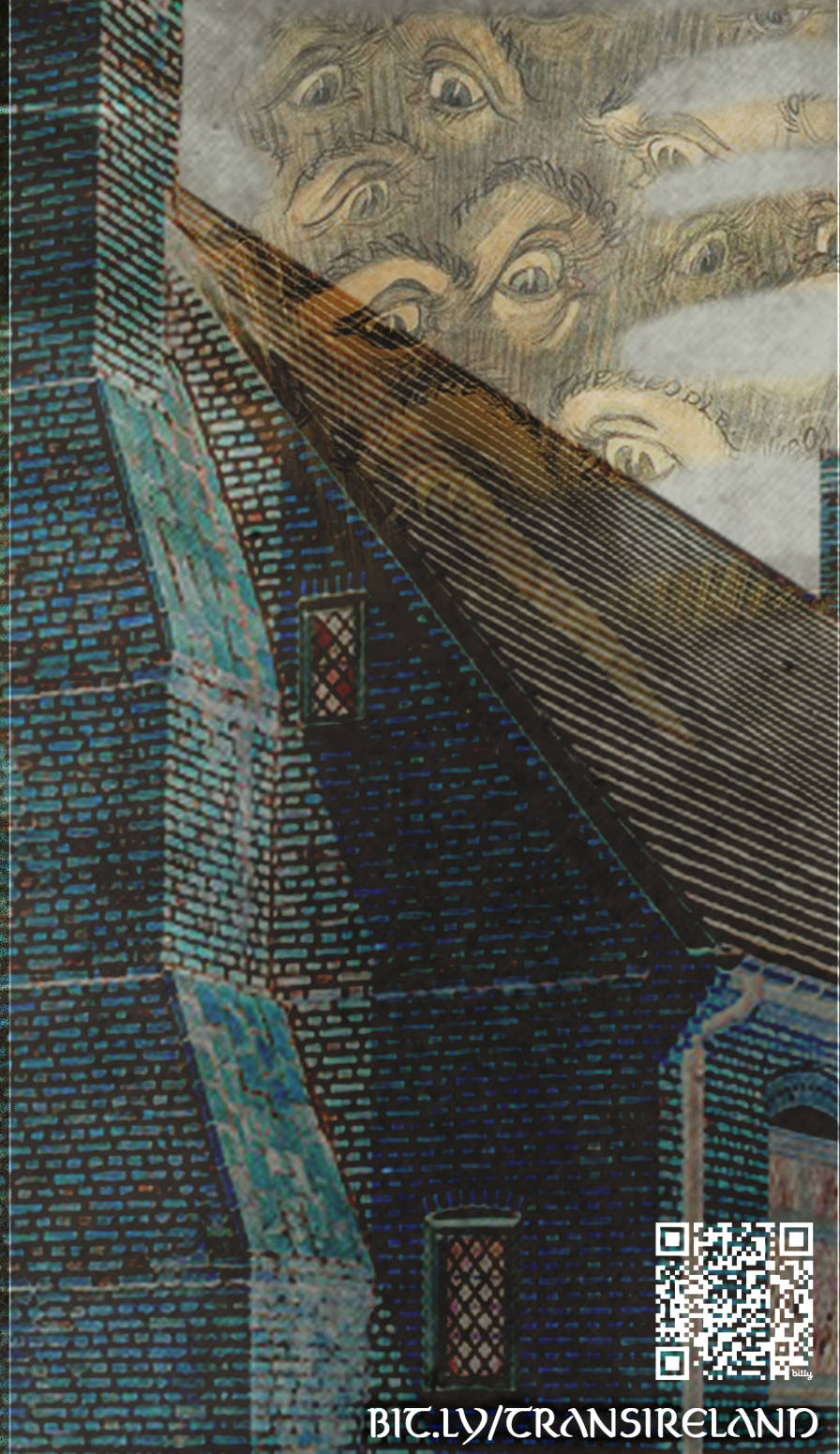


ANNUAL SYMPOSIUM 31ST
KEYNOTE SPEAKER

OCTOBER & 1ST NOVEMBER 2024
PROFESSOR HIL MALACINO

THE TRANS* RESEARCH
UNIVERSITY COLLEGE

ASSOCIATION OF IRELAND'S FIRST
DUBLIN, BELFIELD, DUBLIN 4



[BIT.LY/TRANSIRELAND](https://bit.ly/transireland)

The Trans* Research Association of Ireland's First Annual Symposium

October 31st and November 1st 2024 Humanities Institute – University College Dublin

Thursday October 31st		
	9:30 – 10:00	Registration and Refreshments
	10:00 – 11:00	Opening
	11:00 – 12:15	Panel 1 – Material Experiences of Transness in Ireland
	12:15 – 13:00	Lunch
	13:00 – 14:00	Panel 2 – Cultivating Creative Practices
	14:00 – 14:10	Comfort Break
	14:10 – 15:25	Panel 3 – On Governance; Medicine and Law
	15:25 – 15:35	Comfort Break
	15:35 – 16:50	Panel 4 – Trans Representations and Narratives; History, Literature, Poetics
	16:50 – 17:00	Close of Day 1
Friday November 1st		
	9:30 – 10:00	Registration and Refreshments
	10:00 – 11:10	Keynote – Professor Hil Malatino (Penn State)
	11:10 – 11:20	Comfort Break
	11:20 – 12:20	Panel 5 – Material Interventions – Non-Binary Identities
	12:20 – 13:00	Lunch
	13:00 – 14:15	Panel 6 – Trans Scholarship and the Empirical
	14:15 – 14:20	Comfort Break
	14:20 – 15:35	Panel 7 – Towards a Trans Historiography
	15:35 – 15:45	Break
	15:45 – 16:45	Panel 8 – t4t; Trans Studies, Community & Organising
	16:45 – 17:15	Close of Conference
	23:00 –	After Party – Daylight Glasnevin, Dublin (€5 admission)

Panels

Panel 1: Material Experiences of Transness in Ireland

Chair: Dr Matty Kennedy

- ◆ **Fiachra Kennedy** – Trans Inclusion in Primary Schools
- ◆ **Fiona French** – Power Relations: Trans* students in Irish universities
- ◆ **Faye Carrie** – The Information Worlds of Non-Binary and Genderqueer People in Ireland
- ◆ **Ryan Goulding** – Trans and gender diverse youths experiences of Irish Healthcare: A Body Mapping Workshop

Panel 2: Cultivating Creative Practices

Chair: Robin Steve

- ◆ **Gustav Parker Hibbett** – The Highest Point of (Self-)knowledge is Always a Poetics: Black Non-Binary Identity and Poetry
- ◆ **Glik Koffink** – No Graveyard: Three Children Other Than My Hands
- ◆ **Indigo Morrigan Woolfrey** – Glitch as Queer Alchemy

Panel 3: On Governance; Medicine and Law

Chair: Dr Matty Kennedy

- ◆ **Jonah Reimann** – Negotiating civility: Petitions from trans* people to the state in the GDR (1970-1980)
- ◆ **Sanjula Rajat** – Beyond Third Gender: Coloniality and Hindu Nationalism in Indian Trans Rights Legislation
- ◆ **Dr. valeria venditti** – Ethical considerations and transgender healthcare: a philosophical reflection on the limits of principlism
- ◆ **Ezra D. Oosthoek** – Gender-Affirming Medical Treatment for Adolescents: A Critical Reflection on “Effective” Treatment Outcomes

Panel 4: Trans Representations and Narratives; History, Literature, Poetics

Chair: Taylor Follett

- ◆ **Theo Joy Campbell** – “Not Man. Woman”: The Possibilities of a Non-Metaphoric Reading of Leopold Bloom’s Transfemininity
- ◆ **James Brunton** – Expanding the Frame of Trans Politics: New Films by Irish Trans Directors
- ◆ **Daniel Murphy** – Narrative Theory & Contemporary Irish Transmasculine Narratives
- ◆ **Dr Clare Tebbutt** – Having not always been here: teaching Michael Dillon/Lobzang Jivaka as Irish trans history

Panel 5: Material Interventions – Non-Binary Identities

Chair: Robin Steve

- ◆ **Claude Kempen** – Material Boundaries and Identity Formation: A Materialist Approach to Nonbinary Becoming in Maia Kobabe’s GenderQueer
- ◆ **Nena Pawletko** – Are we all non-binary? Trans materialism struggle with non-binary identities
- ◆ **Eli Cugini** – Killing Bowie

Panel 6: Trans Scholarship and the Empirical

Chair: Taylor Follett

- ◆ **Rosen Pitman-Wallace** – Making and breaking gender online: analysing the Neogender discourses of MOGAI Wiki
- ◆ **Charlie Loopuijt** – Linguistic Desire Paths: Exploring Strategies of Transgender and Non-Binary Identity Expression through Language Play and Negotiation
- ◆ **Diana Esteve Alguacil** – Public debates about transgender people in the United Kingdom: surviving pervasive inflammation
- ◆ **Dr Matty Kennedy** – The Qualitative Experience of Trans life: the methodological specificity of trans studies

Panel 7: Towards a Trans Historiography

Chair: Romeo Fraccari

- ◆ **Jordan Ostrum** – “Because Others Like You Have Lived” A Bibliographic Exploration of Trans Archives and Archiving
- ◆ **Aaron Hammes** – Fantasizing and Realizing the Trans (pre)Historical
- ◆ **William Keohane** – Names, Letters, Boxes: The Poetry of Samuel Ace
- ◆ **Elisabeth Massana** – “Fuck your historically accurate”: Trancestor Kinship Structures, ‘Dysphoria Mundi’ and Raving in Charlie Josephine’s I, Joan

Panel 8: t4t; Trans Studies, Community & Organising

Chair: Dr Matty Kennedy

- ◆ **Small Trans Library**
- ◆ **Peter McAteer**
- ◆ **Jazz Burns**
- ◆ **Trans Healthcare Action**
- ◆ **Transgress the NGS**

Abstracts and Presenter Biographies

Panel 1: Material Experiences of Transness in Ireland

Fiachra Kennedy

Bio: Fiachra Kennedy (they/he) is a primary school teacher, activist and Masters Student at Mary Immaculate College. Their research is focused on trans inclusion in primary schools. As part of this research, he delivered trans inclusion workshops to staff and students involved in Initial Teacher Education in Mary Immaculate College. They are also a member of the INTO LGBT+ group.

Title: Trans Inclusion in Primary Schools

Abstract

Despite the increased visibility of transgender youth in schools, there is a paucity of research, especially in the Irish Primary school context, about the experiences of teachers who engage in trans-inclusive practice. Additionally, there has been a strong cultural backlash to transgender visibility, especially in schools and libraries. This study focuses on the experiences of these teachers in the context of a right-wing moral panic about transgender identities.

A qualitative approach was used for this study. Data collection was undertaken by in- depth interview. Seven trans-affirming teachers from Irish Primary schools were interviewed based on the research questions. Thematic analysis (Braun and Clarke, 2006) was used to analyse the data. Findings showed that despite teachers' confidence in the work they do as individuals to create inclusive spaces in their schools, there is a lack of support and guidance from the Department of Education on how to implement trans inclusion, teachers feel worried about harassment for engaging in inclusion and that institutional barriers in schools, such as Catholic ethos, can be a site of anxiety.

This study is significant as it makes a unique contribution to knowledge about teacher's experiences in the specific context of rising right-wing backlash to transgender inclusion. The results confirm previous studies about LGBT teacher's experiences in Ireland (Neary, 2016) and the experiences of trans youth in school (Neary, 2021). Recommendations include development of a mandatory inclusion policy for schools, further training and development for teachers and further workplace protections for LGBT teachers.

Fiona French

Bio: Fiona is a PhD student with the University of Lancaster's Centre for Higher Education Research, Evaluation and Enhancement. Fiona also works in the UCD School of English Drama and Film, and is the parent of a trans* teen. Fiona's doctoral research explores trans* and gender diverse student experiences in Irish universities through interviews that were conducted with self-identified transgender students. Fiona's conference presentation draws on one of the main themes that emerged from the data.

Title: Power Relations: Trans* students in Irish Universities

Abstract

Institutional power, deployed through systems and infrastructure to the benefit of the cisgender majority, marginalises trans* students and invalidates their identities in digital and physical spaces. At an interpersonal level, power differentials compound this marginalisation and invalidation. A frequent cause of stress and distress for transgender students is being misgendered or deadnamed. However, as there is an inherent power disparity between any student and a faculty member, trans* students will be less likely to correct or report a staff member's misgendering or microaggressions. Trans* students often feel it is less stressful and less precarious to accept the misgendering; they may not trust or be familiar with institutional mechanisms for reporting discrimination or feel that incidents are not serious enough to be reported. This presentation discusses the experiences and challenges that power imbalances create for the trans* student participants in a recent qualitative study undertaken with self-identified trans* students in Irish universities. From their accounts and recommendations, it appears that trans* students generally prefer to have mechanisms where faculty breaches of respect can be reported (anonymously if preferred) and addressed at the local level in the first instance, resorting to more robust mechanisms at the institutional level as a later step or for more overt occurrences of transphobia. Furthermore, postgraduate students with a trans* identity who are also engaged in teaching/tutoring roles are likely to benefit significantly from additional support in navigating the varied and complex power dynamics of being both a staff member and student.

Faye Carrie

Bio: Faye Carrie (she/they) is a PhD Candidate in the School of Information & Communication Studies in University College Dublin. Their research bridges their work as a librarian with their understanding of themselves as trans non-binary. To date, they have worked as a cataloguer on the Yes Equality photographic archive in the National Library of Ireland, as a Teaching & Learning Librarian in Maynooth University, and on various UCD projects including: the development of a media literacy programme for public librarians; a digital skills module to bridge the gaps between third-level education and the workplace; and, a project on the censorship of LGBTQIA+ materials and programmes in public libraries.

Title: The Information Worlds of Non-Binary and Genderqueer People in Ireland

Abstract

Having access to information that reflects your own lived experience is a pivotal element of how we understand ourselves, and the affect that a lack of information has on a person cannot be understated. On a societal level, a lack of information can result in the subjugation of entire communities – such is the case for non-binary and genderqueer people. The lack of information about and provided to the non-binary and genderqueer community can mean that many within it are faced with: physical and non-physical violence for presenting in their authentic gender expression (where access to information can secure safety or counter misinformation on the lived experience); prolonged (and preventable) distress and isolation, stemming from the delegitimisation of their existence (where access to information regarding similar lived experiences can assuage distress and offer a stronger sense of themselves and a sense of community); and, a lack of legal recognition.

For many non-binary and genderqueer people, it is a daily endeavour to navigate a society that does not understand (or provide for) their gender and the affective toll of this has yet to be explored. Furthermore, access to information pertaining to gender is being targeted and this access needs to be protected. By adopting an emancipatory paradigm in which the non-binary and genderqueer community are engaged with and active participants in amplifying their own voices, this doctoral research project explores the ways in which non-binary and genderqueer people in Ireland use information to empower themselves and self-actualise in a society that has shown particular disregard for their existence.

Ryan Goulding

Bio: Ryan is a Lecturer in Mental Health Nursing in the School of Nursing & Midwifery, University College Cork. They are also undertaking their PhD which aims to improve healthcare experiences of TGD youth in Ireland. They have been an active member in championing trans rights and wellbeing through their educational work with nurses, midwives, and allied health professionals, as well as their research outputs, and their community advocacy and engagement.

Title: Healthcare experiences of transgender and gender diverse young people in Ireland: A body mapping workshop

Abstract

Background: Healthcare experiences of transgender and gender diverse (TGD) youth were generally identified as negative. The voice of TGD youth in Ireland is absent from the current evidence base. The clinical care pathway for Irish youth to access gender-affirming care consists of multi-service involvement. Irish youth under 17 years of age initially access primary care, resulting in referral to the Child and Adolescent Mental Health Services, a diagnosis of gender dysphoria must be obtained to then be referred under the Treatment Abroad Scheme to the Gender Services of other countries. As such with this unique experience the experiences of TGD youth in Irish healthcare must be identified.

Aim: Explore how TGD youth experience their bodies in the Irish healthcare system.

Method: Body mapping has been generally defined as the process of creating body-maps using drawing, painting, or other art-based techniques to visually represent aspects of people's lives, their bodies and the world they live. The study involves several structured steps aimed at understanding the embodied experiences of young individuals in healthcare settings. In Step 1, participants undergo a guided grounding body scan followed by a visualisation exercise focusing on a previous healthcare encounter, emphasising sensory aspects and emotional responses. Step 2 entails the participant positioning themselves on a sheet of paper to outline their body shape, facilitated by a parent. Step 3 involves the creation of a body map using selected creative materials in a space chosen by the participant, documented by the researcher through field notes. Step 4 concludes with the participant signalling completion of their artwork, followed by an interview exploring the process and insights gained.

Panel 2: Cultivating Creative Practices

Gustav Parker Hibbett

Bio: Gustav Parker Hibbett is a Black poet, essayist, and MFA dropout. They are currently pursuing a PhD in Literary Practice at Trinity College Dublin, where they are an Early Career Research Fellow at the Long Room Hub. Their dissertation is an autoethnographic project focused on the relationship between race, language, and power in the United States, and their poetry has been published widely, most recently in *LitHub* and *Adroit*. Their first poetry collection, *High Jump as Icarus Story* (Banshee Press), was shortlisted for the 2024 T.S. Eliot Prize.

Title: The Highest Point of (Self-)knowledge is Always a Poetics: Black Non-Binary Identity and Poetry

Abstract

The Black relationship to social categories of gender in the West has long been a fraught and contested one, such that our experiences of being racialized and (un)gendered are inextricable. There is a complexity here that is difficult for any subject to untangle, a complexity that resists prosaic meaning-making (which is, still, centred in narratives of whiteness). I have instead found a much more natural expression in the prismatic nature and emotional logic of poetry. Through poetry, I have found a page that trusts me, believes me, is capable of holding my opacity (which is, in essence, my human-ness). I will speak on this and then read selections from my debut poetry collection, *High Jump as Icarus Story*.

G'lik Koffink

Bio: G'lik Koffink (any/all) is an autistic and disabled archive of a human being. Rolled up in a Gender studies Masters', stitched between the glitter, ghosts and glamor of trans- f47h3r5, 50n5 and br07h3r5, G'lik's work puddles the body-minds of present and past. Twirling the trans- and disabled body as a collective archive for intergenerational violence, harm and healing.

Through extensive lovemaking to Lou Sullivan's ghost, and mud wrestling with their present ilk, they propose a theory of collagenerations – the flesh of Ehlers-Danlos Syndrome (EDS), overthinking a violence of archival classifications and disconnections. Their wrist swells into a warm extension, dislocated between the past, lolling like a pendulum to the grand, f47h3r5 and 50n5.

Title: No Graveyards: Three Children Other Than My Hands

Abstract

A departure from the genus of a Master's Thesis™, **thez!s** takes a deep breath of dust and pixels and dislocates the rib. Collating l33t speak, found poetry, and the confessional of epistolary and memoir, **thez!s** challenges the trans- masculine archive and storytelling to some kind of grudge match. Part vengeance, part obituary, part gathering, and blank space **thez!s** asks the reader what it would take to create an archive within the physical body.

Straining the tongue from disability, Indigiqueer and Black feminist poetics, **thez!s** proposes a passage between the nerves of an elder's word: collagen-erations and collagen-erational storytelling. Marked by a lack of connective tissue and the linear healing of wounds, the proposition of a collagen-eration is one that does not bend but dislocates the archive from its clock. Tender to touch and swollen, full of fluid, **thez!s** is a (w)reck|oning with the intensity of archival grief, and the weight **W3** carry from spirit to body, and back home.

Indigo Morrigan Woolfrey

Bio: I am a trans and neurodivergent artist using glitch to manipulate 3D digital sculptures. My work counteracts anti-trans rhetoric and engages with themes of ecology as an exploration of the connection between humanity and the natural world. I focus my practice on gender and ecological collapse, depicting alternative perspectives between binary beliefs, allowing nuanced understandings of the interactions between these themes as online discussion about them becomes increasingly more hostile.

Title: Glitch as Queer Alchemy

Abstract

Using glitch as a form of Queer Alchemy I ask the question "If you could change your body at will, would your thinking be so rigid?" I will be discussing my artistic depictions of my idealised trans body. Through these works I will explore just how trans the practice of glitch art is. Using alchemy and glitch art as metaphor for transition I will discuss why I feel being trans can allow for a broader, more nuanced understanding of the world and our roles in it. My work is influenced by ideas of Queer Ecology.

Panel 3: On Governance; Medicine and Law

Jonah Reimann

Bio: Jonah Reimann (they/them) is a graduate student studying Public History at the Freie Universität Berlin, focusing on queer theory, critical theory, and histories of transness in post-war Eastern Germany and Northern America. They hold a B.A in History and Philosophy. Next to their studies they are a coordination assistant in the academic network "Queer contemporary history in German-speaking Europe" and volunteer with several youth education programs in Berlin.

Title: Negotiating civility: Considering Agency and Emotions in trans* people's petitions to the state of the GDR (1970-1976)

Abstract

In 1976, the health ministry of the GDR passed the "Verfügung zur Geschlechtsumwandlung von Transsexualisten" and formalized the process of transitioning. In a wider frame, this was a surprisingly progressive legal change for an authoritarian one-party state that had a record of suppressing organized movements or any type of critical activist. Without a movement demanding it, how did this regulation come to be? One explanation may be petitioning - a method particularly central to the institutional structure of the GDR. The preamble of the law guaranteeing this right promised that the right to petition would solidify the "socialist foundations of the German Democratic Republic" by calling on any civilian to involve themselves in governmental matters. That the day-to-day reality would go on to look different in the GDR is undisputed, however, a more complex narrative arises when considering how trans* individuals utilized this method to negotiate legal pathways to transition.

In this paper, I want to give insight into the petitions of one specific trans-masculine individual to the Ministry of Health, and consider what his correspondences with the state and the passing of the 1976 regulation can tell us about procedures of manufacturing civility through the sharing of lived experiences, gender transition as a democratic right, and the inclusion of trans* individuals into a wider civilian body - in this case into the idea of the "engaged socialist civilian". In doing so, I will interrogate whether the right to petition was more than just a method of assimilating dissidents, as previously theorized.

Particularly central to this are the emotions and experiences expressed in the letters.

Moving beyond the geographical and temporal frame of Eastern Germany in the 1970s, I want to ask what these interactions between the state and trans* individuals can tell us about the fight for the right to a dignified process of transitioning today. While acknowledging the history of institutions shaping trans* people, this paper offers an account of trans* people and their petitions shaping institutions.

Sanjula Rajat

Bio: Sanjula Rajat is a PhD student in the Philosophy department at the University of Oregon. Their work primarily draws from feminist, decolonial, anti-caste, and queer and trans studies perspectives. They are a member of the Decolonial Philosophies Collaboratory at the University of Oregon, where they are also an active labor and community organizer, working at the theoretical and practical intersections of anti-imperialist, Marxist, and feminist politics. Their work has appeared in or is forthcoming in *Feminist Formations* and the *APA Studies in Feminism and Philosophy*.

Title: Beyond Third Gender: Coloniality and Hindu Nationalism in Indian Trans Rights Legislation.

Abstract

The 'third gender' subject is instrumentalized for differing purposes by liberal and right-wing Indian frameworks of trans rights. Both frameworks hold that the historical existence of 'third gender' individuals evidences a progressive precolonial past; liberalism employs this to wage legislative battles for trans rights while the Hindu right does so to restore a Hindu past and build a Hindu nation-state. However, both narratives render the Indian trans subject conspicuously marginal, especially when accounting for the axes of caste, class, and religion. I examine how colonial and Hindu nationalist framings inflect current Indian trans rights legislation and explore the shortcomings of the deployment of the 'third gender' subject, emphasizing the entanglements of coloniality and right-wing Hindu nationalism. I argue that the liberal approach capitulates ground to the right-wing notion of 'returning to a pure Hindu past,' mirroring the current trans rights landscape in Hindu fascism.

I focus on the 2014 National Legal Services Authority v. India (NALSA) Judgement and the 2019 Transgender Persons (Protection of Rights) Act (referred to as the Trans Act) to chart their failures in consolidating all trans people into a 'third gender' category and the lack of attention to the variegations of caste and class that attend trans status. I show that the Trans Act renders trans people vulnerable to institutional discrimination, police violence, and state repression, strengthening the capacity of state surveillance and management of trans populations while hindering access to medical and legal transition. I argue that this operates as a way to use both precolonial 'third gender' communities and the pretext of trans rights to sidestep critiques of casteism and Islamophobia within Hinduism. Finally, I turn to the current forging of trans liberation politics that resists this co-optation.

Dr. valeria venditti

Bio: valeria venditti (she/they) is lecturer in Healthcare Ethics at the School of Nursing and Midwifery at the University College Cork. Her current research focuses on healthcare ethics and prefigurative politics, diy practices and non conventional approaches to healthcare ethics. Ethical considerations and transgender healthcare: a philosophical reflection on the limits of principlism.

Title: Ethical considerations and transgender healthcare: a philosophical reflection on the limits of principlism

Abstract

This paper considers the pedagogical and ethical value of principlism in the training of healthcare professionals, while focusing on its limitations in addressing the needs of transgender individuals. Systematised by Tom Beauchamp and James Childress over forty years ago, principlism gained prominence for its simplicity and flexibility and became the prevalent approach behind bioethical considerations (Shea 2020). Although often integrated with more complex theories such as deontology, utilitarianism and virtue ethics, principlism offers a minimalist and universal approach to ethical reasoning based on common morality (Beauchamp & Childress 2001). While these traits allowed principlism to impose itself as a valuable tool for decision-making in healthcare contexts, its abstract and general nature tend to disconnect ethical reasoning from reflecting sociocultural, historical, and political circumstances (Allen et al 2024). This detachment risks turning principlism into a framework that can justify oppressive decisions, provided they adhere to a logical

formulation and balance the four main principles. In this sense, the principle of respect for autonomy can lead to conflicts between prioritizing the autonomy of the patient versus that of the healthcare professional (Bettcher 2009; Thórarinsdóttir & Kristjánsson 2014; Ashley 2024). Similarly, the principles of non-maleficence and beneficence can be leveraged to justify gatekeeping practices (Long Chu 2018; Shuster 2019), while the principle of justice can be interpreted in ways that reinforce dominant and conservative norms (Peterson 2021, Preciado 2013). Drawing on trans, queer, Black, and feminist theories (e.g. Malatino 2020; Milstein 2024; van der Waal et al. 2023 as well as the influence of the affective turn in developing alternative ethical frameworks, this paper aims at exploring new ways of envisioning healthcare ethics for guaranteeing fair access to transgender and gender-non conforming individuals, focusing on principles rooted in empathy, relationality, and vulnerability.

Ezra D. Oosthoek

Bio: Ezra D. Oosthoek (they/them) is a PhD candidate at the Centre of Expertise on Gender Dysphoria (CEGD) at the Amsterdam UMC, the Netherlands. They have an interdisciplinary background in trans and queer studies and they are currently working on a participatory research with trans youth, exploring what *good* gender-affirming medical care for entails.

Title: Gender-Affirming Medical Treatment for Adolescents: A Critical Reflection on “Effective” Treatment Outcomes

Abstract

Background: The scrutiny surrounding gender-affirming medical treatment (GAMT) for youth has increased, particularly concerning the limited evidence on long-term treatment outcomes. The Standards of Care 8 by the World Professional Association for Transgender Health addresses this by outlining research evidence suggesting “effective” outcomes of GAMT for adolescents. However, claims concerning what are considered “effective” outcomes of GAMT for adolescents remain implicit, requiring further reflection.

Methods: Using trans negativity as a theoretical lens, we conducted a theory-informed reflexive thematic analysis of the literature cited in the “Research Evidence” section of the SOC8 Adolescents chapter. We selected 16 articles that used quantitative measures to assess GAMT outcomes for youth, examining how

“effective” outcomes were framed and interpreted to uncover implicit normative assumptions within the evidence base.

Results: A total of 44 different measures were used to assess GAMT outcomes for youth, covering physical, psychological, and psychosocial constructs. We identified four main themes regarding the normative assumptions of “effective” treatment outcomes: (1) *doing bad: experiencing distress before GAMT*, (2) *moving toward a static gender identity and binary presentation*, (3) *doing better: overall improvement after GAMT*, and (4) *the absence of regret*. These themes reveal implicit norms about what GAMT for youth should achieve, with improvement being the benchmark for “effectiveness.”

Discussion: We critically reflect on these themes through the lens of trans negativity to challenge what constitutes “effective” GAMT outcomes for youth. We explore how improvement justifies GAMT for youth and address the limitations of this notion. Conclusion: We emphasize the need for an explicit discussion on the objectives of GAMT for adolescents. The linear narrative of improvement in GAMT for adolescents is limited and fails to capture the complexity of GAMT experiences. With currently no consensus on how the “effectiveness” of GAMT for adolescents is assessed, this article calls for participatory action research that centers the voices of young trans and gender diverse individuals.

Panel 4: Trans Representations and Narratives; History, Literature, Poetics

Theo Joy Campbell

Bio: Theo Joy Campbell is a PhD student in the literary studies program at the University of Wisconsin-Madison. Their research focuses on how different forms of storytelling are used as tools by anti-oppression movements in the long nineteenth century. They are particularly interested in how writers in Ireland impacted and were impacted by anticolonial writers in other peripheries. They hold an MA in English from Villanova University for which they wrote a thesis on the clash between folk beliefs and modern medicine in the Aran Islands.

Title: Cracking Eggs: The Possibilities of a Non-Metaphoric Reading of Leopold Bloom's Transfemininity

Abstract

What makes a text trans? The simplest definitions limit the category to texts with explicitly trans characters and/or texts by openly trans authors. While intuitive, such limiting forecloses many productive avenues for trans literary studies. In this paper, I use *Ulysses* as my primary case study to argue for an expansive definition of trans literature that includes texts with closeted trans characters. I define a closeted trans character as one who—like Leopold Bloom—presents in accordance with their assigned sex at birth, whether that sex be stated or implied, but whose thoughts, words, and/or actions suggest a discomfort with that presentation that is recognizable to trans readers even if the text itself never identifies the character as trans. Tracing the colonial and antisemitic ideology that makes it difficult for Bloom to understand and embrace her transfeminine impulses inside the novel's confines, I argue that these in- novel forces reflect real-life challenges facing trans people in 1904 Dublin that contribute to the paucity of Dublin-specific primary sources about trans life at the turn of the twentieth century, in contrast to the availability of such sources for larger, less colonial cities like London and New York. Joyce's literary imagining of transfeminine experience helps fill in for the absent historical sources, providing at least one possibility of what transgender life in 1904 Dublin could have been like. Reading Bloom and other closeted characters as trans expands available trans representation and allows trans literary scholars to collaborate with historians to create a fuller picture of trans life in the past.

James Brunton

Bio: James Brunton (he/him) is Assistant Professor of Practice in the Department of English at the University of Nebraska-Lincoln in the US, where he also directs the Film Studies program. He is the co-editor (with Kristi Carter) of *TransNarratives: Scholarly and Creative Works on Transgender Experience* (Canadian Scholars' Press, 2021), and he has published scholarship in *Camera Obscura: Feminism, Culture, and Media Studies*; *Quarterly Review of Film and Video*; *Literature/Film Quarterly*; and *Journal of Modern Literature*. His essay on the Irish short film *Punch Line* by trans writer, director, and comedian Becky Cheatle is forthcoming in *Film Criticism*.

Title: Expanding the Frame of Trans Politics: New Films by Irish Trans Directors

Abstract

This paper will analyze representations of transgender identities in short films made by Irish directors over the last decade, with an emphasis on social critique and queer trans liberatory politics in works by transgender filmmakers. Many trans-themed films made by Irish directors in this timeframe have been dramas dealing with anti-trans physical violence, often (but not always) committed by biological family members. A typical narrative trajectory in such films goes from hiding one's trans identity, to being discovered and physically assaulted, to, finally, either being accepted by a family member/another sympathetic older person or escaping the family altogether. This trend is most evident in (although not exclusive to) works by cisgender directors, whose films also rely heavily on the trope of conformity to traditional masculinity as a cause for rejection of trans girls or eventual acceptance of trans boys. By contrast, several recent films by Irish trans filmmakers have been more expansive in their approach to addressing transness, including representations of daily lived experience, thriving trans communities (including allies), and plots that eschew typical coming-out narratives. These films focus instead on characters living as out trans individuals, in scenarios both realistic and fantastical, and incorporate various genre conventions, including drama, comedy, horror, science fiction, and performance. I will argue that these broader visions by Irish trans directors such as Venus Patel, Hiram Harrington, Becky Cheatle, and others imagine queer trans futures while also confronting the real dangers faced by trans people in public spaces. By focusing on trans experiences of community outside of families of origin, where a preoccupation with traditional gender norms prevails, these films critique public and private heteronormative structures while

envisioning alternative forms of kinship and queer trans liberation beyond a neoliberal tolerance model.

Daniel Murphy

Bio: I am a Graduate student in UCD, currently doing my MA in Gender, Sexuality and Culture with the UCD School of English, Drama and Film. In my BA studies I specialised (as much as I could) in gender and sexuality in literature, with a specific interest in contemporary Irish literature. This led to my BA dissertation focusing on transmasculinities in contemporary Irish trans life writings. In the short term, I hope to continue the research done during my BA and shift my focus to gender nonconformity in Irish literature. In the long-term, I hope to go on to teach at a university level, continuing to learn, research, and write for my entire life. Alongside my studies, I am also a freelance artist, where I strive to have some fun in creating a space for neurodivergence, gender expressions, and personal experience.

Title: Shifting Transmasculinities in Contemporary Irish Self-Narrative Literature

Abstract

"Shifting Transmasculinities in Contemporary Irish Self-Narrative Literature" was originally my BA dissertation paper, which I have made small tweaks and edits to in recent months. It primarily explores the role of transmasculine self-narrative literature in shaping understandings of transmasculine identities and gender expression through narrative theory. The aim of the paper is to identify the potential for a shift to occur from within Irish transmasculine self-narrative literature, wherein dominant narratives shift to include a broader understanding of transmasculinities in Ireland. The first chapter is dedicated to exploring post 2000s dominant transmasculine narratives within literature and media, and situating these narratives in an Irish social and cultural context. This is done through exploring three specific aspects of these dominant narratives - medicalisation, family, and compensatory masculinity. While the focus of this paper is primarily focused on literature, media, and narrative theory, this chapter does explore some relevant sociological concepts such as gender ritualisation, social and cultural legibility, and transnormativity. The second chapter, then, compares these post 2000s dominant narratives to specific examples of post-2020 transmasculine self-narrative literature from the works of William Keohane and James Hudson. The role of this chapter is to highlight the ways in which both authors, in some way, challenge these dominant narratives, and as such, create a discursive space in which new understandings of

transmasculinities can be seen and understood, therefore becoming socially legible. This is done through a close examination of two pieces of self-narrative literature from each respective author, and utilising the key elements of medicalisation, family, and compensatory masculinity, as explored in the previous chapter.

Dr Clare Tebbutt

Bio: Dr Clare Tebbutt (they/them) has a PhD in history from the University of Manchester on 'Medical and Popular Understandings of Sex Changeability in 1930s Britain.' They are currently working on an article "'Girl Husband Thought She Had Changed Sex": Race, Sexuality, and the Limits of Transgender Being in 1930s Northern England' and a book *Sex Changing: Gender Reassignment in 1930s Britain*. They have published on sport, hormones, education, and transnational feminisms.

Title: Having not always been here: Michael Dillon/Lobzang Jivaka and the place of the transitory in Irish trans history'

Abstract

This paper centres on Michael Dillon/Lobzang Jivaka (1915-1962), a trans man from England, whose family held the Baronetcy of Lismullen in County Meath, who is often cited as the first trans man to have had a phalloplasty, who qualified as doctor, and then became a Buddhist monk. I focus on Dillon/Jivaka as a way to explore the place of the colonial, the transitory, and the elsewhere in Irish trans history. From 2019-2023 I was Assistant Professor in Gender and Women's Studies at Trinity College Dublin and taught a postgraduate course called 'Changing Bodies: The Unfixity of Sex 1886-1953' on the history of gender, disability, race, and transness. Reflecting my own research expertise and the existing literature, much of the coverage was on Britain and North America. The most substantial nod to Irish trans history on the course was the final class, on Michael Dillon/Lobzang Jivaka. I hoped studying Dillon/Jivaka might bring some of the themes home to my students - he too had been a student at Trinity, occupying the same space as us some 75 years prior, a 'trancestor'. As popular transphobia escalated over the five years I was at Trinity, I reflected on the appeal of the sentiment "We Have Always Been Here!"; on a drive for what Laura Doan (2013, p.66) would term 'an ancestral genealogical practice'. There was potential comfort and resistance for me and my trans students in this narrative of belonging and permanence. But in a very literal sense, I had *not*

always been here – in Ireland – and nor had Dillon/Jivaka. I follow Greta LaFleur's (2021, p.374) call to give room to the ephemeral and fleeting in trans histories, to consider how Dillon/Jivaka, who was only briefly in Ireland, might be part of Irish trans history. How might Irish trans history encompass as mercurial a figure as this upper-class English man, this would-be Irish aristocrat, this Buddhist monk, when strategies for combatting transphobia tend towards a call for solidity and certainty? What does it mean to move away from the celebratory and reclamatory?

Panel 5: Material Interventions – Non-Binary Identities

Claude Kempen

Bio: Claude Kempen is a trans nonbinary writer and academic from Berlin. They hold a BA in Islamic Studies (Free University, Berlin) and an MA in Gender Studies (SOAS, London). Before starting their PhD on nonbinary memoirs and theory at the University of Melbourne, they explored anti-Muslim racism in pornography, queer movements in Jordan, and encountering medical gatekeeping and death as a trans person.

Title: Material Boundaries and Identity Formation: A Materialist Approach to Nonbinary Becoming in Maia Kobabe's *GenderQueer* (2019)

Abstract

In this chapter, which is part of my PhD thesis, I explore Maia Kobabe's 2019 graphic memoir *GenderQueer*, focusing on the interplay between medical trauma and identity formation through the lens of Kobabe's first PAP-smear, which is described as a deeply violating experience. I argue that Kobabe's distress during the PAP-smear—especially the psychological horror of being physically entered—raises significant questions about bodily boundaries, integrity, and self-containment. Kobabe's preoccupation with the intrusion into her "internal physical being" speaks to a broader trend I've identified in nonbinary memoirs published since 2019, which I summarize as the "inside/outside" dynamic of nonbinary identity within the framework of my PhD. This theme, as seen in *GenderQueer*, reflects two interrelated dimensions: first, the question of who gets to participate in the nonbinary label, and second, the interaction between physical boundaries and the external world. The inside/outside tension in *GenderQueer* enables me to engage both with the ideological debates surrounding the inclusivity of nonbinary identity and with the material, embodied experiences depicted in these memoirs, where the body's permeability—being touched, penetrated, and turned inside out—plays a central role.

Nena Pawletko

Bio: Nena Pawletko holds a BA in Philosophy from University of Warsaw, graduating in 2024 with a thesis on family abolition and marxist feminist account of friendship. In her research she operates primarily within marxist feminism and trans studies. She's currently not a university student, instead focusing on activism and independent research.

Title: Are we all non-binary? Trans materialism struggle with non- binary identities

Abstract

Andrea Long Chu once proclaimed the end of trans studies on the account of the field not developing its own methodology. We could argue that this has changed since 2019, as there emerged a distinct and lively set of theories often branded as trans materialisms. Their main characteristics are: framing transness without identity, deprivatizing and depsychologizing it, and focusing on social functioning and material conditions instead. One puzzling aspect of these otherwise promising and rich frameworks are the struggles with non-binary identities. The most vivid examples of which are coming from the trans studies power couple Jules Gill-Peterson and Kadji Amin, who in the 2019 conversation "Two Transsexuals Talk Non Binary" asked questions about the category and its rising popularity. The work of precise historicization of the category "non-binary" was later provided by Amin in a paper *We are All Non-binary: a Brief History of Accidents*. His argument goes that cis as a category creates an illusion of subjectivity perfectly in line with its assigned sex, making people who don't fit within this ideal type, identify as non-binary. Despite precise genealogy, his position fails to consider the complexity and lived reality of non- binary lives. Similar position was later taken by Gill-Peterson. I will try to read the trans materialists' struggle with non-binariness as a discursive limit of the trans materialist framework, allowing us to notice its constraints – rethink the focus on social intelligibility perhaps not leaving much space to different ways in which similar social positions could be lived or felt, restricting the number of readable positions and demanding a positive substantial account of one's position.

Eli Cugini

Bio: Eli Cugini (he/they) is a third-year PhD student in English and American Studies at the University of Manchester, writing a thesis on violent intimacies in contemporary autofiction. He is also a freelance journalist, writing and presenting regularly on contemporary fiction, gaming, sexual culture and trans politics.

Title: Killing Bowie

Abstract

Two recent essays on nonbinariness - Kadji Amin's 'We Are All Nonbinary: A Brief History of Accidents' (2022) and Marquis Bey's 'Faceless: Non-Confessions of a Gender' (2024) - stake out very different positions with regard to the political affordances of nonbinariness, but both reflect a long history of political, and erotic, investment in gender-non-conformity that can be designated as cissexual. (Think David Bowie.) The overdetermination of transness and nonbinariness, the perceived unsexiness and flimsiness of pronoun badges and flags, is contrasted by Amin's evocations of the butch and the fairy: elusive, sexy, badgeless, authentic, at-risk. My presentation will interrogate the role of this kind of figure in these essays, and break down how anxieties around contemporary nonbinariness figure in the imagining of GNC cissexuality.

Panel 6: Trans Scholarship and the Empirical

Rosen Pitman-Wallace

Bio: Rosen Pitman-Wallace is a genderqueer butch dyke living in London. They work as a youth facilitator with a focus on masculinities, sexuality and consent. They are a Gender MSc student at LSE, and their research interests include trans online cultures and trans representation on television.

Title: Making and breaking gender online: analysing the neogender discourses of MOGAI Wiki

Abstract

Neogender discourses have recently been subject to increasing mainstream media scrutiny, with concerns raised about British schoolchildren identifying as cats, dinosaurs and moons (Rayner et al., 2023). This research uses feminist critical discourse analysis (Lazar, 2007) to examine how (trans)gender identity is understood in neogender communities, and what their collective lay-theory of gender might contribute to wider discourses and knowledge production. The research brings a considered analytic lens to a community whose ideas have often been dismissed or ridiculed even within trans communities to understand what they might have to offer theoretically and politically. The analysis is focused primarily on the texts of online LGBTQ+ identity encyclopaedia “MOGAI Wiki” (MOGAI: Marginalised Orientations Genders Alignments and Intersex), but also integrates examples of backlash in digital and mainstream media against neogender identities and discourses. The study highlights how neogender discourses challenge transnormativity, respectability politics, and transmedicalist narratives, instead centring less palatable aspects of trans experience, including madness and uncertainty.

Charlie Loopuijt

Bio: Charlie Loopuijt (they/them) is a trans non-binary scholar and PhD candidate at Radboud University, specializing in trans linguistics and queer health. Their research focuses on the social identities of minoritized individuals, particularly those who defy binary categorization, and how these identities affect their well-being. Charlie explores non-binary thinking and non-linear approaches to understanding social navigation. Currently, they examine the role of language in shaping perceptions of identity, aiming to challenge traditional narratives and foster a more nuanced understanding of well-being in marginalized communities.

Title: Trans Linguistic Desire Paths: Bringing to the Forefront What Is Generally in the Background

Abstract

This presentation, *Trans Linguistic Desire Paths: Bringing to the Forefront What Is Generally in the Background*, introduces the novel metaphorical concept of Linguistic Desire Paths (LDPs) within the context of gendered language. Drawing inspiration from urban planning, LDPs guide us in our ability to bring to the forefront how exclusive societal structures shape language use and influence individuals' abilities to articulate their gender identities. This framework acknowledges the complex interplay between language and society, highlighting how TGD individuals creatively navigate oppressive linguistic norms to affirm their identities. Through the lens of trans language activism (TLA), I contend with how TGD communities use language to "speak themselves into existence." I briefly address the negative mental health impacts of misgendering, particularly focusing on the singular "they" pronoun, which exemplifies both cognitive and social barriers to acceptance. By following a central query posed by feminist theorist Sarah Ahmed – *how do trans and non-binary people speak themselves into existence? What words not only spoke to them but, spoke them, spoke of their existence, spoke them into existence?* – I examine the tension of language as a site of oppression and liberation

Diana Esteve Alguacil

Bio: Diana is a psychologist working to further LGBTQ+ rights and bridge health inequities. Throughout her undergraduate degree, she was actively involved in student representation, promoting gender equality in her faculty. In her last year of university, Diana completed an internship shadowing a clinical psychologist at a Sexual and Reproductive Health Unit within a public health centre. This experience allowed her to hone in on her desire to create change for LGBTQ+ populations. After graduating with a BSc in Psychology in the summer of 2023, Diana was awarded a La Caixa Foundation Postgraduate fellowship abroad to study an MPhil in Multi-disciplinary Gender Studies at the University of Cambridge. Her dissertation focused on the mental health impacts of transphobia in the UK, combining interdisciplinary insights from both psychology, gender studies, and trans studies. Since then, she worked as a Research Assistant in Clinical Psychology at the Vrije Universiteit Amsterdam, studying how social change affects mental health in vulnerable communities. Currently, she is a Trainee in Research on Gender-Based Violence at the European Institute of Gender Equality.

Title: Public debates about transgender people in the United Kingdom: surviving pervasive inflammation

Abstract

The United Kingdom has seen an exponential increase in transphobic rhetoric from the “Trans Exclusionary Radical Feminism” (TERF) or “gender critical” movements in the past decade. This has reached all major institutions in the UK, including government and healthcare. Subsequently, the current political and media climate puts the legitimacy of transgender people in constant question and complicates access to health and mental health services in particular. This work expands on previous scholarship analysing the movement itself to conduct an empirical study on its consequences for the targets of TERF. It therefore addresses the question: how are transgender people in the UK exposed to and impacted by increasing waves of transphobia? A brief survey and semi-structured interviews were conducted with British trans adults to explore this, with a specific focus on the mental health effects of TERF rhetoric. To theorise this impact, this study utilises an interdisciplinary approach which combines both trans studies (especially affect theory and queer necropolitics) as well as the minority stress model from social psychology. The results showcase a widespread feeling of inescapability of TERF, wherein trans people are persistently unable to guarantee their safety and therefore

become hypervigilant. This is conceptualised as a costly survival response, akin to the inflammatory response in our body fighting against a threat but exhausting us in the process. Moreover, the increasing health risk is not usually addressed by official systems of care, leaving transgender adults often relying on community solidarity to sustain themselves. Rallying against this, this work emphasises mental health within the transgender studies field, demanding an institutional commitment to acknowledge the public health crisis amongst transgender people.

Dr Matty Kennedy

Bio: Dr Matty Kennedy (he/they) is an interdisciplinary empiricist in the area of trans studies, an educator and a writer. He is currently a research fellow at the University of Southampton's Winchester School of Art and the outreach manager for the Trans* Research Association of Ireland. Prior to this he was employed in Belong To, Ireland's National LGBTQ+ youth organisation as the research and advocacy manager during which time he completed his PhD. His PhD was a qualitative, interdisciplinary, community-based project exploring transnormativity and the lifeworlds of young trans men in Ireland and is currently in progress as a monograph. His writing can be found in *The Bulletin of Applied Transgender Studies*, *Irish University Review*, and *Poetry Ireland* among others.

Title: The Qualitative Experience of Trans life: the methodological specificity of trans studies

Abstract

Trans studies as a discipline is incredibly rich, presenting dynamic modes of scholarship which probe deeper into the nuances of gender, power, knowledge production, culture and politics through the subjective experiences of trans people. However, within trans studies as an emergent, flourishing and interdisciplinary field, there is a dearth of literature that explores the qualitative methodological specificity of trans studies. This paper takes up the rich methodological findings in relation to the project entitled "Transnormativity and the Everyday Lifeworlds of Young Trans Men in Ireland" to highlight the empirical methodological specificity of trans studies scholarship. Through the qualitative research methodology of narrative inquiry utilised in the project, this paper presents the story of conducting qualitative research squarely situated within the field of trans studies. This paper outlines the qualitative research design of this overall project on transnormativity, which was rigorously researched and underpinned by a depth of ethical

consideration which attended to my insider-outsider status as a trans researcher, the community-centred principle of the project and the ethical practices and methods employed. In doing so this paper makes visible the methodological specificity of conducting qualitative research within trans studies as a discipline and with trans young people. It provides an ethical approach to working with trans young people that is distinct, innovative and replicable; an approach that generated rich data which proved incredibly fruitful in responding to the research question. As such this paper marks an important contribution to the field of trans studies. It provides a means of thinking about how to conduct research with trans youth populations; an approach that can be taken up by scholars in the future, given their evident success and meaningful outcomes in this context.

Panel 7: Towards a Trans Historiography

Jordan Ostrum

Bio: Jordan Ostrum (he/him) has been nationally (U.S.) recognized for LGBTQIA+ advocacy, awarded “Wyoming Champion of Pride” in 2018 by The Advocate, the United States’ oldest and largest queer magazine. After designing his own major in Gender & Sexuality Studies at Ursinus College (Pennsylvania), he went on to obtain a Master of Library & Information Studies with a concentration in Archival Studies from the University of Alabama. His scholarship in gender studies has been cited internationally, and he has been recognized by the Public Library Association. He serves as the LGBTQIA+ Services Specialist librarian for the Dayton Metro Library.

Title: “Because Others Like You Have Lived” A Bibliographic Exploration of Trans Archives and Archiving

Abstract

“Finding yourself in history can make your life more livable because others like you have lived.” So writes Digital Transgender Archive founder K.J. Rawson. This paper focuses on the “finding” of history. Specifically, it analyzes the current state of the field of archival studies as it relates to transness. Covered are topics such as the various methodological approaches to the study of transness and archives, the role of the archive as an institution in shaping historical understandings of transness and gender, as well as the Indigeneity and the colonial legacies of archives as they relate to trans and Two-Spirit archivy. As a bibliographic essay, the paper surveys the current literature, focusing solely on trans writings and excluding more generalized LGBTQ works. The paper argues that a dexterous approach is needed for trans archivy, one in which a rethinking of the very nature of archives is embraced, even at the cost of the ephemerality of materials, in order to counteract what G. Samantha Rosenthal refers to as the “lopsided archive.” Special care is given not only to debates surrounding digitization and its discontents, but also towards whiteness and white supremacy culture. The literature is clear: whiteness facilitates archival absences throughout the lifecycle of materials, and this facilitation distorts and denies trans persons their archival presence. Less clear is how to rectify this injustice. This paper contributes to a critical international debate on the creation and preservation of trans history. At a time when political actors seek to erase trans folks and their history, this essay is a description intervention

that seeks to spark prescriptive innovations. It ultimately stakes the claim that trans pasts are tied to trans futures, and that we need to fight for both.

Aaron Hammes

Bio: Aaron Hammes holds a PhD in English from the CUNY Graduate Center, and has recently published on sex work, transgender postnormativity, and prison abolition in *South Atlantic Review*, *GLQ*, and *Women's Studies Quarterly*, as well as a chapter on minor literature in the *Routledge Handbook of Transgender Literature*. Their first monograph, *TransGenre*, is expected in late-2024 for Cambridge University Press.

Title: Fantasizing and Realizing the Trans (pre)Historical

Abstract

Speculative and futurist fiction has constituted a bulk, if not an outright majority, of contemporary transgender fiction until quite recently. The work of writers such as Nino Cipri, Rachel Pollack, and Charlie Jane Anders, and collections such as *Meanwhile, Elsewhere* and *Transcendent* were published on the leading edge of the current explosion of trans fiction from Big 4 and indie publishers alike. Concurrently, a subset of writers has created a kind of mythical trans history, sifting the remains of ephemeral histories of trans subjectivity (as does Juliet Jacques' *Variations*) or mythologies and more ancient histories (such as Neon Yang's *Tensorate* series). Somewhere in between these narrative threads and forms lies M.Z. McDonnell's ancient Irish epic, *Sinnach the Seer*, which places its protagonist in a magical world of tribalism and changelings, staging sex-gender transition in a universe whose rules regarding each both uncannily resemble and diverge from our own. In this presentation, I deploy McDonnell's novel against the backdrop of recent debates around trans history, historicism, and historiography: in short, what does it mean to seek/invent/extract trans identity and subjectivity in eras and locales in which they did not exist as we understand them today? To consider these questions from the archive carries one set of considerations—around authenticity, caring for queered/transed/feminized subjects in the past—but doing so in longform fiction suggests another. I wonder, with McDonnell and Sinnach, what it means to mythologize sex-gender and what impacts setting this mythology in a precolonial, precapitalist imaginary of Ireland can have. In so doing, I consider context as a foment for a unique trans (or, as has recently been suggest, anti-cis) feminism, as well as a meditation on the power of imagining backwards for minoritized subjects.

William Keohane

Bio: William Keohane is a writer from Limerick. He is a PhD candidate at the Seamus Heaney Centre for Creative Writing in Queen's University Belfast. His writing has been published in *The Dublin Review*, *The Stinging Fly*, *The Tangerine*, and *Poetry Ireland Review*, among others, and he is the author of *Son*, an essay pamphlet, published by The Lifeboat Press in 2023.

Title: Names, Letters, Boxes: The Poetry of Samuel Ace

Abstract

Samuel Ace (b. 1954) is an American transgender poet. In 2019, Belladonna* Literary Press reissued two of his collections from the 1990s. "Normal Sex" (1994, Firebrand Books) and "Home in three days. Don't wash." (1996, Lingo Books), were bound together as the single publication "Meet Me There". When these collections were initially published, Ace was living in the world as a lesbian woman, not a transgender man, and still writing under his former name, Linda Smukler. Broadly speaking, within the transgender community, one's former name, also known as a birth name or deadname, is a taboo subject, something trans people may attempt to achieve distance from and avoid making public. In an arguably subversive move, with the republication of his writing, Ace has resisted this distancing. On the bright yellow cover of "Meet Me There", two authors are named; Samuel Ace in red font, Linda Smuckler in blue. These authors are the same person. Further complicating the question of authorship, "Meet Me There" should be acknowledged as a polyvocal text. It is not simply the reissue of two texts published in the mid-1990s; it also includes additional, more recent, poetic and reflective material. The book opens with an Introduction, a series of letters from Samuel to Linda, followed by a series square or "boxy" looking poems, and closes with several essays from other contributors, including Eileen Myles and Cameron Awkward-Rich. For these reasons, "Meet Me There" presents us with a different representation of authorship, identity, and time, and is arguably more comparable to an anthology that has been edited by Samuel Ace, than a publication written by Samuel Ace. This paper will address form, naming, taboo, and time, in Samuel Ace's "Meet Me There".

Dr. Elisabeth Massana

Bio: Dr. Elisabeth Massana (she/her) is a queer academic from a working-class background and lecturer in the Department of Modern Languages and Literatures and English Studies at the University of Barcelona. She is a member of the research group Contemporary British Theatre-Barcelona, the ADHUC-Research Centre for Theory, Gender, and Sexuality and co-investigator for the three-year research project 'Gender, Affect and Care in Twenty-First Century British Theatre' (PID2021-126448NA-I00). She has published on the work of debbie tucker green, Cordelia Lynn, Travis Alabanza and Vivienne Franzmann. Her research specializes in contemporary British theatre and performance with a focus on feminisms, trans* and queer studies.

Title: "Fuck your historically accurate": Transcestor Kinship Structures, 'Dysphoria Mundi' and Raving in Charlie Josephine's *I, Joan*.

Abstract

In the summer of 2022, Charlie Josephine's play *I, Joan* opened at the Shakespeare Globe Theatre (London). Rewriting the character of Joan of Arc as openly non-binary and with a majority of trans* and queer people in the cast and offstage team, the play was weaponised by gender critical and transphobic media outlets as an example of female erasure (Greer, 2023). The backlash received failed to recognise pre-existing rewritings of Joan of Arc as a queer and/or trans* character, including Vita Sackville-West's *Saint Joan of Arc* (1936) perhaps the first text to present Joan as a queer icon, the inclusion of Joan's story in Leslie Feinberg's *Transgender Warriors* (1996) or the more recent solo show *Joan* created by Leo J. Skilbeck (Milk Presents) and performed by drag king LJ Parkinson (2015).

In keeping with the suggestion to analyse transness through the lens of heritage put forward in the Call for Papers, this paper approaches Charlie Josephine's play as an example of the activation of transcestor kinship structures and the reclamation of a trans* heritage (which is transhistorical and transnational). Together with queering Joan's story, Josephine chooses to represent all the battles in the play as raves, which I suggest we read through McKenzie Wark's understanding of the trans* rave as "a collaborative practice that makes it possible to endure this life" (2023, p. 4) and as "a pocket in time in which there's more time" (2023, p. 47), what she has defined as "K- time" (2023, p. 30). Through the use of the rave, aesthetic moments where temporalities collapse, and the possibility of ending Joan's story otherwise, the play emphasizes moments of acute dysphoria

experienced by Joan while simultaneously showcasing what Paul B. Preciado has defined as “dysphoria mundi” (2022), understood as an epistemic and political abyss that foregrounds that it is not trans subjects but our capitalist, patriarchal and colonial world that is dysphoric.

Panel 8: t4t; Trans Studies, Community & Organising

- ◆ Small Trans Library
- ◆ Peter McAteer
- ◆ Jazz Burns
- ◆ Trans Healthcare Action
- ◆ Transgress the NGS