

BUILDING JUSTICE PODCAST



CRISJ Building Justice Podcast

Season 3, Episode 8 : “Black Trans Girl Magic: Recovering the Lost Histories of Black Trans Women with Prof. Mulholland.”

Moderator: Dr. Anna Daily, Assistant Professor of Political Science, Sacramento State.

Guest: **Dr. Rebekkah Mulholland**, Assistant Professor of History, Sacramento State

Please note: This transcript may be imperfect. Please contact Dr. Rebekkah Mulholland directly should you have questions.

Introductory Music lyrics:

Company under construction, the function, justice for the human family we demand it. Justice, true freedom, equality is a must. Thus, decolonization of the planet. So bust this. People be the power now we're Building Justice. Pulling out divinations, now we're Building Justice. Welcome the planet to the Podcast, “Building Justice,” “Building Justice,” “Building Justice.” Building is to add on, or to do away with.

:34

Introductory Language

Dr. Anna Daily: Welcome to Building Justice, a podcast by Sacramento State’s Center on Race, Immigration and Social Justice (CRISJ) . We explore critical issues affecting our

communities with the hope of creating a healthier and more just world. My name is Anna Daily and I'm an Assistant Professor of Political Science here at Sacramento State, using 'she' and 'her' pronouns. I am so thrilled to bring this episode to you today called, "Black Trans Girl Magic Uncovering the Lost History of Black Trans Women" with Professor Mulholland. Professor Mulholland, thank you so much for joining us today, please introduce yourself.

1:06

Dr. Rebekkah Mulholland: Thank you so much for having me. I'm so excited. So like she said, my name is Dr. Rebekkah Mulholland. My pronouns are "they/them." I am a fourth year Assistant Professor here at California State University.

Dr. Anna Daily: Wonderful the talk we are going to have today is focused on the research you did in your dissertation, and I'm so excited to jump in. So maybe you can tell me and our listeners a little bit about your research and what inspired you to conduct it.

1:36

Dr. Rebekkah Mulholland: Yes. So my areas of research, I look at Black histories, queer histories, and I'm also a public historian. So I have a bachelor's in African and Afro-American studies. I have a Master's of Humanities where I emphasize African women's labor and Black histories. And then my second master's is in public history. So my Ph.D. is in American history I graduated with that in May 2020, and I landed here in California in August 2020 amidst the wildfires and COVID. So, it's just, the start has just been a really wild ride.

Dr. Anna Daily: Yeah, You've been through a lot in terms of your training and jumping into the community and all while doing research on such an important group of people. And I'm really curious like what inspired you to look at the history of the Black trans women and gender non-conforming people in the 19th and 20th centuries in the U.S.? What drew you to this?

2:32

Dr. Rebekkah Mulholland: So doing my doctoral work, I took a 20th century Black Historiography course, and our final paper was a hybrid historiography research paper. And this was in spring 2015. And, you know, going into a program, the dissertation is always at the forefront of your mind, no matter how far off you are. And I remember we were to work on an abstract to our paper, but we were supposed to submit it to a conference, so we were just learning how to be professional historians. And I was sitting on my couch, and I was it was a Saturday morning and I was scrolling through the TV and the channel logo, which shows queer programming, was showing reruns of RuPaul's Drag Race. And I've always watched the show from the beginning. And one thing that always stood out to me was whether the contestants were in drag or not, they always refer to themselves and one another using feminine pronouns. And there was one season one contestant came out as trans. And I remember this was before, you know, Twitter or X, whatever really came about. But the conversation on Facebook, people were shocked that, okay, it's, you know, Drag Race, we're talking about the LGBT community. And people were like, well, why does somebody who's trans have to kind of be scared to come out as trans and things of that nature? And this was before a lot of contestants really opened up and talk about their experience on the show with RuPaul having some transphobic you know, comments and things of that nature. And it really stood out to me and I was like, Yeah, trans this is it. There

was no coursework throughout my high school college experience, and even at the doctoral level, I didn't really have any courses that focus specifically on queer histories and not when we talk about gender, it was gender that was specialized. Okay. Black women in a plantation South or something like that. And so it never really explored well, what do we mean by gender? And so just in that moment I was like, Yeah, I'm really liking this part. And this was just for the paper. So once I turn in a final paper at the end of the semester, my professor was like, This is reading like a prospectus where your dissertation. Take some time to think about it and let's talk and you can talk about autonomy and laws and things. And I was just like, I have somebody on my side already. I love this topic. Why not? And that really inspired me. And it just kind of took me on a lot of archival digs and research and reading and things of that nature. So it really started there with just watching RuPaul's Drag Race on Loco.

5:00

Dr. Anna Daily: I feel like any research project that comes out of RuPaul's Drag Race is something worth pursuing. And it's great to hear that you had this support from your from your mentors and from your faculty to help you along with this project. I think this anecdote you give about watching this show and sort of the controversy about trans identity and trans presentation on a show that is built on challenging gender norms and the parody of gender in so many ways is really interesting and relevant. And so I think this could be a great moment just to tell listeners a little bit about some of the language that was appearing on RuPaul and some of the language that also appears in your dissertation. Can you tell us about the difference between transgender, gender nonconforming, drag queen and transvestite, which all appear at different points in history and in some of the archival research that you did.

6:05

Dr. Rebekkah Mulholland: Yeah. So language is really important. Like I think today here in 2023, people are hearing terms like 'transgender' and might have some idea of what it's about. But like the important part is: this is still a new term. And so when I'm researching individuals who lived in the 19th and early 20th centuries, this is a terminology that was around when they were there. So the big important lesson to me was to respect the time in which they lived and to respect them, like how did they name themselves, which was a really important part about it. Like, you know, Black feminist literature did, you know, influence this work. And so just naming being important. And so a term like "Drag queen," are we talking about people who are using this for entertainment or is this something that they're doing in their daily lives? Transvestite was a term people like Marsha P Johnson used. She called herself a transvestite. Gender nonconforming--this came about people who didn't have a terminology or language or even they even care about how they presented, but it was nonconforming because they existed outside like this binary. And social norms, you know, there may be laws that say---anti cross-dressing laws-- but they, you know, shunned that, challenged that and presented themselves the way they wanted to. (7:28) And so yeah as we'll see time go throughout my dissertation just be respectful of languages and not putting a label on somebody who did not use that themselves.

7:40

Dr. Anna Daily: I think this is something that gets overlooked so much and can easily become so confusing when you're trying to learn about gender and the complexities of gender is that we know that some terms are a little bit older. But nevertheless, when we're looking at history and

doing the work of trying to adhere to the norms of respected historical work that we want to call people by what they called themselves, even though we may no longer identify with those terms or that language or those frameworks today very widely, you know. (8:14)

MUSIC BREAK

Dr. Anna Daily: One thing that I was also really interested in that came up in your dissertation were some of the ways that even outside of designated queer spaces like RuPaul's Drag Race, that these questions about gender and inclusion are really important and they're not unfamiliar or or totally new or even niche within Black communities.

You describe this experience that takes place on the black centered radio show, The Breakfast Club. Can you talk a little bit about this and how it comes up in your dissertation? Like what? What happened?

Dr. Rebekkah Mulholland: Yeah, so I remember starting chapter two. I'm looking at gender nonconforming women in social injustices. So just all of these things that they face. And so in 2017, there's a hip hop radio show called The Breakfast Club and they kind of come up a lot because it's so controversial, just the things they say really get them ratings and whatnot. But one of the hosts asked a hypothetical question to our guest, and he's a comedian named Little Duval. And the question centered around dating and having sex with a woman who then revealed herself to be transgender after, you know, dating for a while. And so then the comedian responded saying, you know, this might sound messed up and I don't care, but she's dying. Like, you know, you manipulated me. And now because I'm with a trans woman, people are going to think that I'm gay. And so there needs to be repercussions of that. And so his comments were very, you know, violent rhetorically. And, you know, everybody else is laughing. But it's like, you know, this is at a moment in which pretty much every year is the deadliest year on record for black transgender women. And whether this is coming from police or, you know, a lot of it is in dating people that they know. And so it's just the classic toxic masculinity response in which men and boys are conditioned to view violence as a solution to their problems and, you know, conflating gender and sexuality and things of that nature. And so that was something that really inspired, you know, these social injustices and violences that they face.

Dr. Anna Daily: You cite some really shocking statistics in your research showing that not only are trans women and gender nonconforming people disproportionately subject to violence of the tallest order, but that women of color and black trans women in particular, are subject to violence at a disproportionate rate even within that community. There is something really important here that you're showing us about how the intersection of race and gender is creating that particular experience of violence, that vulnerability where almost the existence of black trans women is being perceived as a threat by people who maybe that they don't understand or do not accept it for some reason.

Dr. Rebekkah Mulholland: Mm hmm. Yeah. And it's just putting them in just a precarious position. It's just I know many black trans women, they just say I feel like I'm a walk in target, you know? And, yeah, just language like this really just put them on alert. Like, you know, Am I next? You know, at this moment of Black Lives Matter, when you have people saying I'm black

and my next book, *Trans Women are like, Yeah*, same here, you know. And but we're not getting the attention that we're, you know, that we should be getting. Even when someone is murdered, they might be misgendered, they might be deadnamed. And so it just continues this cycle of violence for them.

Dr. Anna Daily: Yeah, you mentioned this, this experience of not only is there literal physical violence that black trans people face and that gender nonconforming people face, but that there's also the figurative violent of identity erasure. So calling someone by the name they were given at birth that they may no longer identify with, which is the process of deadnaming that you mentioned, or misgendering them. So preventing them as having pronouns or an identity different than how they understood themselves during their lifetime or sometimes the stories right, the recordings, the interviews that don't take place, that aren't written down, or that are actually even physically destroyed by people who don't want to hear the stories of trans and gender nonconforming people. So part of your work is really, you know, recovering some of those histories. Can you tell a little bit about how you even did this? What made that possible?

Dr. Rebekkah Mulholland: Like, yeah, I remember my. Advisor. He was like, Great topic. I'm just How are you going to find the sources? Where are they? And I'm sad to say that when it came to terminology, it was some of the most disgusting, just pejorative terms, you know, in their times and even no And so Marsha P Johnson was like somebody who I think, you know, Stonewall, a lot of people think that these history started at Stonewall, but like, something happened before and even something happened after that was in a stop and go moment. They are right. So finding Marsha Johnson led me to Sylvia Rivera, who was in and out of movements. And so it was just a chain of stories because then if we're talking about like the New York queens in drag queens and things of that nature, then there's a cycle of that. And I really learned that from RuPaul's Drag Race. You have somebody come in a workroom. New York Queens over here, Chicago, Queens. And so these communities really build networks. And by following their social networks, it helped me to build my social network of. What, you know, these topics that I'm looking for. And so where do I find this? I'll find it in the Advocate magazine. Village Voice, Prison Records, of course Like, you know, there's a cycle of. If they were relegated to street work, you know, sex work, then of course, they're probably been in jail multiple times. So there's prison records. And so it was just a really tangled web. And only two of the 12 figures I talk about actually have archives that I could go to an institution and find them.

So Lucy Hicks Anderson in Oxnard, California, and Stormé DeLarverie at the Schomburg, which was amazing, which leads to us Yeah, how do we find these figures? And I'm very grateful to the University of Victoria They have a transgender digital archive. And so being able to find, you know, sources in one spot and see where I can find them was so helpful because it was very difficult trying to find these individuals.

Dr. Anna Daily: It really sounds like it. And it's incredible how this research was made possible and by the communities that these people built for themselves to address the gaps in community support, love, social service, friendship, whatever it might be, you know, creating their own network and how we've sometimes in special cases been able to sort of offer institutional protection around their stories and their documents.

Dr. Rebekkah Mulholland: And like even going back to when you asked me about, you know, inspiration, another part of that was Cheryl Daniels, *The Watermelon Woman*, and just kind of thinking about how queer black people do their own history and how they're creating their own histories. Because if they don't do it, is anybody else really interested? But then also, you know, accurately capturing and telling your own stories. And so, yeah. Going to like transgender archives and seeing where they themselves have placed themselves in the historical record has been incredible. And it really helped the process.

Dr. Anna Daily: It's so interesting how sometimes we as academics and the training that we're brought up in which have histories of colonization, which has histories of European identity, which is primarily white centered, which is very much built on a gender binary, which repeats all these institutions that overwrite experienced the understanding of people who don't fit that mold. How creating the alternative telling the story in your own way is its own kind of radical political act of shifting the power. And trans women are such an important part of that.

Dr. Rebekkah Mulholland: Yeah, absolutely. Yeah.

Dr. Anna Daily: Well you know one person you mentioned that I think is so interesting and important figure is Marsha P Johnson who it has become almost a part of black trans politics for black women. And there's an interesting story about her as supposedly being the first person to throw a brick wall at Stonewall. Can you tell us a little bit about who Johnson was? What is Stonewall and whether or not that story is true?

Dr. Rebekkah Mulholland: Yeah. So Marsha P Johnson I think as people are learning about transgender history is somebody who if they don't know about this history or study this history, I think she's becoming somebody who was such a trailblazer in trans histories, queer histories, black history. And so she was at the Stonewall Inn when this rebellion took place. So the Stonewall is a bar in New York City, and it was constantly subjected to police raids. I mean, it was ran by the mafia who had police men on their payroll. But then also they served alcohol to queer clientele. And for the police, you know, that was a big no no. And so you can only continue to harass somebody so much before they start, you know, to respond back. And on this these nights in June 1969, they did that and. For some reason, Marsha has been credited with throwing like the first bottle, shoe or punch, and she herself would say she didn't do that. It had already it was already a thing when she got there. So she was there eventually. But what I know in my research, it was Stormé DeLarverie. Who? She said a police officer hit me. So I hitting back type of thing. And then all of a sudden there's a lot of, Yeah, let's go for it. We can't fight back, so let's do it. And Marsha P Johnson, she's known in New York City as, you know, not just a street queen, but a queen with a heart of gold. She is somebody who understand what is what it's like to have to hustle and be on the street. She will literally give anybody the shirt off her back.

Her aunt, Sylvia Rivera, started Starr, which stands for Torch Street, Transvestites, Action Revolutionaries. And this is arguably the first grassroots transgender organization in America. And they took and used their skills. They resorted to sex work to buy, you know, an apartment. They bought food, clothes. They took in a lot of homeless queer youth, fed them, make sure that they had a roof over their heads. And this was just a group of street queens who are just like, this is how we build our community and this is how we build our family. And so that's what she was

known to do. She was a performer, very beloved, so sweet, like wasn't the best singer, but you can find archival video of her on YouTube singing and the crowd is just hanging onto every word that she is saying. She would just be somebody who, when she was down, was still deeply felt like, you know, her loss has made such an impact on people who say, I didn't have a place to stay. Marsha did not hesitate to share whatever she had as little as she had. She would give it to somebody else. Sometimes she would just hustle just to make sure some teenage kids had a hot meal and some clean clothes. So she's somebody who I think in a way has been made a patron saint of Christopher Street and New York City, just because just the impact she had on people's lives.

Dr. Anna Daily: Yeah, I think that the way I imagine Marsha P Johnson is always that iconic photo of her in black and white. She's wearing a flower crown and she just has this gleaming smile that you can feel the warmth coming out of her for someone who lived a life in which she was subject to so much violence and though disrespected, that when she encountered someone who was willing to see her for her, that the love and the warmth that just tore it down and like the ultimate picture of resilience and grace, it's such an incredible story. I wonder if you have a favorite story, moment or of activism of someone who maybe isn't as famous as Marsha P Johnson that you think we would all benefit from learning about.

Dr. Rebekkah Mulholland: Gosh there's so many I've seen. I love that we're in the age of social media because it connects us to people who may never be famous. You know, it might be somebody who came up randomly on a YouTube short or a TikTok video somewhere on Twitter. But there was a group of kids. There's one kid and he loves dresses. He loves What did he say? I think he's like seven years old and I cannot think of his name, but he's a child, so I don't want to really put him out there. But he loves like Storm from X-Men. He loves like Harley Quinn. He loves the power that women exude. He loves that they experience all of these issues, but still find a way to get up every day and continue their fight. And I know his mom is somebody who does like women's histories and stuff. So he, even as a kid, kind of, you know, have those conversations calmly, constantly in his mom's face, What are you reading. And to talk to him at a level in which, you know, he understands and he's just, I think, so amazing. So now he dresses up in dresses and even though he's like, I'm still a boy, but I just love dresses. And I think as a child, to simply say is just fabric. The same fabric can be made into pants, but it just happens to be a dress. You know, just how a lot of my figures, we're just like we're playing with gender, you know, the performers are like, we could easily step into a dress and we could easily step into a suit. Why? Why is that so inflammatory? Why is this so upsetting for a child to be able to understand, You know, what? People who are alive for her, for him centuries ago can still articulate that. Same thing I think is one of my favorite stories. But on a bigger scale, somebody who's more known. I love that Laverne Cox posed nude for Allure because I mean, to be naked for a lot of people, it makes you so vulnerable. And to be a transgender woman, I think even more so. And she articulated her fears and things, but also to be like, if it is not for you like anything else is not for you, and to already be vulnerable because you are a public figure and to say, Yup, this is my body, and knowing that you're going to get backlash and do it any way, I think speaks to the spirit of so many non-conforming black transgender women. I think, yeah, that was just a moment and it's like, Yeah, this is so beautiful. I love that.

Dr. Anna Daily: Absolutely. Laverne Cox is such an icon and just to add to what you're saying, it got me so excited that that that moment when she posed for Allure was so special, in part because she is also someone who has been very protective of her body. She's very selective with when she shares it and the terms in which she does it. You know that if she made that choice, if she stepped out, that was her exercising a form of her agency or her own reasons and if she, you know, famously, publicly and privately counseled other trans women on how to navigate being in the public eye and what to keep for themselves And it's such an important lesson about self ownership, which I feel like has been kind of a thread of the conversation.

Dr. Rebekkah Mulholland: Yeah, and what a power move, you know, for so many people like, no, keep your clothes on. Is it like to be like, no, I think it's so incredible and how empowering it is for, you know, other trans women and women in general like that. You can dictate how much of you you want to give to somebody else, I think is a beautiful, beautiful lesson.

Dr. Anna Daily: Absolutely. There any other lesson that you think we should be learning in this moment? Like trans people and. Gender non-conforming people. Yeah.

Dr. Rebekkah Mulholland: And I'll love. Just not. Not just research, but any protests. Stories I've seen from people who are supporters and those who aren't. It's just to be compassionate about somebody else's life. You know, it's easy to say, well, why don't you do something and make other people comfortable, but you don't know how difficult it is to be in somebody else's shoes. So even if you don't understand it, respect doesn't cost anything. And compassion really isn't a hard exercise to do. And I think if we have more of that, I think we could be on a path to something better for everybody. But to just that compassion, I think, is so important.

Dr. Anna Daily: I totally agree. Compassion and not just the work of extending grace to others, but also the work of allowing ourselves to be a little uncomfortable so that someone else may have fear. And black transwoman certainly put themselves in places where they're uncomfortable for the sake of others. One way to support them will be to let them be themselves, even if it means we have to adjust our own expectations around gender and our relationships to it.

Dr. Rebekkah Mulholland: Yeah, like it's not going to change your life for the worse to just be a little uncomfortable so somebody else can understand and feel that comfort.

Dr. Anna Daily: Do you think there's anything we could do in particular at that state on our campus and our community to make it a place where, like trans woman and gender nonconforming people can thrive? Yeah, like, I know we were talking about, like, you know, gender neutral bathrooms and, you know, we have a Pride Center and it would be nice if it had more support. You know, the programs that they put on that things, the space is so important. Like, I didn't have that at undergrad or any of my grad institutions and so that it exists. How do we make sure that, you know, our students know that it's there and that they know that it's supported, you know? What can we give to the center to make sure that it stays a resource and that it is a space for so many people under that umbrella of LGBTQ? You don't even have to identify but to be an ally, you know, they have a lending library everybody can read up on, you know, these histories and learn something. Stop in and talk to the advisors. Is ran by incredible people and it's just such an important part of our community. And, you know, we always talk

about decolonizing and being equitable and inclusive. And so, yes, it's important to have this space, but why is it here and how do we utilize it and support it?

Dr. Anna Daily: Yes. Yeah. I think that's such a great idea to build on the resources we have to infuse them with additional energy and awareness, make sure that they're open to students. And thinking back on what you were saying earlier about the problem that trans people face in terms of toxic masculinity, how incredible would it be if the president would step into the Pride Center and help us to, you know, advocate and expand those resources for trans people, Right. To really set the tone and the model. That's something I'd be so excited to be a part of.

Dr. Rebekkah Mulholland: Yeah, absolutely.

Dr. Anna Daily: So if someone wanted to learn more about this topic, is there a book you'd share with them? A podcast, something just to help them learn a little bit more?

Dr. Rebekkah Mulholland: Yeah. So there are so many incredible texts like I'm loving the field and what's been done and where we're going with this. But I would recommend this book call before we were Trans A New History of Gender by Kit Ham and it was released in 2022, and it examines what we now call trans histories but is looking at it around the globe. So it goes back 3000 years from antiquity to our current moment and is just, you know, just showing that while people have existed, as long as people been here, the terminology of how we define ourselves, be it trans or gender nonconforming, is still pretty recent. And so then we have to understand people the time they lived in and how they lived their lives and what they were up against and how they navigated those societies. And so I just think that it's just the general history and it's just incredible, incredible.

Dr. Anna Daily: And what a great resource for a campus like ours that is so diverse. We have people from all over the world with all different cultures You know, a truly global history is just That is so special.

Dr. Rebekkah Mulholland: Yeah, absolutely. Yeah.

Dr. Anna Daily: Well, so I'd love to know what's next? Where does your research go from here? Where are you working on now?

Dr. Rebekkah Mulholland: So I am. Gosh, I have so many irons in a fire right now. So I'm working on an article about the violence that black transgender women face and the dangers of that naming. And so this comes from materials that didn't make it into my dissertation. So unfortunately, when people learn about black trans women, it's learned through the news. And these news stories are pretty much almost always stories of violence, you know, And when they're looking at these media sites, they're not always accurate. The media themselves play into their naming misgendering, and these stories don't necessarily they're not a priority. And so I discussed the violent rhetoric from black cis me and towards black transgender women such a comedians being ignorant and talk about hatred to justify their violence towards bodies that they hate. And further, I examine the Black Lives Matter movement and say her name campaigns and how these calls for the end of violence towards women often exclude black trans women. So

they came up like we have Black Lives Matter. We're looking at Mike Brown, Trayvon Martin. But then we had to say, well, say her name. What about the Sandra Bland's? But then you have pro trans activist, trans activists themselves saying, but we're black, too. But we're not in incorporate it into these, you know, conversations. And so when we say Black Lives Matter and say her name, we're also adding black trans lives matter It needs to be inclusive of all black people. Like I remember the Pulse nightclub shooting and one of the victims who was killed. He was involved in his church. Church wouldn't let the family have his service there because he was gay. And so it's like even something like this has asterisk, because when we say black churches, like are Black Lives Matter, we're still not inclusive of all of these lives. And so this is yeah, what I'm working on and is so timely because it speaks to so much of where we are today and how do we get past We're still leaving off our trans brothers and sisters and non-conforming and non-binary black people in this movement and fight.

Dr. Anna Daily: We are all liberated when we help to liberate Black trans women.

Dr. Rebekkah Mulholland: Absolutely.

Dr. Anna Daily: Is there anything else we didn't get to talk about today that you want to make sure we give some space to?

Dr. Rebekkah Mulholland: I love this because like, even though we focused on my dissertation, I definitely center it in my classrooms. You know, how do you incorporate scholarship in the classrooms? And so, like right now I teach queer black histories and I introduce my students to the historical study of queer African-Americans in the 19th and 20th centuries. And we'll analyze primary sources like letters, diaries, newspaper articles. We look at the lyrics of queer blues women during the Great Migration and Harlem Renaissance, and it's interdisciplinary. And we look at films and we're looking at same sex loving and gender transgressing African-Americans from the past We queer the Middle Passage and chattel slavery. We look at romantic friendships amongst women in like free black communities in the North We look at scientific racism, civil rights, black power. Next week we'll be talk about black feminism. We'll look at queer black people's response to the AIDS crises and of course, where we are in a Black Lives Matter movement, but also because I'm like, what does all Black Lives matter' we move beyond America and we're looking at queerness and blackness in like Latin America and Mexico. And it's just incredible. Like, oh my gosh, I love it.

Dr. Anna Daily: I want to take this class. It sounds fantastic.

Dr. Rebekkah Mulholland: It's so fun. Yeah.

Dr. Anna Daily: So I think that this is a good time for us to close out. I want to thank you for being here. It was such a joy to learn about your research.

Dr. Rebekkah Mulholland: Thank you so much. I really I love sharing it. I love talking about the topic. And yeah, we need more exposure of these histories on campus because we have students who identify and I want them to know that they're not only resources there, but there are people who support them and want to get to know them and will help them in any way that

we can, because it would have been nice to have that when I was a student. So I try to be what I need it for somebody else as well.

Dr. Anna Daily: Thank you so much for everything that you do and thank you to our listeners for joining us today. This episode of Building Justice has been Black Trans Girl Magic, recovering the Lost History of Black Trans Women. We hope our ongoing conversations spark understandings, empathies, and motivation to join the struggle for a better future for all.

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Outro Music Lyrics

No more penalties and no more wars. Based on the actions. Now, time for "Building Justice," "Building Justice." Time for building justice, justice.