**Tuck:** You know that shopping for sex toys can sometimes feel overwhelming or dysphoric, but shopenby.com aims to create a better experience for the queer, trans, and gender nonconforming community. You might remember hearing me say this before, but since then it looks like they’ve added a ton of new stuff in the shop, and so it’s definitely worth taking another look. 2% of all profits are donated to organizations focused on improving the lives of queer and trans people of color. So visit shopenby.com—that’s shopenby.com—and use the code GenderReveal at checkout to get 10% off your order.

[Gender Reveal theme music starts]

**Tuck:** Welcome to Gender Reveal, a podcast where we hopefully get a little bit closer to understanding what the hell gender is. I’m your host and resident gender detective, Tuck Woodstock.

[Gender Reveal theme music ends]

**Tuck:** Hey everyone, hope you’re all hanging in there. This week on the show, I am absolutely thrilled to share my conversation with historian and writer Jules Gill-Peterson. If you’ve heard Jules speak before, you already know you’re in for a treat. And in this episode, we talk about whether cis people…exist?

**Jules [voice clip]:** “Oh my *god*, does my birth certificate align with my deep-rooted sense of”—no one does that!

**Tuck:** Why neither side of the trans kids debate are actually getting it right, and why trans people deserve rights and healthcare and also lots and lots of money.

**Jules [voice clip]:** And the solution to the suffering of trans people is not for me personally to be paid well, right? It’s for everyone to be given faces on demand, right? But in the meantime, while we’re working towards that, I also need to pay for my face.

**Tuck:** I also want to do an unpaid and unsolicited ad for the podcast Death Panel here, because it’s great generally, but also because Jules recorded a Death Panel episode on the same day that she recorded this interview with us, and that Death Panel episode is already out and in it she and the rest of the panel do a really excellent job breaking down all of the issues with Emily whoever’s *New York Times Magazine* story, the one about the new WPATH standards and whether it’s like simply too easy for kids to transition these days. And even if you’ve already heard critiques of those arguments from me on the show, for example, or from Twitter or from your own brain, Jules literally wrote the book on this stuff. So I really, really encourage listening to that episode. And while you’re there, I also recommend her other two Death Panel appearances. I have learned so much from all three of those episodes, and I’m sure you will too.

We are going to skip our This Week in Gender segment this week because I want to make as much time as possible for our interview with Jules, but I did want to let you know a couple things.

[Gentle, cheerful tones begin playing]

**Tuck:** First, we’ve got a new bonus episode up on the Patreon featuring my dear friend Niko Stratis. And you’ve probably seen me talk about this episode already on social media, but if not, well, it’s called “Entering the Mario Kart Cinematic Universe.” And if you listen to it, you become infected with the Super Mario Country Roads brain virus, which is objectively one of the best things that can happen to you. So I don’t really know what more to say about that. That’s really all you should need to know. That episode is available exclusively for Patrons at patreon.com/gender. And look, if you don’t already support the show, and you can afford to help us keep the show going, I’d really appreciate you throwing us a few bucks on Patreon. But if you’re trans and you’re like, “Lol, I have literally $0, but I do want the Mario cowboy brain disease,” just email me, I’ll send you the file. It’s fine.

Speaking of money, just wanted to let you know we finally announced our spring grant winners. We were able to distribute a total of $6,400 to 14 trans people of color, all of whom are doing really rad work to uplift and support their communities. You can learn more about our grant winners at genderpodcast.com/grant or in the grant winners Instagram collection. And of course, that grant program is 100% funded by donations. So thank you all so, so, so, so, so much for making this possible.

We’ve got two Theymails for you this week. Theymails are tiny messages from listeners, and our first message says, “TheirOpen.page is back with 22 queer books to give away. Share a story in exchange for a book, any story you want to tell. These stories will then be assembled into a zine. Check out Volume One of the zine and find available books at TheirOpen.page. That’s THEIRopen.page.” And editor’s note here: I got a copy of the first zine, and it was excellent, and I’m excited to read the second one.

Speaking of second things, our second Theymail message says, “Assigned Scientist at Bachelor’s is a podcast hosted by two trans scientists with all trans guests.” Hell yeah. “Each episode we talk about our guests’ research, interesting topics, and/or science fiction. Also, Charles is looking for a clarinet teacher. So for another trans podcast, find us at ASABpodcast.com. And if you’re looking for clarinet students, email ASABpod@gmail.com.” An absolute iconic double message.

[Gentle, cheerful tones fade out]

[Gender Reveal theme music starts]

**Tuck:** Jules Gill-Peterson is a trans historian and writer based in Baltimore. She’s the author of *Histories of the Transgender Child*, winner of a Lambda Literary Award, a general co-editor at *Transgender Studies Quarterly*, and co-host of the podcast Outward. She teaches transgender history and the history of sexuality and medicine at Johns Hopkins University.

[Gender Reveal theme music ends]

**Tuck:** The way we always start the show is by asking, in terms of gender, how do you describe yourself?

**Jules:** Well, I am a transsexual, transgender woman. I am a she/her. Yeah.

**Tuck:** Perfect. A lot of your work deals in heavy topics. I was like, “Where’s a fun-seeming place that we can start?” And I had written down this line from a Substack article that says, “I listened to Patti Harrison’s podcast A Woman’s Smile when I was an egg, and for some reason it convinced me I could transition.” Please say more.

**Julesk:** Oh my god. Did I say that?

**Tuck:** Yes!

**Jules:** Okay, thank you. Patti Harrison, okay, one of the great gifts to the world. She is the funniest person that exists. Like ,I’m sorry, I don’t even, that’s just, period. Per-i-od! I’m literally so obsessed with her, and I know people who know her but I haven’t yet benefited from that trans thing where I’m like, “Well, I personally should know all other trans people.” So we’ve never met, but okay, A Woman’s Smile. Like, let me just set a scene for you. If you haven’t listened to this podcast—immediately, immediately, immediately because it’s actually just so incredible. And so, it’s a sort of parody of a podcast, a light-hearted podcast between women. And you know, Patti Harrison plays one of the hosts and it’s just bizarro, it’s surreal—it’s just everything.

But the way that I consumed it was, this was many moons ago when I used to live in the Paris of Appalachia—say it with me, Pittsburgh—and I was married, if you all can believe that someone as young and beautiful as me was married. And it was a time when I was like, “You know, I wonder if the fact that I’ve devoted my whole life and career to trans issues and trans people might also have something to do with me.” But you know how the egg is. The egg is the person who is like, “Well, I am trans but unlike all other trans people, I’m really special. I can’t be trans and I can’t transition. I can’t do it.” Right? And so here I am, among other things, driving all around the great state of Pennsylvania, driving to New York, driving, you know, north up to Canada, just these long road trips, and I would often listen to podcasts, including A Woman’s Smile.

So just imagine me, just flying down the most boring stretch of freeway that you could think of, listening to this, laughing hysterically, and just feeling terrified the whole time. Because I’m like, “Well, if this is what a trans woman is, Patti Harrison, that smart and brilliant, I mean, I am *fucked*. How am I ever gonna live up to that?” But I really, I re-listened to, I guess there was a second season of it that I hadn’t listened to, and I listened to that recently, and I was just like, “I don’t even know how to explain this. This is just the best thing ever. And I feel really lucky.” Okay, I could have been like a trans lady who lived at the same time with the dinosaurs and that would have been really cool also, but since I didn’t get to do that, the fact that I get to occupy the earth with Patti Harrison feels pretty special. But I don’t know how it helped me transition. I don’t know, what was I talking about? What a lie. Oh my god, I am a liar.

**Tuck:** Do you think that there are trans people who are like, “I can’t transition because all of the trans women I’ve seen are the funniest people on the face of the planet and I can’t keep up”? Because I feel like I would feel that way if I was trying to keep up, but instead I’m just in my corner recording all of you on my little podcast being like, “Yes, more.”

**Jules:** And we thank you for it. Look, trans womanhood is very threatening to everyone because why? We are the only people in the world that are like, “Yeah, I actually want to be a woman.” And that is like, the meme of shaking, vomiting, crying was obviously invented for that, right? It’s like, “Wait, I’m sorry. You *want* to be a woman? Oh my god. You weren’t just forced to be one or you just reluctantly accept that you are one?” And I think that’s part of what’s so amazing about it is when you come into like, especially high femme trans womanhood, it’s like okay, everybody else is playing the game of life, you know, with the cheat codes on, that’s fine. But you know, I think that there is a way that trans women are so intimidating because we literally had to fight 300 times harder than everyone else, and I’m sorry we’re so fucking good at it. I’m sorry we’re so hot and so smart and so funny. But like, baby, that’s the only way we have into the world.

No, I think it’s like**—**I kind of love it, right? Like you know, I mean, it is real like, like the cult of beauty and like the sort of aesthetic norms of trans womanhood at any one moment are really awful. Like, I can remember being a young you know, when I was in my twink faggot stage before my femme faggot stage, you know, I used to be really afraid. Not just of trans women, but I actually used to be really intimidated by femme queens and other femmes of color in particular who were comfortable in their bodies and weren’t apologetic because they were just doing the thing that I really wanted to do, but I would look at them and be like, “Okay, you’re absolutely flawless and real and owning every space you go into,” like what? Like I’m not worthy, right?

And I think that’s like a really interesting social dynamic because ultimately, I look back on that and I’m like, “Oh, honey, like, it’s fine.” You just needed to, you know, you have to go to school, right? Some of these things are learned. Okay? Being a legend is not something you are assigned at birth, okay? You really have to cultivate like, that’s why I’m all about transness as a way of life, because the rewards are really amazing. So I think in truth, right, trans women can be so intimidating because we’re so smart, so funny, so successful, so amazing. Everybody wants to cheat on their wives and husbands with us. Like *wow*, hard to live up to! But the truth is, we can all learn a little something from that regardless of our gender or sexuality.

**Tuck:** I love this. Well, speaking of trans—classically the opposite is cisgender. I’ve noticed that you tend to say non-trans. And you, you know, have argued on your Substack that the state can be cisgender, but individual people aren’t cis. Can you say more about this? And also if you want, for bonus points, to tie into the significant change to the sex and gender system in the West that took place in the 1950s.

**Jules:** Oh, did that happen? Did I write that? I love being read closely! Oh my gosh. That’s the way straight to my heart here. Yes. You know what, I am team “there are no cis people,” okay? They don’t exist. Individuals are not cisgender. It’s absurd, right? Shoutout to**—**because you know, credit where credit is due—to the wonderful scholar, and boyfriend of Jules Gill-Peterson, Kadji Amin, who has a piece out recently called “We Are All Nonbinary Now: A History of Accidents,” or something to that effect, you know, where he really talks about like, okay, there are these words that we have invented that actually have no positive content, right? They’re actually negations of negations, right? And actually, the best, earliest example is heterosexual. Right? Heterosexual was just invented after the word homosexual was invented because there was no word for people who weren’t homosexual.

And actually at first, to be heterosexual—this is like, late 19th century—meant that there was something wrong with you. It meant that you were pathologically attracted to the so-called opposite sex, which like, whew! You know, a broken clock doth strike the right time twice a day or *whatever*. But cisgender is not a term, right, that actually like has any meaningful referent. It just means the opposite of transgender. So it’s literally an abstraction. It’s just an idealized concept that was produced to describe something. But it’s absolutely absurd to me to think that it could apply to individuals, right? Let’s think about what a cisgender person supposedly is, right? A cisgender person is: a person whose sense of their self—their deep-rooted, interior gender identity—is in perfect harmony with a letter stepped on their birth certificate after their genitals were viewed by a doctor or an ultrasound. Who on earth lives like that?! That’s nasty! No one else is—who’sgoing around everyday and being like, “My god. Oh, my *god*, does my birth certificate align with my deep-rooted sense”—no one does that! That’s nonsense! And there was no organization of the world into cis and trans until like one second ago. Honestly. Go back and look at history, and guess what? Trans people, transsexuals, transvestites, inverts. Hey, we were all considered pathological abnormal sex degenerates, right? And criminals. Everybody else was just considered normal. There was no such thing as the opposite of trans, right? Because trans people were just seen as a small subset of the population.

And so the thing that you so generously alluded to that I have talked about in my book, right, because I think cis describes a number of things well, but they’re abstract, right? We can think about all the ways the state right now is specifically targeting trans people. And when I say “the cis state,” what I mean is a state, a state power, that wants to compel people to align their, supposedly their genitals, supposedly their appearance in the world, with legally mandated sex markers on documents, right? Doesn’t really matter what people think about themselves. That’s not what the cis state is about. Cis state doesn’t care about your identity. I just don’t believe there are people who could ever identify in the way cisgender tells us that we’re supposed to. By extension, I just don’t think the idea of gender identity makes any sense whatsoever. It’s incredibly ethnocentric. It’s basically taking a late 20th-, early 20th-century American, disproportionately white middle-class idea of the self as some piece of property, some magical soul. Go find and shake out a neuroscience department. Someone will be like, “Look at this scan of your brain, see the female part?” Or whatever, some fantasy of genetics, whatever you want to call it, right?

The idea that we have some secret little gender inside of us, and our job in life is to discover who that gender is, and then say it out loud, and then we’ll sort ourselves into one or two or three *maximum* boxes. Being trans is not that boring, *thank god*. But, you know, if being trans is not that boring and being cis are not that boring, then it suggests to me that actually, these terms are really helpful more to tell big stories about how populations are treated and mistreated over time. They tell us very little about who we are supposed to be, and they exert a lot of pressure and regulation on how we’re supposed to feel, right? I just think the idea that like, your job in life is to look inward and find a gender identity is really bizarre. It just also doesn’t make sense for most people in the world. So like, how could it possibly be true, right? It can only be true if you think a Western American, English-speaking, college educated, women’s studies, Judith Butler-y-lite kind of education actually is like the one gospel truth of how the world works, and I’m just so sorry to say that it isn’t.... I’m actually *not* sorry to say that. I’m actually *so* happy to say that.

But so yeah, you know, cisgender to me, in my experience, has mostly been a word that white women use at the start of meetings in my workplace to single me out and aggress me. So you know what, I’m not all about it. And honestly, it is so weaponizable against people of color because they’re always already playing a rigged game, right? People of color don’t live up to gender expectations, even if they’re not trans, right? And so we could think of again, cis/ trans, eh, don’t work so well, because a lot of putatively cis people really aren’t, and unfortunately, a lot are finding that out in a really awful, brutal way right now thanks to state legislators around the country.

**Tuck:** Yeah, absolutely. I do these workshops, lectures, trainings for businesses sometimes, and my little “what is gender” spiel is evolving all the time, but I always tend to bring up like, “Don’t do this out loud, but in your head, can you try to explain how you know your gender?” And like, quote unquote, “cis,” people will be like, “Oh shit, I don’t,” and it’s like, okay, so what does that mean for cis as a category? If you don’t have any resonance with this category, or you’ve never thought about this category, and I bring up that trans people, you know, are expected to insistently, consistently, persistently exist as their gender in order to access care, and what would it mean if we demanded this with like, quote unquote, “cis” people? And I worry that people think that I’m saying they should more insistently, consistently, persistently identify with their gender, and I’m just like, “No, what I’m saying is like, nobody... we shouldn’t care. None of this should matter!” And I just hope I’m not talking cis people into somehow being more cis, but…. [Laughs]

**Jules:** Don’t worry about that. Like that, you know, like cis as a political ideology gonna cis. Like, I think that’s the good news, right? It’s not really up to our individual sort of strivings in one, like.... It’s like, do we all have main character syndrome? Sure. Has it gotten so much worse since COVID started because we were all locked indoors and on social media? 100%. Like, should I delete Twitter off my phone right now while we’re recording? Yes. But none of those things are really the measure of whether or not trans people are going to, or let’s say *how* we are going to survive the current sort of genocidal impetus of both fascists and their delightful liberal collaborators over at the *New York Times*.

**Tuck:** God. Well, speaking of the way that both sides are wrong, I think that a lot of the anti-trans youth rhetoric is positioning trans kids as objects, property, not human beings with agency or personhood, but then the proto-trans rights arguments also seem to be based—

**Jules:** *Mm-hmm!*

**Tuck:** —yeah, seeing kids as objects and the property of their parents, rather than children with personhood and agency. And I’m seeing this in politics; I’m also seeing this in journalism, where we’re writing articles about trans kids and the people quoted are like, cis parents who hate their trans kids, and then cis parents who kind of like their trans kids, and that’s both sides. I’m stuck on this question of how we can create better futures for trans kids when adults on all sides are unwilling to see kids as people. And as someone who wrote the whole book on trans kids, I was hoping you had some sort of wisdom on that.

**Jules:** Yeah, it’s actually this one weird trick that transphobia hates. No, I wish, right? And I think you really hit the nail on the head. It’s like, transphobia, which is, you know, a kind of a vague word, let’s say anti-trans animus or political violence, right? That’s pretty widespread, but it all has basically one route, right? The idea that it would be preferable for there to be less or no trans people in the world. So like, that’s it for me. Like there’s actually only one line in the sand, it’s like really, my litmus test is so easy. It’s like, do you think being trans is good? If you answer no, I’m not that interested in what else you have to say, right? I’m not a slogan girl, but I think back to like the 1970s, you know, there was this big slogan that kind of like, kind of came out of gay liberation but got into a little more, you know, diluted territory**—**it was just like, “Gay is good,” right? Which like, famously true. But you know, it’s like, I would be down to just be saying like, “Trans is good, it’s good to be trans, more trans people, great.”

But that actually only gets us so far when it comes to young people and actually, a lot of the problems that trans youth face, although they would be *greatly* improved if we could deal with some of that anti-trans hatred at the core of the world we live in, it actually wouldn’t be fully resolved. Because a lot of the problems trans youth face have to do with being children, and their transness sort of accelerates the way that adults are used to mistreating, disliking, and even abusing and manipulating them in the name of taking care of them and loving them. This is how modern American, really Anglo-American culture invented childhood in the late 19th century as this protectable, idealized, innocent space that therefore it is ignorant and incapable and *inferior* to adults. And we like—we can just slow this down for a second to think about how bizarre the West is about some things, okay? It’s like this is truly—okay. Everyone in theory is a child, right? So it’s like, this social status that we’re all supposed to come through, but that we’re like, “Everyone is a child, but children are absolutely less valuable than adults.” So everyone is supposed to go through this debased period in their life.

And then if you survive it, you get to be an adult. And kind of the most amazing trick Western culture ever came up with is like, “Then you will have childhood amnesia and you’ll actually never remember what it was like to be a child,” right? Like we can’t actually remember truly how fucked up it was to be treated like we didn’t know shit about ourselves, to be thrown into a world where we didn’t have a hand in writing any of the rules, where adults lied to our faces and are hypocrites all the time and are constantly mistreating us and we’re like, “Wait.” And also our point of view does not matter whatsoever. We’re constantly being told, “You don’t know anything. You are ignorant. You are innocent. I have to protect you.” And where adults are like, “Anyways, so I’m gonna protect you by hurting you.” Right? And then you’re supposed to roll over and be like, “Thank you so much. Oh my god.” And so it’s like, trans kids get a really short end on that stick, because trans kids do something so incredibly powerful. They walk right up to the adults in their lives, and they say, “Hey, you were wrong.” Right? It’s like, “Honey, I don’t know what to tell you. Mom and dad, guardian, teacher. You read a lot into the appearance of my external genitals at the moment of my birth, and I’m here to tell you that that was wrong.” Right?

That is a profound questioning of the order of things. It simply says that adults are not right in their sort of control of children’s bodies, minds, souls, and spirits as quasi-property, right? So no wonder adults are thrown into hysterics about trans youth, right? Because trans youth are just like, “Hm, this system is not serving me. I’m being completely invalidated and misread and subjugated, so I’m gonna just say something.” Right? But you know, ultimately for me, this is a big problem I have. Even before we saw states banning gender-affirming care, I do not believe it is possible to practice gender-affirming care for young people, fundamentally. I doubt we’re really practicing it for most adults to begin with, but I actually think it is conceptually impossible to affirm trans youth’s care in a medical setting, because the medical setting is literally built on the idea that trans youth are developmentally incapable of steering their own treatment. And we have legally codified that presumption in the medical age of consent.

If you go back and take a look at my book, one of the maybe underrated conclusions that I didn’t pull out super intensely is like the number one antagonist in the lives of all the trans kids I talked about in my book is the medical age of consent. They can’t do anything because they have to have parental or guardian permission. And guess what, in a deeply transphobic society, it turns out most young people don’t have parental consent. So over and over again, you’ll have these trans kids like in the 1960s being like, “Hello, I’m a 14-year-old trans girl in rural Ohio. I go to the public library and literally read every medical journal I can get my hands on. Dear Dr. Harry Benjamin, I read about you. I know your work. I’ve read it. I know what a transsexual is. Here’s how I fit all your diagnostic criteria to a tee. Can you help me?” And Dr. Benjamin will be like, “Absolutely not. You need to be 21 years old. Just sit around and wait, what’s the worst that can happen? Oh, you’re suicidal and being bullied every day and your family rejects—well, that’s, yeah. But you know, why don’t you just do that for seven more years?” Right?

And so it’s like, what are we going to do about that? The United States hates children. It’s not just trans children. We have to have a stack, right? We need to talk about how Black children are not even given childhoods in this country, structurally excluded from the category to begin with. Migrant children, disabled children, right? Trans children, right? We’re talking about entire populations that have been targeted on purpose because they’re children, right. Look at the history of Indigenous children being put into residential schools. The way the foster care system has been set up to break up the Black family over the last century. These are deliberate attempts to destroy disliked populations or politically targeted populations by going after their kids first, and trans kids are simply the latest in that long history. It’s very disturbing, right?

And I think that I tend to be pretty polemic about this when I talk about this because I am, you know, a historian of childhood. It’s like, you have to do a little bit of deprogramming, right? We have actually all been taught since before we could consent, to accept being mistreated, to accept being harmed in the name of being cared. We are told that it’s okay to infantilize and make people vulnerable and put them in situations where they’re at the whim of institutional adult power because it’s good for them. It’s literally all victim blaming! Right? And so when that situation is rigged, and every single one of us has been put through a kind of brainwashing, right, because we’re all raised in that culture, right. And then we’re asked to perpetuate it. I mean, it’s just staggering, right? I mean, it’s really, it’s intense, right.

But I think one of the lessons that I thought a lot about, right, is like if we could just cut through the fake moral panics around trans people, then we’d get to the real heavy lifting, which is why do we dehumanize and mistreat children on such a widespread scale that we actually have to actively lie to ourselves and mislead ourselves as a culture every second of every day? Because it’s so disturbing to confront the reality of how we treat young people that we actually can’t stomach it, right? I mean, that is one way to understand why there’s a whole wing of right-wing extremists who are obsessed with the idea that, you know, Democrats are some sort of institutional satanic pedophiles. It’s because it’s actually very weirdly like**—**bad idea, totally fanciful and made-up, but like it is also responding to a deeper, you know, affective libidinal truth that people know, which is that we do harm children on a mass scale every single day in this country, but we do it through things much more benign than satanic kidnapping rings. We do it through the family, we do it through schools, we do it through policing, and we do it through prison, we do it through medicine, and we do it through capitalism, and it’s just like, that sucks. It’s a bummer.

But I think there is, if there’s one silver lining in all this, it’s that the burden is actually not on trans kids to justify their transness. Right? Like actually, it doesn’t matter. It’s absolutely not an important part of the story. And this is what I’m always trying to tell the public is like, you don’t have to learn anything about what it means to be trans to stand up for trans people. And especially for trans kids, you do not need to know about what psychology thinks gender is. Like, *please* save yourself the time. You don’t even need to know what *I* think gender is. You simply need to think that it’s wrong to mistreat people and to understand that we don’t decide whether people deserve to be on this earth or not, we accept that they are here and that they have a right to be here. They’re already here. Their existence already happened. There’s no before moment to go back to and then decide like, “Oh, are we going to have trans kids or not?” Ah-ah, no no no, we already do, we always have. And the question is, do we want to have this terrible concept of childhood or not? Ay yay yay. Anyways, end of rant. Sorry. I really went on a bender there.

**Tuck:** No, you’re great. I was thinking about how again, when I’m teaching these workshops, when I’m like, “Okay, everybody, it’s time to ask me questions,” people want to ask me, “What should I do about my friend’s child who uses they/them pronouns?” Or like, “What should I do if my kid turns out to be gender nonconforming in some way?” Which is so interesting that that’s what they really need. But the thing that is probably not useful but I’m tired and a brat, that I’m going to say is like, “Just be normal. Just don’t be weird. And then just keep going with that information that you have!” And it seems like they’re just not willing to accept that my advice is, “Listen to children when they’re telling you things.”

**Jules:** Goddess forbid. I mean, it’s like, I’m famously from Canada. But you know, I remember when I moved to—I hesitate to say “moved to the United States,” because I moved to New York, but whatever. I was living in Brooklyn, and this was, you know, I was 21 years old and I was starting grad school. And one of the things that totally shook me that first semester was like, people would stop class to make fun of how I was talking because they thought I sounded *so* Canadian. And quickly over the first year that I lived in New York, I completely dropped every Canadian inflection. I stopped saying “eh,” I did used to say “eh” a lot—right, dropped all of those. And that’s why now I sometimes accidentally talk as if I have any business sounding like someone from a combination of Long Island, Staten Island, and New Jersey. No, I have no claim. That’s total bullshit. Right?

But like, the point is, those people were being *dicks*, right?! You shouldn’t just hostilely react to someone being from Canada. That’s dumb. But it’s fine because it’s so benign, it has had no real effect on me other than it has, you know, made me sound like a *Bob’s Burgers* character. And now I can tell this story on this podcast. But like, that’s actually the same principle, right? When someone tells you they’re, trans or tells you their pronouns, you could just be fucking *normal* about and be like, “Okay, cool.” You don’t need to be like, “Oooooh, from Canada! Oh, do you like maple syrup? Did you just say *aboot*?” Like, stop it! What is wrong with people? So mean! Like, it’s fine. Being trans is so fucking cool, but like, at the abstract level, it is a really boring, benign part of biological and cultural life. Like sorry, Charles Darwin said it first, okay. Like, some animals are trans and so are some people, and it’s like, that’s it, you know? And so we just gotta like, chill out a little bit and also, stop making fun of Canadians. Just kidding. Please make fun of Canadians. We’re terrible.

**Tuck:** Well, not to stop talking about Canadians, but I was thinking about trans kids, and how this sort of anti-trans movement keeps pulling out this stat that’s like, I haven’t even looked up where this comes from, so I can’t even verify it. But this thing that’s like, “It used to be that the majority of trans kids were transfeminine, and now they’re mostly transmasculine, and that’s proof that ROGD is real and trans kids are fake.” And like, obviously, we could talk about why that is a useful weapon to pretend that all trans kids are white and assigned female at birth, but what do you make of that actual statistic?

**Jules:** Yeah, no, there’s actually like a really cool story hiding behind the moral panic, which is often the case, right? So I’m writing this book where I’m trying to think about how actually trans women and trans men basically don’t share history. And so one of the problems with the word transgender and now trans, right, is that it is this umbrella word that was you know, transgender came about in the 1990s. And it was really supposed to include people regardless of their gender, right, and used to include so many kinds of people who are totally not welcome anymore, like crossdressers and transvestites and all of these, like, my favorite people, let me tell you right now. Drag queens, right? And we used to say things like transgendered and transgenderism. I mean, the nineties were wild.

**Tuck:** Transgenderist.

**Jules:** Transgenderist! Famously, right? And you know, one of the many problems with that term is actually at the time it really sold out transfem people because it was like, the most important thing that transgender tried to do is say that trans people are defined by gender and not sexuality. So we’re super different from gay and lesbian people. And it’s like, oh, my god. I mean, I *guess*, like if you really want to do that, fine, but it has caused us nothing but trouble ever since. And it’s just because like, I literally don’t know a trans person who is not also a gay or lesbian or a faggot or a dyke, and I’m just like, “Why are we doing this to ourselves?” We’re *so* silly. But anyways, point is, trans as a word has actually really served as a way to homogenize what are like radically interesting differences—social differences and material differences, because hello people, men and women as normative categories are treated so differently in the world. Why would we think trans men and trans women have all this stuff in common?

So anyways, all that gets me to this long question. It’s actually the number one question I’m asked about my work. “Hey, why are there so many trans women in the past, and today, there’s so many trans men?” Of course, the first answer to that is well, there isn’t. That’s not true. The issue is actually that the definitions of transness have shifted. So for most of the last 100 years, “trans,” whenever the trans word was, right, really, actually just met trans women. Trans men, transmasculine people could exist, right? But they’re usually like the exception that proves the rule or they’re the subsidiary case. Then since the 1980s and 90s, trans men have come into a much bigger cultural visibility. And so now we’re in this era where trans is supposed to mean *all* the genders, but it really didn’t before. So it’s like, historically speaking, the reason you see so many transfeminine people and trans women is just because that’s what people were interested in for lots of complicated reasons that have to do with the history of misogyny and the history of the sexualization of trans women.

It’s just a basic question that in Western colonial cultures, people can actually conceptually understand why someone would want to be a man. That’s not a weird thing to want. It is the dominant, respected gender. Right? In theory, everyone should want to be a man, and guess what? A lot of non-trans women like, you know, liberal feminists, white feminists, colonial feminists, have spent a really long time making themselves into de facto men. I don’t mean in terms of gender identity, I mean in terms of their *politics*. And that kind of equality feminism that we associate with second wave really is about basically de-feminizing women and making them *equal to* men by making them *like* men, right? It didn’t work very well. We’re still dealing with the anti-feminist backlash against that, but basically, right, everyone can be like, “Well, I get why people want to be men.” And think about the history of passing women in the 19th century, right? That was never even considered that weird, because people used to be like, “Well, of course all these people wanted to be men! It was the only way to get a job and go on adventures,” right? Like, being a man is pretty cool. You could be a sailor and that’s like, whoo! Right? But no one wants to be a woman! And the idea that people who were given the opportunity to be men would give that up and become the worst thing in the world, a *woman*, was actually just so intensely more interesting to everyone involved that that’s why! Right? It’s literally just because of misogyny and sexism, right? It’s not a very happy story.

But here’s the other line. And this is something that I don’t think we talk enough about, because we’re only just starting to learn about it, and I’m really grateful for historians who have actually done transmasculine-specific historical projects, like Emily Skidmore or Jen Manion, right? We’re starting to learn that actually, trans men’s historical experiences are very different than trans women’s. It’s not an identity difference. It’s actually a materialist difference. And this is something I’m writing sort of the transfeminine counterpart to right now. So it’s fresh on my mind, right? Trans men tended to be able to fairly successfully live as men because the price of being a man if you were white in the United States, let’s say in the late 19th century, it’s a pretty simple formula. Do you wear men’s clothing? Okay, cool. Do you have a girlfriend or a wife? And do you do a man’s job? Preferably manual labor, something, you know, kind of just typical masc. If you did that and lived in a small town, it was very easy to pass. Right? This is what Emily Skidmore’s book is sort of about, is all of these small-town, white, trans men. They would sometimes leave big cities and be like, “There’s too many people here, too many eyes on me. I want to go to a small town where there are pretty tight rules around gender, labor, and comportment and how you behave in public, but they’re very achievable because being a man is desirable.” Right?

And so basically, if you’re a transmasculine person, your opportunities in life, just from a brute materialist perspective, in terms of work, might have increased. *Might* have, right? But they’re not moving to cities and forming communities together. That’s fairly rare. There are working-class butch/femme subcultures where there there’s a different story of transmasculinity that’s very working class, but in terms of the middle class and the upper classes, right, there’s just... basically, transmasculine life is fairly class-stratified. Whereas transfemininity is so deeply stigmatized, such a deep loss of social status, that it doesn’t matter how rich or poor you are, you’re probably going to lose a lot. And one of the things you will lose is the ability to work in the public sphere. You know, basically women are not supposed to be doing that since the installation of separate-spheres ideologies in the 19th century. So for a lot of transfems, the practical matter of being a trans woman is, “I can’t work anymore. I’m fucked. I just lost my role in a patriarchal property system.” And so transfems tend to move to cities. They tend to move to vice districts, they tend to do the only job available to disreputable women, which is sex work, right? This is why trans women have a long-standing association with sex work. They’re forced into it due to economic reasons, right? Because what are the roles that women are supposed to occupy from the 19th century onward? You either get married or you can be a prostitute. Like, I’m not joking. That’s like literally just Victorian ideology. Right?

And so I think what we end up seeing that is over time, trans women are being pushed into cities, right? They are forming community. They are there in the Tenderloin. They’re there in New York City as far back, right, as 1900. Whereas transmascs are still, for the most part, they’re not pushed into those places. They can pass differently. And so trans men don’t start sort of, you know, forming huge communities for complicated reasons until the 1980s and 90s. And that’s when we start to see a new visibility of them, and we start to see some of the generational shifts that are still paying dividends today. Right? And so, that’s a really long and dry way of putting it, but I actually think it’s really important that it’s dry, because it has nothing to do with people’s identities, right. And we can actually track a lot of this around the world going back centuries, right? So it’s like, actually, just like the receipts are real, right?

But I think there’s one other thing that’s really, really tricky and it’s hard to think about, which is that if you wind back the clock, what, 40, 50 years ago, the difference between gay, lesbian and trans is just not obvious. And so, we often get tripped up because we’re looking for people like us, and you’re just not going to find them. Right? You’re just absolutely not going to find them. People in the past do not behave the way we do. They do not think the same way that we think about things. And so I think part of what’s so fascinating today, right, is we’re like, “Wow, there’s all these young people who are like, ‘I’m a nonbinary lesbian,’ or ‘I’m a transmasculine gay man,’ or whatever,” right? And we’re like, “That’s so cool, it’s so complicated. We’ve never had this complication and taxonomy!” And it’s like, mm, you should talk to somebody in 1959. Like, you should talk to someone in 1873. Like actually, nah. You know, it’s a different arrangement. It’s cool. I’m down for it, right. But don’t think that the people in the past weren’t just as different as we were, but they just weren’t really picked up on that way for the reasons I was kind of laying out. So I don’t know, that’s sort of boring granny historian coming and being like, [old lady voice] “The answer is political economy!” But like, thank goodness it is, because you know what it means: it means trans people all deserve a lot of money. Someone give us all a shit ton of money, because we are being deprived of paying for the stuff that we want and having the bodies and communities that we want.

**Tuck:** Yeah, my new thing is just telling cis people the hard numbers of the average income of a cis worker versus a trans woman worker versus a transfem nonbinary worker and I’m just like, “So now that we’ve established that you are making 50% more a year, what are you gonna do?” [Laughs]

**Jules:** Can I tell you, I literally, when I was negotiating this job that I now have at Johns Hopkins—this is very unexpected, you know, they hired a trans lady, a Brown trans lady—I had to have a meeting at one point; it was my like, girlboss moment. I was really struggling in the negotiations over the offer they made where I was like, “Something’s not clicking,” right? And so I finally sat down with this dean, and I was like, “Hi. So excited that you’re offering me this job. I think what’s happening is you’re offering me a generic version of this job that’s just like, oh, the thing that like a straight white guy who is going to be an associate professor might, you know, the kind of situation that you might offer. And I just want to explain to you that I’m actually a trans lady, so my life like literally costs so much more money that those people, and like your health insurance policy is not covering all of the care that I need, and also like here’s all the extra work that I do.” And to his credit, this guy was like, “Yes, that does make a lot of sense. What do you need?” And I was like, “This.” And he was like, “Okay.” And I was like, “Oh, cool. Thank you.”

Because actually so often, right, like the problem is not, “Gender is so weird, and like, how am I going to explain being transsexual?” The question is literally just like, a face costs $60,000, okay, and so your insurance does not cover the face that I need. And so either you need to give me $50,000 right now, or you need to pay me the kind of money where I can save that, because I don’t see that benefit coming through. And you know, it’s like, and that’s such a different conversation to have about, like, “Hey, this is a legitimate thing that I need that I’ve been deprived of for structural reasons,” right. And the solution to the suffering of trans people is not for me personally to be paid well, right? It’s for everyone to be given faces on demand, right? But while we’re working towards that, I also need to pay for my face. So you know, like, pony up, right? Like put money, put money there. Gender costs money.

**Tuck:** This is the part of the show where I ask what you want to talk about that we haven’t talked about yet. There is truly so much we haven’t gotten to, but I’m also looking at the time, so you get to pick something.

**Jules:** Wow. Oh, my god. I mean, can we full circle a little bit? I mean, I think one of the things that I certainly like to think about a lot is how trans women are only allowed to be one way, right? And it’s like, one of the things that maybe I can speak to a lot in my bizarre life, right? Where I’m like, yeah, let’s set aside the fact that literally Johns Hopkins, like, the place that, “Gender clinics, brought to you by Johns Hopkins,” was like, why not try a trans lady? Granted, I’m in the history department, y’all. Like I’m not out there prescribing hormones. *Yet*. But you know, like setting aside that they hired me, setting aside that somehow I have tenure as a trans woman of color, and setting aside the fact that for some reason journalists pick up the phone and call me and I have this public presence, I actually think one of the things I’m constantly thinking about, right, is that like, it’s unbelievable to me how much policing and punishment there is for like, every single thing that I say or do or how I say anything.

And I think one of the things that I just actually have a chip on my shoulder about—I feel like this is a good venue to talk about, and this is the full circle part—is like humor, right? It’s like, oh my goddess, fucking forbid trans women are funny, like it is the worst thing in the world. You know, except maybe when Patti Harrison does it because she’s a genius, right? But the rest of us are truly cut down and thrown in the garbage anytime we are not *so* sincere and *so* suffering all of the time, right? And I have lots of theories for why, but I’m less interested in that and just more interested in like, what is up with that? Like, can we just allow trans women to have some genre range, for god’s sake? Like I get this all the time on the internet too from other queer people who are just like, “Well you shouldn’t duh-duh-duh and duh-duh-duh” and I’m like, “You cannot understand when I’m making a joke.”

And I don’t make jokes anymore on Twitter. Which is like okay, let’s be real. I’m not like the best Twitter comedian out there, so it’s like you’re not missing that much, but humor is truly integral to my brand of femininity. Like if you were to come to my classroom, the way I teach is like literally standup comedy. I’m just like, “Oh my god, this text, am I right, ladies? Like this was so hard to read, like, what is wrong with this theorist?” I really care a lot about humor, you know, in the kind of way that I approach what I do, and I just can’t believe that still in the year of our goddess 2022 it is absolutely verboten for trans women to be that funny. And like, I just, I don’t know, I feel like, you know, I’m not saying anything that anyone else hasn’t said and there are so many smart, hysterically funny trans women. They’re the funniest people I know.

But it’s just like the way that we are, actually we are being turned into killjoys just really rubs me the wrong way because I just**—**I don’t know. I’m not exactly sure what about that, you know, I want to talk about more. Maybe I was just trying to vent about it and then be like, “Tell me I’m funny.” There’s just something about like, in this moment of emergency, right, where everything is just so intense all the time, and we’re asked to be so virtuous in order to deserve anything in this world. It’s like, god forbid we’re funny, or campy, or irreverent queens. You know, like, I’m sorry, I know who I’m here, you know, to channel on this earth. It’s the campy queens of the 1960s. It’s the street queens. Like those ladies could read you back to front and front and back again before you could get a word in edgewise. And, you know, no wonder people don’t want to hear that anymore. But I don’t know.

**Tuck:** I mean, I will say, to what you started with, is like, Patti Harrison also for sure gets everything everyone else is getting. She just has the ability to ignore it, which is beautiful, and I wish that for everyone. But I mean, yeah, people were mad. People are mad all the time. And people also just, like you said, don’t understand a joke a lot of the time. But you gotta.

**Jules:** Right?

**Tuck:** You gotta laugh. What are you going to do? Because I’m just**—**I was going to ask you about this if we had time: as someone whose job is also to just sort of be trotted out in front of people to explain why trans people should have humanity, and then they’re like, “Mm, thank you so much for your time”...

**Jules:** Which is hilarious, by the way, that’s the fucking funniest thing to do for a living.

**Tuck:** Oh, yeah.

**Jules:** Can you believe that doctors ask me to come talk to them? Like, the joke is on them, ultimately, that they’re so stupid that they invite me to come talk to them. But like, it’s literally the funniest scenario I can imagine that like—a really good trans friend of mine put it this way once—they’re like, “It’s the effect of where you open your mouth; the lips are just parting, right? And I’ve said nothing yet. I’ve said nothing yet. But white women in the audience are already nodding vigorously.” And it’s like honey, I haven’t said nothing yet! You can’t nod! You can’t pre-nod! That’s so funny. It’s so embarrassing that that is happening and I cannot help but laugh at it because it’s absolutely humiliating to those people, except that they’re unaware that it’s happening.

**Tuck:** Right. Well, does it come from the like, “We must listen to trans women of color,” but then also not seeing like, as people, but just as sort of like objects to be listened to so that you can virtue signal that you listen to trans women of color? Is that what’s happening? Seems cool.

**Jules:** Yeah. It’s good to be collected. It’s good for me to be around, present, but not really heard. It’s amazing. Like, people can invite you to talk for an hour and not hear a thing you said. Right?

**Tuck:** Absolutely.

**Jules:** I mean, people are incredible. I mean that is—what a skill, right? I mean the practices of ignorance that it takes to keep this world running every day—truly staggering. But I just think it’s some of the most hilarious situation comedy I could ever think of. Truly the *Curb Your Enthusiasm* level of absurdism that is all about how you navigate people’s just incredibly clumsy, rude, and hostile behavior towards you, especially when they think that they’re being nice. That’s so funny. And if I don’t laugh, what am I going to do? Cry my eyes out? That’s so boring. I already tried that for 20 years. I’m over it, right? I’m not gonna be depressed because of transphobia, like, I don’t have time for that anymore. No tea, no shade to people who are being depressed because of transphobia; that is real and legitimate, okay? I’ve just tried every medically approved treatment for PTSD and one of them eventually worked, so lucky me. But right? It’s like, on the other side of that, what are you gonna do but laugh? I don’t know. I just—it’s the art of survival. Right?

But no one said the art of survival had to be ugly. It’s the most beautiful thing in the world. And I think especially for trans women, who are magicians of femininity, about showing us how femininity can be valued and wanted in the world, of course we have to be the funniest people who ever lived. Like, unfortunately that’s our price of admission to exist so like, first of all, why are we sleeping on that? Like among all the indignities of the heyday of the transphobic straight guy comedian on Netflix, right, one of them is just like, okay, but that’s actually just dumb, because objectively, empirically, trans women have to be funnier than them because our lives depend on it. So like, why are you wasting content? Like, I mean, I don’t know, separate conversation. When Netflix wants to call me up and answer that question for me, I’ll be looking for that call. But like, you know? It’s just so weird. Again, I just, I don’t know what to do but laugh hysterically at that, because otherwise, I think I’d have to pack it in.

**Tuck:** Right. And I think that comes back to me about making a lot of my appearances into fun little bits for me. Because it’s like you said, I have to laugh. Like, I have to be having a good time because I’m in a hostile room and the fact that they don’t think it’s hostile makes it more hostile, right? So it’s like, I have to like, have some amount of fun with it. And so what I’m gonna do is do little bits for myself, and if other people laugh, then that’s great. And if people don’t get it, that’s also very funny. And so it’s always fine.

**Jules:** Can I tell you the funniest thing has ever happened to me in the workplace? This is legitimately very funny. So many years ago, I started my first job. This was at the University of Pittsburgh. And my department chair at the time was this lovely, very, almost ready to retire older guy. And, you know, our university was very late to the program on the LGBT, had been sued many times for discrimination, in which trans people in particular were winning lawsuits against the school for horrendous discrimination. And they had recently decided, I think, right before they hired me that like, “Well, we’re tired of being sued, let’s maybe try and do something.” So they’re like, “Let’s have ally training! This thing that was invented 25 years ago and we’ve never done.” Anyways, I decided to go to one so I could get that sticker you put on the door that says, “I’ve been trained.” Not that I am an ally, but that I’ve passed a 45-minute training to receive an ally sticker, right? And just for those at home listening who are like “The violence of this,” just know that at the end of the story, I will leave the training before I successfully complete it and I never, ever got the sticker and I never got to put the sticker on my office door. [Tuck laughs]

So I’m going to this as an egg, basically, as a closeted egg, feeling like absolute [French accent] *garbage*. And then we get to the role-playing part of the day. Because, you gotta, right? They’re like, “Okay, what we’re gonna do, is basically in this bag we have, you know, all these pieces of paper. You’re going to pick one up, and they’re all paired, so you’re going to pick one up and one of you is going to be an LGBT person and it’s going to tell you your story.” Right? So you can pick it up and it’s like, “Your name is Fred, right. You’re a 32-year-old software engineer, gay man, and your father beat you every year when you were a child, and you carry this with you into the workplace.” And then someone else is going to pick up the paper, and it’s gonna, “You’re Fred’s boss, and you look kind of like his dad.” And then like, basically, you have to find each other while you’re all milling about in the room and then basically roleplay how you would deal with this in the workplace, okay?

And so I’m going about and I pick up mine and it’s like, “You are recently out gay, like— whatever, you’re like, a new faggot” or something, like whatever. And my literal department chair, my actual boss, got, “You are the boss of a new faggot.” [Tuck laughs] And the colors matched or whatever and I realized my literal boss has been matched to me. So I have to go up to him, and he’s like, [old man voice] “Okay, well, hello, Jules. I see we’re matched up. Okay, well, what do you need to do?” [normal voice] And I was like, “Okay, hi, my actual real boss, I’m going to come out to you now and I need you to receive it nicely.” So I had to roleplay coming out as a faggot—a *faggette*—to my own department chair, who had to then totally improvise receiving it well, and after that happened it was so humiliating for me. But also for him, like thank god, he was so uncomfortable and could not believe that this is what being LGBT-inclusive meant, and I was like, “Girl, me neither.” And so after that I literally put the piece of paper down on the floor—finished the performance, because you know, the show must go on and the bitch is a professional, and I fuckin’ walked right out of that room and was like, “*Never* again will I be trained to be an ally. If this is what being an ally is, I am an *enemy*.” And I want that recorded for posterity.

So that is hilarious, though. I love that the idea that my school had of inclusivity training was like, “Let’s make an actual fucking fag go through this experience with their actual literal boss, right, in front of everyone, that will be good for people.” And I remember, after we had finished our skit, our improv, if you will, you know, the person leading the workshops was like “What are your reactions? Let’s throw it to the audience”—that, famously, let’s ask the audience, that thing that has worked so well for gay people in the past. And immediately all these old white ladies’ hands shot up, and they’re all like, “I’m feeling really moved. That was really emotional. I’m just having a lot of feelings.” And I was like, I’m so grateful. I’m so glad I helped white women have feelings. They’re like, “I just think that was really brave. But it was also really hard to watch.” And then someone who had been putting their hand up every 10 minutes was like, “I’m sorry, I am *still* confused about the difference between bisexual and pansexual.” [Tuck laughs] I gotta go! I gotta go! The university was a mistake, see you later, goodbye, no more LGBT for you.

**Tuck:** This is the best story—yeah, that anyone has ever had about not receiving an ally sticker. But I’m thinking about how all of those white women who felt a lot of feelings about this performance did get the ally sticker.

**Jules:** Oh, they did.

**Tuck:** Good. Cool. All right. There’s no way to go on from that story, but I must ask you the last question of this podcast. Wow. Okay. The way we always end the show is by asking in your ideal world, what would the future of gender look like?

**Jules:** Okay. I’m gonna call it something like—I’m gonna borrow a little, you know, repurpose a little leftist oldie but a goodie: the redistribution of the resources of gender and the resources of gender’s production. I want to be in a world where you can go to Communist CVS and get your hormones, and where they’ve got a dick aisle, okay, and not just a “no dick” aisle, because the opposite of a dick is not “no dick.” It is a vagina. They have a vagina aisle, where they have a top surgery aisle, and where you can go and get all the BBLs, and all the fillers, and all the FFFFFFSSSes and all the liposuctions, and all the good things that you want, right? And I want that for everybody. I want it to be mass distributed. I want the absolute bimbo- and himbo-ification of the population to the point where we do not even resemble human beings anymore because we have become bigger, we have become better, we have become more busty, we have become more flat-chested, we have become more erect, and we have become deeper and wetter than *ever* as a society. And that is what I want for all of us. There will be room for the asexuals in there too; I was not trying to exclude you. I will leave it to you to determine what your sort of aisle is.

But that’s what I want. I really want a world of excess. I want a world of everything for everyone, always, all that time, on demand. No questions asked. Nothing but rash, exciting, rapid onset decision-making, followed by the absolute letdown of getting what you want and realizing that it didn’t actually give you everything you needed. I want every moment of life, every moment of gender, to feel like that comedown right after you came when you feel ashamed and empty and like nothing really matters. And I want that to be the dominant feeling of society. And that brings about the end of history and the end of capitalism itself. So, you know, short and sweet, but what a way to go out, folks. I really think if we could squeeze that in before the climate apocalypse has fully rained down upon us, I would like to see that, because I’m worried that silicone melts when temperatures are consistently above 110 degrees.

[Gender Reveal theme music starts]

**Tuck:** That’s gonna do it for this week’s show. If you had a good time or learned something, which I guarantee that you did, please share this episode with your friends and community. You can read more of Jules’s work on her free newsletter sadbrowngirl.substack.com, and find her on Twitter @gp\_jls. Her book *Histories of the Transgender Child* is available from the University of Minnesota Press. And don’t forget to check out Jules’s Death Panel podcast appearances for several more hours of her being smart about things.

You can find us on Twitter and Instagram @gendereveal and at genderpodcast.com, where you can find transcripts of every episode, our list of grant winners, and other resources. Speaking of which, we just had to change the link to our Slack community. But that link is at the bottom of our website, or you can just type it in. It is now bit.ly/gender-slack. And it’s a great resource if you’re looking to build more supportive trans community.

If you like what we do here at Gender Reveal, please consider supporting the show at patreon.com/gender. By signing up, you’ll automatically get access to our weekly newsletter and our monthly bonus podcast, including our very, very fun recent conversation with Niko Stratis. This episode was produced and edited by Ozzy Llinas Goodman and by me, Tuck Woodstock. Our logo is by Ira M. Leigh; our theme song is by Breakmaster Cylinder. Additional music this week by Blue Dot Sessions. We’ll be back next week with more feelings about gender.

[Gender Reveal theme music ends]

**Jules:** I was doing that fully Capricorn thing where I was like, “Thank you for this thoughtful question. Let me deliver six soliloquies that absolutely prevent you from cutting in and responding on your own podcast.” So thank you for being so willing to play the risky game of interviewing a woman who has seven out of ten houses in Earth signs.

**Tuck:** That’s incredible.

**Jules:** It’s dangerous, is what it is.

[Brief shimmering wind chimes noise]

**Tuck:** That’s going to be the main bullet point for the podcast, when I’m always like, “We talk about how you should all stop making fun of Canadians.” Period. End of sentence. That’s it. That’s this episode.

**Jules:** Period! [Tuck laughs]

[Brief shimmering wind chimes noise]

**Jules:** We’ve got like five minutes left. Let’s have a party; let’s have a kiki; let’s do a little bit of fun. And let’s *literally* get the most plastic surgery possible because whatever the fuck else do we have to wait around for?

[Brief shimmering wind chimes noise]

**Jules:** Someone give us all a shit ton of money because we are being *deprived*!