



# Catching a Wave

*reclaiming feminism for the 21st century*

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## The Transfeminist Manifesto

— — The latter half of the twentieth century witnessed an unprecedented broadening of the American feminist movement as a result of the participation of diverse groups of women. When a group of women who had previously been marginalized within the mainstream of the feminist movement broke their silence, demanding their rightful place within it, they were first accused of fragmenting feminism with trivial matters, and then were eventually accepted and welcomed as a valuable part of feminist thought. We have become increasingly aware that diversity is our strength, not our weakness. No temporary fragmentation or polarization is too severe to nullify the ultimate virtues of inclusive coalition politics.

Every time a group of women previously silenced begins to speak out, other feminists are challenged to rethink their idea of who they represent and what they stand for. Although this process sometimes leads to a painful realization of our own biases and internalized oppressions as feminists, it eventually benefits the movement by widening our perspectives and constituencies. It is with this understanding that we declare that the time has come for trans women to openly take part in feminist revolution, further expanding the scope of the movement.

“Trans” is often used as an inclusive term encompassing a wide range of gender norm violations that involve some discontinuity between the sex a person is assigned at birth and her or his gender identity and expression. For the purpose of this manifesto, however, the phrase

“trans women” is used to refer to those individuals who identify, present, or live more or less as women despite their sex assignment at birth. “Trans men,” likewise, is used to describe those who identify, present, or live as men despite the fact that they were perceived otherwise at birth. While this operational definition leaves out many trans people who do not conform to the male/female dichotomy or those who are transgendered in other ways, it is our hope that they will recognize enough similarities between issues that we all face and find our analysis somewhat useful in their own struggles as well.

Transfeminism is primarily a movement by and for trans women who view their liberation to be intrinsically linked to the liberation of all women and beyond. It is also open to other queers, intersex people, trans men, non-trans women, non-trans men, and others who are sympathetic to the needs of trans women and consider their alliance with trans women to be essential for their own liberation. Historically, trans men have made a greater contribution to feminism than have trans women. We believe that it is imperative that more trans women start participating in the feminist movement alongside others for our liberation.

Transfeminism is not about taking over existing feminist institutions. Instead, it extends and advances feminism as a whole through our own liberation and coalition work with all others. It stands up for trans and non-trans women alike and asks non-trans women to stand up for trans women in return. Transfeminism embodies feminist coalition politics in which women from different backgrounds stand up for each other, because if we do not stand for each other, nobody will.

### PRIMARY PRINCIPLES

The primary principles of transfeminism are simple. First, it is our belief that each individual has the right to define her or his own identity and to expect society to respect it. This also includes the right to express our gender without fear of discrimination or violence. Second, we hold that we have the sole right to make decisions regarding our own bodies, and that no political, medical, or religious authority shall violate the integrity of our bodies against our will or impede our decisions regarding what we do with them.

However, no one is completely free from the existing social and cultural dynamics of the institutionalized gender system. When we make any decisions regarding our gender identity or expression, we cannot escape the fact that we do so in the context of the patriarchal binary gender system. Trans women in particular are encouraged and sometimes required to adopt the traditional definition of femininity in order to be accepted and legitimized by the medical community, which has appointed itself as the arbiter of who is genuinely “woman” and who is not. Trans women often find themselves having to “prove” their womanhood by exhibiting gender stereotypes in order to receive hormonal and surgical interventions and to be acknowledged as women. This practice is oppressive to trans and non-trans women alike, as it denies the uniqueness of each woman.

Transfeminism holds that nobody shall be coerced into or out of personal decisions regarding her or his gender identity or expression in order to be a “real” woman or a “real” man. We also believe that nobody should be coerced into or out of these personal decisions in order to qualify as a “real” feminist.

As trans women, we have learned that our safety is often dependent on how well we can “pass” as “normal” women; as transfeminists, we find ourselves constantly having to negotiate our need for safety and comfort against our feminist principles. Transfeminism challenges women, including trans women, to examine how we all internalize heterosexist and patriarchal gender mandates and what global implications our actions entail; at the same time, we make it clear that it is not the responsibility of a feminist to rid herself of every resemblance to the patriarchal definition of femininity. Women should not be accused of reinforcing gender stereotypes for making personal decisions, even if these decisions appear to comply with certain gender roles. Such a purity test is disempowering to women because it denies our agency, and it will only alienate a majority of women, trans or not, from taking part in the feminist movement.

Transfeminism believes in the notion that there are as many ways of being a woman as there are women and that we should be free to make our own decisions without guilt. To this end, transfeminism confronts social and political institutions that inhibit or narrow our individual choices, while refusing to blame individual women for making per-

sonal decisions. It is unnecessary—and, in fact, *oppressive*—to require women to abandon their freedom to make personal choices in order to be considered true feminists, for this view will only replace the rigid patriarchal construct of ideal femininity with a slightly modified feminist version that is just as rigid. Transfeminism believes in fostering an environment in which women’s individual choices are honored, and in scrutinizing and challenging institutions that limit the range of choices available to them.

## THE QUESTION OF MALE PRIVILEGE

Some feminists, particularly radical lesbian feminists, have accused trans women and men of benefiting from male privilege. Male-to-female transsexuals, they argue, are socialized as boys and are thus given male privilege; female-to-male transsexuals, on the other hand, are characterized as traitors who have abandoned their sisters in a pathetic attempt to acquire male privilege. Transfeminism must respond to this criticism because it has been used to justify discrimination against trans women and men within some feminist circles.

When confronted with such an argument, a natural initial response of trans women is to deny ever having had any male privilege whatsoever in their lives. It is easy to see how they would come to believe that being born male was more of a burden than a privilege: many of them despised having male bodies and being treated as boys as they grew up. They recall how uncomfortable it felt to be pressured to act tough and manly. Many trans women have experienced bullying and ridicule by other boys because they did not act appropriately as boys. They were made to feel ashamed and frequently suffered from depression. Even as adults, they live with a constant fear of exposure, which would jeopardize their employment, family relationships, friendships, and safety.

However, as transfeminists, we must resist such a simplistic reaction. While it is true that male privilege affects some men far more than others, it is hard to imagine that trans women born as males never benefited from it. Most trans women have “passed” as men (albeit as “sissy” ones) at some point in their lives, and were thus given preferential treatment in education and employment, for example, whether or not they enjoyed being perceived as men. They have been trained to be

assertive and confident, and some trans women manage to maintain these “masculine” traits, often to their advantage, after transitioning.

What happens is that we often confuse the oppression we have experienced for being gender-deviant with the absence of male privilege. Instead of claiming that we have never benefited from male supremacy, we need to assert that our experiences represent a dynamic interaction between male privilege and the disadvantage of being trans.

Any person who has a gender identity or an inclination toward a gender expression that matches the sex attributed to her or him has a privilege of being non-trans. This privilege, like other privileges, is invisible to those who possess it. And as is true of all other privileges, those who lack the privilege intuitively know how severely they suffer because of its absence. A trans woman may have limited access to male privilege depending on how early she transitioned and how fully she lives as a woman, but at the same time she experiences vast emotional, social, and financial disadvantages for being trans. The suggestion that trans women are inherently more privileged than other women is as ignorant as the claim that gay male couples are more privileged than heterosexual couples because both partners have male privilege.

Tensions often arise when trans women attempt to access “women’s spaces” that are supposedly designed to be safe havens from the patriarchy. The origin of these “women’s spaces” can be traced back to the early lesbian feminism of the 1970s, which consisted mostly of white, middle-class women who prioritized sexism as the most fundamental social inequality while largely disregarding their own role in perpetuating other oppressions such as racism and classism. Under the assumption that sexism marked women’s lives far more significantly than any other social elements, they assumed that their experience of sexism was universal to all women—meaning all non-trans women—regardless of ethnicity, class, and so on. Recent critiques of radical feminism from the 1970s point out how their convenient negligence of racism and classism in effect privileged themselves as white, middle-class women.

Having come to this understanding, transfeminists should not respond to the accusation of male privilege with denial. We should have the courage to acknowledge ways in which trans women may have

benefited from male privilege—some more than others, obviously—just as those of us who are white should address the benefits of white privilege. Transfeminism believes in the importance of honoring our differences as well as our similarities, because women come from a variety of backgrounds. Transfeminists confront our own privileges and expect non-trans women to acknowledge the privilege of being non-trans as well.

By acknowledging and addressing our privileges, trans women can hope to build alliances with other groups of women who have traditionally been neglected and deemed “unladylike” by a white, middle-class standard of womanhood. When we are called deviant and attacked just for being ourselves, there is nothing to gain from avoiding the question of privilege.

#### DECONSTRUCTING THE REVERSE ESSENTIALISM

Though the second wave of feminism popularized the idea that a person’s gender is distinct from her or his physiological sex and is socially and culturally constructed, it largely left unquestioned the belief that there was such a thing as true physical (biological) sex. The separation of gender from sex was a powerful rhetorical move used to break down compulsory gender roles, but it allowed feminists to question only half of the problem, avoiding the question of the naturalness of essential female and male sexes.

Transfeminism holds that sex and gender are both socially constructed; furthermore, the distinction between sex and gender is artificially drawn as a matter of convenience. While the concept of gender as a social construct has proven to be a powerful tool in dismantling traditional attitudes toward women’s capabilities, it left room for one to justify certain discriminatory policies or structures as having a biological basis. It also failed to address the realities of experiences for trans people, for whom biological sex is felt to be more artificial and changeable than their inner sense of who they are.

The social construction of biological sex is more than an abstract observation: it is a physical reality that many intersex people go through. Because society makes no provision for the existence of people whose

anatomical characteristics do not neatly fit into male or female, they are routinely mutilated by medical professionals and manipulated into living as the sex they have been assigned, usually at birth. Intersex people are usually not given an opportunity to decide for themselves how they wish to live and whether they want surgical or hormonal “correction.” Many intersex people find it appalling that they had no say in such a major life decision, whether or not their gender identity happened to match their assigned sex. We believe that genital mutilation of intersex children is inherently abusive because it unnecessarily violates the integrity of their bodies without proper consent. The issue is not even whether the sex a person was assigned matches her or his gender identity; it is whether intersex people are given real choice over what happens to their bodies.

Trans people feel dissatisfied with the sex assigned to them without their consent according to simplistic medical standards. Trans people are diverse: some identify with, and live as members of, the sex different from what was assigned to them by medical authorities, either with or without medical intervention, while others identify with neither sex or with both sexes. Trans liberation is about taking back the right to define ourselves from medical, religious, and political authorities. Transfeminism views any method of assigning sex as socially and politically constructed, and advocates a social arrangement in which one is free to assign her or his own sex (or non-sex, for that matter).

As trans people begin to organize politically, it is tempting to adopt the essentialist notion of gender identity. The cliché popularized by the mass media is that trans people are “women trapped in men’s bodies” or vice versa. The attractiveness of such a strategy is clear, as the general population is more likely to become supportive of us if we can convince them that we are somehow born with a biological error over which we have no control. It is also often in tune with our own sense of who we are, which feels very deep and fundamental to us. However, as transfeminists, we resist such temptations because of their implications.

Trans people have often been described as those whose physical sex does not match the gender of their mind or soul. This explanation might make sense intuitively, but it is nonetheless problematic for

transfeminism. To say that one has a female mind or soul would mean there are male and female minds that are different from each other in some identifiable way, which in turn may be used to justify discrimination against women. Claiming an essential gender identity can be just as dangerous as resorting to biological essentialism.

Transfeminism believes that we construct our own gender identities based on what feels genuine, comfortable, and sincere to us as we live and relate to others within given social and cultural constraints. This holds true for those whose gender identity is in congruence with their birth sex, as well as for trans people. Our demand for recognition and respect shall in no way be weakened by this acknowledgment. Instead of justifying our existence through reverse essentialism, transfeminism dismantles the assumption that sex and gender “naturally” cohere.

#### BODY IMAGE/CONSCIOUSNESS AS A FEMINIST ISSUE

We as feminists would like to claim that we feel comfortable, confident, and powerful with our own bodies. Unfortunately, this is not the case for many women, including trans women. For many transfeminists, the issue of body image is where our needs for comfort and safety collide directly with our feminist politics. Many of us feel so uncomfortable and ashamed of our appearances that we opt to remain in the closet, or we endure electrolysis, hormone therapy, and surgical interventions to modify our bodies in congruence with our identity as women. These procedures are costly, painful, and time-consuming and can lead to the permanent loss of fertility and other serious complications, such as an increased risk of cancer.

Why would anyone opt for such a seemingly inhumane practice? Although we might like to believe that the need to match our bodies to our gender identity is innate or essential, we cannot, in honesty, neglect social and political factors contributing to our personal decisions.

One such factor is society’s enforcement of dichotomous gender roles. Because our identities are constructed within the social environment into which we are born, one could argue that the discontinuity between one’s gender identity and physical sex is problematic only be-

cause society is actively maintaining a dichotomous gender system. If one's gender were an insignificant factor in society, the need for trans people to modify their bodies to fit into the dichotomy of genders might very well decrease, although probably not completely.

However, such reasoning should not be used to hold back trans persons from making decisions regarding their bodies. Trans women are extremely vulnerable to violence, abuse, and discrimination, and should not be made to feel guilty for doing whatever it takes for them to feel safe and comfortable. Transfeminism challenges us to consider ways in which social and political factors influence our decisions, but ultimately demands that society respect whatever decisions each of us makes regarding her or his own body and gender expression.

It is not contradictory to fight against the institutional enforcement of rigid gender roles while simultaneously advocating for individuals' rights to choose how they live in order to feel safe and comfortable. Nor is it contradictory to provide peer support to each other so that we can build healthy self-esteem while embracing an individual's decision to modify his or her body if he or she chooses to do so. We can each challenge society's arbitrary assumptions about gender and sex without becoming dogmatic. None of us should be expected to reject every oppressive factor in our lives at the same time; it would burn us out and drive us crazy. The sum of our small rebellions combined will destabilize the normative gender system as we know it. Various forms of feminisms, queer activism, transfeminism, and other progressive movements all attack different portions of the common target, which is the heterosexist patriarchy.

## VIOLENCE AGAINST WOMEN

Since the 1970s, feminists have identified violence against women not merely as a series of isolated events, but as a systematic function of the patriarchy to keep all women subjugated. Transfeminism calls attention to the fact that trans women, like other groups of women who suffer from multiple oppressions, are particularly vulnerable to violence compared to women with non-trans privilege.

First, trans women are targeted because we live as women. Being a

woman in this misogynist society is dangerous, but there are some factors that make us much more vulnerable when we are the targets of sexual and domestic violence. For example, when a man attacks a trans woman, especially if he tries to rape her, he may discover that the victim has or used to have a "male" anatomy. This discovery often leads to a more violent assault, one fueled by homophobia and transphobia. Trans women are frequently assaulted by men when their trans status is revealed. Murders of trans women, like those of prostitutes, are seldom taken seriously by the media and the authorities—especially if the victim is a trans woman engaged in prostitution.

Trans women are also more vulnerable to emotional and verbal abuse by their partners because of their often low self-esteem and negative body image. It is easy for an abuser to make a trans woman feel ugly, ashamed, worthless, and crazy, because these are the same messages the larger society has sent her over many years. Abusers get away with domestic violence by taking away women's ability to define their own identity and experiences—the areas where trans women are likely to be vulnerable to begin with. Trans women have additional difficulty in leaving their abusers because it is harder for them to find employment; they will almost certainly lose child custody to their abusive partner in a divorce if there are any children involved.

In addition, trans women are targeted for being queer. Homophobes tend not to distinguish between gays and trans people when they commit hate crimes, but trans people are much more vulnerable to attack because they are often more visible than gays. Homophobic terrorists do not look into people's bedrooms when they go out to hunt gays; they look for gendered cues that do not match the perceived sex of their prey, effectively targeting those who are visibly gender-deviant. For every gay man or lesbian whose murder makes national headlines, there are many more trans people who are killed across the nation, even though there are far more "out" gays and lesbians than there are "out" trans people.

Trans men also live in the constant fear of discovery as they navigate a society that persecutes men who step outside their socially established roles. Crimes against trans men are committed by strangers as well as by close "friends"; the crimes are undoubtedly motivated by a

combination of transphobia and misogyny, performed as a punishment for violating gender norms in order to put the offenders back in a “woman’s place.”

Because of the danger in which we live, transfeminism believes that violence against trans people is one of the largest issues we must work on. We may be hurt and disappointed that some women-only events refuse to let us in, but it is the violence against us that has literally killed us or forced us to commit suicide far too long. We have no choice but to act.

In this regard, cooperation with traditional domestic violence shelters, rape crisis centers, and hate-crime prevention programs is essential. Some shelters have already decided to accept trans women just as they would any other women, while others hesitate for various reasons. We must organize and educate existing agencies about why trans women deserve to be helped by social service agencies if their domestic situation makes it necessary. We must stress that the dynamics of the violence against trans women is not unlike that involving non-trans women, except that we are often more vulnerable. And we should also advocate for services for trans men.

As transfeminists, we should not just demand that existing organizations provide services to us; we should join them. We should volunteer to assist them in developing effective screening methods in order to preserve safety as they expand their base. We should make ourselves available as crisis counselors and case managers to other trans women in need. We should help them fund trans-specific workshops for their staff, too. We should develop self-defense courses for trans women that are modeled after feminist self-defense programs for women, but which pay special attention to our unique experiences. There may not be enough of us to start our own shelters from scratch, but we can work toward the elimination of the violence against trans people as part of the broader coalition working to eliminate violence against women and sexual minorities.

We must also address the issue of economic violence. Trans women are often in poverty because as women we earn less than men do, because overt discrimination against trans people in employment is rampant, and because of the prohibitively high cost of transitioning. This also means that abusive partners of trans women have more leverage

to control us and keep us trapped in abusive relationships. Transfeminism believes in fighting transphobia and sexism simultaneously in the economic arena as well as in the social and political ones.

## HEALTH AND REPRODUCTIVE CHOICE

It may seem ironic that trans women, who in general have no capacity for bearing children, would be interested in the women’s reproductive rights movement, but transfeminism sees a deep connection between the liberation of trans women and women’s right to choose.

First of all, society’s stigmatization of trans existence is partly due to the fact that we mess with our reproductive organs. Nongenital cosmetic surgeries are performed far more frequently than sex reassignment surgeries, yet they do not require months of mandatory psychotherapy. Nor are people who pursue cosmetic surgeries ridiculed and scorned daily on nationally broadcast trash talk shows. Such hysteria over trans people’s personal choices is fueled in part by society’s taboo against the self-determination of our reproductive organs: like women seeking abortions, our bodies have become an open territory, a battleground.

Additionally, the hormones that many trans women take are similar in origin and chemical composition to what non-trans women take for birth control, emergency contraception, and hormone replacement therapy. As trans women, we share their concerns over the safety, cost, and availability of these estrogen-related pills. Trans and non-trans women need to be united against the right-wing tactics aimed at making the means and information for controlling our bodies unavailable, if not illegal.

Of course, reproductive choice is not just about access to abortion or birth control; it is also about resisting the coerced sterilization or abortion of less privileged women. Likewise, transfeminism strives for the right to refuse surgical and hormonal interventions, including those prescribed for intersex people.

During the 1980s, lesbians were purged from some reproductive choice organizations because they were seen as irrelevant to that cause. But the right to choose is not exclusively a heterosexual issue or a non-trans issue, as it is fundamentally about women having the right to de-



termine what they do with their own bodies. Transfeminists should join reproductive choice organizations and demonstrate for choice. A society that does not respect women's right to make decisions regarding pregnancy is not likely to respect our right to make decisions about medical interventions to make our bodies congruent with our gender identity. If we fear having to obtain hormones from underground sources or traveling overseas for a sex reassignment surgery, we should be able to identify with women who fear going back to unsafe underground abortions.

In addition, transfeminism needs to learn from the women's health movement. Research on health issues that are of particular interest to women, such as breast cancer, did not arise in a vacuum. It was through vigorous activism and peer education that these issues came to be taken seriously. Realizing that the medical community has historically failed to address women's health concerns adequately, transfeminists cannot expect those in the position of power to take trans women's health seriously. That is why we need to participate in, and expand, the women's health movement.

Drawing analogies from the women's health movement also solves the strategic dilemma over the pathologization of gender identity. For many years, trans people have been arguing with each other about whether to demand the de-pathologization of gender identity disorder, which is currently a prerequisite for certain medical treatments. It has been a divisive issue because the pathologization of gender identity disorder allows some of us to receive medical interventions, even though it stigmatizes us and negates our agency at the same time. Before the advent of feminist critiques of modern medicine, female bodies were considered "abnormal" by the androcentric standard of the medical establishment, which resulted in the pathologization of such ordinary female experiences as menstruation, pregnancy, and menopause; the women's health movement forced the medical community to accept that these events are part of ordinary human experiences. Transfeminism insists that transsexuality is not an illness or a disorder, but is as much a part of the wide spectrum of ordinary human experiences as pregnancy. It is thus not contradictory to demand that medical treatment for trans people be made more accessible, while de-pathologizing "gender identity disorder."

## CALL FOR ACTION

While we have experienced more than our share of rejection within and outside feminist communities, those who have remained our best allies have also been feminists, lesbians, and other queers. Transfeminism asserts that it is futile to debate intellectually who is and is not included in the category "woman"; instead, we must act—now—and build alliances.

Every day, we are harassed, discriminated against, assaulted, and abused. No matter how well we learn to "pass," the social invisibility of trans existence will not protect us when all women are under attack. We can never win by playing by society's rules of how women should behave; we need feminism as much as non-trans women do, if not more. Transfeminists take pride in the tradition of our feminist foremothers and continue their struggle in our own lives.

Transfeminism believes that a society that honors cross-gender identities is one that treats people of all genders fairly because our existence is seen as problematic only when there is a rigid gender hierarchy. It is essential for our survival and dignity that we claim our place in feminism, not in a threatening or invasive manner, but in friendly and cooperative ways. Initial suspicion and rejection from some existing feminist institutions are only natural, especially since they have been betrayed so many times by self-identified "pro-feminist" men; it is through our persistence and commitment to action that transfeminism will transform the scope of feminism into a more inclusive vision of the world.

## POSTSCRIPT

I wrote "The Transfeminist Manifesto" in the summer of 2000, only a couple of months after I had moved to Portland, Oregon, where I found transgender and transsexual communities and began exploring the intersections of feminism and trans experiences. I guess I was naïve, but initially I was surprised when I found out that there were anti-trans sentiments among some feminists and antifeminist sentiments among some trans people, because the trans people I had met were the kind of people I respected as both feminists and trans activ-

ists. I wrote this manifesto in order to articulate a feminist theory that is decidedly pro-trans, and a trans rhetoric that is rooted in feminism. I think I succeeded.

There are, however, problems with this manifesto. In several revisions I made over the last two years, I fixed some of the minor problems, but larger problems are left intact, because they cannot be fixed without rewriting the entire piece. But I think it is important to discuss what these problems are and why they crept into this manifesto. Two of these larger problems are discussed below:

- ♦ Overemphasis on male-to-female trans people at the expense of female-to-male trans people and others who identify as transgender or genderqueer. I take full blame for the fact that this manifesto is heavily focused on the issues faced by male-to-female transsexual people, while neglecting the unique struggles of female-to-male trans people and other transgender and genderqueer people. At the time I wrote this piece, I felt the need to restrict the focus of feminism to “women” because I feared that expanding the focus would permit non-trans men to exploit feminism for their own interests, as some so-called men’s rights groups do. Although I still feel that this fear is justified, I now realize that privileging transsexual women’s issues at the expense of other transgender and genderqueer people was a mistake.
- ♦ Inadequate intersectional analysis. The manifesto focuses mainly on the intersection of sexism and the oppression against trans people, yet it fails to address how these issues intersect with other social injustices. For example, the manifesto refers to women of color’s critiques of white women’s racism within the feminist movement, but fails to address how trans women can become allies of women of color. Again, I hesitated to move the focus away from sexism at the time I wrote this manifesto, as I feared other (non-trans) feminists’ criticisms. Now I agree with the notion that any feminist theory that fails to account for racism, classism, ableism, etc., operating among women is incomplete. I concede that this manifesto is incomplete.

Although I am making two very different critiques, the manifesto’s problems both come from the same source: the idea that feminists should focus primarily—sometimes solely—on the oppression that all

women experience. In this worldview, issues such as racism and classism can be addressed only when they further the battle against the patriarchy—for example, by addressing white men’s racism against women of color—but not when they expose the hidden divisions within the women’s movement. This manifesto for the most part plays into this trajectory while failing to challenge its racist, classist, or other implications. I realize now that, at the time I wrote the manifesto, I did not feel secure enough in my own conviction in multi-issue organizing and gave in to the fear that I would be criticized for diluting feminism. Only through camaraderie with other fierce women of color, working-class women, and women with disabilities have I become free from this fear.

I have thought about writing a new manifesto to address these and other insights I have gained since 2000, with the confidence and clarity I have now, but for now I am leaving the task to others. If you write one, please send it to me.