

Pride Month 2020

As we bear witness to the widespread protests around the United States and around the world in response to the police murders of George Floyd, Breonna Taylor, Tony McDade, and many others, we remember that Pride itself began as a riot, and it was these demonstrations led by Black trans women that created the many social, political, and material changes that LGBTQ+ people benefit from today. Through both the COVID-19 pandemic and the uprising in protest of racist violence in the United States, we as linguists should ask ourselves: how can our work and involvement in our communities support Black scholars and communities and challenge the systems of oppression in academia and in the world? The LSA's [Committee on LGBTQ+ Issues in Linguistics \(COZIL\)](#) wants to reaffirm the LSA's message in its [Statement on Racial Justice](#), and we are excited to continue sharing and uplifting the innovative and insightful work done by LGBTQ+ linguists in our community, this month and beyond, especially from LGBTQ+ scholars of color.

What has COZIL been up to this year?

This past year, COZIL hosted a workshop at the LSA institute at UC Davis on "Advancing LGBTQ+ Issues in Linguistics and Beyond: Outreach and Advocacy" to discuss ways in which academic work, outreach, and advocacy can work together.

At the LSA's annual meeting in January, COZIL co-sponsored two panels. The Towards an Intersectional Linguistics panel highlighted the history and importance of intersectionality in linguistics, and the Queer and Trans Digital Modalities panel highlighted the importance of queer online connections, which have become even more salient in the time of COVID.

What is coming up for COZIL?

COZIL is celebrating this Pride month and beyond with a **series of blog posts written** by LSA members and LGBTQ+ linguists dealing with issues ranging from drag in the time of COVID, translation of nonbinary and gender inclusive language, issues facing trans linguists, and more! Keep an eye out for the upcoming posts from LSA members throughout the month.

COZIL is also developing a Summer/Fall **webinar series** to be hosted at various departments featuring work in queer dialectology, sociophonetics, and Lavender Languages and Linguistics. Dates will be announced soon, so stay tuned for that!

COZIL is committed to advancing the work and lives of LGBTQ+ linguists, and would love to hear your ideas as we work to better support our communities.

Happy Pride Month, and remember, the first Pride was a riot!*

Tyler Kibbey (Humboldt University) COZIL Chair

Archie Crowley (University of South Carolina) Incoming COZIL Chair

*In response to a comment with concerns that this language would incite violence in an already painful time in the United States, the authors would like to recognize that the [LSA's official statement](#) "strongly supports the *peaceful* demonstrations" (emphasis ours). At the same time, we also want to maintain that the historical roots of Pride, and particularly the Stonewall Riots (read more [here](#) and [here](#)), were incredibly impactful for the lives of LGBTQ+ communities, and that forceful demonstration is a crucial part of queer and trans history.

Queer Community Input in Gender-Inclusive Translations

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Gender-inclusive language has, in an Anglophone context, been around for ages but has received increased attention outside LGBTQ+ circles in recent years. With this increased attention has come an increase in representation of characters who use non-binary pronouns in audiovisual media. While there are many non-binary pronouns available in English, Queer activists' goal isn't to prescribe a single pronoun that works for all, but rather to carve out a societal awareness that we each have the agency to determine which pronouns best reflect us when we're spoken about in the third person (Baron, 2020, Zimman, 2019). Of course, non-binary language also includes neologisms for nouns and adjectives that are gendered implicitly or explicitly, such as "joyfriend," an alternative for "boyfriend" or "girlfriend," or "entle," a portmanteau of "aunt" and "uncle." Consequently, fostering respect for each person's self-identification is the goal, and in social-justice-oriented shows like *One Day at a Time* that goal is explicitly stated and the language use is modelled to normalize this shift for viewers... of the English version. The translations, on the other hand, range in their approaches.

Translation has long been a way for new ideas to enter into a language, but Queer communities have embraced non-binary gender identities long enough to have established their own ways of discussing them. Consequently, Queer translation is specialized translation in that it requires translators to have intimate cultural and linguistic knowledge that is specific to these communities, both in the source and target cultures.

Given the transnational nature of Netflix and other streaming media platforms' business model, new shows are often translated almost instantly into other languages, many of which are having

similar societal conversations about how to use language more inclusively. Such was the case with Netflix sitcom *One Day at a Time*, featuring gender non-binary characters. So, how did translators approach translating gender-inclusive language in this show and what, if any, influence might LGBTQ+ communities have had in the process?

In the English source, Syd is first introduced in S2E3 in a go-round style introduction where each person states their name and the third-person pronouns that should be used in reference to them by others. In this episode Syd—a recurring character—identifies with the pronouns *they* and *them*. A second character, Margaux, identifies as *ze* and *zir*. Though both options for epicene pronouns are common in English—with *they/them* being the older and more widespread of the two—they present significant challenges when translating into languages with binary grammatical gender like Spanish and French (Beemyn, 2019; Huddleston, 2002, pp. 493-494).

For historical and political motives, film and TV are frequently translated into Spanish for two separate markets: Latin America and Spain. These two markets further split into subtitling and, depending on the genre, dubbing or voiceover, resulting in four distinct translations. In Latin America, Syd and Margaux's introductions transition from a lighthearted joke about learning new words to one at the expense of the non-binary characters. Syd says their pronouns are "ellos y suyos" in the dubbing and "las dos y ellas" in the subtitles, both versions presenting unequivocally plural and binary pronouns. Margaux, meanwhile, uses the words "ze" and "hir" in Spanish in completely ungrammatical ways, such as translating "ze takes zir team to the parking lot" as "ze, con los zir al estacionamiento" with both "los" and "zir" expressing conflicting genders for Margaux's team as the same referent, not for Margaux herself. Both approaches, Syd calling themselves "both girls" and Margaux's gender being projected onto other entities rather than onto hir, shift the tenor of the episode. Where the English version is an opportunity to learn about others, the Latin American versions become a joke about young queers' profound misunderstanding of grammar.

The European Spanish subtitles for this episode are based on the dubbing translation, for which the translator consulted with, and followed the lead of, members of Spain's Trans community. This community-informed translation uses two grammatical genders that are used by non-binary Spanish speakers. Thus, Syd expresses their gender through the more common morpheme {-e} (Saint-Exupéry & Stavans), and Margaux through a less common but still real {-i}. The European dubbing adds further depth to the series by incorporating an indefinite (Saint-Exupéry & Stavans) into another character's idiolect when she speaks about groups or undefined referents, which makes for an accurate depiction of current Queer sociolects. However, although the European dubbing refers to Syd properly through the rest of the series, currently translated through the end of season 3, the European subs join the Latin American translations in misgendering Syd and obfuscating their gender altogether. To the viewer at home, depending on the episode and modality, Syd either uses ungrammatical constructions or is simply a cisgender lesbian.

The French translation is also manifest in two modalities, subtitles and dubbing, which vary greatly one from the other. Syd identifies as "on" and "on et tout le monde" in each respectively. Here, we see "on," as a formal impersonal pronoun that refers to an unknown "one" or colloquially to refer to the first person plural. "Tout le monde" best translates as "everyone." Both

are conjugated in the third-person singular, but in a conversational context both imply a plural subject. Neither are used by the Queer Francophone community.

On the other hand, Margaux states that ze uses the pronouns “ielle” in the subtitles, but “zi et zu” in the dubbing. “ielle” is an uncommon spelling of the non-binary pronoun “iel,” which has been gaining traction in Francophone communities. While phonetically nearly identical to “iel,” “ielle” also visually references “ille” another common non-binary pronoun (Alterhéros, 2020; Ashley, 2019). Conversely, in a 2017 study on diverse pronoun use among French non-binary individuals, none identified with either the pronoun “zi” or “zu,” which may suggest an example of the translator’s creativity in the absence of community awareness (La Vie en Queer, 2018).

Whereas in the Spanish cases we see a clear distinction between translations that incorporated Queer communities’ linguistic practices and those that were entirely ignorant of them, in French the line is less clear. On the one hand, some representative pronouns have been adopted for the subtitles, but on the other hand there is clear English influence which renders the exchange more ridiculous than credible.

Non-binary identities exist around the world and languages are evolving to address this reality. Furthermore, transnational media is providing a forum to showcase these populations in new ways. However, it is fundamental that translators engage with local communities, both in the source and target cultures, to ensure that visibility is more than just a token. We would not accept translations that demonstrate an ignorance of the source or target cultures, that result in misplaced humor, or that translate important conversations into nonsensical utterances. Why should the bar be any lower for those translating Queer identities?

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“Just because we’re isolated doesn’t mean we’re alone”: Drag in the time of COVID-19

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June is National Pride Month, which typically features many large celebrations of LGBTQ+ life and the liberation we have worked so hard over the past 50+ years to achieve, both [before](#) and after Stonewall. What started as an uprising in response to police action against the gay community has become time for celebration of who we are and how far we have come. It is also a time to reflect on where we were just a few short decades ago when police raids in queer spaces were common, when people often spent much or all of their lives hiding core aspects of who they were for fear of repercussions. We owe a lot to our queer family who has come before us paving the way.

From the time of Stonewall, [drag](#) has played a central role in the gay liberation movement and the evolution of pride celebrations as we now know them. Drag performances are a staple of many modern pride festivities. But this year, as we find ourselves under social distancing guidelines and the cancellation of large events, most of us won’t be outside taking pictures with drag performers or watching headliners grace stages in our parks and streets. Many pride celebrations around the world have been postponed or cancelled entirely. In my community, our city hosted its first pride celebration in 1989 with a few dozen participants of what was then called “Freedom Day,” and donned paper bags over their head to hide their identities. For the 30th anniversary in 2019, about 70,000 people attended in what is now one of the state’s largest events. (You can read about last year’s event and some of our city’s history with pride and LGBTQ issues in [this Idaho Statesman article](#) from last June.) This year, it has now been postponed to September, though many larger cities have cancelled all pride festivities, or cities such as Seattle and Los Angeles are working on a fully digital version of pride. However, even without the public exposure often seen during this season, it is important to note that queer performers of all kinds are still extremely active, and holding together a sense of collective identity, pride, and community.

Followers of drag have likely noticed that since stay-at-home orders began in March, many drag performers have taken to social media and digital outlets to continue performing. Large shows have popped up with nationally known entertainers as a way to supplement the lost income

from cancelled gigs and loss of day jobs. Even with these attempts, in many cases, the pandemic is causing a strain on the [viability of many of the nation's gay spaces](#), especially bars, which will likely struggle to recover in many places. In some places, the digital presence of our queer communities has been broader and more directly coordinated with the gay bars affected. In the case of my own community, this has become profoundly crucial to ensuring our continued presence when we can again congregate together.

Drag and Linguistics

As drag performance has become more mainstream and widely accepted, academic studies of drag have also increased. Much of the research lies outside linguistics with a focus on the aesthetics, history, and performativity of drag (e.g. Gudelunas 2017; Moncreif & Lienard 2017; Doonan 2019; Frankel & Ha 2019), with some notable examples in linguistics including work by Rusty Barrett (1998, 1999, 2015, 2017) and Jeremy Calder (2017, 2019). In understanding the language usage in drag and its distinction from other forms of more lasting linguistic identity construction, Barrett outlines the crucial link between drag and performance, quoting Van Herk (2012) to highlight “the centrality of performance to linguistic studies of drag.” (Barrett 2015). The link between performance and language belies the research I discuss here based on my own long-term ethnographic study in my local drag community.

Preserving the local queer community

In the Boise queer community, the site of my ongoing ethnographic research of drag language and performativity, the closing of our bars was a starting point for novel approaches to connecting the community and broadening the scope of our influence in town. Our local gay club, The Balcony (named so for its upstairs location overlooking downtown Boise), was the first bar in the area to close out of caution for the rising pandemic. Rather than just turn off the music and shut the lights, the staff worked with dozens of our local community members and performers to create an array of options to stay connected in isolation. We were even featured at the end of [this Vice article](#) for the efforts we've undertaken as “perhaps the most creative solution to the loss of queer space.”

Spearheading many of the local efforts to maintain a sense of community and continued support for local drag performers was Dugan, the event director at our local gay club. As the closure was approaching, he worked with the bar's owner and manager to find ways to remain connected. Dugan explained these efforts were taken “to keep the community and performers spirits up, along with what we could possibly do to help the performers financially. So once the decision to close the bar was happening we were already brainstorming ideas.”

When asked about the community response, Dugan shared that:

"The community is awesome! They have been so involved in watching and supporting, even getting involved with the weekly makeup challenge. MissFyre [a local drag performer married to Dugan] has received emails and messages from families talking to her about how much they enjoy watching her story time and how it has become a family activity to watch her stories

together. Also performers have been approached to be part of other organizations online content which is awesome that performers are able to branch out even more.”

The community found ways to come together by providing a robust variety of digital content to still feel close and to provide continued opportunities for growth and networking, that in some cases wouldn't have been possible just within the walls of the club.

Many of the events and digital 'programming' shared through the club's Facebook page have been intentionally light-hearted, family friendly, or based on ways to get through stay at home orders with as positive a mindset as possible. Rather than having the bar management spearhead all of the possibilities, they went to the performers directly to seek ideas and facilitate sharing them on social media. This led to self-created content from the performers themselves: all-ages-directed drag queen story times, a gardening segment, a cooking segment, a 'blast from the past' series talking about nostalgic items and childhood stories. Some of the previous competitors from our local RuPaul style drag competition began a weekly makeup challenge through Instagram with a theme each week that anyone could enter for a chance to win small prizes, such as photo showcases on the club's Facebook page.

Others have worked to emulate in-person drag or burlesque shows more directly and raise money for out-of-work performers and bar employees. One of the local show producers teamed up with local personality Big Gay Paycen to create a web-based version of their drag and burlesque shows called Web of Sin, providing weekly entertainment with all ticket and tip proceeds going directly to out-of-work entertainers. Those of us who did not experience income loss donated our performances to increase the payout for those most in need. This was one of the most interactive of the creative options – the chat function that accompanied the Vimeo productions served as a virtual bar space, allowing the audience to cheer for each number, chat, and feel a sense of community and camaraderie that so many were desperately missing.

Perhaps the most poignant moment in the weekly drag and burlesque show that has happened to date came from the show that aired the first weekend in May, the last show featuring local entertainers before a two-week hiatus and a return with a show featuring high-profile burlesque performers. At the end of the show, Paycen (who hosted the show remotely during each of the six weekly shows produced) succinctly explained the goal of the weekly show, and the spirit of our community as we continued be to physically isolated. He shared:

"You know, the queer community has historically had to hide in the shadows, and in recent years we've been able to be out and loud and proud members of our communities because we have the ability to gather now at places like bars and nightclubs.

But when coronavirus became a very real part of our reality and we all sort of had to force ourselves to hide in the shadows, we were concerned that it was going to separate our community like the queer community hasn't been separated in decades.

You know, I sign off every single Web of Sin by reminding you that just because we're isolated, it doesn't mean we have to be alone.

...

And while connecting virtually isn't the same as connecting in real life, I would venture to say that the bonds that we've formed over the years are powerful enough to withstand any m**f* virus.

Because the bonds that we've formed are the same bonds that were formed at Stonewall, and in the ballroom scenes, and history will show us that those bonds can change the m**f* world."

The reinforcement of togetherness in times of isolation echoed throughout the community via Paycen's words and the myriad options created to facilitate togetherness, which helped to keep us connected as we continue to await the reopening of our queer spaces and for the chance to interact in person once again.

Moving Forward

Even in a state that began relaxing lockdown earlier than most (including moving the opening of our bars and clubs from June 13 to May 30), in-person events and shows won't be able to resume right away with social distancing still required inside establishments that do reopen. Some digital content, such as the Web of Sin shows, will move to in-person shows once it is safe to do so. Others, however, may continue periodically. Programming such as "Blast from the Past" and "Goth Gardening" provide outlets to share drag and create community in a format not suited for traditional bar-style events.

As we navigate our 'new normal' and seek ways to stay connected and safe, it is important to recognize the work of the local queer performers and leaders in town, since many of these cultural shifts are often spearheaded by minority and underserved communities. Even with the threat of queer bars closing around the country, unrest about stay at home orders, and systemic racial injustice creating challenges for us moving forward, we can find ways to remain connected, present in society, and trailblaze new avenues of engagement. I can't help but agree with Dugan's assessment that "our host of our Digital Drag show, Big Gay Paycen, put it best. 'Even though we are isolated, doesn't mean we are alone.'"

Note: Locations and Names have intentionally not been anonymized with permission from all quoted participants.

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The Pressing Need for Trans Visibility in Academia: The Case of Trans Immigrants in Graduate School

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TW: transphobia, violence, suicide, mental health

Pride month is here, but how proud can we really claim to be regarding our policies impacting members of the LGBTQI+ community within and outside of academia? Although improvements have been made, there are still challenges that many within the LGBTQI+ community face everyday. Some of these challenges are driven from a lack of knowledge or underrepresentation. Since this month is intended to be a celebration and acknowledgement of the LGBTQI+ community, I would like to take the time now to speak on some of the transgender community's struggles and needs, specifically the experiences of trans graduate students and trans immigrants. The rationale behind focusing on the trans community is that in the first 6 months of 2020, there has been a record number of anti-trans bills proposed [around the U.S.](#) The passing of these bills will restrict trans individuals' rights to access health care, employment, and education more than ever. Bringing visibility to issues that trans individuals face and to increase awareness are keys to having better-informed and equipped allies and support systems which the trans community needs urgently.

Access to Transition Related Care

Trans individuals can medically and/or socially transition or choose not to transition at all. Transitioning may be necessary in some cases if the person experiences extreme gender dysphoria. However, some trans individuals may not pursue these surgeries either due to financial instability, medical reasons, or by choice. Importantly, medical transitioning is neither quick nor as simple as walking into a medical office and requesting a procedure. Surgeries can not only prove difficult to request, they also take time, and are both physically and mentally taxing. The full spectrum of surgeries for transitioning can include up to 8 different surgeries. The cost of these surgeries combined can add up to anywhere between \$100,000 and \$500,000. Although some health care systems recognize gender affirming surgeries, 55% of trans individuals' insurance claims that sought coverage for transition related surgery were denied in the U.S. Additionally, up to 25% of the trans community still struggle with getting coverage for [hormone treatment](#). Moreover, in some U.S. states as well as in some other countries, trans individuals must visit various doctors and therapists to be 'cleared for' the

surgeries. It should be noted that 33% of trans individuals in the U.S. cannot afford visiting doctors, and 23% did not see a doctor when they needed to out of fear of being mistreated or misdiagnosed. Surgeries become even more complicated if you were born in a [country](#) where being transgender is illegal or where there are no regulations for transgender health care. In those situations, one of the only solutions is to migrate to a safer place. For some transgender immigrants, one possible solution is found through graduate school experiences, as some universities offer health care packages that cover at least a portion of the gender affirming surgeries.

It may be difficult to think of graduate school as an ideal solution for individuals looking to transition. Graduate school has been shown to be extremely mentally challenging on its own (Evans et al., 2018). Nevertheless, for some trans immigrants, graduate school provides their only chance of survival. Despite the physical and mental challenges of transitioning, trans individuals also face homelessness and abandonment from their family. For trans immigrants, it also means alienation from their home country, language, and culture. If a trans immigrant makes it to graduate school, they can only take steps in their transitioning when time allows, as they cannot simply take leave of absence due to many visa and employment restrictions and timelines. Within the trans community, this is indeed the norm. Many trans individuals have their surgeries during holiday seasons and school breaks to prevent being absent from work--though this also means that many must be sure to look into their options as early as possible, as these times are often booked very far in advance. After their surgeries, trans individuals have to go back to their life as quickly as possible, despite healing processes that can take up to 6 months.

Harassment and Violence

It is estimated that there are somewhere between 15,000 and 50,000 undocumented transgender immigrants residing in the U.S. today. It is almost impossible to know the exact number as many trans individuals have to remain in hiding for their own safety. Being “stealth,” or staying undercover, is an essential part of some trans individuals’ everyday life to protect themselves from harassment and violence. Harassment towards trans individuals starts very early on for many. In one survey, 77% of trans individuals indicated that they experienced mistreatment and harassment at school, while only 5% indicated that they have support from their teachers or school staff (2015 U.S. Transgender Survey). From adolescents to adulthood, the situation is much of an improvement, either. Approximately, 80% of the trans individuals in the U.S. report depression, and up to 50% of individuals indicate that they do not feel comfortable using a bathroom that aligns with their own gender identity. There are, unfortunately, no numbers to report regarding trans immigrants.

Being harassed and being obliged to stay undercover can also deeply impact trans individuals’ employment opportunities. In a recent survey, it was found that the unemployment rate among transgender individuals was three times higher than the unemployment rate in the U.S. (2015 U.S. Transgender Survey). These are not surprising numbers as many trans individuals have to go through ID changes to be recognized with their authentic self and to eliminate workplace harassment. However, as mentioned earlier, the ability to update documentation and IDs often depends on medical transitioning.

Being Trans in Graduate School

While graduate school might be the best option for many trans immigrants to transition, it is also the worst time in terms of career opportunities, as many graduate students are expected to travel to academic conferences and interviews. Traveling while transitioning is almost an impossible task (e.g., border patrol rejections due to unmatching self presentation and passport photo). Only about 28% of trans individuals were able to update their name and/or gender markers on their passports in the U.S. For trans immigrants from other countries, this is a never-ending struggle, an unattainable dream. While some countries recognize gender affirming transition, there are many red-tape regulations where trans individuals' well-being is put at risk. Not being able to change documentation restricts travel for conferences and often makes it a traumatic experience for those who can travel.

Another issue that stems from the ID regulations is the name change. In some universities in the U.S., trans individuals can change their names on class rosters. However, changing their so-called "business name," which is used for teaching and research assignments, as well as other duties on campus, requires official document changes such as the social security card. Social security card name changes, however, can only be done via passport changes for trans immigrants. If trans immigrants cannot change their passport, they cannot change their social security card, which restricts them from changing their business name. This puts many trans graduate students, many of whom have teaching and/or research assignments, at risk. While violence and harassment against transgender and non-binary individuals is a palpable risk both within and outside of **academia**, it is almost impossible to be stealth in your own institute.

Name changes do not only impact teaching or research assignments, they also impact publication records. From changing their research focus to changing their names on each of their publications, trans academicians are often reminded of the traumatic experiences that they have to bear on a regular basis. For graduate students, this is even more complicated as some universities refuse to change names on theses or dissertations as well as diplomas without government-issued paperwork.

To add to the difficulty faced by trans individuals having to endure these challenges (many times by themselves), these challenges are often not recognized by many organizations. For instance, trans individuals are not considered for promoting diversity in health-related research programs offered by NIH (see Part 2 <https://grants.nih.gov/grants/guide/pa-files/PA-20-166.html>). There are currently no organizations, fellowships, or scholar programs specifically for trans people to continue their higher education. Also, since trans experiences are not widely heard and made visible, just how much medically or socially transitioning trans folks have to endure in order to stay in academia is not often fully understood within the cis-community. For instance, in the academic job market, diversity statements are now becoming a more frequent requirement. For trans folks, it may be traumatic to write a strong diversity statement. Additionally, there may very well be fear within those individuals of being discriminated against or worse, leaving many to question whether exposing their experiences is worth the trouble. The lack of context within the cisgender community may also hinder their understanding of how much a trans individual has had to and continues to bear on a regular basis.

The last couple of months have made for strenuous circumstances for most. However, COVID-19 may not be the only pandemic that we are living with. Discrimination, hate, and transphobia are other forms of a global pandemic through which trans folks have to navigate literal life and death scenarios while trying to hold onto their dreams. For some, those dreams entail staying in academia. It is a continued hope of mine that academia can stand tall as an exemplar for other fields. However, academia is currently neither accessible nor inclusive for many transgender folks. Funding agencies, institutions, and organizations must incorporate more trans-inclusivity, awareness, and a more robust (or at the very least, existent) support system for trans individuals. Furthermore, having more trans voices in positions throughout would drive much else in society forward towards a brighter future for all.

I suggest we aim to flatten the curve of discrimination and exclusivity. For many years, trans bodies have had to be in a lockdown of their own, their visibility was restricted, and their voices were silenced. May we be prouder in June 2021 by being more trans-inclusive from here onwards!

If you would like to learn more about trans issues and support trans people, please visit the following websites:

Resources for Transgender People in Crisis

Transgender people in crisis should contact **The Trevor Project's 24/7 Lifeline at 866-4-U-TREVOR (866-488-7386)**, Trevor Chat, the Trevor Projects' online messaging service, or The National Suicide Prevention Lifeline at 1-800-273- TALK (8255).

Transgender Organizations

- [National Center for Transgender Equality \(NCTE\)](#), Washington, DC (advocacy)
- [Transgender Law Center \(TLC\)](#), San Francisco, CA (legal services)
- [Sylvia Rivera Law Project \(SRLP\)](#), New York, NY (legal services)
- [Trans People of Color Coalition \(TPOCC\)](#), Washington, DC (advocacy)
- [Transgender Legal Defense and Education Fund \(TLDEF\)](#), New York, NY (legal services)
- [Massachusetts Transgender Political Coalition \(MTPC\)](#), Boston, MA (advocacy)

- [Trans Youth Family Allies](#), Holland, MI (support services)

Transgender Programs at LGBT Organizations

- [GLAAD Transgender Media and Education Program](#), New York, NY/Los Angeles, CA (media)
- Gender Identity Project at the NYC LGBT Center, New York, NY (support services)
- [Gay & Lesbian Advocates & Defenders \(GLAD\) Transgender Rights Project](#), Boston, MA (legal services)
- [Task Force Transgender Civil Rights Project](#), Washington, DC (advocacy)
- [TransLife Center at Chicago House](#), Chicago, IL (support services)
- [HRC's transgender resources](#), Washington, DC (advocacy)
- [L.A. Gay & Lesbian Center's Transgender Economic Empowerment Project](#), Los Angeles, CA (support services)
- [TransJustice at the Audre Lorde Project](#), New York, NY (advocacy)
- [Transgender Support Network at PFLAG](#), Washington, DC (support services)

Source: <http://www.glaad.org/transgender/resources>

Other Resources:

- [The Nursing License Map's Importance of Gender Affirming Care for Transgender and Gender Expansive Youth](#)

Author's Note:

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