

CQ JANUARY SYMPOSIUM DAY 2	
Aantal minuten:	134
Aantal sprekers:	10
Taal:	English

SP1: ... in western countries like Holland and United States that trans and non-binary people are somehow new. This is wrong for many reasons but the most chief is it's racist. There is a documented legacy and tradition of people living outside of the western colonial gender binary for hundreds if not thousands of years. Over the past few months, I've been doing a lot of internet research to find who I call my 'trancestors,' my trans ancestors, to understand how they survived the lives that they were living, the things that they said, the communities that they made, and one of the things I realised is that some of my best friends are dead. What I mean by that is I've met people in these history books who are the people I've been waiting to meet my entire life and I'm full of such impossible grief that it took me being 29 years old to find out that they existed. Why wasn't I taught about the legacy of trans and gender non-conforming people? Why did I have to find them myself? And so what I wanted to make this keynote about today is what it means to be a living memorial for the people who came before us. Memorials for me are not just physical structures; they're actually everyday acts of grief. When I get dressed in the morning I see my body as an altar and I'm adorning myself so that I can actually welcome my trancestors, and I'm living my most impossible truth because I exist because they did. And this is a really tangible reason.

In the United States, like I mentioned, and I believe this was the case in Holland aswell, it used to be illegal for people like me to exist in public. Our community referred to cross-dressing legislation as a three article law meaning we had to wear, at least, three articles of clothing associated with our assigned sex otherwise we were thrown in prison. What this looked like is that my trans foremothers had to carry rags in their pockets that they would use to wipe off their makeup before the police came. What this means is they had to make relationships with bars and restaurants where they would hide their heels and their clothes because it wasn't safe for them to exist in public, they would change in bathrooms. What this look like is they had to create underground nightlife: balls, ballrooms, parties with passcodes in order to enter so that the police couldn't. What this looked like is that oftentimes when they were arrested they would try not to tell their name or why they were 'cross-dressing,' because they knew the violence didn't just stop with the arrest because then they would be published in the newspapers and people would come after them even more, so oftentimes when the police would arrest them and ask them: 'why are you wearing women's clothing,' they would just say: ' I don't know,' and in that way there was refusal as resistance.

So when I go outside I know if I had been born just 50 years before, I would be thrown into prison simply for existing in public, so the mere visibility of gender non-conforming people in public is a testament to the political struggle and resistance of the people who came before us. One of the things that really frustrate me is when people speak about the Stonewall riots they forget why they actually occurred in 1969. They took place because gender non-conforming people: drag queens, butchers, trans people, were fed-up with being thrown into prison simply for existing in public. They were responding to anti cross-dressing legislation. Fast forward to 50 years later and the LGBTQ movement has become more concerned with the right to love than the right to exist in public.

This is a story of institutionalised racism and trans phobia and LGBTQ politics across the country, even though it was trans women and gender non-conforming people of colour who started the gay liberation fight and struggle we still struggle to exist in public. In fact, what we've seen spring up like an allergic reaction across the world is insidious trans phobia even within our own communities. You see many CIS gender, gay, lesbian, bisexual people saying that gender non-conforming people are a threat, saying that we're too much, saying that we're the reason why persecution exists. This is a historic project. What I need you to understand is that in 1969, those same people who started the Stonewall riots were shamed by their own community. They would say, 'Why are these screaming queens drawing so much attention to themselves, can't they just tone their own visibility? Can't they just fit in more?'

What I've learned, oftentimes it's our own community that is even more trans phobic than the community outside. Let me teach you the origin of the word 'queer' in English. So, in the early 20th century, actually, people like me were called fairies or pansies. We were actually written about in mainstream news. People would go on tours of cities like Chicago and New York to go see the pansy girls. We were known as girl-boys and we called each other sisters. We actually owned the nightlife in most major metropolitan areas in the United States, and then masculine, gay men, who had for so long hidden under privacy that came from class and race privilege, wanted to differentiate themselves from us: we the faggots, we the fairies, so they began to call themselves queer.

The history of the term 'queer' is trans phobia. They call themselves queer because they said: we're not like those disgusting, flamboyant fairies, such that in the 1930s, even though we had long existed, there became an orchestrated effort to disappear us. This not only looked like the cross-dressing legislation that threw us into prison, this looked like forcible lobotomies. This looked like chemical castration. This looked like medical institutionalisation. This looked like incarceration. This looked like state sanctioned sexual violence and murder. The reason that they're able to say that we're new is because they try their best to exterminate us. What I want you to understand is we're not new; we're actually attempted to be extinguished every couple of years.

What I'm learning reading the history of queer life for the past 500, 600 years, is there's a direct relationship between our beautiful emergence and the systems which seek to disappear us. So I started to wonder why are they so obsessed with us. Why do they try their best to disappear us, to ban us from the public, to deny us from history, to deny us language, to degrade us within our own communities? Why are they so obsessed with us? Then I thought of Sylvia Rivera. Sylvia Rivera was an Afro-Latina trans-feminine person who was there at the Stonewall riots. She started a group called STAR, Street Transvestites Action Revolutionary. Sylvia was arrested for the first time when she was 12 years old. She was incarcerated when they made up a law to throw her in prison, and the law they made up was female impersonation from the shoulders up. Sylvia was technically wearing boys clothes but had painted her face with makeup, which wasn't against the law because she was still in boys clothes, but they were so disgusted by her that they threw her in prison at the age of 12. Sylvia went on to be arrested dozens of times throughout her life. And here's the honest-to-God truth: the majority of which CIS gender people stopped the minute that they were afraid of arrest. The minute that there was even an insinuation of police presence they hid. But guess who didn't hide... trans people of colour.

I come from a legacy of people who, despite being beaten, incarcerated, tortured, killed, cut-off from their families across the world, continue to go outside even though our own community was too shameful and embarrassed. Do you understand what it feels like in 2021 to see that kind of intimate betrayal of white supremacy, colonialism and trans phobia in our own communities that doesn't respect the leadership, the knowledge, the power, the artistry of trans feminine people of colour like Sylvia who created a space for all of us to exist? What I need you to understand is Sylvia died homeless. Sylvia died neglected and forgotten just like so many of my sisters. I'm privileged. I have the opportunity to travel and speak across the world but the majority of people like me are suffering in imposed silence. It's not that they're not speaking or singing or creating or modelling or dancing, it's that they've been censored. It's like the LGBTQ movement has been a global censorship project to make you identify more with our oppressors than our liberators.

So what does it mean then to come from a sacred tradition of people who went to go outside even when they could be killed for it? What that means for me is that I'm going to live my life as a living memorial. What that means is I'm going to be as free as possible, not as humanly possible but as possible. I'm going to be so free that my joy is a riot. I'm going to be so compassionate that it's militant. I'm going to be so beautiful that it's transcendent. I'm going to be so glamorous that it's revolutionary. What that means is that every attempt that they make to discredit, delegitimise and disappear me I'm going to respond with the fabulosity of a thousand suns: I will wear even bigger heels, I will wear even more dramatic makeup, I will reveal even more of my body hair, I will expose even more of my skin. There's a directed correlation between their attempts to disappear us and our attempts to revive us. We're fluent often in the language of injury but are we fluent and bilingual in the language of transcendence?

Our role on earth as transgender people is to actually teach the world that not only is transformation possible, it's imperative. They use nature to hold us captive. They say you are naturally and biologically a male but, darling, go outside and look at the sun, watch it move. Go outside and look at the river, watch it move. Go outside and look at the wind, watch it move. Go outside and look at trans people and watch us move. We are honest in our mobility. We don't transition because we want to fix ourselves; we transition because we want to fix the world, because we want to show everyone that it's actually possible to live a vulnerable and authentic life that we would die for it.

What I hate is that the media focuses on the violence that we experience without actually questioning why do we continue? Most people, like I said, would stop. Most people don't have the stamina, the power or the self-worth to continue. They would comply with the conservative, traditional gender norms; they would comply with the projections of colonial gender that have disappeared our indigenous gender knowledge systems.

Why is it that, when the British colonised my people in India, they tried their best to culturally commit genocide against gender-variant people, locking us in prison, banning us from existing in public, banning us from performing, removing our communities and our homes, colonising us out of our existence? Why do we continue to survive despite the attempted genocide? Because when you actually learn about indigenous trans history and you understand why the people in Benin were wearing skirts and headdresses in the 1500s, when the Portuguese Inquisition accused them of cross-dressing, why Mary Jones in 1876 was held in a court trial in the United States asking: why are you cross-dressing? When ...?

[14:40] were going into courts in British Colonial India asking: why are you cross-dressing? Do you know what they said? They said, 'this is not cross-dressing,' they said, 'this is who I am.' They looked at the state and they said, 'this is who I am.' They looked at the police, they said, 'this is who I am.' They looked at the religion, they said, 'this is who I am.' And do you want to know how they knew who they were? Because they said, 'this is how I know God.'

What I need you to understand is that in most indigenous and racialised traditions, femininity was never understood as weakness. That is an equation of western empire. We come from cultures that have lived and celebrated the power of the divine feminine, and one of the first tactics of colonisation was the masculinisation of God. There is a reason why gender variant people come from a lineage of sacred healers and spiritual leaders – because we have the audacity to practice the divine feminine. What the divine feminine means for me is that it doesn't matter that there's a cross-dressing law in the book; it doesn't matter that there are 24 states trying to disappear trans people in the United States in 2021 because I know my divine femininity. And the question that trans people are posing to the world is: do you know your own divinity? And I think most CIS people do not, and the lesson that CIS and white people have to learn from the legacy of trans feminine people of colour is we have the audacity to find God in ourselves. What does it mean to find God in yourself? What it means to find God in yourself is to recognise that your job on earth is to live. It's not to please, it's not to entertain, it's not to educate... it's to live. This is not a dress rehearsal.

And in that way, isn't it ironic that they accuse us of masquerading, of lying? What do you call dividing billions of people into one or two categories telling them that they have to wear a uniform, and that uniform is a personality? Tell me that's not a masquerade. Why do you call us drag queens when white heterosexuality is the ultimate drag? It's everyone playing dress up. The truth is the majority of people in this world don't know who they are outside of what they've been told, so rather than actually asking themselves: who am I, they subscribe to the predetermined options given before them.

To be a living memorial and to learn from our trans ancestors is to actually say: the most revolutionary presence is imagination. What I want you to actually do today – maybe not right now but later – is to ask yourself: what happened to your imagination? Why have you settled with what other people told you should look like, act like, be like, love like? Why have you settled with the status quo? Why have you mistaken reality as fixed and not actually in flux?

Because what I want you to understand is when Sylvia got arrested she foreseeably thought that, for the rest of her life, she'd be arrested. If I was to meet her right now and tell her, 'darling, I'm on the plane wearing a 5-inch heel and a mini-skirt,' she'd be gagging and screaming being like, 'how is that possible?' And what I'm saying then is that queer people live our ancestors' impossible and most wild dreams. And what I'm saying then is that because they dreamed, we live. And so what I'm saying then is that our job as queer and trans people of colour is to dream; is to dream so audaciously, is to dream so flamboyantly, is to dream so aggressively that we manifest and femifest complete and total and pleasurable riotous joy for the next generation.

I can sometimes find it very difficult to love myself in a world that is trying to exterminate me, but what I can tell you is that I love trans people and that I love queer people of colour more than they could ever hate us, and in that way my life is a love letter that I write on every single street and on every single avenue, and

every single bathroom and every single venue. It's a love letter saying: I want to create a world where your beauty is recognised not for fitting in but for fitting out. I want to create a world that celebrates creativity over conformity. I want you to be treasured for your won divinity, your own spirituality, not your ability to disappear yourself in a category and hide. What is a category with an elaborate closet that requires us to repudiate and reject the very things that make us beautiful, the poetry of our bodies? To be a poet is to be a living memorial, it's to be in touch with the grief and the pain and the anguish but also the joy, the transcendence and the resonant love. Imagine so that freedom can become real; imagine to make freedom real. Alright, I left some room here at the end for questions.

SP2: Alok, thank you. I don't know if it cuts it but thank you. I think a lot of beings behind their computers are standing up applauding, sitting crying, feeling. We're feeling, so we're going to go to queued questions. I saw this one comment in multiple versions but mainly it is: how do you take care of yourself when many people do not accept who you are?

SP1: I can't hear, your voice is breaking up. Can you repeat yourself?

SP2: Oh, my gosh, sorry wait. How do you take care of yourself in an environment where many people do not accept you for who you are but how do you do that without holding anger in your heart for these individuals?

SP1: That's such a beautiful question, thank you. I love. I think loving is actually about self-preservation. So often, people mistake loving as being the better person, but I want to reframe that for you: when you're stressed out your body produces stress hormones that make your body physically collapse; when you're loving, your body becomes its own pharmacy and it produces beautiful hormones that circulate around your body and it actually makes you feel well. If I was to be angry at every single person who invalidated me I would be depressed every single moment of my life, so I chose to love them not just for them but for me. So, I realise that loving other people was an act of mercy in love for myself because I'm so much less stressed out!

I'm going to be really honest with you all. I developed multiple disabilities and physical pain from psychological violence that I experience. Many of us in our community experience post-traumatic stress disorder and complex post-traumatic stress disorder because it doesn't stop; the invalidation of violence and abuse is continuous, and I was extremely depressed and the only thing that helped me was love because then I began to realise there's something in me that's redeemable, and that's, I think, what queer revolution is: it's that we're taught by our families, by our religions, by our communities, by our governments that we're disposable, but we actually say there's something in me that's redeemable so, therefore, the first revolutionary queer act was self-love: you are able to exist here in this space because you loved yourself - and that's how we survive is through love and care. So now I allocate all of my energy that I was putting in jealousy, resentment and bitterness and I allocate that to loving my own people. And now that I love us so much, like, so fucking much, whenever they say like: oh, you're wrong, whatever, I just think you're so wrong, like you're so wrong, and it's just kind of like a little child battle, it doesn't mean anything because I know the truth, and love helps me understand the truth that we are divine.

And I think it's really important considering the panel that's going to happen next to link this to the idea of colonisation. Colonisation made you mistake God's

location in capital and in money and not in relationships and friendships and intimacy and community. Capitalist colonialism made us worship at the altar of science not spirits. And what I'm asking for you is a recognition of one another, not as just genders or races but as spirits, and once you see people as spirits it's not physical; that's not what people's skin colour is, it's not what people are wearing - it's people's energy. That's where the love comes from because you realise that even the most hateful people they're sick, that actually their natural and organic orientation as one of care and love but colonisation has recruited them into sickness and that the real enemy is not individuals, the real enemy is ideologies: we are warring not homophobes and transphobes, we are warring a colonial ideology that cares more about profit than people, that sees people as sculptures and not actual bodies.

SP2: Phew! Indeed, all of that love but, well, not but, because, indeed, I get it: love you make it but because there are two questions coming in. I think a lot of people are also asking, because you have to also give of yourself, right, how do you not give too much of yourself? How do you make sure you're not betraying yourself, you know? You're sharing too much, you're giving too much, where do you draw the line?

SP1: Yeah, I'm really figuring this one out, too. It's an experiment. You try it and went: ooh, that was too much then you reel back.

SP2: So, it's a feel?

SP1: Yeah, but I think boundaries are so important, you know? Like I think it's really important to understand that there are people who live for you but not people who die for you, and you deserve both. So there are people: oh my God, I love you, you're amazing, whenever you're on your come-up, but when you're depressed or when you're struggling they're absent, so you have to notice who's there for you when you can't, who's there for you? I think this is where disability justice is really important to me, because like I mentioned when I'm living with chronic pain, sometimes there are just days and things that I can't do and so I've noticed who are the people who show up for me then? And those are the people that we really build with, they're the people who you know have your back.

SP2: Yes, nice. The chat is blowing up you're inspiring so many. What I also saw coming, because you explained the history of the word 'queer,' some of us are hearing that for the first time or got a reminder, and how do you feel about the use of the word now in 2021?

SP1: Yeah, I feel okay with it because I think that we have the ability to re-imagine language always, and I think one of the beautiful things about queer people is that we're constantly reinventing, so even though things like make-up has been used in the service of patriarchy, so many of our fem community members have re-imagined makeup to be in the service of anti-patriarchy. How amazing is that? So, I feel like nothing is inherently anything. We have the ability to redeploy it.

But I think it's important to teach that history because it shows these inner community antagonisms are not new and it shows that they're actually foundational to this movement. There is a reason why trans feminine people of colour, and especially black trans feminine people, experience disproportionate violence. And a lot of it has a lot to do with our own inner community, that certain community members have been sacrificed in the pursuit of assimilation and acceptance. And what I hope in teaching that lesson is we can learn from the

past and say: that didn't work back then; it didn't accomplish anything. So, in that way respectability politics doesn't work. Like we keep thinking if we humanise ourselves in the colonial gaze then they're going to somehow accept, but it doesn't work. What actually works is if we resist their definition of 'human' and come up with our own.

SP2: That's a great way of... It is! Nothing else. I saw a question come by and maybe you already answered it because I will place it with love, but with your eye on the future somebody asked: what does the future of the queer community look like? Do you really believe that eventually we will be visible divine within the whole community? Or do you have to believe it?

SP1: I think the future of the queer community is the entire world is the queer community. We need to break out of this idea that we are some insignificant minority, because I think if we grow up in a world where every single person was asked: what do you want to call yourself, like what do you want to wear, how do you feel, and each person had ownership of their own body, who knows how many of us there would be? Like I have so many CIS gender men come up to me and say: I used to wear skirts when I was younger but then I stopped because I was getting bullied. I have so many CIS gender women come up to me and say: I hate removing my body hair but I just do it because I was bullied. So, if we remove the bullying how many queer and trans people would there be? And would queer and trans even be relevant frameworks anymore, because what I'm fighting for is gender and sexuality justice not LGBTQ rights. LGBTQ rights has an idea of a minority community asking for recognition from a majority. What gender justice is actually about is saying: let's attack the gender system so it's less about trying to accommodate or fit into the gender systems as much as it's saying: hey everyone, it's probably not a good idea to divide billions of people into one or two categories... like, you know? So, I think for me the future of queerness is one in which every person is recognised as complex and that we don't flatten anyone; we see everyone as multi-dimensional.

One question I saw in the chat that I'd love to address as well is how to speak to US imperialism within the European queer and trans-of-colour space, and this is something I think is so important to name. Even though I am a trans feminine person of colour, I am in the United States where I have access to elders who were at Stonewall where we have movement infrastructure that largely comes from indigenous and Black political struggles in the United States; often when I'm in Holland, what I see is that so much of the energy of queer and trans organising happened in the colonies versus in Holland itself such that the history of community spaces in Holland is so whitewashed and so it feels in a lot of ways like black and racialised, queer, colour organising in countries like Holland borrow from US political frameworks, US political histories, because the colonial project in Holland has so separated people from their own ancestral political struggles and traditions. And what I'd really love to say is, like, I believe in transnational connection but I want to imagine a world where Dutch, queer, black voices are teaching us in the US. I want to imagine a world where that knowledge is both sides. Right now, it feels one-sided and that's why I always relish in these opportunities because I learn so much from Surinamese queer communities in Holland, I learn so much about the history of Dutch empire and places like Indonesia that I didn't know anywhere else, that it feels like in the US when we say 'people of colour,' we're often only meaning US people of colour, but I want us to imagine a way of doing racial and queer justice work that's actually all about all of us everywhere and cross-pollinating that information so if you are a knowledge producer based in Europe, recognise that your work has resonance

beyond Europe because the specific things that you're contesting actually can teach the world.

SP2: I think we could do this the whole day.

SP1: Yeah, I want to be respectful of time, so if I can...

SP2: Yeah, no. I think we saw one more question, I'm scrolling and I lost the question. Oh yeah, how do you navigate academia as an unconventional, brilliant trans person of colour, deeply committed to disrupt the circle of indoctrination and misinformation that colours the ivory tower?

SP1: What a great question.

SP2: It's an amazing question. There's still a piece, but go.

SP1: I will answer this one then I'll head out. So, I hope one of the things you can take from my remarks today is the power of imagination, meaning just because something is not done doesn't mean it's not real. So there's a traditional understanding of academia, a traditional understanding of activism, a traditional understanding of media, of fashion. None of those work for me and rather than trying to fit into those I just did my own thing, so a lot of people are not going to understand you, a lot of people are going to feel threatened by you, a lot of people are going to doubt you, but it doesn't matter because you don't doubt you. So what I'm saying basically is cultivate self-acceptance and self-recognition such that when people levy all their insecurities on you, being like: well, you should be doing this.... you can just look at them and say: it's nothing to do with you and nothing to do with me, your fear is not my own.

And so for me, the way that I reimagine academia, is I go in and I steal artefacts because they took our histories, they took our legacies, so I just go into their systems and I'll pluck, take things and then run and find ways to share those to non-academic audiences. And I see that as a job of a public scholar is the work of translation is: how does this actually land? Because a lot of the information I shared in today's talk came from really inaccessible books that take so much time to read that many people don't have, but I do so I'm going to read them and I'm going to find ways to speak them, ways to sing them, ways to perform them, ways to visualise them, ways to create them, and in that way the art is a scholarly production. Western academy says: criticism of the art is knowledge; what decolonial framework will say is: the art is the knowledge itself so make art like a scholar and make scholarship like an artist. Thanks so much everyone, it was such a delight, and thank you to the host and I really appreciate you all.

SP2: Thank you so much, so much, so much teaching us how to be a living memorial. I think someone in the chat also said it: translation is so important; it sometimes need to be translated into different forms so that many other people, many other beings can get it. Thank you so much, Alok. Thank you all in the chat for sharing your thoughts, sharing your questions even if all of them weren't answered they were seen by many of us so thank you. We will have a short break. Around 3 o'clock we will start again with part two. Don't miss out. Be back very soon, have a small drink, have a stretch of your legs and then we will be back in a small five minutes. See you in a few. [short silence]

So, I will let my voice already be heard so people can make a slow comeback to the computer, telephone or wherever you are watching from. Excuse me, I said 3

o'clock but, of course, regarding where you are watching us from I am located somewhere where it's 3 o'clock in the afternoon but in Holland it's 8 o'clock, it could be any o'clock somewhere else but just happy that you're here with us because we are still doing this. We had an amazing Day 1 and an amazing start of Day 2, very inspiring. I don't know if I'm pumped, if I want to scream and shout or if I just want to sit and let everything float in, but I'm very enthusiastic so, yeah, indeed. Simenon is yelling because I see capital: Colored Collective, you are the bomb, and that's how I also feel, for organising this amazing international congress Day 2 decolonisation within queer communities of colour. We need to talk about what are the tools we use. Hopefully we can have those conversations today, see voices, hear voices that are active and that can give us lots of food for thought and maybe even a little push in the direction of maybe I should go this way or that way: have conversations, have views and have actions going on.

We are now going to make space for, I'm going to get the bio because I think this is very interesting and I think you should sit ready also for this very interesting next, beautiful being that will be joining us. Okay, so I'm going to introduce to you a gender non-conforming performance artist who is a filmmaker, a writer, a political activist born in Morocco and lives in Amsterdam, and drawing from personal experiences their arts, activism and writing seeks to amplify the visibility and empower men of the queer and trans North Africa, amazing Muslim and refugee communities as they stroll the streets of Amsterdam.

Mala recalls their journey through different places of exile. Moving through specialities in temporalities, his work explores the rocky road toward acceptance and validity when society rejects ones identity. I can make lots of words but I think the best is to make space for Mala Badi who will talk to us through video. But first, before Mala starts, we will have about 10 to 15 seconds of silence in the video. Again, 10 to 15 seconds of silence and then Mala Badi. Enjoy. [short silence]

[start video]

"This is the whore lifestyle." [laughs]

'Spaces of Exile'. My father was born in 1944.

'Space 1, Doukala' Morocco was still under the French protectorate and Moroccan people were still being impoverished and starved. The only happy memory my rather recalled from those times was that when they were young, a French man told them about a new invention, a radio where you see dancing Cheikhat [Moroccan performers]. My father laughed as he told us this story. He was talking about the television. TV is the radio where you could see the Cheikhat. My father left Doukala in the early '60s due to drought and poverty. He came to Casablanca to look for a better life.

'Space 2, Casablanca' In 1962, around the time where my father emigrated to Casa, my mother was born in the Milan neighbourhood, one of the poorest slums of Casa. I can say that my family doesn't have roots or origins. We are a family of immigrants, refugees and foreigners. I was born in a noisy city full of cars, full of workers, full of poverty, full of zemla [queerness]. Young, I discovered my queerness in Casa. I was scared. When I discovered I was queer I thought I was strange. I thought I was the only one in this big city. I was alone in the middle of 4-million people. When I was 18 I told my parents in a Ramadan day that I am trans. Life as I knew it changed. I was beaten up. It was the sunset. I heard for

the last time the voice of my father. I found myself in the streets like a dog or an old gazelle kicked from the herd. All of this was because I'm trans, because I'm a trans, because I'm a trans. I didn't have a home anymore in Casa because I'm a trans. I didn't have a space in the city where I grew up because I'm a trans, because I'm a trans, because I'm a trans.

'Space 3, Rabat' When I was kicked out of the house, I lived in the streets. Homelessness was ugly and exciting at the same time. It was the strangest experience I lived. It was even stranger than the dream of freedom itself. Homelessness taught me to move forward and to stand up for myself. In Rabat, there was a lot of activism and struggle. We started the Queer Movement. We handed out pamphlets, we wrote articles, we went to the streets with rainbow flags. We demand our rights! We demand our rights! At a certain point, we felt monitored by the police. We did not feel safe anymore. Rabat was not a safe space anymore. When I left home and came to Rabat I felt free gradually, then an obstacle put an end to my freedom which is the Makhzen [ruling class of Morocco] and the Law 489 which criminalizes queerness and trans-ness. I had to leave the country from one escape to another: my father escaped Doukala; I escaped Casablanca then I escaped Rabat toward the Netherlands.

'Space 4, Amsterdam' I went to the refugee camp. Instead of remembering the drama I prefer to read a poem I wrote about a guy I had a crush on in the refugee camp.

When I missed him
I went outside to search for him.
I saw him from afar.
We didn't speak to each other
But my blood could run cold in his veins.
Then I came back to my tent
Or little room.
Our love story in the refugee camp
Was from one tent to another
I never knew when it would start
But I was sure that
In his eyes
My soul resides.
Created by, Mala Badi and Ouej

[End video]

SP3: Hello. For many days I was thinking what to tell you in these five minutes. I was telling myself shall I tell something created or I can just be honest and let it go and speak to the truths in the face of people in power. Yesterday I prayed to Allah to help me to be honest with you, and I found the only way to be honest with you is to talk to myself, because I trust myself and I can feel myself in my emotions deeply. This is the only way to talk to you, so now I'm not talking to you but I'm talking to myself.

I love you, Mala. You know? I love you! Yes, I love me, too. Wait, why do you call me by my name? Because I love your name. Yes, but you are me. Yes, I know, I like my name, too. Wait! I like my name two times but let me talk to you... Sorry, sorry, let me talk to me. Don't worry, I like when you call me you and I like having conversations with you always, Mala. You know, this world is strange and hard. Yes, I see especially if you have a lot of responsibilities like cleaning your house,

go for a walk, listen to...? [54:38] Yes, this is responsibility. What were you waiting for me to say? Changing the world, like example? This is responsibilities. I love...? [54:50]

Mala, I want to play with you a game. Are you ready, Mala? Yes, I'm ready. Okay, let's play the game of what if? You will start. No, you will start. Okay, let's start together Mala, okay, 1-2-3 go, Mala. What if?

What if my father didn't leave Doukala? Mama will be lesbian. Oh my gosh, I will have two lesbian mothers! Wait, wait, wait. You should ask what if France and Spain and Portugal and Germany did not colonise us. Fuck! This is a great question. I will not be a refugee in the Netherlands. I will not say: [mocking] 'gh' 'gh' 'gh' in my life, I will not say: [mocking] 'ch' 'ch' 'ch.' What if? Okay, this is your turn, Mala. Yes, it's your turn aswell. Okay. What if I was rich? Fuck! This is not the best question. What if there was no rich, no poor, no classes? No classism, no racism, no middle class? Everyone is trans. No prisons, no homelessness? Oh my God, this is big, dream goal. Want to live under trans-communism? Yes, the land of trans workers. You know, in trans communism the sun shines different. Maybe I will be the sun and everyone can be the sun aswell. All of us can shine, yes. There is no manpower, there's only the people power where we take care of ourselves and of each other. I think even under capitalism we need to change the way we treat each other and walk hand-in-hand into the sun of trans communism which is actually walled into finding ourselves in...?[57:00] Yes, Mala, yes. This is big light. I can see it, I can feel it, I can imagine it. Fuck! I will write poems to everyone. We will be one! Wait, wait, wait, wait... write a poem to yourself. I do that, Mala, always. Okay, this is your turn. What if I was able to travel to Morocco? Let's say if there are no borders? No, don't tell me I can visit Algeria without a visa, and it will be no Europeans in them, no imperialism. I can perform in Johannesburg, in Montevideo. At least, we will have no dictatorship in Morocco. I told you it will be no Morocco. Fuck! Sorry. Fuck, but will we not go to demonstrations? I love demonstrations? I like them, too, but we will go to parties where all of us can cry. We cry together and hug each other. You are too dramatic, Mala, super-dramatic. No! It will be just normal to cry in public and show support, care and solidarity. Okay, okay, okay, okay. Mala, it's your turn. What if there is no gender binary? What!? There is no gender binary [58:38, French] Sorry, sorry, sorry. Why don't speak to me in French? Oh, you don't speak to me in French? Oh, now because of why? You don't know why I speak to you in French? Because of the French army men, the French armoured men, the armed French men who told my father that there is a radio where you can see performers dancing. Why are you also talking to me in English? Because why? Also, I like to speak here because I'm talking live and I'm talking to people who understand English.

I'm not talking to myself; I'm now talking to you. Ola. I'm talking to you. Let's normalise talking to people the same way we talk to ourselves. You, yes, you there. I love you. I will fight for you. I will be able to write for you poems. Yes, I love you and this flower is for you. Catch it. 1-2-3 here! Bye bye.

SP2: I hope you got it. Did you catch it? Because 'what if' you were not inspired by Mala Badi today and you don't have to think about that 'what if' because you were because you felt that. We saw that. Today is putting me in such a happy place I almost forgot I'm in function because this is such... oh! Thank you, again. Please, even if we can't see you as an audience a round of applause for Mala Badi. That was beautiful. That was great.

Now the time has come for the panel talk, to get the panel going on in these amazing talks we've been going through today. Because decolonisation within the community there are lots of people doing a lot of different work and it might need a different approach depending on who you are and which groups you work with or the people you meet, so I'm very interested in our panel because this is a great one.

I'm going to introduce you to the panel. I'm going to start with Dezso Mate who you'll see very soon, Romany, LGBTQ activist, scholar... where do I start because what an amazing track list, PhD candidate at Eötvös Loránd University, faculty of social science. We also have in the panel Nisrine Chaer who is co-founder of Sehaq Queer Refugees' Group, that's a refugees-led grassroots organisation in the Netherlands who works on creating safe spaces for queer and trans refugees centred around the Middle Eastern and North African experiences and politics. Thank you for also joining us. We have Naomie Pieter, amazing activist, founder of Black Pride, Pon Di Pride, co-founder of Black and Queer Trans Resistance in the Netherlands. Some have said she's the face of Black Lives Matter movement demonstrations in the Netherlands. 2020 Winnaar Roze Lieverdje, Naomie Pieter. Another amazing, beautiful being Alejandra Ortiz. Alejandra I need to put in that one, also nominated in that same category so we also thank you, Roze Lievedje because using your own life experiences to better not only yourself but your community in such beautiful ways in working with projects and organisations that empower the bi-culture trans migrants and refugees, sex workers, person living with HIV, and think of projects and organisations such as Trans United Europe, Trans Screen Film Festival, ICRSE. They are here with us today. This is our panel. Yes, alright.

Panel, we've heard, seen and felt, I think, lots of beautiful things. Maybe you've had a little bit of input. But starting from that get go because, indeed, we're talking about decolonisation and dethroning of the current power structures, Naomie, if I may start with you, how does decolonisation translate to you? What does it mean?

SP4: Hi, good evening everyone. Thanks for the invite and I'm very honoured to be here, first, and I'm also very humbled with this beautiful panel and the beautiful performance and the keynote speech that really I felt the true to my heart, to my core. What does decolonisation mean to me? Actually, very simple: centering myself, my history, my needs, my love and my health in a world and society that tells me I cannot be that. Yeah, so that was very simple, you know, very short what decolonisation means to me.

SP2: I'm also going to ask Nisrine, can you also put it that simple or is there a different way that it translates for you?

SP5: Hello, everyone. Thank you Colored Collective for organising this amazing event. For me, decolonisation means three things. I first want to talk about the aspect which is anti-militarism and anti-deportation politics which is, for me, on a personal level as a lesbian migrant from Lebanon, I experienced violence and several wars caused by Israel and I experienced the violent migration system in the Netherlands. This has led me to understand that war is the ideal economy for colonisation, so for me Fortress Europe is essentially a war machine. It exports violence, weapons and wars in the global south and it supports dictatorships across the planet. For example, EU countries sell weapons to Middle East and North African dictatorships with billions of euros worth of sales. This oppression of LGBTs and non-LGBTs in the Middle East and North Africa, and economic

poverty, are funded by EU tax money, so that's why there is a refugee crisis in Europe and that's why people are forced to flee. And we didn't even start to talk about institutions like Frontex and the huge EU funding it receives. So, yeah, for me we should talk more about this tax money that creates migration and refugees.

I'd like to talk about two additional aspects which is Euro-centrism from our approach to racism. First, I want to talk about Islamophobia and how sometimes it's reduced to the lens of Europe where Muslims are oppressed, so I want to say that it has limitations and, on a personal level, as an atheist who grew up as a Shia Muslim and was oppressed by political Islam, I don't consider Islamophobia can fully speak to my experience, and it also doesn't speak to the experience of other minorities in the Middle East and North Africa who have also experienced oppression by political Islam and by Arab nationalism. So, for example, ethnic minorities like Kurds, like Amazir, Yazidi, Armenians, Afro Arabs, black migrants and gender violence people who experience forms of homophobia and transphobia and who may flee to Europe, you cannot tell them you experience Islamophobia, so that's very Eurocentric. For me, decolonisation is about situating these terms like Islamophobia.

And the last aspect I felt I want to bring across today, for me decolonisation is about creating coalitions, and I feel sometimes this is missing in our discussions, and I see to create coalitions there are two important steps: the first step is we need to invest in safe spaces so, for example, for queer and trans refugees, which is what Sehaq, the collective partners is trying to do; and the second crucial step is to create international solidarity. This is how I see decolonisation. It should not be limited to creating a closed community or having more presentations, institutions; we need to get away from identity politics and from the focus on individual privilege even like white privilege. For me, state racism that gives rise to racist attitudes and contributes to oppressive systems, so identity politics should be a starting point. It helps us to make sense of our experiences, but it should not be the end point. For me, we should be with coalitions with other communities that are fighting systems of oppression including white activists and straight activists. So, for me those three meanings of decolonisation are important and I wanted to bring them across today.

SP2: Thank you so much. I also see Dezso and Alejandra are nodding but I would also like to hear your point of view because this panel is very diverse and everybody leads sometimes from a different way, a different view, but it's all so important, and thankfully for the internet we can have that. Those borders of international, you know, the border that says: you live here and I live here, I think that solidarity can be crossed through the internet. Dezso, what would you like to add to your point of decolonising?

SP6: Thank you so much, and I'm really grateful being on this panel. Basically, for me decolonisation means like a critical reflection on white fragility and having answers and fighting on the different forms of social oppressions, also fighting against anti-gypsyism, because as a Romany LGBTQ person I have to deal with the fact of inter-sectionality and the intersectional marginalised oppressions aswell. So if you take into account, for example, Marion Young, *Five Phases of Oppression*, in the case of Romany people, one of the major cases is marginalisation. For example, here in Hungary currently we still have school segregation for Romany children which is one of the major issues and is still very much alive. If you talk about cultural silence and cultural imperialism, we still do not have our own institutions, for example, we don't have our own cultural

institutions where we can show not only the Romany LGBTQ culture of movement elements but also there's a huge lack of Romany identity representation not only in Hungary but I think Europe wide aswell. Also, for me decolonisation means fight against different forms of violations as physical as civil because physical violation: hate crimes, but there are also civil violations which means the self-colonisation, like we are colonising ourselves to the majority so you want to feed society that much that we don't see that we're going under a kind of mental slavery of them. I think this is really crucial because if you're talking about LGBTQ movements and Romany movements aswell, so both of them they're welcoming us until a limit when we're not crossing those lines, when we are questioning or reflecting back on their own racism and exclusions. And it's also a question of the father because the father needs money also positionality, hierarchy, so on and so on,, and then we are reflecting on that positionality on majority LGBTQ movement or, let's say, on the Romany movement, they're often telling they're using a kind of suffering discourse which is also quite an element of white fragility. I'm also thinking a lot about this that, yes, we need alliances, of course, because we need, but my question is: where is the line when our alliance is oppressing us and when they're supporting? So, I'd like to leave open this question and give to the floor to others.

SP2: Yes and, indeed, in the chat, people that are watching, if you have a question or you want to add, please do so in the chat. Alejandra, maybe you can even add on to what has been said or the question that Dezso left open?

SP7: Thank you very much for inviting me. I don't think I have a real answer to where allianceship turns into another oppression because we see it many times, and as Dezso was speaking about this tragic note when speaking about Romany communities by mainstream media and mainstream allies, this is something I've been reading a lot about in Romany communities in Spain where scholars and movie directors go to Romany communities to grab information but not in any case to portray it the way it is but portray it in a sensationalistic way. And this is something that tends to be repeated in other communities, so in that sense I do not have an answer as to when. I do know in my community, the community of trans people and sex workers we actually have stopped for the most part to reply to university people looking to increase their portfolio because we know they're not really there to listen, they're there just to make themselves feel good with whatever information they get, because in any case they're not even part of the community. On that note, I will say decolonisation means taking back our roots and taking back our pride, not the whitewash pride but the pride of our ancestors.

And I'm going to go a little bit about your next question because I already know what your next question is about how structural systems are based on oppression and how are trans TPOC affected by this oppression system. And I got to reply to this because this can also be a response to other communities. Let me begin by saying trans and queer people and gender variant people have been around this world for millennia in every corner of the world: in the Americas, in Australasia, in India, and, yes, I will say to the aggression colonial empires who set out to destroy our way of living, our identity and later put Christianity with all its patriarchal oppression on top of us; and related to this question the legacy of machismo, of patriarchy, of racism, is the root cause that keeps putting marginalised people in the corners. In the case of my community, which is trans people, that's the reason why you see most of the trans people who are killed around the world, even in countries what is silenced, is black and brown trans people of colour, and this is because this colonial society has taught us to hate all gender expression.

I really loved what Alok was saying about we being so confrontational because I do think many people, let's say gay or lesbian people or CIS hetero-conformative people can hide in their society, but for many of us in trans communities or in black communities or in brown communities we cannot hide, and that's what put us in a more dangerous path. So, I think these oppressive systems have affected us for centuries, but it's a good thing we're reflecting on that so we can now fight them back.

SP2: Absolutely. If you hear what Alejandra is saying because, indeed, thinking about these structures how do make sure that, because you don't want to hide, we don't want to hide, doesn't anybody want to hide, needs to hide, you want to be heard and you want to be heard by the right people, you want to work with and move with the right people, but how do you do that when you are, at a certain point, you're fed-up and then there will be a part that says you're too radical, you're too loud. You get what I'm saying? Some people say: but if you ask nicely. I've heard you say it multiple times: the time for asking is done; you're telling, you're building. How does that movement go, because sometimes you will, let's say, lose some of your own people because they get scared or they get tired or they get, you know, demotivated. I hope you know what I mean?

SP4: Yeah, it's a good question. The thing is, at some point a part of decolonisation is, indeed, indulging yourself in your ancestral history, indulging yourself in those who came before you, and when you do that and you understand that we, as a community, have been fighting for so long - there are so many books written, so many texts written, so many demonstrations held, we've done already so much and at a certain point we're still not being heard, or we're still knocking and begging for the same rights or the same ways to be seen, and banging on a door that doesn't want to open for us. And at one point you need to stop banging and banging at that door and just create your own door. That, for me, is decolonisation also. Indeed, the structure that doesn't want you, doesn't want to see you, doesn't want to hear you... F... them. F... them, and build your own. I think a lot of us who are stopped with banging on that door, how to say this.... No, sorry, let me say it correctly.

I think the group that is done with banging on the door is really big and it's growing and growing and growing, because at some point people see that banging on that same door, that door of patriarchy or that door of white gatekeeping, or that door of institutional knowledge-producing, whatever, that door doesn't want to open for you, well, you know what? We're starting to create our own movements, our own spaces, the spaces that do want to hear us, spaces that are safe for us to say it in a real simple way.

SP2: I think, indeed, as I look at the panel and as I've heard of you all and I've read about you, these doors are built and they are there. Maybe they're not wide open but the doors are being built. But the thing is, how do you make sure that the energy going through that door is the right energy so that door can be opened. Like Niserine said, you need to think about a few things, these points need to be addressed so we can make sure international solidarity is also part of that door being built, the investment in the safe spaces. How do you go about that from your position and who do you take with you? Who do you need with you because there are a lot of people here and maybe some will say you can't wait for people to give you the answers but there are tools we're getting from you all.

SP4: For me it's pretty easy. International solidarity, breaking down oppressive systems, being inclusive to all people should be in the core of your DNA, should

be in the core of your work. So when you're asking me this, for me it's just in the core of what I do and how I see and perceive the work that I'm doing, so for me it's not: oh, I need to create international solidarity. No, that is part of the work because: no borders, no nations. It's so simple! If you take that as a part of your soul then it's not a stepping point, it's like: how I'm going to connect this to other people across the Netherlands; how are other problems, wars, situations connected to this and how can we support other people in other countries? How can we use our privilege here? How can we use raising money here in the Netherlands and help other communities? Like, that should be part of your DNA. That is simple as that! So for me it's just who do I take with me? Everybody who's part of the work that I'm doing. It's simple! I just look around and see who's out there and I'm trying to do the work with everybody. I don't have a brilliant ABC. For me it's just being true to what I believe, being true to my ethics, true to my politics: no borders, no nations. Everybody deserves a safe space. Everybody deserves decent housing. Everybody deserves... you know? That's just how I move.

SP2: Thank you, yes, very clear. Niserine, I see you going. I want to hear from you because I think you also have lots of fruitful tools with you because even the list you mentioned earlier is a way of thinking because within that many conversations need to be held but also many moves that can be made. I see a lot of questions coming in to ask: but how do you go about it? Where do I start? Where do I join?

SP5: I'm going to speak from my experience in Sehaq, the collective that works on queer refugees' issues. Like I mentioned before, the colonial structures of oppression that affect queer refugees are not well addressed in the Netherlands and we should speak more about that.

So for me I talked about Fortress Europe. It's a war machine. We really have to understand that, and it starts from the EU visa system to the EU arms trade, to the militarized border control like Frontex, the migration policies, the detention centres, deportation authorities and institutional racism which also other panellists have talked about. For example, COA, which is the institution that manages reception centres, this should also be destroyed. The IND system, and for me the IND has lots of problematic policies, for example, the unfair credibility assessments that reject asylum claims for being not gay enough or not trans enough. That's a big problem because many people who flee from situations of war and persecution they come and ask for asylum and they get rejected because they don't express themselves correctly, or they don't come from a safe country from the list of safe countries that the Netherlands has. So this IND guideline should be burnt. Also, other things like undocumented LGBT migrants, this category of people we don't talk enough about them. They live very precarious lives and are criminalised. It's criminal to be undocumented. As we mentioned, the Dutch LGBT scene, like the chairman of what's his name, the Amsterdam Pride who said refugees are terrorists. This is very representative of the LGBT scene in the Netherlands. It's very racist. We should remove white men from these positions of power. And the lack of safe spaces is a big issue. So these things must be forged together with building coalitions. That's very important.

SP2: Absolutely, because the thing that keeps bothering me within that, indeed, there was a time, and I think still, sometimes the Netherlands likes to put this sticker on themselves: we are so accepting and we are the ones that invented the whole... we're doing great, but then within the community you know it's not safe. How

come still till now, 2021, you need to say these people are still in these positions, they're still not hearing us; these safe spaces need to be created? Because the majority, at least you hear of queers in the Netherlands, they're comfortable, how do you get them, let's say, uncomfortable and to move? How do you move them and move them in a way that they start letting it be as though the queer community of colour isn't there, or it's a very small group that's asking for something they don't have a right at or we're going to think about it, because I think we, here, understand the necessity so how do we get it there? Or is that not a focus to have?

SP5: For example, the work of Sehaq, I will just mention it because I'm familiar with it, we started working a few years ago trying to create safe spaces which is mostly just bringing people together, having parties, dinners, because in these spaces of leisure, of having fun this is also where people can talk about politics, talk about their asylum claims, and for me kind of understanding the importance of these spaces and investing in them builds into a future movement that doesn't exist yet. Now, of course, with the pandemic there are a lot of limitations creating physical spaces so now I don't know if it's postponed till post-corona but, in general, I think you should not undermine the importance of just being together.

SP2: Absolutely. Naomie?

SP4: Before I go Alejandra was first, Alejandra wanted to say something?

SP7: Yes, just to complement on what Nisrine is saying and actually agree with what Naomie said earlier. I was tired knocking on doors. In Amsterdam there are many places that are 'safe' spaces, but when TPOCs, trans people, refugees go, trust me, they're not so safe and there are a lot of situations you could say are predatory, unsafe, full of stigma, full of ignorance, indeed, [with Nisrine? 01:32:30] we must continue creating spaces from within from our communities because only within people who understand our struggle we will be able to let go of the barriers that make us so tired, drain us of so much energy then only then we'll be able to finally gain energy to keep fighting on. So, yes, continue building places from within and continue annoying these white spaces so they can provide some money because we need it.

SP4: Also adding to what has been said, for me it's not removing really the white man anymore; for me it's about also re-imagining a different space, a different kind of form of how power can be distributed. So for me it's not leave the white man and whatever he wants to do... and the white man for me it's whiteness, whiter from ...? [01:33:44] all of those kinds of things, and I'm not saying I want violence to keep going but more in the sense I'm also basically re-imagining a different kind of role, a different kind of space, a different kind of movement, a different kind of way of, indeed, being together, of moving power instead of entering the same system again, because you'll be moulded in that same system to maybe operate in the same way to keep it functioning, because a lot of times they want us in that space but do we really have the power to change because we're there to keep the mechanism going, and that's the little bit that's always navigating: do you want to take away some of the power? No, is that the power that you want to have? Is that the space you really want to be in or is it about re-imagining that power and space? And a little bit this is for me what Black Pride is about. Pride people thought it's a movement against pride. In a way it is but it's also re-imagining of the different kind of pride, re-imagining of the different kind of celebrating myself instead of waiting for... Anyway, I don't have to repeat this again but just adding to being busy with that white man in power.

- SP2: Dezso?
- SP6: Yes, just one or two sentences and also linking to the others as well. One of my friends said regarding to this creating space in the movement, she said, 'if you don't have a chair at the table then take the table and move away. So, I think it's really one of the solutions. The other solution I'd like to suggest and what I'm really doing, I'm facing with their own hypocrisy, the white movement, let's say, the LGBTQ movement as well, because talking about different rights, human rights, they're causing or reproducing the same system. This is a kind of hypocrisy for me. Actually, talking about it this could also reflect, so with that we can also move forward a bit. That's why, for example, as a Romany LGBTQ person, we started creating our own spaces and we didn't ask for other majority movements' help or ally, so as Romany LGBTQ people we started to create our own platform 10 years ago, and as far as I see it's growing and growing and more and more Romany LGBTQ persons are joining, which I think it's a great initiative. So, yes, we need ally again but until that line, until they're not closing to us, at least any violation or any kind of violation then they will not take our rights and voices. This is my critical point.
- SP2: Thank you, absolutely. With that I want to add a question, Dezso, on what you just said because somebody says: there's critical lack of research here in the Netherlands on queer communities of colour, and these voices need to be added to the culture and academic archives. Is there way for me, as a white person, to conduct this research? Is it my space? Am I amplifying your voices to help tell your story or am I entering a space that is not mine to enter? Anybody on the panel?
- SP7: If I'm not mistaken there are black archives in the Netherlands. I'm a newcomer in the Netherlands so, of course, I don't have the answer, but someone confirm it. So to the question, I think you can access that information, yes. Looking for information is, of course, not invading a space; invading a space is saying you know better, which is something else. So, yeah, I'll check because I know the website. I'll put it in the chat.
- SP2: Yeah, you can Google the black archives, there you'll get it but we can also share the link of some of the organisations. We will put it in the chat. No worries. Naomie, you're itching to say?
- SP4: I didn't hear the question right because Alejandra responded to it. Can you repeat the question again?
- SP2: Yes, of course. Is there way for me, as a white person, to conduct this research, let's say, because we just said there are the black archives, but is it their place to conduct the research? Are they amplifying voices by telling the story or are they entering a space that is not theirs to enter?
- SP4: I need to look at your research, your intentions etc., etc, but let me put it like this: I have a hard time letting white scholars or university students interview me on the work that I do, and that also has to do with the fact of knowledge-producing and also investing time, so if I invest all my time, because I get a lot of questions, yeah, if I invest all my time and my knowledge and share it only with white students who most ask me, that means my work will be documented by them and that means they will make work, money whatever, their education, what might work, with my knowledge. This is something I have a hard time with so I'm trying to limit that contact and limit that knowledge transfer. I cannot really respond to

that because that's your own research to do; I'm just careful how I share, with who I share intentions of those people who want my knowledge. It has to do with a lot of levels, so it's hard to say yes or no. I'd say whoever you want to conduct the research from look at your own intentions, look at your own politics, try to make the right conditions, try to make the right criteria so that when that knowledge is produced that the knowledge stays with the person. Yeah, it's a hard thing to say. I know I have my limits and my boundaries with that.

SP6: Yes, I absolutely agree with you, and maybe just one sentence to this. What I would like to suggest, please if you would like to work on this topic to just position yourself and the critical whiteness, for example, why it's important for us, why it's important for you? I'm always thinking if I do a piece of work what will I produce with that kind of knowledge production, what will be the impact and benefit for others, not for me because that will be selfish, but for the others? Because if you're creating a knowledge of Romany people or people of colour then this can also be stereotypical and reproducing stereotypical pictures and racism on us. So, it's quite an interesting question. But, of course, I'm not saying that non-Romany and non-people of colour do not have space on this, just it's important let us the reflectivity on this topic and issue because previous researchers they just put in the situation which now it's having for us to reflect on that and give critical reflections and answers that, sorry, but your previous researchers, for example, in 1960 is racist and it's having to understand now and it's now why we're calling them racists and then they're calling back: if you're calling me racist then you're not an objective researcher which is another huge debate. So, it's kind of always agreed. But it's also agreed the research topic.

SP2: Thank you, that's why I like hearing these reactions to it. I would also like to know because what's also absolutely very important, indeed, is keeping your community healthy: healthy within mind, healthy within body so you can stand strong and keep moving forward together in your everyday life, because some people can choose to be in a topic for a second, posting black squares saying these lives matter, Black Lives Matter, then after that pfft, they go on with their lives. But all of you get that this is not a choice you make and not like a light you switch on today I'm going to be then tomorrow I'm not. So, I would like to know Dezso, Nisrine, Naomie, Alejandra: how do you keep your community healthy? What tools do you use? Healthy I mean venting, talking. Do you also maybe even, indeed, food you really, literally take to your body, food for thought? How do you keep it healthy so you can go on? Because you also all of you do lots of work, lots of research, you get tired, how do you keep yourself healthy and your community?

SP6: Well, I have two suggestions: one is a little bit personal and the other is not that much, but what I do to keep myself healthy I reflect to Alok like we have to reflect to ourselves deeply, also the fact we don't have to ask for others' acceptance; we have to accept ourselves first then we can move forward. What is my own practical, I'm doing every weekend I'm just switching off all my electronic stuff, I'm just with my books and my partner, so I'm working. This is what I'm just doing connecting with from sometimes. It's really healthy.

SP2: So know when to switch it off and just be in your bubble by home surrounded by love and acceptance that you, indeed have, and know that is genuine.

SP6: Yes, so week-end I've switched off my computer and...? [01:45:31]

- SP2: Nisrine, do you also have a way which you go about that keeps you in a state where you say now switch of so I can go on?
- SP5: Yes, definitely. Of course, for example, the collective part of Sehaq we also get tired. We have sometimes internal problems, conflicts with each other, with our personal life, with other people. It's important to take a break and not also focus on I need to produce, I need to organise events, so sometimes we're like, okay, we're just going to take a week off to just reflect and not also reproduce this NGO machinery: we have to organise, we have funding, we have to organise these one, two, three events just for the purpose of organising. Of course, that's a big problem if you have funding, an agenda, a funder that you have to produce, but that's also sometimes counter-productive. So, yeah, just reflect on that. I guess I'm more into this collective, grassroots organising that is organic, that just senses what's happening in the community, and in case there's a need to stop everything and address conflict and personal conflict between people you just stop events, stop organising and really work on communication; things that heal the community, heal the collective, the organisers. Yeah, that's maybe something I've learned.
- SP2: Thank you. Alejandra?
- SP7: I have to tell for me because being an activist, which I think is also a very big world, it's not something I looked for, it came. Many times in the middle of the night it's happened when someone's messaged me with a big problem then luckily we have a big network of friends and allies, mostly refugees, mostly queer people, mostly TPOCs, willing to help, but it does get to you. For me there are two ways to play with this. Number one for me, because I babysit children and clean homes, but I have to tell you I do it because I need the money because I do it for a living but I could do it for free because by doing that my mind switches off. I'm very good at babysitting so for that I don't even need to think so I can switch off or when I'm cleaning a house. Trust me, I can be cleaning a toilet and it could be the most disgusting toilet but my mind if off so to me that's very relaxing. As community I'm making jokes. I make the silliest, stupidest, raunchy jokes among my friends and my community because I know once we're able to laugh then we can relax. Like [name 01:49:08] is here every time we meet I make a comment about Grindr just because it makes people smile. Be busy with something mindless, would be my suggestion and the second one is make jokes. Love as in laughing about anything, yeah, it helps.
- SP2: Thank you, I think that's a very good one. Laughter is love, it's energy. Naomie?
- SP4: I'd say therapy. Therapy! Therapy is helping me going through all of these things and activism and all of those things. No, seriously, taking care of my mental health is really something, because the question was also on a personal level, how do I keep myself going through this and the community. What I think, especially as organisers, we have to keep ourselves healthy: working on self-care practices, not only for the community because it's something that I've been doing a lot, creating and doing it for the community and I'm going to create a space for this etc., etc., but forgetting I need to take care of myself, too. Through that, again, I reinforce the community. Somebody said self-care is community care, indeed, so, of course, therapy for those who can afford it, for those who can access it because that's something also hard to access. So, therapy can be in different ways, I'm not talking just about the traditional way of therapy but just being busy with practicing active mental health. A lot of us can take our traumas into activism, or our traumas get sometimes highlighted through activism. We get

traumatised through activism and that's a lot to deal with and sometimes we don't recognise that. We don't recognise the trauma or the effect of certain situations or structures. I can only say it's something I'm doing and through that learning my boundaries, actively telling people to take care of your boundaries and to take care of yourselves. Next to that, on a personal level, of course, creating spaces when then there's the possibility. Look out, because we're going to mention dates again, Black Pride in June, so I hope that also gives our community a way to look out for something that's going to happen so, I don't know, I'm just trying to do that.

SP2: Thank you, because I think it's very important also for us. A lot of people within the community do get it you're still human beings who also give a lot of energy and sometimes you can also be yourself in a low especially when you're doing so much work. It doesn't even feel like it's something you have to do but is something that's within you, that you just feel your human energy is changing. It's important to hear, indeed, you also have those moments where you say: I know where my limit is and this is what I do to unwind, to relax. I think it's very important, indeed, those spaces can be spaces where you can have conversations that are heavy but also conversations that are light, conversations that make you laugh, that take your mind of things, that ease us, because sometimes even being in a space with people that get you without saying a word but being able to just be there, have a nod and recognise you, is enough. So, thank you all for doing the work that you do, for having the conversations that you have, for making the translations that you also do, because that's also important. Sometimes conversations are held at academic levels and it can stay there, but there's also someone who takes it from that level and puts it in words that anybody can understand. That is very important, and I think that is also happening a lot, so I would like to thank you all for doing that within your own communities in the most beautiful way that you do so. And today, of course, a little tip of the iceberg. I think we can go on for a week and still to have enough time, but I do want to thank you for your time. Thank you for inspiring us and doing your research, asking us to do our research. Yes, and if you want to share a last word or something, please take the stage right now.

SP4: Yes, I want to create some self-promotion in a certain way because somebody asked in the comments when Alok was speaking they mentioned the desire for European countries to create and navigate their own TPOC issues and situations in their... oh shit, I was talking more about history... so I want to share TPOC history in the Netherlands context real quick. We're busy with Black and Queer and Trans Resistance and Black Pride creating a t-shirt honouring ancestors in the Netherlands that came before us, so real quick think like Gloria Wekker... let me see.

SP2: Take your time. Naomie, take your time. You have it. Take your two minutes and don't make it one and a half.

SP4: Hold on, let me take off my t-shirt. We're creating this t-shirt documenting our own history and giving space to, indeed, our own ancestors here, those who came before us, the shoulders that we stand on. I agree a lot that we look at the American history and forget what we have here and those, again, who came before us, so we're busy with a t-shirt that will come out soon that has some Dutch TPOC ancestors on like Gloria Wekker. So think like Gloria Wekker; be creative like [Felix Roy? 01:55:40] - if you don't know the name look up the names – fight like [Anna Kroel?]; document like [Andre Rijder?]; write like [Edgar Kyrel?]; be colourful like [Michael Harmon?]; perform like [Nikola Coel?] be

resilient like [Stein Johanssen] be real like [Ehling Roberts?] if you know her. Be uplifting like [Len Gelgurgh?] like be uplifting like [Len Gelburgh?] be fierce like [Ferdie Martine?] and I can keep going with a lot of names. But it's important to document our own history, so I just want to share that. And also, sorry, I wasn't aware of the problems, I thought about the history, but just show you we're busy doing that and look out for the t-shirt because it's coming.

SP2: It's coming, okay! Listen, is there anything we can look forward to, a conversation that's going to happen, a get-together even if it's online or something, a gem you would like to leave us with?

SP5: I'm very happy we had the space to be together today and I'm looking forward for a continued conversation especially with different communities, different collectives in the Netherlands that are working to dismantle systems of oppression, so we need to sit together like our own safe spaces but also reach out to each other, so I really hope this will happen in the future.

SP2: Thank you so much. Dezso?

SP6: Thank you so much aswell. It was really a great evening for me aswell. Basically, what I would like to request from all of you, actually, yes, I'm also really grateful to feel that I'm not alone, that I can have a reliable ally aswell, also I would like to at the same time ask all of you, or I mean not all of you but everyone, please don't be racist. Don't exclude the others and don't oppress the others because of their identities or characteristics because we are in the same boat and we have to support each other, so if you're meeting a gypsy person on the street, please don't turn your back on them aswell. Thank you.

SP2: Thank you! Thank you so much for that reminder. Sometimes we think it's a simple thing, sometimes we need to hear it out loud and say that loud, so thank you so much. Alejandra?

SP7: Dezso, you got me almost crying with that. That is true, not just because we have our own struggle we shall forget, minimise or erase the struggle of other groups. Thank you for the reminder.

Now time for my comments. Along with some wonderful people, some refugees and migrants from Latin-American origin, we created a collective that is called Papaya Queer. The goal of our collective is very basic: it's to help migrant and refugee trans persons in the Netherlands and in Europe in difficult situations, like really difficult. The other day we helped someone who was not able to have a place to sleep and we find a place for her. Last month through our network we connected a trans woman from Cuba who was stranded in Belarus, and now she's safe in her destination where she needed to be. So, I want to say if you can help us with a donation, every penny, every peso counts, and the link, Paula put it on here on the chat, so help, help, help! And send it to people who can also help.

SP4: You can always reach out to us, Black Pride. Always check with us to see if we can donate to you.

SP7: Thank you, we will. Thank you, thank you, thank you.

SP2: Yes, I see the links are going click, click, click, click, click linking up with each other. Thank you all so much. So, before I absolutely, totally wrap it up, of

course, those who initiated these amazing two days, Colored Collective, I would like to give the space to you for some last words, and for those who are thinking: hey, this is being recorded, again, just a reminder this is not recorded so it can be placed on the internet randomly or on Facebook, whatever, this is recorded for internal usage. I saw some requests coming because people were very inspired if they can have it. I will check for you with the organisation if that is possible, but just know that you will not find this randomly on the net because not everybody would like that, and we do respect that. Colored Collective, the stage is yours.

SP8: Alright, I'm going to try and speak to you live. I had some connection issues earlier but it's been going well so far so hopefully I won't drop out randomly all of a sudden. So, hi. Yeah, you're in the beginning and now we're at the end and I'm just, yes, so happy about all of the conversations that we've had. This was, as one of the organisers of this conference, a true labour of love. We've put a lot of work in it and, yeah, I'm so happy about everything that has happened today, a big, big, big, big thank you to speakers, panellists. You've been great. You've touched us with your words, with your being, with your knowledge, with your wisdom and I hope that the people who are watching now have also learned a lot and, yeah, I just want to say to us queer people of colour who are part of the community who are here, thank you so much for coming. I hope that you were happy to build this little space together with us. I just have so much love for all of you and I also feel love that you're giving me, so thank you so much. I'm just completely full of gratitude, of love. Yeah, just I feel so centred in my whole being so, yeah, thank you! I'm just going to stop babbling now. I also have my lovely co-organisers who also want to say a word, but for now have a wonderful evening. So see ya!

SP9: Yes, I unmuted myself. Thank you, [name] for your words, and thank you all. These two days have been like overwhelmingly inspiring and I had like goose bumps and all these emotions throughout all the talks that we had, and I hope you all had, too. I'm very proud about the organisation of CQ and like every single one of you who's been part of this congress thank you all. Yeah, I honestly was very nervous from the beginning about this whole online idea, online congress idea, but it went really, really well, and I think it's because of our other team member who is now actually in the background doing all the IT and stuff, so also a big shout out to [name 02:04:06]. What else? Yeah, thank you, Natalie, thank you Jennifer for moderating these two days and translating, and also a shout out to Colored Collective, their whole team, like being there and hearing your stories throughout these two days throughout the WhatsApp chats and stuff, and all the attendees who did attend it's wonderful to see your comments and reading all of them, and also the conversation that you're having with each other, so that was really interesting and sharing also thoughts and resources today. It was really good and great to see. So, yeah, that's my part of appreciation to you all. Then I want to give the floor over to Faiz because they also want to say something.

SP10: Thank you, Shaqila. I'm so emotional. Today's very blessed and inspired. Again, it's been said a lot but again a very, very big thanks to all the speakers who were willing to participate today. I'm so speechless and emotional. I think you can see it right now. We started about six months ago organising this event. It was going to be in [organization 02:05:26] but it all changed because of the situation but in the end it was a wonderful event despite the crisis we're living in now. Over 400 people came to enrol both days so I'm really blessed. Interesting, actually what I saw again today, talking about structures and taking spaces, is that both days white people were more centering themselves – with good intentions maybe – but we have to look further than intentions, it's also about the outcome, right? I

saw on many chats today and yesterday about: I'm a white person and this, this and that. That is, by definition, centering yourself and taking space. I would rather have seen: I'm a ...? [02:06:06] person or I'm a sex worker and I have a question for Naomie or for Alejandra, but this is exactly typically the structures we see in everyday today, but it's a learning point. It's a learning point. So, I'm going to round off. It was like an amazing event. Feel free to contact us, Colored Collective. We're C a collective and we're Q of queer. We're open to cooperations. We're a new, young organisation. We have vacancies. Like our page, we're on Facebook and Instagram so please connect here because we're very much open to collaboration with every person and organisation. I wish you all a very good day, a very good weekend and I'm giving the word now back to Jennifer.

SP2: Thank you all. Thank you all Colored Collective. Thank you so much for this opportunity for letting me be part of today. Thank you, Natalie for doing the work you do these two days. All the speakers, all the bodies, all the beautiful spirits that shared thought and energy with us even if it was onscreen or off screen, behind the scenes, thank you everybody who made this possible this get-together. Of course, today its beautiful, beautiful words that were spoken either in the keynote, either in a video, they all came in and they are all like little seeds and plants. I can go on and on but thank you more, please, is more I'd like to say because there should be and there's going to be and there could be more of this. Hopefully you will Google these names. You will search these names. You will find them on whatever channel it is that you need, but these names are here. These voices are talking right now. If you need to hear it again, if you need to read again, if you need to share it with somebody else, please find them on the web and share that information because it's out there for us to be shared and if not, forget the lessons we've learned out of these two days out of today: love. Love, love, love, it comes in a big abundance for yourself so you can pass it on. The power of imagination: imagine it's there and build it within imagination so you can build it up in real life. Translation is very important, language is very important so make sure if you're missing your language say it out loud so somebody can give it to you in the language you speak whether that be in words, whether it be in signing, but it can be there, so let yourself also be known that you're there. Build that own door, table, whatever you want to call it, build it. There will be someone standing with you to build. You are not alone; you don't have to be alone. Take care of your body, take care of your mind. If you think you're alone just say it out loud; know you're not because someone will tell you you're not and you can reflect on another beautiful being giving you that power to continue to be because that's all you need to be. Thank you so much for today and hopefully in the future, whether it be online or offline, I'm very grateful for this amazing opportunity. My name is Jennifer and from [place] I'm signing out. Peace. Thank you.

[End]