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"No, you're too effeminate. You're a faggot, you're a sissy, you're this, you're that." So I said, "Well, groovy." So I put on the clothes I usually wear, which is girls' clothes. I went out and tried to get a job as a woman, and this doesn't work. You get a job, you work for a day or two, a week, a month, or whatever it boils down, somebody comes along that recognizes you, who prefers to be a hooker and a tramp, turns around and turns your name into the boss and says, "So and so is such and such." And that's the end of that job. So finally you reach a point where you get disgusted with the whole damn bit. And what you do is you turn around and you go out on the street and you find out that you can make 100 bucks a night. And you say, "Well, the hell with it. Why should I be legitimate? Why should I be respectable? Why should I be anything?"

Monica Trinidad:

That was an excerpt from *Screaming Queens: The Riot at Compton's Cafeteria* released in 2005. It was directed by Victor Silverman and Susan Stryker. We'll be speaking with Susan Stryker today. Susan is an American professor, author, filmmaker, and theorist whose work focuses on gender and human sexuality.

All right, we're here with another episode of the Lit Review, a literary podcast for the movement. Today we are here at the Hyatt Regency Chicago downtown for the American Studies Association, the ASA, 2017. We're actually in a really fancy lobby. So you might pick up on some elevator dings and maybe some Gotti music in the background. But that's just the environment that we're in today. So today I am actually here revisiting the book, *Transgender History* with a very special guest, the author of the book, Dr. Susan Stryker. So we talked about this book, I think it was episode four with Benji Hart, and we really got into a lot of

the... Compton's Cafeteria. We got into Stonewall, we got into a lot of really historical pieces, and also addressing the resistance to police violence. And we talked a little bit about how we can better grow our movement for gender liberation. So today I'm going to be talking with Dr. Susan Stryker. So excited for her to be here. And we're going to just get into the nitty gritty of it. Welcome, Dr. Susan Stryker.

Susan Stryker: Yeah, thank you. Thanks for acknowledging the work involved in getting that PhD and those initials after my name, but you can immediately go to Susan.

Monica Trinidad: Got it. Got it. All right. All right, Susan. All right, so Susan, can you just do yourself some justice and give us a little bit about who you are, what do you do, and why?

Susan Stryker: Well, my day job is I'm a professor at the University of Arizona. I teach in the gender studies program there. I was the director for five years of the institute for LGBT studies. Before that, I taught at Indiana University.

Monica Trinidad: Ooh, Indiana.

Susan Stryker: I know. Bloomington, Indiana, home of the Kinsey Institute. Great research collection. And kind of cute, small town. The little bubble of Bloomington was a nice place to work for a few years. But mostly I've worked outside the academy. I did my PhD. I'm old now. I did my PhD in... Finished in '92. So it was 25 years ago. And worked most of that time doing community based work, working either in the nonprofit sector or as an independent media maker and author, documentary filmmaker was involved for a very long time with the GLBT Historical Society in San Francisco.

So anyway, I just try to use my professional training as a historian and cultural theorist to do work that I care about politically as a trans person. And honestly, part of it was that even though I was a well educated, white person with a fancy degree, because I came out as trans towards the end of my graduate school career so long ago, I could not get a job to save my soul. My whiteness did not protect me from anti-trans discrimination. And so I just thought, "I got to put my knowledge and my training, my skills, my privilege to work, and the things that impact me and disadvantage me and others." So my direct experience of social discrimination is what gives me this sense of... I want to use my scholarship and training for social justice causes in the most intersectional way possible.

Monica Trinidad: And this book originally was published in 2008, if I'm correct?

Susan Stryker: Yeah. This little book, it's called Transgender History. The second edition, which just came out last week, is called Transgender History, the Roots of Today's Revolution. So they have to give it a fancy new title, but it's basically, substantially the same book. 10 years ago, the editor at Seal Press, this woman named Brooke Warner, approached me about doing this book for a new series they were developing at Seal Press called Seal Studies, which they intended to be introductory texts on timely topics that could be used as a textbook in college classrooms. And I thought, "Oh, okay. I'm down for that." And I didn't really think that much of it at the time. It's just like, "Okay, yeah, that would be a useful thing to do." And I sort of knocked it out pretty quickly and it's just had this remarkable life.

I think it's the thing that I've written that actually has been the most read by anyone. It's certainly found its audience. And what I find fascinating about it is that usually when you sell a book, it's at the beginning, it's right when it comes out that it has its most readers, and then it kind of tapers off over time. But this book, the audience has grown over the years. It keeps selling better and better, which is why the publisher thought, "Oh, we should come out with an updated version of this." Because some things have happened on trans issues in the last decade.

Monica Trinidad: Just a few things.

Susan Stryker: Yeah.

Monica Trinidad: I definitely see this book as an essential reader for every organizer, activist, person, human. Everyone needs to read this book.

Susan Stryker: Yeah, thank you for saying that. That is kind of what I intended. The format of the book that they asked for was like, "Okay, so give us some basic lingo so people know what we're talking about here, and then do more of an activist history. What's the relationship of trans issues to feminism, to social justice movements?" So that was the focus for me. And I feel like I was able to articulate transgender issues with police violence, with gentrification, urban renewal, with anti-war activism, with sex work. When I look at the roots of transgender militancy, everything that has motivated people to get into the streets, to insist on their ability to just be in public as a person whose very body is marginalized, the issues that have always motivated trans people to be active and engaged are still the issues that we deal with today. Some things just don't change.

Monica Trinidad: And so what has changed about the book in itself? What's got added or anything taken out?

Susan Stryker: What has changed about the book, well, when I went back and looked at that first chapter, terms and concepts, the language is so outdated. Really, I

promise, 10 years ago it was totally cutting edge. It was right on the cusp. And 10 years later it was like, I sounded like somebody's grandma. And it's just, the language changes really fast. And there's been a whole new generation of trans people coming up since then. People think about issues differently. Some terms fall out of favor, become new. There's just different frameworks for thinking about gender diversity. And I think one of the main things in that first chapter is really paying attention to questions of gender non-binary and gender non-conforming. That was not as big a deal 10 years ago. And I think it's really important to acknowledge ways that thinking about things in terms of transgender can reproduce gender binary, and that gender binary is actually where the oppression lies.

It's saying that you have to be on this side of the line or that side of the line. So pick. That's where the oppression happens. And so to even call into question, not just say, people should be able to live on the gender spectrum wherever they want to live, but to call into question the binary is really important. So anyway, updated terms and concepts and put in a caveat that said, "Look, this is what people are saying now in 2017. And by the time you read this, it might be really different." So just go make the internet be your friend. If you want to just-

Monica Trinidad: Google.

Susan Stryker: ... Get out there, Google it, listen, talk. One of the other things that I changed... So then I wrote a whole new chapter for everything that's happened since 2008, where the original book ended was basically around the controversy about the Employment Non-Discrimination Act, which I don't know if your listeners remember back then, but there was the first effort to pass at the federal level and Employment Non-Discrimination Act that covered sexual orientation and gender identity. And it's something that had initially included gay and lesbian people way back in the day. But over the course of the '90s, activists had lobbied to include gender identity and expression in that proposed legislation and had won that. And then when Barney Frank, who was the highest ranking openly gay politician in the United States, was trying to get the ENDA, E-N-D-A, Employment Non-Discrimination Act passed, he was running into opposition around the trans part of it. And he just decided to cut it out.

And so the Democratic Party totally threw trans people under the bus, and a gay democratic person threw trans people under the bus. So I think that was... It was this big huge split where a lot of trans folks who were involved in more kind of like in a liberal institutional reform politics, basically just said, "That's it. You can get with our program. We're not looking for you to represent us. You are not necessarily our friends." And it was a big shift in the relationship between trans and gay liberal politics. So that's where the book ended was saying, "All right, trans people, we've

arrived, we're our own movement. We're not anybody's second cousins." That was before the financial crisis. That was before the Obama administration. That was before the explosion of trans issues in mass media, it was before Laverne Cox is on the cover of Time Magazine. It was before the flood back then. So I had to write a whole new chapter.

Other things that changed, because when I wrote the book, it was focusing on... The narrative was on movement activism. Trans women and transfeminine people actually organized a lot earlier because the good nature of their oppression was different than for transmasculine people who... They were organizing a couple decades later. And so I didn't treat transmasculine, ftm trans guy issues in the earlier parts. And a lot of people called me out for that. And I was like, "Oh no, there was a reason. It wasn't, I was ignoring it." But I thought, "Okay," as I revised, it's like, "Let me go back and bring in the transmasculine stories more." Another thing that changed for me is that I feel like I didn't do as good a job in the first book as I would've liked on situating transfeminisms in the context of intersectional feminisms.

It was clear in my mind that trans feminist activism came out of the same sort of framework that a lot of queer or color feminisms did. It came out of some of the ideas that were articulated by Audre Lorde or Gloria Anzaldua. And I just didn't say that in the book. And I thought, "No, no, I need to really foreground the intersectional feminist analysis and not just assume that people will see those connections." So I wanted to give the props that were due to the people who develop some of that analysis. So I think I did a much better job of that.

Monica Trinidad: Awesome. I want to touch on a little bit around... After the flood. So just your thoughts around... I feel like trans people are in mainstream media right now a lot, around bathroom bills, around military ban. Trans people are on the front lines of being attacked right now by the Trump administration. And now I think what's been in the news in the last couple of days has just been the amount of trans people that have taken office with Danika and with Andrea and all these trans women that have taken office across the country. So I guess I'm just asking what are your initial thoughts around everything that's happening right now?

Susan Stryker: That's a big question.

Monica Trinidad: I know. It's a really big question.

Susan Stryker: Well, I'll just say that the Trump election was... It was devastating. And it actually made me thankful that I'm an older person now, because I remember before times. I see a lot of younger people who are just completely shell shocked because they're thinking, "How could this have

happened?" Because they came up through the Obama years where there was this liberal progress narrative, like, "Things are getting better for trans people." And that was true in part, there was a lot of progress. I don't mind using that word, but it was a very unevenly distributed progress. But it really seemed like as recently as a year ago, the biggest challenge for the trans movement was to make sure that the kinds of equality that was becoming possible for certain varieties of mostly middle class, white, medicalized trans people was actually justly distributed across the whole range of trans communities.

And now after the Trump administration comes in, I don't think that's the most pressing issue at all. We really are a frontline community. We are being directly attacked and that we have to have a united front politics. My own politics, I think, are much farther to the left end of the scale. But everything from political moderates to the far left needs to take what victories it can, find ways to work together and just really push back against what's happening now. But I remember what it was like when trans people were basically psychiatrized, medicalized, had no public voice, really had no recourse when they were experiencing being the targets of state violence. It was a hard time, 25, 30, 40, 50 years ago.

And that knowledge that comes from living that kind of very marginalized life, knowing what it feels like to be really on the outs socially, it's a source of strength. And so I find myself saying to a lot of younger people, "I know it sucks, doesn't it? You got used to it being different and we can't take anything for granted. But really, know that you have elders and ancestors, know that you've got people who came before you who survived before the progress was made over the last couple of decades. You got this, we're all in it. We're going to keep struggling."

Monica Trinidad: Yeah. And you mentioned about 25 years ago, 40, 50 years ago, and 25 years ago I believe was the '80s, correct?

Susan Stryker: '92.

Monica Trinidad: '92. Oh, okay. So let's say 35 years ago, I feel like the '80s are often the forgotten about conversation when it comes to talking about activism, resistance, movement. What was the state of politics during that decade?

Susan Stryker: You have to talk about AIDS. AIDS is the big thing. It was just coming on to the radar screen in '81, '82. Trans people, particularly trans women of color, particularly trans women of color who were engaged in the street scene, people who shared needles for hormones, the AIDS epidemic fell so disproportionately on trans women of colors. It totally changed what was going on in the community.

Monica Trinidad: And that isn't often the narrative that we hear, right? Because I know that when I think of it, I think of gay cis men.

Susan Stryker: Yeah. Well, any one thing that marginalizes you makes you more vulnerable. And when you've got several things that put you on the margins, it's not just one plus one plus one, it's one times two times four times eight. It's exponential, not just additive. So yeah, talking about AIDS... Because I think the struggle against the AIDS epidemic, it really changed the relationship between trans and gay and feminist politics that in the decade before, there'd been a parting of ways where a lot of the gay and feminist activism did not think of trans as anything it needed to deal with. In fact, it sort of looked at trans people as not the liberated ones. The ones who had not overthrown the psychiatric establishment, the ones who were not yet free, the ones who did gender wrong. That was very much the dominant position in the '70s and '80s.

And it's in AIDS activism, I think, that you start to see a different awareness starting to take shape amongst cis people about trans issues. That it was a common struggle against biomedical capitalism. It was a common struggle against the malignant neglect of the Reagan regime. It was just coming out of a sense of public health activism. Epidemiologically, where are we seeing this? What do we need to address? It's like, "Oh, trans people are in the center of all of this." So the AIDS crisis really... You can't talk about the '80s without talking about the AIDS crisis. And then the other thing that you have to talk about in the '80s is the official pathologization of trans people that it's in 1980, that you get this new organization that used to be called the Hairy Benjamin International Gender Dysphoria Association, which is a total mouthful, named after this guy Harry Benjamin, who was a medical doctor who really helped pioneer the medical model of providing healthcare, surgery and hormones and legal name and gender changes for trans people back in the '60s.

He really was kind of paternalistic and patronizing, but he was also on the right side of history in a lot of ways. So this organization was named after him, which was the organization for medical and psychotherapeutic service providers for trans people, very complicated politics. There was a lot of gate keeping. There was a lot of, "We're the professionals here, we're going to say who you are and we're going to tell you how you need to live your life to get what you want." So a lot of unfortunate politics between people who were trying to live their lives and people who were trying to control access to their means of living their life. But that got started in 1980 and they developed this thing called the standards of care that basically said, "If you want hormones, you have to get this psychiatric evaluation. And if you want surgery, then you have to live in the gender

that you want for a year, and then we'll tell you whether or not you're doing it right."

And so it was very controlled. And so that's when gender identity disorder officially went into the Diagnostic and Statistical manual of the American Psychiatric Association. Before then, even though trans people were studied, the medical and psychiatric people didn't consider it its own named illness. Gender identity disorder didn't exist before as a diagnostic category before 1980. And so there was this new level of official pathologization and medical control of trans lives that comes together in the '80s. You would think that because it gets recognized as an official disease, a mental illness, a disorder, that that would mean that you would be eligible for medical treatment or insurance coverage or whatever, but no. In the Americans with Disabilities Act, which comes out in 1991 or '92, I'm going to forget the exact year, I'm sorry, but it specifically excluded trans people.

It basically said if you have some medical condition that affects your access to public space, there needs to be some public accommodation for that, ramps and curb cuts and all of the things that we're familiar with now. But the ADA specifically excluded... It says, "The following are not to be considered disabilities being, like being gay, being a kleptomaniac, being an alcoholic, being a pyromaniac or being transsexual." So it basically says, "You're not covered by this. You're specifically excluded." Even though gender identity disorder is recognized as a "official disease," it's exempted from healthcare coverage. So one, with healthcare being based on employment, there's so much employment discrimination against trans people, a lot of trans people didn't have access to healthcare. But even if they did, they couldn't get covered for their transgender related healthcare needs. It's a double-

Monica Trinidad: It's a cycle of oppression.

Susan Stryker: ... That double whammy of... It's like, well, if you're going to say that we're sick, at least let us be "treated." But no. You get all of the control of the psychomedical forensic apparatus and you get no benefits from it. It's sheer control.

Monica Trinidad: Wow. And so just for our readers to... Our readers. Our listeners to-

Susan Stryker: My readers, your listeners.

Monica Trinidad: Your readers, my listeners, just to make clear to pathologize a people is to medicalize or is study-

Susan Stryker: To say that it's sick pathology. It's sick to say, "This is a sickness that you have. Being gendered different from the norm is sick."

Monica Trinidad: Yeah. And you said you called it the path-

Susan Stryker: Pathologization.

Monica Trinidad: Pathologization of trans people.

Susan Stryker: See, this is an occupational hazard. I talk to...

Monica Trinidad: So let's talk about some of the organized resistance to this, because this is very depressing and very real. But we know that there has always been resistance. So let's get into that a little bit.

Susan Stryker: I just want to say, I think the first act of resistance is just survival. And so when you live in a world that doesn't want you in it, just saying, "I'm here, I'm breathing, I'm taking up space, I'm living my life. I am manifesting myself." And the world is like, "That is the first step always." It's interesting to look back historically that... People who've been different from the mainstream, from most people, the way most people do their gender, we've always been around. And honestly, the more we learn historically, the more it seems that trans people have always been visible. People live in small communities or big cities and they're known to be trans somehow, but people just left them alone. People found their ways of living their lives a lot of times. And over time you see more and more attention.

It's not like, there's this progress narrative of, "Oh, trans people were really oppressed in the past and now things get better." It was like, 100 years ago, 75 years ago, it was more accepted in some ways. It's like, "Oh yeah, we know that person was born female and they're living as a man. But they do their job, they clean up the stoop in front of their house. We don't really care. They're just around part of the fabric of things." And you see, I think, more violence over time. Things are getting worse. Things have been getting worse over the last three years. As trans people become more visible, they draw more violence against them. So resistance, it really was not until the social movements of the '60s that you start to see trans people really thinking of themselves as an oppressed minority, demanding social justice for a kind of people.

There's always survival struggles, always individual acts of resistance, always people trying to find ways of carving out living space and finding community and meeting their life goals. That's resistance too. But it's not until the '60s that people who... Mostly were poor people on the streets having to be in public space, experiencing police violence, experiencing

housing precariousness, that these are the people who start to say, "Look, no. We have as much right to be here as anybody else, and we're going to take up our space and we want the same access to social benefits as anybody else." But the resistance, it really comes out of mostly poorer younger people who are present on the streets and who are precariously housed and don't have jobs and are involved in hustling and sex work and involved in having to find a way to put food in their mouths by any means necessary. Those are the people who really are at the heart of the trans struggle.

Monica Trinidad: If there was just one chapter that an organizer could read and they couldn't read any other chapter, what chapter would it be in your book and why?

Susan Stryker: For me, it would be the chapter on the '60s, because I think it's where I draw the connections between different kinds of structural oppression and the trans movement. It's the chapter where I write about the best known incidents of militant resistance at places like Cooper Donut in Los Angeles, Compton's Cafeteria in San Francisco, Dewey's in Philadelphia. That what you see-

Monica Trinidad: Oh, I don't know about Dewey's.

Susan Stryker: Oh yeah. In 1964 in Philadelphia, there was a place... These are all similar kinds of places. It's places for cheap food that are open at all hours where they don't have liquor licenses, so they're not IDing people at the door. Young people can go hang out there, you can get cheap food. So at these kinds of places where a lot of gender non-conforming and trans people would congregate, that's where you see the police coming in to crack down or where you see the management not wanting to serve people. And in Philadelphia, Dewey's was this kind of place and that they were doing lunch counter protests. People who had been involved in the NAACP lunch counter protests, they were basically doing a lunch counter protest for gender non-conforming people. And it was a really racially mixed bunch of people who were doing it. It was white people and people of color working together. It was the gay and lesbian community working with street kids.

It's actually really inspiring. And they picketed Dewey's and Dewey's did not stop its denials of service. And so some young people and their lawyers went in and did a sit in and got arrested and there was more picketing and leafleting outside and Dewey's changed their policy. So it did not result in street fighting. There wasn't militant resistance going on. It was picketing and protesting and education, but it changed policy. So that was good. And it secured space for people. So anyway, I would read the '60s chapter. And I also think I tried to do a good job with the last 10 years and not just talking about liberal reform politics, not just talking

about mass media. It's great that Laverne is on the cover of Time Magazine. That kind of visibility and presence is great, but it's also not down in the trenches struggle. It takes a wide range of change to make things really different. And that's totally part of the change. But I'm really inspired right now actually by ways that trans people are involved in direct action politics.

Monica Trinidad: You stole my next question. It was, who's inspiring you right now?

Susan Stryker: Yeah. I am one of these people who thinks it is perfectly acceptable to shut down fascist and right wing violence with meeting fire with fire. And the way that I know that trans people are involved in a lot of Black block protest, the Antifa, the gender anarchism of that kind of anarchist politics, they just go together.

Monica Trinidad: Absolutely.

Susan Stryker: And so people know that this isn't about free speech. This is not about, "Oh, we have to let people say bad things about them and then we'll have a bit about us and then we'll have a better argument." It's about, "We are under attack and it is okay to shut that down." So I think that's great. I heard this slogan the other day about if the... Let me see if I can remember it. If the farmer and the chicken are having a debate about the merits of a ham and egg breakfast, that the pig's role in the conversation is to shut down the breakfast industrial complex.

Monica Trinidad: That's awesome. I love that. I love that. That's amazing. Something that I don't often actually talk about is that I got my... I've been an organizer for about 10 years now, an activist, an organizer, and I got my start in activism around anti-war activism, but also with Bash Back. That was sort of where I got started... I knew about how to queer my politics before I knew that I was a super big dyke. And I think that really set the tone for how I was going to move through the world with my own politics and with my own organizing is that, you have to queer everything. You can appreciate and respect diversity of tactics, because we need them all, and you got to stay in the streets.

Susan Stryker: Yep. United front. That's the way I think of it.

Monica Trinidad: Yeah. We're almost out of time. I've been doing this thing with some of our guests, and that's a word association game. And so I'm going to say a word and then you're going to say the first word that comes to your mind when I say it, okay? Are you ready?

Susan Stryker: All right.

Monica Trinidad: Okay. Justice.

Susan Stryker: Peace.

Monica Trinidad: Liberation.

Susan Stryker: Freedom.

Monica Trinidad: Transgender politics.

Susan Stryker: Current.

Monica Trinidad: Direct action.

Susan Stryker: Yes.

Monica Trinidad: Civil disobedience.

Susan Stryker: Yes.

Monica Trinidad: Police.

Susan Stryker: No.

Monica Trinidad: A \$95 million police academy.

Susan Stryker: My eyes are rolling up into the back of my head. About 95 million for trans justice and then the police can hold a fundraiser for themselves.

Monica Trinidad: Thank you. Thank you. All right, so we're just at time now. I want to thank you so much, Susan, for being on our podcast. It's really an honor to have you on our episode.

Susan Stryker: I really appreciate the work that this podcast does. When I discovered it, I thought, "Oh, this is real... Right on." It's news for people who need it. You're saving time.

Monica Trinidad: On your way to the protest, you can listen to the podcast.

Susan Stryker: Exactly. Yeah.

Monica Trinidad: Is there anything else that you wanted to mention before we close out? Any last thoughts?

Susan Stryker: Like I said, new addition of Transgender History just dropped last week. So you can get it at your local bookstore, or if you must, order it from Amazon.

Monica Trinidad: I'm sure women in Children First in Andersonville will carry-

Susan Stryker: I would hope so.

Monica Trinidad: I would hope so.

Susan Stryker: And if they don't, they should.

Monica Trinidad: They should. Yeah.

Susan Stryker: I'm always out on the speaking tour things. My next gig actually is on Monday at Grand Valley State University in Grand Rapids, Michigan. So I will be there. And then if people are interested in coming to one of my events, just look on my Facebook page or Google me and it's there. I don't promote myself overly much, but I'm always out on the road doing something.

Monica Trinidad: Are you on Twitter?

Susan Stryker: I am, but I'm more of a lurker on Twitter.

Monica Trinidad: You're one of those people. Okay.

Susan Stryker: Yeah, yeah.

Monica Trinidad: All right, cool. All right, well, I want to give a special shout out to the ARCA Center for Social Justice Leadership, who is our one and only sponsor. They're based out of Kalamazoo College. And if you want to hear about a specific book, you can email us at TheLitReviewChicago@gmail.com. We are super excited to be looking forward to some shows with people like Tanuja Jagernauth. We're also going to be interviewing Hilda Franco in a couple of weeks, and we're also going to be talking to Vicki Law soon about Resistance Behind Bars. And there's just a lot of really great episodes coming up, so definitely stay tuned in every Monday at noon. To close out, we're going to have Susan read one of her favorite parts from her book, Transgender History.

Susan Stryker: Okay. The passage that I just hurriedly looked up, and yes, it's my favorite one, it is now, is from the chapter on the '60s and the Compton's Cafeteria Riot, which is just something I've spent a lot of time researching, and I know that story really well. I will also plug my film, Screaming Queens, the Riot at Compton's Cafeteria, which is available on Amazon and

Canopy and on PBS. And so it's out there to be watched. So anyway, here's the wrap up paragraph from the section of the book about Compton's. I say, "Looking back, it's easy to see how the Compton's Cafeteria Riot in 1966 was related to large scale, political, social, and economic developments, and wasn't just an isolated little incident unrelated to other things that were going on in the world. The circumstances that created the condition for that riot continued to be relevant in the trans movements of today."

"Discriminatory policing practices that target members of minority communities, urban land use policies that benefit cultural elites and displace poor people, the unsettling domestic consequences of US foreign wars, access to healthcare, civil rights activism aimed at expanding individual liberties and social tolerance on matters of sexuality and gender and political coalition building around the structural injustices that affect many different communities. Collective resistance to the oppression of trans people at Compton's Cafeteria did not automatically solve the problems that trans people in the tenderloin face daily. It did, however, create a space in which it became possible for the city of San Francisco to begin relating differently to its transgender citizens, to begin treating them, in fact, as citizens with legitimate needs instead of simply a problem to get rid of. That shift in awareness was a crucial step for contemporary transgender social movements. The beginnings of a new relationship to state power and social legitimacy. It would not have happened the way that it did without direct action in the streets on the part of transgender women who were fighting for their own survival."

Page May: Thanks so much for listening to another episode of The Lit Review, a podcast where we interview people we love and respect about books for the movement.

Monica Trinidad: We are your co-hosts, Monica Trinidad.

Page May: And Page May.

Monica Trinidad: Two Chicago based organizers.

Page May: Special shout out to the Lit Review's very own sponsor, the ARCA Center for Social Justice Leadership out of Kalamazoo College.

Monica Trinidad: Keep your eyes and ears open for another episode next Monday, same time, same place.

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