NOTES
1. Quotes that are not cited come from interviews conducted in Rapid City, New York City, Santa Cruz, Minneapolis, and Bemidji in 2001. These interviews are derived primarily from women involved in Women of All Red Nations (WARN) and the American Indian Movement (AIM). All are activists today.

100

Trans Woman Manifesto

JULIA SERANO


This manifesto calls for the end of the scapegoating, deriding, and dehumanizing of trans women everywhere. For the purposes of this manifesto, trans woman is defined as any person who was assigned a male sex at birth, but who identifies as and/or lives as a woman. No qualifications should be placed on the term “trans woman” based on a person’s ability to “pass” as female, her hormone levels, or the state of her genitals—after all, it is downright sexist to reduce any woman (trans or otherwise) down to her mere body parts or to require her to live up to a certain societally-dictated ideal regarding appearance.

Perhaps no sexual minority is more maligned or misunderstood than trans women. As a group, we have been systematically pathologized by the medical and psychological establishment, sensationalized and ridiculed by the media, marginalized by mainstream lesbian and gay organizations, dismissed by certain segments of the feminist community, and, in too many instances, been made the victims of violence at the hands of men who feel that we somehow threaten their masculinity and heterosexuality. Rather than being given the opportunity to speak for ourselves on the very issues that affect our own lives, trans women are instead treated more like research subjects: Others place us under their microscopes, dissect our lives, and assign motivations and desires to us that validate their own theories and agendas regarding gender and sexuality.

Trans women are so ridiculed and despised because we are uniquely positioned at the intersection of multiple binary gender-based forms of prejudice: transphobia, cissexism, and misogyny.

Transphobia is an irrational fear of, aversion to, or discrimination against people whose gendered identities, appearances, or behaviors deviate from societal norms. In much the same way that homophobic people are often driven by their own repressed homosexual tendencies, we believe that transphobia is first and foremost an expression of one’s own insecurity about having to live up to cultural gender ideals. The fact that transphobia is so rampant in our society reflects the reality that we place an extraordinary amount of pressure on individuals to conform to all of the expectations, restrictions, assumptions, and privileges associated with the sex they were assigned at birth.

While all transgender people experience transphobia, transsexuals additionally experience a related (albeit distinct) form of prejudice: cissexism, which is the belief that transsexuals’ identified genders are inferior to, or less authentic than, those of cissexuals (i.e., people who are not transsexual and who have only ever experienced their subconscious and physical sexes as being aligned). The most common expression of cissexism occurs when people
attempt to deny trans people the basic privileges that are associated with the gender the trans person self-identifies as. Common examples include purposeful misuse of pronouns, insisting that the trans person use a different public restroom, etc. The justification for these denials is generally founded on the assumption that the trans person’s gender is not authentic because it does not correlate with their birth sex. In making this assumption, the transphobe attempts to create an artificial hierarchy—by insisting that the trans person’s gender is “fake,” they attempt to validate their own gender as “real” or “natural.” This sort of thinking is extraordinarily naive, as it denies the basic truth that everyday we make assumptions about other people’s genders without ever seeing their birth certificates, their chromosomes, their genitals, their reproductive systems, their childhood socialization, or their legal sex. There is no such thing as a “real” gender—there is only the gender we identify as and the gender we perceive others to be.

While often different in practice, cissexism, transphobia, and homophobia are all rooted in oppositional sexism, which is the belief that female and male are rigid, mutually exclusive categories, each possessing a unique and non-overlapping set of attributes, aptitudes, abilities, and desires. Oppositional sexists attempt to punish or dismiss those of us who fall outside of gender or sexual norms because our existence threatens the idea that women and men are opposite sexes. This explains why bisexuals, lesbians, gays, transsexuals, and other transgender people—who may experience their genders and sexualities in very different ways—are so often confused or lumped into the same category (i.e., queer) by society at large. Our natural inclinations to be the other sex, or to be attracted to the same sex, challenge the assumption that women and men are mutually exclusive categories, each possessing a unique set of attributes, aptitudes, abilities, and desires. By breaking these gender and sexual norms, we essentially blur the boundaries that are required to maintain the male-centered gender hierarchy that exists in our culture today.

In addition to the rigid, mutually exclusive gender categories established by oppositional sexism, the other requirement for maintaining a male-centered gender hierarchy is to enforce traditional sexism—the belief that maleness and masculinity are superior to femaleness and femininity. Traditional and oppositional sexism work hand in hand to ensure that those who are masculine have power over those who are feminine, and that only those born male will be seen as authentically masculine. For the purposes of this manifesto, the word misogyny will be used to describe this tendency to dismiss and deride femaleness and femininity in our culture.

Just as all trans people experience transphobia and cissexism to different extents (depending on how often, obvious, or out we are as transgender), we experience misogyny to different extents too. This is most evident from the fact that, while there are many different types of transgender people, our society tends to single-out trans women and others on the male-to-female [MTF] spectrum for attention and ridicule. This is not merely because we transgress gender norms per se, but because we, by necessity, embrace our own femaleness and femininity. Indeed, more often than not, it is our expressions of femaleness and our desire to be female that become sensationalized, sexualized, and trivialized by others. While trans people on the female-to-male (FTM) spectrum face discrimination for breaking gender norms (aka, transphobia), their expressions of maleness or masculinity themselves are not targeted for ridicule—to do so would require one to question masculinity itself.

When a trans person is ridiculed or dismissed not merely for transgressing gender norms, but for their expressions of femaleness or femininity, they become the victims of a specific form of discrimination: trans-misogyny. When the majority of jokes made at the expense of trans people center on “men wearing dresses” or “men who want their penises cut off,” that is not transphobia—it is trans misogyny. When the majority of violence and sexual assault committed against trans people is directed at trans women, that is not transphobia—it is trans misogyny\(^1\). When it’s OK for women to wear “men’s” clothing, but men who wear “women’s” clothing can be diagnosed with the “psychological disorder” Transvestic Fetishism, that is not transphobia—it is trans misogyny\(^2\). When women’s or lesbian organizations and events open their doors to trans men but not trans women, that is not transphobia—it is trans misogyny.
In a male-centered gender hierarchy, where it is assumed that men are better than women and that masculinity is superior to femininity, there is no greater perceived threat than the existence of trans women, who despite being born male and inheriting male privilege, “choose” to be female instead. By embracing our own femaleness and femininity, we in a sense cast a shadow of doubt over the supposed supremacy of maleness and masculinity. In order to lessen the threat we pose to the male-centered gender hierarchy, our culture (primarily via the media) uses every tactic in its arsenal of traditional sexism to dismiss us.

1. The media hyper-feminizes us: by accompanying stories about trans women with pictures of us putting on make-up, dresses, and heels, in an attempt to highlight the “frivolous” nature of our femaleness, or by portraying trans woman as having derogatory feminine-associated character traits such as being weak, confused, passive, or mouse.

2. The media hyper-sexualizes us: by creating the impression that most trans women are sex workers or sexual deceivers, and by asserting that we transition for primarily sexual reasons (e.g., to prey on innocent straight men or to fulfill some kind of bizarre sex fantasy). Such depictions not only belittle trans women’s motives for transitioning, but implicitly suggest that women as a whole have no worth beyond their ability to be sexualized.

3. The media objectifies our bodies: by sensationalizing sex reassignment surgery and openly discussing our “man-made” vaginas without any of the discretion that normally accompanies discussions about genitals. Further, those of us who have not had surgery are constantly being reduced to our body parts, whether it be by the creators of tranny porn who over-emphasize and exaggerate our penises, thus distorting trans women into “she-males” and “chicks with dicks,” or by other people who have been so brainwashed by phallocentricism that they believe that the mere presence of a penis can trump the femaleness of our identities, our personalities, and the rest of our bodies.

Because anti-trans discrimination is steeped in traditional sexism, it is not simply enough for trans activists to challenge binary gender norms (i.e., oppositional sexism)—we must also challenge the idea that femininity is inferior to masculinity and that femaleness is inferior to maleness. In other words, by necessity, trans activism must be at its core a feminist movement.

Some might consider this contention to be controversial. Over the years, many self-described feminists have gone out of their way to dismiss trans people, and in particular trans women, often resorting to many of the same tactics (hyper-feminization, hyper-sexualization, and objectification of our bodies) that the mainstream media regularly uses against us. These pseudo-feminists proclaim that “Women can do anything that men can” then ridicule trans women for any perceived masculine tendency we may have. They argue that women should be strong and unafraid to speak our minds then tell trans women that we act like men when we voice our opinions. They claim that it is misogynistic when men create standards and expectations for women to meet then they dismiss us for not meeting their standard of “woman.” These pseudo-feminists consistently preach feminism with one hand, while practicing traditional sexism with the other.

It is time for us to take back the word “feminism” from these pseudo-feminists. After all, feminism is much like the ideas of “democracy” or “Christianity.” Each has a major tenet at its core, but there are an infinite number of ways in which one can practice that belief. And just as some forms of democracy and Christianity are corrupt and hypocritical while others are more just and righteous, we trans women must join trans-positive women and allies of all genders to forge a new type of feminism, one that understands that the only way for us to achieve true gender equity is to abolish both oppositional sexism and traditional sexism.

It is no longer enough for feminism to fight solely for the rights of those born female. That strategy has furthered the prospects of many women over the years, but now it bumps up against a glass ceiling that is partly of its own making. Though the movement worked hard to encourage women to enter into previously male-dominated areas of life,
many feminists have been ambivalent at best, and resistant at worst, to the idea of men expressing or exhibiting feminine traits and moving into certain traditionally female realms. And while we credit previous feminist movements for helping to create a society where most sensible people would agree with the statement “women are men’s equals,” we lament the fact that we remain light years away from being able to say that most people believe that femininity is masculinity’s equal.

Instead of attempting to empower those born female by encouraging them to move further away from femininity, we should instead learn to empower femininity itself. We must stop dismissing it as “artificial” or as a “performance,” and instead recognize that certain aspects of femininity (as well as masculinity) transcend both socialization and biological sex—otherwise there would not be feminine boy and masculine girl children. We must challenge all those who assume that feminine vulnerability is a sign of weakness. For when we do open ourselves up, whether it be honestly communicating our thoughts and feelings or expressing our emotions, it is a daring act, one that takes more courage and inner strength than the alpha-male facade of silence and stoicism.

We must challenge all those who insist that women who act or dress in a feminine manner necessarily take on a submissive or passive posture. For many of us, dressing or acting feminine is something we do for ourselves, not for others. It is our way of reclaiming our own bodies and fearlessly expressing our own personalities and sexualities. It is not us, but rather those who foolishly assume that our feminine style is a signal that we sexually subjugate ourselves to men, who are the ones guilty of trying to reduce our bodies to the mere status of playthings.

In a world where masculinity is assumed to represent strength and power, those who are butch and boyish are able to contemplate their identities within the relative safety of those connotations. In contrast, those of us who are feminine are forced to define ourselves on our own terms and develop our own sense of self-worth. It takes guts, determination, and fearlessness for those of us who are feminine to lift ourselves up out of the inferior meanings that are constantly being projected onto us. If you require any evidence that femininity can be more fierce and dangerous than masculinity, then all you need to do is simply ask the average man to hold your handbag or a bouquet of flowers for a minute, and watch how far away he holds it from his body. Or tell him you would like to put your lipstick on him and watch how fast he runs off in the other direction. In a world where masculinity is respected and femininity is regularly dismissed, it takes loads of strength and confidence for any person to embrace their femme self.

But it is not enough for us to empower female-ness and femininity. We must also stop pretending that there are essential differences between women and men. This begins with the acknowledgement that there are exceptions to every gender rule and stereotype, and this simply stated fact disproves all gender theories that purport that female and male are mutually exclusive categories. We must move away from pretending that women and men are “opposite” sexes, because when we buy into that myth it establishes a dangerous precedent. For if men are big, then women must be small; and if men are strong then women must be weak. And if being butch is to make yourself rock solid, then being femme becomes allowing yourself to be malleable; and if being a man means taking control of your own situation, then being a woman becomes living up to other people’s expectations. When we buy into the idea that female and male are “opposites,” it becomes impossible for us to empower women without either ridiculing men or else pulling the rug out from under ourselves.

It is only when we move away from the idea that there are “opposite” sexes, and let go of the culturally-derived values that are assigned to expressions of femininity and masculinity, that we may finally approach gender equity. By challenging both oppositional and traditional sexism simultaneously, we can make the world safe for those of us who are queer, those of us who are feminine, and for those of us who are female, while simultaneously empowering people of all sexualities and genders.

NOTES
Two questions guide this [essay]: (1) Whom and
what do I touch when I touch my dog? and (2) How is “becoming with” a practice of becoming worldly?
I tie these questions together in expressions I learned in Barcelona from a Spanish lover of French bulldogs, alter-globalisation and autre-mondialisation. These terms were invented by European activists to stress that their approaches to militarized neoliberal models of world building are not about antiglobalisation but about nurturing a more just and peaceful
other globalisation. There is a promising autre-mondialisation to be learned in retying some of the knots of ordinary multispecies living on earth.

I think we learn to be worldly from grappling with rather than generalizing from, the ordinary. I am a creature of the mud, not the sky. I am a biologist who has always found edification in the
amazing abilities of slime to hold things in touch
and to lubricate passages for living beings and their
nurture. I love the fact that human genomes can be
found in only about 10 percent of all the cells that
occupy the mundane space I call my body; the other
90 percent of the cells are filled with the genomes
of bacteria, fungi, protists, and such, some of which play in a symphony necessary to my being alive at all, and some of which are hitching a ride and doing the rest of me, of us, no harm. I am vastly outnumbered by my tiny companions; better put, I become an adult human being in company with these tiny messmates. To be one is always to become with many. Some of these personal microscopic biota are dangerous to the me who is writing this sentence; they are held in check for now by the measures of the co-ordinated symphony of all the others, human cells and not, that make the conscious me possible. I love that when “I” die, all these benign and dangerous symbions will take over and use whatever is left of “my” body, if only for a while, since “we” are necessary to one another in real time. As a little girl, I loved to inhabit miniature worlds brimming with even more tiny imagined entities. I loved the play of scales in time and space that children’s toys made patent for me. I did not know then that this love prepared me for meeting my companion species, who are my maker.

For many years I have written from the belly of powerful figures such as cyborgs, monkeys and apes, oncomice, and, more recently, dogs. In every case, the figures are at the same time creatures of imagined possibility and creatures of fierce and ordinary reality; the dimensions tangle and require response. When Species Meet is about that kind of doubleness, but it is even more about the cat’s cradle games in which those who are to be in the world are constituted in intra- and interaction. The partners do not precede the meeting; species of all kinds, living and not, are consequent on a subject- and object-shaping dance of encounters. Neither the partners nor the meetings...are merely literary conceits; rather, they are ordinary beings-in-encounter in the house, lab, field, zoo, park, office, prison, ocean, stadium, barn, or factory. As ordinary knotted beings, they are also always meaning-making figures that gather up those who respond to them into unpredictable kinds of “we.” Among the myriad of entangled, coshaping species of the earth, contemporary human beings’ meetings with other critters and, especially, but not only, with those called “domestic” are the focus. . . .