

sentiido

Trans-
powerful
Game Instructions

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**Feminist witch taken
from the design of
Saro Agustina**

Hello!



You have in your hands a very special card game! This game is travesti, revolutionary, political and full of glitter, and is designed to let your creativity soar and to allow you to embody the strength, rebellion, and power of Latin America's transfeminist activists. In your hands, you have the legacy of the "Trans-powerful."

Sentiido, with the support of the Heinrich-Böll-Stiftung Foundation, has created this card game to introduce you to some of the most important figures in transfeminist activism. With strength and determination, this movement spans the entirety of Latin America, from the Caribbean to Patagonia to the Amazon and the Sonoran Desert.

“Trans-powerful” is a game that honors the memory, knowledge and lives of trans people. It is also an educational resource designed to strengthen alliances between feminisms and trans movements in their shared pursuit of building a world where people have freedom and autonomy over their own bodies— a world where we can live free from oppression and injustice.

In recent years, attacks and hate speech towards trans people have increased around the world. For example, in Brazil, as of 2024, there are more than 77 transphobic state laws in effect. Transgender people are banned from using restrooms that correspond with their gender identities, as well as from participating in sporting competitions. There is also legislation barring trans minors from changing gender markers on their national identity documents and restricting their access to gender affirming care. Other laws criminalize educators who teach about gender diversity in schools. This is why we must

respond to transphobia with creativity and wisdom. We hope that with “Trans-powerful”, you can cultivate creative responses to speak up and advocate for trans people.

We invite you to play and test your imagination. Not only will you learn about the rich heritage of trans activism in Latin American, but you will also have a good time with friends and engage in challenging conversations to build a trans-powerful world.



Scan the QR code
to access the game
tutorial on YouTube

Have
a good game!





Instructions

About the game:

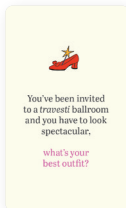
- * The game is designed for a maximum of 5 people.



- * The card game has three decks



a) 25 trans-
powerful cards



b) 30
action cards



c) 15 fire cards: 5 “transfeminist sorceress” cards and 10 “Terf Attack” cards.

d) A card with a QR code so you can watch a video tutorial of the game.

* Instructions + Glossary of transfeminist terms for you to look up words you are unfamiliar with or have questions about.

Game objective:

- * To collect as many trans-powerful cards as possible (of 25 cards total).
- * To elicit creative, funny and witty responses to real-life situations that transgender people face in their daily lives. These situations are set out in the 30 action cards.

¿How to play?

Before playing:

- * The 25 Trans-powerful cards are the most valuable, and participants compete to earn them. The cards feature transfeminist activists from across Latin America and represent

the diverse political, cultural, and territorial stances in the region. If you don't know any of these activists, don't worry, you can scan the QR code that goes with the illustration and read their biography.

- * The 30 action cards energize the game and help you win more Trans-powerful cards.
- * The 15 fire cards serve two roles. When you get the “transfeminist sorceress,” she helps you get more Trans-powerful cards. A “Terf Attack,” on the other hand, takes away Trans-powerful cards or stops you from continuing to play.

- * Organize the cards before you start playing. Take the Trans-powerful card deck and give one to each player. Leave the rest of the Trans-powerful cards at the center of the table.
- * You can shuffle the remaining action cards with the 15 “fire cards” and put them in another pile of cards, next to the Trans-powerful cards.

Let's play!

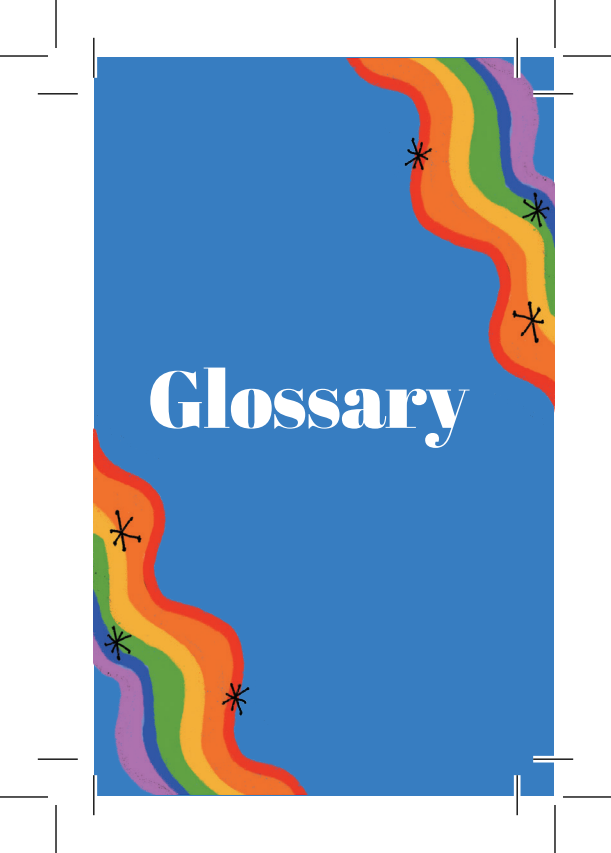
- * As a group, choose one person to start the game and act as the judge. This person takes a card from the “shuffle pile” that has both fire cards and action cards. Reveal the card. If an action card is drawn, read it out loud for the rest of the players to answer creatively, politically, critically or satirically to the prompt on the card.

- * As the judge, decide which answer was the most creative and reward that person with a card from the Trans-powerful pile. If you want to learn about the transfeminist character, scan the QR code and discuss the activist's biography.
- * The players take turns being the judge. The person who wins the Trans-powerful card in the previous round plays the role of judge.
- * If it's your turn to be judge and you draw the card and get a "transfeminist sorceress," you're in luck! You can take a Trans-powerful card.
- * Once a person picks up a "Transfeminist sorceress" card and wins a card, the game continues by passing the role of judge to the person directly to their right.
- * If it's your turn to be judge, you draw the card and you get a "Terf Attack," sorry, you caught a bad break! You

have to return a Trans-powerful card and put it at the bottom of the pile of Trans-powerful cards.

- * The extra cards must be placed under the pile of shuffled cards. Put the Trans-powerful cards that are taken from you under the corresponding pile.
- * If you run out of Trans-powerful cards, you're out of the game. However, you can help your friends act as the judge, and you can also give them the "fire cards" to either help them or set them back, adding more excitement to the game.
- * The game ends when there are no more Trans-powerful cards left in the pile or when the participants decide to end the game. At that point, count who has collected the most Trans-powerful cards.





Glossary

B **Ballroom:** Ballroom culture emerged in the 1980s as a vibrant circuit of dance, performance, and beauty pageants that reclaimed Afro-queer culture within Black and LGBTIQ migrant communities. These ballrooms became spaces to meet, bond and engage in political activism, where the most marginalized LGBTIQ people built social familial ties to resist and affirm their difference. At the balls, the popular “vogue” dance was born, where the participants create ingenious choreographies in which they pretend to be the protagonists of fashion magazines. Recently, ballroom culture has attracted a lot of interest and an effervescent resurgence in trans, travesti and non-binary circuits in Latin America.



Cisgender: The most common gender identity is cisgender. The prefix “cis” originates from Latin and means “on the side of.” This means that if a person’s gender identity is aligned with their genitalia, they are called cisgender. Therefore, we speak of “cis” men and women when there is a match between the sex assigned at birth and the expected gender identity. Although “cis” is the most frequent gender identity, it does not mean that it is the only one, nor does it imply superiority over others.

C

Drag: *Drag Queen / Drag King* refers to an artistic, exaggerated and dramatic representation of the gender opposite to the one the artist identifies with. For example, a man who dresses, sings and dances like a woman on stage is a *drag queen*, and when it’s a woman, they are called a *drag king*. *Drag* artists play with different gender elements to achieve performances full of creativity.

D

D

Decolonial theory: It is a theoretical and political current born in Latin America or Abya Yala that argues that European colonization did not end with the independence of the Latin American nations, but rather it is perpetuated through the imposition of race and racism as the organizers of society, knowledge, subjectivities, gender, sexuality and spirituality. Decolonial theory seeks ways out of colonization and constructs forms of opposition to Eurocentric theories, capitalist globalization, imperialism and structural racism. As such, many of the region's trans activists have embraced decolonial theory to challenge the white, colonial sex/gender system and to rescue the ancestry and existence of people of other genders who were systematically exterminated through the colonization, enslavement and conquest process.

Gender identity: It is a person's perception of themselves, of feeling and living as a man, woman or as non-binary (neither male nor female), regardless of their physical or biological characteristics. Everyone has a gender identity (cisgender, trans, non-binary, fluid, among others).

G

LGBTIQ: It is an acronym that encompasses lesbian, gay, bisexual, trans, intersex, queer identities. The term is primarily used for political purposes to advocate for rights and has become synonymous with the struggle to assert the rights of individuals with non-hegemonic sexual orientations and non-normative gender identities.

L



N

Non-binary person: This is an umbrella term for persons who fall outside the binary categories of “man” and “woman” or “masculine” and “feminine” and includes, among others, the identities of “gender fluid,” “agender,” “gender non-conforming,” “androgynous” and “genderqueer.” They are persons who may combine masculine and feminine elements or consider that neither represents them and have more neutral identities.

T

TERF: The acronym TERF stands for “Trans-Exclusionary Radical Feminist” and, simply put, refers to feminists who argue that trans women are not “real” women and reject the idea that trans (particularly trans women) and non-binary people should be included in feminist or women’s spaces. Given the negative connotation attached to the term “TERF,”

it is rare for anyone to openly identify with this label. It is important to note, however, that even if TERFs prefer to be referred to as “critical gender feminists” or “essentialist feminists,” these terms serve to distance TERFs from the harmful nature of their beliefs and soften the public image of their ideas and actions. In trans-feminist circuits, “terf” is used as an adjective to refer to essentialist and biologicistic practices and discourses that promote hatred towards trans people.

Trans man: It is an identity category affirmed by people who were assigned as women at birth, but who throughout their lives construct their bodies and subjectivities from the symbolic referents of masculinity. In this sense, trans men are men and live their daily lives as such. Trans men are diverse and there is no fixed category; as

such, it is a gender identity that always arises relative to personal history, class position, ethno-racial identity and territory, among other differences.

Trans woman: It is an identity category affirmed by people who were assigned male at birth, but who throughout their lives construct their bodies and subjectivities through the symbolic referents of femininity. In this sense, trans women are women and live their daily lives as such. Trans women are diverse and there is no single fixed category; as such, it is a gender identity that always arises relative to personal history, class position, ethno-racial identity and territory, among other differences.

Transfeminism: Defining transfeminism is a difficult undertaking that must always call for a perspective situated in historical

and geographical terms, however, for Sentiido (2021) “the term transfeminism has been used to denote a series of feminist principles and practices developed principally—though not exclusively—by trans and travesti women who, through an intersectional lens, deeply question gender essentialism, transphobia within feminism, and the precariousness of migrant, racialized, impoverished, and gender-diverse bodies. Transfeminisms understand that sexism and transphobia are interconnected and that the liberation of trans people—particularly, trans and *travesti* women—is intrinsically linked to the liberation of all women.” Additionally, it is a feminism that celebrates coalitions between cis and trans feminists, as well as the positive inclusion of trans, travesti, and non-binary people in the struggle against patriarchy and other oppressive systems.

Transphobia: Transphobia is when people have deeply held negative beliefs about what it means to be trans, non-binary or gender non-conforming. Such beliefs affect how persons, government, organizations, the media, and society treat people whose identities do not fit into typical gender roles. Transphobia leads to policies that undermine the rights and safety of trans and non-binary children, adolescents and adults. This results in discrimination, harassment and sometimes violence against people who are not cisgender.

Travesti: It is a form of political identity that denotes those who defy the binarism of the sex/gender system and is distinctly rooted in Latin America. The category travesti designates a frequent slur directed at trans people, but it is a slur that has been resignified and reappropriated for the political struggle, to vindicate rights and

demand reparations for those who, due to their non-hegemonic gender identity, have historically been labeled as sick, criminal, sinful and harmful. In that sense, travesti is a noisy category, a political stance that vindicates the life experiences of people who have been marginalized from society, such as impoverished people, unhoused people, sex workers, people living with HIV, racialized people, migrants, people with disabilities, among others.



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