

# LGBTQ Issues in Philosophy



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## FROM THE EDITOR

Grayson Hunt

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Perry Zurn and Andrea Pitts, eds.

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## CALL FOR PAPERS



APA NEWSLETTER ON

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UNIVERSITY OF TEXAS AT AUSTIN

This year's *APA Newsletter on LGBTQ Issues in Philosophy* arrives during the COVID-19 pandemic. While truly unusual to have been sheltering in place since March of this year, this is not the first (nor the second) pandemic the American Philosophical Association has seen since its beginning in 1900. Many of the pandemics in the past one hundred and twenty years have dissipated with the arrival of a cure. Others, like the AIDS and HIV pandemic, are mitigated only by public health campaigns and prevention medicines.

Lou Sullivan (1951–1991) comes to mind as I write this editor's note. Not because he's mentioned in a footnote in this issue, but because he was a gay transgender man and AIDS activist who lived and died during the height of the AIDS epidemic. He died from HIV-related complications in 1991. This issue feels like a beautiful way to honor our trans ancestors and to take stock of where we are today as trans philosophers.

COVID-19 has certainly changed the way we do philosophy conferences, but it has not hampered our ability to theorize and share ideas, arguments, and intellectual histories. In fact, as this issue appears online this fall, we will be hosting the third biennial and first-time virtual Trans Thinking//Thinking Trans Conference 2020. Conceived by the [Trans Philosophy Project](#) in 2016, this conference brings together trans philosophers and trans philosophies.

This issue features an interview crafted from a panel that took place at the Trans Thinking//Thinking Trans Conference in 2018 at American University in Washington, DC. I hope you enjoy "Trans Philosophy: The Early Years," by Talia Mae Bettcher, Loren Cannon, Miqqi Alicia Gilbert, and C. Jacob Hale, edited and with an introduction by Perry Zurn and Andrea Pitts.

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## TRANS PHILOSOPHY: THE EARLY YEARS

*An Interview with Talia Mae Bettcher, Loren Cannon, Miqqi Alicia Gilbert, and C. Jacob Hale<sup>1</sup>*

EDITED AND WITH AN INTRODUCTION BY PERRY ZURN AND ANDREA PITTS

Trans philosophy—like everything else—has a history. The 1990s was a pivotal decade for the academic development of trans philosophy in the United States and Canada. During this period, the broader interdisciplinary field of transgender studies was beginning to emerge, and professional philosophy's own contributions to transgender studies were starting to take shape as well. In what follows, we hear from Talia Mae Bettcher, Loren Cannon, Miqqi Alicia Gilbert, and Jacob Hale, four trans philosophers whose writings and activism helped provide the contours of what is now becoming a robust and thriving area of study within academic philosophy.

Trans philosophy, as Bettcher notes below, is more than simply the study of trans phenomena within philosophy. Rather, as Bettcher states, "trans philosophy is, in part, the political sensibility, the vantage point, and the methodology." Bettcher here echoes Susan Stryker's framing of the distinctiveness of the broader field of transgender studies. Stryker writes that, unlike other areas of analysis such as psychiatry, sexology, and endocrinology in which experiences of gender variance and gender nonconformity have been studied from the largely detached, third-person perspectives of cisgender researchers, transgender studies "considers the embodied experience of the speaking subject" as necessary for examining the content and methods of the field.<sup>2</sup> As Amy Marvin recently offered in a piece on the history of trans philosophy, "[b]efore the development of trans philosophy by trans people, philosophical writing largely treated them as an afterthought or footnote."<sup>3</sup> Marvin makes clear that while cisgender feminist philosophers and others had perhaps considered trans phenomena prior to and during the 1990s, many had not considered how their own embodiment and positionality would impact the epistemic, affective, normative, and phenomenal content being produced (and reproduced) within their writings. It is, thus, not until the 1990s that philosophers such as Jacob Hale, Miqqi Gilbert, Sandy Stone, and cisgender feminist

philosophers like Naomi Scheman began publishing on the importance of framing philosophical questions regarding trans experience from the perspectives of trans and nonbinary people themselves, that a distinctive institutional consolidation of trans philosophy began to take shape in the academy.<sup>4</sup>

Notably, these early voices in the field of trans philosophy also reflect the demographic conditions of academic philosophy that remain with us today, in which white researchers comprise the majority of the profession. In this regard, according to the American Academy of Arts and Sciences, the highest percentage of doctoral degrees in philosophy awarded in the US to African Americans between the years of 1995–2014 is 4.2 percent; that number falls to a mere 3.3 percent for Latinxs, and 0.8 percent for Indigenous peoples.<sup>5</sup> In Canada, professional philosophy is also largely white, with less than 9 percent of faculty of all ranks (part-time faculty, limited-term appointments, assistant professors, associate professors, and full professors) identifying as Black, Indigenous, and/or people of color, with Black faculty comprising only 0.85 percent of the professoriate and Indigenous faculty comprising less than 0.5 percent.<sup>6</sup> Not surprisingly, then, much like the fields of trans history and trans literary studies, the early years of trans philosophy in US and Canadian academies has been largely constituted by white researchers and educators.

With this context in mind, we note that while the participation of trans philosophers in the profession of philosophy may have emerged only a brief three decades ago, the history of philosophical work conducted by and for trans, nonbinary, and Two Spirit people exceeds this scope and framing. In this regard, we offer this interview as a moment in the history of trans philosophy, but we do not foreclose the historiographical scope of a great deal more philosophical work conducted by and for trans, nonbinary, and Two Spirit people, under a variety of names, identities, and descriptions, outside the professional valences of academic philosophy in the US and Canada.

In their remarks presented here, Bettcher, Cannon, Gilbert, and Hale reflect on the intimate weave of their lives as trans people and trans philosophers, meditating on the challenges as well as the satisfactions of trans life in and beyond the academy. In doing so, they testify to the continuous struggle against trans exclusionary structures in their cities and universities, as well as to the importance of trans friendships, community, and activism. Highly instructive for our present moment, they ultimately root the promise of trans philosophy in the radical contours of early trans culture and community.

In many ways, the challenges faced by trans philosophers in the nineties remain with us today. It all amounts to a kind of “homelessness,” to use Cannon’s word. As in the academy more broadly, trans, nonbinary, and Two Spirit people in philosophy today continue to grapple with the insidious effects of transphobia.<sup>7</sup> We struggle to decide the safest timing of transition, given the power structures in which we find ourselves, and wonder when (not if) we will have to give up our careers in order to maintain a semblance of geographical safety. For those of us lucky enough not to

be pushed out of the academy in grade school, college, or graduate school, we are overrepresented among the ranks of adjunct and term faculty compared to our otherwise underrepresented trans tenure-line counterparts. The widespread isolation we experience, moreover, is only exacerbated when we are tokenized, where trotting us out on Facebook, college photo ops, or conference programs takes the place of real trans inclusive change in policy and curriculum. What is more, philosophy in particular has an unusually trenchant problem of supporting transphobic publications, organizations, and mentors, which insist upon belittling our persons without reading and respecting our work. The pain of these moments is only exacerbated when it is feminists and feminist philosophy that fail to be transformed in dialogue with trans theory.

In dealing with these challenges, Bettcher, Cannon, Gilbert, and Hale provide a wealth of advice not only for trans academic survival, but also trans flourishing. They emphasize persistence, being true to oneself, choosing one’s battles, and the constant possibility of reinvention. But they also insist that these things are best done in community. They repeatedly testify to the importance of developing interpersonal friendships and deepening those lines of communication, whether by phone or email, magazines or social media, in play spaces or in the streets. And they enjoin us to really find conditions and companions that are productive for “thinking things through,” as Hale puts it. This involves pursuing work that honors our values and intellectual interests, whether that addresses trans issues or not. And it involves developing philosophical touchstones that help us thrive (for Bettcher, for example, that is María Lugones). In an environment in which philosophical critiques of transgender identity are rising, moreover, they encourage us to critically negotiate the distractions of the profession, the pressures of respectability, and to write from the heart.

Perhaps most salient in an academic world where the successful scholar is touted as a singular mind, and trans and anti-trans philosophy alike are largely done in abstraction from trans communities, Bettcher, Cannon, Gilbert, and Hale insist upon the importance of lived experience in relation. They root critical reflection itself in the world beyond the academy. Each in their own way identifies activism, community engagement, and public philosophy as integral to the flourishing of trans philosophy and themselves as trans philosophers. From early in their philosophical careers to this day, they trade the Cartesian armchair for their local trans communities (in their cities and on their campuses), international trans outreach initiatives, LGBT and AIDS activism, and union organizing. Interweaving logic and metaphysics with history and cultural studies, and publishing widely across academic and non-academic venues (e.g., *Miqqi Speak!*), they demonstrate that trans philosophers are always a counterpublic in the academy. Honoring that reality involves accountable theorizing, for which cis and trans people alike have to “do the homework,” as Bettcher puts it, and show up to the pain and the power of trans life.

More generally, the interview below invites us to consider what we hope to learn from our histories and our ancestors,

how we might appreciate the labor and toil of those who have come before us, and how we may learn to build communities that allow us to become the kinds of ancestors we want to be. The discussion below also encourages us, as we find firmer ground in professional philosophy, to not lose the border-work, the liminal thinking, and the peripheral embodiments that make up the beauty of trans life and trans futurity.<sup>8</sup> In this, we hope the following conversation helps enable us, as philosophers, to further commit to long-term projects within our programs, departments, universities, professional organizations, and local communities that mobilize trans, nonbinary, and Two Spirit people, including fostering the mentoring and solidarity networks desperately needed for Two Spirit philosophers and trans and nonbinary philosophers of color. Lastly, in seeking to preserve the plurality and complexity of trans experience, we hope that the future of trans philosophy will include more knowledge and citational affirmation of scholars beyond the disciplinary confines of Canadian and US academic philosophy, and that through shared resources and dialogue, we may work toward broader transnational coalitions that honor the lives of all trans, nonbinary, Two Spirit, and gender expansive peoples.

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***What has your experience as a trans philosopher been like? What have been some of the challenges? And in what ways have you seen trans politics and professional philosophy change over the last few decades?***

**Miqqi Alicia Gilbert:** I am, as of January 1, 2018, professor emeritus at York University in Toronto. I've been there a long time. And I've been trans for a very long time. I should say at the outset that I'm a crossdresser. I'm not transsexual. And that's been a big factor in my life.

We were all talking last night. 1995 was an incredibly important year for me. It was the year of the first International Congress on Gender, Crossdressing, and Sex Issues.<sup>9</sup> I went there, and I met a ton of people, including Jake [Hale] and we became fast friends. That same year, the then president of York University created a "Task Force on Heterosexism and Homosexuality." The idea was that the university should become more open and more accessible and more welcoming to people who were sexually and gender diverse. I read the mandate and I said, "Gosh, that's very nice. But there's no mention of trans people at all." So, I wrote a memo. Now, of course, anyone in academia knows that if you write a memo, what happens, right? Sure enough, I got a memo back saying, "Gee, thank you so much. We're so interested. Perhaps you can help us."

So, I went and spoke to the committee. Their initial sessions with people were in-camera<sup>10</sup> and everyone was very, very, very careful that everything was discreet and private. I went there and I spoke to them with a few tears in my eyes, I must say, about how difficult it is for trans people in the university setting. How, for example, a transitioning male to female is at work all day (we used to have a really big night school program), comes to campus, has to shave. Where do you go? Right? Do you go to the men's room, wearing

women's clothes, or the women's room and stand there shaving? It doesn't work, right? Well, that and of course other things.

I'm very pleased to say that they added twelve recommendations to their report, including gender-diverse washrooms. Right now, at York University, all wheelchair-accessible washrooms (located between the gang [multi-stall] washrooms) now have the trans symbol on them. I'm also pleased to say that the initiative was brought first to the Students with Disabilities organization, because of course that was one concern: "Are we taking their space?" They were unanimously in favor of it. So that was how I came out and I came out very publicly. I came to believe that my having tenure, which meant that I could not be fired for having or doing something unpopular, was a double-edged sword. If I was doing or believing something unpopular, it was incumbent upon me to stand up. So, I came out, and I came out first to my Gender and Sexuality class on femme identity and expression.

And it was a cake walk. I had no issues whatsoever. My university embraced me. Since then, I have been in every newspaper in Canada, and I have been on every radio show in North America. You want to find a crossdresser who's willing to go public, it's very hard, very hard. You want to interview a transsexual, just go, "Oh," and they'll swamp you, "Me, me." But crossdressers, most are still closeted. I think if anything, coming out helped my career. So, there you go, you never know what's going to happen.

**Loren Cannon:** I'm honored to be on this panel with these folks. When I first came out as trans (and while I was getting my PhD), I was looking to these people as my elders, so to speak, and really showing me the way forward. I say "elders" here even though we aren't too far apart in age, but I came to both philosophy and gender transition fairly late in life.

I work as a lecturer at Humboldt State University (HSU), part of the California State University system in far northern California. I've been there since 2006, when I graduated with my PhD in philosophy from Arizona State University. I came to philosophy fairly late, in that I first had a career in mathematics. I have a bachelor's and master's in theoretical mathematics, and I taught mathematics at a community college for almost ten years (and enjoyed it). It was lovely. At about thirty-six, I took a class for free through the community college; that class was Philosophy 101. At the time, I had a stack of applications on my desk for PhD programs in theoretical mathematics. It only took that one class, Intro to Philosophy, and I took that stack and I put it in the round file. I thought, "No, I think I'd rather do this." I was bitten. So, I spent the next six years taking philosophy classes, while I continued to teach mathematics and eventually resigned from my position to attend graduate school full time. I was about forty when I got done with the PhD in philosophy and I got the position in Northern California. At the time, my interest was in ethics and my dissertation was on aspects of collective responsibility.

During my doctoral work, it became obvious to me that I wasn't going to be able to continue on unless I transitioned.

For me, the question of timing became a big deal. Like, how am I supposed to do this? I felt like there was a ticking clock. Should I transition right before I get my PhD, so at least the name is correct? (I didn't realize one could just change one's name afterwards and have that reflected on the diploma.) There were so many things I didn't know. An alternate plan to consider was whether to try to get a job and then transition. What's the best way to go? Basically, my decision was based mostly on just my inability to continue on as I was. Prudential ideas aside, now was the time. I reached out to Jacob [Hale] via email. I think he was the first person I'd ever talked to who had a similar background in terms of being transmasculine and also in philosophy.

Right after my graduation with my doctorate, I responded to a national search for an environmental ethicist at HSU. I was thrilled to get the job and hoped that I could set myself up well for the tenure-line position my department hoped to have available the next year. As it has turned out, my department has requested a tenure-line job for our department for every year I have been here—now over a decade. Additionally, there have been efforts to have my position converted to tenure-line, but there have been roadblocks to this effort as well. Still, I enjoy a high degree of stability for a lecturer because I work in the California State University system and the faculty union, California Faculty Association, is quite strong. I did go on the job market a little bit, picking and choosing. I experienced so many microaggressions in those interviews. So often, I felt like the bridesmaid, never the bride. That is, I'd get the interview and feel like somebody was putting a check mark like, "Well, we interviewed one of those."

I remain at Humboldt State and it is a situation that, although angsty and frustrating (my workload is high, my pay relatively low, and my position precarious), it is tremendously fulfilling. I have a place at the university that is very well-respected. I work with trans students on issues of trans inclusion on campus, have coordinated with other activists and the Transgender Law Center to get a trans clinic for folks in our small rural area. I have been able to develop a "Trans Lives and Theory" course that is unique in the CSU system. I'm also working closely with CFA, the faculty union. As a union representative, I advocate for the employment rights of our faculty members. So, I guess the good news is that I have a well-respected place on campus, perhaps despite my lack of tenure-line position, which is still very frustrating for me.

I didn't intend to do any work in trans-related philosophy when I got my PhD. But I noticed that there were a lot of people doing philosophical work in trans-related subjects and so many of those folks were cisgender people. And I thought, "Wait a minute, what are y'all talking about?" And I asked myself, "Do I have a responsibility to step up and be thinking about these things?" Certainly, I don't think that only trans or GNC folks can philosophize about gender, but also believe that lived experience is valuable, especially when discussing topics related to marginalization and social justice. I have done some research and publication in trans-related topics in philosophy and I am grateful for this privilege. I am grateful, too, for the work of my fellow panelists who have been so inspiring. I am presently

interested in looking at what I see as a trans-directed oppression since the Marriage Equality Act of 2015.<sup>11</sup>

**Talia Bettcher:** '95 was an important year for me too. That was the year I transitioned midway through my PhD program at UCLA. I came out in the summer. I had been "presenting as a man" on campus and "living as a woman" at home. I was terrified of coming out. I thought I would lose everything that had seemed to hold out any promise of success for me. I couldn't wrap my head around what it would be to come out as trans. Meanwhile, I was working on [Ludwig] Wittgenstein's views on the first person with Rogers Albritton. It was a very intense time. Apparently, I didn't see how my personal issues around transition and philosophical views about the self were so intertwined. And I was coming undone, truthfully. I was "losing it."

I met Jake [Hale] around that time—we both came out that year. I don't think I could have done it without his support. Anyway, I wrote a letter to the chair of the department, Barbara Herman, and met with her during the summer. I sent out a mass email to faculty and grad students just before the fall quarter began. And I transitioned. For the most part, the department was supportive (there were some painful exceptions). I shifted to early modern philosophy because I needed some distance from the material.

It was also an exciting time, the late '90s. Jake and I became close friends. He was doing some early writings in trans philosophy and I was fortunate to be in on his internal conversations. He was very much an informal mentor to me. The kind of stuff he was doing wasn't done at Dodd Hall, of course. It wasn't mainstream UCLA philosophy.

Around this time, I also got involved politically. With another trans woman who worked on campus, I advocated for the newly opened LGB center on campus to include the 'T.' I trained as a mentor in the center's peer mentoring program. I also got a part-time job working on the Los Angeles Transgender Health Study.<sup>12</sup> This involved working with the trans women who provided HIV harm reduction outreach to other trans women. It was then that I started to get even more connected to the community.

The first job I had was a one-year visiting position at University of Victoria. It was an extremely tough year. I was disconnected from any trans community and my status as trans was kind of an open secret among the faculty. The whole thing was very draining and isolating, and it made the terror of my first teaching gig as assistant professor all the worse. That year I received two offers—one from University of Toronto and one from Cal State LA. I accepted the latter because, after my experience in Victoria, I didn't want to take the chance of being disconnected from community and also because I was already out to the faculty at Cal State LA, having already taught a few courses for them when I was a grad student at UCLA.

At first, I pursued my career in early modern philosophy. However, around the time [Gwen] Araujo was murdered, I got far more involved in the community and helped plan the vigil for her. We also did stuff like demonstrating outside the *LA Times*. It changed me. I mean, it's stuff that I'd thought

about philosophically, but it was put to the test in real life. And it hit me: “What am I doing? I’m writing about Berkeley because why?” There are a lot of other people who can do that. I don’t know a lot of people in a position to do trans philosophy. I thought, “I’m a smart girl. I’ve got a PhD. I bet I can start thinking through this stuff.” So I did.

I started publishing and it was very liberating. I went through a period where I felt like I was the only one around, and I just acted that way. In some respects, it was lonely. However, it also allowed me a lot of latitude. Instead of following the constraints of a pre-existing literature, I could simply pursue whatever interested me, what I felt was important. I was lucky that it got published! It was only recently, a couple years ago, when I looked around and thought, “Holy crap, there’s a whole generation of trans and genderqueer scholars ready to rock the profession.” How amazing. For me, that’s what’s changed the most. Trans philosophy is now a “thing.”

I recently stepped down after six years of chairing the philosophy department at Cal State LA. That was long enough. And I’ve been working really hard on finishing my book. I see all of the articles I’ve written as portraits, leading me to this idea I’ve had in my head that I just wish I could finally get out. It’s about transphobia, it’s about gender dysphoria (or, as I call it, transgender discontent), and it’s about personhood in a very general way. The book’s called *Intimacy, Illusion and Personhood: An Essay in Trans Philosophy*. The process has allowed me to look back on everything I’ve been through—the changes in community and the changes in the profession. It’s really remarkable how much has happened.<sup>13</sup>

**Jake Hale:** 1995 was a big year for me too, but I’m going to start a bit earlier. I had a very traditional upbringing in philosophy. I finished my PhD at the University of North Carolina at Chapel Hill in 1988. I was working in standard analytical philosophy, at the intersection of metaphysics, epistemology, philosophy of mathematics, and philosophy of science. I was very passionate about it at the time. After bouncing around Texas A&M University for a couple years, and back to North Carolina for a year because I couldn’t stand College Station, I was very lucky to land the only job for which I was qualified in Los Angeles: California State University Northridge, in 1991.

At that point, I had developed a little bit of an interest in feminist philosophy. But other than that, I was still doing the traditional mainstream analytic stuff and that’s what I was hired to do. Los Angeles is an entirely different environment, at least it was in 1991, compared to College Station, Texas, or Chapel Hill, North Carolina. LA had a very visible gay and lesbian community (which was all underground in Chapel Hill when I was there, and I wasn’t part of it). This was the time of ACT UP/LA and Queer Nation. All around the state we were protesting Governor Pete Wilson’s veto of AB 101, which was an equal rights law.<sup>14</sup> In Los Angeles, we protested for seventeen nights in a row. Even San Francisco didn’t protest as much as we did in LA. We were confronted with the LAPD and the county sheriff mounted on horseback. It was a very radicalizing time for me—scary, but very radicalizing. It propelled me

into being much more involved in queer life. At that time, queer life was really blossoming. There was this whole range of possibilities that, to me, just seemed entirely new and younger folks, especially in Queer Nation, were really exploring it. It was through personal exploration that my philosophical interests shifted.

For a while, I did retain the more traditional interests, but then I got interested in reading all of this stuff about gender. What does it mean to be a woman? What does it mean to be a man? Starting with feminist stuff, oh my goodness, starting with Janice Raymond, but then also reading community-based literature. There was the early *FTM Newsletter* published in San Francisco,<sup>15</sup> the radical trans zine *GenderTrash* came out of Toronto,<sup>16</sup> *TNT* from San Francisco,<sup>17</sup> and *TransSisters*,<sup>18</sup> which was a publication put out by Davina Anne Gabriel in Kansas City. And, finally, it dawned on me that yes, it was possible for me to transition, for me to be a man, and for that not to be the most oppressive, god awful thing in the world. There were models for how to do this, and, even if the models of possibility were not right in front of my face, I could make it up as I went along. That was really the most liberating thought of all, “I can make it up as I go along.” And I still have to hold onto that thought often. If things, in one way or another, just don’t seem right, I can make it up as I go along.

So I started making it up as I went along, including when it came to publishing, because my work had to be recognizably philosophical not only to me, but to my very mainstream colleagues who would make a decision about my tenure. Miqqi was the only person I knew who was trans and who had a faculty position in philosophy. Sandy Stone had a faculty position in the R-TV<sup>19</sup> program at the University of Texas, Austin, and was doing really important trans theoretical work. She was probably my main influence theoretically. I occasionally would have a chance to talk with her about things. Not often. She was extremely busy with student mentoring and advising. Susan Stryker, although trained as a historian, does important theoretical work, and I became somewhat friendly with her and could talk things over with her. I could talk with Talia. And gee, that was about it. To be honest, I was making it up as I went along.

I transitioned the same year I applied for tenure and it worked out. Like Loren said, what do you do? Trying to think to yourself prudentially, there are arguments for all kinds of different timings. I just reached a point where I said, “No, I can’t go on like this anymore. I’m not going to go on like this anymore. It’s just not livable.” But also, I thought, “Gee, wouldn’t it be just terrible of me, morally terrible, to go through a tenure process, receive tenure, and then go tell my colleagues, ‘You know what? There’s something really important I didn’t trust you enough to tell you.’” No, I wasn’t going to do that to them, or to myself. That would have set me up for a career of distrust within the department. I had to strategize about how to do this. I submitted my first trans-related publication under my former name to *Hypatia*; the fact that *Hypatia* is a philosophy journal was important for my tenure file. By the time it was published, I had the name changed. It didn’t come out under my dead name, thank goodness.<sup>20</sup>

But after that, I started publishing in interdisciplinary journals and anthologies and things of that sort. I don't think it would've been possible to publish anything that had important, substantial trans content written from a trans perspective in any of the philosophy journals, other than perhaps *Hypatia*. Maybe I'm wrong and I just didn't have the guts to try, I don't know. I certainly didn't see any such things. There was certainly, as Loren mentioned, some very bad work being done by people who weren't trans, but then there was also promising work done by people who weren't trans. And I found that my judgments weren't always right about who to engage. But sometimes it did work out, I would really engage with the person and the person would really engage with me, and it would end up being mutually beneficial. I grew and learned a lot from this mutual engagement, just as much as the people with whom I was engaging.

I got pretty involved in community work, culture building, that sort of thing in Los Angeles, and also pretty involved in working with students on campus. I helped found a student-run Queer Student Center that has now evolved into a professionally staffed permanent Pride Center. But after a certain point, sometime in the early 2000s, I just lost the passion for doing academic research. Well, that's not entirely true. I got involved in doing historical research, but I went down this long path and learned all sorts of stuff I think is fascinating. But I don't have any training as a historian that would allow me to figure out how to frame a historical argument that would make this of interest to anybody but myself. So that ended up being a dead end. I also lost the passion for the community-based work. Over the years, it seems to me there has developed a great deal more horizontal hostility. There's very little hostility directed toward the forces that are really oppressing us, compared to what we direct toward ourselves. And the degree to which folks are getting just torn apart is disheartening to me. I don't know what to do about it other than just go live my life doing other things.

That's kind of where I am at this point. I will say that '93, '94, about in that era, when I first started looking at these topics in intellectual and theoretical ways, it was inconceivable that there would be this many people in a room, who were actively engaged in one way or another in trans philosophy. I mean, maybe not surprising that such a thing could happen twenty-five years later, but at that time we could get maybe three or four of us in a room, but that would be three or four of us from across North America, everybody from North America that we knew of, and that would be that. So this is remarkable. It's a thing of beauty. It warms my heart to see it.

**Miqqi Alicia Gilbert:** When I began teaching Introduction to Gender and Sexuality—this was maybe in 1985 or so—I'd say, "How many of you know someone who is homosexual?" Of the two hundred students, about a third would raise their hand. The years went on and it finally reached the point where every hand went up. I also started asking, "How many of you know someone who's transgender?" Two hands would go up at the beginning. Now, every hand goes up. Everyone knows someone who is transgender, whether a friend or a relative, and that's a

huge change. Most people are now familiar with the term "trans." Apropos of which, they then tell me, "Oh, you're not trans." I say, "I'm not?" "You're a crossdresser, that's not transgender." "Yes, it is," I say. "I am transgender, not transsexual. There's a difference."

***Who has been instrumental, inspirational, or useful in thinking and theorizing both your experience and trans studies, more generally? What kind of support have you drawn from mentors, colleagues, et cetera?***

**Talia Bettcher:** For me, I have to say I really do have a mentor and a teacher in Jake. His work very much influenced mine and I feel like his work is my starting point. The philosophy of María Lugones (Jake got me hooked on her) has been absolutely crucial in my work. Much of the other stuff I learned because I thought that I had to master it in order to engage with it. However, it didn't ever speak to me. And if I'm going to do trans philosophy, I want to do a philosophy that speaks to me, otherwise I have no interest in doing it. What's the point of going down this road? There's something so intimate about Lugones' work and the philosophical depth of it is mind-blowing. I've always had this running dialogue with her work. I should also mention trans community itself. For example, there's a close connection between "Full Frontal Morality" and my work on policy recommendations for LAPD interactions with trans folk.<sup>21</sup> I can't overstate how important it was for me to learn by doing, by engaging with so many other trans and nonbinary folk. I've learned from so many of these folks that I wouldn't know where to begin listing them all.

**Loren Cannon:** Jake [Hale] and Talia [Mae Bettcher] are the folks that I look to most, as I met them early in my career. I met Miqqi [Alicia Gilbert] quite a bit later at a panel about trans issues at an APA conference. It has been difficult to work on my own publications while teaching five classes per semester, so being less well known, I sometimes simply insinuated myself into panel discussions. When I saw there was a panel of trans people and they didn't know me, I just called them up and said, "Can I help with the panel?" And then they would be kind of embarrassed because, at the time, there were only, like, four of us in the country. I think I did that for this particular APA conference, and was able to meet Miqqi—how great! I believe I moderated or commented on the panel discussion.

Early in my career, I was active with organizations that focused on feminist ethics. I presented a couple of times at such conferences during that period and participated on listservs. I was very new to philosophy and just beginning gender transition, and the anti-trans sentiments there, expressed by only a few, hit me pretty hard. I had thought that feminist ethics was going to be a kind of philosophical home for me, and when that turned out less well than I thought, I did feel somewhat (professionally) homeless. The fact that I was (and am) living in a very rural, oddly remote part of the country that's hard to get in and out of, had very little money to travel to conferences, and had little time to write, led me to feel isolated. I had the thought, "Well, now what do I do?" That's one of the reasons, again, as Jake was saying, it's so wonderful to see so many faces here.

**Miqqi Alicia Gilbert:** One of the people who had a very big impact on me after I came out was Deirdre McCloskey.<sup>22</sup> Deirdre—herself and her book—spoke very, very strongly to me in my life. One day, she was invited to give a seminar at York in the Department of Economics. I went and I listened and afterwards I waited until the rush had died down. I went over—she’s a very famous academic—and I said, “Hi, how are you? I’m Michael in the philosophy department.” She said, “Uh-huh (affirmative), good,” and kept packing up her books. I said, “I’m an out crossdresser.” Suddenly, she stopped, turned around, gave me a big hug and said, “Oh, that’s great.” We became friends and corresponded.

Another major influence was meeting people like Dallas Denny,<sup>23</sup> who’s a wonderful person and a very close friend of mine. I became very involved in Fantasia Fair, the annual event that takes place in Provincetown.<sup>24</sup> I ended up (for my sins) being head of the program committee and then director for about eight years. And I’ve just stepped back, but I’m the only one who knows how to run the online registration. I’m constantly getting phone calls and, “How do I do this?” A lot of the writing I have done has been for the popular press. I had a quarterly column in *Transgender Tapestry*,<sup>25</sup> which was sort of like the transgender *Vogue*. It was an excellent magazine, and a lot of work. A lot of people put their heart and soul into it. My column, *Miqqi Speak*, was quite popular. I tried to educate crossdressers that gender is a lot more than just about the clothes, that being a woman is something different than fishnet stockings. That was my mission. You can find those columns on my Academia page, where you can find just about anything I’ve ever written.<sup>26</sup>

**Jake Hale:** I remember using several of those columns of Miqqi’s over and over again in teaching. They were very effective with my students. I can’t really answer the question about contemporary, or much more recent, philosophical influences because I haven’t been that active. I can tell you, though, that I’m a dilettante. I just grab a little here, a little there in terms of what works for me and whether it comes out as something coherent or not, I’ll let others be the judge. But in terms of the traditional influences, [Ludwig] Wittgenstein, [W. V. O.] Quine, [Michel] Foucault, and Paul Feyerabend were all tremendously influential in my thinking, and continue to remain so in trans studies.

I think, though, for me, engagement with community-based thinkers was every bit as important. In fact, it was absolutely crucial. And we did have, in the ‘90s, a tremendous blossoming of early transgender culture with Les Feinberg’s early work and with Kate Bornstein’s *Gender Outlaw* coming out.<sup>27</sup> I had quite a number of conversations with Kate, whether in person or on the telephone, thinking things through. She would challenge me in various ways, and I would challenge her in various ways, and we’d bristle, and it was all good. And the ‘zines that I mentioned earlier were full of people trying to find new ways of being and engaging with each other that were interesting and productive.

But they were also engaging in debates that went back at least to the ‘70s in feminist circles about the involvement of trans women in feminist formations of one variety or

another. And about the ways in which it was appropriate (if at all) for men, trans or otherwise, to be involved in cultural production. And then there was also a lot of the stuff about the boundaries of gender categories that came up in leather and BDSM communities and play spaces. Those conversations tended to be louder and more visible if they had to do with women’s play spaces, but all the same things were going on, going back to really the 1990s if not earlier, in men’s BDSM play spaces too. And yes, people would get upset, but those were often very quiet, closed-door conversations, not really visible, not really out there, but tremendously productive for thinking things through.

I found what was going on outside of academia just as important as anything inside of academia. I don’t know if that would still be the case. The conversations take place in very different ways now, in very different mediums. You used to have, yes, AOL chat rooms. You used to have, yes, AOL boards where you could post stuff and you’d have email listservs and things of that sort. But other than that, most of the communication was talking on the telephone (which I hate doing because I’m phone phobic), writing letters, or getting together and hashing things out over coffee, or over drinks, or something in person, one-on-one or in very, very small groups.

I think that facilitated more in-depth conversation, but also more personal contact than certainly seems to me to be the case with blog-based communication, let alone Facebook where you’ve got this tiny little box you’re trying to type this stuff in. You don’t have much room. It doesn’t tend to enable the depth of reflection, or the kind of personal connection, that allows you to develop a lot of empathy, even with this other person who is maybe pissing you off like crazy, right? But still, if they’re right there in front of your face, and you’re making contact with them, there may be more of an ability to actually both grow and learn in some fashion. I see a lot of online communication now, particularly on Facebook, let alone Twitter (with even fewer characters), as essentially not terribly constructive or productive. It tends to be, I think, counterproductive, more often than not. I mean, I use Facebook like crazy. I’m on it probably more than anybody else in the room. I’m on it all the time. I just try not to get in arguments on it, and I tend not to talk much about philosophy or community-based topics on it. I guess this is my little plea for trying to see that the other person you’re disagreeing with might actually be a human being, and maybe there’s some way to interact with them offline.

**Do you have any advice for young trans philosophers?**

**Miqqi Alicia Gilbert:** Remember that you have to be yourself, which means that just because you’re trans, it doesn’t mean that you must do trans philosophy. I remember when feminist philosophy was just in a baby stroller and the assumption was that any woman philosopher was doing feminist philosophy. And it became quite restrictive. I think it’s the same thing with us. I mean, most of the philosophical work I have done has not been trans-centered. My area of work is Argumentation Theory and most of my scholarly writing is in that area.<sup>28</sup> I think it’s important that you don’t feel that you’re locked into some track and that you can



do what interests you, which is not to say, of course, that trans philosophy wouldn't. I would also say this: Use your instincts when it comes to trusting people. A lot more people than you might imagine could care less what your birth sex was. Some will, always will make it their business, but many, many others won't. So, we have to be careful not to be self-terrifying all the time, to coin a phrase.

**Talia Bettcher:** I think we live in an interesting time right now for trans philosophy and in some ways a hopeful time. Unfortunately, it's also a highly distracting time. This is to piggyback on Jake's comments about social media. I find it interesting that trans philosophy only comes to the public eye when some non-trans philosopher does or says something ridiculous. And here's the thing. In the end, it doesn't matter what Brian Leiter says. You want to do trans philosophy? Do trans philosophy. Now is our opportunity, so let's not get distracted. But let's do work that matters, rather than dancing to somebody else's boring tune. That's the first piece of advice I would give.

I would also say, and this is connected: Pick your battles and play the long game. The world isn't remotely close to how it ought to be. It's not even in the same galaxy. Thinking about this can be really upsetting. But if you address this fact all the time, fight every single battle, you're going to be exhausted. Sometimes you have to bide your time for the sake of a long-term goal. So if you're going through a PhD program, and it's tough in some ways, if it's something you can handle for a while, you can just say, "You know what? This is for a limited time-period. I'm going to get my letters and then I'm going to find a way to do what I want." I would say this is true not only for individual trans or nonbinary philosophers, but also trans philosophy as a field of inquiry and as a philosophical project.

**Loren Cannon:** When I finished my PhD, I decided I'd give philosophy five years and if I didn't have a tenure-track job in five years, then I was going to leave the profession. Now it's twelve years later, and I'm still here. We have to recognize not only the challenges for trans philosophy, and trans philosophers and many other philosophers with combinations of marginalized identities, but we also have to see the big picture regarding higher education in this country. When we have 60 percent to 70 percent of the people teaching our classes on non-tenure lines, we have to notice that—and respond. We have to recognize that the norm of graduating, getting a tenure-track job, getting tenure, and then living happily ever after, that's simply not happening for most of us, particularly those of us who may be trying to get appointments in departments that are transphobic. Or in a department that's racist. Or in a department that's sexist. What's happening nationally is relevant to all of us, and I think that we have to keep that in mind. I've been working a lot with our faculty union, which I think is very important. A lot of what's happening politically in our country is also about a disempowerment of workers. I think we need to recognize all that we have in common with workers across the country and realize that the *ivory tower* has the same issues as does the factory floor. I also think that the two-tiered system of tenure-line and contingent faculty is basically unjust and that the negative effects of precarity exist on the individual,

campus, state, and national level. It is time for philosophy in particular and the humanities in general to do more than offer tips for philosophers to get non-academic jobs, but to transform the system into something that doesn't treat nearly 70 percent of us as disposable labor. I guess much of that doesn't sound like advice—but it distills down to "know what you are getting into."

Secondly, my advice is to persist. Whatever you want to do, just keep doing it. If your position is not perfect, if your location is not perfect, if your dissertation committee is not perfect, if your tenure review committee is not perfect, just keep going. Keep persisting. Whatever the combination of your identity and experience and professional interest . . . whatever mix that is, just keep going and don't give up . . . at least for as long as you are learning and teaching and engaging your sense of intellectual curiosity. Know that philosophy needs you. If you find yourself with the security of tenure, advocate for those who have neither job security nor academic freedom. Remember that this system is far less meritocratic than most would have us believe. If you have the energy, regardless of your academic position, try to aid in transforming our discipline into what we know it can be. Then, if you get tired of academic philosophy—leave it and feed your soul elsewhere. No judgment. Such a choice doesn't mean you have failed—far from it. For myself, despite the precarity and workload, I have found a place of meaningful and thought-provoking work. I am glad I am still here.

**Jake Hale:** Loren may be able to give you more stats than I because I'm just a rank and file union member, not a union rep (same union, though). But yes, higher education has changed tremendously since I came into it. So much more of the teaching load is on non-tenure-line faculty and so where'd all the dollars go? They went into what I call the managerial class. All these middle managers (I don't even call them administrators anymore) making big salaries, with incomprehensible job titles. It's a very different environment than when I started and, honestly, I don't know that I would choose, if I were about thirty years old right now, to go into the kind of environment that higher education is now.

Or, if that's your dream, go for it, persist, persist, persist. But also, don't be afraid to reinvent yourself, whatever that might mean. It may mean getting away from academia and doing something else entirely. Or it may mean, as it did in my case, transitioning. Also in my case, I said, "Well, I don't want to do research anymore and I'm very involved in things in my personal life." It could mean all kinds of things, but there has to be a certain kind of underlying self-confidence that you can land on your feet somehow or another, even if you don't have a clue how. Loren said he was going to quit after five years even though he didn't know what he'd do. He didn't quit. I quit my first tenure-track job after two years. I intended to stay for at least three and come back on the job market, knowing I wouldn't be happy in the place where that first job was, or in that particular university, given the degree of incredible abuse there was in that environment.

But I couldn't take it, and I got on the phone to my dissertation director and said, "Hey, can I come back to North Carolina and visit for a year?" They were kind and helped me do that. I went back on the job market and only applied to nine places. First time I went on the job market, I applied to eighty-five or ninety jobs. Second time, I only applied for jobs that were geographically located in cities in which I had reason to believe I could be happy. And it went okay, all things considered. So, in addition to persistence, don't be afraid to reinvent yourselves all along the way, whatever that might turn out to mean.

**What is the distinction between doing trans philosophy and doing philosophy as a trans person?**

**Miqqi Alicia Gilbert:** Everything that I do is influenced and colored by my trans nature, just as I strive that my man-self and woman-self not be separate but be integrated and that each one learns from the other. For example, in argumentation theory, I'm a radical. I write a lot about non-logical modes of communication. It's not very popular with a lot of people, but that's what I see. I see that the way that real people argue, real people communicate, includes emotional information and intuitive information and physical information. When I first started putting this out there, I was pilloried. It was like, "What are you talking about?" Now that I'm older, it's been out there longer, more people are paying attention to it and doing it. I look upon that as in no small part being a function of my woman-self because my woman-self says, "Logic's great, but there's a lot more to life than being logical. There's being understanding, there's being intuitive, there's being physical." So, yes, I don't think that the sort of straight philosophical work I do is separate in that sense.

**What is trans philosophy to you and what makes it trans philosophy and not some other kind of philosophy?**

**Talia Bettcher:** I do think it's open, what trans philosophy is, and that's perhaps what's exciting about it.<sup>29</sup> I think that we're at this moment, culturally, where it's on the radar. No doubt, it's many different things. For me, trans philosophy is a lot about trying to make sense of my life. Living in this world. And, obviously, being trans and dealing with the consequences of being trans is part of that. Living a life that is socially connected with others, people in my life, whom I love, who are my friends. There's a lot of history there, a lot of people, there's a lot of violence and death and pain. So part of it is about making sense of all that, and as Jake was pointing out, making sense of that in conversations with other people in the community who are also thinking about it. For me, my trans philosophy comes from that place.

I like to talk about the "What the Fuck?" questions. I see these as profoundly existential. When I say, "What the fuck is going on? What the fuck just happened? Why did this person just decide to ask me whether or not I had the surgery?" You know, my jaw is on the floor. What the fuck? So let's try to figure out what's going on. I do see trans philosophy as coming from that place and I think that it's different than saying, "I want to look at trans as an issue." This is simply a more specific version of Susan Stryker's distinction between the study of trans phenomenon and

trans studies.<sup>30</sup> While one can certainly investigate trans phenomena from a philosophical perspective, that doesn't make it trans philosophy. What makes it trans philosophy is, in part, the political sensibility, the vantage point, and the methodology.

A lot of us know what it's like to be theorized objects. We know what it's like to have people write about us. So when we're thinking about trans philosophy, we're also thinking through our relation to theory itself. It's all part of the same package. I'm not saying that only trans people can do trans philosophy. On the contrary, I think it's important that those who are non-trans also do it. It requires doing the homework, though.

**Jake Hale:** I would say using philosophical resources specific to lived trans experiences and various issues that arise from lived trans experiences in particular social, political, and cultural contexts. That's a mouthful and that said, I don't care that much about disciplinary boundaries, so philosophical resources versus historical, versus sociological, versus whatever, I end up not caring very much at a certain point. That's the Quinean in me, more than anything, I guess. There would be paradigms for each, but then they would overlap in various ways.

That lived trans experience is part of what is, for me, very important. But I would underscore what Talia said, that it is not only people who have their own lived experiences as trans who can think through lived trans experiences and be intimately familiar with them. There are some people who are not trans themselves who do, as far as I'm concerned, much more interesting and important trans studies work than has been done by some scholars who are, themselves, trans. That's kind of a contentious, fraught area but, yeah, the homework has to be done. There has to be intimate engagement with lived trans experiences for the work to be valuable.

**ACKNOWLEDGMENTS**

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**NOTES**

1. This panel, organized by Perry Zurn and Andrea Pitts and moderated by Salvador Vidal-Ortiz, was recorded at the Thinking Trans // Trans Thinking Conference held at American University, Washington DC, in October 2018. The panel was then edited and revised for publication.
2. Susan Stryker, "(De)Subjugated Knowledges: An Introduction to Transgender Studies," in *The Transgender Studies Reader I*, eds. Susan Stryker and Stephen Whittle (New York: Routledge, 2006), 12.
3. Amy Marvin, "A Brief History of Trans Philosophy," *ContingentMagazine.org* (September 21, 2019), accessed June 26, 2020, <https://contingentmagazine.org/2019/09/21/trans-philosophy/#easy-footnote-bottom-6-19291>.
4. See, for example, Miqqi Alicia Gilbert, "Prof Miqqi Goes to Work I and II," *Transgender Tapestry* (Summer 1998): 12-13; Miqqi Alicia Gilbert, "Prof Miqqi Goes to Work III and IV," *Transgender Tapestry* (Fall 1999): 24-26; Jacob Hale, "Suggested Rules for Non-Transsexuals Writing about Transsexuals, Transsexuality, Transsexualism, or Trans \_\_\_\_\_," *SandyStone.com* (1997), accessed June 26, 2020, <https://sandystone.com/hale.rules.html>; Sandy

- Stone, "The 'Empire' Strikes Back: A Posttranssexual Manifesto," in *Body Guards: The Cultural Politics of Gender Ambiguity*, eds. Kristina Straub and Julia Epstein (New York: Routledge, 1991), 280–304; Naomi Scheman, "Queering the Center by Centering the Queer: Reflections on Transsexuals and Secular Jews," in *Feminists Rethink the Self*, ed. Diana T. Meyers (Boulder: Westview Press, 1997), 124–62.
5. American Academy of Arts and Sciences, "Racial/Ethnic Distribution of Degrees in Philosophy," *Humanities Indicators* (2019), accessed June 27, 2020, <https://www.amacad.org/humanities-indicators/higher-education/raciaethnic-distribution-degrees-philosophy>.
  6. Canadian Philosophical Association, "Report on the Canadian Philosophical Association Equity Survey 2018," *Equity Committee Reports and Findings* (2018), accessed June 17, 2020, <https://www.acpcca.ca/cpages/reports>.
  7. Erich Pitcher, *Being and Becoming Professionally Other: Identities, Voices, and Experiences of US Trans\* Academics* (New York: Peter Lang, 2018).
  8. For more on the term "peripheral embodiments," and its use within disability critique, see David T. Mitchell and Sharon L. Snyder, *The Biopolitics of Disability: Neoliberalism, Ablenationalism, and Peripheral Embodiments* (Ann Arbor: University of Michigan Press, 2015).
  9. The First International Congress on Gender, Crossdressing, and Sex Issues was hosted by the Center for Sex Research at California State University Northridge on February 25-26, 1995, in Van Nuys, California.
  10. "In-camera" is a legal term meaning in private; a meeting in-camera typically takes place in the judge's chambers, without the presence of the press or the public.
  11. Loren Cannon, "Targeting Trans: The Marriage Equality Backlash," *APA Newsletter on LGBTQ Issues* 17, no. 1 (2017): 2–6; Loren Cannon, "Trans Directed Injustice," in *Ethics, Left and Right: The Moral Issues that Divide Us*, ed. Bob Fischer (Oxford: Oxford University Press, 2019).
  12. Cathy J. Reback, Paul A. Simon, Cathleen C. Bemis, and Bobby Gatson, "The Los Angeles Transgender Health Study," funded by the university-wide AIDS Research Program, University of California (2001).
  13. For a more detailed discussion, see Cliff Sosis, "Interview with Talia Mae Bettcher," *What Is It Like to Be A Philosopher?*, accessed June 27, 2020, <http://www.whatisitliketobeaphilosopher.com/talia-mae-bettcher>.
  14. See Scott Harris and George Ramos, "Gay Activists Vent Rage Over Wilson's Veto," *LA Times* (October 1, 1991), <https://www.latimes.com/archives/la-xpm-1991-10-01-mn-3522-story.html>.
  15. *FTM Newsletter*, 1987–1992 (San Francisco, California), was a publication created by Lou Sullivan in 1987 that documented the quarterly meetings, announcements, and materials of FTM International, the oldest and largest continuously running organization dedicated to resources, peer support, and economic justice for the transmasculine community. See FTM International Records finding aid, Digital Transgender Archive, <https://www.digitaltransgenderarchive.net/files/79407x177>.
  16. *GenderTrash*, 1993–1995 (Toronto, Ontario). See *Gender Trash* Volume 1, Digital Transgender Archive, <https://www.digitaltransgenderarchive.net/files/xg94hp65x>.
  17. *Transsexual News Telegraph*, 1991–2002 (San Francisco, California). See *Transsexual News Telegraph* paper's finding aid, Digital Transgender Archive, <https://www.digitaltransgenderarchive.net/files/3j3332481>.
  18. *TransSisters: The Journal of Transsexual Feminism*, 1993–1995 (Kansas City, Missouri). See *TransSisters: The Journal of Transsexual Feminism* 1, Digital Transgender Archive, <https://www.digitaltransgenderarchive.net/files/1544bp163>.
  19. Sandy Stone is the founding director of the New Media Initiative in the Department of Radio, Television, and Film at University of Texas, Austin.
  20. Jacob Hale, "Are Lesbians Women?" *Hypatia* 11, no. 2 (1996): 94–121.
  21. Talia Mae Bettcher, "Full-Frontal Morality: The Naked Truth about Gender," *Hypatia* 27, no. 2 (2012): 319–37; Talia Mae Bettcher, Sharon Brown, Shirin Buckman, Masen Davis, and Francisco Dueñas, "Recommended Model Policies and Standards for the Los Angeles Police Department's Interactions with Transgender Individuals," City of Los Angeles, Human Relations Commission (2010).
  22. See, for example, Deirdre McCloskey, *Crossing, A Memoir* (Chicago: University of Chicago Press, 1999).
  23. See, for example, Dallas Denny, *Gender Dysphoria: A Guide to Research* (Shrewsbury, MA: Garland Press, 1994); Dallas Denny, ed., *Current Concepts in Transgender Identity* (Shrewsbury, MA: Garland Press, 1998).
  24. Started in 1975, Fantasia Fair is an annual gathering of cross-dressers, their partners, and professionals working with the transgender and transsexual community. See Fantasia Fair finding aid, Digital Transgender Archive, <https://www.digitaltransgenderarchive.net/files/qz20ss53m>.
  25. *Transgender Tapestry*, 1979–2008 (Waltham, MA). See, for example, *Transgender Tapestry* 68 (Summer 1994), Digital Transgender Archive, <https://www.digitaltransgenderarchive.net/files/w0892b00c>.
  26. Miqqi Alicia Gilbert, Academia Page, <https://yorku.academia.edu/magilbert>.
  27. See, for example, Leslie Feinberg, *Transgender Liberation: A Movement Whose Time Has Come* (New York: World View Forum, 1992); Kate Borstein, *Gender Outlaw: On Men Women and the Rest of Us* (New York: Random House, 1994).
  28. See, for example, Michael A. Gilbert, *Coalescent Argumentation* (Mahwah, NJ: Lawrence Erlbaum Associates, 1997).
  29. Talia Mae Bettcher, "What Is Trans Philosophy?" *Hypatia* 34, no. 4 (2019): 644–67.
  30. Stryker, "(De)Subjugated Knowledges," 10.

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## CALL FOR PAPERS

The *APA Newsletter on LGBTQ Issues in Philosophy* invites members to submit papers, book reviews, and professional notes for publication in the **fall 2021** edition. Submissions can address issues in the areas of lesbian, gay, bisexual, trans, gender, and sexuality studies, as well as issues of concern for LGBTQ people in the profession. The newsletter seeks quality paper submissions for review. Reviews and notes should address recent books, current events, or emerging trends. Members who give papers at APA divisional meetings, in particular, are encouraged to submit their work.

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The deadline for submission of manuscripts for the fall edition is May 1, 2021.

### FORMAT

Papers should be in the range of 5,000–6,000 words. Reviews and Notes should be in the range of 1,000–2,000 words. All submissions must use endnotes and should be prepared for anonymous review.

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