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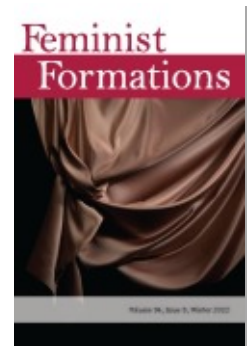
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Privates: Theorizing Private Space in *Trans Care*

Jack Jen Giesecking

From the red couch on which I write in the already too-cold winter heading into 2021, I can see into my closet where, until the 2020 summer, I kept a stack of 40 copies of *Trans Care*. The wee-yet-profound 72 pages of text gave me comfort, offered me instances of recognition, gifted me energy, pushed my thinking, broke me (again), made me laugh (often), and brought me to tears. Author Hil Malatino left me with a sense of gratitude not only to him for his labor and care in writing this book, but to those who cared for trans me and those webs of trans people who let me care for them.

Trans care webs are expansive affectively and theoretically Malatino argues, and, I suggest, his work requires these webs be read spatially as well. Malatino argues on behalf of broadening trans studies' deep focus on embodiment to encompass care as a core trans concept. My favorite instance of the book's argument reads: "Because care isn't abstract, but only ever manifested through practice—action, labor, work—it is integral to our ways of doing" (2020, 41). The spatiality of trans infrastructure is made apparent if we read his arguments for care not just for "our ways of doing" transness, but equally for our *wheres of doing* transness.

More specifically, a geographical throughline emerges in Malatino's repeated mention of publics and privates, among other geographical scales and the role of a trans sense of place. What, then, can the public and private geographies of *Trans Care* help us think further about trans space and, in turn, trans studies? What are the publics that we want to and can insert ourselves into, particularly in the reconfigured and reconfiguring COVID-19-era notions of public and private? Malatino's slim volume speaks to how trans studies is uniquely positioned to theorize, study, and further understand what private space is: a sort of embodied and networked care slipping point to mark the public-private divide. *Trans Care* relates back to trans studies how our research must tend to meanings of both publics and privates in the trans ability to survive and thrive.

Without a doubt, the *where* of us is *always* at stake. Trans geographies are eternally an exercise in mindfulness, caution, and resistance *in space*, whether physical or digital, imagined or real, virtual or material (cf. Doan 2010; Jenzen 2017; Rosenberg 2017; Rosenberg and Oswin 2015; Kinkaid, Parikh, and Ranjbar 2021). As a cultural geographer, I believe *Trans Care* beautifully illustrates how trans studies contributes to and must be further taken up in geographic thought and theory, and vice versa. Trans experiences, theories, and methods uniquely contribute to the theorization of private space, and, therefore, the ever-shifting relationship between public and private space. Much oft-cited political theory writes of discursively-produced private and public “spheres” (Habermas 1989; Fraser 1990). Many of these spheres are and/or can be spatialized. By “space,” I mean a physical or digital, real or imagined, virtual and material environment in which social relations—individual or collective—can take place. In this paper, I primarily draw on social theory on work about Eurocentric public spaces to keep in step with Malatino’s personal geographies that undergird his text. Transnational work on privates and publics is required to address these ideas in any truly useful manner.

I admit I am a tad ecstatic to bring private space to the fore. It was *Trans Care* that unfastened my attachment to theorizing private space through queer and/or feminist thinking alone. I have been pining for a way to rigorously consider private space since my co-authors and I finished selecting the readings for *The People, Place, and Space Reader* (2014) a decade ago. We were shocked to realize that there were no major theoretical readings on private space the likes of those written on public space. Oof. Upon further reflection—and after considerable conversation with my own care webs past and present—I realize my own passion for private space emerges from my trans experience that is saturated in a lived private space perspective, and from within the discipline of geography long obsessed with publics. Aha. I therefore lay out some recent feminist and queer conceptualizations of publics and privates, relating my trans geographic reading of *Trans Care* on behalf of calling for trans theorizations of private space.

“Nobody Admits They Have No Idea What It Is”: On Publics (& Privates)

Given its star role in the mythmaking of US democracy, public space became a much discussed topic in reaction to its erasure by capitalist and government forces around the turn of the twenty-first century. The advent of neoliberal privatization fed by “public-private partnerships” led to selling off or permanently “lending” public spaces like parks or housing projects for private corporate use and/or paid-for-by-citizens’-taxes maintenance. Simultaneously, there was a mass erosion of privacy in response to 9/11, such as the signing of the Patriot Act. Private property in the form of the home and land ownership—also a core element of American capitalist colonialist dream—continued to define legal

claims to land that furthered policing, racial segregation, cisheteropatriarchal marriage, and other state violence.

Feminist critiques radically shifted understandings of the relationship between public and private spheres through the impact of “the personal is political” rallying cry since the 1970s (Warner 2002, 33–4). That patriarchal space of all spaces, the home, was once deemed private, and women were deemed private beings as men were deemed a public species. Early feminist thinking reread everyday geographies as key sites of gender and sexual power, yet often while relying on white, middle-class, and Western norms. The feminist analysis of the public-private divide was much like early feminist work on care ethics: it was “steeped in forms of domesticity and intimacy that are both White and Eurocentered, grounded in the colonial/modern gender system” (Lugones 2007; quoted in Malatino 2020, 7).

Private space was and remains remarkably less theorized in social theory regarding gender and sexuality outside of its relational bind to public space, despite the fact that we spend over 85 percent of our time in a range of indoor spaces (Klepeis et al. 2001). Many feminist scholars intervened in the thinking of women’s spaces merely as private spaces into the 1990s, and still others debated the gendered relationship of the public-private divide through the 2000s. The public-private spaces of concern in the news and legal battles since the 2010s tend to focus transgender spaces, namely access to bathrooms, schools, and the documentation to move between public and private. The contentious line between public and private spaces—physical, digital, and/or otherwise—was highly debated by feminist literature into the early 2010s. Here in the 2020s, we dwell in the ever-manipulating creep by and downright takeover of mobile devices, facial recognition, AI, and social media. The blurring or, better said, obfuscation of public-private bounds has become a default in our climate-changing, pandemic-fueled fogs, and it requires both awakened attention and interventions.

What is written on public *space*? Addressing how settler colonialism is bound to racial capitalism, it is key to remember that public space is space held in common and historically formed as a commons (cf. Blomley 2003). Kurt Iveson (2007) describes four extant models of modern public space. First, ceremonial publics serve nationalist pageantry. Second, community publics presume designers can produce environmentally-determined “community.” Third, liberal publics are accessible to all—in a fictional world where everyone is equal. The fourth instance is Iris Marion Young’s multi-public model that is “an ideal of city life as a being together of strangers in openness to group difference” (1990, 256). Young’s model imagines a public constructed by, for, and about recognized difference. In contrast to Young’s vision, the first three models reek of cisheteronormative, white, colonial, able-bodied privileges.

Don Mitchell theorizes public space through the Lefebvrian right to the city model whereby “rights talk is more than a tool” because it can provide

“institutional support for produced differentiated space to be maintained against the forces of abstraction that seek to destroy it” (2003, 29). Spaces are not innate in their “publicness.” The work of Black Lives Matter activists around the world in recent years has even recreated a publicness to spaces we forgot while many of us were in private COVID-19 lockdowns. Rather, like Young, Mitchell argues that spaces are claimed in a time of need and made public, they are *made* different. Relatedly, when nineteenth century, WASP, upper-class policies, laws, and norms deemed sex a private matter, gay men were forced to create their own counterpublics for their sexual rendezvous. Notably, historian George Chauncey (1996) wrote, “privacy could only be had in public” for gay men.

Certainly, difference has its limits in public (I just heard a chorus of transitioning voices crack alleluias in my head, my own included). Recognizing that “the public sphere is a principal instance of the forms of embodiment and social relations that are themselves at issue” (2002, 54), Michael Warner proposed the idea of counterpublics, a queer turn on the theorization of feminist publics. Counterpublics are subaltern spaces that discursively and socially represent, mediate, transform, and produce “the most private and intimate meanings of gender and sexuality.” Building from feminist and lesbian and gay studies as well, Warner here notes a range of these meanings: “forms of intimate association, vocabularies of affect, styles of embodiment, erotic practices, and relations of care and pedagogy” (57)—yes, including care.

Still: what of private space in and of itself? And here we turn to Malatino.

The Slipping Point: Malatino’s Publics and Privates

Malatino’s text helps to amplify the ways that which is private (including trans privates a la private parts) is positioned against publics. The spatial demarcation between public and private often falls to claims of property ownership. Most theorists of public space are in fact white (perhaps cisgender) men—including many of those classic theorists named above—who write of public and private as flourishing all at once, which I read as a story of false binaries, easy overlaps, and a state of wistful compensatory wholeness. Yet Malatino suggests there is a marker between these states and spaces: the trans subject. He writes: “What jars about trans modes of gender presentation that aren’t stealth is that they disrupt the moral order that regulates intimacy (and that, thus, constitutes the public/private divide)” (37). The trans subject then is not at any tipping point, as *Time* magazine declared in 2014, but rather an unwilling and targeted slipping point between publics and privates.

Malatino pens that a seemingly simple and as-of-yet impossible goal of (non-stealth) trans life is to experience public space with both recognition and indifference. He echoes the wisdom of Reina Gossett, Eric Stanley, and Johanna Burton’s epic essay and art collection, *Trap Door* (2017): “Visibility is a trap.” He speaks to the “trans specificity” of being clocked and surveilled—which

necessarily requires a public space. The author then reflects at length on an abstract billboard in Detroit titled and labelled “Trans People Are Sacred,” that otherwise is an abstract design of brightly colored rectangular-like shapes:

In a context where demands on tokenized trans visibility are rife—where we are constantly being asked to show up and speak and act on behalf of our “community” (another abstraction, one that’s sometimes useful and usually fallacious)—and where such visibility relentlessly and predictably exposes one to violence, it’s a real relief to be hailed by a beautiful blob. Sometimes being trans feels like wanting to resist and evade spectacularized visibility with every fiber of your being; sometimes it feels like just wanting to be seen in all your banality, sleepily chomping on a banana while wearing sweatpants. (26)

A few pages later, still reflecting on the billboard, Malatino beautifully writes: “Anonymous, named but not represented, and hailed in the complexity of my need—to be seen and unseen simultaneously, to be comforted and also left alone, to, for once, feel held and witnessed within a public space without being made subject to other people’s witness of me” (29).

The acts of trans activism and everyday trans struggles, writes Malatino, cumulatively “begin to ensure that basic access to public space is possible for trans subjects” (41). This is not an interest in the (too often spectacular) instances of trans representation in the media—although of course this matters as well—but a focus on a lived trans spacetime of everyday banality and “rhythms of the trans mundane” (5).

Public space is defined by the weight and burden of “the encounter with the stranger” (36; see also Warner 2002). Stories of vulnerability, violence, and the thick affective fog of imminent violence in everyday public and semi-public spaces are littered throughout the book: airports, meeting rooms, academic journals, campuses, classrooms, streets, protests, pharmacies, classrooms, nonprofits, Health and Human Services, social media, newspaper articles, and on and on. Some of these spaces—such as a Walgreens per Andrea Long Chu as interviewed by McKenzie Wark (2019; quoted in Malatino 2020, 36)—also do the work of offering “a more genuine reaction [to my gender presentation and identity] than the reaction of people in my department or friends of mine . . . because actually that person owed me nothing.” Each public or semi-public space can at any moment remind or resound by marking trans bodies and lives as askew, unwelcome, rejected, requiring violence, and/or just not fitting in—and therefore trans bodies must be put in their (some other) place.

Malatino describes questions trans people are asked about their genital status as “indecent.” These matters about our privates are matters for private space, in that these questions “reference intimate matters that shouldn’t be routinely parsed in the public realm, that they’re questions that have no place in a public sphere where moral belonging hinges on genital concealment, in

a moral order where the only people who need or get to know the answer are those with whom we're *intimate*" (37, emphasis in the original).

Inevitably, Malatino describes how trust is hard in populated public spaces. His anxiety brings him indoors or sends him out alone into the woods. A history of trans solitude in isolated publics (notably: not private property) abounds, he notes—which I add could read equally as being anonymous in an urban sphere, especially in a cold winter of concealing hats and gloves. This alone-in-public experience "is akin and overlapping with the bios of so many other trans folks" (31). His writing here is powerful. Cis readers can imagine and trans readers can feel recognition (or perhaps I project?) in the power of these affectively and geographically situated claims.

In Malatino's home space with their trans partner, in bed, out alone in nature or, even, in their writerly head, there in an undercurrent of private and semi-private spaces as comparative spaces of pleasure, joy, pause, and/or love. Notably in 2019, Aren Aizura and Malatino wrote they wanted to decenter the emphasis on "the domestic and the reproductive that has so long informed theorizations of care, and begin instead by investigating networks of mutual aid and emotional support developed by trans femme communities subject to transmisogyny, transmisogynoir, and multiple, interlocking forms of institutional marginalization and structural violence" (n.p., quoted in Malatino 2020, 43).

The pair instead started with the "intricately interconnected spaces and places where trans and queer care labor occurs" which includes a range of spaces and places where what is private can also emerge, including "the street, the club, the bar, the clinic, the community center, the classroom, the nonprofit, and sometimes, yes, the home—but a home that is often a site of rejection, shunning, abuse, and discomfort" (42). When I point to semi-private spaces, I want to shift the lens away from publics-first or publics-only as a way of reading for trans space and as a way of reading space more generally, to push geographic thought and theory to not just prioritize the cisheteropatriarchal white colonial power that dominates so many public spaces today, but also invigorate what private space affords so many marginalized people denied access to publics.

In fact, trans private spaces form always in relation to all too often cruel publics. Malatino shares (upon doing some wildly fabulous Lynda Barry journaling exercises) that he long ago strategically and unconsciously developed "the ability to *completely tune out* the conversations of strangers" (49, emphasis in the original). This trans-cultivated "superpower" enables a great focus in order to "recede from spaces [he] didn't feel [he] could trust" (50). What reads as crazy to the DSM is actually a self-sustaining and self-manifested superpower to fight the evil of "institutionalized transphobia and medical gatekeeping [that] entwine to produce a necropolitical cascade of effects that threaten the lives of trans people, and trans women of color most intensely" (63). While counterpublics run against the norm as "damaged forms of publicness, just as

gender and sexuality are, in this culture, damaged forms of privacy” (63), what of the “damaged” private spaces trans people hold dear, which for some includes the private worlds of our minds we created to survive another day? Truly, who amongst us cannot cast the first stone of not being hella damaged by cishet life?

Trans people are surely not the only group who can provide vast insights into private space, and those marked as “other” can lend deep insights into what publics are yet possible alongside our privates. Catherine Knight Steele argues that Black feminist bloggers work within the public internet and all the while create “enclaved communities . . . as safe spaces for those denied access to the dominant public sphere” (2021, 120). Steele uses Catherine Squires’ (2002) model of a Black public spheres that as not just counterpublics but also enclaves and satellites. If we dig deep into what private space affords trans being and doing in so many forms of care, what might it help us see of our racialized public spaces as well, in and beyond counterpublics?

Those minds are great defenses, for, as Malatino also tells us: “The panopticon is real, and it is gendered, and we are constantly, constantly reminded of this” (27). Relatedly, Michael Warner records that “being in public is a privilege that requires filtering or repressing some thing that is seen as private. In both cases, too, the transgression is experienced not as merely theoretical, but as a violation of deep instincts about sex and gender” (2002, 23). Across Malatino and Warner, we can read how trans-ness itself is only envisioned as private under cisheteropatriarchal racial capitalism and settler colonialism, which asserts “order” on publics through the creation of a narrow “public.”

So what is private space? And what can it reveal for the project of trans resistance, while furthering the project of trans studies? Malatino demonstrates that we can glean insights from and about private space from a trans perspective, and that private space in and of itself requires further attention. I also find myself thinking about how this thinking about private space must be bound to a larger notion of what I affectionately call “privates.” The glorious pun included, the term calls for broader thinking around private-ness that spans and is related to private space, privacy, and private parts and acts, i.e. genitals and sexual behaviors, and can also be radically distinct from privatization and private property. Private space affords room for even the most marginalized to make community, an association usually (cis, het, white, male, et. al) imagined as a project for public space. Private space often affords trans sanity, and that sanity sustains trans care.

Conclusion: Coming to Privates

I cannot say in advance what romping will feel like in my public of She-Romps. Publicness is just the space of coming together that discloses itself into in interaction.

—Michael Warner in *Publics and Counterpublics*

The stack of bright yellow copies of *Trans Care* once perilously teetering in my closet were sent to those people who gave me care, whether in the past or present, to help me to be me. I realized they evidenced my own trans care geographies as they were placed in white envelopes addressed to Belfast, Berlin, Berkeley, Bogotá, Bowdoin, Brooklyn, Washington D.C., Lansing, Lexington, Northampton, Philadelphia, Portland, and Seattle, among many other places. In so many ways, *Trans Care* is a spatially informed and informing text.

Given the insights I have shared here, it is worth concluding by asking why has the emergence of the trans subject *and* more and more trans-identified people into more and more cis people's lives *not* shifted the public and private divide as of late? Writing on lesbian and gay geographies in the 1990s, Gill Valentine describes how instances of public Pride marches and queer activisms “challenge the production of everyday spaces [like city streets] as heterosexual” (1996, 151). Valentine describes these performative acts as “disruptive,” “transgressive,” and “transformative” in that they “publicly articulate sexualities . . . that are assumed to be ‘private’” and therefore expose “the artifice of the public/private dichotomy” (151–2). These acts could be construed as counterpublics which “make possible new forms of gendered or sexual citizenship—meaning active participation in collective world making through publics of sex and gender” (Warner 2002, 57).

As a queer feminist theorist who just spent a decade writing about lesbian and queer New York City (Giesecking 2020), the question I am sitting with is: why has trans activism of the 2020s not been able to pull off yet what queers did in the 1980s and 1990s? These COVID-19 days, many of us let ourselves believe we share radical publics and even counterpublics through our social media care webs—but we are not alone together on the internet (even if it is a Finsta). In the same way the revolution will not be televised, the trans revolution will very much not take place on a device made by Apple, saturated in Google, TikTok, and Facebook, and tapped by the NSA. (Can't you just see Chelsea Manning waving at us?) With encoded techniques like shadowbanning, hacking, AI, and deleting accounts—sex worker brothers, sisters, and themsters, I am thinking especially of you—the care webs that extend digitally are partial at best. Notably, the sex work content was deleted under a premise of Not Safe for Work (NSFW)—in other words, browsing and app use in what we imagine to be our private devices that had to be regulated by its claims to publicness (cf. Dawn 2020). I cannot help but say it: we are being thwarted by our own devices.

What must we change of privates and publics in order for us to be embraced, recognized, and blissfully forgotten, beyond what Malatino calls the “echo chamber” (67) of social media? Many would rightly argue digital spaces have created new trans care networks—for me too. Trans people can easily imagine McKenzie Wark’s sentiment in DM slides, Instagram stories, and Reddit threads: “But I think if you start, first, with just the dyad, a me and a you, then one starts as a supplicant, requiring that the other give gender back to me. And for us, for trans people, it’s in the way we are asking . . . to be free to be ourselves is to insist that others give recognition to our gender” (2019; cited in Malatino 2020, 36). But, again and most importantly, we are always interrupted by screens and surveillance in our digital worlds, and always managed and sometimes kept apart by algorithms, AI, and machine learning. We are neither in private on any device, nor can we form any truly antagonistic counterpublics if we fail to climb out of the digital apps that keep us as their slipping point. Put otherwise: on a two-dimensional screen, we will never gain the third dimension of banal banana chomping in public.

So let me restate this question: why has trans activism of the 2020s not been able to pull off yet what queers did in the 1980s and 1990s? My knowledge of LGBTQ spacetimes leads me to guess that we have not done the very thing we have been taught even though it puts us at greatest risk in order to make change: occupy physical, public space. And we will need to do so en masse. (Oof, I know, so scary and also HOW FRICKING AMAZING WOULD THAT BE IF WE ALL GOT TO HANG OUT!!?) But, most importantly and foremost, we will need to come together in actual private spaces that we know, *without* our (ever-listening) devices, and find calm within and among to reckon with the publics ahead. If we need to be “seen and unseen simultaneously, to be comforted and also left alone, to, for once, feel held and witnessed within a public space without being made subject to other people’s witness of [us]” (Malatino 29)—and, oh, we do!—then we will need to occupy, inhabit, take, and make public space to do so.

At the same time, we will need to do the work of *making* publics we desire and require because do not exist yet. What would those trans publics look like? Poignantly, Mark Kingwell pointed out: “Given the seeming inexhaustibility of the political demand to reclaim public space, what is strange is that nobody admits they have no idea what it is” (2008). Similarly, there is Warner’s take on publics: “Publics are queer creatures. You cannot point to them, count them, or look them in the eye. You also cannot easily avoid them” (2002, 7). Ha. And oy, y’all. I cannot help but hear US Supreme Court Justice Potter Stewart’s comment on pornography (“I know it when I see it”) regarding the public and private space: trans people know it when they feel it, breathe it, see it—i.e., when we just live.

Where will such care transpire? Even before its contribution to trans geographies, *Trans Care* fulfilled its goal. Trans studies will be talking about care

for years to come—and, more importantly, so will many trans people who are reading this book (and not just because I gave it to them). I believe that trans care as a concept, thanks to Malatino, will come to radically restructure all care studies. Perhaps our trans privates will get us to such care. Victoria Lawson writes that a feminist geographic “care ethics . . . has relational, spatially extensive, and public dimensions” (2007, 6; citing Katz 2005). Thanks to Malatino, we know that care also has profound private dimensions we must grapple with as well. And I would be remiss not to say that, as far as his writing goes, I would go so far as to call *Trans Care* a trans roll in the textual hay.

Coda: And Yet

My own copy of the book is in the seat next to me with some donuts. I am on a plane heading back from a panel in a city (Philadelphia) where there are people who visibly read as trans or queer on the streets and university campuses I wandered. At some point, we will land and I again will be the only middle-aged visibly trans person I see. I am the only out trans faculty member at the University of Kentucky (UK) that I know of, and administrators have told me I am the first in UK’s history. In Lexington, Kentucky, the only queer people I see over the age of 30 are my ex-partner and a few handfuls of faculty colleagues. For the first three of the four years I lived in Lexington, the only adult trans people I knew here were graduate students, most of whom I am on their committee. Go figure.

While this brief reply has spoken primarily to abstracted notions of public and private space, I bring up my own trans privates because surely all publics and privates are not created equally, especially across the very uneven trans geographies of the United States. Malatino himself “lived and taught in the southern United States for years; I’ve listened to conservative politicians repeat [that gender is reducible to biological sex] idiocy over and over again in an attempt to push through transphobic legislation” (10–11). This reads as an almost throw away comment to me in its past tense-ness—perhaps because it is Malatino’s past and my present, these geographically specific publics-privates that bind us and set us free.

In my present space and time, there has not yet been gender-affirming training for thousands of UK healthcare workers at a public hospital system. Even in the trans clinic—which exists in the form of 1–3 doctors who can work there a few hours per week and that usually takes at least nine months to get an appointment—no one aside from a doctor has used my name or pronouns, and many medical professionals have become angry at me for suggesting I do. I have had to pause an eight-year study on trans Tumblr data because it is too difficult to work on trans health issues right now. For the last six months, no one has been fully employed in the public university’s LGBTQ* Center. I could go on, but I feel confident my colleagues across the US South and other parts

of the country are just sadly nodding in commiseration—whether in public universities or private colleges, however those distinctions read. And a total of 14 states require sterilization to change your documents' gender marker, including Kentucky—I rub my cheeks after my first ever beard trimmer experience and wonder what will become of me and, still more so, my students.

And yet—oh, how trans people are so good with finding an “and yet”—and yet (!) the number of trans-, nonbinary-, and gender-nonconforming-identified youth continues to grow and, just as importantly, those who know them and love them continue to grow too. Our people are aging toward our campuses; our people are coming to our higher ed geographies. Whatever comes of me upon landing into the wildly awful gender logics of an airport bathroom—with my F-stamped documents, breaking voice, and wee beard growth—there is a different public/private future in 10 years and a wholly different one in 20 years. We know much of this trans future may be shaped by hyper-cyber surveillance, white cisheteropatriarchally-framed AI and machine learning algorithms, and massive environmental decline. But I take refuge in public, counterpublic, and private trans futures. Whatever they may be. Whenever they may be.

As the plane traipses across the sky, I have Florence + the Machine's version of “Stand by Me” on repeat. It is the part at 2:30 where the music swells that my ASMR hits. I look out across this part of the American landscape that may or may not want me, and I take solace in my care networks—those care networks I have across the world and those care networks I seek but don't exist yet publicly where I live.

I rest my hand on *Trans Care* as we land. I imagine you, whoever you are in your whoever-you-may-be-ness, reading this, and I too feel “hailed in the complexity of my need.” Perhaps, as we unfold what we offer the production of private space, it can help us “move beyond the rhetoric of burnout and toward a logic of postscarcity” (6).

Jack Jen Giesecking is an urban and digital cultural geographer, and environmental psychologist whose first book is *A Queer New York: Geographies of Lesbians, Dykes, and Queers*, 1983–2008 (NYU Press, 2020). Jack is Managing Editor of *ACME: International Journal of Critical Geography*. They are presently working on his second book, *Dyke Bars**. He is Research Fellow at the Five College Women's Studies Research Center. Jack can be found at @jgieseking or jgieseking.org.

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