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Panoply panorama panpipe pansy aha pansexual: knowing no boundaries of sex or gender, sound interesting? Then join Sally on Sundays at noon for out of the pan. All those gender questions making you think too hard? Whether it's transgender bisexual polyamorous or beyond will throw those questions into the pan and cook up the answers for you. So go on push that gender envelope. Only on 3 CR 855 am digital and 3 CR dot org Dot au.

3 CR 855 am 3 CR Digital 3 CR dot org dot au 3 CR on demand; out of the pan with Sally first broadcasting noon through one every Sunday afternoon, thanks for your company. 3 CR proudly broadcasts from the lands of the Kulin Nations, the overlap of the Wurundjeri and Bunnerong peoples and we pay respect to elders past and present hello to any Aboriginal and Torres Strait Islander people tuning in from whichever land you are on and we acknowledge that all the lands and were stolen and never ceded; always was always will be Aboriginal land.

I'm Sally Goldner. I am your host for out of the pan a show covering pansexual issues knowing no boundaries of sex or gender and we have a great guest who will introduce in a minute on the show. There's always lots of ways to get in touch with the program with all the modern means of communication you can email outofthepan855@gmail.com you can SMS 61 456 751 215 on Twitter Mastodon and bluesky look for at [salgoldsaidso](#) and remember that's the bottom line and also look for posts on Facebook my page Sally Goldner am and also at out of the pan 3 CR 855 am Melbourne remember any opinions that I express on the show are strictly my own and not those of any other organisation with which I have been associated in the past or may still be

We opened up today with Shirley Bassegy and the Propeller Heads a little bit of history repeating. Well, is it it not we're going to find out because an awesome guest to be on the show today and he's someone who's been on the show before so that's well that that bit of history is repeating but it's a nice bit of history to repeat and he's someone who's an expert on the history of the trans community in Australia thanks to his great research skills and it is my pleasure once again to welcome to out of the pan Noah Riesman, Noah. Thanks for being with me on a Sunday afternoon.

I'm not hearing you. That's better. Yes, that's nice. It's good to have you with me. I'm just confirming which pronoun to use if any and from which land you are on as we're on the zoom waves. Yep. My pronouns are he/him. And I am also uncool and Country. I'm actually on the Borderlands up the wrong tree and bunnerong people's absolutely we're all part of that particular.

Today and not only are you an expert on history, but six weeks ago a book was released and want to First here in nam, which one to talk about how it's going since it released, but it's an amazing one because it is a book in paperback and soft back and other forms transgender Australia history since 1910 just now perhaps give us a pun intended a little bit of the back story the history of

The transgender history how the project came about and where it got to before up until the launch of the book. All right. Thanks so much. So my background, I'm assist gay man. So I'm not part of the trans Community. I've always seen myself as an ally and obviously writing research and writing. This was was part of that allyship. My previous research was on the history of lgbtiq plus people in the Australian Defence force. And when I did that project I interviewed about a dozen trans members past and present.

And one thing that was really clear from those interviews was you couldn't understand the experiences of trans people and just one institution like the Defense Force without knowing the much broader context the much broader histories, you know, the legal to Medical the social everything. Hmm But the hadn't really been done yet in Australia. I had dinner with a few trans friends one night and asked them. What do you think about a project on Australian trans history? And would you be comfortable with someone like me completing it and they said absolutely we need that you'd be great.

8 go for it and the project sort of grew from there. I got in touch with a few stakeholders some trans some suit work with the Trans Community put together an Advisory Group applied for a grant we were

successful and yeah the project sort of began in a small stage in 2017 and then it really sort of kicked off in 2018 and the book is only one of many other sort of outputs from the project that's been gonna try to tell the history of trans people on this continent for the last hundred some odd years.

Yeah, which you know, so there's a long as there is again pun intended a history to the history, but it has gone about we call the historiography historiography. I'll practice my pronunciation when I get home on that one. And seriously it is it's a bit is a good thing and I'm you know, I look I'm glad you did it and I'm certainly agree with those trans people who said we need this and there's lots of reasons. It's been erased that perhaps even although it's surfacing today.

There's that generation gap and now it to me as a 58 year old. It's awesome that younger trans people are able to be out earlier. But sometimes I do feel a little bit of frustration that perhaps they don't understand the stories of older trans people and what people have been through and perhaps don't quite understand a lot of things. So I think there's certainly lots of bridge building that the book has the potential to do but it's bringing us up to that start you mentioned.

Started at nine ten ten and it's probably worth really going through that point was that as that's where you decided to delve in in detail tell us about that. And actually I might if you don't mind shall cease thing about you said before about because it's really interesting. So oral histories were huge driver of the book. I mean, obviously not the Early B talk about 1910, but from the 50s onwards and especially the 70s onwards a lot of it came from oral histories, and it's really interesting because what you just said I interviewed

And five people age range from about 20 through 289 years young. Wow and quite a few of the not all but quite a few of the old people actually expressed something similar to what you just said this sort of sense that they felt like their experiences were being erased or that their experiences and what they had done we're being invalidated and I mean some I'm trying to be very cautious here because I think that, you know, a lot of this I think my is through misunderstandings where I feel

Like dialogue actually in conversations resolves this and unfortunately social media isn't a good space for that but a lot of them like the generation gap certainly was something that felt real by a lot of the older people and you know, some people identified with terms that are now generally considered outdated and I talked a little bit about this in the book about how you know while we do our best to promote best practice. If someone uses a term that for them was really important as part of their identity function,

We've got a respect that and sort of that's their self-identity and there's sort of a been clashes when some people don't want to accept that from another person and that makes them feel disconnected and look it's a whole nother conversation and I actually do touch on it a little bit in both the preface of the book and actually the very end of the book. I don't want to give spoilers, but I actually do touch all this issue at the very end of the book about, you know, we've seen a lot more new understandings of gender and gender diversity, especially in the

Five ten years and that's absolutely amazing. But I for some of the older trans people they felt like this sort of adding of new categories or adding a new labels with somehow erasing them when that's not what's meant to happen. It's meant to be, you know, just adding new categories or adding new understandings isn't meant to erase someone else's but some people felt that way and I mean, I think that's something that that should be discussed. And again, I think dialogue and conversation our way to bridge that. But if you want to keep talking about that if you want me to go back to your

Actual question just when you raise that I just thought that was something that actually really resonated while researching book. Look I'm gonna go with my gut and talk about it because I remember a few years ago would have been around the lake 2010s where some media guidelines will put out and it said you can't use the word transsexual now, you know, a lot of older people. That's the word they had. That's what gave them a light bulb moment. It wasn't my I'll just I'll say it wasn't mine personally and I respect that and I felt very disappointed.

Pointed that they hadn't been a consultation with a range of trans people of all ages which could have prevented that the other side of the coin. I want to give praise to Cody Smith who amongst many things identifies as non-binary and as it intersects experience lives in what is now known as Canberra and at I remember this because it was the last session of the 2020 Better Together conference the last big quick conference before the two years of hell, we all had and they said, you know the more terms

As we've got the better because people can find their term and you know, I'm a Believer in abundance now, there's room for everyone and so I don't think we should know no one should be asked to stop using a term sure. It might fade over time and less people use it but it's got to be everyone's individual choices to what term they use. I'm very passionate about that for sure. I always say when I'm talking to people about it. I say look, I think it's good to promote what we might call best practice and I think it would be good to say best practice, especially if you're

Not identifying as such it Mumble Lee's as to avoid words like transsexual but if someone self-identified this is the way I always at least when I talk about this with people, you know, we promote best practice language, but if someone self identifies it is not our place to police how someone's self identifies and we have to respect that and a firm that's sort of the approach that or the way that I frame it. Oh God you something else that I thought was really I was better wanted. I've already forgotten. I was gonna say abandon something about instead.

That you know the more labels we've got the more I touch on this in the intro and then the conclusion to the book. I think one of the reasons why people feel that way or one of the challenges I suppose is historically it tended to be doctors and psychiatrists where a lot of this language of trans came from and they would be defining defining but also deciding who was and so one of the things was over time if

Look at especially let's say the 1950s the 1950s when Christine Jorgensen the American GI Transitions and it makes Global headlines including in Australia. This is really important for Trans people because for Trans people a lot of them see Ah, that's me or you know, and it keeps them this word this word that at the time they hadn't heard before transsexual and they're like, that's a word that explains me. But then so in that sense, it can be empowering like in that sense having a word having a

Language can be really empowering but then there's this flip side to it of then the doctors especially psychiatrist decide who is and when you decide who is you are also inherently deciding who is not and that is exclusionary. And so this I think this history of sort of deciding who is and who is not has the sort of residences today that having new labels is a way to create more easy is suppose if that's a word but at the same time,

And just that history of throwing something in and then saying there for others are not might accident might trigger. It may trigger is not quite the right word. But I think that might be what then makes some people a bit a bit worried about that and there's a concept that I talked about briefly in the introduction and again bring back in the conclusion. Oh my God, I'm forgetting the stuff. Syria Munroe was one of the scholars from overseas. It was Syria Munroe and someone else already forgetting who but they have this concept they call gender pluralism and gender.

Pluralism is about again. It's about not erasing existing category. So man woman transgender wanted to drink like it's just about adding more and seeing and it's not meant to be a zero-sum game, but unfortunately and I get why because trans people have been so excluded from history that like the little that has been there if you suddenly see all these new categories, I can understand why you might feel like you're being erased but it's not it doesn't have to be that way. I suppose what I'm saying. It's a really

Like conversation that's and I acknowledge that and I again, I think unfortunately this generation gap or often. It's more of a perceived generation gap in an actual one. Yeah is really social media doesn't help. Well definitely definitely not on that front. And I think the thing is old to finish this little sub conversation up, you know, I acknowledge that people's feelings and emotions are strong given the hell that at least 99.8% of trans people around the world over over time, but

Ticularly in Western cultures, which we also need to talk about or so-called Western cultures have gone through and I think that those emotions needs to be acknowledged and how we find a way to hold space for that and at the same time hold space for each other. Yes that is complex to be fair. But that brings us back that things have developed over time 9 the 1910 question. Let's nail that one tack on a really good segue to the 1910 quiz question because the 1910 question and I acknowledge this in the book as well is a very

Western-oriented marker. So first off I make very clear in the book and I always say this in interviews. I am in no way shape or form trying to deny the existence of gender diversity before 1910. We know that there's been gender diversity on this continent since time immemorial sister girl's brother boys and gender diverse trans mob out there. The reason for 1910 though is that's the year that the German sexologist Magnus hirschfeld publishes a book. And again, it's an outdated term now, but um,

Using it discursive context called transvestites the erotic desire to crossdress and I've got to say by the way, I look again. I know I can owns the term is outdated. Now, that book is really good and like still relevant now like hirschfeld the whole book. He what he does is he he's the first two separate gender diversity or trans from sexuality. Yep. He's the first to see them as something different but also in the book, he's talking about all these different reasons why people have

Under expressions, like it's really worth a read but that is the beginning of the language of trans. And so look obviously that book appears in 1910 the first reference to trams that I found transvestites that I found in Australia was in a newspaper in 1912. It's not really until the 30s though that you begin to see the language slowly creeping into Australia, but because that's the beginning of the language of trans at least in the west. That's why I chose that as the starting point for the ball.

It's not to deny anything before but I say every history needs a starting point and just for this particular one to contain the project. That was the starting point. I chose fair enough hip just quickly. We've had a couple of comments in as on chatting with no reisman on the history of trans in Australia kailen is coming said likes the extra labels personally and mazes a good point quote. One of the problems of medicalization is that it can exclude people who can't afford or physically undergo those medical procedures. So that's really what would be a man kaeleen.

Did you hear from you indeed seconding that and the other comment has come in on the emails out of the pan 855 at gmail.com from Jenny or another of our awesome 3 CR listeners because remember we don't have regular listeners. We just have awesome ones and I am trying to just get that email to come up. And of course, it doesn't want to quote. I do agree. There's now a generation gap in as your guest said some Elders don't even like new colors in the rainbow flag either.

Weird query is a case in point to why do some people think the younger Generations are spoilt in a raising history and when words have new meaning now for them so ugly stereotypes are created in our community thoughts. Yeah. Now I know I don't think the younger generation is spoilt. I mean, I mean, yes, they're out earlier, which is great thing is, you know, having to listen to all this Malarkey that we know exist in mainstream media, and you know loud shout he voices who don't really represent to many people.

You know that spoiled so that's just a couple of sort of questions comments we've had in there if you want to bounce off and you can or we can move on move on move in closer to now from 1910 just need to say it's this is the thing that came across, you know, again, not every interview just a small number of interviews and again it is this sense that look I don't want to downplay the challenges young people have today because there are a lot of challenges but I think there is this that it's a reality of history that

It still is easier emphasis on the earth on the earth than it was in the past and I think that for some of the people I interviewed there was this I think misguided politely I say misguided channeling of a bit of anger at maybe them thinking that younger people don't realize necessarily how much harder they had it and again, I don't think that these are irreconcilable points. I think like through dialogue and conversation. Actually there would be this realization that yeah, there's news.

Colleges today, let's say are different challenges, but that doesn't make them any less important and also an acknowledgement of the past and this is what I have found where when you bring the generations together. That's why I always say perceive generation gap because I just think it's because there's a lack of dialogue. I guess what I'm getting at. I think you've hit a really good point, you know, it's sort of well ball. I've borrowed from the poly am communities communicate communicate communicate and if that hasn't worked do it again do it differently or something like that. So let's move forward from 1910 because I mean obviously things happened around the

World although there were challenging times for the world as a whole with the Great Depression and then World War 2 and what World War 1 if we're starting from 1910 which may have slowed things down. But and you know, I mean, you know, you mentioned Christine Jorgensen the American GI who came back from Europe after completing what would know after surgery so I might just touch a little what happens what's a couple of things that might have to give us some teasers say from about 1910 to 1952.

And what was going on there and underneath all that world history stuff. Well teasers what I do in this that's primarily the first chapter is it looks a lot at examples that you found in media here in Australia of people arrested or will usually arrested occasionally it wasn't arrested but people who were caught dressing in a gender other than that assumed sex at Birth the sort of stereotypical gender and it's sort of look at these questions of why these people were dressing and

I'm imagining the possibility that maybe they were trans but we're very cautious not to apply a label that a didn't exist then and be we don't know if the person did identify that way but that language of trans sort of slowly creeps into Australian psychology in the 1930s. So you begin to see a small number of psychologists using the term and there's even a case from Perth and 1937 that got written up in a medical journal of wa talking about what they call it a case of transverse.

This is MM. And so you slowly see the language coming to Australia by the 30s, but it is really after the second world war in the wake of Christine Jorgensen and also the wake of doctors like Harry Benjamin from the United States actually writing about what was called at the time transsexualism that you see a more of an awareness here and also have a you begin to see doctors, especially from the 60s onwards in Australia starting to work with clients who are trans. And again, they apply a very rigid medical model.

Very written to be trans means you believe that you were born in the wrong body that you want hormones you want gender surgery and that you will then disappear quietly into society. Like literally I'm very simplifying but that was basically if you're not that you were not trans but at the same time so you've got this sort of medical model and again, it's double double sword. I mean, there's a for people who do fit that. There's a finally opportunity to affirm their gender like something that didn't exist before

But again, there's that flip side. If you don't fit that strict model, then you're excluded. You still have challenges the 50s 60s is also when you have especially in Sydney and Melbourne actually in Brisbane as well. There's quite a bit of of what's been called the camp singing and one thing that I really love is Camp is kind of like the way I described it as kind of an old-school word for what we might now use queer. Like it actually wasn't just about it wasn't even sort of your non gender and/or

Sexually normative and it didn't really put a label on where in the alphabet you were you were just camping. She had to sort of blending of gender and sexual diversity people hanging out at parties going to the same bars, especially in bits of Sydney and then in darlinghurst and it was all sort of mixed together and it worked. Well, it was illegal, but for the for the subculture of worked let's say but then my the 70s is when you begin to see more clearly distinguishing trans, let's say subcultures.

From this broader Camp subculture different definitely true. You know, it's a good point that you say that, you know chant, you know, sort of Camp, you know in a way it's sort of its queer and it's also genderqueer and big inverted commas coming up for outdated language begin inverted commas. Effeminate gay men is inverted commas is what we often describe think of when we think of camp but I like I like that one as well. It's a good it's good thoughtful staff thought

About it that way until I started interviewing a few trans people who are part of that subculture because I'd always been under the impression that I met this even as a historian that camp was the word forget because the word gay was an import for the United States and it came to Australia in the 1970s. So I was always under the impression that camp was essentially what we now call gay but it was through interviewing a few of these trans people who were part of the camp scene and then we're telling about it and also reading a bit about it and things like Carlotta's autobiography and a few others that you know, like actually it was everything it

In chess game and it was sort of everything in this one word environment. That was an ignorance on my part before I started doing this research. Yeah, no fair call it at deleting that it says reasonable segue to another question we've had from Jenny quote did the author have any challenges that our sis gay man wrote the book instead of a trans person despite his extraordinary allyship end quote and question. I know that is such a good question. Thank You Jennie. I'm I did and I don't see this in a bad way. Like I think they were legit challenges. Um,

Early on and I've actually written about a little bit of it in the preface of the book early on there were in my information letter. There was a word that I had used that I did not realize was associated with turfs because historically it hadn't been historically it hadn't been associated with tariffs and I come across it in a few places and this Flex on weird. It was a noun and I needed a noun. I'm a I'm a bit of a grammar bit of a grammarian. So I anyway one trans person who

The information letter by got really angry at me and like, you know threaten to derail the project and was like your Turf because you've used this word will and I had no idea and we did meet up and I'm grateful that person bed up with me really rip my head off which was fair enough and then when I was allowed to talk, I explained I said, look, I'm really sorry. I did not know this is a learning experience for me. And I'm glad you told me and I will not use that word again, and I've learned from

This and explain why I used it, but also understand actually things got better from there. It was fine. But that was a really important learning experience for me about the importance of language and doing our best but also not only my mistakes like it was my but like on the one hand, I didn't know and she accepted that but she also said But if you're working the space you should know and that was a Fair Point as well. That was one example, another example was later on down the track. There was a trans person who

Who was sort of part of a group and I was in touch with a few of them and I'd already interviewed three of the people in that group. And this one person didn't realize at the time that she agreed to an interview that I was cyst and then covid happened things got delayed the law and then when we were sort of coming out of lockdowns, and then I was chasing up an interview. She then knew that I was assistant. She was very unhappy about the idea of a Cisco doing this research and I said look, that's not that's fine. I respect that if you're not interested like I'm

I'm not gonna I'm not forcing anyone to participate in an interview. I respect that I get that but she went a little bit. She was also said I don't like the idea of a sis guy profiting off our stories and I did say to her. I'm like, well look, let me tell you we don't really profit academic publishing. I can tell you that meal really money. And in fact, we actually have to pay to get the stuff published. I'd be very happy to have a conversation with you about this. She didn't want to have a conversation. And again, that's that's fine. That's her prerogative. I respect that.

She told her friends who had already interviewed about this and then they got in touch with me and they were they were concerned and again fair enough and I said the same thing to them in an e-mail. I said, we don't actually really profit off academic publishing. But it in fact I've had to pee for the publishing although I do have a grant that's covered that would you be up for conversation. They were up for a conversation. We had a conversation and it was a really good at a really important conversation and in that conversation like

Explained all this to them. They listen they explain where they were coming from and then one of them said in this really resonate they said said look, we understand and also we understand, you know, you're doing the time to do this work and therefore obviously there needs to be done trade off itself if they said but what if it's an accidental bestseller, and I was just like look that would be absolutely amazing sort of accidental to sell her but I don't think that's gonna happen and then she said to me the trauma cleaner

And then I went because for those listeners who don't know the trauma cleaner, which is about transforming sander Pennhurst was written by assist person and he'd make a lot of money and from my understanding Sandra did not see much if any of that money, so when they explain that to me, that's when it clicked and I was like thought it so I pledge to them in there and I wrote letters and I've even written into the book that any profits that come from this book and I still don't expect many but

Doesn't matter are being donated to trans Charities because I'm not out to make money off the community. I'm not out to do that, but I get those so sorry, that's a really long answer to your question. But those were just two examples of where I did come across challenges in those cases. We were able to have conversations. We were able to have dialogue and that because everyone was coming from Goodwill that resolve these and I'm really glad and I guess that's just always been my Approach as conversations where possible. Yep, nothing on both counts and

And getting has bounced back and then we'll come back. We'll get back to the History part of it Jenny quote. I greatly appreciate the author's response. We can learn a lot from his very thoughtful attitude. He sounds amazing Jen and I look like I think you've done some great allyship, you've you know, you know sort of help space and use privilege for listing and that's something we can all do myself included in the areas that I have privilege. So we got up to about we were sneaking into the

In 70s, I think word and as we sort of sneak our way back to them and we that's right the we'll call it. The slightly post can bear or something what was going on in the 70s in the trans history of Australia written by my guest. No reason.

Alright, so in the 70s a few things first, I won't go too much more down the medical line, but that is when you begin to see more formalization of medical processes and medical clinics. And again that comes with good things and bad things which I've already touched on but that sort of really formalizes in the 70s the other thing you begin to see in 70s as well. Actually it starts a bit the 60s is the emergence of the showgirl seen first them Sydney and then to a lesser extent and other areas. And again, that's a site that actually is a site of is

Leti and it is a site of opportunity for some trans people and it's one of the few sites of his ability and opportunity at the time the 70s is also when you begin to see on a small scale the first Trend organizations in Australia, so seahorses founded in Sydney by Rosemary Langton in 1971 and seahorse then and now is still primarily for for dressers people who tend to identify with their sex assigned at Birth but like to live and

Dress part time let's say in another gender for a lot of trans people over time, especially because seahorse for I think two decades was sort of like, well not the only but in many probably the close to the only organization available seahorse for some people I often say was sort of like a transition in their transition that like, you know, a lot of people were members of seahorse and did identify that way but then over time I realized like no this is me full-time website and but and so

Seahorse was a very important for a lot of people it's still around today and Victoria and New South Wales and Queensland. So that's found in the 70s in the late 70s. You begin to see the first support groups for Trans trans people who desired or had gender affirmation surgery. There's a small one and Adelaide founded there's one in Melbourne founded and there's one in Sydney and that one in Sydney founded by no Lena tame sometime around 1978. I can't get the exact year, but it was

Probably 1978 that was the Australian transsexual Association. And in the early 80s, Roberta Perkins become Secretary of that group and Roberto sort of transforms it from more than just a social and support

group into being a bit of an activist group and then so in the early 80s is when you begin to see a bit a bit of on a small scale trans activism and it does pay some dividends in Sydney because through Roberto's activism. She's secure funding and they get tiresias house.

Up in 1983 and that's the present-day gender Center. So they're celebrating their 40th birthday this year. Yep. Absolutely big. Yeah big whoop for the gender Center and big blessings for Roberta Perkins. What a Pioneer she was for people for Trans people and sex workers as well. Of course, of course, that's what I was about to mention is the one other thing that sort of emerges again. What's happening before the 70s, but by the 70s, it's much more visible XA is the sex worker.

It's a sex worker seen in Melbourne. It's sort of settles down by grief Street. And st. Kilda for Trans people in Sydney. It's sort of from the oral histories. I did in the sort of 60s. It was in Paddington and it sort of shifts to darlinghurst by the 70s and around. Oh my God, I forgot the name of the street. I think was darlie Street first but then in 1983, there's What's called the Battle of Darlow where base of the police calling this massive Roundup of sex workers, including trans sex workers and

That's in response to a lot of locals complaint and after the battle of Darlow the tram sex workers scene shifts to sort of Premier Lane and William Street in Sydney. And that's that becomes the main Trend. I'm sex worker space from the 80s on until even in the early 2000s. It's only really gentrification of the internet that sort of kill it off. Yeah. So sorry that was the other big thing in the 70s is sort of much more visibility around transporter. Yeah, no and a very important point that often.

Owen gets overlooked, you know sort of in in the history of our communities. Yeah, because there was probably shame dumped on all you know, stereotypes and shame dumped on trans people about sex work. And of course sex work is work and also want to acknowledge 17th of December is the International Day to in violence against sex workers coming up in around five weeks time. So, yeah, they're good points to come out of the 70s and then we're progressing into the well.

The puffed sleeve 80s for transfer those identifying in feminine attire and that of course could be anyone trans men water with puffed sleeves that's their call to but it's not violence leaves from some of the pictures. I've seen they start from the some of the pictures. I've seen your first ladies love the sleeves aren't look I've been known to do some IDs puff screams. I'll do it. Yeah all clear. Yeah. So we've gone anywhere into the 80s.

And then we keep moving, you know, we sort of we big it what happens next. It's sort of fun what Katie did what Katie and and Kim of any gender did next so the 80s and the 90s at least the way I focused on the book is that's when you see more activism pushing for recognition of people in their firm genders and also anti-discrimination and one of the challenges both writing it but also just in general I suppose at the time.

Activist is almost all of the laws relating to trans people almost all of them are State and territory based which means that you've got different activist groups on each state and territory and they're all getting progress. Let's say it different times but it is in 1984 South Australia is the most State stopped anti-discrimination for at least some trans people though. She had surgery and South Australia is also the first state in 1988 to adopt recognition.

Of trans people in their firm gender and then from the 1991 the ACT does this and sort of gradually all the other states and territories are doing this through the 90s into the very beginning of the 2000. So that's sort of at least the way I telling the history like I had sort of focus the 80s and 90s on the these activists and their pushes for legal Russian recognition, which they've been doing as early as the 70s like it actually sort of starts in the 70s and it does get national attention interestingly in the late.

He's an early 80s, but the national meetings of the Attorneys General keep sort of putting it. It's a standing item on their meetings every month. Is this question of gender Mission, but they kept putting the too hard basket and this hope that there would be a national approach falls apart and only South Australia goes ahead with it. Why South Australia first is really I think quite interesting one is they had a really

Progressive Labour party politician Barbara Wiese who she really put this she was such a huge Ally in getting this.

Is on their agenda and when they were doing anti-discrimination reform sort of a comprehensive gender up, sorry comprehensive anti-discrimination law in 84. She made sure that included again to use the language of the time transsexuals. Yeah that they were the first to job recognition actually has to do with a case of an intersex baby that was born earlier in the 80s and this intersex baby. We know that at the time and we know intersex activists are fighting against this about surgeries for stall on.

Not medically necessary surgeries forced on intersex children, but there was a case of an intersex baby in the early 80s. It was Scott media all across the country who have been born. The birth certificate was issued on gender then they perform surgery to make the baby the other gender and they couldn't change the birth certificate and this got national attention and then eventually finally the South Australian attorney general intervened and managed to change the gender marker on the birth certificate. And so

A few years later when their South Australia had this case in their mind. Now look that case is very problematic. I'm not trying to you know, take away from that. But because of that case they were the state that was sort of like we need a mechanism will allow people to change their genders and that first legislation both applied to trans adults, but also for intersex babies, that was the other route. That was the reason why South Australia was the first to adopt. Well I did on say there you go online we can always keep learning and I've just learned something there.

I do feel then a sense as much as you say the case was problematic and it's you know, the situation of people with variation of sex characteristics is such a challenging one and now they're legal struggles are running, you know in Australia with Will June June this year the Act passed its great laws and also knowledge and last Wednesday was International intersex day of solidarity. I feel in a sense then a sense of a debt of gratitude to

Our intersex cousins if I can use that term for doing that because in the other thing I always thought I was thought was because Don Dunston who was there's been various. I don't want to let you know get into label debates. He's been called gay or and bisexual I think over time I thought but we are he might have played a part in it and possibly did but I didn't know about that the part you just described see there we go. That's why we need this this book. So we all can learn from chambers and Australia have to since 1910.

Yeah, he wasn't Premier by that name really? It was actually Barbara least. She was the labor person who really pushed the stuff. I've not met her. I know she still around today. She I got it the other interesting thing when looking at South Australia is the other thing I think is when looking at the 1990s for instance in all of the especially in Queensland, Victoria and New South Wales, the 90s is when you see sort of both tensions, but eventually alliances between gay and lesbian and

Groups where there's a bit of division, there's a bit of inventory not so much fight there is a bit of division and Victoria, but look it in the end you do get a politics of solidarity by the end of the decade, but South Australia is very early on one to sort of you don't see those divisions like the trans people are always sort of working with the gay and lesbian people in South Australia. I think part of that has to do with the personalities. I think part of that has to do with it was a smaller State a part of

It was also that there have been all these other reforms that have been already in South Australia that they didn't really wasn't this need for the activism online. So don't put it quite that way just they seem like because of reforms had already happened in South Australia that there was Eva's much easier very quickly to have a politics of solidarity and support whereas in the other states and territories. There were gay lesbian activist after a and trans activist after be and it takes a little bit of time for them to realize we should bring a and b together and work together, but that

Federal by the sort of early 2000s. Well, well, yeah very true. And I mean, you know, it's like the sad fact that I might say that South is true at least had something on the board made it easier. But when you sort

of feel like you're starting from minus minus infinity or something as trans people doing again acknowledging people with variation of sex characteristics. Sometimes you feel like you're being left out. So I think that you know, that would make make a difference. So yeah, that's the 21st century arrives and

Again, what happens next? So 21st century? I think by then you do have what I always call the first round of birth certificate reform. So when people who had had gender affirmation surgery can change birth certificates the 21st century is when you begin to see more visible sister girl and then brother boy activism. So I do have a chapter in the book that focuses specifically on black indigenous and people of colors experiences. So I both leave them across the bowl and have a distinct chapter and

That chapter does talk about you know, people's experiences growing up and Aboriginal communities based on oral interviews and some you know, fa'afafine a and Maori people's experiences when they come to Australia and then as we get to the 2000s also other people of color, but it really in terms of activism or organizations and visibility that doesn't really emerge until the 90s and in the 90s. There's a few sister girl Elders one of him.

Has since passed so I'm not going to say her name but you really start organizing sister girls nationally and that actually comes a lot out of the HIV sector. It's actually from Buffet of the Australian Federation of age organizations that you begin to see sister girl activism and then a conference tournament in New South Wales hires crunchy Brown as their first sister-girl officer in 1999. So one of the stories of the New Millennium is is visibility of sister girls and then by the 2010's brother boys as well.

And other gender diverse transmog is also when as more people of color more Multicultural people are finally in Australia. You also begin to see some organizations like salaam Namaste is a group founded in Sydney by trans Indian person in the 2000s most of the groups that you see that are for Multicultural or non-white. Let's say backgrounds are the sort of

Lgbtiq, mix you don't tend to see trans specific groups except for the sister of the brother boys, but that's one change in the New Millennium. Another is of course, the more will not just more like the beginnings of actually working with trans children and young people. So the Children's Hospital here in Melbourne has their first young person client in 2003 and that really takes off as we know in the next decade, but it begins

And then of course, you've also get towards by the team so that this is sort of the last two chapters. But yeah, I'm sorry. I also describe the 2000s as a time of a bit of actually divisions within the trans group, but it's a smile is just come on Sally's face for all the listeners because it takes a lot of these questions about who is and who is not trans sort of come to a head within the community. It begins in the 90s. And Sydney. There are some huge huge.

Jenny's transmitter in the 1990s. They those same fights happen on a smaller scale in the other states in the 2000s and there are those who who are trans people and who who really align themselves with that medical model and then there are those who take the more social constructivist, you know gender is a social construct and binaries are not real and these debates are sort of going on in the 2000. You see the rise of new transcripts and the

And at first they're sort of rivaling each other. Yes again by the team's a lot of this settles down and there's acceptance of trans has an umbrella and they're being diverse experiences of what it means to be trans. And also more of an acceptance of having more groups is not a bad thing just because my group is for let's say transmen doesn't take away from another group. That's for trans women. It means like we are all trans but this is a group that's focusing primarily on that and that's totally fine. So that's sort of sorry. That's the sort of I went all around circles there, but that

I think is the big dominant story of the 2000s is sort of there's more diversity. And at first there's kind of fights over that diversity, but then it settles down to the sort of recognition of diversity is a good thing. That's a good thing and we don't have to take away from each other by being diverse. Absolutely. Well,

that's a that's a good sort of, you know, sort of not a sort of a great point to make and now one of the things we've had another question is which sort of brings us to the 2010.

Funny 20s and into into the future to the Maori one more from Jenny one last question for the author now Richmond. What does he think net of people like Laverne Cox and even Caitlyn Jenner have been so who have been so popular and mainstream of celebrities in that pop culture Zeitgeist now and question. It's a great question look and first of all, I answer this as an outsider, so I'm sure trans people would probably have a different perspective.

Ability has been so important always and the until the 2010's especially the while it was harder to find the visibility but visibility is hugely important and I don't 2014 and I sort of frame the introduction of the book around. This is when Time Magazine said it was a Triumph Tipping Point where basically trans visibility kept in 10 reached a level that probably a majority at least in the west was more Pro trans rights than who were against it.

I do genuinely think that's true and I think one of the reasons for this backlash that's horrible now is because they're losing the Anti Trans people is why they're so loud. Unfortunately figures like Laverne Cox and even Caitlyn Jenner are really important to that. But I guess it does get complicated or messy because we know Caitlyn Jenner has also expressed some quite problematic views and then that also makes her someone that people who share those problematic because can point to and say oh, well, this is

Trans person supports it so I think we always have to be cautious when not putting anyone up on a pedestal and I don't want to say all visibility is good visibility so but I mean, I don't know Sally. What do you think because actually I think it does get messy, but obviously, I mean, I think what Caitlyn Jenner did for Trans visibility before her problematic for use came out is unprecedented paralleled. Like it really did I think shift so many attitudes, but then it came out afterwards it actually stopped from

About a fuse. How do you how do we balance these things? I don't actually have an answer. What do you think selling? I think it's a fair point. I mean, you know look, you know, when you are that visible person, you know sort of, you know, it's a challenge and I think I will sort of use personal experience here. There's this expectation that you have to be perfect on diversity and not have any blocks and be a perfect leader and it is that Minority Perfection thing as well.

I don't excuse Caitlyn Jenner shortcomings and I'm very very sure that I have my blocks that I'm constantly working on and I think the thing that we need to learn to do maybe is to learn to listen and sort of get more information that might help us unblock ourselves. And now look I've you know, look I'm I won't name names but I've had my beefs with certain trans people and it's frustrating both prominent ones around the world and

Some who have somewhat prominent in Victoria and Australia and then we need to try to come at this could with kindness and compassion that you know, again 99.8% at least of trans people face to degree of trauma and even if magically there's not I'm still yet to meet one transpersonal as soon as they knew they were trans and assist dominated wilted I'm perfectly happy and I've got 100 percent support around me in my life's perfect. So even that one little moment of self-doubt or isolation, even if you didn't get any external

It'll transphobia it can still cause damage and I think maybe then, you know try to come at it with us a place of compassion and it goes back to what you mentioned earlier about. You used to a gender critical type of word. Well again, 8 billion humans make mistakes so long as you can make them a same mistake once and learn and prevent it happening again, which is what you did and I think that we, you know could all be kinder and maybe I need to be kinder to myself as well and we all can be kinder to ourselves, you know, just it's that willingness to learn and it's not

He win this Deep Emotions running. I think might be part of the issue there. There's my 11 cents including GST Now sort of them to to throw an uncertain to that. We are getting near the end of the conversation

now with only a few minutes left on out of the pan freedom of species coming up at 1:00 talking all things animal advocacy vegan and vegetarian and now I just get the probably worth checking.

Kicking in any final thoughts comments questions or as we love them. Oh, sorry one more message in from Jenny about how things need to be improved on the lack of diversity of prominent trans people who aren't white in Australia compared to the u.s. Is a real issue. So yeah, you made a great point there and representation is always complex and Jen. Thanks you also for your time and your work and I got to say it came against its high and pretty much species just before and while we get a chance.

Maggie's covering vegan vegan. Yo vegan January, which I think is vegan January and interview with Jackie. So it's always freedom of species always full of great information. Keep it locked on 3 CR 855 am 3 CR Digital 3. CR dot org dot EU 3 CR and demand know as I say just about out of time for for freedom of species come in. So just to put we will take it to any final thoughts.

Whoops breakup

I'm still not clear.

Oh, no right at the end. Damn it.

No, it's still still now nothing. Sorry.

Talk decided to misbehave but at the very end, that's okay just now becoming just where you came in and said the very end was where we got it all of the book One what I actually start with is that one theme that permeated almost every interview. I did was this sense that why people wanted this history told was

So that people would understand that trans people have always been here and the other big thing that stood out from the interviews was this really wanting again the current generations to learn from the history and hopefully be able to apply that history towards their present and towards empowering for the future and and I don't say that in a way of like I actually for my experience of trans young people. They really want to learn the history. So I actually think that's actually

A good thing. So I mean, I don't know where I was going with that. But I guess that's my final thought is I think we can all learn from history this book I do in no way shape or form is the end and like a story told the end. No, no. No, I like to think that this is just part of a process of History telling of Storytelling and that there's many more trans history is out there that other Scholars and trans Scholars including that are going to keep on writing in the future. There you go deaf. I'm glad that we got sound back just

Time to get that through it all worked. We didn't think we'd cover an hour, but we did there was so much to cover and it'll work perfectly and know I I will say from there. I think you do allyship really really well for it for the trans Community where you put your skills in and use your privilege in a way that benefits other people as I always say use your privilege for good and not evil purposes bat pan and you've done it. No, I always a pleasure to have you on out of the pan on 3 CR I'd better get out of here and make way for freedom of species.

Hang on to the zoom for just a second and we'll take it out with yet another song with history in the title for Australasian zone at a rower and this big island split ends history. Never repeats. Well, we if you read knows book, you might find out if whether it does or it doesn't or it's a non-binary option. Thanks Noah Risman, thanks listeners for tuning into out of the pan. I'm Sally Goldner. Catch you next week.

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