

Where do we go from here?

One thing I find interesting is that in all of my research

there's an ongoing theme of liabilities

being placed on bodies

deemed unfit for society.

Liability meaning disadvantageous.

Not beneficial.

A threat to the common good.

We place liabilities on all sorts of bodies:

Houseless bodies.

Queer and/or trans bodies.

Disabled bodies.

And Black bodies.

The actual issues are:

economic disparities

and lack of resources.

Queerphobia and transphobia.

Ableism

and capitalist-oriented institutions.

And systemic racism and prejudice.

Now imagine all these things

occurring simultaneously

for one person. For one body-mind.

If we take a drawing of a human body

and acknowledge this person's economic status,

sexuality, disability, and race,

we can draw another diagram

of the systems of oppression working against that person.

Those systems include:

classism, homophobia,

ableism, and racism.

They don't take turns oppressing this person,

they all happen at the same time.

This person experiences these things all together,  
just like they happen to be poor,  
gay, disabled,  
and of the global majority  
all at once.

This image helps me see  
how intersectionality works  
and why when talking about social issues  
like race, gender, and class,  
it's impossible to separate disability.

Visual learning is just one of the ways we can tackle  
monocultured learning and critical thinking.

By making disability or skin color  
a liability,  
it justifies acts of removal that may come about.

We've covered some of these acts.

They include: harassment of houseless people,  
denying trans people  
bodily autonomy,  
inaccessible public spaces for disabled people,  
and wrongful mass incarceration  
of black and brown bodies.

Removal occurs to make way for monoculture.

By getting rid of all these factors deemed undesirable  
capitalism can do what it does best –  
promote ideologies of the 'isms'  
that keep the working class at each other's throats  
while the elite turn over profit.

Globalization has changed our understanding  
of the human body.

Sometimes I wonder if we forget

that we're biological,  
not mechanical.

The demands of capitalism –  
including being neurotypical  
and able-bodied –  
has not only left little room  
for disabled voices and representation  
but has cemented fear around disability itself.

It's limited our understanding of how  
human body-minds exist on all spectrums  
by creating a standard model  
that can effortlessly meet  
capitalism's goals.

How we respond negatively to body-minds  
that can't participate in working class society  
may be an indicator of what we've internalized  
about our own bodies and our own worth.

How we react with fear or disdain  
upon seeing people with disabilities  
or people who are chronically ill  
may in part have to do with our inability  
to grasp our own mortality  
and constantly changing bodies.

Remember, the machine doesn't compute for change.

Once we no longer function as gears  
for the Giant Conveyor belt  
we become disposable.

Living in a fast-paced, labor intensive,  
profit-oriented society,  
it makes sense that ideally  
everything and everyone and everywhere  
would be uniform.

One world, one race,  
one language, one commerce.  
But that's not reality.  
Body-minds are complex and diverse and human.  
Our civil rights movements today  
seem to be fighting to reclaim this truth  
but so long as disability –  
which accounts for the natural beauty  
and diversity of the human body-mind –  
remains excluded from the conversation,  
can we say we're being truly intersectional?