

## **Queer Disability Justice: The Ethics and Artistry of Intersectional Body Politics**

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Building upon a conviction that religious ethicists must attend to the lived practices of grassroots activists on the front lines of justice work, my research attends to the embodied practices of LGBTQ disability justice activists—and lifts up these voices as a central foundation for Jewish feminist disability ethics. Disability justice is a broad-based social movement that centers the leadership, activism, and justice priorities of queer disabled people of color, underscoring the political connections between race, poverty, sexuality, gender, and ability. Within disability justice circles, the arts have emerged as a particularly potent avenue for cultural change. Disability justice artists frequently create collaborative visual, literary, and performance art that accentuates both queerness and disability, in order renegotiate the means by which non-normative and dissident bodies claim a public voice. Artists commonly use queer sexuality and aesthetics to accentuate and subvert the violence faced by those whose bodies are marked as gender-variant, racialized, and/or disabled, while also challenging the prevailing grammars of sentimentality and normalization that govern dominant portrayals of disability.

The Tagliabue Faculty Research Award will allow me to examine the pathbreaking work of *Cachín Cachán Cachunga! (CCC)*, a Scottish arts company dedicated to creating high-quality artistic works by and about trans, intersex and queer people, with a particular focus on cultivating the leadership and artistic engagement of minority, ethnic, and racialized artists with disabilities—especially those who identify as refugees, migrants, and working poor. In addition to making disability access a central and constitutive part of their artistic performance, CCC events also tend more broadly to the needs of bodies—from free haircuts, to safer sex supplies, to complementary health care and mental health services. While such practices are rarely framed in terms of access, nor conceptualized as an expression of disability politics, I argue that a disability justice ethics of access rightly recognizes such material practices of bodily care to be intertwined with physical and sensory accessibility. By framing access to clean water and healthy food, access to improved sexual safety and health care, as well as access to barrier-free space and communicative competence as simultaneously necessary modes of accessibility, disability justice organizers refuse to sever disability itself from the concrete, material conditions of queer disabled people's lives.