TRUMP ADMINISTRATION PROPOSES NEW RULE THAT COULD ALLOW FEDERALLY FUNDED HOMELESS SHELTERS TO TURN TRANSGENDER GUESTS AWAY ON THE BASIS OF THEIR GENDER IDENTITY

As the Trump administration attack on transpeople ramps up, the Department of Housing and Urban Development is considering a new rule that would rollback protections for transgender people accessing single-sex shelter beds in federally funded shelters. The Trump Administration simultaneously has proposed eliminating protections for transgender medical patients, meaning doctors would be able to deny medical care to transgender people.

IN A SURPRISE MOVE, LAW ENFORCEMENT PULLS RESOLUTION OPPOSING CA USE OF FORCE BILL

The Governor and lawmakers announced support as law enforcement withdrew their opposition for legislation that would implement the strongest use-of-force standards in the nation for California’s police. The move reflects significantly weakened language in the standards for cops using force against the public, but the bill still represents a significant shift in accountability for police.

MAYOR BREED PROPOSES OFFERING HOUSING SUBSIDIES FOR TRANS AND GENDER NON-CORRESPONDING PEOPLE TO PREVENT HOMELESSNESS

Breed has proposed adding more than $3 million to the city’s budget to bolster LGBTQ services and initiatives, with $2 million of that going specifically toward housing subsidies for TGNC people.

NEW BRAIN, WHO DIS? A.K.A. LET’S PLAY: LET’S COUNT THE NO’S! [DRAFT2]

The funniest thing is that I’m the one stuck in this chair, but it seems that pals anyone of us who pass by also feel the need to feel stuck with us too. (Pret NOT, you shall remain a Samaritan just for stopping by and checking in— in my humble opinion, the good ones are the ones who check in and actually do check out.)

NOWadays, when we solicit a modi-CUM4me of time—and by NOW, pals kn0w that soM1h0w 5 minutes will always turn into 3 hours with us—I see the thin look:

The tightening
Clamming shut
Of pursed lips
Of once pursed lips
An aphonic paralysis
MASCk
A chattied vulgar reluctance
A trembling vagal unease
Of
Feeling held
Hostage
To a
YES
(Bonus points if your performed enthusiasm is convincing)
NOT that they’d even NOTice
Over the roars of
Their hunger pangs
The very same face
I imagine I’d make
When feeling trapped

In the tongue
Of their body
that belongs to
a fascist regime
A fictitious
that does NOT possess
the language
to envisage what
NO
Even means
Because
It’s MEAN
Because it’s NOT
Even—
Over the roars of
Their hunger
Pangs
Their hunger
Bangs
Their hunger
Gangs
The very same face
You imagine you’d make
When you can NOT say
NO
to SUS1susU6suSuicide people
Who proposition you for
$1K
NOT that they’d even NOTice
Over the roars of
Their hunger pangs
The very same face
My last regular made
— the remaining client who seemingly wasn’t offended by clear communica-
tion of boundaries/correspondence
NOms—
When I reminded him that
The scene was over
This AFTERcare was
NOT
A date
And I did NOT/could NOT
soVE
Him
Back
And would like to be reimbursed
for my extra
Time
Please

Fret NOT
For what makes this “us” different:
I see you
I see your faces
Through my RRRo red
SUNglasses
SOM3lashes
Through my increasing blindness
Through my
Through my
Through my scattered
Through my through my
CONCused concERSED
PLeaces of PoACE
And assure you
Your NO
Is loud ER than my
Ringing
TimnusM/phone home
Pity me NOT
Wash your hands
Of my body
Wash your hands
Of my weight
Wash your hands
Of my St. Andrew’s Cross
Pitty me NOT
This is my chair
NOT yours
This is my chair
NOT yours
This is my chair
NOT yours
This is a rented chair
NOT mine
This is our chAIR
NOT yours
Say NO
To the
Chair
Because you
Can
Because you can
Choose
And I can
NOT
Right NOW
Lol I can’t even
Write
NOW

- [Venmo] @RogueStreak
I had lost everything. My peace of mind, my dignity and strength... everything was gone. Every ounce of care and motivation that I had was gone. I didn’t know how to pick myself back up from such a dark place. But life had to go on, right? Rent was due. My car note was due. My insurance lapsed. Bill collectors were calling and I had no source of income. The pit of despair that I was drowning in kept me from holding a traditional job. I had to do something, and fast.

So I did the unthinkable...something I never thought I’d have to do. I began selling nude images and videos of myself to my followers on social media.

The ignorant say sex-work is for women who have no self-respect. What they don’t realize is, we have enough respect for ourselves to do anything it takes to make ends meet. We are in control of our destiny. Selling my nudes gave me a sense of empowerment: The ability to capitalize on other’s lust for my body was amazing. The money came in so quick, I started offering more expensive services such as lapdances from my apartment. I realized that I could set my own hours and play by my own rules. I kept things safe and consensual.

The old me would have felt disappointed that I had stooped so low. But this new me gave me the confidence I needed to lift me up, and not frown upon my actions. Selling nudes helped me pay my bills and put food on the table on days where I was famished. To this day, I still get questions regarding the need to sell nudes and whether or not it’s appropriate. In my eyes, selling nudes is no different than selling drugs. The stigma behind sex work must end. The judgment must end.

I was down and out, I had lost everything and sex work was there to put me back together.

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**FROM LOSS TO PROFIT**

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**TURNING POINT**

Lulu LaFlamme

I am, after so much fear, pain, disappointment, frustration, and deception, what I always knew I could be: a beautiful female.

I am not a woman, but that is an argument for another time.

I am a creation of god and goddess.

I follow pagan deities: Changó and Kwanyin and Maximón.

I am a creator of poetry and art.

I am an unapologetic gypsy girl.

I love clothes and bling and makeup and shoes.

I love parties and brass and tight tops.

I love my ass, tits, and legs.

I will get no surgeries beyond top surgery.

I do not need to go under the knife obsessively. ancient Greek homosexuality was not based on an artificial vagina.

I am pussy, vulnerable and emotional without upper body strength.

I am a whore, sitting in the sunlight, a skinny, dirty blonde with big boobs, bait for men who are too stupid to graze on my soft body.

I am a slut, eager to widen my ass crack to take on more men.

I am the goddess to whom religious bigots pray when they are fearful, on their way to murder me.

I am a gender revolutionary, antifascist, feminist.

I am inescapable.

I am mystery.

I am Lulu Luchadora, Queen of the Streets, love goddess, slave of the patriarchy, and Queen of the Night.

I am your future, world. Get used to it.

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**ANHEDONIA**

El Primo biocentro
https://nopogo.bandcamp.com/

I wonder if anyone will ever love me the way I need to be loved
I wonder if anyone is even capable of reciprocating
The way that I give love

I wonder if anyone will ever touch me the way I need to be touched
I wonder if anyone is even capable of feeling me
The way I need to be touched

I need to be loved
I need to be touched
I need to be
L’Itinéraire Vendor Reveals Reality of Sex Work Challenge Stigmas

Jo Redwitch, L’Itinéraire vendor

I know that this phenomenon exists and that it’s important to inform people about it, but do things always need to be sensationalised? I don’t think the new provisions of the Protection of Communities and Exploited Persons Act are suited to the reality of sex work. Ignorance and prejudice only fuel the stigma. To undo this knot of incomprehension, we need sex workers to find the courage to speak out and share their point of view.

THE GOOD YEARS

I started to dance for money and freedom around 20 years ago, during a profitable, fun period. Every night, we had the illusion of being the stars of the show, and I loved the physical and artistic aspects of pole dancing.

Contrary to what you might find now, we were both competitive and united. The alcohol flowed freely, and marijuana smoke was always in the air. Most of us worked independently, without pimps. We had to pay $5 for the “service bar” at the start.

Ignorance and prejudice only fuel the stigma. To undo this knot of incomprehension, we need sex workers to find the courage to speak out and share their point of view. People all have their own ideas about prostitution. I worked for many years as a sex worker in strip clubs. I did it knowingly and purposefully. For me, it wasn’t exploitation—it was a way to work independently. Unfortunately, prostitution is still stigmatised today.

“Prostitution” is a word that evolves over time and as society changes. Some people cast judgments without knowing anything about this parallel world. They base their ideas on what they hear in the media, which often shows its darkest, seediest side—nowadays, it’s young women who run away from home and are exploited by street gangs.

Jo Redwitch candidly reflects on her former career as a “sex dancer” in Montreal. Her essay is in reaction to Canada’s controversial new prostitution bill, which has been widely denounced by sex workers. Jo believes the bill “isn’t suited to the reality of sex work” and hopes more sex workers can “find the courage to speak out and share their point of view” to challenge common stigmas. Her own response is a brave example.

Over the years, I’ve seen girls and their children suffering. I saw girls I know for their role in our workday; that entitled us to dance. Dances cost the customer $10 and lasted for one song. That money went straight into our pockets. Some girls went through agencies, which took a percentage of the money collected by the bar. We worked with organised people who completely respected our freedom. We could change clubs like you’d change a G-string.

That sense of freedom is what kept me under the black lights for so long.

It was right before these lap dances became legal—the law then started to consider them entertainment—that I made a decision that changed my life. I started to work in strip clubs where prostitution was unofficially permitted in the private booths. We needed to be quick because we were paid by the service, not by the hour. Time was money, and you needed certain skills to find your niche in that environment.

MY JOB: SEX DANCER

When I was a club courtesan, or “sex dancer”, I knew the art of seduction; how to quickly size up a client, and how to listen. I set my limits, and I had good judgement. But most of all, it was my respect for my clients that helped me make it through without too much psychological damage. Also, I was always able to remember that this was a full...
fledged job and that I needed to keep my professional life separate from my personal and love lives.

During the last stretch of my career, I opened my eyes and realised that girls like me are useful in society. Some clients have odd fantasies, and they need a place to satisfy them. Sex addicts and people who don’t want to have, or aren’t capable of having, an intimate relationship also have sexual needs.

I’m not proud to talk about this part of my life, but I’m also not ashamed of what I did. To prostitute yourself is hard — for me and for many other people — but it’s not the end of the world. Can we be free to do what we want with our sex organs?

Over the course of my career, I saw suffering. But I also saw girls support their children and mothers, save up for their retirement, buy a nice house, or open a jewellery store, chocolate shop or clothing boutique.

In my humble opinion, prostitution is a service job that will never be able to be completely controlled or eliminated. Maybe we should just accept what we can’t change.

Jo Redwitch sells L’Hirondelle at Berri-Uqam and McGill/Phillips Square metro stations in Montreal, Canada.

Pull out the ruins of my teeth: we’ll make joyous love as cop cars and stars burn out around us
Dreams like this always beckon me after a night’s labour
Dreams like this, always haunted me: always affirmed my womanhood in crimson
I remember the girl I was in a life long lived!
I close my eyes and see my ancestresses beckon me to their crosses
Crosses no church wants to see let alone display
Crosses that decorated the sides of highways like the monuments to car accidents
I am like my mothers and sisters before me
Outstretched for them on this piece of wood
Wrist and ankle nailing my sly clad body to the cross
Thrity, eyes glaring in the Sun, teeth bared in a grimace of pain
Give bitter drinks to sedate and tame me
(as if the flagrum’s claws didn’t do that already-!)
As the nails shock me
As the nails shock me
As lightning bolts of pain flow like molten white hot metal through my wrists and ankles
My whipped back scraping rough unforgiving timber
Swallowed their numbing potion, no friend’s tincture but my head swives even more in the summer heat
The laughter of the leering men, the haughty mothers glad to see an errant, sinful woman punished justly ring in my ears as my head shakes
As my head shakes
I twist and squirm, trying to deal with the agony
Roman military might
My brown skin burning in the sunlight
Cope with the pain
Impossible to, when even breathing hurts, even crying hurts, sobbing, whimpering my mother’s name
Wishing I could have gifted life to a child in my belly
Wondering how long I’ll last in this heat
Wondering too, at the way my body is pinned by wrist and ankle to this cross, a girl unworthy of pity, let alone respect
Left alone
Just me and the Sun
My thoughts my swollen tongue murmurs my cracked lips barely greet the words, hardly let them pass-
“I am a working girl, I am a whore, a slut, a bitch, a tramp, a piece of shit...a thief. A murderer...so they say. A soldier takes advantage—he later took a dagger—what can I say?'

Sighing, I try to...foolish, I know! once more shift my body in a way that will cause me less agony
Gasping, I more attempt to balance, try to position my ass right on the corner edge of the stripes, try to bear the unbearable and put my weight on my spiked heelbones
My eyes roll back
My throat is far too dry to scream anymore
"Hadassah of Tyre - Murderess Whore"
Above my head, worn around my neck as I carried the crossbeam my wrists are now nailed to
Not that my name matters much, lowly criminal that I am
I am today’s show to be forgotten in a month
Hours hours hours
Soaked in blood, sweat and tears truly
I finally gasp my last
My brown bare body slumps lower
On my cross for a final time
I awake in a cold sweat sobbing once more
Try to regain my composure once more
Practically look at my wrists, down at my body once more
To find I am not outstretched on a Roman cross as a conquered brown woman
To find the fire still burns within my heart with pure rage
Like the nails burned through the delicate flesh and bone and nerves of the girl I was and am
A Very Brief Overview of American Anti-Sex Trafficking Laws’ Racist History

Jessie Debel

Reluctantly talk to any proponent of SESTA/FOSTA, and you can hear how moralistic discourse represents sex workers as precarious, agentless victims. This narrative has come out of sex trafficking discourse, to the extent that the arguments render “sex work” and “sex trafficking” as one of the same, which consequently creates a self-perpetuating problem wherein moral arguments by reactonaries with Christian Missionary savior complex. The “agentless victim of sex trafficking” narrative further de-constructs the notion of sex work as a legitimate form of labor, which in turn also reinforces these moral arguments. It is difficult to understand why sex work and sex trafficking are confused with each other, but looking at the social and judicial history of sex trafficking laws provides a lot of explanation.

The history of the concept of “sexual slavery” began during the Progressive Era in the United States. This coincided with the third wave of immigration that happened in the early 20th century, shortly after the Civil War, and after the passing of the 14th Amendment. Sex workers were represented as White American girls who were being forcibly trafficked by male pimps, who were in turn represented as black Americans and Jewish immigrants. White women were also portrayed as being drugged or otherwise coerced and forced to move to larger urban areas for sex work, and the narrative of “innocence” emerged as well as “White slavery” to describe this racial phenomenon. The term made a distinction between “chattel slavery,” of whom the victims were people of color, and “White Slavery,” which was a more pressing concern because all White sex workers were “innocent” and therefore worthy of protection.

This rhetoric also completely ignored how victims of sex slavery at this time were more likely to be Asian women. This is probably because White supremacy deems sexual violence towards Asian women was deemed far less of a human rights issue as they’re allegedly not innocent and civilized, but rather promiscuous and foreign.

The anti-sex work movement also coincided with the implementation of explicit and implicit anti-miscegenation laws, in which state officials could still practice racism below the Mason-Dixon line. One of the most famous being the Mann Act, aka the White-Slave Traffic Act which made it a felony to transport “any girl or woman for immoral purposes or prostitution between countries or across state lines.”

Randal Kennedy writes in Race, Crime, and the Law that the Mann Act was used to soothe racist fears of black sexuality: “Proponents of the Mann Act constantly deployed the imagery of race to solidify support. They named ‘white women’ as the intended beneficiaries of the legislation. They also mobilized support by evoking the specter of purchased interracial sex.”

The Mann Act was used to convict people engaged in consensual interracial relationships, and the women were treated as criminals, forced to stand trial against their will. The infamous conviction of Black American boxer Jack Johnson led to a proposed anti-miscegenation amendment to the House of Representatives, as well as multiple laws that passed. In 2018, Johnson has been posthumously pardoned on the grounds that the conviction was (obviously) racially motivated.

White Slavery reformers were often suffragettes, Christian groups and social reformers, including the founder of social work Jane Addams. “White Slavery” began being amorphous in definition, any sort of “immoral” female sexuality from White women, was tacitly understood as being akin to sex work and slavery (particularly when the woman was involved with a person of color). Christian groups represented sex work as “immoral,” while many suffragettes and social workers regarded it as the exploitation of women. Jane Addams thought that opposition to “White Slavery” could be used to garner support for the suffragettes and introduce “social justice.” She said “it is quite possible that an ... energetic attempt to abolish white slavery will bring many women into the equal suffrage movement.”

Social work emerged and gained traction, with a goal of rescuing White sex workers. While this was happening, the social purity and social hygiene movements began working alongside moral reformers, first-wave feminists and social workers to develop laws regulating White Slavery and sex work. Jane Addams eventually became a vice president for the American Social Hygiene Association, and the “vigorous attention to social hygiene moved the prostitution debates out of the religious realm and into the realm of science and politics.” In other words, many of these movements that were heavily associated with segregation and Christian moralism aimed to change their focus from ending the “immoral” behavior of White sex workers to evidence-based research approaches with the intent to abolish sex work.

Social reformist O. Edward Janney remarked on this shift with “There are many social workers who should know the facts [of sex slavery], and [should] have presented to them methods by means of which they may assist in the suppression of the evil.” In short, the medicalized model that Victorian-era, Christian moralists used to condemn homosexuality and promote social purity was being reworked into diagnosing “feeling of need.” Social workers used this diagnosis to explicate sex work and provide evidence as to why sex workers should be ostracized.

It is clear from the history of anti-sex work and “White Slavery” that moral arguments have been heavily politicized around racist intent and Christian morality. These exact same moralistic arguments have been reworked into SESTA/FOSTA, without even a hint of change. And sex workers are the ones paying the price.

WORKS CITED:


AN INCOMPLETE GUIDE TO THE ORGANIZATIONS SUPPORTING SEX WORKERS: OR, HOW TO GET INVOLVED

ST. JAMES INFIRMARY
https://stjamesinfirmary.org/
St. James Infirmary is a peer-based occupational health and safety clinic for sex workers of all genders. They work to increase access to primary healthcare and social services for Sex Workers throughout the San Francisco Bay Area, formalize communication and collaboration among individuals and agencies who serve Sex Workers to better serve our community, and promote peer-based public health initiatives on behalf of Sex Workers, which may be used as a model for improving occupational health and safety standards and developing comprehensive medical and social services for Sex Workers around the world.

BAY AREA WORKERS SUPPORT (BAWS)
https://bayareaworkersupport.org
Bay Area advocates that work for the health, safety, and livelihoods of sex workers in the wake of Fight Online Sex Trafficking Act and Stop Enabling Sex Traffickers Act (FOSTA/SESTA) legislation. These laws took away the online marketplace where workers advertise and vet their clients. Because sex work and sex trafficking are continuously conflated this severely hurts sex workers while doing nothing to actually prevent exploitation or “trafficking” in the sex trade. While the government is busy legislating against sex workers, BAWS is organizing their community resources, skill-sets, knowledge, and power to set up community care systems.

SWOP BEHIND BARS
https://www.swobehindbars.org/
A national social justice network dedicated to the fundamental human rights of people who face discrimination from the criminal justice system due to the stigma associated with the sex industry. They advocate for the full decriminalization of adult consensual sex work and ending cash bail.

SURVIVORS AGAINST SESTA
https://survivorsagainstsesta.org/
While this group has stopped organizing, the website hosts many great resources for sex workers and for readers interested in learning more about sex work, criminalization, and specifically how SESTA/FOSTA has impacted workers.

THE SAN FRANCISCO BAY AREA SEX WORKER FILM & ARTS FESTIVAL
http://www.sexworkerfest.com
This has been a forum for sex worker film and video makers since 1999. The Festival has since expanded to become a vibrant venue for performances, workshops, visual arts, political organizing, skills sharing and ever expanding events for sex workers from San Francisco, Oakland, Berkeley and from around the world. The Sex Worker Festival recognizes and honors prostitutes, dancers, porn performers and other sex workers from diverse communities, who have been dynamic and integral members of arts communities since time immemorial.

BAYSWAN
http://bayswan.org/
Website that compiles analysis of issues impacting sex workers and information for sex workers.

US PROS COLLECTIVE
https://uspros.net/
The US PROstitute Collective (US PROS) is a multisexual network of women who work or have worked in different areas of the sex industry. Founded in 1982, US PROS campaigns for the decriminalization of prostitution and for justice, protection and resources so that no woman, young person or man is forced into prostitution through poverty or violence.

Our 20th Anniversary Gala!

At Terra Gallery
Sunday, June 2, 2019
6:00 pm - 11:00 pm
511 Harrison Street, San Francisco

Celebrating lives saved and improved health for thousands of sex workers and their families in our community for 20 years.

St. James Infirmary

Contact: Toni Newman
415.829.8976
director@stjamesinfirmary.org
www.stjamesinfirmary.org

Social Justice Calendar

JUNE

SEX WORKER LOVE FEST
SHIPS IN THE NIGHT BENEFIT FOR BAWS
WHERE: COMPLEX OAKLAND, 420 14TH STREET FROM 9PM-2AM
Cover dance party. Bring that tip money $55 and please use your words to ask for consent to take a photo/picture of you dancing. You need to pay giggles AT LEAST $25 for v dancers. Sex work's REAL WORK. Pay what you owe.
ACCESS: 21+
There's an elevator on 1st flr for those that need it. The bathroom are for a gender.

JUNE 2

SEX WORKER JUSTICE NOW!
WHERE: OASIS GRAND PLAZA, OAKLAND @12:4PM
On Saturday, June 2, SWers and our allies will be standing up for sex work all over the country. In us as on Oscar Grant Plaza in Downtown Oakland, CA to declare the voice of sex workers and our Bay Area communities and 6 x b b: Sex Worker Justice Now! (As we marched & we came)
Wear red and brng s gls!
MY FEMINISM INCLUDES SEX WORKERS AND UNHOUSED PEOPLE

#SEXWORKISWORK
#STREET SHEET

take a selfie with this page and post it to Instagram! tag us @StreetSheetSF