How do you see queer and trans lives intersecting with black lives?
The labels of gay, lesbian, bi are less than 150 years old. Previously, same-sex behavior or attraction was not so strictly categorized. It didn't define you as a person.

Similarly, we view authentic trans people as those who fully and medically transition into a normative gender role and identity.

**LANGUAGE**

- **QUEER**
  - An umbrella term encompassing many non-heterosexual, non-gender normative, or non-monogamous identities or communities.

- **TRANS**
  - An umbrella term for people who do not fully or conventionally identify with the gender assigned to them at birth
  - Also referred to as gender variance, diversity, or nonconforming
Intersex
- A person whose combination of chromosomes, gonads, hormones, internal sex organs and/or genitals differs from one of the two expected patterns. Often, doctors have a difficult time categorizing intersexed people as either male or female and so recommend medical treatment to "correct" the person's physical appearance. At least 4% of the population is intersexed.

Transgender
- A person who lives and identifies as a member of a gender other than that expected based on anatomical sex. Sexual orientation varies and is not dependent on gender identity.

Transsexual
- Distinguished from transgender by the use of medical interventions to live as true gender
- Ask before using

Transvestite/cross-dresser
- Typically male, often straight, who enjoys wearing women’s clothing for pleasure or relaxation

Drag
- Gay subculture where gender roles and expression are performed in an
Gender binary: The idea that there are only two genders—male/female or man/woman—that are opposites and that a person is restricted to one or the other (usually the one they were assigned at birth). Also that you are attracted to your opposite.

Cisgender: A person whose gender identity is in line with their gender assigned at birth. Someone who feels comfortable with the gender expression expectations assigned to them based on their physical sex.
REDEFINING REALNESS
What are some of your thoughts or reactions to the chapters in Janet Mock’s book?

What are your questions?

- Chapter 8
  - Mahu culture in Hawaii
  - Meeting older queens and trans women
  - Learning about the privilege of passing
  - Learning about hormones

- Chapter 15
  - Sex work
  - High rates of victimization

How do you see Janet’s race, ethnicity, and class intersecting with her sexual and gender identity?
In what ways was Janet policed?
Many people assume that being transgender is a new “phenomenon”. The same with having a non-hetero orientation. However, diversity in gender identity, expression, and sexual orientation is very old and goes back as far as recorded history does...so we can assume it goes back even further than that.
Frequent accounts of MTF priestesses in matrilineal societies around the world

- Evidence of gender diversity in historical and indigenous cultures around the world
- These societies recognized more than 2 genders, some up to 7.
- Gender variance was normal and, sometimes, even celebrated.

- Greece
- Rome
- Siberia
- North America
- Polynesia*
- Albania/Balkans
- India*
- Singapore
- Thailand
- Various African tribes
- Muslim and Jewish cultures
MIDDLE AGES

- Greek and Roman leaders used gender variance as a reason to overthrow
- Rise of Christianity and industry
  - Property ownership and inheritance
- Gender binary was solidified; transgressions punishable by death
Of course, this just meant that trans individuals had to hide themselves better, deny who they were. Many were able to live secretly. Many who were caught and killed anyway.

Hiding was easier for some than for others. **Who do you think had an easier time hiding?**
White, middle-class, gender normative gays and lesbians were able to hide in plain sight during the mid-twentieth century. Many poor and working-class, gender-variant and queer people of color were not. As such, they were subjected to police and citizen harassment and violence.

The Stonewall riots are recognized as the beginning of the gay liberation/rights movement.

Stonewall riots (June 18, 1969) occurred at The Stonewall Inn, a bar in Greenwich Village that was frequently raided by the police and whose patrons consisted of drag queens, trans women, butch lesbians, and many other queer people who were frequently targeted. The night of the riots, patrons began to resist the police, with Marsha P. Johnson and Silvia Rivera acknowledged as the leaders of that riot (Silvia threw a bottle or a shoe). The gay liberation groups that formed after this modeled themselves after the Black Panthers and focused their efforts on resisting police violence. These groups were truly diverse in terms of racial/ethnic identity, sexual orientation, and gender.

PLAY STONEWALL TRAILER
However, by the mid 1970’s gay liberation groups abandoned trans people, seeing them as an embarrassment and political liability.

Rivera and Johnson formed STAR, the first transgender activist organization, that included a safe house, when they could find and afford to maintain an abandoned trailer. Since the LGB organizations they had helped found would not help fund their efforts, they often worked in the sex trade to support themselves and their safe house.

The late 70’s and early 80’s saw a conservative backlash, with most politically radical groups being disbanded by the FBI.

Gay liberation resurfaced in response to the AIDS crisis, with most groups focusing on AIDS treatment, prevention, and education as their single issue.

After the AIDS crisis, gay liberation groups turned their focus back to violence, but recruited the police to protect them from citizens, by campaigning for hate crime legislation.

**HOW DO THESE GROUPS CONTINUE TO MARGINALIZE QTPOC?**

- Widely-known national groups such as the HRC and NGLT continue to focus on white, middle-class, cisgender issues, called the “homonormative agenda”, such as marriage equality, adoption rights, hate crime/antidiscrimination legislation, access to markets/businesses run by religious
CONTEMPORARY CHALLENGES
FOR LGBTQ YOUTH OF COLOR
Over half LGBTQ youth of color have experiences victimization in school based on race, sexual identity, or both. LGBTQ youth of color face increased surveillance, harsher discipline, and blame for their own victimization in schools. Studies find significantly higher rates of depression and suicide attempts compared to white peers. Young men of color who have sex with men are at a disproportionate risk of acquiring HIV. Disproportionate number of LGBTQ youth are homeless, disproportionate number of nonwhite youth. Church community views identity or behaviors as “wrong and sinful.” Often feel like they don’t fully belong to either their ethnic community or the gay community (must choose one).
How do you understand these increased risks for trans youth and POC? Especially women?

Intersection of oppressed identities: race, gender, sexual orientation, class

They are, at once, invisible and very visible. What are the ways that QTPOC are visible?

TRANS YOUTH & ADULTS OF COLOR

- Trans youth of color frequently engage in survival sex.
- About half report sexual assault.
- Reported at “extreme risk” of contracting HIV.
- Half of all anti-LGBTQ homicide victims are trans women of color.
WHO'S LEADING THE BLM MOVEMENT?

Queer and trans people of color.

Through activism. Just like in the Stonewall Riots.
#BLACKLIVESMATTER

was created by 3 queer Black women.

Opal Tometi  
Alicia Garza  
Patrisse Cullors

Photo from an article in Cosmopolitan.
OTHER QTPOC LEADERS IN BLM MOVEMENT

BLM NYC chapter, Darnell L. Moore, Ashley Yates, Larry Fellows III, Kei Williams, Kleaver Cruz, Elle Hearn, Arielle Newton, and more

Photo from Trans Liberation Tuesday
How do you see your role in this movement? How does this intersect with what you’re already doing?

QTPOC-FOCUSED OR FRIENDLY ORGANIZATIONS

• Sylvia Rivera Law Project
• FIERCE!
• Southerners on New Ground (SONG)
• Trans People of Color Coalition
• National Black Justice Coalition
• National Council of La Raza
• Race Forward
• United We Dream
Where do you go from here?

There is no such thing as a single-issue struggle because we do not live single-issue lives.

Audre Lorde