

Elle Hearn
Narrator

Andrea Jenkins
Interviewer

The Transgender Oral History Project
Tretter Collection in GLBT Studies
University of Minnesota

February 7, 2017



The Transgender Oral History Project of the Upper Midwest will empower individuals to tell their story, while providing students, historians, and the public with a more rich foundation of primary source material about the transgender community. The project is part of the Tretter Collection at the University of Minnesota. The archive provides a record of GLBT thought, knowledge and culture for current and future generations and is available to students, researchers and members of the public.

The Transgender Oral History Project will collect up to 400 hours of oral histories involving 200 to 300 individuals over the next three years. Major efforts will be the recruitment of individuals of all ages and experiences, and documenting the work of The Program in Human Sexuality. This project will be led by

Andrea Jenkins, poet, writer, and trans-activist. Andrea brings years of experience working in government, non-profits and LGBT organizations. If you are interested in being involved in this exciting project, please contact Andrea.

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1 Andrea Jenkins -AJ
2 Elle Hearn -EH
3

4 AJ: So, hello.

5 EH: Hi.

6 AJ: My name is Andrea Jenkins and I am the oral historian for the Transgender Oral History Project
7 at the Tretter Collection at the University of Minnesota Libraries. Today is February 7, 2017, and
8 I am in Madison, Georgia, about an hour outside of Atlanta and I'm here at another long name,
9 the . . .

10 EH: Sojourner Truth . . .

11 AJ: Yeah, you say it please.

12 EH: The Sojourner Truth Leadership Circle.

13 AJ: Yes.

14 EH: Second Cohort of Black Trans Women.

15 AJ: Of Black trans women. It's a part of the Auburn Seminary out of New York and it's a gathering of
16 nine Black trans-identified brilliant women. Today, I'm with Elle Hearn. How you doing, Elle?

17 EH: I'm doing really great, how are you?

18 AJ: I'm good. I'm so happy that I get the chance to turn on my microphone and my camera and just
19 sit down and talk to you for a little while.

20 EH: Yeah.

21 AJ: Elle, can you spell your name so we make sure we spell it right.

22 EH: Yes.

23 AJ: And state your gender identity today, your gender assigned at birth, and your pronouns.

24 EH: Wonderful. So, currently my name is Elle Hearn. First name is E-I-I-e, last name is Hearn, H-e-
25 a-r-n-s. My gender is Black, my gender at birth was Black.

26 AJ: All right.

27 EH: My pronouns are she/her/hers and I'm from the 614 - Columbus, Ohio.

28 AJ: Wow. All right. My gender is Black, I was assigned at birth, Black. All of these are true.

29 EH: It's true.

30 AJ: Wow, thank you for being here today, Elle, I appreciate it.

31 EH: Thank you.

- 1 AJ: Can you tell me what is your earliest memory in life? What's the first thing you remember? It
2 does not have to be around your gender identity, although if it is that's cool. I just don't want
3 you to think, "Oh, she's interviewing me about my gender identity so this has to be about
4 gender." It doesn't.
- 5 EH: No, no, no. I wasn't . . . my earliest memories were cognizant of gender, so I remember I was
6 tiny.
- 7 AJ: Yeah, OK.
- 8 EH: I was always very small, but in my mind, I was always very big. I always thought I could do
9 whatever my older sister did. So, I remember just being this little tiny person with a head full of
10 hair, who had a lot of energy but I was always, I think, really . . . there was a certain mystique, I
11 think, that I had. Even as a child I was always curious, always thoughtful, but I remember feeling
12 really loved, really loved. I knew my mother loved me in just a special way. I think those are the
13 things I think about the earliest. Of course, like location. I remember our house, we lived in this
14 little shack – we called it a shack. It wasn't really a shack but for us it was just this little ranch
15 house with my sisters and my mom and those are definitely my earliest memories. On Marview
16 Road in Columbus, Ohio.
- 17 AJ: Wow.
- 18 EH: Growing up in a lower middle class Section 8 neighborhood where we had no idea how poor we
19 was.
- 20 AJ: So, was it a predominantly Black neighborhood? Or mixed?
- 21 EH: It was, predominantly Black, but mixed, neighborhood. The white neighbors you never really
22 saw, but you definitely saw all the Black folks.
- 23 AJ: All the Black people.
- 24 EH: And we were so connected – so connected.
- 25 AJ: Really?
- 26 EH: Yeah.
- 27 AJ: Columbus, Ohio.
- 28 EH: Yeah. Somerset, that was the neighborhood.
- 29 AJ: Wow, so you have this memory of being really loved as a child. What was growing up like for
30 you? Did you have siblings?
- 31 EH: I did. So, I'm the middle child of three.
- 32 AJ: OK.
- 33 EH: Me and my older sister are four years apart and then my baby sister, we're two years apart.
34 And growing up, for me, was fun, it was challenging. I grew up with a single mom but, in my
35 mind, that was the normal family structure, and she did such an amazing job that I never

- 1 imagined anything different. I knew there was definitely a void because my father wasn't
2 present, but also my father only lived the next neighborhood over.
- 3 AJ: Is that right?
- 4 EH: Yeah, he was the whole rolling stone, he had a whole other household. So, that was probably . .
5 .
- 6 AJ: Did you interact with your dad?
- 7 EH: I did not. I can only recall maybe three or four times that I interacted with him. We never had a
8 relationship, but my siblings and I went to the same school because we lived in the same
9 neighborhood. I think that was one of the difficult things was the denial of . . .
- 10 AJ: Oh, your siblings from your dad's family?
- 11 EH: Yeah.
- 12 AJ: You all went to the same school?
- 13 EH: We all went to the same school.
- 14 AJ: What???
- 15 EH: So, they were trained as if they did not have a sibling and so that was probably one of the
16 difficult periods of growing up, but also getting older and growing into the fact that I was
17 different. That was a complete truth that I didn't know how to embrace at the time.
- 18 AJ: When you say you were different, what do you mean different?
- 19 EH: I was always very feminine. In my mind, I was always a little girl, so what little girls did was what
20 I wanted to do, but I was also born with a gender that I never recognized but my family did. So,
21 the idea of what I was was what I had to carry out because my family was all women. There was
22 a certain pressure to be not only something that I wasn't but also something to them because of
23 the lack that we had.
- 24 AJ: The lack of . . .?
- 25 EH: I think . . .
- 26 AJ: Male-identified bodies in . . . ?
- 27 EH: Male-identified bodies – yeah, a certain level of support that was difficult for only one person to
28 manage a whole group of people who need emotional support.
- 29 AJ: So, you knew this whole feeling of being different inside, did other people know? Did you talk to
30 people about it?
- 31 EH: I think that I was definitely the child whose mom was getting the whispers in the background.
32 “You know, when Lamont grows up, he's going to be gay.” But I think that was all that it
33 translated to. The idea of being a whole trans child was really foreign, completely foreign in the
34 community that I came from where the only thing we can fathom is, “Are the food stamps on

- 1 time next month?" I don't think other folks were as clear about my desire to be a little girl, but I
2 was definitely clear about who I was.
- 3 AJ: But they kind of knew this child ain't like other little boys.
- 4 EH: I was on the other side of the spectrum and was probably never going to come back to the other
5 side.
- 6 AJ: Wow. Did that create stress or drama or trauma?
- 7 EH: It created stress . . .
- 8 AJ: Violence? Bullying? Anything in your life?
- 9 EH: I always say that my older sister . . . nobody ever had to bully me because my best bullying came
10 at home.
- 11 AJ: Oh, wow.
- 12 EH: That was a difficult thing to navigate. Feeling extremely loved but also extremely bullied. I think
13 as I got older there were different variations of violence that I experienced that I would never
14 excuse as being OK, but it also was a part of how our family was able to come into awareness
15 and consciousness around our ability to do harm but also our ability to love each other after the
16 harm. And it's something that we're even still, to this day, figuring out.
- 17 AJ: Right, right – wow. So, your sister was a pretty hard critic. What was school like?
- 18 EH: School was equally hard. It was different because it was my sister so I had no expectation that
19 she would be so mean to me. But also, we were children and I think children operate out of
20 what they see.
- 21 AJ: And what they experience, right?
- 22 EH: And what they experience. So, I think there was pressure on her because her little brother was
23 so different and so she would get picked on in the same way because your little brother is a
24 faggot and that was . . .
- 25 AJ: It's like, "Boy, you've got to . . ."
- 26 EH: "You've got to man up." She taught me all of the lessons about how to fight. School was hard
27 for me, but also my big sister was a fighter so kids knew that if you really messed with me, you
28 were going to have to deal with her. And then by the time I got old enough and we weren't
29 together anymore, I think they were afraid to mess with me because that still carried – that Elle
30 will fight you.
- 31 AJ: So, she bullied you a little bit but she kind of created some safe buffer around you too.
- 32 EH: My first fight, this little boy . . . his sisters, they came to fight me. His name was Boo-man and
33 Boo-man came to fight and I did not want to fight. I cried and I cried in front of the whole
34 neighborhood and my mom and my sister were there and my sister literally was behind me
35 taking my hands and boxing this little dude with my hands.

- 1 AJ: Boo-man.
- 2 EH: Yeah, Boo-man. I whooped Boo-man's ass.
- 3 AJ: Really? OK, all right.
- 4 EH: Thanks to my sister.
- 5 AJ: Elle, Elle – boom-by-aye.
- 6 EH: Right, right, so it was just me like . . . but, it was a fight that I won and I've never lost a fight
7 since.
- 8 AJ: All right. You've got to protect yourself sister.
- 9 EH: That's true.
- 10 AJ: So, when did you first realize . . . like, OK, I'm different, but I think I am female. When did that
11 realization hit you?
- 12 EH: So, I came out very early. I was forced out, essentially, by my family when I was 12. And so, I
13 turned inward and, I think, as a 12-year-old, I became very suicidal and entertained that a lot. I
14 still knew there was a whole other trauma that I had yet to go through because even I didn't
15 understand gayness so I definitely didn't understand why I was so in love with the idea of
16 womanhood. I just did not understand it. So, I would say that I became comfortable around 16.
17 I discovered that I was a size 0 and that's when I . . .
- 18 AJ: And your little ass is still a size 0.
- 19 EH: Not quite, and that's when I moved into the world of being what we now know as gender non-
20 conforming but I never felt the need to name it, I was just honoring it by living in my truth.
- 21 AJ: Sure.
- 22 EH: So, that was about the time.
- 23 AJ: What kind of fashions were you giving?
- 24 EH: I was serving Abercrombie because all my friends were the white girls, right? So, the white girls
25 used to give me their pass-me-downs, but that was strategic because I knew where they
26 shopped. But they would give me their pass-me-down little clothes and jeans but I was also
27 serving like banshee cunt, so it was a nice little mixture of boushee banshee cunt realness so I
28 remember I grew my hair out . . .
- 29 AJ: Boushee banshee cunt realness. All right.
- 30 EH: I went through this period where I hated the barbershop because it was basically the place
31 where they were masculating me and I never wanted that to be how I lived. I avoided the
32 barbershop for like four years and wore my hair disgusting and horrible and tried to do all these
33 crazy things to it and it was probably the most that I had got picked on because I would comb it
34 back, but it was like an afro. It was just horrible. So, by the time my sophomore year came

- 1 around, junior year of high school, I turned it around. I grew my hair out into this big afro and I
2 would die the afro and so I was serving huge, big hair, afro curly with . . .
- 3 AJ: Oh, my goodness, cute.
- 4 EH: With banshee cunt realness. That was my look.
- 5 AJ: Oh, wow. OK. And, you sort . . . so at 16 you became sort of comfortable with the idea that I am
6 . . . well, based on your description you were the gender you were assigned at birth, which was
7 Black. But, you were not the gender you were perceived by family and friends and other people
8 – at 16. Did you begin expressing that?
- 9 EH: I didn't. I was comfortable, so I had moved into a place where I was comfortable and didn't give
10 a shit about anybody else, but I didn't know how to articulate it.
- 11 AJ: Sure.
- 12 EH: I didn't know how to say I was trans so I never articulated it, I never got comfortable. I went
13 from about 16 to 25 really just living. I went to college at 18 and from 18 . . .
- 14 AJ: Where did you go to college?
- 15 EH: I went to Central State University, an all-Black college in Wilberforce, Ohio.
- 16 AJ: All-Black school, Wilberforce, Ohio – yeah.
- 17 EH: It's true. And left that super early because one, financially could not afford college of any kind,
18 but also I was trans. I lived in an all-male dorm and I was coming into the reality of, "Wait a
19 minute, bitch, you are really trans because this is not working out." I had a roommate, he was
20 attempting to bully me and threaten me and so it really woke me up to high school is over,
21 you're no longer loved by a community, you're on your own and you're in a community that has
22 not necessarily always embraced you. That was really tough – really, really tough.
- 23 AJ: Wow. So, at 25 you kind of figured it out.
- 24 EH: I really bloomed. It really finally struck home. I lived in New York for two different spans of time
25 and during that time in New York two murders happened that really rocked my world and that
26 was the murder of Carmen Escalera in Brooklyn, New York and then the murder of Eli Nettes in
27 Harlem. I still was not articulating that I was a trans woman even though I was living as a trans
28 woman.
- 29 AJ: Sure.
- 30 EH: But, their murders really started my online activism.
- 31 AJ: Got it.
- 32 EH: And that was the place where I started seeking more information about what it meant to be
33 trans but also the violence that trans women were experiencing that I lived in fear of
34 experiencing if I ever articulated that I was trans.

- 1 AJ: So, you were impacted by these murders. Would you say your trans identity sort of evolved
2 within a political space or was it more cultural, social and then became political? How would
3 you define that or describe that?
- 4 EH: I always say that it was personal, it was personal development, because I wasn't connected to
5 community and I wasn't connected to political spaces. Those spaces were never welcoming or
6 inviting to me. I was the hood girl from around the way so if you showed up as the hood girl
7 from around the way to most of the LGBT organizations, they would look at your like, "Why are
8 you here?"
- 9 AJ: Why are you here, who invited you, and are you going to call the police?
- 10 EH: Yeah, who invited you and who do you know?
- 11 AJ: You're right, exactly.
- 12 EH: And so it was never a space that I felt comfortable so I always had created my own community,
13 created my own friends, but I was the only trans person that I knew. The more that I started
14 educating myself on what was possible or even my own dark shit that I had to deal with about
15 not necessarily wanting to be here, I had to come into some politicization of my own around
16 what does it mean for you to be here, what does it mean for you to choose to live – because
17 you're not going to live too much longer if you don't choose to be trans when you are trans.
- 18 AJ: Yeah, it's overwhelming.
- 19 EH: It was.
- 20 AJ: The feelings, the pressure, the internal sort of drive.
- 21 EH: Yeah.
- 22 AJ: Who is the first trans person you ever met?
- 23 EH: The first trans person I ever met was . . . oh, wow, in college – Central State University and there
24 was a crew of LGBT Black femme queens that went there.
- 25 AJ: Really? They were out and . . .?
- 26 EH: They were out and they were my first hope at, "Wow."
- 27 AJ: "I can exist."
- 28 EH: But I couldn't exist with them, I wasn't cool enough.
- 29 AJ: Oh, wow.
- 30 EH: So, that was challenging, but I met Kiki . . . I met Kiki, so that was the first person I ever met, but
31 we never had a relationship.
- 32 AJ: OK, so you're not really . . .
- 33 EH: We weren't close.

- 1 AJ: You just met them.
- 2 EH: Met them and that was it.
- 3 AJ: All right, Miss Kiki. Have you ever in sort of Black trans community, the ball culture and the
4 house scene, were you ever a part of that at all?
- 5 EH: No. I was a club kid for a short time but I never was into the LGBT clubs. I would go to places
6 that folks like us really didn't go to.
- 7 AJ: So, you went to straight clubs, basically?
- 8 EH: I went to straight clubs.
- 9 AJ: Straight Black clubs?
- 10 EH: Turned out the Black straight clubs, turned out the campus parties at the Ohio State.
- 11 AJ: All right.
- 12 EH: I was just living a very different life.
- 13 AJ: You were giving them straight up intersectionality, huh?
- 14 EH: I was giving . . . I think that's what I've always given, which is so funny because it makes sense
15 for how I ended up here.
- 16 AJ: We've been hanging out this weekend, for sure, and we've known each other for a few years
17 now, but I know you mentioned, and you talk about this a lot – that you grew up in a religious
18 household. What was that like? What denomination?
- 19 EH: Yeah, I grew up Apostolic, so the Father, Son, and Holy Ghost, speaking in tongues. I always had
20 a spiritual background just because my mother believed in God, but it was funny because my
21 mom was a single mom so she didn't necessarily have the same capacity as her kids. We went
22 to a church; a church came and did outreach in our neighborhood and my mom would get us
23 ready every single Sunday and we would catch the church van. That was my first relationship
24 with religion.
- 25 AJ: Did your mom go?
- 26 EH: She didn't. She never went.
- 27 AJ: She'd send you guys.
- 28 EH: She would send us. We were a part of the church for probably five years and we went there that
29 whole entire time without my mom. I grew up in the church. I grew up from like the age of 8 to
30 13 singing in the choir, going to Bible study, youth night, all of that – that was my life. I never
31 saw my life without that when I was growing up.
- 32 AJ: Wow, but then you got outed at 13. What does that mean – outed?
- 33 EH: Outed?

- 1 AJ: I know what means, but what does it mean for Elle?
- 2 EH: For a 12-year-old – yes. I use outed because it's the best way for people to understand and to
3 relate to what happened to me. But it was really unfortunate, it was really violent. I confided in
4 my cousin, who was my greatest confidant and my greatest friend. She confided in her mother,
5 my aunt, and my aunt confided in her mother – my grandmother. My grandmother confided in
6 my mother, so there was a lot of transferring of information that . . .
- 7 AJ: And your mom snapped out.
- 8 EH: Yeah.
- 9 AJ: Did she put you out?
- 10 EH: No, I was 12. But there was definitely . . .
- 11 AJ: Drama.
- 12 EH: Yes, a lot. A lot. Too much for a 12-year-old to have.
- 13 AJ: Was it around gender identity or just sexuality?
- 14 EH: It was around more sexuality than gender identity. Gender identity was always very clear. "I
15 have two daughters, one son," and that was always the narrative in our household.
- 16 AJ: That was your mom's story.
- 17 EH: That was my mom's story.
- 18 AJ: You don't . . . do you have two daughters and one son?
- 19 EH: No, I have no children.
- 20 AJ: All right. I just want to be real . . .
- 21 EH: My niece and my nephew are the closest things to my children that I have, but I would love to
22 have children and I hope that happens for me one day.
- 23 AJ: Yeah, it's a beautiful thing.
- 24 EH: Yes. But . . . yeah, my mom was hurt, one, because she had to hear it through all of these other
25 folks.
- 26 AJ: Sure, yeah.
- 27 EH: And two, I think, embarrassed and . . . I think she went through a lot of different moments –
28 rage, grief - because she had to come into her own reality that whatever she dreamed for me
29 was not what I dreamed for myself.
- 30 AJ: Sure. Elle, well . . . what's your relationship with your birth family now? Your sisters, your
31 mom? Your cousin – do you still talk to that bitch?
- 32 EH: I do not.

- 1 AJ: No.
- 2 EH: No, don't talk to that bitch. We actually got into another situation later on down the road and
3 the same shit came up. She sent me a . . . first she came to my house and tried to fight me,
4 which was just not the right idea.
- 5 AJ: OK.
- 6 EH: And if she would have met me a couple of years later, I would have whooped her ass on site.
7 But, I did not do that. But she sent me this letter and basically told me that facts talk too much
8 and that I was going to die of AIDS.
- 9 AJ: Ohh.
- 10 EH: So, that relationship is never salvageable. But, you know, there's a reason for everything.
- 11 AJ: Sure.
- 12 EH: But my family, which is the most important relationship for me outside of the one with myself,
13 me and my mom are very close but we obviously still have our beliefs and we hold firm to them.
14 So, that's a strain but we're close – we're very close.
- 15 AJ: Yeah, there's communication, there's love . . .
- 16 EH: Yes, always communication.
- 17 AJ: But like in any family, there is challenges and . . .
- 18 EH: Yes. We're in a great place. I think we're in a place now where we all just really want the best
19 for each other.
- 20 AJ: What do you think family support means for transgender-identified people?
- 21 EH: Wow! It means everything. I think if I would have had that, the things that I experienced I
22 wouldn't have experienced. I looked for a lot of love and validation in places that were violent –
23 or became violent. But I also think there were so many different things happening to me that I
24 always kept a secret out of fear, including my own gender. And so, having family love creates a
25 trust – it creates a trust that you don't actually have to try to find anywhere else. I think it
26 probably adds some years to trans people's lives, that's for sure.
- 27 AJ: It probably does, it probably does.
- 28 EH: Yeah.
- 29 AJ: What kind of challenges have you dealt with since you've come to terms with your true gender
30 identity?
- 31 EH: A lot. It's funny because when you're a trans person, you go through so many dark periods
32 where you don't if this is going to be my last dark period. I think that, for me, I experienced
33 rejection in a way that I hadn't experienced it, or anticipated experiencing, but I also
34 experienced access, which was really strange. I was able to access relationships that I never was

- 1 able to have before – especially romantically. But the flip of that was, that I was better off
2 without those relationships because it was the trade of . . .
- 3 AJ: I was going to say, some people it's the opposite – they have huge access to relationship and
4 then they come out and then the access diminishes dramatically.
- 5 EH: For me it was always the opposite because I had been operating in my truth, but I hadn't been
6 honoring it. And so once I started to honor my truth, then my experiences started to shift.
- 7 AJ: Sure.
- 8 EH: So, I came into a lot more relationships but there were also relationships that I had forever that
9 were strained because folks could not just . . . when I wanted to honor it, folks were like, "We
10 don't have to honor it because we were OK with how you were, before you started naming it."
11 But once I started naming it, that's when I started to lose relationships – and when I started
12 naming the ways that people had to engage with me - "You have to honor my pronouns," then
13 people started disappearing and that was really difficult. So, that was the big rejection. But I
14 think even trying to get a job was really difficult, so I would have moments where, you know, I
15 would have 90 inches of hair and then I would switch it up. It was like, "Bitch, I need to get a
16 job," so I would cut my hair and put on a suit and tie. I was living in New York and really just
17 trying to make it so I wouldn't have to go back home to Columbus. It was difficult. My identity
18 as a Black trans woman led me to being homeless, it led me to being in a verbally abusive
19 relationship, it led me to sexual assault. Like I said, it led me to people having access to me
20 because of my desires differently. But, you know, it also led me to jail. It's one of the things
21 where you do the work . . . your story is often told, but I've always been so protective of my
22 story because it's the only thing that I have. But, I basically went to jail because the arresting
23 officer could not verify my gender, so once they saw "M" on my ID, they were like, "I'm not with
24 this shit, this is a whole trans person – fuck out, you're just going to jail." And that's . . . in a
25 nutshell. All of the things that we know that impact people or the things that . . . they did not
26 miss me.
- 27 AJ: What have been some of the joys since you claimed and named your true authentic self?
- 28 EH: The joys. The joys have led me to the work that I love, it led me to my passion.
- 29 AJ: Which is? I know you're going to say it but I've just got to add that little "which is" in there.
- 30 EH: Organizing.
- 31 AJ: OK.
- 32 EH: There's something about the freedom I've found in myself that I wanted to help and support
33 other people find and that's why liberation for me became such a desire after I left that jail the
34 same way I went in – with no shoes on.
- 35 AJ: Wow. Really? They didn't supply you with no flip-flops or nothing?
- 36 EH: No, I went to jail . . . they let me put on socks, but I went to jail in socks and came out in socks.
- 37 AJ: What? How long were you incarcerated?

- 1 EH: Not long, not long. And that's the thing about being incarcerated is even if it's for a day or for
2 90 years, it changes the ways that you think about the world and life, your life, and I think that
3 was the greatest joy for me. I left that cell and my whole everything turned upside down
4 because when I was in jail I was in special housing, which is the space that they hold for LGBTQ
5 folks. They don't have to, and technically the space is supposed to only be held for trans women
6 but the butch queens, the jailhouse queens, they find their way to us always. There's something
7 about the mothering, and also the love that they think that they're going to get. But when I was
8 in the jail . . .
- 9 AJ: Define butch queen for the camera.
- 10 EH: The butch queen . . . you know, so the butch queens typically are cis gender males who are very
11 masculine appearing but also have some feminine tendencies that aren't necessarily . . .
- 12 AJ: Visible.
- 13 EH: Visible to the world's eye.
- 14 AJ: The naked eye.
- 15 EH: Yes, but the girls are always clear about the "T" of everyone before even everyone is aware of
16 their "T". So, that's what a butch queen is. But the children, the jailhouse children want safety
17 and so they say, "Take me to special housing," and risk whatever comes with being incarcerated.
18 But, what I recognized was a space that was only supposed to be for trans women didn't have
19 any trans women besides me in it.
- 20 AJ: Wow.
- 21 EH: So, if this is what it looks like for the space that was created inside of a jail, well what in the hell
22 does it look like on the outside of this jail? There's clearly no space for trans women like me to
23 exist. And so, it taught me so much. It taught me so much about who is in the jail, there was
24 nobody but Black folks and maybe one Latino.
- 25 AJ: Yeah, Black and brown.
- 26 EH: But mostly Black folks and the Black folks, I noticed, did not have the same access. If there was
27 white people, white people moved in and moved out really quickly.
- 28 AJ: Right.
- 29 EH: We went to court, there was 80 of us in one cell to make it to court, the white folks were in and
30 out, in and out, in and out. So, it just taught me so much about community and who gets
31 prioritized, who stories people listen to, and who power really belongs to – or who, at least, is
32 entitled to it. And it really just shifted everything for me, so the first thing I did when I got out of
33 jail was I said I have to find the girls.
- 34 AJ: All right. Was this before you went to the shoe store or after you went to the shoe store?
- 35 EH: It was before I went to the shoe store. I was really very clear that once I got out of here I have
36 to be . . .

- 1 AJ: I've got to start making some moves.
- 2 EH: I've got to make some moves because this is not where I want to come back to – not in this way.
- 3 AJ: Wow. So, Elle, I'm going to ask you this, you answer this however you want to. I hope you bring
4 the noise but I just . . . so, to the extent that you feel comfortable, talk about medical
5 interventions that you have undergone in terms of your gender identity or why you don't think
6 that's an important thing – whatever you need to say around that.
- 7 EH: Yeah. It's always a fun topic, meaning it's never fun, because it becomes centralized as the only
8 place for trans people to exist. And so, it disconnects our bodies from our minds, it disconnects
9 our minds from our spirit, and it disconnects our spirit from transcending this life. And so, for
10 me, I never, ever discuss surgeries or medical transitions. But more so, politically, not because
11 I'm uncomfortable, I'm very comfortable with me and what I've done and what I have not done
12 and what I will do. But I'm always clear that the conversation is not about physically what
13 people understand, but mentally. What is it that you understand about gender? And if the only
14 place that you can connect to my gender is through what surgeries I've had, then you still don't
15 understand trans identity. And if you don't understand trans identity, then you don't
16 understand your identity. And so, there's no point for me to reckon or struggle with you about
17 things that you don't understand when I'm very clear about me. So, that's kind of how I live.
- 18 AJ: I love that, that's real – keep it 100. Clearly you've had some very negative interactions with
19 institutions like law enforcement. I don't know, what about the medical community, the
20 educational institutions, the non-profit industrial complex. What is your interaction with those
21 institutions and how has your trans identity impacted that?
- 22 EH: Yeah. So, there's a fun thing called Black Lives Matter.
- 23 AJ: What? BLM.
- 24 EH: BLM, for sure.
- 25 AJ: What do you know about BLM, Black Lives Matter?
- 26 EH: I know everything about BLM, Black Lives Matter.
- 27 AJ: Well you've got to talk to me about that then.
- 28 EH: Yeah, so prior to BLM, prior to TWOCC.
- 29 AJ: TWOCC is the Trans Women . . .
- 30 EH: Trans Women of Color Collective of Ohio, shout out to the New York City Chapter, the original
31 chapter.
- 32 AJ: The mothership, if you will.
- 33 EH: There's something about the TWOCC Ohio girls that transcended it all, but I never had access to
34 educational institutions or non-profit institutions or medical institutions. Part of the way I came
35 into loving organizing is because I learned the power of it, after I decided I needed to organize
36 the girls. So, one thing I was always clear about is I didn't want to create something that

- 1 mimicked what already existed, so the idea of an organization felt too daunting. I was not a fan.
2 But, one of the girls that I ushered into my space that I was sharing with my mom, because my
3 mom, after I got out of jail, said, "You won't be homeless anymore, you have a place."
- 4 AJ: Nice, OK, that's good.
- 5 EH: Even though prior to jail, I couldn't access her place.
- 6 AJ: Well, OK.
- 7 EH: Ahhh, but nonetheless I love my mommy.
- 8 AJ: Life is life.
- 9 EH: Life is life, and also I needed to grow. I needed to grow – I was 20-something, mid-20s then and
10 living at your mommy's house in your mid-20s was not the move, despite the struggles of
11 transness. So, yeah. I organized the girls – Cherno Biko was one of the girls, Erin Lange, and
12 Wriply Marie Bennet.
- 13 AJ: Oh, wow.
- 14 EH: We assembled ourselves collectively in Columbus, Ohio.
- 15 AJ: All very powerful Black trans women in their own right.
- 16 EH: Extremely powerful and I wouldn't be here without them. I've always been very clear about
17 that. Cherno Biko had a relationship with the Trans Women of Color Collective in New York City
18 and came to us and said, "We should start a chapter." I said, "I don't think so," because my
19 experience with institutions had never been one that I could trust. I had never had an
20 experience that I could actually believe in and I understood the ways that Black people had been
21 tokenized. I did not want my girls, as I looked at them – even though they didn't want me to
22 look at them that way, I did not want us to come out of the sisterhood that I was creating and
23 molding for us. So, that was really how I came into this ecosystem of non-profit industry. We
24 became a chapter and we started organizing and part of what I was always clear was we ain't
25 just becoming a chapter of something and one, not honoring the work of whoever created that
26 something we're becoming a part of; and two, we're not them, so whatever they got going on
27 over there is not what we've got going on over here. We don't have an LGBT clinic, we don't
28 have access to no medical care – folks are pumping in the bathrooms, so we organized.
- 29 AJ: Pumping?
- 30 EH: Pumping – IVs.
- 31 AJ: You've got to remember we're on video.
- 32 EH: Yes, so folks are injected their bodies to feminize their features.
- 33 AJ: With silicone.
- 34 EH: With silicone, and nine times out of ten . . .
- 35 AJ: Not medical grade silicone.

- 1 EH: If you're in Columbus, Ohio, it's not silicone and it's definitely not medical-grade anything. It's
2 glue or rubber cement. And so, also . . .
- 3 AJ: Antifreeze.
- 4 EH: All of that. But also, four trans women had been murdered in Ohio – none in Columbus, but in
5 Cleveland and Cincinnati, which only intensified the need for us to organize. And, to be clear
6 that it could happen to us. And so Cemina Dove, Tiffany Edwards . . .
- 7 AJ: Who was murdered . . . I did a talk at Trans Ohio in 2012 . . .
- 8 EH: 2013.
- 9 AJ: When was Cemina murdered?
- 10 EH: I believe 2013 . . . it might have been the end of 2012, early 2013.
- 11 AJ: Well, my talk was in May and I remember when I left, like that Monday, I got home . . . I left on a
12 Sunday and got home on Monday and they had found her body in the pond.
- 13 EH: In the pond, submerged under a rock. Cemina was 19 . . . yeah. Brittany Nicole Kidd-Stergis was
14 23 from Cleveland and Betty Skinner was an older woman who actually was murdered in the
15 nursing home that she lived in and they never found her killer. It was, of course, TWOCC New
16 York City influencing us but mostly the conditions in which we were living in that influenced us
17 to organize. Our first action was at the Columbus Health Department.
- 18 AJ: Wow.
- 19 EH: They had a trans health care summit or something they had and we were like, "The hood don't
20 ever go to these events because the girls don't know that these things are happening."
- 21 AJ: Right.
- 22 EH: Got there and the first person we saw was this Black trans woman, basically shaming non-
23 femme trans people and non-femme trans women. It was mortifying. And so, we didn't even
24 plan the action, we just planned to be in attendance, but we got the microphone – we talked
25 them into giving us the microphone and the rest was history. We shut that place down in a way
26 that, I think, they were like, "What in the hell happened?" And then the next year, they would
27 create the first trans healthcare system – they opened up a clinic.
- 28 AJ: Wow.
- 29 EH: Which had never existed before.
- 30 AJ: And TWOCC Ohio had a part in making that happen?
- 31 EH: Without our voice and our hollering and telling them that, "Listen, the truth is we've never been
32 able to access health care. I've worked for every corporation in this city and I've had insurance,
33 but still never found trans-competent care." Yeah, that was our first result.
- 34 AJ: That's beautiful, that's a big first victory.

- 1 EH: Yeah. Victory we never even got time to celebrate because we joined with the folks over at
2 Black Lives Matter so quickly.
- 3 AJ: Yeah, because right after that then Michael Brown was murdered in Ferguson.
- 4 EH: Well, for us in Ohio, John Crawford and John Crawford was murdered in Beaver Creek, Ohio.
5 There was just no way for us not to be involved in the response to that but, of course, it
6 happened in a very rural part of Ohio so it was slow. It was very slow for us, even in Ohio, to
7 catch on to – this happened to this man. And then Mike Brown was murdered and that kind of
8 elevated what happened to John Crawford. The first thing that the girls did was they went on
9 the very first ride that happened to support the Ferguson community in August, and that is
10 where . . .
- 11 AJ: Was that pre- the hashtag or post- the hashtag?
- 12 EH: Right in the heart of it all. So, who you ask there would be controversy around that.
- 13 AJ: And the hashtag I'm referring to is #BlackLivesMatter.
- 14 EH: Yeah, so #BlackLivesMatter is said to have originated after the murder of Trevon Martin so if you
15 say it in that way, people would say that it was post, but if you ask the people of Ferguson, you
16 ask folks who elevated that narrative, they would say that it was pre- because Black Lives Matter
17 became really, really popular . . .
- 18 AJ: And known and . . .
- 19 EH: And known in October of 2014. But, Cherno Biko, Erin Lange, Wriply Bennet went on that first
20 ride to Ferguson and met some of the Freedom Fighters from New York City and established a
21 relationship for TWOCC Ohio and the rest is history. We organized the first political town hall
22 around the intersections of Black Liberation and that was held at . . . that Twitter town hall was
23 held in October at Black Trans Revolution, a summit that was organized by the Garden of Peace
24 Project in Pittsburgh and TWOCC NYC and TWOCC Ohio.
- 25 AJ: You called it a Twitter town hall, so was it online?
- 26 EH: Yeah, it was a Twitter town hall. It was online, it was Twitter, so there were questions and then
27 people on Twitter could respond to those questions and engage in a conversation.
- 28 AJ: So extremely grass roots – super grass roots.
- 29 EH: Extremely grass roots. We organized, literally, right at Black Trans Revolution to elevate trans
30 narratives into being a part of the conversation.
- 31 AJ: What's Black Trans Revolution?
- 32 EH: So, Black Trans Revolution was a summit that was organized, again, by those two organizations
33 and Michael David Battle and Lourdes Ashley Hunter organized them essentially for Black trans
34 people, Black trans youth, to come together from across the country – to fellowship, build
35 community and . . .
- 36 AJ: And restore, right?

- 1 EH: And really restore, but it was difficult to restore because it had never happened.
- 2 AJ: Right.
- 3 EH: So, we were actually storing for the first time what it was that we dreamed of and wanted to
4 cultivate. It was really amazing.
- 5 AJ: I read about it, it sounds beautiful.
- 6 EH: It was.
- 7 AJ: Like yoga walks and meditation by the ocean.
- 8 EH: It's still the most transformative space that I've been in and I've been in every space at this
9 point. Yeah, over the last three years, I've been in every space, but it was the most
10 transformative.
- 11 AJ: Yeah, and that's no exaggeration. So, you are involved with the BLM Network.
- 12 EH: Yes. So, I operated in my capacity with TWOCC as consultants for what BLM was doing early on,
13 before it was an organization, before there were chapters. We were all pretty much just
14 cultivating the space around who else needs to be a part of this and so that was the work that I
15 did with TWOCC. Once I left TWOCC I started operating as a strategic partner. The co-founders,
16 Patrisse, Alicia, Opal, myself, Anita Moore, Dom Mockings were really doing the grunt organizing
17 of pulling together an organization and pulling together a network. So, I was operating as a
18 strategic partner and then I went on to becoming the first organizer that was hired full-time by
19 the Network.
- 20 AJ: Really? So you're the first paid staff at BLM Network.
- 21 EH: At BLM, yeah. And so, with all of the history that BLM has made, that's an important part of the
22 history that doesn't necessarily get told.
- 23 AJ: Is that a proud moment for you?
- 24 EH: It's not a proud moment, but it is a moment that I'm very clear on. I'm very clear it needs to be
25 named because so many people came into BLM and really had no clue. There was so much, I
26 think, fanfare around the co-founders that there was never any space to actually connect to the
27 folks who were holding the co-founders up and holding up this thing that they created in a way
28 that they didn't have the capacity to. I was one of those people.
- 29 AJ: Well, I will just say, from my perspective, that it should be something you're proud of. I think
30 Black Lives Matter movement, the movement for Black Lives, BYP100 – all of these sort of
31 disparate, but connected . . .
- 32 EH: All connected. And I've consulted with all of them.
- 33 AJ: . . . movements, is one of the most powerful movement moments in American history, and
34 particularly of the 21st Century.
- 35 EH: Definitely of the 21st Century, it is the most powerful thing.

- 1 AJ: And that's over Occupied, which was powerful. I mean it wasn't super effective in all of their
2 many, many goals, but they moved some dialogue too now – and sleep
- 3 EH: They moved some dialogue and I don't think anybody should ever sleep, but nothing has moved
4 dialogue like BLM has.
- 5 AJ: No, not at all.
- 6 EH: It's a gift, it's a curse – whoever you ask they will have a different perspective, but for me it's
7 important for that perspective to be very clear of the role that Black trans women played. I'm
8 very clear about my role and I hope that in history, as it's told, that that's honored because we
9 know what it's like.
- 10 AJ: Well, this history is going to be preserved for many, many years and hopefully many historians
11 will come to this work and lift up your voice and other trans women of color and other trans-
12 identified voices, period.
- 13 EH: We've made space for everyone and I think that that was always the point is whenever you
14 center Blackness, you can't do anything but center everything else because everything comes
15 with it. So, that's why the work has always centered around what is anti-Blackness and how are
16 we participating in it. That's the basis of a lot of the work that we did early on, which is why
17 labor has honored Black Lives Matter, why intersectionality has even become a thing that
18 people are re-engaging around – they're movements. But there's a difference between the
19 practice and . . .
- 20 AJ: The language.
- 21 EH: The language and . . .
- 22 AJ: The conversation, the dialogue. Wow. So, when you think about the relationship . . . and
23 maybe I should ask this . . . typically I ask the question, "What do you think about the
24 relationship between the L, the G, and the B and then the T? In your experience, is there a
25 relationship, should there should continue to be a relationship?" But I want to add to that
26 question though, because of your deep engagement with sort of this revolutionary Black
27 movement, what is the relationship between trans-identified folks and the broader Black
28 community? So, LGBT and then the Black community.
- 29 EH: Yeah, I think both are very different.
- 30 AJ: Yes - very, very different.
- 31 EH: I think that we have, as a movement . . . the fun thing about a movement is that people who are
32 involved in it are very aware of it and the people who are not, are not. And that's part of the
33 reason why . . . you know, we were talking earlier and there was someone that you named as
34 being BLM and I was like, "Wait."
- 35 AJ: Hold up.
- 36 EH: Hold up, wait a minute.

- 1 AJ: She don't love you like I love you.
- 2 EH: It's true, shout out to Whitney. You better lay low. So, I'll start with the Black community just
3 because that is the basis for all things. It was really eye-opening to see how quickly things
4 within the non-profit Black community revolution – how quickly that shifted. Every Black
5 organization, because of the work that I was doing with BLM, the work that I did with the
6 movement for Black Lives – organizing and convening, keep being the only speaker at that
7 convening for Black people in Cleveland, there was a shift and everyone gravitated toward Black
8 trans women, so now you have LaRae Aliff who works at BYP, you have . . . and this isn't even a
9 Black organization, but you have Micky B over at Song, you have Raquel at the Transgender Law
10 Center – that just did not exist. It did not exist when TWOCC was screaming and shutting
11 everything down. The girls . . . we didn't work nowhere, that's why we was all part of TWOCC.
12 And so it shifted so quick. Within a year the movement had commodified in a way that was
13 progressive but also was challenging because there was a quick move to action but not
14 necessarily a way to support that action. So, you put people into positions in ways that you
15 don't even know how to sustain them. And that's also what happened to me – I kept elevating
16 and elevating and I went from TWOCC where I was not paid, to GetEQUAL, an LGBTQ
17 organization where I was paid and then I had to leave GetEQUAL because I was like whoa, whoa,
18 whoa – let me go over here to my folks, to this thing that I've started so I can help mold it into
19 being like the vision that I set out with. So, in Black space it was just really interesting to see
20 people struggle and grapple. People would say that they're operating from a queer, feminist
21 lens but our current movement is operating from a trans feminist lens and that's not something
22 that has been honored because there is so much queering that happens. So, transness is not in
23 relationship to everybody but queerness is in relationship to more people so it becomes the
24 dominant narrative, when in fact trans women have informed us all in this movement.
- 25 AJ: So, does trans identity get invisibilized or . . .
- 26 EH: It gets invisibilized, tokenized and becomes less about the politic and more about the visual.
27 And that was really challenging. But I saw Black people struggle with themselves in a way that
28 the LGB didn't, and so working and operating in the grass roots LGBTQ movement was probably
29 the most frustrating and useless part of my time.
- 30 AJ: Wow. GetEQUAL was one of those organizations, were there others?
- 31 EH: Well, no – GetEQUAL struggled in different ways because GetEQUAL was an organization that
32 was more so on the radical side of the LGBTQ movement. So, GetEQUAL was discarded in a lot
33 of ways that trans women are discarded. However, . . .
- 34 AJ: Or, Black community is discarded.
- 35 EH: Or Black community is discarded. A lot of my work with GetEQUAL kind of got lumped into BLM
36 work when it was actually GetEQUAL work, but that's just kind of what happens when the
37 movement consolidates everything. BLM was so powerful in that regard, we took everything –
38 and not purposely.
- 39 AJ: But it was that moment.

- 1 EH: It was that moment, and also, again, whoever you ask they might say BLM did purposely take
2 everything. I think that's something that people should consider in their assessments of results.
3 But, the LGBTQ movement, one, never really supports grass roots – just to be clear. So, you
4 have big corporations like HRC and the Task Force who operate in a way that kind of
5 monopolizes what's possible. So, I don't think that the LGB . . . actually, it's not even I think, the
6 LGB doesn't have a relationship to the T unless you used to belong to the white LGB.
- 7 AJ: OK.
- 8 EH: But if you are Black and trans, if you are white and trans, if you are Latin and trans, if you are an
9 African immigrant and trans, if you are other there's really no relationship and if there is a
10 relationship it's because you had to have had one pre- or prior to your transition.
- 11 AJ: Right. Because some trans people identify as gay, even post coming out, or lesbian or bisexual
12 or queer. We have sort of a sexual identity and we have a trans identity, although our sexual
13 identity is really super wrapped up in our gender identity, but they are two separate things.
- 14 EH: They're extremely separate things, but the thing about being trans, just like . . . and this is the
15 thing about the LGBT movement, for Black folks . . . you're either Black or white, and that's
16 really what it comes down to in the LGBT movement in ways that those pursuing racial justice,
17 they have different issues. So, yeah – you're either Black or white in LGBT spaces and if you're
18 Black and trans, or if you're anything trans, you're Black.
- 19 AJ: So, is there a relationship? Should we keep trying to build with the L, the G, and the B? Or
20 should we just break off and start doing our own thing? I mean, we are doing our own thing.
- 21 EH: We've been doing our own thing. I think, Sylvia said it best, "I will never forgive them for what
22 they've done to my community."
- 23 AJ: Sylvia Rivera?
- 24 EH: Yeah, she said that.
- 25 AJ: Yeah, we just watched a screening of a new film.
- 26 EH: We just watched a screening and she said that. For me, I'm not interested in being in
27 relationship with people who are only looking to utilize me and I'm very clear about that. I'm
28 very, very clear about people's agendas and even with some white trans people, I am very clear
29 that I would rather be in relationship with myself and my sisters before I'm in relationship with
30 you because I'm clear how you will discard us as soon as you get whatever it is that you want.
31 So, no, I'm never interested in those relationships. I want my Black trans rights, not just my gay
32 rights. Thank God for Mother Marsha, but I care about what I want and when I want it and how
33 I want it and who I want it for. It's not for them.
- 34 AJ: What do you want?
- 35 EH: I want freedom.
- 36 AJ: When do you want it?

- 1 EH: I have it now, but I want more of it forever.
- 2 AJ: Yes. So you clearly stated that you worked for a trans organization albeit no pay.
- 3 EH: Yes, living in the car.
- 4 AJ: LGBT organizations, cultural group organizations. What do you think the agenda should be for
5 the transgender community moving forward?
- 6 EH: To continue to serve the most marginalized, to never steer away from what we know to be true
7 about our experiences. We've really got to find a way to combat violence through healing and
8 to be much more than just death. I think that is the agenda – how do we become more than
9 just our deaths.
- 10 AJ: Wow. It seems like many times the only time people think about the trans community is on
11 November 20th, I think it is – Transgender Day of Remembrance.
- 12 EH: Yeah, or when there's a happily ever after story. Sometimes there's just a story.
- 13 AJ: Right, exactly. Talk to me a little bit about this past couple of days that we've been at this
14 Sojourner Truth thing. What's your opinions? What's your thoughts thus far? And maybe you
15 don't have to talk about the exact experience that we've had, but just the broad concept of it.
- 16 EH: I think the broad concept is beautiful. My thoughts when things like this happen is always what
17 would this look like if Black trans women had the resources to do this for ourselves. That's
18 always frustrating is that we always have to go through somebody else's processes or somebody
19 else's program or somebody else's organization and never our own. The conversations we've
20 been having this weekend are conversations I've been organizing and having and forcing people
21 to have and forcing people to face through my work. So, I'm thankful for this space because it
22 cements the reasons why I've created the Marsha P. Johnson Institute.
- 23 AJ: Ahhh, all right. You just dropped a new name on me. What is that? What's the Marsha P.
24 Johnson Social Justice Institute? Is that what you said?
- 25 EH: No, just the Marsha P. Johnson Institute. Yes, so the Marsha P. Johnson Institute is a leadership
26 development fellowship and organizing training organization.
- 27 AJ: (snap, snap, snap). That's me snapping my fingers in the background.
- 28 EH: And so, our mission is to really end the violence against Black trans women and the violence
29 systemically, structurally and physically, and also really empowering Black trans women to lead
30 themselves to freedom. And that, for me, has become my greatest passion. It's always been my
31 passion, but even more so now because I see where we're going and where we're going does
32 not necessarily include us in the ways that my work would have been hopeful for.
- 33 AJ: And you're the founder?
- 34 EH: I am.
- 35 AJ: OK, wow. That's beautiful. Please let me know how I can be of support and service.

- 1 EH: Yes.
- 2 AJ: Last question, Elle . . . actually two questions. So, where do you think the transgender
3 community or the gender non-conforming community or the gender-fluid community . . . there
4 are so many labels we could put on this, right? But where do you think the TGNCF community
5 will be 50 years from now? And, just to add on to that, is there anything that I haven't asked you
6 that you feel compelled and really important to say in this conversation?
- 7 EH: Yeah, OK. Where do I think the TGNCF community will be? Those are fluid. It's interesting. I
8 think that's the part of why the work must continue. I never feel compelled to answer that. I
9 think time answers that. But, I would like more people to be alive, I would like more people to
10 see 50 years from now. I would like folks to have access to health care, I'd love to see trans
11 people supported with fertility from insurance companies. But, I'd love to see trans people no
12 longer in jails. I'd love to see a lot of things that don't exist become the new norm – actually not
13 even the new norm, but just the new . . . the new new. But I think the biggest piece for me is I'd
14 love to see more people be alive – living freely in the ways that they've dreamed about. I don't
15 understand why our dreams can't come true. I don't think that that is a part of this life that I've
16 been willing to accept, I think that's what has kept me alive. So, I hope that other people can
17 find something else besides that to keep them alive. I hope that is their passion, their loves and
18 their desires.
- 19 AJ: Wow. This has been a beautiful conversation, Elle.
- 20 EH: Thank you.
- 21 AJ: Anything that I haven't asked that you really think is critical and important at this moment to
22 say?
- 23 EH: Yeah, where do I want to be in 50 years?
- 24 AJ: Where do you want to be in 50 years? Come on with it.
- 25 EH: I'll be 89 in 50 years . . . 89. I'd like to still be alive, I think. I'd love for there to be some little
26 Elle's.
- 27 AJ: Little Elles.
- 28 EH: Running things.
- 29 AJ: Some lower-case L's.
- 30 EH: Yeah, some lower-case L's. I'll always be the big L.
- 31 AJ: Yes. Well, I really hope – and I believe that that will be your future, Elle. I wish you much
32 success on the Marsha P. Johnson Institute.
- 33 EH: Thank you.
- 34 AJ: I love seeing you in community space and building and working with you. We've worked
35 together on some really, I think, uniquely positive projects in the last couple years, including the

- 1 Trans Justice Funding Project and now this Sojourner Truth Leadership Circle. I just love you as a
- 2 sister and as a daughter and as a friend.
- 3 EH: You're trying to get me . . . you're not going to get me.
- 4 AJ: So, thank you so much.
- 5 EH: Thank you.
- 6 AJ: Until we meet again.
- 7 EH: Bye, Minneapolis.
- 8 AJ: Peace.
- 9