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This paper explores the intersectionality of disability studies and transgender theory through the figure of the body and the ways in which it operates within these fields. In particular, I am concerned with transgender discourse attempting to achieve normativity for the transgender body by evoking the disabled and/or suffering body only to distance itself from it. I argue that transgender discourse operates in a similar way to both feminism and the gay and lesbian movement in relation to the disavowal of disease (articulated respectively in Susan Wendell's *The Rejected Body: Feminist Philosophical Reflections on Disability* (1996) and Robert McRuer's *Crip Theory: Cultural Signs of Queerness and Disability* (2006)). I will elaborate my position through close readings of transgender theory and autobiography.