

Trans Day of Remembrance & Trans Day of Resilience

Resource Booklet by Queer Student Union & Inclusion and Multicultural Engagement
at Lewis & Clark College in November 2020



Art by Ethan Parker

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2. Welcome!

Content warning: mention of death

Hello! This booklet was created by trans and non-binary people for cis people to learn about how we individually and collectively mourn our dead on Trans Day of Remembrance and celebrate our community, its achievements, and its future on Trans Day of Resilience. We hope that you approach this booklet with an open mind, a motivation to understand, and a willingness to deconstruct your own position within the gender binary and transphobia.

The booklet was made possible by a collaboration between the Office of Inclusion and Multicultural Engagement and the Queer Student Union at Lewis & Clark College.

We hope you enjoy the booklet and please feel free to reach out with any questions or comments to multicultural@lclark.edu or qsu@lclark.edu.

In community!

**If you would like mental health support at any time while reading this,
please reach out:**

Trevor Lifeline: 1-866-488-7386

Trevor Chat: <https://www.thetrevorproject.org/get-help-now/>

Trevor Text: Text START to 678-678

3. History of the Trans Day of Remembrance

Content warning: mentions of murder, violence, and transphobia

Transgender Day of Remembrance was set aside to memorialize those who were killed due to anti-transgender hatred or prejudice. This event is held in November, to honor Rita Hester, a Black trans woman who was murdered on November 28th, 1998. Like most anti-transgender murder cases — hers has yet to be solved.

Although not every person represented during the Day of Remembrance self-identified as transgender, each was a victim of violence based on bias against transgender people.

It is essential to acknowledge that transphobic violence is inherently connected to race, gender, class, and other aspects of identity. This is reflected in the disproportionate instances of violence against trans women of color, and Black transgender women in particular. We also must acknowledge that many of those who were victims of violence were sex workers.

However, there is danger in positioning trans women and transfeminine bodies of color as legible only in the aftermath of their deaths. We need to make a concentrated effort to feature transgender people in stories about a variety of topics, not just violence. Transgender people are musicians, writers, siblings, teachers, accountants, neighbors, and more.

Transgender Day of Remembrance serves several purposes. It raises public awareness of hate crimes against transgender people, an action that the current media doesn't perform. And it publicly mourns and honors the lives of our siblings who might otherwise be forgotten. Through the vigil, we express love and respect for our people in the face of national indifference and hatred.

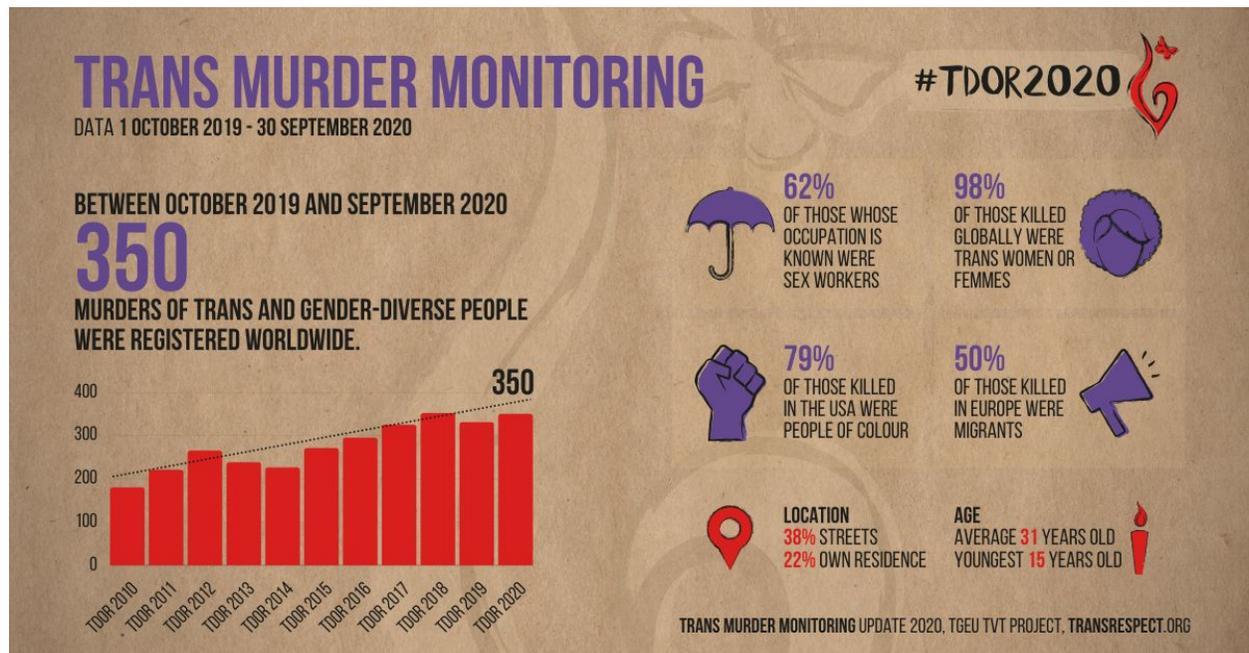
Scholar Sarah Lambie said: "None of us are innocent. We must envision practices of remembrance that situate our own positions within structures of power that authorize violence in the first place. Our task is to move from sympathy to responsibility, from complicity to reflexivity, from witnessing to action. **It is not enough to simply honor the memory of the dead—we must transform the practices of the living.**"



Art by Shea Coco

4. Those we have lost this year

Content warning: mentions of violence, murder, and COVID-19



For an updated list, summary tables, and other infographics, please check the [Trans Respect Website](#).

The names of those we have lost this year:

| | | |
|------------------------|----------------------|--------------------|
| Paola Araujo | Michelly Faiffer | Paula Santos |
| Rony Gonçalves | Lorena Vicente | Jade Camila Diaz |
| Soledad Fernández | Brianna “BB” Hill | Brighiit Mirón |
| Michelly Almeida | Lina Marcela Jiménez | Pedrita |
| La Diva | Granados | Daphine Kauane |
| Vidalía Molina Delgado | I. D. da Silva | Michelle “N” |
| Julia | Chicho Chirinos | Gisella Corvalán |
| Deborah Carranza | Anahy Miranda Rivas | Mónica de la Torre |
| Hamsa | Bruna | Jerrika Rivas Ruíz |
| Romanic | Bruna Soares | Victoria Pineda |

| | | |
|----------------------------|------------------------|---------------------------|
| La Pompis | Ely Pimentel | Isabelle Colstt |
| Sarita | Dustin Parker | Samantha do Valle |
| Pedrita | Nare Mphela | Guadalupe |
| Carol | Jennifer Ávila | Joyce Berlim |
| Coral | Selena Peixoto | Dorete Lopes Leal |
| Rafaella Sales | Sapna | B. Mimbela del Águila |
| Isabelly Prado | Andressa | Sabrina Sampaio |
| Monica Coelho | Vitoria dos Santos | Valera |
| Alejandra | Hans Acevedo | Nicol |
| Rosa Granados | Brenda Landázury | Thabata Oliveira Blus |
| Mufa Álava | Giselle Katrine | Mamta |
| E. L. | Tamara | Nenem |
| Nicole | Paulinha | Katarina Ariel |
| Marcelle Brandina | Kimberley McRae | Isabelle Oliveira |
| Veronica de Oliveira | Briyit Michelle Alas | Monique Matias Chagas |
| Lorrana Martins dos Santos | Fabiola | Bruna Karla |
| Nikki Kuhnhausen | Ana Clara Lima | Ritchely Silva |
| Yahira Nesby | Ajita Bhujel | Lara Argento |
| Cristi Conde Vásquez | Hilary Medina | Gaby |
| Kendall | Leticia | Gabrielly Vandergue |
| Andrea Nayhelli | Morgana Ribeiro | Jessyca Sarmiento |
| Julie Berman | Shakira | Bruna Andrade |
| Luciana Robledo | Bruna Oliveira | Maria Eduarda Aires Dias |
| Alice Nóbrega | Mari de Bastos Lima | Alexa Murder |
| Mia Perry | Wedylla Brenner Darack | "La Chachis" / "La Tocha" |
| | Roberta Barbajal | Ali Mamani Huamani |

| | | |
|--------------------------|-------------------------|-------------------------|
| Meenu | Luisa Sandoval Lemus | Diamante |
| Alexia Freires Pereira | Jennifer Alcantara | Marianne Andreolli |
| Alexa Negrón Luciano | Fabiola Pereira Andrade | Jade dos Santos |
| Yampi Méndez Arocho | Rayka França | Fernanda de Souza Paiva |
| Karly Sasha Chinina | Musa | Nina Pop |
| Palomino | J. F. do Nascimento | Luz Clara |
| Patsy Andrea | Martins | Helle Jae O'Regan |
| Tita | Mira | Teresa C |
| S. Coronel Guerrero | Sasha Santos | Fábia Oliveira |
| Talita | Ana Karen Velasco | Heerawas |
| Ludmila Nascimento dos | Castelán | Jayne Thompson |
| Santos | Johanna Metzger | Robertina Santos |
| Isadora | Luana Alves | Harini |
| Stephanie Cardona Matías | Leca do Bera | Paula |
| Valeria Belem | Penelope Diaz Ramirez | Jesusa Fidel Ventura |
| Vijji | Paloma Salas Jiménez | Reyes |
| Monika Diamond | Mafer Marbella Santos | Karlotta |
| Rafhynha Pimenta | Leticia | Tony McDade |
| Britany | Oscar | Cryslaibe de Manaus |
| Paloma | Layla Peláez Sánchez | Alejandra Monocuco |
| La Marquesa | Serena Angelique | Michael |
| Kelly | Velázquez Ramos | Fernanda Antelo |
| Daniela Saucedo | Eduarda | Selena Reyes-Hernandez |
| Karla Valentina N | Leto | Valentina Ferrety |
| Naomi Nicole "La Soñaré" | M. D. Alberto | Jade |
| Lexi | Natasha Lobato | Grampoula |

| | | |
|------------------------------------|--------------------------|------------------------------|
| Keila Nunes | Vicky dos Santos | Denisse Torres |
| Luanny Kell | Vida Borges de Melo | Cristhal López |
| Riah Milton | Bree Black | Aja Raquell Rhone-Spears |
| Dominique “Rem’mie” Fells | Yandra Karony Santos | Raiane Rodrigues dos Reis |
| Ketlin | Mateus López Mejía | Josselin |
| Essi Granlund | Summer Taylor | Brenda Venegas Ayquipa |
| Ariadna Ojeda | Kaushik Sunil Narayan | Luisa Ávila Henao |
| Brian “Egypt” Powers | Kar | Samira |
| Paulina | Carol Eleoterio da Silva | Paloma |
| Ariadna | Leidy Padilla Daza | Alice Garrefa |
| Brandy Carolina Brown | Scarlet Cáceres | Brigit |
| Márcia Shokenna Bastos da Silva | Cristal Romero Matos | Leticia Costa |
| Aysu Mammadli | Soraya Oliveira | Vanessa Solorsano |
| M. R. Saravia | Marilyn Cazares | Kee Sam |
| Babalu | Tifany Alves Medeiros | Barbara Ellen |
| Brayla Stone | Leona | Samantha Rosales Barrios |
| Anel Valenzuela | Bombom | Anushka |
| Lady Gaga | Rhyanna Mabelly Spanick | Bhavani |
| Marceli Souza | Manuela de Cassia | Francesca Galatro |
| Fernanda Machado | Steffany Dior | Emily Taylor |
| Eilyn Catalina | Pablo Iván F | Piya |
| Veronica Ferreira Lima | Monic Martínez | Dani Rodrigues |
| Merci Mack | Exón Vélez | Patricia Dumont |
| Shaki Peters | Tiffany Harris | Julie Torres |
| | Doroty Balbino de Lima | Claudinha Leite |
| | Queasha D Hardy | |

| | | |
|------------------------|--------------------------|------------------------|
| Bernadete | Chiara Duarte | Aerrion Burnett |
| Lorena María del Luján | Katherine Rosmery | Barbie Macon |
| Riquel | Duvall | A. V. |
| Luara Redfeld | Gabriela Cruz Pimentel | Brenda Sanchez |
| Isabella Pedrozo | Ekta Joshi | Juliana Giraldo Díaz |
| Angoori | Leslie Alejandra Ferreti | Sandra Beatriz Rangel |
| Britani Jacqueline | Giovana Perez | Francesca Cornejo |
| Brandy Cortez | Kathlyn Aviles | Mia Green |
| Jeanine Huerta López | B. E. Álvarez Hernández | Rayssa |
| Nida Choudhry | Gul Parana | Donna Nierra |
| Branca Aldama | Saad | Michellyn Ramos Vargas |
| Melody Barrera | Nem | Michele |
| Brenda Levi | Susana Criado Anton | |
| Mireya Rodriguez | Jardiele Santos | |

And those who remain unnamed

And those whose bodies are never found

And those whose murders are never reported or investigated

And those who we lost to COVID-19 because it is systematic state inflicted violence to leave

Black trans women alone in hospitals and incarcerated to die.

Every single person on this list has people and a community that loves them. They deserved to live their bright futures. May their strength, love, and resilience remain in the collective memory of our community. They are not forgotten.

5. Mental Health

If you need mental health support, please reach out:

Trevor Lifeline: 1-866-488-7386

Trevor Chat: <https://www.thetrevorproject.org/get-help-now/>

Trevor Text: Text START to 678-678

Basic Rights Oregon – 503-222-6151

Has resources explaining Oregon Health Plan coverage for trans health care and assists with reporting discrimination.

Talking about trauma and grief, particularly when it is collective and generational, is not easy and can take a toll on you.

Here are some tips for maintaining your mental health while discussing such important topics:

1. Explore your identity.

- a. Browse online catalogs and pictures, do some fun quizzes, or watch videos to find out what you really like, what your style is, what kind of people you're attracted to (if any), and what kind of people you identify with or are more curious about.
- b. This is a perfect time to do some exciting soul-searching and learn to know more about yourself.
- c. Picture your ideal self in your mind. What kind of person would you really like to be? What skills would you have? How would you look? Where would you live ideally? What things is this person able to accomplish? How are they different from you at the moment? What steps can you take right now to start going in that direction?

2. Take good physical care of yourself.

- a. Physical self-care is just as important as mental health care and the two are greatly intertwined.
- b. Hydrate! (We are basically just emotional plants...)
- c. Eat nourishing meals.
- d. Do what you can to get enough sleep.
- e. Exercise in ways that make you feel good if that is an option for you. Find something you enjoy doing! It can be anything from golf to dancing to trampoline. You might like weight-lifting, going for a run, or just walking your dog.

3. Come up with creative methods to express your gender.

- a. Explore ways of expressing yourself that feel right to you. Try out different outfits, get a haircut, put on make-up, etc.
- b. There are lots of different forms of self-expression, both subtle and pronounced.
- c. What makes you feel good one day, might feel less good another day. That's alright! There is no right way to express yourself.

4. Speak to an affirming therapist.

- a. Remember to contact as many services as you need to get help! Don't give up just yet if the first option doesn't work out.

5. Practice grounding yourself.

- a. Try out meditation or deep breathing exercises.

- b. Create a list of things that help you instantly feel better when you do them (such as being with friends, listening to music, dancing, going outside, playing with your pet, reading, watching comedy, exercising, etc.) Keep this list at hand and when you feel anxiety building up, refer to this list, and start doing those things.

6. Keep supportive company.

- a. Spend time with people who respect you and make you feel good about yourself.
- b. If you are in a position where you don't have people physically around that support you, there are many wonderful online communities as well.

7. Spend time doing things you love.

- a. It can be really hard to prioritize scheduling free time. Saying you are busy doesn't have to mean you literally have allotted all of your time into working, but can instead mean that you are giving as much of yourself that you are currently able to give and can still leave time for self-care.
- b. Everyday: Schedule a small amount of time (20-30 mins) doing something that helps you relax.
- c. At least once a week: Schedule a few hours specifically devoted to doing something you enjoy.
- d. This can be doing anything from doing old and new hobbies, learning something new (like a language or an instrument), playing with animals, watching TV, listening to music, singing, dancing, hanging out with friends, etc.

Do Something! (COVID Edition)

Adapted from University of Michigan Counseling & Psychological Service (CAPS)

Do something: Choose connection.

1. Host a virtual Netflix party. Google chrome has an [application](#) that lets you watch Netflix with friends.
2. Have a dance-off with friends and have a live virtual dance party.
3. Play online games together like Minecraft. [Discord](#) is a platform you can use to play and chat with friends at the same time.
4. Cards Against Humanity or Checkers more your speed? Have a [virtual game night](#) and use Google Hangouts or Facetime to chat while playing.
5. Go old school and phone a friend (but maybe text them first and give them a heads up).
6. Pets are benefitting from our increased time at home. Share some of your best furry friend's antics with others online.
7. Host a dinner party or charades with friends over Facetime or Google Hangouts.
8. Start a personal/public blog, website, or podcast.
9. Find a penpal or write handwritten letters to friends/loved ones.

Do something: Choose the arts.

1. Explore [art museums](#) from around the world virtually .
2. [Art-viewing](#) can help with social and psychological support for people caring for those with mental health challenges. Just do it virtually for now, though.
3. [Virtual concerts and Broadway shows](#) to watch during the COVID-19 shutdown(s).

4. Express your feelings through creative writing, painting, drawing, photography, clay, listening and/or playing music, or experimenting with a new baking recipe.

Do something: Choose music.

1. Free virtual concerts.
 - a. Rolling Stone: [In My Room concerts](#): (3 concerts a week)
 - b. NPR's [Tiny Desk concerts](#) for the arts (Harry Styles, Chika, Taimane, Coldplay and more):
 - c. Live virtual [concerts](#) from NPR ranging from Experimental to Jazz and Americana to everything in between
 - d. Compilation of classical music and opera on-demand as well as live streams from the [Guardian](#) and [Classic FM](#)
2. Make a music video.
3. Create a variety of playlists highlighting different moods or activities (e.g., I'm rearranging my living space playlist or an exercise playlist).
4. Learn a new instrument or practice one you already know!

Do something: Choose movement.

1. [Stretching and movement](#) can help with anxiety and sleep.
2. Choose from a variety of [free-trial workout](#) streaming services.
3. Suggestions on ways to [stay active](#) during COVID-19.
4. Free virtual classes through the [YMCA](#), no membership required.

Do something: Choose helping others.

1. Donate to local food banks.
2. Find ways to help young students who depend on school lunches.

3. Buy a gift certificate to a local small business or restaurant.
4. Check-in on your neighbors, friends who may be more vulnerable.
5. Consider donating blood (if you are allowed to).
6. Practice physical distancing.
7. Share information responsibly and support those who create good information.
8. Practice patience, kindness, and understanding.

Do something: Choose nature.

1. Breathe the fresh air and take in what is around you.
2. Exercise your green thumb by purchasing a low maintenance plant or have someone gift you with a baby plant (succulents are great).
Plants are a great way to brighten up your workstation and improve [well-being](#).

Do something: Choose self-care.

1. Acknowledge your feelings. David Kessler, a grief expert discusses how COVID-19 may be bringing up feelings of [grief](#) and anticipatory grief and provides strategies for coping.
2. Practicing the "Apple" technique can help decrease anxiety and worries:

Acknowledge: Notice and acknowledge the uncertainty as it comes to mind.

Pause: Don't react as you normally do. Don't react at all. Pause and breathe.

Pull back: Tell yourself this is just the worry talking, and this apparent need for certainty is not helpful and not necessary. It is only a thought or feeling. Don't believe everything you think. Thoughts are not statements or facts.

Let go: Let go of the thought or feeling. It will pass. You don't have to respond to them. You might imagine them floating away in a bubble or cloud.

Explore: Explore the present moment, because right now, in this moment, all is well. Notice your breathing and the sensations of your breathing. Notice the ground beneath you. Look around and notice what you see, what you hear, what you can touch, what you can smell. Right now. Then shift your focus of attention to something else - on what you need to do, on what you were doing before you noticed the worry, or do something else - mindfully with your full attention.

3. Being present eases anxiety and worry. Try 1 or all 52 [free mindfulness exercises](#).

Do something: Choose deep breaths.

1. [CALM](#) app--free meditations, stories, music, and yoga.
2. More free mindfulness [meditations](#) and talks by Dr. Tara Brach on a variety of topics from anger to fear to compassion and caregiver resources.

Do something: Choose cooking.

1. How about experimenting with some [new recipes](#)? Share your creations on social media and/or have a live cooking challenge with friends.

Do something: Choose laughter.

1. Take time for some stress relief. [Laughter](#) can be one of these ways and has been associated with psychological health benefits.

6. What Grief Means to the Trans Community

“how do you live when you know that the world would rather you dead? you find & make your kin. you mourn the dead & fight like hell for the living. you refuse to go do quietly. you

wail like the wind is yours. because maybe it is. you have always been that which they do not see. but feel.” (Alok Menon in “The Double Standards of Transmisogyny.”)

Alok Menon describes how there is a necessity for the trans community to mourn the dead and fight like hell for the living in “The Double Standards of Transmisogyny.”

In whatever form works best for you, reflect on any of the following prompts:

- After reading about the history of the Trans Day of Remembrance, the names of those that we have lost this year, and the excerpt by Alok Menon, what emotions do you feel at the moment?
- What do you think that collective grief means to the trans community?
- Have you previously heard about the Trans Day of Remembrance? If so, who introduced you to it? If not, why do you think it has never been a topic for you?
- Why do you think is it important for cis people to know about this day and engage with it?
- Can you identify some ways in which you can inform other cis people around you of the importance of Trans Day of Remembrance and Trans Day of Resilience?

In her piece [“Black Trans Women Are Solving The Epidemic Of Violence, Support Us”](#), Raquel Willis writes:

“Transgender Day of Remembrance (TDOR) has become like a holy day of obligation, a day of mourning and tragedy, a day for trauma to be resurfaced hourly, particularly for the Black trans sisters who are most at risk for violence. And a disappointing routine has also emerged, one in which these narratives are shared ad infinitum with no call to action on actually solving

the problem, and not even a sliver of hope. But let this TDOR be different. Let us hold honoring those taken, and those powerful Black trans women who hold up a banner of hope for their communities every day [...]. Despite this increased visibility on the murders of Black trans women, there still is very little investment in those who are living and fighting to make conditions for their community better. While the names of our slain sisters are peppered in talking points from supposed allies, there is major resistance (due to a frothy mix of racism, misogyny, and transphobia) to trusting and developing the efforts of Black trans women [...]. On this TDOR, as we honor the 20+ trans women of color, mostly Black trans women, who have been taken far too soon, let's elevate and support the work of the women who are still here. Black trans women deserve to exist. We deserve to heal. And our leadership must be prioritized if we are ever going to be completely liberated from the shackles of ignorance and hate that society has placed on us."

Willis highlights how often on Trans Day of Remembrance, the violence towards Black trans women is acknowledged but nothing is done to eradicate it and to uplift Black trans women while they are alive. We cannot continue doing this without also contributing to Black trans women's deaths. In order to start taking action, we must understand power, privilege, and intersectionality.

6. The Basics: Terminology

- **Gender Identity:** Our personal sense of what our own gender is.
- **Gender Presentation:** How the world sees and understands your gender based on the way(s) you choose to "show up."
- **Gender Expression:** How we choose to express our gender. This can include things like our haircut, clothing, voice and body characteristics, behavior, and much more.

- **Sex assigned at birth:** genetic or physical signs that are sorted into the categories of intersex, female, and male at birth. Sex does not matter to anyone besides oneself and potentially medical providers.
- **Transgender:** describes people whose gender identity differs from the sex they were assigned at birth.
- **Cisgender:** describes people whose gender identity is the same as the sex they were assigned at birth.
- **Binary trans identities:** A gender identity that is different from someone's sex assigned at birth which can be categorized as solely male or female.
- **Trans woman:** a person who was assigned male at birth and identifies as female.
- **Trans man:** a person who was assigned female at birth and identifies as male.
- **Non-binary trans identities:** individuals who identify as neither man or woman, both man and woman, a combination of man or woman, or something else that doesn't fall into traditional gender categories. It is an identity term which some use exclusively, while others may use it interchangeably with terms like *genderqueer*, *gender creative*, *gender nonconforming*, *gender diverse*, or *gender expansive*. Individuals who identify as nonbinary may understand the identity as falling under the transgender umbrella, and may thus identify as transgender. Sometimes abbreviated as *NB* or *Enby*. Recently, there has been movement for Enby to be the only abbreviation for non-binary as NB should be reserved as the abbreviation for Non-Black.
- **Agender:** a person who does not identify with any gender and/or doesn't have a gender.
- **Genderqueer:** individuals who identify as a combination of man and woman, neither man or woman, or both man and woman, or someone who rejects commonly held ideas of static gender identities. Is sometimes used as an umbrella term in much the same way that the term *'queer'* is used, but only referring to gender, and thus should

only be used when self-identifying or quoting someone who self-identifies as genderqueer.

- **Genderfluid:** a person who does not consistently identify with one fixed gender, and who may move between gender identities.
- **Two-Spirit:** A term used within some Native American and Alaska Native communities to refer to a person who identifies as having both a male and a female essence or spirit. The term--which was created in 1990 by a group of activists at an annual Native LGBTQ conference--encompasses sexual, cultural, gender, and spiritual identities, and provides unifying, positive, and encouraging language that emphasizes reconnecting to tribal traditions. This term can only be used by those who are Native American or Alaskan Native (*With thanks to Northwest Portland Area Indian Health Board [[NPAIHB](#)].*)

7. Starting to Deconstruct Your Transphobia

Bed, Bath, and Beyond the Binary, or
How to be Less Oppressive to Trans and/or Nonbinary People*

by CJ Venable

*Note this says less. You're still gonna be oppressive. You still have work to do to unlearn binarist and transphobic ideas and to engage in accomplice behaviors against your cis privilege. Utilizing this bit of labor on my part is gonna help me and my trans/non-binary kin feel less explicitly targeted and does not earn you ally cookies.

1. You cannot tell a person's gender just by looking at them. There are femme dudes, butch women, androgynous cis people, and many other expressions of gender that cannot be universally defined across groups of people. The only way you will know someone's gender is if they tell you.
2. Similarly, you can't tell a person's pronouns from their appearance OR their gender. The only way you will know someone's pronouns is if they tell you.
3. Because of 1. and 2., there is no reason to assign gender or pronouns to people you don't know. Either ask someone what pronouns they use or use the person's name.
4. Not everyone uses he or she, nor does everyone identify as a man or woman. For these reasons, the constructions "he or she," "ladies and gentlemen," and "men and women" are inadequate when what one really means is "everyone" or "anyone."
5. They can be used in the singular. No, I don't care if you think it's ungrammatical. We can talk about how "proper grammar" is also a classist, normative structure another time.

6. Cis people have pronouns too. I can't tell your pronouns from looking at you any more than you can tell mine from looking at me. It is appropriate for cis people to share their pronouns, even to other cis people and not in the presence of trans people.
7. Consider carefully how standards of dress and behavior are structured around binary assumptions of bodies. Women are not the only people who wear dresses, nail polish, or jewelry. Not all men are comfortable wearing suits. Professional dress and appearing to be cisgender are not the same thing.
8. Trans and/or non-binary people experience binarism and transphobia simply by existing, thanks to systems of oppression (the same ones that confer cisgender privilege upon you). If you are not working to dismantle it, you are working to uphold it. Consider how the systems you use are constructed to erase people who do not exist within the (false) gender binary.
9. One can always rationalize reasons why privilege, power, binarism, and transphobia are NOT to blame. Doing so tells trans people "your experiences are not real and I do not care that I am siding with your oppressors."
10. Accomplice behaviors involve actively, consistently, and visibly addressing binarism and transphobia, particularly with other cis people. Correctly using pronouns is seeing us as human, but does little to actually change oppressive systems. Accomplice work is more than simply acknowledging our humanity. If you don't show up, you are not an accomplice.

This list is a(n incomplete) place to start being less oppressive to trans and/or non-binary people.

8. Intersectionality

“transmisogyny lives in the double standard. the things they say about us they would never get away with saying about cis women. the things cis women believe about us they would never believe about cis women. telling non-binary people that we do not exist is a form of sexism. dismissing the forms of discrimination we experience is a form of misogyny. mocking the way we look is a form of patriarchy. at a fundamental level gender variant people are still having to fight for the right to exist in a world that requires us to be binary in order for us to be real/legitimate/worthy. how are we going to be believed for the violence we experience if at a fundamental level they don’t even believe that we are real? i am heartbroken not only for being tormented every day on the basis of my appearance, but also by people not believing it is happening. or rather: people believing it & being okay that it happens. they tell me that people don’t harass me because of my gender but because i have “bad style.” they go out of their way to suggest that it is my fault that i look like this (why would anyone want to look like this?) that because i look like this i am asking for it. the double standard. that what makes me the most sad: that i can say almost every where i go in the world i am afraid of being bashed for looking like myself. and for us to go on as if nothing were wrong. business as usual. the unremarkable tragedy of living when you are marked for dying. if you believed that gender non-conforming people were legitimate this would not be okay. the constant mockery we face would not be okay. this administration gutting protections against us would not be okay. scapegoating us for your anxieties, projecting on us would not be okay. how do you survive being the visible invisible?”

[Alok Menon in “The Double Standards of Transmisogyny”](#)

In whatever form works best for you, reflect about any of the following prompts:

- What situations can you identify in which transphobia and misogyny intersect?

- In which ways do the institutions (physical, cultural, religious, etc.) around you reinforce this intersection? Are you actively supporting trans people to dismantle them?
- Alok Menon writes: “i am heartbroken not only for being tormented every day on the basis of my appearance, but also by people not believing it is happening. or rather: people believing it & being okay that it happens.” Have you participated or been an observer of transmisogyny in action? Be honest with yourself: did you interfere? Why or why not?

Raquel Willis explores her experience with intersectionality in the piece [“Where’s All This Energy For The Attacks On Black Transgender Women?”](#):

“[...] As long as I’ve been an activist and community organizer, I’ve witnessed the disparity of concern that is placed on some people’s brushes with violence over others. When a cisgender Black person, typically a heterosexual man, is attacked or murdered, I can depend on the larger Black community to commiserate. I’ll see signs held with their names at marches, viral hashtags, mentions by public figures, and a demand for change to make conditions better for them. With Smollett, the privilege of celebrity also pulls stronger on the heartstrings of the community. If he weren’t a wealthy, famous, and attractive man, it’s highly doubtful that he would have become a trending topic.

When Black trans women are brutalized, I have mostly come to expect silence from nearly every group that we’re part of. After we are diminished and marginalized in our lives, should we then be murdered, we can expect careless investigators and police officers releasing inaccurate names and genders and an endless justification for our deaths, suggesting we were ‘tricking’ our assailants or that we made bad life choices that placed us in a precarious situation. The hierarchy of whose lives actually matter is clear.

There was no outpouring of social media posts when [Dana Martin](#), a 31-year-old Black transgender woman was murdered earlier this month. As more [reports](#) come out about Candice Elease Pinky, a Black trans woman who was chased with a gun and shot in broad daylight in Houston last week, I'm curious to see if, with this widespread concern for Black LGBTQ+ victims, her experience will be elevated as well. And what about the next inevitable attack on a Black trans woman? Will we continue to be erased and ignored from the various communities and movements that we're a part of?

Similarly, when I think of the LGBTQ+ community at-large, I think of the decades of inaction around the brutality that trans women of color have faced. Every day, I see large non-profit organizations and privileged white queer people invoke the brilliance of Marsha P. Johnson with no regard for the fact that she was allegedly murdered under circumstances similar to recent Black trans victims like Martin, who was found shot multiple times and left for dead. And if there does happen to be a response from groups or organizations, it's simply the documenting and sharing of information about the attack — not a deployment of resources to support the Black trans organizers working on these issues every day.

Many people find it difficult to see that violence is intersectional, and that we must analyze it with nuance, understanding that various oppressive systems create the conditions for a specific instance to occur. This is why we often see initiatives that focus on alleviating threats of violence for one specific, marginalized identity group at a time: white cisgender women, white LGBTQ+ people, Black cisgender men, and on and on. So when a Black transgender woman like Gibson is murdered, people can't grasp that she was not only murdered for her gender, but also her race, her sexuality, and her socioeconomic status.

I saw myself in Gibson's experience because she was also a Black trans woman. But we shouldn't have to have the exact same identities to be concerned about others. A major problem with the cisgender public is that there's a reluctance to truly comprehend our

experiences even when we're actually living and breathing. If a Black trans victim's story does gain some traction, they are inevitably reduced to just a number or a statistic, rather than acknowledged as a human being with loved ones and dreams that they left behind.

To adapt the words of James Baldwin: The reality of being a Black transgender woman in this country is to be in mourning almost all of the time. I don't have the luxury of choosing which group I care about each day. I ache for the Michael Browns, Tamir Rices, Rekia Boyds, and the Gemmel Moores, but I also ache for the Mesha Caldwells, Keanna Mattels, and Sasha Walls. It's not uncommon for me to read posts from other Black trans women about the difficulty of making it through the days when we learn that another one of our sisters was slain. We check in with each other via text or phone call, just trying to feel less alone in our mourning because we know that transmisogyny renders our experiences as less than others.

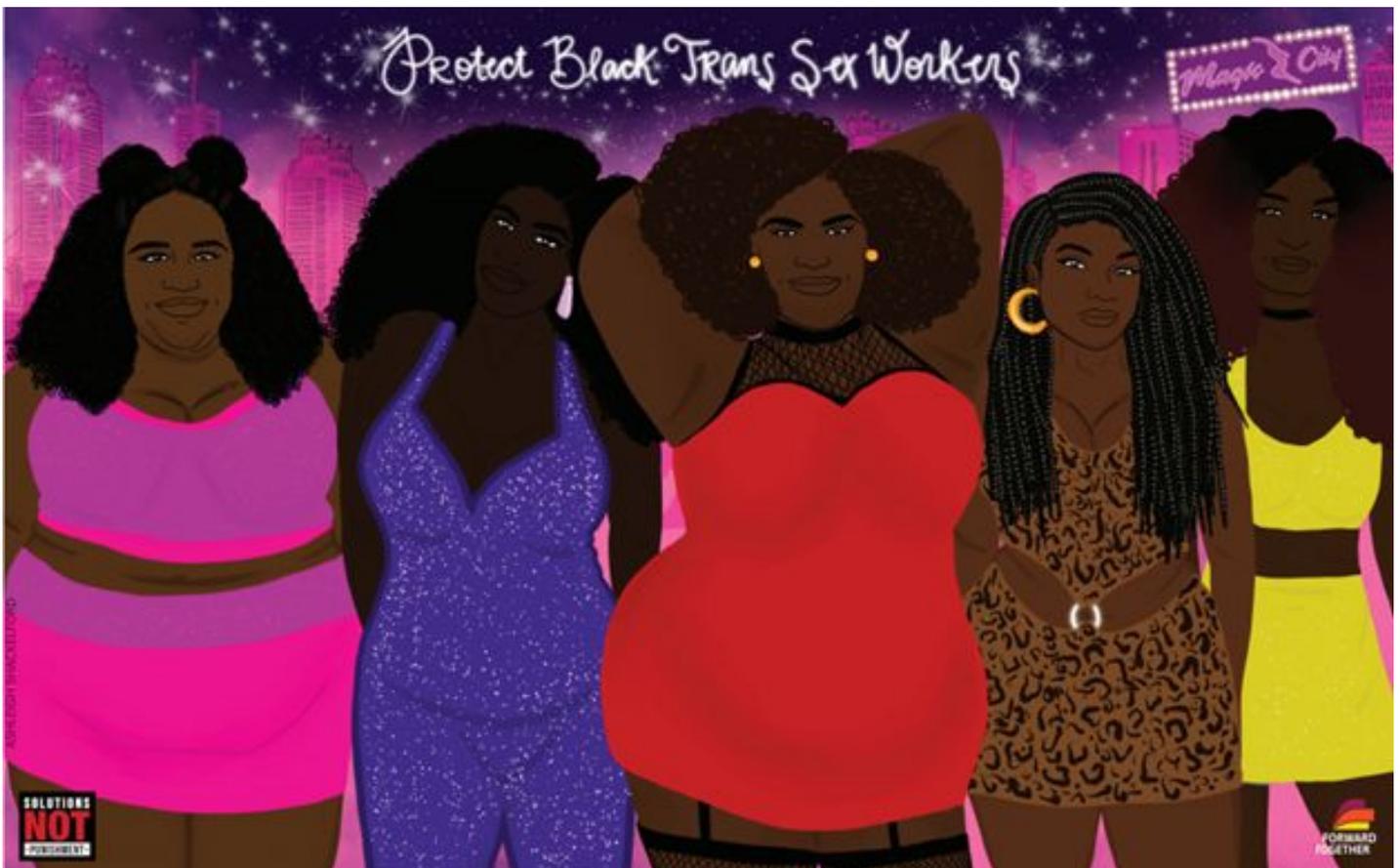
The forces against all marginalized people are overwhelming, and doesn't seem to be letting up in this political climate of brazen bigotry. Just as we call out the white supremacists or the homophobes, we need to call out the transmisogynists and hold them accountable for their particular brand of terrorism. If we can name that the hateful rhetoric from the current president, his administration, and other conservative politicians has contributed to a culture where the Charleston shooting, the events of Charlottesville, or even this attack on Smollett can happen, let's keep the same energy for naming that the anti-trans rhetoric espoused every day — by public figures and the average person — plays a part in a rampant lack of consideration for trans lives.”

If you are white and LGBTQ*, please engage with the following questions about this quote:

“Every day, I see large non-profit organizations and privileged white queer people invoke the brilliance of Marsha P. Johnson with no regard for the fact that she was allegedly murdered

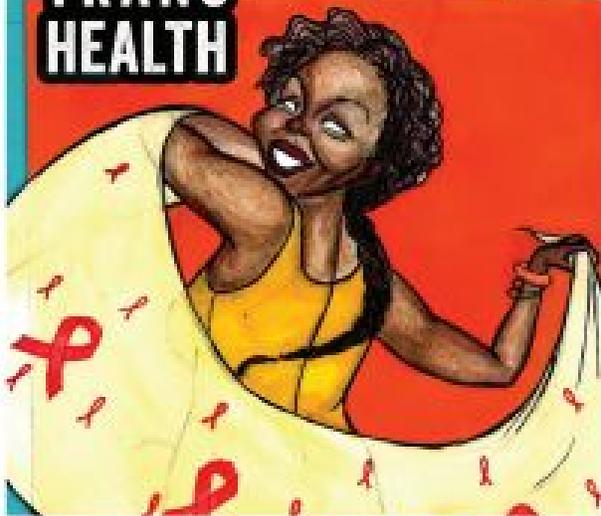
under circumstances similar to recent Black trans victims like Martin, who was found shot multiple times and left for dead. And if there does happen to be a response from groups or organizations, it's simply the documenting and sharing of information about the attack — not a deployment of resources to support the Black trans organizers working on these issues every day.

- How do the LGBTQ* organizations or groups you are a part of, center whiteness (individually and collectively)?
- When and how do you center your own experience as a white LGBTQ* person in conversations around transphobia and violence?
- Have you actively spent time listening to trans BIPOC, specifically Black trans women?
- In what way can you actively engage with the “deployment of resources to support the Black trans organizers working on these issues every day”?

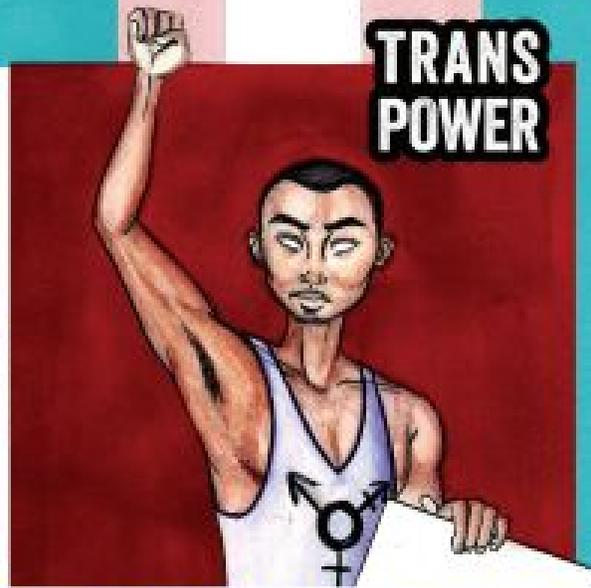


MANY STRUGGLES, ONE FIGHT

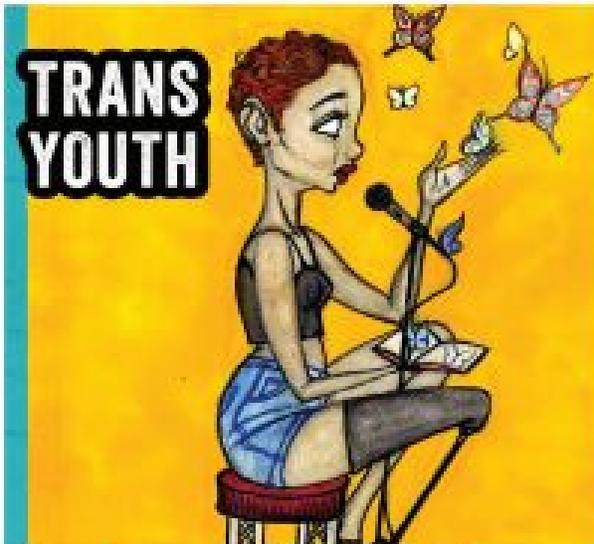
**TRANS
HEALTH**



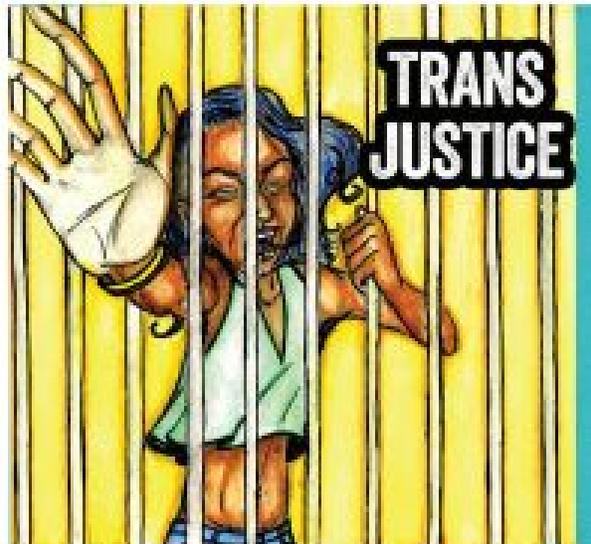
**TRANS
POWER**



**TRANS
YOUTH**



**TRANS
JUSTICE**

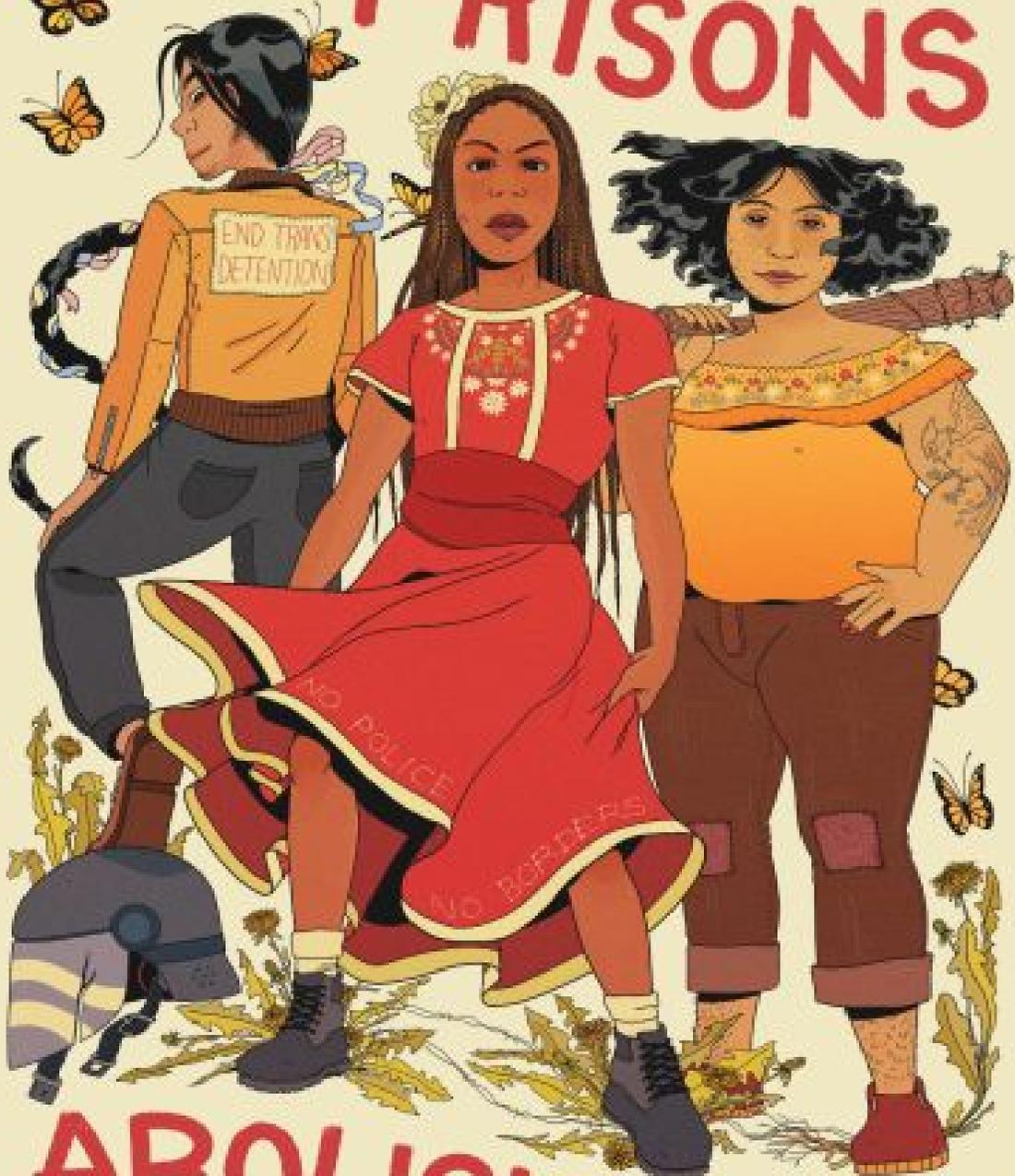


WAGNER DESIGN

 **Transgender Law Center**
Making Healthcare Laws Possible


**FORWARD
TOGETHER**

DISMANTLE PRISONS



ABOLISH I.C.E.



9. Making Ally a Verb

Watch the [following video](#) called “Trans Day of Remembrance 2019: Together we keep fighting.” (closed captions are available).



The video highlights the importance of connecting grief to taking actions. In this section of the booklet you will be exploring how you can leverage your privilege as a cis person to help fight for trans rights in your communities.

To begin, please watch the [following video](#) by Franchesca Leigh called “5 Tips for Being an Ally” (closed captions are available).



In whatever form works best for you, reflect about the following prompts related to Franchesca's 5 tips:

1. Understand your privilege

- What do you understand under privilege?
- What are aspects of your own personal privilege?
- How have your privileges awarded you the option of looking away from certain types of discrimination and violence in our society?
- Think about the following: Race, Ethnicity, Nationality, Sexual Identity, Gender Identity, Socio-economic Status, Religion, Disability/Chronic Illness/Neurodivergence, etc.

2. Listen and do your homework

- When do you have the opportunity to learn about other communities experiences? Do you use these opportunities regularly? If not, what is holding you back?

- When do you put an active effort into listening to the trans and non-binary community (in a particular to Black trans women and/or disabled trans people and/or intersex people who also identify as trans and/or immigrant trans people, etc.)?

3. Speak up, but not over

- What measure can you take to make sure that you are speaking up for trans rights but not over trans people?
- In which spaces can you advocate for trans rights?

4. You'll make mistakes! Apologize when you do

- When was a moment when you made a mistake related to the experience of trans people? How did you react?
- Do you feel confident that the way you reacted was a productive one? If not, check out [this other video by Franchesca Leigh](#) (close captions are available).

5. Ally is a verb

- What concrete actions are you taking to advance trans rights in your communities?
- In what other ways could you get involved with the cause or support trans people?

To learn more about the history of advocacy in the trans community, read the following excerpt by Raquel Willis who published her article [“How Sylvia Rivera Created the Blueprint for Transgender Organizing”](#) in 2019.

Content warning: mentions of murder and death

“Two years before her death, Stonewall veteran Sylvia Rivera served as muse for a photography series captured by [Valerie Shaff](#). The black-and-white images feature the outspoken activist

dolled up with razor-thin eyebrows, a bold lip, and wind-strewn hair on a makeshift encampment near the Hudson River. A nearly 50-year-old Rivera was living there in protest of the mostly gay- and lesbian-focused organizations and community groups at the time — particularly, [The Lesbian, Gay, Bisexual, and Transgender Community Center](#) (then known as the Lesbian and Gay Community Services Center Inc.), which was mere city blocks away.

Rivera contended that the mainstream LGBTQ+ organizations were ignoring the needs of local homeless youth and transgender people. For her, the LGBTQ+ nonprofit industrial complex had grown into something far different from the initiatives she'd spearheaded throughout her lifetime.

“Sylvia was really for the democratization of our movement. She was unwilling to have an agenda be set behind closed doors by the most elite people in the community,” says Dean Spade, a trans activist and associate professor at Seattle University School of Law. “We see this even now: There are always battles over how homeless people and people with psychiatric disabilities are treated at LGBTQ+ centers and events. The battles over those exclusions are an example of carrying on Sylvia’s work in a deep way.”

When Rivera left the world due to complications from liver cancer in 2002, her work served as a bridge: on one side, the advocacy world dominated by gay men and lesbians who had historically excluded trans people; and on the other, an increasingly more vocal trans community and an uprising of trans-led organizations. For this next generation of activists, Rivera’s groundbreaking creation of Street Transvestite Action Revolutionaries (STAR) and the accompanying STAR House represented one of the first major initiatives centering trans and gender-nonconforming people in our community.

According to [Trap Door: Trans Cultural Production and the Politics of Visibility](#) edited by Tourmaline, Eric A. Stanley, and Johanna Burton, “Rivera and [Marsha P.] Johnson have

especially been invoked by contemporary advocates working to imagine a world beyond today's neoliberal and homonormative social justice landscape." As the volume notes, there were other organizations at the time with varying degrees of radicalism in their politics — the Queens Liberation Front, the Transvestite Legal Committee, and the Transexual Action Organization among them. Nonetheless, STAR has had the most enduring legacy.

This is particularly notable, considering STAR's first iteration disbanded after the 1973 Christopher Street Liberation Day. During the march, which is a precursor to today's Pride celebrations, Rivera and her cohorts were heckled by onlookers and fellow participants, mainly gay men and lesbians who were unsupportive of STAR's organizing efforts. At the time, STAR (and the trans community in general) was deemed adjacent to the priorities of Gay Liberation, and organizers worried their inclusion would send the wrong message to the press and general public.

In fact, it wasn't just STAR that disbanded. "Sylvia left the movement after the first few years because she had been refused the right to speak after one of the Pride marches," says Randy Wicker, a longtime activist and late-in-life friend of Rivera's. "She left for 20 years."

But in 1992, when she learned of the mysterious death of her friend and fellow organizer, [Marsha P. Johnson](#), Rivera was lured back into organizing work. Some eight years later, a 25-year-old transgender woman named Amanda Milan was killed by two men in the streets of New York. Milan's brutal murder, which occurred just before that year's Pride Parade, crystallized Rivera's enduring frustrations with the queer community: When [Matthew Shepard](#) was killed, his death prompted widespread outrage, organization, press outreach, television spots, and even legislative attention. Rivera, reignited, refused to let Milan pass without demanding the same outrage.

Following Rivera's lead, the trans community mobilized around Milan's murder, prompting an astounding 300 people to attend her funeral. Rivera, still unafraid to call out the transmisogynistic respectability politics of the cis gay elite, was disappointed that the [Human Rights Campaign](#), now the largest LGBTQ+ advocacy group in the United States, hadn't taken up the often overlooked murders of transgender people as a worthy cause. "Trans people were very angry at the Human Rights Campaign. You don't realize how marginalized trans people were. HRC considered them a fringe group," Wicker remembers. "I don't think they had any understanding of gender identity and issues of freedom and gender expression." Tired of waiting for their reform, Rivera instead remade STAR. Milan's death became a symbol: tears shed transformed into a rallying cry.

Despite continued silencing and erasure from the larger landscape of LGBTQ+ nonprofits, Rivera fought fiercely in the last two years of her life. She continued to publicly excoriate the proposed [Sexual Orientation Non-Discrimination Act \(SONDA\)](#), which had been periodically introduced since the 1970s and failed to provide protections for trans people. Wicker recalls Rivera meeting with the Empire State Pride Agenda on her deathbed, pleading that trans people not be left out of the legislation. Ultimately, they were — and gender identity wouldn't be included in the law until New York Governor David Paterson issued an executive order seven years later.

Within a year of Rivera's death in February 2002, the beginnings of a national network of trans-led organizations began to emerge. [Transgender Law Center](#) was founded in San Francisco in July of that year by recent law school graduates Dylan Vade and Chris Daly. A month later, Spade exalted the legacy of Rivera in the formation of the [Sylvia Rivera Law Project](#), a multiracial legal aid organization centering trans, gender nonconforming, and intersex people who are low-income. While he was inspired in part by his own discriminatory run-ins with law enforcement and the legal system as a trans man, he also set out to enshrine

the radical, intersectional approach to organizing and activism that Rivera utilized throughout her life.

Though often forgotten or completely erased, Rivera's impact far exceeds the lore and legend surrounding her involvement in the Stonewall Riots. Her decades-long commitment to building infrastructure for trans and gender-nonconforming people to thrive has had a lasting impact on the world of organizing, on an almost molecular level. In any instance of trans social justice work, a fair question of measure would be, "What would Sylvia do?"

"Sylvia was a very disruptive person who entered movement spaces and demanded to be heard and wasn't afraid to break the rules, make people uncomfortable, and push for things that were unheard inside some of the white-led gay and lesbian politics that were more dominant," Spade says. "The tradition of those kind of tactics are something we really hold on to by lifting her up and honoring her in all of her depth."

Eight months before her death, Rivera was invited to speak at the Lesbian, Gay, Bisexual, and Transgender Community Center, the institution that had once ignored her pleas for support on behalf of the trans community. In a signature moment of righteous defiance, as chronicled by Lawrence La Fountain-Stokes in the Center for Puerto Rican Studies' [2007 CENTRO Journal](#), she said, "The trans community has allowed the gay and lesbian community to speak for us. Times are changing. Our armies are rising and we are getting stronger. And when we come a-knocking — that includes from here to Albany to Washington — they're going to know that you don't fuck with the transgender community." /Raquel Willis

Please also read an excerpt of [this interview of Cecilia Chung](#) who has been a key figure in trans HIV/AIDS activism in the US:

"As a leading Asian American civil rights activist who has been advocating for transgender people for more than 20 years, Cecilia Chung carries a number of firsts under her belt. Her

presence on the San Francisco Human Rights Commission and the [Presidential Advisory Council on HIV/AIDS](#) changed the face of advocacy in those spaces, but these auspicious appointments were a far cry from her humble beginnings [...].

How do you feel about the trans rights movement and how it has changed since you entered it in the early 90s?

I think it's a very different movement, although fundamentally there are some basic matters that are still the same. When I was coming into the movement, transgender people were dying left and right — not just because of violence, but because of what we later found out was HIV. We weren't just fighting for our rights, we were fighting for our lives by demanding treatment and more research. We were also demanding to be seen as human beings.

This was all happening while San Francisco was adopting an anti-discrimination ordinance on gender identity. It was also around the time when protease inhibitors were introduced and changed the life trajectory of a person living with HIV. It's because of these intersections that we have seen an explosion of transgender activism. We went from dying to a thriving community almost overnight. People were able to get better and fight more effectively. I think that environment turned into an incubator for the first and second generation of trans leaders in the contemporary movement.

What tips would you give younger organizers and activists who are now trying to do the work?

For us older activists, we have seen how rights were gained and how rights were lost almost faster than we gained them. Hopefully, it sends a message back to us and our community that we can never get complacent again. We have to really look at the big picture and remember that we don't exist in a vacuum.

How do you take care of yourself? What do you do for self-care?

[laughs] I'm constantly being lectured by everybody about this and it helps me practice and express my gratitude. I don't really take great care of myself, but I know that I have friends that constantly remind me and carry me quite far. What keeps me going is my love for my community. I wouldn't be working so hard if I didn't love them [...]." /Cecilia Chang



Now that you have reflected on what being an ally really means it's time to set some goals for you as an ally!

Make sure to note your thoughts somewhere that you can come back to again in one month and in three months. A useful framework for goal setting is the SMART method. In the SMART method your goals should be:

S - specific: make them as specific as possible, so avoid generalizations

M - measurable: find a way to check that you were actually able to achieve your goals

A - attainable: ensure that your goals are actually realistic. For example: you won't be able to eradicate transphobia by yourself so find something more attainable

R - relevant: ask yourself if the goal that you are setting is actually going to change something or if it only makes you feel better about yourself. If you aren't sure, you might want to check in with some trans people and ask them about their thoughts

T - time-based: find a concrete time frame for your goals to be done in

Using the SMART method, complete the following sentences, and note your thoughts somewhere:

In the next month, I want to be an active ally to the trans and non-binary community in the following three ways....

In the next three months, I want to be an active ally to the trans and non-binary community in the following three ways....

If you don't have any ideas here are some suggestions:

- Watch the documentary "Disclosure" about the representation of trans people in the media on Netflix
- If you are financially able to, donate to a local Black-led trans group in your area
- Commit yourself to always adding your pronouns to your screen name on Zoom and remind others to do the same. [Learn how to do this here.](#)
- Read the book [Captive Genders: Trans Embodiment and the Prison Industrial Complex](#), Edited by Nat Smith and Eric Stanley
- Read the book [The Remedy: Queer and Trans Voices on Health and Health Care](#)

- Reach out to local, state, and national legislators via calls or emails to tell them how important trans rights are to the people they represent
- Volunteer for an organization that serves the trans community in your area
- Look at the [“When We Fight, We Win!: Mutual Aid and Solidarity in a Time of Crisis” website](#) and watch their videos/listen to their podcast episodes about Cultural Organizing + Rapid Response in Puerto Rico, Immigrant’s Organizing + Love in the Time of Corona, #FREEOurFamilies! Ending Incarceration and Loving Fearlessly, #StayHomeButNotSilent, Domestic Workers’ Organizing, and Movement Building, Sounds of Resistance, You Can’t Evict a Movement!, Tenant’s Rights + Housing Organizing during Pandemic Times and Reclaiming Our Death Practices. Grief + Death during Pandemic Times
- Engage with [Critical Resistance’s Abolitionist Toolkit](#) and the [Racial Equity Tools](#)
- Initiate conversations about trans rights and intersectionality in organizations that you are a part of
- Do meaningful volunteering for an organization that serves the houseless trans community in your area
- Read the book [“Felix Ever After”](#) by Kacen Callender, the story of a young Black trans person in the search for love
- If you are not Native American, engage with the [#StandingRockSyllabus](#) to learn about Native American resistance to the Dakota Access Pipeline and US settler colonialism
- Take some time to learn about different [core organizing tools compiled by the Southerners On New Ground](#) which they have used to bring Southern rural LGBTQ people of color, immigrant people, and working-class people together in the fight for justice
- Read the book [“I’m Afraid of Men”](#) by Vivek Shraya which explores how masculinity and misogyny affect trans women

- Look at the [Transgender Law Center's Trans Agenda for Liberation](#) and inform yourself about what actions they are taking
- If you are white, study the "[Curriculum for White Americans to Educate Themselves on Race and Racism—from Ferguson to Charleston](#)"
- Have a look at the [Big Door Brigade's Mutual Aid Toolbox](#) to understand what makes mutual aid different from other types of community involvement and why it is so impactful

Whatever goals you set for yourself as an ally to trans people make sure that you do these things wholeheartedly while being as present as possible and with the intention to listen and learn. We encourage you to hold yourself accountable to the goals that you are setting for yourself. We know life happens but make sure to regularly reflect on what priorities you set in your life and in which circumstances advocacy should and can be one of them.

10. Resources to learn more

PFLAG Transgender Reading List for Adults:

- <https://pflag.org/resource/transgender-reading-list-adults>

Black-Led LGBTQ+ Organizations to know and support:

- [**HOUSE OF GG**](#)

Creating safe and transformative spaces for communities to heal and nurturing them into tomorrow's leaders focusing on trans women of color in the south. houseofgg.org

- [**TRANS JUSTICE FUNDING PROJECT**](#)

Community-led funding initiative to support grassroots trans justice groups run by and for trans people transjusticefundingproject.org

- [**THE OKRA PROJECT**](#)

Collective that seeks to address the global crisis faced by Black Trans people by bringing home-cooked meals and resources to the community theokraproject.com

- [**SNAPCO**](#)

Builds power of Black trans and queer people to force systemic divestment from prison industrial complex and invest in community support snap4freedom.org

- [**TRANS CULTURAL DISTRICT**](#)

The world's first ever legally recognized trans district which aims to stabilize and economically empower the trans community transgenderdistrictsf.com

Local LGBTQ+ Organizations to know and support:

- [**Oregon Safe Schools and Communities Coalition**](#)

Works to support community efforts to reduce youth suicide and other risk behaviors in the often hidden and historically underserved gay, lesbian, bisexual, and transgender youth population. oregonsafeschools.org

- **[Basic Rights Oregon](#)**

Basic Rights Oregon works to ensure that all lesbian, gay, bisexual, transgender and queer Oregonians experience equality by building a broad and inclusive politically powerful movement, shifting public opinion, and achieving policy victories. basicrights.org

- **[YWCA](#)**

The YWCA of Greater Portland is the local affiliate of one of the oldest and largest women's organizations in the nation. Their aim is to educate the community about racism, sexism, and other forms of oppression to strive for a more equitable world. ywcapdx.org

- **[Q-Center](#)**

The largest LGBTQ+ community center in the Pacific Northwest, Q Center serves the LGBTQ2SIA+ communities of Portland Metro and Southwest Washington. Provides community-based support for LGBTQ2SIA+ community members seeking connection and resources. Their core programs are: LGBTQ Senior Community, Affinity Groups, Information & Referral, and Fiscal Sponsorships. pdxqcenter.org

- **[Cascade AIDS Project](#)**

The Cascade AIDS Project, CAP is the oldest and largest community-based provider of HIV services, housing, education, and advocacy in Oregon and Southwest Washington. capnw.org

- **[Parents And Friends of Lesbians And Gays \(PFLAG\)](#)**

PFLAG is the first and largest organization for lesbian, gay, bisexual, transgender, and queer (LGBTQ+) people, their parents and families, and allies. They provide a variety of educational and financial resources. pflag.org

- **[Sexual & Gender Minority Youth Resource Center \(SMYRC\)](#)**

SMYRC provides a safe, supervised, harassment-free space for sexual and gender minority youth ages 13-23 who participate in positive activities like art, music, community organizing, open mic nights, drag shows, and support groups and receive services including case management, counseling, education, and more. smyrc.org