
The Critical Limits of Embodiment: Disability's Criticism

Carol A. Brackenridge and Candace Vogler

No one is ever more than temporarily able-bodied. This fact frightens those of us who half-imagine ourselves as minds in a material context, who have learned to resent the publicness of race- or sex- or otherwise-marked bodies and to think theories of embodiment as theories about the subjectivity of able-bodied comportment and practice under conditions of systematic injustice. From this perspective, disability studies may be twice marginalized—first, by able-bodied anxiety; second, by a tendency to treat disability as just another hindrance to social mobility, perhaps one best left to medical discourse or descriptive sociology.

New work in disability studies, however, challenges established habits of thought about “having” a body. Disability studies dissolves deeply entrenched mind-and-body distinctions and further destabilizes the concept of the normal, whose charted internal ambiguities have themselves become too familiar. An ethics and a politics of disability are crucial to the work of the university—pedagogically, theoretically,

We wish to thank the supporters of *Critical Limits of Embodiment: A Conference on Disability Criticism*, held at the University of Chicago in May 2000, which laid the groundwork for this special issue of *Public Culture*. In particular, we thank the Master of Arts Program in the Humanities, the Frankel Institute for the Humanities, the Globalization Project, the Committee on Cinema and Media, the Committee on Jewish Studies, the Committee on Southern Asian Studies, the Center for Transcultural Studies, and the Nineteenth Century Workshop. Special thanks are due to the staff of *Public Culture*, including Cathal Lynch, Kaylin Goldstein, Maryanhi Fernando, and William Elson. Finally, this conversation began with Robert McCarthy, was nudged forward by Larry Rothfield, and was realized through the efforts of Emily Caprio, a tough interlocutor and a willing organizer.

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