
b. binaohan

decolonizing
trans/gender
101

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tired of reading yet another trans/gender 101 entirely centered around white people and their normative narratives? tired of feeling like you must be _this_ tall to be trans enough to belong in the community ? tired of feeling like the white trans community is erasing your experiences? having gender feels but not understanding how they fit into the current white hegemonic discourse on gender? decolonizing trans/gender 101 is a short, accessible (and non-academic) critique of many of the fundamental concepts in white trans/gender theory and discourse. written for the indigenous and/or person of colour trying to understand how their gender is/has been impacted by whiteness and colonialism.

Decolonizing Trans/Gender 101 Details

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Author : b. binaohan

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From Reader Review Decolonizing Trans/Gender 101 for online ebook

musa b-n says

I really enjoyed reading this a lot. Especially reading it for myself and not my thesis, but in the wake of my thesis, the style and composition was open and refreshing. It felt very accessible to me personally and made me think about a lot of things in new ways - like I'm having new thoughts around the word 'passing' and how I use it. I super recommend it to anyone, but especially white trans people!

Rocket says

This book is exceptionally terrible. It's very difficult to read and incredibly inaccessible.

Also, don't misunderstand the title and don't be deceived by the description on the back cover. This book is not an argument to decolonize transgender 101s, but rather a semi-in-depth response to one specific transgender 101 book.

Sam Bux Romatet says

to be clear i dont think this is meant as an actual introduction to trans stuff and i wouldnt recommend it as one. it makes more sense if youre somewhat familiar with mainstream/white trans discourse and read it as a response to that, although i dont think you have to have read the specific book theyre dissecting (i didnt).

i didnt agree with everything in this but im ok with that. they dont pretend to have all the answers; this is only one part of an ongoing conversation.
just dont expect it to be something it's not.

also just as a warning a lot of the links in this are dead :/

Jes says

This is an amazing book which helped me become conscious of so much oppressive bullshit that I've internalized and enacted

rosalind says

rly good and informative. lots of useful & new information about gender for trans fem poc. would rec this to other white ppl who want to know more about gender but don't want to/shouldn't be bugging their trans friends of color. also very accessibly written - good 101 if you don't know more of the academic-speak in

gender theory/lgbt academia

nice!

Keira Edwards-Huolohan says

Really enjoyed this and thank you to the author for writing it all out. A lot of 'new' (to me) ways of looking at things, and a lot to digest.

Calley Odum says

The language can be hard to get past-- the writer "doesn't care much for the conventions of English." However, there **is** a reason behind the choice to leave grammar behind, and it plays in to their message. It wouldn't be the same message with grammar. That said, it'll give you grammar nazis out there one heck of a headache.

Lzz says

This book is f*cking amazing. For a lot of reasons. Which isn't to say it's perfect. Not everything in this book jives with other genealogies/understandings that I've been learning through other trans, queer, GNC, etc. cosmologies, but it shook me in many powerful, painful, and important ways that I am still digesting and contending with. Basically, I couldn't not pair this book with other so-called 'intro' or '101' books in trans and queer studies; it extends way beyond 'transness' and 'queerness,' for one thing, and significantly highlights and interrogates whitestream discourse on both and more. I also love how it's written; mostly very accessible, includes brilliant footnotes with dialogue beyond the author, and a solid progression/format. It raises crucial dialogue, affinities, ancestries, etc. that many other (mostly whitestream) books on trans stuff fail to do. I am not discouraged by the possibilities raised by how this book seems to 'argue' with other (especially whitestream) books; to the contrary, I think there's something beautiful and generative in that space of argument. binaohan nor anyone else has got it all figured out, but together our frictious "creativity [sparks] like a dialectic," as Lorde puts it.

Sarah Cavar says

brilliant, concise, accessible intro to sexgender essentialisms (and other bioessentialisms), the coloniality of the gender binary, and the states of gender identity/expression as it relates to iaopoc, especially those who are trans feminine. it's written for the average person to understand, which is great for those who don't feel like diving into Spillers or Foucault or other challenging texts.

this is an important read for white/western trans people in particular, esp those of us who call ourselves accomplices ("allies") to our trans siblings of color.

some of the info will be a repeat for people already introduced to the aforementioned themes, but some will

likely be new. particularly worth examination is the section critiquing "binarism." this, and the rest of the text, was incredibly-written and thought provoking, particularly for those who are already fans of binaohan's work, like myself.

Ked Dixon says

There were some bits of information and ideas that I wish b has gone into more detail with. She also tends to toss out acronyms without explaining them, which is usually fine, but some were a little obscure.

I did learn some new ideas, so I'd recommend it. I just wish I had read Transgender 101 first

****update****

Upon further reflection I'm giving this four stars instead of three because everything b. binaohan has to say about privilege and colonialism is real and I was dumb dumb dumb for needing it pointed out to me.

Still-- read transgender 101 first.

bugcoil says

re: other reviews

I thought that most of the people reading this would be pretty much familiar with the author's blog? but I guess not (link: <https://b.binaohan.org/>). if you read their blog, it would not be surprising that the book's focus is on twoc rather than trans men. they also don't follow grammatical conventions. personally, i find this easier to parse, but I can understand how it would be off-putting and inaccessible to some people. read their blog first I guess

further on accessibility.. you dont need to have read contemporary, popular gender theory (butler... postmodernists) to understand this book. it's not particularly relevant. You don't even need to have read Transgender 101 (which this book is rebutting); I think you just need to have awareness of widespread (mis)conceptions of what it means to be trans. and the inaccurate and normative discussions surrounding it. but this book's audience is very much twoc.

--if you are a twoc and can't afford to purchase this book, i think if you email the author they will send you a digital copy

H Gultiano says

one of the first things mentioned in this book is that formal white english grammar rules are not going to be of any concern, and yet the only reviews on GR are people complaining about the grammar and how unreadable it is, which is funny because i understood every word, but i am used to reading works on blogs by [QT]PoC ppl and i'm used to studying and participating w/ languages with differeent grammar rules than european languages (for whatever "reasons" they proposit to be imposed). I was less confused reading this

than reading a pile of deleuzian plateaus crammed into a 400 pg, grammatically perfec, tome.

one of the important feeling underlying streams of this book is that the parameters of gender politics are in fact coming from a white, mostly top-down hegemony, & in many ways dehistoricizing Idigenous and/or People of Color's gender complexity and continuing the colonial project that hinges on things like binary gender reference points, visibility-consumption continuum, and the current boxed view of socialization (the author argues there is only one socialization: colonial misogyny).

a lotta rage i resonated with was coming through which i'm still prossessing, esp since the author is a transpin@y bakla and i'm trans filipin@ & white, but i'm coming from a place of diasporic dehistoricization, so a lot of the beliefs grounded in white supremacy are ones i grew up [en]acting-with (that reminds me that if you're really triggered and frustrated reading this book, check yrself and see if it's out of a place of your internal structures, that are grounded in white-colonialism, being challenged -- if your sure it's not then maybe you're a transman geetting offended by the seeming transference of the critique of Teich's priviledge onto all (well especially white) transmen. that's something that i felt weird about beccause i've heard and felt transmen friend's legitimate pain and i don't want anyone to feel invalid, while i do agree with the author's sentiment that there's nothing like transmisogyny).

i guess i'd advocate this for any belief, especially when they're being passionately expressed: what are the assumptions and other beliefs it is/they are coming from, and where are those assumptions and other beliefs coming from, who are they benefiting, and why does it feel so important to you? keep going with it if you have the energy, then maybe reread this book.
