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With the recent ascent of the right wing, we have seen a new wave of pink-washing and white nationalism. This has had a number of consequences for the LGBTQI\* community, ranging from attempts to homogenisation under the banner of “one nation” to the re-emergence of conservative hypermasculine and -feminine stereotypes. For this reason, our fifth volume of *Gender Questions* has two sections. The first is a special focus on trans\* subjectivities, while the second is a more general section. What we aimed to address in the first section are ways in which we can think through, reconceptualise and practise new forms of resistance, affect and gender education in a world with increasing biopolitical measures and necropolitical effects. We wanted to focus on trans\* communities because trans\* people continue to be some of the most marginalised within and outside of the LGBTQI\* community; and have recently seen some of their rights revoked as a direct result of right-wing populism.

In opening this conversation, Chantelle Gray van Heerden, one of our editorial board members, interviews prominent queer theorist, Jack Halberstam who generously shares their own insights about the representation of trans\* people in films and television series, identity politics, anarchism and the meaning of sexuality, sociality and art after the end of nature. This is followed by two articles, the first by Ernst van der Wal and the second by Delphi Carstens. In his article, Van der Wal critically examines the representation of trans\* sex workers by looking at the photographic and film work of activist Robert Hamblin. Remaining within the arts, Carstens uses the philosophy of Gilles Deleuze and Félix Guattari to think through the speculative science fiction of Angela Carter and Octavia Butler. Both Van der Wal and Carstens focus on the capacity of the arts to disrupt normative conceptualisations of gender and sexuality.

Still focusing on trans\* subjectivities, these two articles are followed by an opinion piece by Norman Shamas and two book reviews, one by Germaine de Larch and the other by B Camminga. The piece by Shamas looks at a very contemporary aspect of LGBTQI\* and trans\* life, namely digital security. In the age of algorithmic control, fake news and social media, it has become imperative to know how to navigate the internet. This is especially true for trans\* persons who may not have come out or who live in areas with restrictive gender and sexuality laws. Finding tools and starting conversations around

digital security highlights an important aspect of the ways in which LGBTQI\* concerns are changing.

The two book reviews conclude the special focus section. De Larch reviews the recently published *Always Anastacia: A Transgender Life in South Africa* by Anastacia Tomson and considers the role of the memoir for storytelling and the sharing of experiences in the process of becoming who we are. Camminga reviews *Assuming a Body: Transgender and Rhetorics of Materiality* by Gayle Salamon to show how existing conceptions of bodies—particularly trans\* bodies—have been shaped and politicised, and how we might continue to trouble heteronormative conceptions of gender and sexuality.

The general section has two articles. The first, by Anthony Brown and Boitemelo Diale, takes gender and sexuality into schools. In particular, they look at the role that non-cisgender teachers can play in ameliorating homophobia and othering in diversity education to better care for same-sex sexualities. The final article of this volume by Godwell Nhamo and Senia Nhamo investigates some of the ways in which climate intersects with gender. Focusing on the structures and activities of the Intergovernmental Panel on Climate Change (IPCC), they investigate whether or not and the extent to which there has been a narrowing in the participation gap between males and females.

We hope this volume provokes new thought around contemporary issues of gender and sexuality, specifically as these relate to trans\* lives. Many of these concerns remain the legacy of coloniality, but others have been prompted by the Anthropocene and the increasingly digitised world we live in. As Halberstam says in their interview, “a growing sense of ecological ruin reorients many of our basic assumptions about living, dying and futurity, how have we recalibrated our understandings of the body, flesh and futurity.” This may be even more pertinent for those of us living in the Global South.