

This text, as well as all included german quotations, was only roughly translated using deepl and slightly corrected afterwards as I'm lacking capacity and headspace to do it more thoroughly:



"Pain and disturbance are necessary conditions if we are to exist ethically in a world plagued with injustices and crowded by inequalities. The experience of pain is where one learns that hurt may be experienced internally but it is, oftentimes, not the exclusive property of the person who has been captured and scarred by it. The inadvertent shock of recognition that one's pain may be the single person manifest of larger social and structural problems may be jarring and disorienting but it is ultimately a critical ingredient to developing a social consciousness. I am not arguing that trauma should not also be respected as perimetered, individual space-but I am saying that the very registration of trauma's injuries and the ability to reflect through its paralyzing effects, may make it possible for the subject to recognize that trauma is both intimate and, at times, social, emanating from large-scale inequalities and structural coercions. It may make it possible for us to become alert to how the social is always implicated in the sphere of the seemingly private and internal."¹

Preface

„Trans women are always new and shocking, despite the fact that we appear across cultures globally throughout recorded history.

Yet every time a trans woman transitions in public - and in this era of social media and advanced surveillance culture, every trans woman transitions in public - she is immediately thrust into the role that our culture has made for her. She is a sexual sinner to conservatives, a tragic hero to liberals, and a revolutionary saint to leftist radicals. As a larger-than-life symbol, she stands alone. Symbols always stand alone.“²

In the following, I will repeatedly refer to very personal experiences and draw conclusions from these attempts to a more general experience. I emphasise this in two ways: on the one hand, it is not the experiences of others, or an approach via empiricism; on the other hand, it is embodied experiences that are characterised in and through the movement of my body in public space, as well as my own relationship to my body. It also follows that only a certain section of experiences is shown and retold in excerpts; it is one experience as part of a multiplicity and therefore does not claim to be able to speak directly for others. At the same time, the written or discussed experiences and positions of other trans people inform this text and are important points of reference. The starting point is therefore everyday experiences that raise the question "WTF... (is happening)?" The creation and publication of the text has now become a lengthy process that has taken almost a year of time and debate. Experience, narration, processing and theorising merge into one another and influence each other. The text has become accordingly lengthy, requires a certain amount of patience and in turn attempts to provide insight into a certain experiential space.

1 Avgi, Saketopoulou, *Trauma Lives Us: Affective Excess, Safe Spaces and the Erasure of Subjectivity*, <https://bullybloggers.wordpress.com/2014/12/06/trauma-lives-us-affective-excess-safe-spaces-and-the-erasure-of-subjectivity/> .

Also see her works:

Avgi Saketopoulou, *Sexuality Beyond Consent – Risk, Race, Traumatophilia*

Avgi Saketopoulou, Ann Pellegrini, *Gender Without Identity*

2 „Where Did She Go?“ in: Kai Cheng Thom, *I Hope We Choose Love: A Trans Girl's Notes from the End of the World*

“I can only speak for myself. But what I write and how I write is done in order to save my own life—Barbara Christian”³

Sometimes it takes a long time for experiences to be digested, and sometimes even this digestion remains incomplete; sometimes there are no words to describe experiences. In some cases it is easier for me to talk about it, in others more difficult, some things I will leave out - because some experiences do not need to be repeated for a drooling audience, not at any price. Let me assure you, even without writing it down and writing about it, I've spent enough hours of my life dealing with it, I don't write for fun, and it's no fun to tell others about it. I am writing it down at this point because certain patterns and actions are repeating themselves far too often.

Some of you may have already heard of this story, as it is now increasingly circulating publicly, even beyond my own interests, or have read one of my rants on social media⁴ at (in)appropriate occasions. At this point I want to emphasise that I am picking up on particular, concrete examples, things that have happened to me, and in a double sense are to be understood in a larger context, since on the one hand they are only selected events, which obscures the continuity of these experiences over many years - similar experiences can be excavated back to childhood and will presumably be repeated to the grave⁵ - and on the other hand are representative in their structure of experiences that some of 'us'⁶ have; It is also important to emphasise that these are not experiences that take place in a void, but are embedded or - better - permeated by the socio-political atmosphere of their contemporary zeitkern, or to put it simply: The present is characterised by a violent backlash against trans people as a reaction to their visibility.⁷

3 As cited in: Talia Mae Bettcher, What Is Trans Philosophy?, https://transreads.org/wp-content/uploads/2022/01/2022-01-24_61eef47b5f266_whatistransphilosophytaliamaebettcher.pdf .

4 At this point, I would like to draw your attention to some Facebook posts of mine, which, for the sake of better readability, are added to the end of the text, to make it clear once again that nobody can say that I have said nothing, that at times people who were meant even reacted to these texts themselves with a like. No, on the contrary, beyond a few empty words and a like, little has happened. On the contrary, the list of idiocies could be endlessly added to J'accuse...!

5 The term 'deadname', which is common in the trans community for the name that is no longer used, does not arbitrarily have 'dead' as a prefix. On the contrary: 'deadname' comes from all those cases in which relatives or official institutions have the gravestone of a trans person inscribed with the name they have discarded, not the name they used when living.

6 It is important for me to emphasise that this 'us' or 'we' is one that is largely determined and constructed by others. 'We' are not a homogeneous group; homogeneity is created by those who want to point the finger and name the Other.

7 In Germany, the final amendments to the new Self-Determination Act are currently being finalised. The amendments, or rather their introduction, were long overdue, as the Bundesverfassungsgericht already overturned the so-called Transsexuals Act (from 1980), which is still in effect today, a few years ago due to violations of human rights and the Grundgesetz.

Some people may now think that this is a reason to celebrate, but anyone who takes the trouble to read through the current drafts of this self-determination act will find something appalling:

"Women's rights activists in particular had expressed concern that in future trans people would be able to gain access to women's saunas and other areas that should remain as protected spaces for women. The amended version of the draft bill now states: "This allows sauna operators (...) to deny access to individual persons, taking into account the natural need to protect their privacy or the fear of harassment of other users". While the previous draft only referred to the sauna operator's domiciliary rights, his right to freedom of contract has now also been added for reasons of legal correctness. It is also expressly emphasised that this regulation does not conflict with the civil law prohibition of discrimination under the Allgemeinen Gleichbehandlungsgesetzes (AGG). Protection against overreaching is new in the draft law

The new draft law stipulates that authorities with an interest in seamlessly tracking identities are able to do so even after a change of gender entry. The registration authority informs the Federal Criminal Police Office, the Federal Police, the Federal Office for Migration and Refugees and the Federal Office for the Protection of the Constitution. It is also clarified that the prohibition on disclosure does not apply if the official register or information systems are fulfilling their tasks. The Federal Ministry of the Interior had expressed concern that people could evade deportation under immigration law by changing their gender entry. A new provision has therefore been included to ensure that a change to the gender entry does not take effect if deportation is currently imminent.

One example of this is an analysis of two recently released, right-wing, anti-trans films - one from the USA, one from Germany:

"Both films claim that many trans people would engage in surgery without knowing exactly what they were actually in for. As with all plastic surgery, gender reassignment surgery involves a lot of lead time to inform patients and give them time to think about it - not to mention the therapeutic treatment and expert opinions that are usually prerequisites for gender reassignment surgery. [...] Pitting the struggles of trans people against those of cisgender women is a classic of the anti-trans movement. The examples are usually: women's sports, women's toilets, women's changing rooms, women's spaces in general."⁸

Rewind & Replay

The incident that prompted me to write this text was about two to three years ago.

My move to Graz had changed a lot of things, and so I started looking around for transition options relatively quickly. This process included the preparation of several reports⁹. During my psychiatric assessment, due to my studies, the psychiatrist asked me after the interview if I happened to know person xy, as she had connections to other computer music students. Of course - Graz is small - we had already met, after he said that she worked in the same clinic, we had hardly had any contact so far, but I initially thought "the person will be reasonably likeable", I didn't think much of it and sent my regards.

A few weeks later, we bumped into each other, or to be more precise, hung out with a few people. During the course of the evening, she sat down to talk to me about the fact that I was now planning to transition. The conversation went on for a while, I was told a few things about how she had seen so many trans people regretting their transition, how little and poorly informed people were, how horrible SRS (sex reassignment surgery) was, how many almost fatal cases there were, etc. etc.¹⁰ A little overwhelmed by the situation, I listened. After the conversation, I stopped talking to the other

A new feature of the draft law is protection against overdue notification. The change of gender entry and first name must be registered with the registry office three months in advance. Six months after registration, they are to become invalid. In the previous draft law, it was the other way round: the declaration at the registry office was possible immediately, but the entry in the civil status register was only possible three months later and could be revoked at any time until then. After the entry, no further changes are possible for a further year. The explanatory memorandum to the draft law refers to Denmark, for example, which provides for a six-month reflection period after the application has been submitted. After the cooling-off period has expired, the applicant must confirm that his or her wish for a change still applies." (<https://www.faz.net/aktuell/politik/inland/selbstbestimmungsgesetz-diese-aenderungen-gibt-es-jetzt-19115734.html>)

The Self-Determination Act thus places all trans people under general suspicion, where a list of all trans people is kept, and thus picks up on common resentments. Criticism of the legislation by LGBTQIA* organisations was ignored. (see also: https://www.queer.de/detail.php?article_id=46722)

8 The fact that one of the films is from the USA and the other from Germany, like the legal attacks on 'drag' in the USA - mostly a detour to attack trans people - and the adoption of this strategy by right-wing extremists in Austria (see the debate about drag readings for children), indicates that these are currently not isolated cases, but on the contrary, a calculated and orchestrated influence on discourse and legislation.

Under the keywords "cultural Marxism", "gender-/translobby" and "Rothschild"'s, etc., anti-communist, anti-Semitic and anti-transgender worldviews are being packaged together.

Quote from: <https://www.belltower.news/transfeindlichkeit-als-film-pathologisierung-und-bedrohung-151425/>

Even if I personally do not completely agree with the article in certain details or basic theoretical assumptions, it gives a rough overview of the current everyday situation, common and regularly used narratives & stereotyped representations, as well as certain forms of discrimination; an offer for all those who do not want to deal with the topic in depth.

To make the figures on the current situation in the USA a little clearer:

There have already been 566 bills submitted in 49 states this year, of which 80 have already been passed, 358 are still awaiting a decision and 128 have failed.

More information: <https://translegislation.com>

9 In Austria, one psychiatric, one psychotherapeutic and one psychological report are required for this. Further reports are required for gender reassignment surgery.

10 „Among female-to-male transsexuals after SRS, i.e., in men, no regrets were reported in the author's sample, and in the literature they amount to less than 1%. Among male-to- female transsexuals after SRS, i.e., in women, regrets are reported in 1-1.5%.“ (Friedemann Pfafflin, Regrets After Sex Reassignment Surgery, first published 1993, https://www.tandfonline.com/doi/abs/10.1300/J056v05n04_05 .)

people at the place, and when they moved on to another location, I said that I wasn't coming and pulled out of the evening.

In the time that followed, I remained somewhat overwhelmed by the situation, I found the fact that someone would actually start such a conversation with me too irritating - and yes, I have had a few other more than questionable and abusive conversations with people in my life - it was too invasive to make these claims which, despite my better knowledge of statistics and my own basic feelings, naturally unsettled me negatively in my personal process.

As a result, I increasingly avoided the people, groups and events that this person was involved with. Because I didn't want to make a big deal out of it, I was afraid of the reactions and how the situation would be handled, and also of how it would affect us both, or the group dynamics, if I spoke about it with mutual friends - although I guess it would probably be more appropriate to speak of acquaintances. My former partner was one of the few people I spoke to about it at the time who offered me a safe space and I didn't have to worry about it becoming an issue in Graz the day after tomorrow.

In autumn last year - almost 1.5 years later - I asked someone for suggestions to complete the DJ line-up of an upcoming event, whereupon this person was suggested to me. Obviously I reacted more than emotionally and said something along the lines of 'never', at least the person was irritated and asked me why, otherwise I wouldn't have realised it myself at first. So it was the first other person in Graz that I spoke to about this. And in this situation, I realised that I clearly hadn't fully processed this story.

At the beginning of March this year, I wrote to them about it:

"Hi, it's taken me a long time to write/ask. But I don't know if you remember that at the beginning of my transition you told me about how many would regret their transition. and I'm honestly wondering what were you thinking?" ([sic.], my Facebook message)¹¹

We then wrote a few messages back and forth, initially with an offer to talk from both sides. After her statements were exclusively defensive, or repeated almost one-to-one what she had already said to me in the conversation, and (to this day) no apology was given. After consulting with some of my closest friends, I decided to withdraw my offer to talk. The prospect of sitting in a café or park somewhere and listening again to why this person seemed to know better and why her statements were actually all okay was not particularly appealing. Her 'tone' then became a little more aggressive, or defensive.

As a consequence, I decided for myself that I couldn't have her hang in the rooms and places I am actively involved with.¹² A well-known DJ collective in Graz managed the double achievement of "being too busy to deal with anything right now", which is why the conversation was postponed, and another time of letting the person continue to play at their event - just not at Forum Stadtpark.¹³ When another collective recently requested an event at SUB together with her collective¹⁴, I

¹¹ German original:

„Hi, ich habe nun lange gebraucht um zu schreiben/fragen. Aber ich weiss nicht, ob du dich noch daran erinnerst, dass du zu beginn meiner transition mir davon erzählt hast, wieviele ihre transition bereuen würden. und ich frage mich, ehrlich gesagt, was du dir dabei gedacht hast?“ ([sic.], my Facebook message)

¹² In contrast to a house ban, which would have blocked access in general, I was mainly concerned with a question of representation.

¹³ I didn't attend these events, as well as the big DJ volksfest previous years, because of this. Both events advertised their events, in all seriousness, as is good practice:

„No Racism

No Sexism

No Homophobia

[and since I live in Graz and have complained repeatedly]

No Transphobia“

The debate about these -isms and -phobias was probably, and I am implying this here in advance, not actively pursued. Also, as a small side note, if you are already playing this listing game, it is impressive how often "No Antisemitism" or "Antiziganism" is forgotten in Austria and Germany. This is all the more conspicuous now, I am adding this sentence in February 2024, at least "No Islamophobia" has increasingly been added.

¹⁴ Recently, months later, I was approached by a person from the collective - with understandable personal reasons why this person had no capacity to deal with it so far. At the same time, I am once again made responsible for

happened to be in the plenary and communicated at that moment that it was not possible for me with the previous history. There was a brief discussion about how to deal with it, during which everyone (except me) seemed relatively relieved¹⁵, that the collective offered to seek a dialogue with the person themselves; in line with my expectations, they obviously told one-to-one what had happened at the plenary and thus passed on all responsibility to me.

Three days later I got a call that we were both invited to the same DJ volksfest in Graz, a fun event for the whole family. Accordingly, I replied that I would pass on the decision: "I'm not playing with this person at the same event."

The organiser¹⁶ was not to be outdone and started trying to mediate between us - apparently this meant first asking her what her side of the story was¹⁷ and then getting in touch with me.

With great panic - nothing is more despised in Graz than disharmony and a slippage of the beautiful façade¹⁸ - we tried to solve the problem. A few persistent phone calls and the request that we should please seek a dialogue. She told him that "it was all a misunderstanding. [...] She had already forgotten about it until I wrote to her. [...] Well, I wasn't allowed to dj at Forum Stadtpark and SUB because of Lain. [...]"¹⁹ Since, as I said, I have not received a single apology to date, only defences, I vehemently rejected the clarifying conversation. The proposed solution was then as follows: "The person already played last year, so you can this year and they will again next year."

I then said that I would have to think about it first and that I was also very busy this weekend; I would get in touch. At the next crisis meeting, it was decided that "to keep the peace" we would both be uninvited, by which time I had already decided that under the circumstances I couldn't play there regardless of their decision.²⁰ At this point, I was asked whether the person - who should have

understanding this, for taking care of them and consoling them about how exhausting it is for them to have to deal with the situation.

15 In contrast to the majority of cases, there was and is a debate in SUB about its own behaviour and a larger-scale reflection process.

16 At this point, I would like to briefly note that there are some things about his behaviour in the situation that I find problematic, but at the same time - at least - there was the sensitivity to ask me whether I would want to talk about it and whether there would be understanding if not.

In view of the other examples, see below, this seems to be something that needs to be emphasised in particular.

17 The advice not to mention me by name was ignored so as not to put it on my shoulders - although it was already too late for that.

The person forwarded our chat history, in which I had asked "what she was thinking" in the first place.

18 In the Austrian cultural scene, a lot is made of their heroes, but most of them are far from showing even a hundredth of the consistency and tenacity that they did.

Peace, harmony, façade ... terms that have taken on a new meaning and importance for me. In my old circle of friends, these would also have been described as characteristics of the Volksgemeinschaft: "In the political world of ideas of the 19th and 20th centuries, Volksgemeinschaft referred to the (nationalist) ideal of a largely conflict-free, harmonious social order that had left class barriers and class struggle behind. This was described as a community, in contrast to the concept of society, which was rejected as artificial and un-German." (For the sake of simplicity, quoted from Wikipedia, <https://de.wikipedia.org/wiki/Volksgemeinschaft>)

Perhaps this is the right place to point out that the working conditions of cultural workers as a whole suggest that they should not express any serious criticism:

Not against other artists, not against promoters, curators, organisers, politicians and funding bodies, executives, professors or any other self-appointed and/or self-appointed greats.

Contemporary art is characterised by a lust for power and fear, and the servants are more than far from thinking of Hegel or horses at this moment.

19 More about some of these statements later in the text in order to contextualise them and my behaviour derived from them.

20 Repeatedly, various parties have actively opposed various principles that I would consider a prerequisite for playing in this framework.

The self-proclaimed assertion "We have a zero-tolerance policy towards violations of boundaries and discriminatory behaviour." (copied from the event text) was undermined here.

As we have seen over the last few months, this is also how awareness concepts are handled at events of all kinds: the majority of publicly propagated offers or supposed efforts are eyewash to polish up the image. Or, like many other larger institutions in Graz, they don't need them because "our audience and artists are all so reflective and cool, it doesn't happen". They later tried to spontaneously set up an awareness team, but every request for trans people to take part was rejected with the statement "it's not safe [...]". I'll spare myself any further comment.

contacted me - had already contacted me, I replied in the negative, and I also asked myself what the point was if, in this situation and under pressure, i.e. after I had already used all means except this text to make it clear that I did not need a clarifying conversation on my part, but rather a discussion of the topic and the transphobia behind the statements on her part, and that I now actually had to deal with it more than enough. Instead, a few days later, and probably in response to another request to get in touch with me, I received this message, which actually made me marvel at how they came up with this wording:

"Hey Lain,

I've heard from various sources that there is still something unspoken between us and that some things have not been circulated truthfully and have been brought to my attention in recent conversations. I feel extremely misunderstood about the whole issue and I offered to talk to you twice in March to clear up what you may have misunderstood and projected.

I think you should give us the opportunity to talk, especially as such insinuations also result in "reputational damage"; and otherwise I will have to take action.

Please let me know when you have time - I'll be back in Graz from 22 August.

LG"²¹

For me, pretty much everything that could have been wrong with this formulation is wrong:

1. "Unspoken" is a nice euphemism for the fact that she has obviously suppressed my reaction that I am not seeking a clarifying conversation under the given circumstances/responses on her part until this point.
2. "not truthfully circulated" is the insinuation that I made this story up. That it has finally been addressed by other people is about time, and I don't consider it my job to educate anyone in the world on transphobia if I don't feel like it. (There's the internet, Google, and even ChatGPT²² should be able to do it).
3. The fact that I, as already mentioned under 1., refused the dialogue on the basis of her statements and defensive attitude, is now again suggested to me as "misunderstanding" and lack of interest in "rectification".
4. At this point, it is then stated that I "probably misunderstood and projected". This is a full-blown pathologisation of my actions; learned is learned.

I have had personal experiences with transphobic bouncers at every single venue in Graz. So far, nobody seems to have cared. (Of course, many women have the same experience with sexism.) But it already changes the experience of the event (at the latest) at the entrance door.

21 German original:

„Hey Lain,

Ich habe von verschiedenen Seiten mitbekommen, dass es wohl noch Unausgesprochenes zwischen uns gibt und einige Dinge nicht wahrheitsgemäß in Umlauf gebracht wurden und diese in rezenten Gesprächen an mich getragen wurden. Ich fühle mich extrem missverstanden in dem ganzen Thema und ich habe dir im März zweimalig das Gespräch angeboten, um zu bereinigen, was du wohl falsch aufgefasst und projiziert hast.

Ich finde, du solltest uns die Möglichkeit für ein Gespräch geben, zumal solche Unterstellungen ja auch

„Rufschädigung“ zu Folge haben; und andernfalls ich Konsequenzen ziehen muss.

Sag mir gerne Bescheid, wann du Zeit hast – ich bin ab 22.8. wieder in Graz.

LG“

22 At this point, I couldn't resist asking this AI:

„Is the statement that a majority of all trans individuals regret their transition transphobic?“

„Yes, the statement that a majority of all trans individuals regret their transition is transphobic. This assertion is not only false but also stigmatizing and discriminatory towards trans individuals.

There is no scientific evidence to support the claim that the majority of trans people regret their transition. In fact, studies show that most trans individuals report an improved quality of life, mental health, and satisfaction with their lives after transitioning. The decision to undergo gender affirmation is often a carefully considered and personal choice aimed at aligning one's gender with their experienced gender identity.

It is important to discuss trans issues respectfully and sensitively, relying on scientific evidence and the experiences of trans individuals themselves, rather than spreading prejudices or misinformation. Transphobia contributes to the stigmatization and discrimination of trans people and negatively impacts their mental health and well-being.

Instead, it is important to show support, empathy, and acceptance for trans people.“ (Quelle: <https://openai.com>)

5. "I think you ought to give us the opportunity to talk" is the nicest formulation in there, with the only catch that this demand a) only comes from her, b) is a demand and c) completely disregards my points regarding 1., 3. & 4., namely not recognising her own contribution to the situation, but shifting it onto me; victim-blaming, i.e. perpetrator-victim reversal.
6. With the end of the message "especially as such insinuations also result in "damage to my reputation; and otherwise I will have to draw consequences", any basis for a clarifying conversation is now completely withdrawn and so the request for a clarifying conversation swings up to an implicit threatening gesture.
Quite ironic, one might think, given that a certain all-too-German band currently caused quite a stir by filing charges against individuals who accused them of sexual assault, as well as against newspapers that reported on it. Just as #technometoo became a long overdue topic in Vienna this week.
7. The assumption that I would react to this message and seek a dialogue seems somewhat absurd to me.

Even before this message, I had already decided that I would have to write an open letter. Unfortunately, this person's statements are not isolated, but represent a recurring pattern. With this message, the scope of what a small apology in March could have achieved is more than overstretched for me.

In view of the fact that all of this is just the straw that broke the camel's back, I would like to *explicitly* point out that I am not primarily concerned with this one person, *but with the fact that it is clearly a larger problem that some structures, spaces, collectives and individuals have repeatedly failed to deal with it to the point that they themselves reproduce transphobic attitudes and statements.*

It is now more than overdue that there is a process of reflection, and I am already saying it at this point and will repeat it:

This process of reflection and its moderation is not my job.

As I do not assume - this formulation is more than optimistic - that this is only a problem in Graz, it may also be a time to think about diverxploitation²³ and similar issues.

In the following a few more examples to put the situation into context:

It must have been around 2014/2015. At this point, I had already been cross-dressing for almost 10 years, presenting myself as more or less femme, mostly androgynous, and it would take me a while to realise that this wasn't enough for me and that I wanted or even 'had' to undergo hormonal therapy.²⁴ For several years now, I have been helping various event organisers as a sound engineer, DJing and organising my own events. Recently, there has been a new female DJ collective that is

²³ At this point, I would like to point out once again that "musikprotokoll", probably the largest festival for contemporary music in Graz, has actually managed to invite exclusively cis people under the motto "Whodentity", despite explicitly referring to a "beyond the binarity of female/male", only to immediately describe an "artificial intelligence" as such a potential non-binary person in the same breath.

Chapeau! A masterstroke of bigotry and a lack of intuition for social reality.

²⁴ This was preceded by the knowledge of the fundamental tendency to pathologise trans people by the majority of therapists (in psychotherapy, psychiatry and psychoanalysis).

The experience of other people with the lengthy process in Germany.

But also my own internalised transphobia - there was a certain relief in perhaps not having to 'go down this path' after all. Well, it backfired; easier access to HRT, greater and more widespread knowledge about transsexuality (e.g. in educational institutions, etc.) would have saved me a lot.

A common narrative is that trans people regret not having known earlier, not having started HRT earlier, not having realised earlier...

The supposedly reflective, public counter-narrative is the disempowering assumption that trans people should be 'counselled', that their decisions should be questioned. This is accompanied by the language of the mutilation of children, etc. etc. (it should be noted that gender reassignment surgery is not possible until adulthood), that they are only able to make responsible decisions at the age of 25 due to their supposed brain growth, which pushes the age beyond the regular legal entry into adulthood at 18.

now quite well-known in Frankfurt/Main, whose first public appearances have taken place at our events.

Ironically, I also regularly set up their equipment for them, but when I ask if we should take a look at it together - after all, it's easy to connect two CDJs to a mixing desk - I'm met with condescension - obviously a case of mansplaining on my part - and instead women seem to feel comfortable with me continuing to set up equipment for them.

One person I would have counted as a friend is a co-founder of the collective. As Mykki Blanco's first release was recently, I suggested that we could invite people from their crew. The answer was unexpected and naive on my part: "We're a female DJ collective. They're not women." Shortly afterwards, I saw how they were peddling the idea that they were the first collective to push FLINTA* DJs & artists. A quick glance is enough: they are 99.9% cis women or at most non-binary afab people²⁵. When I get upset about this, the only answer I get is "What did you expect? It's just a Cister." With this statement, I'm supposed to accept her answer and not question the person's reaction.

I've just started my transition; maybe a few weeks ago. It's a relief to have made the decision after so many years (constant cross-dressing, contemplating, dismissing, accepting). It's a big electronic music festival, there are a lot of people I know at the party at Parkhouse. On this evening alone, it happens several times that people - who I would rate as acquaintances, often also other DJs - come up to me and approach me; usually relatively drunk or tipsy, a little cautious or exuberant, lean over and ask: "Can I ask you a question?" "Ehrm, yes, of course." "Are you actually planning THE operation?" I stand there, a little taken aback. I give a brief answer. It's usually the end of the conversation or it's followed by "I'm so proud of what you're doing." Thank you, yes, yes, at first I perceived this as interest, curiosity and a bumbling attempt to deal with something unfamiliar, but to be honest, it mainly shows a mixture of indifference, shallowness and a great deal of ignorance, like the assumption that you can/may/should ask any trans person about their primary sexual organs.

Invited with a few other people to a joint contribution at a major contemporary music festival in Graz, where a person I didn't know very well until then invited me to a meal together with other people. We introduce ourselves, and in the conversation that follows I am obviously addressed repeatedly by the person I know using the female pronoun. A female composer sitting at the table with us, who is world-famous for spatial sound compositions, manages to address me with male pronouns throughout the evening, ignoring my remark that I don't want to be addressed in that way. This person is certainly familiar to anyone who has ever studied contemporary, electronic ('academic') music, or who has ever engaged with it in any depth. And this experience is no exception. All that remains for me to say is: your canon makes me sick.

I'm sitting in a seminar. Suddenly. A fellow student looks around the room, speaks up and says: "I'm the only woman in the room." No reaction. Meanwhile, I'm sitting two chairs away, wearing make-up, a skirt and a crop top, by now having been in hormone therapy for about two years, just started my voice feminisation lessons at that time, and also explicitly outed publicly for about the same amount of time. The rest of the students look around, nobody says anything. There are hesitant justifications as to why there are so few cis women and so many cis men on the degree programme (computer music); and, yes, this state of affairs is actually sad enough, so the observation is justified at this point. But I spend the next few hours trying not to think about it; there are these situations in which I ask myself whether at some point it will be enough, whether with voice training, facial feminisation surgery, sex reassignment surgery, or or or if at some point the time comes when this no longer happens. How much adaptation to binary clichés is necessary to be 'legitimate'?²⁶ How much do I have to do and how much pain do I have to endure in order to be allowed to exist?

25 'afab', short for assigned female at birth.

26 Adaptation of appearance, habitus, etc. is on the one hand wanted or desired, on the other hand a necessary protection in an omnipresent transphobic reality. Yet trans people can actually only ever behave 'wrong': too much or too little adaptation to the opposite gender.

Spring/summer 2023: I'm standing at City Peach, a rather unpleasant location anyway, with an unpleasant crowd - I avoid this place because I can't feel comfortable or safe there. Nevertheless, I'm standing around, a friend is DJing and luckily there are a few other familiar people there. When the music is over, one of them (another DJ from Graz) starts a conversation with me; "so of course he doesn't want to, that's not meant to make me uncomfortable or offensive or anything, well, no, not at all, so, you know, ehrrm, yes, well, I don't know how to say this, so in sport, with so, ehrrm, boah I have no idea, but, you know, trans women in sport, that's totally unfair, right, so what do you think about that? ", I guess I'm already visibly annoyed and a little uneasy at this point, but as always, you have to stand by the Cissys in conversations like this, so I reply: "Well, okay, if you're really interested. To be honest, I think this is pretty absurd and has been hyped up by the media. There are physical differences - in the skeleton - if the hormonal transition has been started after the end of puberty, the fat and muscle mass, or rather their distribution, is adapted to the desired sex after a relatively short time of about a year.", dissatisfied with the answer "Well, honestly, I, well, that's unfair in sport, so there are advantages, I really don't know anything about it but how is that? Well, only if it's okay?" The conversation goes on like this for another 10-20 minutes. Transphobic stereotypes fed by the current media discourse, as fuelled by the (alt-)right-wing, are mixed with minimal personal investment in finding out more about the topic and the expectation that the only trans person one knows will answer any questions in detail; but actually, they don't attach any importance to the answers or doubt their own accuracy.²⁷

The following is particularly striking in this situation, as in many others:

Hum and haw. Instead of talking to you openly, people beat around the bush; after all, you want to appear as being somehow progressive and cosmopolitan, liberal.²⁸

Uninformedness. Instead of dealing with a topic yourself, you just go to the first trans person who comes along and ask them to explain it to you.

Uneasily touched. Actually, the topic makes you uncomfortable, maybe it's too close somehow? And then too abstract again? In any case, you realise that the way you're behaving right now is not appropriate in principle, well, you do it anyway.

Disinterest. Normally those people don't take the time, they don't really want to know or learn anything.

It's more like a mixture of a trip to the zoo and a visit to a strip club; somehow hidden (in the dark), somehow visible (in everyday life), somehow animalistic, somehow feeling superior, somehow horny, somehow repulsive, somehow striptease, somehow somehow, somehow...

*„all my life, who am I?
i'm just a faget
faget
i'm not a faget
I'm just a faget
faget
you motherfucking queers“²⁹*

So much for a few of these examples; more than enough.

There are people in Graz who have taken their time, who have engaged in more dialogues, who have shared themselves and their own experiences. I hope the few of you feel addressed at this point. Thank you.

While I sadly see the majority of other acquaintances halfway adequately represented by the experiences described here, and I can only hope that you feel equally addressed at this very moment...

²⁷ The recently published decision by the World Chess Federation to review trans women in chess, according to which every trans person will be subjected to a so-called 'individual case analysis', shows very well what the current debates about trans people in sport are mostly about. Certainly not about reducing sexism in sport, nor about fairness.

²⁸ Regardless of that, your liberalism only interests me to a limited extent. It makes my life a bit easier emotionally. Yes. But not much more and not much less. And only because my (economic) security and physical integrity are linked to it.

²⁹ deli girls, *faget*, <https://deligirls.bandcamp.com/track/faget> .

Friendships, allies and accomplices

Perhaps it is necessary to clarify something again:

Positioning yourself as an ally means above all being a support and help network, providing and offering support.

Friends are the ones who provide emotional support.³⁰ These are people who can be forgiven for 'mistakes' to a different extent and with whom conversations are possible on a different, more personal level. They may also encourage you to think about your own opinions and statements when the occasion arises.

Accomplices are people who participate together in a cause, whose thoughts and actions represent actual solidarity. Because they make a cause their own, without being intrusive. It could also be said that accomplices conspire for certain objectives.

These categories are not exclusive; a person can be a friend, an ally and an accomplice, or just one of them.

Conversely, this also means that just because someone is an ally, this person is by no means my friend and a friend is not necessarily an ally.

***The fear of trans* - Psycho*³¹**

„She pauses and says quietly. “It means you’re contagious.”“³²

Being trans means being contagious. The conservatives, the Christians, the alt-right and other Nazis are right:

Being trans is contagious.

It is a common misconception of many cis people that gender trouble is purely a transgender phenomenon. Whereas pretty much everyone should know better:

How much (soft) violence did each person have to experience, internalise³³, affirm in order to fit in and conform to their current gender construct.

The primary difference between cis and trans people is the extent of psychological, physical³⁴ and structural³⁵ violence that people who do not fit into the norm have to experience continuously in everyday life.

30 The cases in which 'complete strangers' offer a hug or similar were irritating. It often gives the impression that the person is more interested in themselves.

31 Alfred Hitchcock started a huge trend in the 1980s with the film "Psycho": the use of trans* characters as antagonists in horror movies, typically represented as "men in women's clothing".

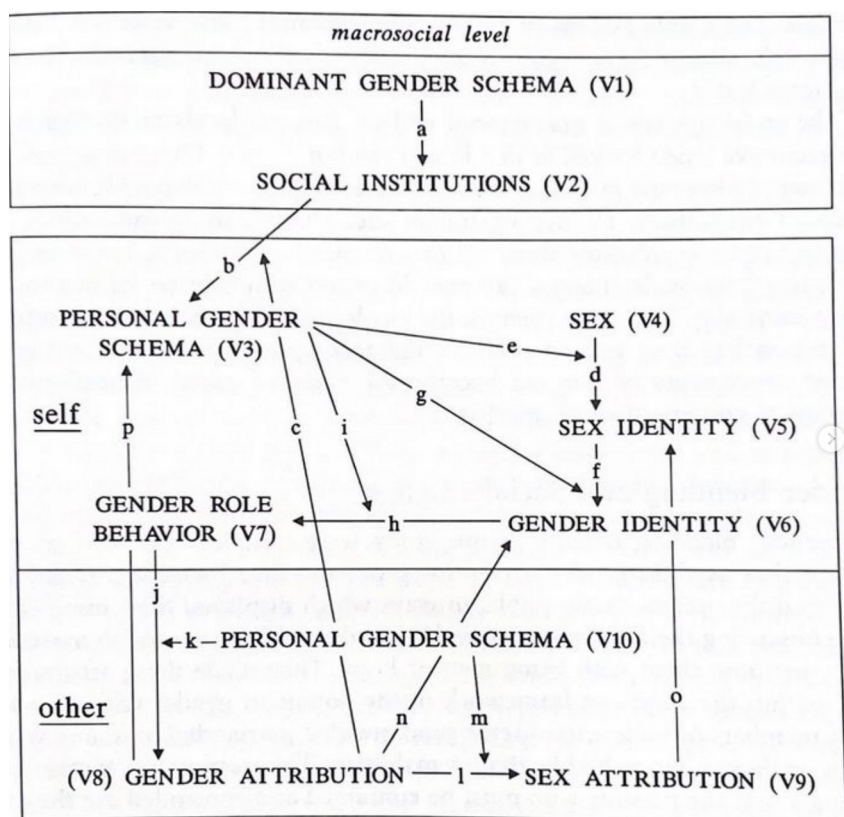
This trope is subsequently taken up again and again and is used in all forms of media representation, from books to films to journalism, thus creating chains of association.

32 Torrey Peters, *Infect your friends and loved ones*, <https://transreads.org/infect-your-friends-and-loved-ones/> .

33 „We’re all familiar with Stockholm syndrome, where the captive identifies with the captor. This is how women end up policing each other, judging each other through the lens of those who keep us locked up.“ (Virginie Despentes, *King Kong Theory*)

34 As mentioned at the beginning of the text, I will spare myself the trouble of recounting and retelling all the stories.

35 Pathologisation, economic disadvantage (e.g. job loss, rejection at job interviews or flat interviews, unpaid extra costs of transition, etc. etc.), etc.



The fragility of gender construction is not exclusively a trans phenomenon, but one that affects every person who lives in a society based on gender difference (and possibly beyond). The mediation or translation³⁶ between sex, gender, sexuality and identity is common to all. This is accompanied by the fact that the mere existence of a deviation, the presence of a trans person, causes unrest, the possibility of something else harbours the danger of opening up supposedly closed wounds or awakening the dead buried in the crypt³⁷, the risk of having to deal with one's own supposedly hermetically sealed identity construction.³⁸

The effects are far less abstract than these formulations might suggest, but are alarmingly concrete and tangible, as encounters with trans people are in many cases a source of...:

- ...insecurity
- ...fear or anxiety
- ...hostility
- ...(supposed) benevolence³⁹

³⁶ See Jean Laplanche

³⁷ I came across the metaphor of the crypt in a lecture on sex, gender & psychoanalysis, as an image for the place where the gender identity not corresponding to one's own sex is deposited after its murder, like the physical crypt, it is an eerie place, full of ghost stories and other undead, which is normally avoided.

Personally, I liked the metaphor as it speaks of mourning (work), of incompleteness, of hauntings, revenants, of burial, of one's own guilt for committing homicide, and so on and so forth.

³⁸ „Contamination is the companion of categorization. It is all but impossible to feel entirely unambivalent about, entirely described by, a social identity category; this was never the goal of transgender or transsexual politics in the first place. The question, then, is whether we can develop a tolerance for contamination and for the inevitable misfit of identity categories, rather than continually kicking the bucket further down the road, generating ever more terms in pursuit of an impossible dream—that of social categories capable of matching the uniqueness of individual psyches. To accomplish all of this, we must, first and foremost, relinquish the fantasy that gender is a means of self-knowledge, self-expression, and authenticity rather than a shared, and therefore imperfect, social schema. This means developing a robust trans politics and discourse without gender identity.“ (Kadji Amin, *We Are All Nonbinary: A Brief History of Accidents*)

³⁹ Just as it is appropriate to speak of anti-Semitism and philo-Semitism, i.e. hatred of Jews or hatred of Jews masked in exuberant benevolence, it is also appropriate to speak of transphobia and transphilia.

In the case of trans people, transphilia actually refers to the sexual fetishisation of trans bodies - a characteristic that is usually attributed to so-called 'chasers' - while at this point - analogous to philosemitism - I refer to the 'positive'

- (False) compassion⁴⁰

This is reflected in everyday situations, whether with strangers, friends or close relationships.

„Fascism, like desire, is scattered everywhere, in separate bits and pieces, within the whole social realm; it crystallizes in one place or another, depending on the relationships of force. It can be said of fascism that it is all-powerful and, at the same time, ridiculously weak. And whether it is the former or the latter depends on the capacity of collective arrangements, subject-groups, to connect the social libido, on every level, with the whole range of revolutionary machines of desire.“⁴¹

Being privileged means not having to see certain things

At this point, I would like to return briefly to the initial story:

After I had openly formulated that I perceived certain statements as transphobic. It was only after the first noticeable consequences, in an attempt at mediation that was doomed to fail from the outset, that the following statement was made via a third party (reproduced as analogously as possible):

"I didn't think about it for the whole two years until she [meaning me] brought it up."

To be honest, there are a few things that are shocking to me.

To begin with, the less surprising thing, namely the fact that a person who is privileged enough not to have to relive certain experiences over and over again has no sensitivity towards them whatsoever. I'm glad you didn't have that experience. The more shocking thing - but to be honest, why should it shock me at all? - is that the reaction after the person has already been approached about the fact that these statements obviously stayed with me for another two years, that I had to fight hard with myself about whether and how to address the situation, can now have the audacity to justify their behaviour by saying that they never thought about it themselves. This is how I imagine the banality of evil in the 21st century:

"I haven't thought about it."

And unfortunately the majority of all reactions are in line with this. These are the following options:

- a) Downplaying the story...⁴²
- b) Wanting to take up an intermediate position so as not to have to position yourself....⁴³

distortion of resentment. In other words, I would also like to refer to the role of the heterogeneous in a society based on homogeneity:

The heterogeneous, or simply the irregular, disparate, different or ostracised (cf. Georges Bataille), must be excluded and/or assimilated in a homogeneous community.

In this context, being trans inevitably means being monstrous, breaking a taboo, that of the alleged biological binary of the sexes and their socio-psychodynamic translation.

It is the prime example of the embodiment of the abject (cf. Julia Kristeva), the segregated. Gender-appropriate or 'politically correct' language and pseudo-cultural participation and representation do not disguise this fact; the living conditions of marginalised people have not improved in recent years, but have become even more precarious.

And as mentioned at the beginning, 'we' appear as saints or unholy.

On a side note: the whole thing becomes particularly absurd as both trans-binary and non-binary identities are at their core related to the gender binary. Thus, trans women and trans men are at their core a 'serious play' with this binary, while non-binary, as a negation of the binary itself, merely opens up a new binary (the same problem, by the way, that belies a discrete separation of trans and cis identities).

40 Pity carries the aftertaste that it would be 'bad' to be trans and creates the image of a victim. In this purity, both are to be rejected. Even if trans people are more likely to be subjected to violence, their own relationship to sex, gender, sexuality and identity is more likely to be read as a (personal) story of emancipation. Which, in this sense, cannot be seen as something to be pitied.

41 Félix Guattari, „Everybody Wants to be a Fascist“, *Semiotexte, Volume II, Number 3*, as cited in: Alison Rumfitt, *Tell Me I'm Worthless* .

42 Normally an indicator of having had little or no experience of discrimination.

In particular, an indication that the person has no experience of microaggressions (see below).

In brief: In most cases a sign of ignorance, disinterest, lack of sensitivity, ...

In some exceptions, the people are actual arseholes. Congratulations.

43 Retreating to a 'neutral' position is dysfunctional. There is no such thing as 'neutrality', instead this is already a positioning.

c) Condemn the person for their behaviour...⁴⁴
...without giving it a second thought.

Because what all these positions have in common is that no reflection or confrontation is necessary.

"Don't make a mountain out of a molehill" - microaggressions

In the Facebook post attached at the end, I basically referred to this already. The stories listed so far are those that I have encountered in an arts context - and even those are just a few of them. The everyday nature of transphobia & transmisogyny goes much further, and is a constantly recurring experience: irritated to disgusted looks, remarks, laughter, having fingers pointed at you, pathologisation, difficulties at public offices & the resulting confrontation with deadnaming & wrong addressing⁴⁵, being spat at, being threatened with beatings, sexual assaults⁴⁶, incapacitation, being stared at, being photographed in public spaces without being asked, etc. etc.

The list is endless and sometimes more or less pronounced in the severity of its violence; what is decisive is that it is not something that sometimes happens and sometimes doesn't, but is a daily experience. They are not exceptions, but the norm. With better passing (meaning: being read as the 'right' gender), the amount of trans-specific discrimination decreases and, especially in the case of trans women, is increasingly replaced by gender-specific discrimination and violence; these forms of violence interpenetrate and reinforce each other.⁴⁷

44 After various discussions I've started using the term 'exorcism' for this reaction. Exorcism at this point means the defence against 'evil' by displacement to an outside, or another person; by banishing evil, you can feel more comfortable in your own skin.

Basically, this position is characterised by the fact that behaviour is exclusively personalised and social structures are ignored, which is why it is no longer necessary to ask oneself whether one might have similar thoughts.

Surprise:

In a colonial-racist society, there are no people without colonial-racist thoughts and behaviour.

In a homophobic society...

...

You've got the point.

45 For example, both my university workplace and the university where I study claim to be inclusive. So far, it has been impossible to change my name in both cases due to "technological limitations", which I have not been able to register legally due to my citizenship.

As a result, I am regularly addressed publicly with the deadname and the wrong pronoun in everyday life and then have to point this out. The same goes for publishing my bachelor's thesis under this name. I have the same experience with every (funding) application, every official visit, doctor's appointment, etc. pp.

Again, it should be noted that my direct working environment (colleagues) has supported my transition passively to actively to a high degree; whereas previously I had already repeatedly experienced losing jobs due to my 'appearance' and even receiving threats of rape from colleagues.

46 The likelihood of sexual assault against trans women turning into physical violence is further increased. The reaction of cis men to the realisation that they have committed a sexualised assault against a trans woman instead of, as assumed, a cis woman often leads to (physical) violence; the possibility of having found a trans woman attractive is warded off & split off and externalised in a violent form.

47 It should be noted at this point that trans women are affected not only by misogyny but also by transmisogyny. The latter is illustrated quite well in the court testimony of a young girl, as a mixture of sexualisation and violence, who was ultimately convicted of the murder of Brianna Ghey:

»The prosecution told the jury that X was intrigued by Brianna. In December 2022, she sent a messages to Y which said:

"I'm obsessed over someone I know but don't have feelings for them... She's called Brianna... I don't know how to explain. Also she has a dick lol".

X then sent Y some pictures of Brianna which Brianna had posted online. Y responded:

"Is it a femboy or a tr*nny"? [not originally censored]

The prosecution stated that X told Y that Brianna was "Trans" and that she sounded just like a girl and looked really pretty.

The court heard that Y then replied that they had different tastes and asked X to describe how she felt when she interacted with "It" – Brianna. X said she got nervous and stuff but her heart felt normal. Y responded, "I don't think you're necessarily in love but I think you're more curious and intrigued by its unnatural nature". X agreed that she found Brianna fascinating, saying, "She's really different".«

(In greater detail: <https://transwrites.world/brianna-ghey-murder-trial-prosecution/>)

Interestingly, the police rejected the claim that this was a form of 'hate crime'.

This permanence, although not exclusive and valid for all, is coupled with the fact that dissociative states are widespread among trans* people:

„»As trans subjects in this transphobic world, we are encouraged and forced into a position of not being present. We are dissociated from our bodies, our loved ones, and our general environment. This dissociation throws us into a far future in which we are safe after we have passed and found a bodily and social home. However, this future is imagined and unreachable, resulting in us being out of time.«²⁹

When Israeli-Nevo articulated being »forced into a position of not being present,« she's referring to the ensemble of strategies that trans subjects cultivate in response to consistent misrecognition, phobic response, and shunning. One of these responses is social withdrawal.⁴⁸

„**Trans-Rights are Human-Rights**“

“I am Sun Ra. Ambassador from the intergalactic regions of the council of outer space.

- How do we know you are for real?

- How do you know I am real? I'm not real, I'm just like you. You don't exist in this society. If you did, your people wouldn't be seeking equal rights. You're not real. If you were, you'd have some status among the nations of the world. So we're both myths. I do not come to you as a reality, I come to you as a myth, because that's what black people are, myths. I come to you from a dream that the black man dreamed long ago.”⁴⁹

The statement "trans rights are human rights" is often used by supporters. It is nicely meant, but it clearly makes several mistakes.

Human rights are not an image for the future, for a better world, for liberation from oppression or for the 'equality' of all people. The idea of the human being itself is based on the demarcation of what is non-human, historically the demarcation of black people, women, etc. etc. The equality of all people through human rights is falsified anew every day.

Another example: I am misgendered in a conversation and a friend corrects this person. And her reaction is to say that I'm "used to it anyway". At this point, I am again less concerned that this statement is directly brutal, but that an immediate experience is negated at least twice. On the one hand, why is it 'okay' that it must happen to me regularly - thereby implying a lack of passing, so to speak - and on the other, that it is not only not bad despite this, but precisely because of it. The absurd thing is that this is actually an everyday experience, which is therefore normally perceived as such and put aside with a friendly smile. This is a subtle everyday deprivation of human rights, in that the status of being human is withdrawn from the outset.

There are people who do not exist in this reality, whose existence in this world is only possible as a myth.

Consequently, the Constitution of Haiti of 1804 already stipulated,

"that regardless of their skin colour, all citizens are called black. This pure blackness, such a cataclysm of human colour, suspends colour and negates the endless dynamic of black as white or white as black. Black no longer refers to the limiting case, no longer refers to slavery, the poor or the indebted labourer. Black is the condition for a new Uchromia, a new utopia of the coloured, based on the generic black universe."⁵⁰

48 Hil Malatino, *Side Affects – on being trans and feeling bad*

49 Sun Ra, *Space is the Place*

Racism, anti-semitism, transphobia, homophobia, misogyny, classism, are not identical, they are not interchangeable and simply comparable, especially in their intergenerationality, but different parallels can be observed - depending on the respective comparison.

For example, the racist removal of BIPOC from the category of human being is similar to the exclusion of trans people from that very category.

Similarly, anti-Semitism, anti-communism and transphobia are linked by the imagination of a secret lobby pulling the strings in the background, etc. etc.

Liberation therefore does not lie in black slaves becoming people, but in people becoming generically black.

The recognition of trans people therefore does not lie in trans people becoming people, but in people becoming generically trans.

To this day, trans people have to put up with the question of whether they don't actually have completely different problems, whether being trans* isn't an expression of something else. Psychiatric, psychoanalytical and psychotherapeutic theory and practice are particularly affected:

„It is time for analysts and therapists to stop debating trans people's right to exist, which is what we *actually* do when we question whether gender nonconformity is but a manifestation of something else, when all gender, as we have been arguing throughout *Gender Without Identity*, is a manifestation of something else.“⁵¹

trans* and cis are categories that were introduced to refer to a certain difference in subjectivation, i.e. the integration of sex, gender & sexuality (often simplified as: biological sex, social gender and sexuality)⁵² in the respective psychological apparatus, the mediation of a subject with itself and with the outside world. According to this, cis people, if we want to recognise the existence of this category at all or consider it meaningful, would exhibit a congruence with the gender assigned to them at birth and the gender produced in the course of their lives, while trans* people perceive and experience a dissonance.

On the other hand, it could be stated that the inscription of gender in the body is experienced as a violent and traumatising act for every person, regardless of whether they ultimately experience and describe themselves as cis or trans. Beyond this simple statement of an 'individual' component, it would also make sense to talk about non-individual components (e.g. intergenerational & and intra-subjective); thus, one's own relationship to sex, gender & sexuality does not develop in isolation through the mediation of one's own environment and the (traumatic) processing of one's parents or guardians. Accordingly, it is not a special characteristic of trans* people that they produce their gender in different ways in the course of their lives and that this is produced, but a characteristic that cis people share with them. Gender, as an amalgamation of body, desire and performance, is not a one-off determinable state, but is subject to constant change and is permanently re-evaluated.⁵³

50 Achim Szepanski, *Blackness in Zeiten, in denen jeder das Ende der Welt in der Hand haben will*,

<https://non.copypriot.com/blackness-in-zeiten-in-denen-jeder-das-ende-der-welt-in-der-hand-haben-will/>

51 Avgi Saketopoulou & Ann Pellegrini, *Gender Without Identity*

The history of this book is itself a serious expression of this:

Initially submitted as an article that would have won a prize award guaranteeing publication in the Journal of Psychoanalysis, it would not have become a book at all had there not been massive resistance within the international psychoanalytic association to publishing the article on the basis that the article wanted a better future for transgender people within the psychoanalytic framework. This even led to threats to sue the authors if the article appeared in another journal instead.

It should be noted in particular that the only transgender psychoanalysts currently practising have completed their transition after their training, as the mere fact of being transgender makes access to training impossible.

52 In the German context in particular, reference is wrongly made to the separation of biological and social gender, usually under the assumption that one or both are socially constructed. What is meant by this is that biological and social gender are not directly given, but are dependent on the specific socio-historical context in which knowledge about them is produced. For example, it is emphasised that expectations of gender roles and images are not inherent to gender, but are an expression of a patriarchal organisation of the world, or that medicine and biology are not neutral and objective sciences per se - for this, we need only take a brief look at the last centuries of eugenics and the logic of taxonomy developed in parallel, which still has a decisive influence today.

Rather, it should be emphasised that medicine and biology are not merely socially constructed, but that the so-called biological sex (organs, hormones, genes, etc.) is increasingly within the realm of human adaptability and changeability.

Transsexuality, used here to refer to medical interventions, differs at this point from the umbrella term transgender, which I use in this context to refer to the fact that no medical modification of the body is carried out and which, in addition to transsexual persons, also includes any kind of non-binary or queering.

This part is often ignored in many (mainstream) discourses on gender & queer (theory).

53 Please refer to the following, among others

Avgi, Saketopoulou & Ann Pellegrini, *Gender Without Identity*

„Are you cis enough to be cis? What would that even mean?“⁵⁴



Figure 2: With increasing threats by transphobes around the world "Trans Day Of Vengeance" became a meme in the recent years and an answer to the liberal pseudo-inclusive "Trans Day Of Visibility".

Rage & Anger

„There is anger that is a transformation of fear; explosive anger that pushes or recognizes the limits of one’s possibilities in resistance to oppression; controlled anger that is measured because of one’s intent to communicate within the official world of sense; anger addressed to one’s peers in resistance; anger addressed to one’s peers in self-hatred; anger that isolates the resistant self in germination; anger that judges and demands respect; anger that challenges respectability.“⁵⁵

A lot could be written here about inequality and the superimposition of experiences of inequality, but this goes far beyond the scope of this text.⁵⁶ Visibility, representation, diversity, participation, ... a large number of terms encompass this new, seemingly ethically and morally sanitised liberalism. However, apart from individual possible improvements, this chatter masks a great deal of ongoing violence.

Just because Barack Obama was elected president, or BIPOC are included in the ranks of the police, structural violence does not simply disappear. On the contrary, as statistics show, the numbers of incarcerated BIPOC in the US continued to rise under Obama. Just because individual trans people have been accepted into the cultural canon and diversity is publicly performed, neither economic, structural nor legal discrimination against trans people disappears. On the contrary, as previously

Jules Joanne Gleeson & Elle O’Rourke (Ed.), *Trans Gender Marxism and the journal: Transgender Studies Quarterly*

54 Comment taken from Reddit

55 Lugones, *Pilgrimages/peregrinajes*

56 Class society, racism, anti-Semitism, antiziganism, patriarchy, ...

These systems do not always function as exclusion, but under certain circumstances also as inclusion; advantage and disadvantage. For those interested in more detail, Brian Massumi's "The Politics Of Everyday Fear" & Maurizio Lazzareto's "Capital Hates Everyone" are highly recommended:

Capitalisation today is characterised by a mix & match, people are increasingly not excluded in principle and from the outset because of their identity (ascription), instead access to the market is organised in a vertical, in which capital & class are arranged in the vertical, identity categories (e.g. age, gender, sexual preference, race, geography, etc.) in the horizontal. The specific identity is utilised for production, integrated into the process of exploitation, and decides on inclusion and exclusion in multiple contradictions. Depending on the context, a certain identity grants apparent advantages and disadvantages.

A detailed quote from Brian Massumi's book is also attached to the text at this point.

stated, this minimum level of integration, especially promoted by 'visibility', has led to a backlash and increased violence against trans people. This is not to say that it is not nevertheless gratifying to feel represented in the media, at least from time to time⁵⁷, but at the same time this obscures real violent relationships and the fact that the lack of coverage of transition costs by health insurance companies drives people into precarious working conditions.⁵⁸

Diverxploitation, such as blaxploitation, greenwashing and pinkwashing, etc., serve above all to maximise profits and morally whitewash the companies, institutions and individuals responsible; in the rarest of cases, one could speak here of genuinely progressive developments, but rather of mascotisation.⁵⁹

„For me, inclusion often means immunisation against criticism from the previously excluded, or the appropriation of their vocabulary." (Lain Iwakura aka [Ezili-i Sabbah](#))⁶⁰

Often enough, anger and aggression are delegitimised, pathologised and excluded from the discourse.

This anger and aggression does not come from somewhere. It is a reaction to and a consequence of the experiences described, ongoing discrimination and tilting at windmills. How many more stones have to be rolled up the mountain? And how many more have to be rolled over in this attempt?

Every single day that has already been like this has been more than enough and every further day that comes without serious change is cynical imposition and calculated violence. Enough is enough! When marginalised groups, whether because of their identity ascription or their economic dependence, fight back, 'speak up', power responds in the same way: It's your own fault. In the cultural scene, class relations are reproduced in the toughest possible way, disguised by liberal claptrap.

"I don't know, it sounds like he can do whatever he wants because of his role. As if the dog doesn't enjoy the luxury that the man, the human, takes all responsibility away from him and decides for him. I mean, a few thousand years ago, your comparison made sense. They just roamed around outside, ate what they wanted, fucked when they wanted and slept where they wanted, but today it's all in the hands of men. You can't compare them if one of them is dependent on the other, do you know what I mean?"

57 Even then, representation usually takes place under narratives determined by others; basically, there are two trans stories in these cases:

The first is one for white trans women, a restatement of the American Dream "from dishwasher to millionaire", tracing the trans woman's ordeal from so-called "birth in the wrong sex" to recovery through gender reassignment, surgery, hormone therapy, passing to a happy life in a heterosexual marriage.

The second is that of disappearing and dying.

Trans men generally do not exist anyway, their existence is still largely uninteresting on the cultural market. (Even if this has changed a little in recent years. Although the common narrative is that of "confused girls" who need to be protected from themselves).

58 In very few countries in the world are the costs of operations or hair removal covered, in some hormone therapy is covered, psychotherapeutic help is rarely covered and many additional medications are not covered. The resulting costs can quickly run into five figures.

In addition, in all these cases there is usually a lack of education among the staff (neither are endocrinologists up to date with the latest research, which is why the results have to be looked at and checked themselves; nor are therapists in most cases trained or reflective in dealing with their own transmissions or discrimination in their own ranks - e.g. trans people are still not allowed to start psychoanalytical training - etc. etc.).

In many cases, the resulting costs are financed through additional jobs (often - without wanting to stigmatise them - through forms of sex work, OnlyFans, etc.).

59 Mascotisation also means smiling, looking good and, above all, keeping your mouth shut!

A good mascot doesn't grumble, is well-behaved and doesn't bare its teeth.

Only what contributes to a good image is tolerated.

60 My preliminary statement on the invitation for a panel discussion on the question "How can we make festivals more inclusive?" at the springfestival graz 2022. To date, this is the only contribution a trans person has ever been allowed to make to the springfestival, and even then only because of an invitation from a committed individual.

<https://www.facebook.com/IILW.Kollektiv/posts/pfbid029AjVFQwwaayZuNN3DUwox9ae2HEJPuXpAhT3NokSFfd1TUhXK5oiMbTZNgvbcctBl>

'Yes.'

'Well, the balance of power has shifted so much that people have completely different expectations of us. The responsibility is now ours. And we've taken away any right to blame. So if the dog bites the man, it's our fault. And if a man bites a dog, it's our fault too, you know what I mean?'"⁶¹

It's time for the dogs to bite and not to be put off by the fact that men are blaming the dogs.

What is to be done? - Bite the hand that feeds you

"Whose bread I eat, their song I spoil."

Cultural work and the associated scene are obviously characterised by networking and power games. More than almost any other economy, it is characterised by anticipatory obedience, adaptation, performative border-crossing for the purpose of attention economy, and the permanent biting through to 'achieve something':

„Today's society is no longer Foucault's disciplinary world of hospitals, mad houses, prisons, barracks, and factories. It has long been replaced by another regime, namely a society of fitness studios, office towers, banks, airports, shopping malls, and genetic laboratories. Twenty-first-century is no longer a disciplinary society, but rather an achievement society. Also, its inhabitants are no longer „obedience-subjects“ but „achievement-subjects.“ They are entrepreneurs of themselves.“⁶²

This shift in the centre of power makes it all the more dangerous to speak out, to fight back and to run the risk of being excluded as a result. The current economy is characterised by gatekeepers at nodes of (economic) power.

One's position in the production process has a massive impact on access to resources, opportunities, power and the chance to defend oneself against discrimination and disadvantage. This is usually negotiated as if it were a context of friends; in reality, these cliques represent rackets⁶³; gangs and associated individuals who secure their position. And they always pretend that it doesn't affect them, that it's always the others.⁶⁴

Against this backdrop, the long, pervasive and shrill silence in which the cultural sector is shrouded must be understood. Speaking out, dissenting, complaining, let alone taking a public stand, is usually penalised:

Not booking, exclusion, discrediting, ...

This realisation and the resulting consequences go far beyond the problems I have addressed in this text.⁶⁵ Not behaving, not taking a position, also remaining silent and looking out for one's own advantage are behaviours that are again and again co-responsible for reproducing these conditions. „Bite back the hand that feeds you if it's poison“⁶⁶

61 Lyrics translated from: OG Keemo, *Mann Skit*

62 Byung-Chul Han, quoted according to: MYB, *Where Does A Body Begin – Biology's function in contemporary capitalism*

It should be noted that the disciplinary regime has by no means disappeared, on the contrary, it has been expanded, strengthened and tightened, and this is felt by all those on the margins who fall out of the inner circle, who either have the wrong identity, political position or lack capital. The disciplinary regime has therefore not been replaced, but supplemented.

63 'racket' is a term coined by the critical theory of the Frankfurt School to describe the connections between economic power, gang rule and fascism.

64 In addition to a defence against guilt, there is a hint of xenophobia. The Other, the foreigner, is responsible. It is denied that all these forms of discrimination, power and class relations work and function through each individual.

65 There are cases right across the cultural landscape and beyond.

66 Algiers, *Bite Back* feat. billy woods & backxwash

In Conclusio

1. It should be obvious for the persons addressed to confront the accusations. To engage in a certain degree of analysis in order to provide a basis for further action.
 1. Without this, I will not seek a clarifying conversation. What for?
 2. The people around these people can think about why they themselves have avoided and are avoiding this confrontation? And to what extent do they show themselves to be jointly responsible?
 3. And still others why they use my situation as an easy legitimisation to solve their own conflicts?
 4. I would like to reiterate at this point:
 5. It's not about pointing the finger at 'the bad guys' and that makes everything okay. I don't want exclusion, but reflection, and perhaps thinking about your own role in it.
2. The situation has shown a huge failure of organisers, institutions, groups & party collectives, as well as individuals on many levels.
 1. There is little to no awareness of certain forms of discrimination.
 2. The positions they put forward are nothing more than fine words.
 3. Repeated mistakes were made in handling.
e.g. minimum standards of awareness work were not adhered to.
 4. How can it be that almost all party collectives in Graz are affected in one way or another?
3. When dealing with transphobia in particular, there seems to be a widespread lack of basic knowledge or engagement with current transphobic discourses. Instead, these are often taken up and reproduced.
 1. Working on and communicating these topics is not my permanent task.
 2. With this text, the ruminating on events and experiences has come to an end for the time being. I do not see myself, without further ado, as a contact person.
 3. If you want to have a conversation, you can do so under the conditions mentioned several times in the text: involve yourself, take the consequences of such a conversation (and its constant repetition) seriously, find time and (the right) space for it.
 4. More than enough time, strength & energy has gone into this text.
Many days and hours have gone into conversations or the text, and at least as much time into psychological blockages, into avoiding further work on this text, to find a little healing from all that has happened in order to find the strength to somehow cope with my everyday life.
 5. It has and has already had a massive impact on my behaviour and confidence. 'Safer spaces', as they are called in the context of awareness work, have been virtually non-existent for me over the last few years - with a few, non-public exceptions. And my encounters with people in the (Graz) cultural sector are characterised by a fundamental scepticism.
4. The current situation creates a hostile environment which needs to be overcome each time anew with each participation in the cultural scene.
5. This is not a speech ban, cancel culture or the frequently invoked oh-so-evil political correctness.
 1. Serious discourse is important and necessary, and can also be controversial, but should be based on a certain minimum level of knowledge.
 2. The discourse of trans* people about trans* people is itself not uniform and is characterised by many contradictory positions. This imagined 'we' is not a unity.
 3. On the contrary: my own fear of a backlash and my hesitation to write and publish this text shows something about the basic structure of the cultural scene in Graz that makes it - at least perceived - 'dangerous' to address these things. This expresses an everyday violence that ensures that these experiences of violence are internalised and remain silent.
6. An extended discussion should also deal with questions of aesthetics. Unfortunately, there is no room for this here. Just this much:

1. Again and again women are denied by men to make a valuable artistic or intellectual contribution. Time and again, cis people deny trans* people their ability to express themselves.
„WHO GETS TO SPEAK AND WHY?, I wrote last week, IS THE ONLY QUESTION.“⁶⁷
2. L_U_Z_1_E published a very good description of the general reality in this 'business' a few days ago, for anyone who wants to read it:
https://www.instagram.com/p/C3ssODxMYSa/?utm_source=ig_web_copy_link
3. Aesthetics is political and it cannot be repeated often enough:
„This is the case with the aestheticisation of politics that fascism pursues. Communism responds by politicising art.“⁶⁸
7. Also in view of other things that are currently emerging in the political and cultural scene in Graz, it seems important to me to include a few incomplete comments on transformative justice quoted from Kai Cheng Thom "I Hope We Choose Love - A Trans Girl's Notes From The End Of The World":
„So if we must do the work of justice, I suggest that we begin by redefining justice. Rather than a lens of punishment, consequence, or even accountability, we might try understanding justice through an ethic of love. Concrete steps toward building this love-based justice might look like the following:
 - We must create flexible, working, practical definitions of justice so that we understand what we are doing and what values we share. There might need to be different definitions of justice for different contexts, but I believe that justice is the naming of harm and the transformation of the people *as well as the conditions* that perpetuated the harm.
 - We must be open to the notion that survivors of harm can also be perpetrators of harm. Survival is not a badge of purity, nor a shield from accountability.
 - We must invest deeply and fervently in the dignity of human life. We must not give in to the urge to do harm, even in justice's name. We must recognize, name, and transform the instinct to humiliate, harm, and coerce those we see as bad or as wrongdoers. No one is disposable.
 - We must accept that we cannot force others to change their thinking or their beliefs. We can, however, set boundaries on violent behaviour, and we can enforce those boundaries.
 - The practice of facilitating justice work demands complex skills and experience, and it requires great integrity. The facilitator of a justice process must operate honestly, transparently, and with an awareness of their own capacity for abusing the power of their role. As with any position of power, the facilitation of social justice may attract those more interested in that power than in the work itself, or it may present facilitators with the temptation to use that power unwisely. There must be guidelines and strategies to moderate the power of facilitators, and to prevent its misuse.
 - Justice may not always be successful at making everyone, or anyone, feel good. We do not all have to like each other or be friends or share personal space. Justice should work toward reducing future harm through de-escalation, as well as ensuring that everyone has the basic resources they need to live, heal, and enjoy life – Yes! We have the right to enjoy our lives.
 - Everyone has the right to access support while the work of justice is happening. Many seasoned practitioners of transformative justice suggest the use of “pods”, or small groups of community to create agile networks of support.
 - The community must accept its own responsibility for producing, condoning, and reproducing violence. We cannot spend years – decades – in community spaces watching people act badly and hurt each other, and making excuses for them, and then suddenly turn around and act shocked when an individual names that violence. We cannot pretend that we had no hand in covering up, minimizing, and even encouraging violence. We

67 Chris Kraus, *I Love Dick*

68 Walter Benjamin, *Das Kunstwerk im Zeitalter seiner technischen Reproduzierbarkeit*

cannot have parties where everyone is deeply intoxicated, and physical, sexual, verbal boundary-pushing is encouraged, and then act as though “abusers” are all sociopathic monsters who have infiltrated our otherwise perfect communities.

- We must love ourselves. We must encourage love – love that is radical, love that digs deep. Love that asks the hard questions, that is ready to listen to the whole story and keep loving anyway. Love for the survivors, love for the perpetrators, love for the survivors who have perpetrated and the perpetrators who have survived. Love for the community that has failed us all. We live in poison. The planet is dying. We can choose to consume each other, or we can choose love. Even in the midst of despair, there is always a choice. I hope we choose love.”⁶⁹

Sincerely yours,
Nestbeschmutzerin Lain Iwakura

69 Kai Cheng Thom, *I Hope We Choose Love – A Trans Girl’s Notes From The End Of The World*

A selection of the Facebook posts mentioned above:

„For some time now I didn't feel like speaking up: Either because of a lack of energy, getting bored or dull of repeating experiences, not wanting to start a fight (and in the end again and again 'being the person who's destroying the setting'), or of the (stupid) idea of not wanting to hurt people. And with time: more and more I didn't want to be responsible for 'teaching', 'explaining' or whatever... And sometimes you're shocked by what people are actually able to do & say without even recognizing it (not even speaking of intentional situations). Therefore sometimes you'd even take time to realize what they've actually done.

But it makes sick... I'm done with people in arts and cultures claiming to be somehow alternative or 'leftist'. Sick of repeated experiences of transphobia, transmisogynie and general ignorance. Over the years of being active in political, academical and cultural circles (not even speaking of everyday experiences) certain things kept repeating, like: From (sexual) harassment, to outright threatening ("we should fuck you, until you're normal again" or "punch you, until...." same things over and over again), to invasive questions by random people ("do you plan to do THE surgery?", "how does it feel to be trans*?", ...) - mostly followed by one or two other stupid and impolite questions, and behaving like if it would be something you'd ask everyone else, too -, to people explaining me on afterhours that "most transgender people regret their decision" - did you ever read any statistics on this stuff? -, to small and big events using 'us' as scapegoats, to add some 'weirdness', for commercial reasons or a progressive image - without caring in the large scale, besides usually not even booking trans* people -, to 'feminist' collectives that used me as soundengineer (without payment, as I've supported their general interest), but then claimed that trans women are no women, or women claiming that "they are the only female in the room", ... and many more...

Usually followed by them including texts like "no homophobia, no transphobia, no sexism, no racism, no whatever...." - yes, yes, you've learned some words, I'm proud, but why do you usually forget antisemitism and/or antiziganism in your ever extending lists? why don't you even try to understand the very basics of what these things actually are and how they function? and in which structure they are embedded? - in their events, playing at LGBTIQ+-labeled events, and claiming to be allies, and so on and so forth.

Let me not even get started about that their progressiveness usually ends with some superficial words, while not being interested in the bigger picture (like economics, ...).

First of all:

If you're really interested in this, grab yourself a book, read some articles, learn autonomously, and if you really want to talk to people, at least try to be not invasive, try to ask things you would also ask other people (i.e. how often would you ask a random person about their genitals? or claim that their life decisions will lead to them suffering?).

AND if you really want to start a conversation like this: TAKE YOUR TIME. Acknowledge that you'll talk about topics that might hurt the person you're talking to. That they usually have a long history of traumatic experiences, triggers and (physical) pain. And ask yourself what consequences your superficial and invasive behaviour might have on their life.

'We' are not your mascots, fetish, or any other object for your use.

I've left many social circles, because of those experiences. You're not worth it - not my time, my interest, my explanations, or my empathy -, and not any of your power, connections, ignorance, mean-well, or whatever might make up for it.

GET LOST! (Luckily enough, enough people exist out there that are actually quite okay...)

And don't ever act surprised or behave like you've been hurt if the reactions you get might be impolite, ignorance or snapping.

So far I didn't feel like outing people about it. I've tried to speak to people in person, when I've felt like having the energy. But it's only so much you can take, and are willing to take. I'm done being polite about your shit.“ (

<https://www.facebook.com/di.version.3/posts/pfbid032kSAN4WyWCMN4JnZya2G5u8jqEhr6AKcGvFUHJR1DFEoWTCV7PYfTDAYaArkjQ8Kl>)

"[On this occasion...

It is not enough that a transition is associated with many control hurdles: psychological assessments - preferably several - and depending on the country, a lot more.

If you then add to this the fact that, in the best case scenario, at most the pills are covered by the health insurance company, whereby the prescription is still subject to a charge, and then there is also the fact that after repeated prescription requests, it is then suddenly checked whether too many have been dispensed, which is why, despite a medical report on the appropriate dosage - yes, surprise, it gradually increases at the beginning and is not 0 to 100 and also not endlessly increased... -, in addition to the clinical examination, another unnecessary doctor's appointment is added, the question slowly arises as to what kind of coverage this is by the health insurance company... Because the regular blood tests trigger an additional payment to the health insurance company. The psychological assessments have to be paid for in order to gain access to the medication... Not to mention any potential other treatments, e.g. hair removal (approx. 400-1000€) or operations (face or breast adjustment, hair transplantation, etc. each approx. 5000-15000€), which have to be paid for yourself - lower sums here often mean worse implants and/or higher health risks. Only after you have undergone a further psychological assessment and paid for it yourself, the correction of the primary sexual organ (after all, the division into binary genders is maintained and ensured) CAN - but is not guaranteed - be covered by the health insurance. And with these impositions, we are still talking about 'progressive' conditions. Depending on the person and their personal life, there is also the fact that (new) clothes have to be bought - they may have been worn before, lucky you - & in many cases the family reacts dismissively, even to the point of rejection, which often doesn't exactly improve the economic circumstances.

If you move to another country (even within the EU), it goes without saying that these psychiatric certificates, which enable hormones to be purchased and blood tests to be carried out, may not be recognised. This means that even a trip/holiday requires the medication to be obtained in advance and taken with you, not to mention a relocation. However - and all doctors should know this - suddenly discontinuing these means acute to long-term physical and psychological damage to health.

[Side note: Even a temporary stay in another EU country will not necessarily be recognised by the health insurance fund of the other EU country in the event of normal illness. This must be paid for privately].

The same problem then again with the recognition of certificates for the transition on paper, one EU country does not accept the other... Universities, workplaces, medical practices, etc. only accept the entry in the official document. Which, among other things, results in the publication of work under the 'deadname' and is particularly practical in the ~inclusive~ academy, for example - how many times have you had to explain that you are or are not xy?

Not that health insurance companies are otherwise a nice business to begin with...

It is about time that - at the latest with Corona - the entire healthcare system is available to everyone to the same extent and at the same quality without personal payment. That any bureaucratic 'security measures to control the dispensing of medication' do not lead to people being placed under suspicion, especially when the relevant reports are available anyway...

It's definitely not my job to explain to the health insurance company that a pack of 28 pills, at a dose of 4 pills a day, only lasts exactly one week." (

[https://www.facebook.com/di.version.3/posts/pfbid0h9Lg577ikesVcJXqf8NpcmVU21k2LRNFPa3wbFz2yiM6QEJzjrKF2fdPwpg3KdXQI?__cft__\[0\]=AZWl4wp9ftmbQx3vP8sLTebxsbkhy28cnMovg4RmjIpcXugWyVMll0bB-Au9XB_xtILi-JjJVArDHiWwJ39xlDRu4BzwWItFEnbUT77GIWVTAjMIq6cCykoh9le4S5SIQg6MugX0R_zvKPFx_zS6RBq&_tn=%2CO%2CP-R](https://www.facebook.com/di.version.3/posts/pfbid0h9Lg577ikesVcJXqf8NpcmVU21k2LRNFPa3wbFz2yiM6QEJzjrKF2fdPwpg3KdXQI?__cft__[0]=AZWl4wp9ftmbQx3vP8sLTebxsbkhy28cnMovg4RmjIpcXugWyVMll0bB-Au9XB_xtILi-JjJVArDHiWwJ39xlDRu4BzwWItFEnbUT77GIWVTAjMIq6cCykoh9le4S5SIQg6MugX0R_zvKPFx_zS6RBq&_tn=%2CO%2CP-R))

Additional appendix; quotations:

„The capitalist relation produces a subjective sameness, but not without creating differences. It does not unify without dividing. This statement, and the many like it in the preceding pages, is not a dialectical contradiction begging for synthesis. It was argued above that the limits of capitalism have become immanent to it. This does not mean that boundaries have simply broken down. They have been made to coincide really, in virtuality every boundary is really, potentially present at every space-time coordinate. No particular boundary is necessarily in effect at a given time. Nothing in principle prevents a black from the South Bronx from getting a job, or even becoming a big-time capitalist (a few rappers have done it). The accident-form that is the subject-form is the form of the virtual, pure potential: in principle, it has no limits. In practice, it does. *Boundaries are effectively set in the movement from ‚principle‘ to ‚practice‘, in other words in the actualization of the subject-form.*

Another way of putting it is that the generic identity of the subject of capital is a global form of infinite possibility, but that it cannot come into existence without alienating its form in determinate content, in specific identities whose presence-effects are necessarily limited and divergent. A specific identity is defined by whether or not a given body is allowed access to the wage relation and the commodity relation, and if so in what way (how will it be self-consuming? What kind of presence-effects will it produce? What peaks will it climb?). There is an entire technology dedicated to determining the divergent limits of specific identity based on age, gender, sexual preference, race, geography, and any number of such socially valorized distinctions. Foucault's ‚disciplinary‘ institutions and ‚biopower‘ and Baudrillard's ‚testing‘ procedures (marketing feedback loops between production and consumption that make the relationship between the product and the needs or desires it supposedly fills a pomo update of the chicken and the egg riddle) are examples of just such apparatuses for the actualization of the subject-form of capital. There is no contradiction between different kinds of apparatuses of actualization. They coexist quite comfortably. There is a kind of nonexclusive triage of bodies. Bodies are selected, on the basis of certain socially valorized distinctions, for priority access to a certain kind of apparatus. African-American men, for example, are favoured for prison and the army on the basis of their skin colour. Women of all races are favoured for biopower on the basis of gender: the medicalization of childbirth and social engineering of the child-rearing responsibilities women still disproportionately bear. Priority access to one apparatus of actualization does not necessarily exclude a body's selection by another. The same body can, inevitably is, selected for different apparatuses successively and simultaneously. Prison follows school follow family. Each of these disciplinary institutions is penetrated by varying modes of biopower and testing. A black woman's bodily functions are medicalized and at the same time prioritized for disciplinary institutions. Generic identity is the coincidence of functions that may in practice prove mutually exclusive (capitalist and worker, producer and consumer, criminal and banker)-but then again may not. *Specific identity involves a separation of functions in their passage into practice, sometimes but not necessarily with a view to exclusivity, often for mixing and matching. The result is a complex weave of shifting social boundaries. The boundaries are not barriers; they are not impermeable. They are more like filter than walls. A black from the South Bronx may become a big-time capitalist. But the chances are slim. Boundary setting-or the separation/combination of social functions through a triage of bodies based on valorized distinctions- works less by simple exclusion than by probability.*“ (Brian Massumi, *The Politics Of Fear*)