[*Gender Reveal* theme begins]

**Molly**: Welcome to *Gender Reveal -* a podcast where we ask intrusive personal questions and hopefully get a little bit closer to understanding what the hell gender is. I’m your host and resident Gender Detective, Molly Woodstock.

[*Gender Reveal* theme ends]

Hey, welcome to episode 10. It's been so inspiring to watch our little baby podcast grow into a *bigger* baby podcast. And I absolutely couldn't have done that without the help and support of all of you so thank you so much for your sweet messages, your kind reviews, your Patreon donations. Speaking of which, if you have enjoyed yourself over the course of the last 10 episodes, maybe recommend the podcast to a pal, if you haven't? Or maybe think about becoming a Patreon donor at patreon.com/gender. If you donate five dollars or more I will personally send you stickers in the mail. And if you donate seven dollars or more I'll send you a secret, new, limited edition prize.

Also a quick announcement: we might do another advice/question-answering episode next week that’d be Gender 103, and we might not and it all depends on how many juicy gender questions we get. So if you have a question that you like to hear answered on the show whether it's advice or a more educational component, you can send those to gendereveal@gmail.com. We also have an anonymous Google form that I will link to in the show notes.

Okay thank you as always to all of our buddies at GladRags. If you menstruate, ahhh, you should probably consider signing up for the GladRags newsletter, because when you sign up you get a cool discount code to save money and you also get tips and access to contests and giveaways. Plus, you’re supporting Gender Reveal. So, go to gladrags.com to sign up and don’t forget to tell them that we sent you.

Lastly, many thanks to Open Hand Health. Open Hand Health is a body-positive, queer owned, gender-affirming business in close-in Southeast Portland. They offer massage therapy and naturopathic medicine and is currently accepting new patients with and without insurance. Find them at openhandhealth.com for more info and online booking.

And with that, it's time for a segment called This Week in Gender.

[*This Week in Gender* intro plays]

This Week in Gender, researchers at Johns Hopkins and Harvard analyzed 15 years of hospital inpatient information and concluded that the number of gender-affirming surgeries in the US has quintupled from 2000 to 2014. Overall, they found around 4,100 surgeries which is wildly low to me, because sometimes I feel like I've seen 4,100 GoFundMes for top surgeries on Twitter this week. But anyway, speaking of fundraisers, one of the reasons for this increase in gender-affirming surgeries might be because more insurance companies are covering them. Most notably in 2014, Medicare ended its 33 year ban on covering gender-affirming surgeries. So, what are gender-affirming surgeries? There are a few different surgeries are actually fall into that umbrella, the most common one is a mastectomy, which is more commonly called top surgery when you're referring to transmasculine folks, and the second most common is vaginoplasty, in which doctors turn a penis into a vagina. Which honestly seems like magic to me? Like I watched a video on how they do it and I still don't get it, but I'm really happy it's available, science is wild. Anyway, both of those surgeries, as well as many others, are sometimes called a “sex change” or “sex reassignment surgery” or just, “the surgery.” Those are old terms, they're bad, we don't use them anymore, try to use gender-affirming surgeries instead.

One more thing, we’ve said this before, but just a reminder that it is never okay to ask a trans person what surgeries they have or haven't had. It's so rude! And it blows my mind that people do this but I have a trans friend and who says that people literally come up to her in bars and say like, “excuse me do you have a penis?” Like those exact words. What the hell? You don't need to know that information. If they want you to know they'll tell you! I know you might be curious, but what I want you to do with that curiosity is just, mmm, swallow it, just swallow it, just keep it inside, because it’s just none of your goddamn business.

This has been This Week in Gender.

[*This Week in Gender* outro plays]

This week on Gender Reveal I am so excited to share my interview with my friend Tish. Tish is Diné, which is sometimes also called Navajo, and is originally from New Mexico. She identifies as non-binary and uses she and they pronouns. She considers herself an indigenous feminist and vegan straight-edge, and actually started a new vegan straight-edge band called With War, and it’s sooo fuckin’ rad. I haven't even heard it yet, I just know it's rad because Tish is in it. She organizes with the group *No! to Rape Culture* and co-created the zine *xGRRRLx* and recently began The Third X zine. She currently lives in Portland, Oregon and works with a nonprofit that focus on youth that have previously been a part of the juvenile system and/or foster care system.

[Transition music]

**Molly**: Well thank you so much for coming on to the show, I’m really excited to talk to you. Um, could you start by telling everyone where you’re from, and your tribal nation.

**Tish**: Sure, I'm from Na’ Neelzhin which is in Torreon, New Mexico, so it’s like a small town outside of Cuba, New Mexico on the Navajo nation. And I consider myself Diné which is the quote-unquote “Navajo” name of what my tribe is.

**Molly**: Yeah and why have folks moved away from calling it “Navajo,” or maybe they never did, but why is it not “Navajo?”

**Tish:** Because Navajo is what they called us, so like, Spanish colonizers called us Navajo as a group of people and so, I know like, a lot of indigenous people have started calling themselves their own name, because everyone has their own language and tribal name.

**Molly**: Awesome so, the first question I like to ask everyone is, with regards to gender, how do you identify?

**Tish**: Sure, I actually identify as nonbinary. My nation has four different genders and so there is *asdzáán* which is the first gender and that’s what I would kind of consider myself but I'm really trying to understand a little bit more of the other gender which is *dilbaa* which is more like a masculine person and so I feel like, myself, I've kind of been that kind of person but also like, I don't know it's been this really weird like, feeling of myself of being masculine or feminine or where is that in between and so there isn't a lot of information about that, so it's kind of, I guess that’s where I’m at.

**Molly**: Yeah. So there are those to genders and then, what are they other two?

**Tish:** So there’s *hastiin*, which is like masculine man, or just, man, and then there’s um *nádleehi* and so that's a person who is a feminine spirit of a masculine person.

**Molly**: Gotcha.

**Tish**: So there’s four different genders that like, humans have? And then in my culture so people who are like holy people can have no gender, they can be multiple genders, and so like yeah. So like it’s been a really interesting thing to learn more about my culture, and talking about gender, and you know like holy people and what are they. And you know, just all this stuff it’s pretty cool.

**Molly:** Yeah that's really cool. Uh, where do you go to learn more about that?

**Tish**: Let’s see. So I learned quite a little bit from like high school, cuz I went to boarding school, went to an all Navajo boarding school, and we learned a lot about like culture, and language. And then when I went to college I took a lot of like, different classes and specifically like indigenous feminism, and one of my professors is also Diné and really kinda talked about gender a lot and I learned a lot about gender through her, and the different things that she taught.

**Molly**: You said that you identify as an indigenous feminist. Can you talk about what it means to be an indigenous feminist versus like, the white concept of feminism?

**Tish**: Sure, so, an indigenous feminist is someone who looks at the lens of… through the lens of decolonization so... looking at different entities and try to decolonize those things, and then also thinking about what are different roles for folks and how does that look like when you decolonize and takeaway colonialism. So how people from Europe and all the things… how they influenced us and taking all that away and what do our tribes and what do our nations and what do our culture and how do we see people of different genders.

**Molly**: Yeah totally. So do you feel like by exploring your, you know, ancestor's concepts of gender you’re like, sort of decolonizing gender for yourself?

**Tish:** Yes I definitely feel like that’s a big thing and that's why I consider myself a non-binary cuz in my culture we don't have just two genders we have four. And then you can think about holy people there’s like multiple more. And so, for me calling myself nonbinary is definitely something that I feel like is decolonization, yeah.

**Molly**: That’s awesome. Do you have other examples of, just things that you do in your everyday life that feels like decolonization to you?

**Tish**: Sure. So like Diné people, we’re a matriarchy. Women are usually the people who are in charge, and we are the head of the household, we are the [Sinat?] and so I feel like as a person I see myself as a very powerful person. And so I think that’s a big thing of decolonizing because I could see how like a lot of people are told that like women or feminine people are not powerful, and I definitely like, that’s something that’s big for me. And remembering that and keeping that especially when I have to deal with people who are not, like a part of my culture or who do not decolonize their own selves.

**Molly**: Totally. Just hearing you say that “I consider myself a powerful person” is so powerful in and of itself I was like, oh that’s so good, I love that.

[Both laughing]

**Molly**: Great. You told me that you she and they pronouns can you talk about why that is the case?

**Tish**: I feel like I use she and they because she, as like, a person who considers themselves an *asdzáán*, it's just like a person considers them a woman. But also I use they because I kind of really don't know if that's where exactly I fit. I feel like a lot of who I am might fit that, but I also think about like growing up, and while growing up I might have been more like who the other gender or maybe I'm neither. So it's kind of, it’s been a process, like really trying to think about like, how gender fits for my body, and how do you use gender in words that are in English to describe who I actually am as a person. And so like that's why you she and they because it's more comfortable for me to say like “this kind of fits, but also this kind of fits” and I... don't really know where that's at.

**Molly**: What does your exploration look like?

**Tish:** For me it’s kind of been like a really long process, like I wasn’t really certain. Um, really kind of more like first about sexuality and then about gender and, for my exploration it was more like… You know once I said I was nonbinary it felt right? For me it was just kind of looking at things and then being like I’m just… you know, first I was demigirl and then I was like oh, well nonbinary kinda fits better but even then like, the English versions of those things also don’t 100% fit. But it also feels like... I’m still trying to figure out more, and like I said, I was trying to explore more about what a person who’s *dilbaa* and what that is, and what that means. And that’s kinda hard because I’m really far from home and so the people who would know those things more, I don’t have access to them. So it’s kind of just like, trying to do research and there’s like, nothing really, so it’s kinda like ok, well I’ll just kinda be in this weird place where it’s… Like in this area.

**Molly**: Yeah, totally. I feel like lots of non-binary people experience a lot of erasure, and I feel like indigenous folks experience a lot of erasure, and queer folks can experience a lot of erasure, and I'm just wondering when you feel seen, and how often you feel like, seen, as your full self?

**Tish**: That’s a good question. I feel like hardly ever. When I first started exploring like, gender and stuff, like, my best friend was really like behind me and he would definitely, you know I would talk about stuff and then I talked about more stuff and then I talked and talked and I just kept like, talking with him, and eventually I was just like at this place where it kinda really dug deep deep deep and it was like “Okay so there’s this gender thing and it’s kinda freaking me out and I’m not really sure.” And he’s like “Ok I’m here, whatever you… whatever happens, I’m here. So figure it out.” And just being really supportive and I feel like I have definitely been like really seen by him and every time I kind of like “I think I’m this” or “I think I’m that” and he’s always like, behind me like, ok, that’s what’s happening. And like, immediately when I stated I was nonbinary it was like, “Ok do you want me to use they pronouns? What do you…” you know what I mean? I definitely feel like when I’m around him I definitely feel like I’m seen. As I’m around more people like I try? Because I feel like I’m a very reserved person, and so it’s really kind of just like, can this be like an opportunity for me and you to engage? Or are you going to be a person who like, especially, I guess a big thing is like, being indigenous, I feel like a lot of times people when they meet you they like to be like “Oh you’re indigenous what is that like?” and you know, just really, kind of fetishizing it? Even if it’s not like, sexually fetishizing it’s still like thinking that of, this is what my stereotype is or seeing like, indigenous people as an “oh wow, it’s really amazing that you’re a this or you’re a that” and, that feels really like… I don’t know I feel really erased by that, because I’m like, yes I am this person, I’m very proud to be this person who’s Diné and considers myself indigenous but also like, I’m more than that? You know and so, I guess that’s why I’m really reserved and I really don’t tell people that I’m nonbinary cuz I don’t know really, know where they’re at? And I feel like, a lot of times I guess like especially being indigenous, growing up indigenous I've had to always baby people about things, and so I guess that's why I don't tell people too often that I'm non-binary until I feel like there's some kind of trust. Cuz I’m like, I don't want to have to answer all these questions about something else I already have to answer questions about. Cuz you know, if you look at me I’m all high cheekbones blah blah blah blah, and so people are like “Oh I knew you were…” It’s really frustrating.

**Molly**: Is there a way that LGBTQ spaces and like, trans and nonbinary spaces, can be more inclusive of indigenous folks and other folks that have different interpretations of gender, do you think?

**Tish**: I feel like, and maybe this is just me thing, but I definitely... when people say like “the future is nonbinary” that really pisses me off. [Laughs] It's not that because I'm like “yes it's amazing that all these people were thinking about gender in different ways” and I really do hope the future isn't just this like idea, but being non-binary is also like, if you look at it through a decolonial lens it's always been, it's always existed. And so when people say that, you know that it's the future and I'm like it's that past. It’s what my ancestors believed in, it’s what other people’s ancestors believed in and so, you’re erasing our existence? And, you know, like just because you have English words to these things now, doesn’t mean that there weren’t other cultures who had words for these things. That’s really frustrating for me. I also think that a lot of times when people look at queer history they don’t actually look at indigenous people and our history, and who we were. And when they do, they only think about or look at history that’s been already colonized. It’s kind of really frustrating especially in the United States there was over 567 federally recognized tribes and we all have different cultures, and languages, and ways of thinking, and it’s really frustrating when people try to make us homogenous, that we’re all this one thing. And like, one of the communities that exist are like people who consider themselves two spirit but that's also like, a more of a northern tribe thing and that’s specific to some tribes and not all of us assume we’re two spirit because I don't believe I'm two genders - I am this, a part of four. And that's kind of hard too, cuz it's like people just assume like, “oh you're indigenous so that means you're two spirit.” Although that's really amazing and it's really great that those people are able to find, like an English version of what they are, it also doesn't like really fit for all people who are indigenous. And that's not even thinking about people from Canada or Mexico or South America or Africa or Australia or any other indigenous cultures cuz they all have different words for gender, or even sexuality. So I definitely think that that specific phrase really bothers me.

**Molly**: Yeah. Thank you so much for sharing that and explaining that. That is something that bothers me when cis folks, I've only ever heard cis folks do this, describe non-binary as a third gender? And I’m like, it’s not one gender, it's all other genders so like there could be four, there could be 4,000, there could be infinite, but there’s not three. [Laughing] Nonbinary is not a gender, it’s just a different gender experience than the two that we talk about.

**Tish**: Yeah that’s actually… When I was doing my exploring of gender, when I looked up different things and kind of was trying to figure things out, they did try to say like “indigenous people believe in a third gender so if you’re indigenous you’re this third gender.” I’m like no that’s not correct cuz that's not what I'm thinking and so… I think that's why trying to find these English words for gender has been so difficult, just to be like I’m just nonbinary and that’s… I don't think there's two fucking genders.

**Molly**: Right, totally. It's like analogous to being like, there are three religions now. Christianity, Islam, and the other one. And it’s like, which other one? There’s like a zillion other ones.

[Both laughing]

**Tish**: Yeah 100%.

**Molly**: So, anyway. I wanted to ask you, if there's one thing I know about you is that you're fuckin’ stoked to be straight edge. And I wanted to ask you to talk about that and why it’s important to you.

**Tish**: Yeah I am fuckin’ straight edge. I guess for me, and why it's important for me... Well, first off like sobriety for me is really important and I guess that’s also like, in the beginning, when I first was so… like I've been sober all my life so a big part of my sobriety was that I didn't want to feed into stereotypes especially stereotypes of indigenous people. And so from my small relationships of people who are not indigenous and then they would meet indigenous people was always like, concept that we were drunks, and all the things and so I really really fuckin’ hated that. And so I’m like you know what? I’m going to be sober because fuck you with that really shitty thinking of indigenous people. And so I was sober, and as time progressed, one of my friends was just like “oh you're straight edge” and I’m like “what is that?” and I was like really into punk, you know getting into punk, and getting into that kind of stuff and I kinda learned about it and I was like “oh ok I guess that's what I am?” And so like, as I kind of ventured out and met more people... It took me actually a really long time for me to another straight edge person, I think I was like 24, before I met another straight edge person which is really weird but…

**Molly**: Yeah because now you’ve got a whole crew.

**Tish**: Yeah, and now almost every single one of my friends is straight edge. But for me it’s like really important because I feel like, as I've tried to meet more people who are straight edge the more I met more feminine folks or you know, women or people who are nonbinary and who don't fit this masculine bro-y vibe, and the more they felt like this didn't exist for them? And for me, because women are so important and feminine folks are so important in my own nation I was like what the fuck do you mean that we can exist in this? Like, not only can we exist in this, this is our… like we’re important in this thing. And so, I became like, super straight edge. In that like, I became like fuck your stereotypes of who can and cannot be. I’m going to be, I’m gonna make zines I'm gonna do this and I'm gonna lift the voices of folks who don't represent this white, cis guy. And I do understand like, that's where the history comes from, but also like being subversive to those things, and it's a big thing because it's more than that and we all can love this really... Type of music and we can all be like this is who I am, I'm sober, this is how identify and I can meet other people who are this. And, we can connect that way and so that's definitely why I'm very much you know I'm straight edge, because it’s very cool meeting another indigenous person who’s straight edge. I've met some people from Washington. I have a friend who's indigenous Australian and that's one of our biggest connections is that we're both vegan, and we're both straight edge, and we're both indigenous, and so like when we have conversations about stuff, it's like really intense shit, like cuz we’re talking about the things that impact our people and our history and… I don’t know, it’s really fuckin’ sick. [Laughs]

**Molly**: Yeah, that's awesome! Can you talk about the zines that you’ve written?

**Tish**: Sure. So I helped start this zine called xGRRRLx, that was a while back, before I really understood like multiple genders and things like that. But also we were open to people who were nonbinary as well if they identified with the term “grrrl.”

**Molly**: Right because it was with the three ‘R’ grrrl right? Not G-I-R-L.

**Tish**: Yeah yeah yeah. And so that zine was just like a straight edge zine for people who are more feminine or express that they identified as “grrrl.” And we just did mostly like, interviews of people who did various different things, were in bands, were doing things like blogs, whatever. And it was an international zine so we tried really hard to get other folks from other countries as part of it. With No! To Rape Culture, which is a group I’m a part of, helped create zines for that. Just cuz I really like making zines, I really like giving out information about stuff. In the No! To Rape Culture group I helped make an indigenized punk and hardcore zine, as well as a no border zine, and then I'm starting up now a zine called The Third X, which is a straight edge zine. There’s like this joke that there is this "third X.” So it’s like, you know, people assume there's three X’s for some reason? But uh, no drinking, no smoking, and then the third X. And so there was this big debate about like sexuality and promiscuity, and what does it look like. And so people used to say the third X used to be promiscuity, but really it was just like this weird turn of the song that it came from, when it reality it wasn’t really about that. And so there’s always this joke like, that such and such thing is the third X.

**Molly**: Right.

**Tish**: So like, I really don’t like coffee, and so I always joke like “coffee’s the third X” or “caffeine is the third X” like, just really silly jokes. So it’s a play on that, but as a way of being like “what is your third act as a person who straight edge?” Like are you into activism, are you doing organizing, are you doing organizing around being vegan so your third X is no animal by-products, or is your third X no racism, no sexism, you know things like that. So that's kind of what the zine’s going to focus on, is like what are people who are straight edge, kind of like activist work or whatever, things they’re organizing around. So really focusing on that and saying that that's a part of who we are as people as well.

**Molly**: I love that so much, I’m so excited to read it! You mentioned like sexuality and promiscuity in there, and that reminded me, your Twitter is like, very sexually explicit these days and I love it, and it’s something that I don't see very often, and I'm wondering how you had the courage to be like yeah, “fuck yeah, I’m gonna tell everyone about how many times I orgasmed yesterday, and like, how I squirted and like, this is just what I'm going to do.” Have you always been that way?

**Tish**: [Laughing] Um, I feel like I haven't always been that way. I felt like, maybe with my partners I've always been like, you know, very open about things. But I feel like I've gotten older I just stopped giving a fuck. Like, I mean obviously there’s people I don't want to know these things, but also, the people who are my friends, or people who are just random humans who follow me on the internet...I don’t know I don’t... I feel like there's always been like, conversations with people, and then I'm always like “oh that's a thing” and people are like “oh that's a thing?” and I’m like “yeah that’s a thing!” or “oh, I also do this thing but I felt ashamed about it” and I'm like, yeah “it’s a thing and it happens, and if you're into it cool if you're not, that’s cool too. And just, you know, as long as everybody’s safe and as long as there's consent then, you know, do what you do, you know?” And so I’ve just been… I don’t know, I just stopped giving a fuck and just like, “This is a thing that happened and I want everybody to know.” Um, yeah.

**Molly**: I love it. I’m just cheering you on.

[Both laugh]

**Tish**: Thanks!

**Molly**: So you work with youth, you’re working with a very specific set of youth, but, in that set, how do you think they're thinking about gender?

**Tish**: So, I work with, so I guess I can explain. I have worked with youth who have basically been previously incarcerated or they’re in the foster care system, and sometimes it's both. We used to work with people who were feminine folks and then we stopped, so we just mostly have masculine folks in our program. And I think gender there, it's very interesting because they are so young, and they're mostly just teenagers 12 to, I don’t know, 18. There are older kids but I mostly work with like 12 to 18. So a lot of their assumed gender roles, and so we can’t even get to the point where we’re like “what is gender?,” but it’s kinda like, talking about gender roles and “not only women do this or not only men do this” and be like “oh guess what there’s people who don’t identify as that and guess what that’s me!” And so sometimes I can get to that level with some of them and then some of them it’s kinda just like, “girls can do that too,” you know, and they’re like “what? What do you mean?” or like, “it’s ok for guys to do this,” you know. So stuff like wearing nail polish, you know, and being like it doesn’t matter who wears it, it’s fine for everybody to wear it. And having some of them deal with their families, or deal with other folks and be like “no, no this is how it is” and “that's how it is” um, it’s kinda hard sometimes because sometimes, especially like the kids with their relationships with adults, they came from some really shitty backgrounds, where they had some not cool things happen to them, when they’re trying to express themselves, then they’re like, “I can do this thing and you’re not going to get mad at me?” or “I can do this thing and it’s not weird?” And it’s like, “nah dude, do you! That’s cool that you wear pink all the time, none of the adults are going to make fun of you, and if any of the kids do then we’ll be like no, that’s not cool.” And so, especially with that group I feel like some of the kids are at a place where we can talk about gender and really explore these things, and then there are some who are like, come from the middle of nowhere Oregon and they’re like, you know, have some low-key homophobic tendencies, and so they don’t even wanna talk about gender, don’t even wanna talk about women having these positions of power or being these types of people because that’s how they were raised. And so it’s kind of trying to undo those things and these ideas of gender, and then being like “guess what? There are other things too” and they’re like, it kinda blows their minds sometimes.

**Molly**: Yeah, and in addition to working on like, you can wear pink and you can wear nail polish, do you find that there’s a lot of like, I need to repress my feelings because I am a boy?

**Tish**: Yes. Like 100%, there’s a lot. Like you know, that you can cry and it’s ok that, you know, because I mean, a lot of the kids, like I’ve said, have had some fucked up shit happen to them or, you know, not every single one of them, but a majority of them. And so it’s kinda like, you need to talk about that in order to fix you. Like, all this stuff that’s happening, I know you’re doing this because of this, but you don’t know you’re doing this because of this. But it’s also ok to express your feelings, to talk to a therapist, to talk about your anger, like what are you pissed off about? One, it’s okay to be pissed off. It’s not okay to be pissed off and start punching people in the face and breaking things. It’s, how do you deal with that? And you can’t just say “I’m pissed off and I break things because I’m a guy. I’m gonna break my hand because I’m a guy.” You know it’s like, what are you pissed off about, and using words, and crying, and letting yourself be vulnerable. And I think that that’s definitely hard especially when they assume that boys or men are a certain way, and that’s really hard, but it’s also like, it’s gonna be okay and you can do that and it’s gonna be okay.

**Molly**: I’m so glad that you’re there to be such a positive example for them in all of that.

**Tish**: Thanks!

**Molly**: It just makes me feel good, I’m really glad that you’re there. I want to go way back to one thing that I cannot stop thinking about. When you said that you were raised in, like a matriarchy?

**Tish**: Yeah.

**Molly**: I was wondering to what extent growing up you were like, aware of the patriarchy of America and like, just how it felt. How does it feel to grow up in a matriarchy? [Laughs]

**Tish**: I actually really, didn't realize that the U.S. had this idea of the patriarchy until I was in my late-not late, I would say probably my early twenties. It was a really long time before I actually realized what the patriarchy was, and that like, that it was quote-unquote “weird” for me to be a part of all these very masculine... So like I played the card game Magic the Gathering for really long time, which is a very nerdy white boy, uh, thing? So yeah so I was a part of that and for a really long time like, being around men, it was always like “yeah, I’m one of the guys,” you know, and just being like I'm tough I’m… come off as a bitch sometimes to people (quote-unquote “as a bitch”), and very aggressive and I’m just like, “I’m one of the boys, blah blah blah blah blah,” in like, I didn’t really realize that women weren't raised the same way, to feel that way, or to be that way, until like very late on. Like when I started do my exploration with like trying to find straight edge folks, and then a meeting all these women and feminine folks who were like, “yeah what?” and I'm like what, you're letting them push you around, like fuck them. And they're like “wait what?” and I'm like no literally, fuck those people and fuck those dudes for saying that. Like, no, this is your claim, this is your fuckin’ space, fuck them.

And that’s when I was like “Oh” and I’m like, “holy shit, people aren’t raised to think like, this is who I am as a person, and that I have a say, and you shut the fuck up, guy who's trying to mansplain things to me. You know, cuz I mean, I feel like people think I'm a quote-unquote “bitch” because I don’t let men mansplain things to me, I cut them off immediately, I’m like I know what I’m talking about, like, stop. You know, being in other situations and so, like, I think it was probably in my early twenties probably like 22, 23, 24, around that time that I actually realized there was like this patriarchy thing and that I was definitely outside of that. And the way that I viewed things was definitely outside of that. Because the women in my family are very like, this is the way things go. Like my grandmother is a very very strong woman, she’s like “you don’t wanna fuckin’ be with me? Then g’bye.” or “You think that this thing isn’t? No.” You know, it’s kinda funny because I was talking to and listening to my professor, who is an indigenous feminist, she is also very much that way. Like very much, like telling us like it if Diné women didn't want to fuckin’ be with a guy or be with a person, they’d be like “There’s the door, I don’t give a fuck that we’re married, like you don’t want things to be this way, then leave. And that’s fine, and I’ll find somebody else.” And it was always just like a thing, and being raised that way and just being like “whatever, seeya, bye, like, I don’t need you, I can do shit by myself.” It was just like a really, it’s been really interesting meeting a lot of people who later on I’ve met who are like, you know, not timid, but not aware that like, *fuck you*.

[Both laughing]

**Molly**: “Not aware that fuck you” is incredible.

**Tish**: Yeah, exactly! Exactly. And it's been, it's been really great to like, meet people who are like, and I’m like being who I am, and they’re like “what?” And I’m like “yeah.” And they’re like “Ok, I’m gonna do this thing.” And I’m like “sick that’s so sick and I’m so happy and stoked for you that you can finally just be like, fuck you.” You know, cuz, I think that a lot of times that people are raised just to be like “okay, you’re a shitty person, but I’m gonna accept it.” And it’s not in a negative way that I’m just gonna accept it, it’s just that people aren’t raised to know better.

**Molly**: Oh absolutely.

**Tish**: Or know more.

**Molly**: We’re gonna end with the same question that I always end with. What do you think the future of gender looks like?

**Tish**: Oh. [Laughs]

**Molly**: Or, would you like it to look like?

**Tish**: Sure. I would like the future of gender, because I am so like, “we need to decolonize everything!” I'd really like gender to be decolonized and a way of being like, this existed and it exists now, and it can exist in the future and so for more of people to use... words that are not typical. You know, not to be like, “the future is non-binary” it’s like no, the past was non-binary, the present is non-binary, and the future is going to also be non-binary, cuz that's how humans are and that's the way we're going to fuckin’ be. And for me, I would really like gender to be able to like, for people to be able to look inside into themselves, especially like people of color to decolonize their selves, and to be able to be looking at what is colonization and what has it done to their bodies, and has done to themselves. and their ways of thinking and how can I take that off of my body, and how can I take that off of myself, for my family, for my friends who… And just saying like, “this is who I exist in my own body” and just being in this place where people are able to just express themselves how they want to and exist how they want. And, I would love the future to be able for people not to be afraid of being who they are, and not having the white cis het patriarchy tell us what and who we can be and whom, what we can do because there's so much more than what they assume of our bodies. And being able to decolonize that I think like really changes the way that you see yourself and who you are, and obviously like you know, present tense if you were to do that there is that fear of violence, but also like, I'm hoping in the future that people are able to decolonize themselves or to find ways of expressing who they truly are.

**Molly**: That was so wonderful. Wow. Thank you so much for coming on the podcast, I learned so much I really appreciated talking with you.

**Tish**: Thanks I enjoyed talking to ya!

[*Gender Reveal* outro music plays]

**Molly**: That’s gonna do it for this week’s show. Thank you so much for listening and supporting the show this week and every week, with your reviews, your messages, and your donations. Don't forget that if you donate $7 a month or more on Patreon I will send you a new surprise gift in the mail. You can also send us questions or feedback at gendereveal@gmail.com or on Twitter. This show was edited by me, Molly Woodstock, our logo is by The Talented Michelle Leigh, and our theme song is by the legendary Breakmaster Cylinder. We will be back next week with more feelings about gender.

[Outro music plays]