts of Intervention: Performance, Gay Culture, and AIDS* (Bloomington: Indiana University Press, 1998), 278.
15. Ibid., 268. See also Elizabeth Fee and Daniel M. Fox, eds., *AIDS: The Making of a Chronic Disease* (Berkeley: University of California Press, 1992).
16. *Bragdon v. Abbott et al.*, 524 U.S. 624 (1998).
17. Román, "Rent's Due," 282, 279. Román is summarizing the views of critics who suggest that "*Rent*, like *Hair* and *A Chorus Line* before it, exemplifies the specific cultural moment in which we now live." On the "production of space" see Henri Lefebvre, *The Production of Space*, trans. Donald Nicholson-Smith (Oxford: Blackwell, 1991).
18. See Dangerous Bedfellows, eds., *Policing Public Sex: Queer Politics and the Future of AIDS Activism* (Boston: South End, 1996); Eric Rofes, "Imperial New York: Destruction and Disneyfication under Emperor Giuliani," *GLQ* 7 (2001): 101–9; and Michael Warner, "Zoning Out Sex," in *The Trouble with Normal: Sex, Politics, and the Ethics of Queer Life* (New York: Free, 1999), 149–93.

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19. Samuel R. Delany, *Times Square Red, Times Square Blue* (New York: New York University Press, 1999). See also Delany, "X-X-X Marks the Spot," *Out Magazine*, December 1996–January 1997.
20. Delany, *Times Square Red, Times Square Blue*, 111.
21. Throughout *Times Square Red, Times Square Blue* Delany attempts to avoid simplistic nostalgia for the old Times Square, and he explicitly acknowledges that capitalist greed in an earlier era created many of the institutions he writes about (xv). In general, his text should be read as part of a broad queer-studies inquiry into public space, the public sphere, and citizenship. For a representative study see Eric O. Clarke, *Virtuous Vice: Homoeroticism and the Public Sphere* (Durham: Duke University Press, 2000). See also Alexandra Chasin, *Selling Out: The Gay and Lesbian Movement Goes to Market* (New York: St. Martin's, 2000).
22. David Wojnarowicz, *Close to the Knives: A Memoir of Disintegration* (New York: Vintage, 1991), 50.
23. Of course, the new nationalism nurtures the pleasure spaces designed for dutiful consumption, and vice versa. On 27 September 2001, for example, President George W. Bush called for U.S. citizens to go to Disney World to celebrate their patriotism: "Get on the airlines, get about the business of America . . . get down to Disney World in Florida. Take your families and enjoy life the way we want it to be enjoyed" (Pete Hamill, "Air Safety Spins out of Control," *New York Daily News*, 15 October 2001, 18). See also Elisabeth Bumiller, "President Tries to Give Florida, and Its Governor, a Boost," *New York Times*, 5 December 2001, B7. We draw the notion of "pleasure spaces" from Talmadge Wright, *Out of Place: Homeless Mobilizations, Subcities, and Contested Landscapes* (Albany: State University of New York Press, 1997), 101–6.
24. This slogan is most closely associated with the World Social Forum, which has met for the past few years in Porto Alegre, Brazil, to critique global capitalism and to imagine and shape alternatives to it. On the 2002 event see Walden Bello, "Porto Alegre Social Summit Sets Stage for Counteroffensive against Globalization," *Znet Daily Commentaries*, 31 January 2002, accessed on 10 September 2002 at www.zmag.org/sustainers/content/2002-01/31bello.cfm; and James Harding, "A New Era of Protest," *Financial Times*, 2 February 2002, 9. For a collection that connects the slogan to progressive activism in the wake of September 11 see Jee Kim et al., eds., *Another World Is Possible: New World Disorder; Conversations in a Time of Terror* (New Orleans: Subway and Elevated, 2001).
25. Warner, *Trouble with Normal*, 116.
26. Quoted in Eli Clare, *Exile and Pride: Disability, Queerness, and Liberation* (Cambridge, Mass.: South End, 1999), 106.
27. See Abby L. Wilkerson, "Disability, Sex Radicalism, and Political Agency," *NWSA Journal* 14, no. 3 (2002): 33–57.

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28. We would acknowledge, however, the important contributions of theorists such as Warner (*Trouble with Normal*, 24–33) and Erving Goffman (*Stigma: Notes on the Management of Spoiled Identity* [Englewood Cliffs, N.J.: Prentice-Hall, 1963]), on whose work Warner builds. Within disability studies, David T. Mitchell and Sharon L. Snyder's concept of "methodological distancing" has an affinity with Warner's and Goffman's contributions (*Narrative Prosthesis: Disability and the Dependencies of Discourse* [Ann Arbor: University of Michigan Press, 2000], 2–3).
29. Susan Wendell, "Toward a Feminist Theory of Disability," in *The Disability Studies Reader*, ed. Lennard J. Davis (New York: Routledge, 1997), 267.
30. Lisa Duggan, "The New Homonormativity: The Sexual Politics of Neoliberalism," in *Materializing Democracy: Toward a Revitalized Cultural Politics*, ed. Russ Castronovo and Dana Nelson (Durham: Duke University Press, 2002), 176, 179.
31. Thanks to Carrie Sandahl for a useful discussion of this point.
32. "Bush Proposes Plan to Boost Independence of Disabled," *CNN News*, 1 February 2001, accessed on 15 May 2002 at www.cnn.com/2001/ALLPOLITICS/stories/020/01/bush.disabled/index.html. For another consideration of the New Freedom Initiative see the conclusion to Robert McRuer's contribution to this issue.
33. On medical authority see Abby L. Wilkerson, *Diagnosis: Difference; The Moral Authority of Medicine* (Ithaca: Cornell University Press, 1998); on the Christopher Reeve controversy see Robert McRuer, "Critical Investments: AIDS, Christopher Reeve, and Queer/Disability Studies," in *Thinking the Limits of the Body*, ed. Jeffrey Jerome Cohen and Gail Weiss (Albany: State University of New York Press, 2003), 145–63. T-shirts with disability slogans such as "Piss on Pity" were part of the groundbreaking exhibit curated by Katherine Ott and Harry Rubenstein at the Smithsonian National Museum of American History, "The Disability Rights Movement" (americanhistory.si.edu/disabilityrights).
34. Lisa Duggan and Nan D. Hunter, *Sex Wars: Essays on Sexual Dissent and American Politics* (New York: Routledge, 1995), 5.
35. See Robert McRuer, "Compulsory Able-Bodiedness and Queer/Disabled Existence," in *Disability Studies: Enabling the Humanities*, ed. Sharon L. Snyder, Brenda Jo Brueggemann, and Rosemarie Garland-Thomson (New York: Modern Language Association of America, 2002), 88–99.
36. It is important not to conflate disability with illness, given the need to resist medicalized notions of disability *as* illness. Yet disability scholars have demonstrated the political advantages of including such conditions as chronic and terminal illness in the concept of disability. See Susan Wendell, *The Rejected Body: Feminist Philosophical Reflections on Disability* (New York: Routledge, 1996).
37. An important exception to this silence was the First International Queer Disability Conference, San Francisco State University, 2–3 June 2002.

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38. Audre Lorde, *The Cancer Journals* (Argyle, N.Y.: Spinsters, 1980); Connie Panzarino, *The Me in the Mirror* (Seattle: Seal, 1994); May Sarton, *After the Stroke: A Journal* (New York: Norton, 1988); David B. Feinberg, *Queer and Loathing: Rants and Raves of a Raging AIDS Clone* (New York: Viking, 1994); Gary Fisher, *Gary in Your Pocket: Stories and Notebooks of Gary Fisher*, ed. Eve Kosofsky Sedgwick (Durham: Duke University Press, 1996); Paul Monette, *Borrowed Time: An AIDS Memoir* (San Diego: Harcourt Brace Jovanovich, 1988); Victoria A. Brownworth, ed., *Coming Out of Cancer: Writings from the Lesbian Cancer Epidemic* (Seattle: Seal, 2000); Shelley Tremain, ed., *Pushing the Limits: Disabled Dykes Produce Culture* (Toronto: Women's, 1996).
39. See Abby L. Wilkerson, "The Sick and the Queer: Memoir and the Possibility of Oppositional Subjectivity," in *Recognition, Responsibility, and Rights: Feminist Ethics and Social Theory*, ed. Hilde Lindemann Nelson and Robin Fiore (Lanham, Md.: Rowman and Littlefield, forthcoming).
40. Although a body of thought labeled *queer theory* emerged more than a decade ago, the collective interdisciplinary project that has flourished could as easily merit the seemingly broader term *queer studies*. Similarly, while *disability studies* is now a recognizable designation for a movement in the humanities and social sciences, *disability theory*, or even *crip theory*, might more accurately describe much of the work that has pushed the movement forward. Our reinvocation of these labels, while acknowledging that the essays presented in this issue are part of larger scholarly and activist histories, risks implying that (queer) theory is more concerned with abstraction, while (disability) studies are more focused on the concrete. We hope that the encounter staged in these pages belies such a simplification and reconfigures what and how the supposedly familiar terms signify.
41. Michael Warner, introduction to *Fear of a Queer Planet: Queer Politics and Social Theory*, ed. Michael Warner (Minneapolis: University of Minnesota Press, 1993), xvi.
42. See Carol J. Gill, "Questioning Continuum," in *The Ragged Edge: The Disability Experience from the Pages of the First Fifteen Years of "The Disability Rag,"* ed. Barrett Shaw (Louisville, Ky.: Advocado, 1994), 42–49; and Simi Linton, *Claiming Disability: Knowledge and Identity* (New York: New York University Press, 1998), 12–13.
43. For a disability studies consideration of devotees whose erotic and sexual preferences are specifically for people with disabilities see Raymond J. Aguilera, "Disability and Delight: Staring Back at the Devotee Community," *Sexuality and Disability* 18 (2000): 255–61.
44. Katherine Dunn, *Geek Love* (New York: Knopf, 1989). For readings of Dunn's novel that are attentive to disability concerns see Mitchell and Snyder, *Narrative Prosthesis*, 147–62; and Rachel Adams, *Sideshow U.S.A.: Freaks and the American Cultural Imagination* (Chicago: University of Chicago Press, 2001), 186–209.

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45. Karl Marx, "Economic and Philosophic Manuscripts of 1844," in *The Marx-Engels Reader*, ed. Robert C. Tucker, 2d ed. (New York: Norton, 1978), 73.
46. On efficiency experts see Harry Braverman, *Labor and Monopoly Capital: The Degradation of Work in the Twentieth Century*, 25th anniv. ed. (New York: Monthly Review Press, 1998), 59–95. The cover of this edition features stills from some of the "scientific management" studies of worker efficiency. On the limitations of Helen Keller's radicalism see Kim Nielsen, "Helen Keller and the Politics of Civic Fitness," in *The New Disability History: American Perspectives*, ed. Paul K. Longmore and Lauri Umansky (New York: New York University Press, 2001), 268–90.
47. See David Sanders and Abdulrahman Sambo, "AIDS in Africa: The Implications of Economic Recession and Structural Adjustment," *Health Policy and Planning* 6 (1991): 157–65; Kim et al., *Dying for Growth*; and *Toyota Motor Manufacturing, Kentucky, Inc. v. Williams*, 534 U.S. 184 (2002).
48. Michel Foucault, "The Ethics of the Concern for Self As a Practice of Freedom," in *Ethics: Subjectivity and Truth*, ed. Paul Rabinow, vol. 1 of *The Essential Works of Foucault, 1954–1984*, trans. Robert Hurley et al. (New York: New, 1997), 281–301.
49. For the original gay liberationist assertion see Allen Young, "Out of the Closets, into the Streets," in *Out of the Closets: Voices of Gay Liberation*, ed. Karla Jay and Allen Young, 20th anniv. ed. (New York: New York University Press, 1992), 29. For critiques of this edition, in which Jay and Young disavow most of the more radical aspects of the gay liberationist project, see Sarah E. Chinn and Kris Franklin, "The (Queer) Revolution Will Not Be Liberalized," *Minnesota Review* 40 (1993): 138–50; and Robert McRuer, "Gay Gatherings: Reimagining the Counterculture," in *Imagine Nation: The American Counterculture of the 1960s and '70s*, ed. Peter Braunstein and Michael William Doyle (New York: Routledge, 2002), 215–40.
50. Mitchell and Snyder, *Narrative Prosthesis*.

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