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Megan Ingram 25, queer disability studies scholar and documentary filmmaker who holds an MA in Sociology from Queen’s University in Canada; and Kai Jacobsen, trans health researcher and MA student in Sociology at Carleton University, 2025, “Both because of and in spite of: Towards the reclamation of queercrip joy,” *Sexualities*, vol. 28, no. 3, pp. 800-807, https://journals.sagepub.com/doi/10.1177/13634607241264319.

While emphasizing euphoria over dysphoria can resist the pathologization of transness on an individual and cultural level, it falls flat as a political strategy. Positioning trans joy as evidence that transness is not an illness or disorder implicitly positions trans dysphoria, depression, and negative affect as evidence that transness is an illness. This tactic does not disrupt the ableist logic that justifies the harms of psychopathologization, it merely seeks to exempt trans people from these harms. Positioning trans as happy and therefore healthy and good distances trans people from disability and madness, reinforcing ableism and sanism (Pilling, 2022). Notably, Cameron Awkward-Rich (2022) argues that the proponents and beneficiaries of trans happiness discourses are primarily white non-disabled transmasculine people, whose access to whiteness and masculinity allows them to distance themselves from other racialized, feminized, and disabled trans people. As such, while trans joy discourses enable some trans people to escape some of the harms of oppression and pathologization, they fail to disrupt the power structures that maintain oppression. The palatable trans person is similarly reflected in disability pride narratives that rely on assimilation into cisheteronormative and white supremacist ideals of overcoming, defeating, and eliminating shame, symptoms, or disability itself, as evident in the trope of the Paralympian. Even in texts where disability pride is based in a rejection of overcoming narratives, the incitement to see pride as the emotion to orient to and the “end” of the disability acceptance journey creates another affective expectation that in many ways parallels developmentalist narratives. In both cases, the mechanisms of ableism and sanism seek to distance queer, trans, and disabled people from themselves as well as from each other to block coalitional politics.