

# CROSS-TALK

The Transgender Community News & Information Monthly

**#66**

**\$7.00**



**DIPLOMACY OR RADICALISM: WHICH GETS RESULTS?**  
**IS THERE SEXISM IN THE TRANSGENDER COMMUNITY?**  
**ALTERING YOUR STATE OF MIND TO "PASS"**  
**MAKING A SUCCESSFUL ON-THE-JOB TRANSITION**  
**A 12-STEP PROGRAM FOR PRIDE**  
**SIDE EFFECTS OF TG RIGHTS**  
**THE NEED TO STAY TRUE TO YOURSELF**  
**NEWS ... INFORMATION ... COMMENTARY ... HUMOR**

# FROM SANDY THOMAS

**CONTEMPORARY TV FICTION # 20** is "I DRESS, THEREFORE I AM." This double issue is by a new, talented author and is about a young man getting caught by his mother. To his surprise she offers to buy him a dress and more! I loved it!

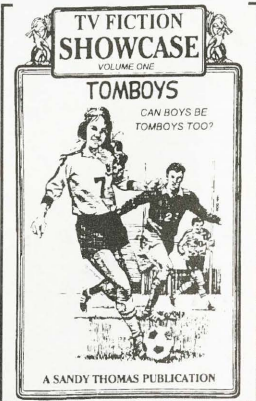
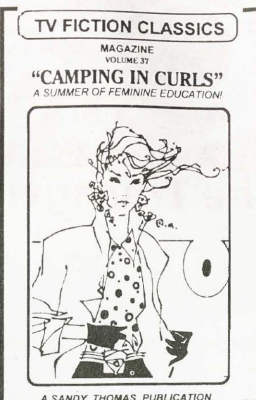
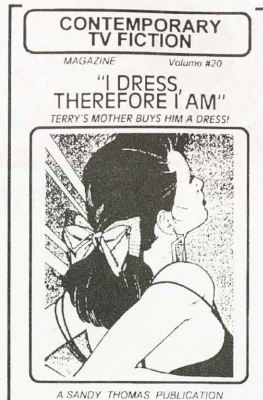
**TV FICTION CLASSICS # 37** is "CAMPING IN CURLS." This double issue is about a family that sends their son to camp because he has feminine tendencies. The camp teaches him everything about being a girl! I mean everything!

Also new is the **SISSY MAID QUARTERLY # 3**. This is better than ever with articles on Gaffs, Panties, Ladies maids and fashion!

SOMETHING BRAND NEW! **TV FICTION SHOWCASE # 1. TOMBOYS** is about two soccer mad boys. One has to wear his sister's hand-me-downs. This book was completely put together by a reader. This new series will bring you new writers, different type stories, short pieces, illustrations, pictures, thoughts, poems, whatever YOU send and is good. Stay tuned!

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# CROSS-TALK

The Transgender Community News & Information Monthly

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 (ISSUE #66)



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## KYMBERLEIGH'S CLIPBOARD

### I CAN DRESS YOU UP, BUT I CAN'T TAKE YOU ANYWHERE!

by Kimberleigh Richards  
Publisher & Managing Editor

As I write this, it has been a little over a week since I had almost every transgender community leader, every well-known helping professional, every researcher and educator with an interest in crossdressing and transsexualism in my backyard. I say "in my backyard" because I happen to live a couple of

the reporter for the larger of the two papers -- the AP said they "thought" it came from there -- but he got indignant at my suggestion that he would have cheapened the story that way. (Indeed, the article his paper published never had any **mention** of bathrooms, good or bad.) He did, however, point me squarely at his worthy (?) competitor, and it was in reading that story that I got at the truth.

In our community, there are both diplomats and radicals, both aiming for change. I am more the former than the latter, and operate on the basis that editorial commentary sparks discussion which leads to change. The radicals believe that constant public challenge and

public outcry is the better course of action. It was from one of these radicals that the controversy erupted.

At the Congress -- as with most events at which the transgender community will be present in strong force -- there were bathrooms designated for participant use only. I have always felt that this shows compassion on the part of our community by minimizing the discomfort the general public might feel in being forced to share a public setting with us. In the case of our symposium, we were fortunate to be using an area of a hotel separated almost completely from the rest of the facility ... in a different building than the lobby, restaurant, and coffee shop, in fact. We were further blessed with the ability to have the bathrooms most convenient to the meeting rooms that the workshops and seminars were taking place in available for reserved use.

Unfortunately, the radicals wanted free access to **every** bathroom on the premises (even the ones farthest away from the conference, in another building) and they made their displeasure known to a reporter. Said reporter chose not to be an ethical journalist and published the radicals' point of view without an official explanation from the public spokesperson (guess who).

I suppose I should be more angry at the reporter than at the radicals, and I have complained to the newspaper's managing editor ... but it's difficult to get very much from an editor in the way of justice or satisfaction after the fact. What annoys me is that Vern and Bonnie, along with their colleague James Elias, worked for over a year to put together a platform for the professional *(continued on page 7)*

**Diplomats operate on the basis that discussion leads to change ... Radicals believe constant public challenge and outcry is necessary.**

blocks from the site of the first-ever International Congress on Gender, Cross-Dressing, and Sex Issues and I was honored to be asked by my friends Vern and Bonnie Bullough not only to be a presenter, but also a member of the Congress' staff. One reason I was asked to be part of this educational symposium's "management" is because of my past experience with one of the most feared, despised, and distrusted communities we know.

The community is the media, and my experience was at the Tri-Ess "Holiday En Femme" in November of 1993.

Not long after that event, I editorialized in these pages that our fear of the media is unfounded. If they are treated with respect and allowed to get the story they have come to cover, they will play by the rules and they will try to publish the whole story.

At least, that's what happens **most** of the time ...

As I sat at home Sunday evening "recovering" from the hectic pace I had maintained for the previous 72 hours, I received word from my friend Anne Blackwood -- who used to be a regular columnist in these pages -- that one of our local all-news radio stations had covered the conference ... sort of. What Anne heard was a teaser headline: "Bathroom Controversy at Gender Conference".

I called the news director of the station, who is a passing acquaintance of mine, and he checked the logs for the time Anne heard the headline. He read me the story, which came from the Associated Press and which didn't talk about the conference itself until the **third** paragraph. The AP confirmed this when I called and said the story had come from one of the newspapers we had invited. I called



## The NewsQueen

by Paula Jordan Sinclair

Ms. Sinclair is pleased to say that her adopted hometown seems to be getting something of a drag scene. While Philadelphia still lacks clubs that would rival those in New York -- or even in Dayton, Ohio -- several recent events seem to indicate that drag may be breaking away from the narrow confines of Halloween and New Year's Day and could become something of a year-round activity. Here is Ms. Sinclair's evidence ...

Home girl Helena St. Cartier won the third annual Miss Pennsylvania USA pageant that was held here shortly before Valentine's Day. Seven other contestants vied for the right to represent the Keystone State in the national competition next month in Dayton, Ohio.

The night was full of glamour and drama. Just before the evening gown competition, Lorena broke her zipper. "I started screaming and went completely crazy, and my hairdresser told me to calm down, that things always happen for a reason." The broken zipper meant that Lorena had to borrow a gown from last year's winner, Sasha Vega. Lorena went on to win the evening gown competition as well as the title. "I always win in that dress, too," Vega said.

The audience in the Ormandy Ballroom of the Doubletree Hotel was a diverse crowd: straight-appearing drag fans, gay boys, and even an honest-to-goodness transvestite (perhaps still hanging around from the IFGE convention that was held in the same hotel a couple of years ago).

The pageant producer, Matt Gertz, said the event was intended "to organize and promote the many positive faces of Pennsylvania's female impersonation community."

That community got even more exposure a few weeks later and just across the street. It was opening night at the Merriam Theater and Carol Channing was performing in what is being billed as her last road show production of *Hello, Dolly!* And sitting in a prominent box seat was a Channing impersonator!

Some people -- including the city's leading society columnist -- were not amused by the drag tribute to Miss Channing. But Carol recognized the imitation as the sincere flattery that it was, and made sure that the look-alike was invited to a private post-show supper. Now **that's** class!

A theatrical event of a different sort was running at the same time -- a locally written and produced musical about the smash-and-grab drag queens who victimized exclusive Florida boutiques a couple of years ago.

Jim Dwyer recast the thieves as aging drag divas, forced to pursue a life of crime to maintain the lifestyle they became accustomed to when they were headliners. They turn straight in the end, meaning that they give up stealing. The moral of the fun and campy piece, Dwyer says, "gay love and straight love aren't really so different. All we want is a little love and affection."

Of course, drag -- even in Philadelphia -- has a tawdry side as well. The body of a man dressed partially in women's clothes was found in the city's sprawling Fairmount Park. The man has been shot in the head. Police had no clues as to the motive.

It is not an unlikely guess that the killing came as the result of an unexpected discovery by the murderer. While it is unlikely that this killer will be caught, a rapist in Marseilles, France, paid the ultimate -- and immediate -- price for trying to rape a man dressed as a woman; the attacker had a heart attack and dropped dead at the scene.

Police say that serial rapist Jean-Pierre Leveau, 43, attacked the transvestite as she was walking to her car in the parking lot behind the club where she was working. The transvestite, who did not wish to be identified, said Leveau punched her in the face and stomach, threw her to the ground, and pulled off her skirt. When Leveau saw that his intended victim wasn't really a man after all, he stood up. And just as quickly he collapsed from a massive coronary authorities said was induced by a severe shock. Police said that shortly before his last attack, Leveau had been released after serving 12 years in prison on rape charges.

There are times, Ms. Sinclair is lead to believe, when mistaking the true gender of one's intended sex partner does **not** have a fatal outcome. Animals, it seems, often make that mistake.

Dr. Donna Fernandes of Boston's Franklin Park Zoo, makes that point during a "Sex at the Zoo" tour that she conducts. In addition to explaining the homosexual behavior is common among animals, even in the wild, she also explains that several species of animals are programmed to change gender, either as they mature (as in some species of fish), in response to an imbalance between males and females, or during reproduction (frogs and shrimp). Fernandes is something of an expert in the field, earning her Ph.D. in behavioral ecology by studying terrestrial slugs that change their sex.

The concept of animals changing sexes was not new to Ms. Sinclair's husband, who, while the pair was buying fresh fish at Philadelphia's Reading Terminal Market, told her that groupers and possibly striped bass convert from male to female.

The zoo tour has not been widely received by all. Boston City Councilman Albert O'Neil has called on the state to pull its funding from the city's zoo. "I think it's disgusting," he said.

Ms. Sinclair is not sure if Councilman O'Neil was more upset by the thought of life-long lesbian pairs of herring gulls or by the idea that sexuality, sex, and gender don't fit into a neat binary system.



Speaking of animals, according to a survey of 100 men in five large cities, two thirds of American men want to be like seahorses. That is to say, they want to give birth.

Prompted by Arnold Schwarzenegger's film *Junior*, in which he gets pregnant and has to dress as a woman, our second-favorite supermarket tabloid asked the men "if science made it possible, would you be willing to become pregnant and give birth?"

"I would get pregnant in a heart beat," said Aaron Freeman of Chicago. "It would allow me to do something I've always wanted to be able to do; breast-feed a baby."



Bugs Bunny's explorations of the fluid world of sexuality, sex and gender have been making people (except, perhaps Councilman O'Neil) laugh since 1940. Bugs' zany drag antics comfort a lot of transvestites and titillate a lot of

other folks. (Remember the scene in *Wayne's World* when Garth asks Wayne if he was ever attracted to Bugs in drag?) Film scholar Hank Sartin of the University of Chicago claims that Garth's reaction was probably what the Warner Bros. cartoonists had in mind.

Sartin writes (in an article reprinted in *Cross-Talk* #60) that the 1934 Hollywood Production Code banned "sexual perversion" from the silver screen, at least overtly. But cartoon characters were freer "to violate the norms of society, and one of the ways Bugs violated those norms was to refuse to conform to 'normal' gender roles."

Sartin points out that drag and comedy have long been connected. But while the comedy of drag most often depends on the incongruity of, say, a Milton Berle in a gown, batting his false eyelashes, Bugs goes beyond that, making "apparent gender's constructed nature and his success as a *femme fatale* suggests the degree to which the arbitrary signifiers of gender are usable by anyone."

"Many of us grew up with Bugs, loving that rabbit," he writes. "For many of us, he had a way of dealing with the world that seemed just right. He takes pleasure in everything he does, including dressing up and stepping out."



Sartin compares Bugs' use of drag to RuPaul, who doesn't deny being a man while he poses as a seductively attractive woman. In fact, RuPaul has become so successful as an icon of feminine beauty that he has landed a modeling contract with a cosmetic company.

The Toronto-based company, M.A.C., wanted a supermodel to push its new line of lipsticks and blushes. But instead of going after the usual suspects (Cindy, Claudia, and Vendela), company execs signed RuPaul.



John Tesh may have taken pleasure in dressing up and stepping out like Bugs Bunny when he was a little boy, but no longer. In fact, the co-host of *Entertainment Tonight* wonders why his childhood drag experiences -- forced on him by his older sister -- didn't "ruin" him.

"As a baby, I was virtually raised by Mary Ellen, who was nine years older," Tesh told a New York newspaper. "I've seen pictures of me with my toenails and fingernails painted and a little girl's hat on, riding in a stroller. And I'm thinking, 'That should have ruined me!'"

The article was quick to point out that John wasn't ruined by being made to dress like a little girl. As proof, it immediately states that Tesh is happily married and has sired a daughter.



And now for a correction, *perhaps*, and some updates...



Longtime readers will remember the saga of Sarah Luiz, the transsexual who got half-way through her transition in

1989 only to have her insurance company stop payments. At the time, she described herself as "a half-and-half freak." And here is where the story gets murky. According to one report, a New York businessman donated the money to pay for her surgery. But in another news story she told about how she and her mother had to scrimp and save to get the \$15,000 for her operation in Colorado.

For some time after that, Ms. Sinclair had heard rumors that Sarah was not happy as a woman. But no one could produce any documentation. Finally, *Nu-Scene International* from Australia ran a story about Sarah's regrets along with several direct quotations. "I was really screwed up to want to cut off my manhood," she was quoted as saying. "I've mutilated myself!"

Recently, the *National Enquirer* ran a color spread on Sarah's wedding. She was a gorgeous -- if not blushing -- bride.

Someone is certainly crazy, and Ms. Sinclair doesn't think it is she.



While we are on the subject of marriages, here is an update on the case of Navy Petty Officer Steven Ladwig, whose pre-op transsexual wife Terrie was murdered last December while he was on deployment aboard the super-secret spy sub U.S.S. *Parche*.

Ladwig told authorities investigating the murder that he knew his wife was not fully female when the pair was wed in Reno last summer, but that he considered her to be a woman. He said the two did have a "really sexual relation," and that they were "friends."

Nevertheless, 18 days after Ladwig discovered his wife's body, Navy authorities in San Diego recommended him for discharge on the grounds of misconduct and homosexuality. Police have said they will probably solve the case eventually, noting that Terrie had "relationships" with other people on and around the Mare Island Naval Station in San Francisco.



Readers will also remember the Washington state judge who told two transsexuals seeking to adopt feminine names that wishing to become women was "immoral" and

a sign of a diseased mind." The statements prompted the transsexuals to complain to the state Judicial Conduct Commission.

The commission recently voted 8-3 to censure District Judge Alan Hutchinson and ordered him to attend a cultural diversity training session. This was the most severe penalty the commission could impose short of recommending the judge's removal or suspension.

Hutchinson will appeal the ruling, claiming that his comments are protected by the First Amendment.



And while we are settling old scores, here's this news from Australia ...

A founder of a group working to build a lesbian center in Sydney has withdrawn \$20,000 of the \$30,000 she donated to the project to protest a vote to ban transsexuals from using the planned space.

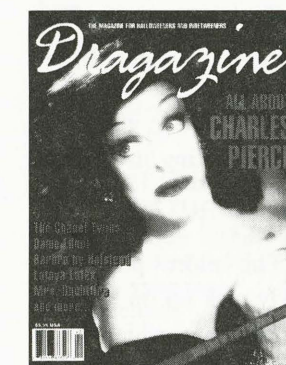
"I am heartbroken," Georgina Abrahams said. "The Lesbian Space Project was something I put a lot of my love into, but I don't want to be associated with a project this discriminatory, that categorizes people into right or wrong, good and bad. There's no place for that in the 90s."



There's one more reason to claim drag is on the resurgence in Philadelphia: this month's column carries a contribution from Jessica Brandon -- of Philadelphia. You can put your town on the map by sending news items relating to crossdressing to Ms. Sinclair in care of *Cross-Talk*. Please note the name and date of publication.

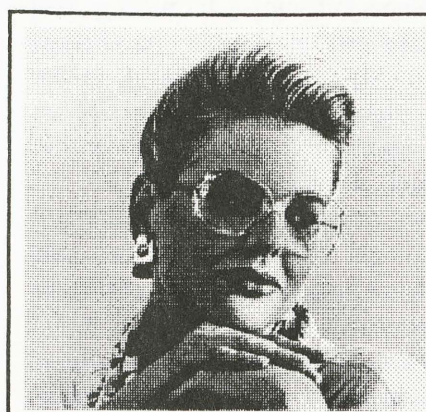
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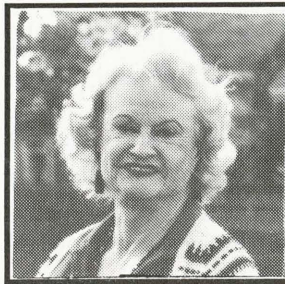


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## VIRGIN VIEWS BY VIRGINIA

### TWO ENDS BUT NO MIDDLE

by Virginia Prince, Ph.D.

Several weeks ago there was an editorial in *Newsweek* titled "Freedom from Choice". It was by a man of mixed parentage: His father was black, his mother was a fair-skinned, blue-eyed blonde. His complaint was that for all his life he had been in a tug-of-war between his white friends wanting him to act in one way -- namely white --

and his black friends wanting him to act in typically black ways. He said that in this situation there was very little room for him to just be himself. He went on to comment that "American culture has an obsession with labeling. We feel a need to label everyone and everything and group them into neatly defined categories. Not everyone fits into such classifications. This presents a problem for me and the many biracial people living in the U.S. The rest of the population seems more comfortable when we choose to identify with one group (or the other) and it pressures us to do so, forcing us to deny half of who we are."

**If you are forced to commit to either extreme in a situation, you are also forced to abandon part of your middle self.**

As I read the article bells began to ring and lights to flash. Why did this sound so familiar? The more perceptive among those who read this will quickly pick up on it ... but for the rest of you, consider his comments, which he is making in regard to biracial problems, as being applied to gender. Doesn't society expect and try to coerce everyone to make the choice to be either masculine or feminine -- a man or a woman? (I'm not talking about male or female which are unchangeable.) Isn't it true that society is uncomfortable with persons of either sex who show too many obviously opposite sex characteristics? And don't social requirements deprive us of half of ourselves? If we want to be boys/men we have to dress, talk, act and behave appropriately or become an oddball kind of an outcast. On the other hand if we choose to project our femininity publicly we must do so along stylized lines and dress, act, look and talk like a girl or woman.

The author's complaint was that there is no place between black and white for those of mixed race (biracial) to

occupy. Neither is there a place for what might be called the "inter-gendered" person. His title "Freedom From Choice" is a singularly appropriate one. If you are forced to commit to either extreme in a situation you are also forced to abandon part of your middle self or go underground with it. We know, we've all been there.

Now some of you will remember that several years ago I introduced the term **bigender** ("Terminology for the Crossdressing Community", *Cross-Talk* #32). You may also recall that one know-it-all in Texas trashed the word by dividing it differently to read "Big-Ender". While many CDs wear fanny pads to accomplish exactly that, it did not seem a fitting term for the whole group. He sent copies of his comments in the newsletter *Gender Euphoria* (named for a term I invented incidentally and which was adopted by Boulton and Park as the name for their newsletter) to other transgender organizations all around the country. Naturally, with that ridicule and no counter-argument from me, the term didn't catch on.

Originally I proposed it on the basis that CDs had the ability to portray each of the two different genders and could therefore be said to be "bigenderal". I pointed out that the language was full of words beginning with "bi-" meaning two of something or both of something. For example, bifurcate, bicycle, bisexual, biracial, bipartisan, bilingual, etc.

But now, with the insight provided by the author of the *Newsweek* editorial, the term "bigendered" takes on a new relevance. Originally a term referring to an ability to portray both genders, it now becomes a term for a new intermediate class in gender presentation but one which is not easily accepted by society. As the *Newsweek* author points out, society wants things nicely compartmentalized -- you must be either a masculine boy or a feminine girl (i.e., black or white). And of course CDs buy into that concept. Which of us would care to walk down the street or go to the mall wearing bright red lipstick and two long dangly earrings, with a man's haircut and men's clothes or with a shirt, tie and jacket but with a skirt and heels? Under proper circumstances all of us would wear any of the above but we would only be comfortable if our whole appearance was one way or the other. Thus the title of this

piece -- "two ends but no middle". There just isn't a place for the biracial **nor** for the bigenderal individual.

This same situation exists with language -- either talk French or talk English but don't mix them up ... and religious faith -- while there are Jews who have converted to Christianity, they are few and they have a difficult row to hoe for again being in the middle. There are many other such sets which might be cited along with the difficulties faced by those who in one way or another split the difference.

But behind the editorial lies our common ground. There is little room for CDs to **be me** either. What therefore needs to be done is to educate society not merely to put up with our activities but on a larger scale to start to construct acceptable and helpful "middle grounds" between all kinds of pairs of extremes; racial, sexual, general, linguistic, cultural, political, economic, etc. We have to make room in the scheme of things for those of us who find ourselves in the middle between equally unacceptable extremes. America should be the leader in such a human reevaluation since we have always been a melting pot nation taking in all kinds and reworking them into a workable whole.

The other lesson in all of this is that those of us who find ourselves in an ill-defined middle ground in one aspect of life should be understanding, tolerant and accepting of those who are in some different and ill-defined middle ground. We are all victims of the "obsession with labeling" that the author refers to. But in this connection let me express a word of clarification and caution. Labeling a kind or a class of something for the purpose of distinguishing it from some other different but similar object or class is essential to gathering, classifying and utilizing information about our world. In science it is called "taxonomy". Categorization is essential to any form of higher life. Animals have to be able to tell safe food from toxic food, harmless other life form from predators, etc.

The trouble with classification is not from that process in itself but from the attempt to force people or things into a classification either where they don't really belong or where they don't want to be. Then there is the misuse of classification, wherein someone thinks he has the right system and all others should conform or where one class of object, people or behavior comes to be regarded as wrong or immoral and therefore is subjected to disapproval, penalties or persecution. Problems seldom arise from ideas, situations or classifications themselves but from their misuse and misapplications.

There are those in the CD culture who rail against labeling such as gay vs. straight, TVs, TGs, TSs, S/Ms and B/Ds, fetishists, and so on. There is nothing wrong with these categories. They distinguish one kind of person from another, one set of ideas and pleasures from another. We have to know that black and white, sweet and sour, up and

down are different. But we don't have to put moral judgements on one or another of such groups and the persons who belong to them. Those persons who would do away with "labels" entirely just do not know what thinking is and how to do it. Thinking is a process of juggling concepts, classifications, and experiences in an attempt to solve some kind of problem. We have to learn to distinguish between what an object, idea or person is and what use is made of it or what it does. Few things or ideas are bad in themselves but what they are used for frequently is.

#### KYMBERLEIGH'S CLIPBOARD ... *continued from page 2*

and transgendered communities to work together for increased public awareness and education, only to have the radical element of our community reduce and return transgenderism to the level of public fear over us wanting to "invade" an "inappropriate" restroom.

Thanks a **hell** of a lot.

I live in hope of the day when our community grasps the concept of peaceful, organized, **unified** activism for change. In the meantime, I'm going to be skeptical of every single person in this community who has an "agenda" for this community.

Like I said in the title ... I can't take some of you people **anywhere**.

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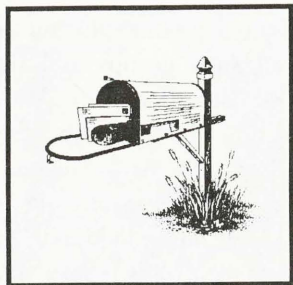
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## Vox Populi

Letters to the Editor

**Re: "Newswire" (#63):** As a member of the British based TransEssex TS & TV organization, I should like to warmly congratulate Linda Chenowith on her appointment as managing director of the Renaissance Education Association.

Without wishing to sound "picky", I would just like to put the record straight on the comment that she is the first genetic female (we tend to prefer the term "born woman") to head a national transgender community organization. In fact, our coordinator Stacy Novak has headed up TransEssex for some ten years.

We believe her to be the first -- but stand to be corrected!

*Yvonne Williams  
Ilford, Essex, U.K.*

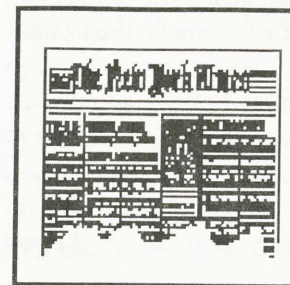
*Editor's Reply: The intent of the referenced remark was to distinguish Ms. Chenowith as the first genetic female (or born woman) to head an organization with affiliated chapters. It was not our intent to minimize Ms. Novak's long term as TransEssex's coordinator.*

**Re: "A Patron Saint For Drag Queens?" (#62):** I was somewhat puzzled by Brian Treglown's choice of Saint Eulalia. I would like to nominate Joan of Arc, who actually crossdressed (as a man). Better yet, she was executed as a heretic (with, at least, Church instigation) but later rehabilitated and named a saint -- sound like the acceptance of the transgender community?

*Donna Wood  
Publisher, The Master's Way  
Newport Beach, CA*

Vox Populi is the transgender community's "town square" for the exchange of opinions and ideas. If you have a response to any editorial, news item, or article appearing in **Cross-Talk**, please feel free to contribute. We suggest keeping letters to 400 words (one page typewritten or 2000 characters ASCII). **Cross-Talk** reserves the right to publish only those portions of a letter specifically addressing the issue. Personal attacks will not be published.

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## "Cross-Talk" Newswire

News of the worldwide  
transgender community

The Tri-Ess chapter serving the Oklahoma City region has expanded into a coalition of support groups to better serve a diversified transgender community.

Responding to concerns that the group's membership had experienced a great disparity in terms of sexual orientation, lifestyles and goals, the leadership of the Sigma Beta chapter devised a plan to meet the varied needs of the community while still remaining united. The plan was presented to, and approved by the organization's membership at its February meeting.

The result is the creation of The Central Oklahoma Transgender Alliance, an umbrella organization presently encompassing three Sister Interest Groups, each focusing on a particular area of need within the transgender community. The three current SIGs are Sigma Beta, a support group for heterosexual crossdressers and their spouses or partners; Swishin' Sooners, an "open" transgender support group; and OK New Woman, a support group focusing on transsexual needs. COTA's charter contains provisions to add additional sister groups as needs arise.

COTA plans to affiliate each SIG with a different national affiliation. Sigma Beta will remain affiliated with Tri-Ess, Swishin' Sooners is seeking Renaissance affiliation, and OK New Woman is planned to affiliate with AEGIS. In addition, COTA will sponsor "Unity Events" several times a year to allow members of all three sister groups to gather together. The Sigma Beta newsletter *The Sooner Belle* will expand to include news and items of interest for all three sister groups.

Sigma Beta was originally formed in 1992 as a support group for heterosexual crossdressers and their spouses or partners.

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America OnLine, in a significant change from past policies disallowing TG-related conversations in their People Connection area, has opened a "transgender community forum" as of February 1.

AOL created the forum in response to concerns expressed by several members of the America OnLine Gender Group, The Gay and Lesbian Community Forum, and other AOL staffers and members. The online service says it acted "to support the online Gender community, as well as provide education and outreach about transgender issues."

The Transgender Community Forum is available during all America OnLine operating hours, and includes a 48-person conference/chat room, file libraries with topics ranging from informational texts and newsletters to subscribers pictures and crossdressing fiction stories, a message board, and a resource file regularly updated and including most organizations, newsmagazines, and Internet sites.

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A first-ever conference bringing together the transgender community with researchers, professionals, and students interested in crossdressing and transgender issues is being called a success both by conference organizers and community leaders.

The International Congress on Gender, Cross-Dressing, and Sex Issues, sponsored by the Center for Sex Education at California State University Northridge over the last weekend in February, presented a variety of workshops and seminars covering all aspects of transgendered behaviors and phenomena. Presenters included many names familiar to the community, including Stanley Biber, Sandra Cole, Dallas Denny, Richard Docter, Ari Kane, Virginia Prince, Mariette Pathy Allen, and Janis Walworth. In all, 90 programs were presented in the course of the weekend, which drew an attendance of over 300, according to conference co-chairman Vern Bullough.

Bullough said the goal of the conference was to both "share research that has already been done in the field of transgenderism and spark new study based upon transgender community experience," and he expressed hope that future such conferences will be held at other educational institutions in future years.

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A well-known Connecticut transgender support organization has resumed operation more than five years after its original incarnation metamorphosed into another still operating group.

Denise Mason has resumed publication of the *connecticut View* newsletter, which was last published in 1988 as a focal point for informal gatherings and transgender community events. She had discontinued the newsletter's publication due to personal difficulties; its subscribers organized the Connecticut Outreach Society shortly thereafter. Mason is hoping to organize monthly meetings and outside events in the future, and is exchanging newsletters in bulk with other community organizations along the east coast in order to foster intergroup relations. Mason may be contacted at P.O. Box 2281, Devon CT 06460.

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Organizers of the 21st Annual Fantasia Fair have announced plans for a special program for first-time attendees to this year's event.

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In announcing the appointment of Cindy Pearlman to coordinate the program, Fair manager and Outreach Institute chair Alison Laing indicated that new innovations were designed to revitalize the long-running event in order to ensure its continued success. "As far as I'm concerned, there will always be a Fantasia Fair," Laing said, "and I am sure there are others in this community who feel the same as I do."

Many 1994 participants are returning for key positions in the 1995 event, including Dallas Denny, Kerri Reeder, Andrea Susan, JoAnn Roberts, Nancy Nangeroni, and Jennifer Brown. Emily Sheldon has been named "Fantasia Fair Ambassador" to promote the event.

Of the changes, Outreach Institute executive director Ariadne Kane said "It is great to see new life in a program so dear to my heart."

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The prestigious *Harvard Educational Review* has issued a public call for papers for a planned special issue on lesbians, gays, bisexuals, and transgendered people in education.

HER editorial board representatives Vitka Eisen and Irene Hall say they hope to provide a forum that portrays the realities of the aforementioned groups in their roles as students, parents, teachers, administrators, counselors, and others with positive regard for those communities. Eisen and Hall indicate they are interested in papers "exploring

relevant issues such as race, gender identity, homophobia, parenting issues and policy advocacy from a theoretical, research or practice perspective".

The deadline for papers is September 1, 1995; an optional deadline of May 1 applies to those who wish to submit short proposals for feedback before proceeding. Those interested should request the Call for Papers from *Harvard Educational Review*, Gutman Library Suite 349, 6 Appian Way, Cambridge MA 02138.

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**Editor's Note:** At press time, we were advised of the demise of the United Kingdom transgender support organization Gender Dysphoria Trust. A complete report by its last executive director, Fran Springfield, will appear in next month's issue.



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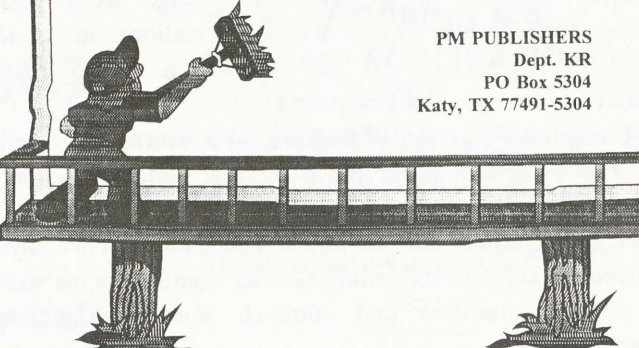
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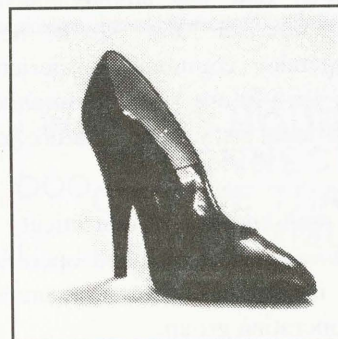
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## HUMAN RIGHTS? EQUAL RIGHTS? SPECIAL RIGHTS?

by Linda Buten

Every day in the news, you can hear about some city proposing a new human rights ordinance. Also every day, you can read about some city like Cincinnati where a human rights ordinance has been voted into law by the city council. What usually follows is an outcry from some disgruntled citizen who wants to repeal it by putting it to a public vote. These laws all have the same common element. They have to do with discrimination against homosexuals in housing, employment, and other items they perceive to include as equal rights in general.

The ordinance which Cincinnati City Council passed in 1992 outlawed discrimination based on sex, race, religion, disability, Appalachian origin or sexual orientation in housing and employment. In November of 1993, Cincinnati residents had the opportunity to vote on whether or not to repeal that ordinance. You didn't have to look hard to find someone speaking publicly on this topic.

Backers of the repeal measure turned the words "Equal Rights" into "Special Rights". They claimed that these rights are not needed. Yet when they got specific, they said they only wanted to remove the words "sexual orientation" from the ordinance. The rest of the ordinance -- including, of course, the religious part -- is okay. And after you hear them speak for awhile, it always came out that they are right-wing religious activists who only wanted to impose their religious teachings on everyone else.

Of course, they believe homosexual behavior is a life choice. We in the transgender community know this is not true. None of us know why we are a transvestite or a transsexual. What we do know is that the only cure is acceptance and understanding. However, it is human nature to be afraid of that which we do not understand. Unfortunately, comprehension and fortitude are acquired virtues which some folks will never know.

Many of us in the transgender community feel that we also need some form of protection from the so-called "normal" population. To accomplish this, some of the more outspoken individuals of our community have managed to tack on to these human rights ordinances such phrases like "sexual orientation" or "gender expression". If you are transgendered in any form, you are probably excited about getting something like this passed in your hometown. After all, it certainly can't hurt the cause ... or could it?

In order to imagine how a law based on discrimination in our favor, might effect us in a negative manner, let's review some points that have come to light since certain minorities started getting special rights.

When it comes to employment, most ordinances state

simply that an employer must not discriminate. The intent is to achieve "equal rights" for the minority workers. The problems arise when a select few twist it around for personal gain. They turn "equal rights" into "special rights", because that's what that select few believe it to be. It's almost like passing out guns for people to protect

**The next time you applaud efforts to improve our rights as transgendered people, think about the implications. You may not like them.**

themselves, while at the same time also giving guns to bad guys who never before had one.

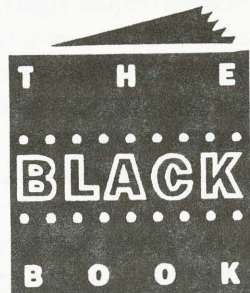
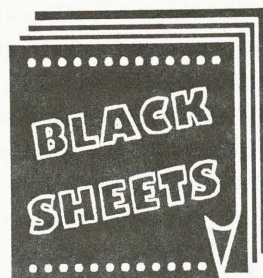
As I speak to you, keep in mind that I am a small business owner. I employ eight to ten people in my office. I also employ a large number of subcontractors, who in turn have many employees. None of my employees are minority. Most, but not all, my subcontractors mirror my company. Because my business is small and I do not contract with the government, I am not forced to follow any minority employment guidelines, like affirmative action. I do not hire protected minorities. It's not because I don't like them nor do I think they could not be excellent employees. It's because of discrimination laws. And it's because I plan to stay in business. Case in point: I've seen other small business who did hire some minorities. In more cases than I would like to count, if this employee didn't work out, and they were fired, they rebutted back saying they were discriminated against. They now employ their "special right" by filing a lawsuit. The employer many times goes to court, plus spends lots of time and money, regardless of the outcome. Bigger companies may even settle quickly out of court because it's cheaper. Regardless, the business loses. And in the long run so do all minorities.

The bottom line is, if there are plenty of qualified people for the job, why take the chance and hire someone who may later be a detriment? This also holds true for someone who is transgendered. If there was a law in my town protecting, say, transsexuals, I would never consider hiring one. My heart goes out for the good worker, but the reality of real life business tells a different story.

And what about perceived minorities? Most of our girls out there have plucked eyebrows, pierced ears, shaved legs, or something. If you give reason for skepticism, you could be discriminated against because they suspect you could be

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protected under the law.

And what about the view of the minority? Most don't want to be treated special. Earning equal respect from your fellow workers becomes impossible when they suspect you just got the job because of your minority status.

If I were transsexual and in the workplace, I would rather know that my employer hired me for my ability, and not because of some law, or fear of legal repercussion. Sure it's going to be tough, but the good things never come easy.

I also own some apartments and belong to local and national apartment associations. Anyone who is a good apartment owner wants the same thing. We don't care about your sexual orientation, but we do expect you to be a good neighbor, take care of the place, and live up to your lease agreement. We do rent to anyone who promises to live by these rules, and so would 99% of all property owners.

And while we try our best to please everyone, we constantly must watch our back for the minority goldiggers. And the bigger the pot, the better the chance that someone will try to stick their hand into it.

Some people can't understand why so many other people oppose "human rights" laws. The biggest reason is, there are too many laws already, and business are tired of being told what to do. It's hard enough trying not to give anyone reason to yell "discrimination" with current laws. At least you can see a current protected minority when they approach. Gays and transgendered individuals are, for the most part, impossible to detect unless you ask. And then, if these laws are in place, anyone could say that they are gay, and they have grounds for a lawsuit. (And a pocketful of free money.)

Others fear that equal rights is the first step to affirmative action for another select group, which could lead to their loss of benefits and even their job.

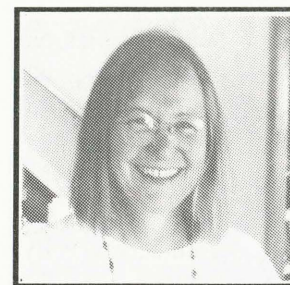
So first you must decide if this law is really in your best interest and those it will affect. Also, is there really a need for this type of law? In the past has it really made a difference in anyone's life? After all, if its not broke, why fix it?

The bottom line is, any minority will lose when equality under the law bears the misnomer of "special rights". History speaks for itself. Every time a repeal of this type of law has come up for a vote to the general public, the repeal has won by a wide margin. Let's face it, the numbers are not in the minority's favor. And they never will be.

[Linda Buten is the chairman of the IFGE board of directors and past president of Cross-Port in Cincinnati OH, whose newsletter InnerView originally published this commentary.]

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T NOTES

## TRANSGENDER SEXISM?

by Anne Vitale, Ph.D.

Well ... yes. I'm afraid that sexism in crossdressers and people with deep-seated gender dysphoria is extremely common. As I have probably mentioned before, most people who come to see me for the first time want me to tell them that they are not transsexual. That would be understandable, if the reason was a matter of psychological

*I find it very hard to help some guy who comes into my office with a negative attitude about women or only thinks of women in terms of physical beauty.*

health and simple logistics, but unfortunately it has more to do with deep-seated lack of respect for women.

I have clients who desperately want to have breasts but don't want them to show. There are others who wince at the thought of having a real name like Janice or Mary or Linda. There are those that think that what women do -- those social behaviors that differentiate them from men -- are frivolous and unimportant. Indeed, there are those who take this belief to the point where they feel that women are less than men and are embarrassed over wanting to be less than a man. Interestingly, these people have no trouble at all with wearing very feminine apparel -- as long as they can do it in complete privacy or with a certain male bravado.

There are many more who equate womanhood solely with physical beauty. At first they talk about their concern over being able to pass but you would be surprised at how many 40-year-old men come in to my office depressed because they will never be the 24-year-old *Playboy* centerfold of their fantasies.

Perhaps the most insidious form of sexism resides in the gender dysphoric who has attained a highly respected position in a male-dominated profession. These people are very aware that although women are now allowed a certain professional tolerance, the real players are men. As the number of people who transition on the job grows, they get to see firsthand how what was once real respect can quickly turn into private ridicule. These people face the very real prospect of having their formerly valued work now being dismissed as "luck". What I am finding is that many of these people have unconsciously accepted these

ill-founded notions about women into their psyche for their own psychological protection.

You may have already noted a touch of anger in my voice. I find it very hard to help some guy who comes into my office with a negative attitude about me simply because I am a woman or thinks of women only in terms of physical beauty. It is easier to be with someone who has been hoodwinked by his overtly sexist male colleagues and his own fears into devaluing women. In fact, I consider the latter a routine therapeutic issue. Lest I sound like someone who, as a male, was above having deep negative feelings about women, let me 'fess up

right now. What I recall most about my pre-transition experience is that I had a love/hate relationship with my gender dysphoria. While I did nothing at all to keep the love part of that dichotomy alive, the hate part needed constant care and feeding. For me the danger was obvious; If I did not think negatively about women, I would have to face all of my fears of possibly changing my sex. Sexism was a convenient way to enforce my denial. Maintaining a negative attitude about women is still all too easy. All one has to do is tap into the prevailing "male superiority" feelings imbedded in virtually every society.

In the end everyone suffering with gender dysphoria must confront the psycho-physical aspects of the dysphoria itself. Changing one's sex requires no less than a leap of faith. Fortunately the uncertainty of how one may fare upon making such a leap can be lessened by listening to those who have gone before. As it turns out, most people who make the physical leap not only live to tell about it, they often thrive. One reason is obvious: Life without a nagging problem is inherently easier. The other, more obscure reason, is that womanhood is inherently wonderful.

As wonderful as it is to be a woman, it took years for me to become a true convert. And, like most converts, I have become something of a zealot. I now have no doubt that women are the root sex of the human species. Using sexism to hide your gender dysphoria behind is nothing less than a way to deny the realities of your life. Yes, women do -- at least on the surface -- appear to be getting the worst of life. And yes, women do have to accommodate (tolerate?) men in their lives but that, as it turns out, is relatively easy. What men rarely get to see and virtually



never get to participate in, is the strength women derive from female-to-female relationships. Social psychologists long have known that men base their same-sex

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relationships on things or events they hold in common while women base their same-sex relationships on interpersonal concerns, whether they hold them in common or not. What I have personally discovered is that the strength and security women provide for each other is unmeasurable.

Sexism, like any other prejudice, is self-serving. By devaluing others, we can artificially raise the value we place on ourselves and our actions. Ironically the devaluation of women by the transgendered or crossdresser is used to protect the individual from the woman within. If any of this rings true for you, do yourself a favor and at least take a cautious look at how you may be working against your own self interest. Yes, you will probably find the female part of yourself more compelling and maybe even have to face the possibility of complete acceptance, but at least you will begin to feel better about yourself.

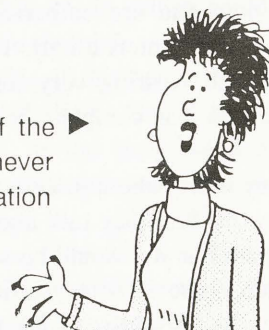
*[Copyright 1995 by Anne Vitale Ph.D. Dr. Vitale is a psychotherapist specializing in gender related issues. She is an associate of the D Street Counseling Group, 610 D Street, San Rafael CA 94901, telephone (415) 456-4452, e-mail: annev@eworld.com. This column may be reprinted in any non-profit organization's newsletter if Dr. Vitale's name and address appears with it. Other publications must obtain written permission from Dr. Vitale. A copy of any reprints must be sent to Dr. Vitale.]*

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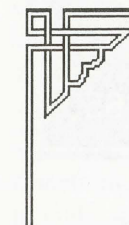
**A WOMAN'S VIEW OF PASSING**

by Linda Peacock

*[Editor's Note: This article was written at the request of the editor of the Sooner Belle, newsletter of the Central Oklahoma Transgendered Alliance, where it is concurrently appearing.]*

After seven years in the transgender community, helping crossdressers come out, socializing with them, and working extensively with other wives, I still find myself somewhat perplexed about the urgent need a crossdresser has to "pass."

"Passing" seems to become an obsession to many



**The crossdresser's desire -- or need -- to "pass" is part of the fantasy of crossdressing, but I believe that true "passing" comes from within a person.**

crossdressers -- it seems to be an intense, internal need to have people in the general public not realize that they are a genetic man, and instead believe that they are a true female. At times, it becomes an all-consuming need, dominating the crossdresser's life.

As a friend of so many crossdressers, I have tried, as their friend, to help them look more feminine. I've advised on hair, makeup and the clothing they wear. As a wife, I do that all the time with my husband, and he does well, especially with his taste in clothes, but he realizes that there is no way he could ever pass as a genetic woman.

Likewise my friend, Robin K. -- he joyfully announces to the world that he is a "guy in a dress" and he makes no attempts to hide this fact. He is a man who thoroughly enjoys crossdressing and he flaunts his maleness, all the while dressing with good taste, taking pride in his apparel and his appearance. He fully realizes that he is exactly what people see -- a guy in a dress.

While men like my husband Jacque and my friend Robin have found their crossdressing to be fun, a release from pressure, something that feels good, neither have let their transgenderism evolve into the overwhelming need to not be read. Neither has any false illusions, and both have a good balance in their lives, in that they enjoy what they believe to be the best of two worlds ... being a man, and enjoying wearing women's clothing. Neither allow that balance to come loose or waiver.

There is joy in being a crossdresser, as well as the guilt and fear and loneliness that most crossdressers have gone through (and some who may still live with). They love the way womanly clothing feels against the skin -- the swish of a skirt, the wind blowing on stockinged legs. They enjoy putting on makeup, fixing their wig, and they love flaunting their efforts, both to other crossdressers and to genetic women.

Although crossdressing may in actuality be a predisposition to further transition into their transgendered state, the true crossdresser does his best to dress femininely and to utilize womanly mannerisms. They may have hobbies that would generally be called a feminine hobby: One of my dear friends, Bobbie Holder, sews many of his feminine clothes, and does a wonderful job of styling wigs. He, too, falls in with Jacque and Robin in that he fully knows he will never be mistaken for a real woman, but who loves to dress and does it with a warm sense of humor.

It is my belief that a crossdresser's desire -- and need -- to "pass" is part of the fantasy of crossdressing. As they put on the clothes, the fantasy of being a woman overtakes them, and they begin to believe that, at that moment, they really are a woman. Sometimes, a CD will assume an identity of a real woman, and an especially attractive woman. I have one friend who truly believes that when dressed, he looks like Cher. Another believes he looks like Paula Abdul. When these men look in the mirror, they see themselves as these real women, and they believe that they pass. In truth, the resemblance may be very slight, or only in their fantasy world.

I believe that true "passing" comes from within a person. Femininity comes naturally ... it is something that lives within a woman, in heart and soul and mind. Even the plainest of women can be very feminine, and there are different levels of femininity, too.

Experts say that all of us have both femininity and masculinity, so it would seem logical to me that a man could express his feminine side. However, it cannot be done with lipstick or a short dress or extra-high heels. Instead, it needs to come from within the man -- to be expressed as a true part of his personality and being.

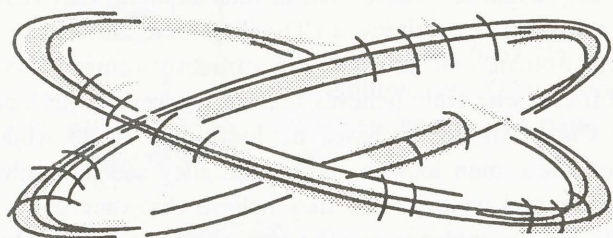
Gentleness, caring, sensitivity to other's needs, patience, joyfulness at simply being alive are all attributes of femininity, I believe.

I don't believe that femininity is an external thing, and therefore, I can only look into a person's eyes to find it. It glows from within, expressed through their eyes and through the warmth of their heart towards others. The truly feminine persons, be they genetic men or women, take pride in themselves, are self-assured and like themselves. They want to give, and not only receive. They are more interested in how "you" are than needing "you" to tell them how good they look.

The crossdressers who "pass" all are like this, to me. Although they may take pride in how they look outside, they nonetheless care more about who they are inside. They rejoice in their male mode, putting balance into their lives. They enjoy the best of two worlds -- the expression of both genders.

Internal femininity is elusive to many because of their intense drive for external femininity. For those crossdressers who understand that femininity is internal, it will be reflected from within to their outer persona. The person who "passes" is a person who joyfully claims all that life offers him, and lives that life to the fullest. The gift of gender is just that -- a true gift of the many facets that make up each of us. The gift of gender lives within each of us -- and it is how we utilize it that allows us to "pass" through life.

[Linda Peacock is the Tri-Ess director of wives' and partners' concerns, an IFGE board member, and chair of the SPICE board of directors. She also publishes the quarterly newsletter for spouses and partners The Sweetheart Connection, and may be reached by mail at P.O. Box 24031, Little Rock AR 72221, by e-mail to khmj27a@prodigy.com or by phone at (501) 227-8798.]



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"What's on the TV Tonight?" is a charming cartoon book depicting transvestites in a variety of amusing situations. Because it is the creation of a TV, none other than Christine-Jane Wilson, the editor of *The Glad Rag*, the book always laughs with, not at, transvestites. The author draws on her own experience, as well as her imagination, to produce cartoons showing the dreadfully embarrassing things that can happen to TVs, whether in social or family context. But it's not blushes all the way: some pages glow with the positive pride a cross-dresser may feel when found out unexpectedly.

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## BUT WHY CAN'T I PASS?

... Or, Crossdressing and the Mind/Body Connection.

by Janyne Cresap

I had just finished doing a makeover and product demonstration for the company I work for, when she asked if I had time to talk to her for a few minutes.

"Why can't I pass?" was all she really wanted to know. I fixed her blush, powdered down her shine, and brightened her eyeshadow. Small corrections indeed; the same corrections I make on women all the time ... and nobody is mistaking them for men. The makeup help I gave her was so minor that most people would probably not even notice. She looked better but she still didn't look different. If she couldn't pass before I fixed her she wouldn't pass after. People were still going to say the dreaded "oh my God, that's a man" although they might now add "great blush though".

Driving home, I thought about her and about why she couldn't pass. Her looks were not the problem: What was it then? Height? No, not that. Weight? No. Hands? They were O.K.

Then it came to me, she was a man and because of that she looked like one. To be mistaken for a woman is something most men don't desire. Men go out of their way to make sure that doesn't happen.

On the rare occasions in the real world when a man has to wear a dress it's a problem for him. He will do it on Halloween, or for an initiation, or a skit, or something like that ... but the idea of dressing in feminine attire and running to the car wash, dry cleaners, and grocery store is something he hates the thought of.

The reason for all this fear is that men need to be men and need all the reinforcement that they can get. When people view a man dressed as a woman they (1) See a woman. This is unacceptable to most men. To be seen as a woman and treated as such is a scary thing for the real guys. (2) See a gay man. Also not good. To be thought of as gay is just as bad as being thought of as woman. (3) See a crossdresser. Worst of all. To be thought of as a womanly man, a transsexual, or a transvestite threatens the very core of his masculinity.

Men want to be seen as men and some men wearing dresses want to be seen as men also. It is not until crossdressers have really become comfortable with themselves as crossdressers that womanliness becomes desirable. The "girl" I helped with her makeup projected her manliness. The "I think, therefore I am" syndrome. Most crossdressers do not grow up with a lot of reinforcement for their crossdressing. They feel at some level that men are men and women are women, and those who cross that line are somehow in the wrong. In other words, they haven't learned to respect the woman within

themselves. They haven't visualized themselves as women but as a man wearing woman's clothing. The reality is they are people wearing their own clothing.

If we dress ourselves up and preen in front of a mirror to please the man that we are, we are being sexist. We are also being very manly, men decorate their women to

**Men want to be seen as men.  
Some men who wear dresses  
want to be seen as men too.**

satisfy their own egos all the time. When men decorate their own bodies in the attire of women some men do it to feed a narcissistic need. They remain a man looking at his favorite woman. If they decide to go "public" with their feminine identity they are seen to be men dressed as women. The crossdressers that successfully make the transition to being accepted as women have made an internal transition and have accepted themselves as womanly. I don't think this comes naturally, it takes time and the willingness to be fully feminine although male.

When I began to wear dresses and met other crossdressers the feminine pronouns came as a shock when they were directed at me. I didn't at that time have an internal "she" that I could relate with. It wasn't until I internalized my femininity and became "her" that my own personal womanliness was accepted by me. After that transition public acceptance came rather easily. The result being that even when someone sees that I am a male in feminine form I am still accepted and move freely about to do my business.

I am living more and more of my life today as a woman. I attend church, do my grocery shopping, and all of life's little chores as Janyne. Since I started this I have met and become friends with people who only know me as Janyne; they may suspect -- or be damn sure -- that there's a man in that dress, but they accept and really seem to like Janyne, the woman. She is the one they know and she is the one they speak to. It just feels right to me to be Janyne, I love to hear my name called out by a friend at church, or the simple "here you go ma'am, your orders ready" is right for me. The internal she and the cosmetically created image are becoming the person I am.

We walk along, with the man I also am, (continued on page 20)



## HotBuzz

by JoAnn Roberts

"It is better to be hated for what one is than loved for what one is not."  
-- Andre Gide



The **HotBuzz** on the newsstands is the suspension of all publications by Tania Volen, Inc. In a brief message to advertisers, the publisher of *The Transvestian* and *Femarine* cited increased print costs, as well as problems with electronic typesetting equipment and personnel as reasons for the suspension. While some will say "good riddance," *The Transvestian* was a major source of community information for a lot of people just coming out and the paper ran free ads for organizations like ours. Sorry to see them go.



The **HotBuzz** within the community itself is whether or not the IFGE convention in Atlanta will be a financial success. Early in January, the wires were singing with rumors the convention would be cancelled, but the IFGE board announced the convention would go on as planned. By mid-February, however, IFGE supporters were making personal phone calls asking people if they would attend to confab. It seems there was a distinct worry that IFGE would not make its room-night contract with the hotel. (IFGE just barely made its room-night contract in Portland last year.) Should IFGE not fulfill its contract, meeting room fees kick in ... leaving IFGE with a whopping hotel bill. At the same board meeting in January, Merissa Sherrill Lynn, Founding Director of IFGE, was removed as Convention Director for the 1996 convention in Minneapolis.



Looking to "punch up" your image without spending a lot of money? Try recycling some of those older eyeshadows in your makeup kit by using them wet instead of dry. The water makes the colors go on darker and deeper. Sheer shades can become opaque and shimmery shades turn into solid metallics.



Does your makeup turn into a pool of goo after a few hours? Maybe you need to use a moisturizer under your foundation. Moisturizer doesn't put moisture into your skin; it seals the skin keeping moisture and oils locked in. The oils in your skin can turn your foundation to shiny caked mud. Moisturizer may prevent this undesirable

effect.



The thing for Spring about skirts is not length as it was last season. No, this year it's about silhouette. There are three designs being pushed down the runways: A-line, Pencil, and Soft. Of the three, the A-line is the most forgiving of figure flaws, but it must be the just-right length and width at the hem. A-line skirts should be made from substantial fabrics like denim or cotton. The sexiest of the three is the Pencil skirt, but requires a great figure. A Pencil skirt is tighter and more fitted than a simple straight skirt and should be made from a fabric with some stretch to it, like a knit or something with a little Lycra. Finally, the Soft look skirt requires a fabric that drapes well like satin, chiffon or crepe. Bear in mind, though, that shiny fabrics show every little bulge and flaw.



If you're not into skirts, perhaps slacks are your style. Slim and tight are the watchwords here too. Very popular on the runways was the return of "cigarette" pants that just hug your body all the way down to your ankles.



Below the ankles, just about any shoe style will work as long as it's shiny black patent leather. The fashion mavens are showing everything from flats to triple-strap stiletto pumps.



In case you hadn't noticed, clothes cut close to the body are "in" just now, so a great body is required. All you Jenny Craig dropouts better get back in line.



I've mentioned under-color correctors many times in the past and in my *Art & Illusion* books. The most common correctors are yellow, green, pink and purple which are used on Caucasian and Asian skin. Now comes to new correctors for darker African skin in Brick Red and Black; however, these correctors get added to foundation, not the skin. The Brick corrector will darken and enrichen a brown foundation that is too chalky or ashy. The Black corrector is used to color adjust deep brown to black foundations. More shades are on the way. The Black corrector is available from Shu Uemura. The Brick is available from Shu Uemura, Mary Kay and Iman.



One great retro look that was long overdue for a comeback is the sweater twin-set. For those of you young enough to not know what this is, allow me to describe. A twin-set consists of two sweaters worn in two layers. The inner layer sweater is usually a sleeveless shell with a mock-turtle collar or gentle neckline. The outer layer is usually a cardigan of the same color and texture as the shell. The twin-set when worn with a pencil skirt can be

devastatingly sexy.



Oops! I forgot to mention lips for Spring. Colors are very, very bold and bright. Matte lipstick is "out" and shiny is "in".



Given that the feminine figure in back in style, many women, especially our "kind" of women, need a little help with their figure and can find it in the venerable girdle. But the new breed of body shaper bears little resemblance to the girdle that mom used to wear. These lightweight beauties use microfiber and extra-strength panels to nip and tuck here and there. The Valentino Intimo Couture bodysuit is said to knock a full two inches off the waistline and for just \$100. More economical choices might be Bodyslimmers by Nancy Ganz for around \$35, Bali's Firm Control Waistnipper at \$21, or Wacoal's sheer net longline girdle at \$38. But the ultimate figure shaper is a corset and the new figure conscious fashions have revitalized the corset industry. Just about every designer now offers a corset or two. But, for my money, there's only one really great buy in a corset and that's from Axford's in the U.K. While a bit pricey (due to import duties and exchange rates) Axford's maintains the highest quality. I know that Best Value Products, Wildside, and Lee's Mardi Gras all carry Axford's corsets.



Lemme make an observation here. The World of Fashion really has little relevance to reality. A majority of women in the world do not look like runway models. They have trouble finding clothes that fit and look nice. The women who look the most "put together" are those who find ways to adapt runway looks to their individual sense of style. They also know instinctively when to wear what (no fishnets at the supermarket). You best guide to dressing well is to observe real women in the real world and then adapt their styles to yours. However, there are times and

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Speaking of little pleasures, here are a few combinations that are knock-outs ... Midriff-baring top over cigarette pants with patent mules ... Bustier layered over a sheer tee, button front short skirt, fishnets and ankle strap sandals ... Shiny stretch Lycra dress that bares the shoulders over bare legs and spike sandals ... Clingy zippered jacket top over hip-hugging mini, sheer hose and those ankle strap sandals, all in black.



Sky high heels are back and the feminists are fuming, but who really buys these shoes. The February issue of *Mirabella* gave a peek. It should be no surprise that the likes of Marisa Tomei, Vanessa Williams and Susan Sarandon have purchased stilettos, but would you believe the First Lady, Hilary Rodham-Clinton owns a pair of Bruno-Magli four-inch heeled Napa leather sling-back Mary Janes? Way to go Hil! How about Princess Caroline of Monaco and three-inch patent leather Mary Janes? Or Jane Pauley and Paula Zahn with Bally three-and-a-half-inch kidskin pumps? Yes, children, real women do wear high heels.



Since shoes play such a large part in both fashion and crossdressing, many crossdressers are faced with the daunting task of locating feminine shoes for masculine feet. You may have noticed a new advertiser in our pages, Queen Cushion Shoes. What makes QCS interesting is that they are manufacturers of women's shoes and they'll make women's shoes on a male shoe form. QCS, in business for the past seven years, is a custom one-of-a-kind shoe manufacturer. One of the designers made a pair of shoes for a friend who is a female impersonator who showed the shoes to his friends and next thing QCS knows they're making women's shoes for guys. Prices range from



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about \$125 to \$175. This may seem high if you can buy your shoes in the local mall, but it's cheap if you wear a size 14 man's shoe. Call QCS at 1-800-422-6639 and ask for Athena.



The quest for Community continues. Two more organizations have signed on to the Pledge for Community. At its meeting in January, the Executive Committee of IFGE voted to take the Pledge which must be ratified by the full IFGE board at the convention in Atlanta. Linda Buten, Chair of the IFGE board, sees no obstacles and expects the full board to take the Pledge. Jane Ellen Fairfax, Chair of the Tri-Ess board, also informs me that a majority of the Tri-Ess national board members have approved a motion to take the Pledge and that as far as she's concerned, Tri-Ess is on board. So, the Transgender Alliance for Community now has five national organizations participating. It is hoped that the Law Conference board will also take the Pledge soon. A meeting to plan Pledge partners participation at various events will be held during the Be All in Cincinnati in June. Representatives of organizations wishing to participate in community-wide projects should come to the Be All planning session. So far, the partners will be

### NOW BACK IN PRINT!

#### HEY DAD ... DO I HAVE TO WATCH THE TV?

by Ricky Hunt



Cross-Talk's "Bearded Lady" offers a humorous, yet factual, discussion of crossdressing from the perspective of a teenager's father. Presented in a question and answer format for easy understanding of the issues involved.

Out of print for more than three years, it has been completely re-typeset and spiral bound for this reprint. Cross-Talk will donate \$1.00 to S.P.I.C.E., the Spouses/Partners International Conference for Education, for each copy sold.

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attending the NASW and the AAMFT conferences next Fall.



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#### WHY CAN'T I PASS? ... continued from page 17

feeling the flow of our varied gender experiences, blurring the lines of convention, making the rigid in society nervous, and just being a person accepted and loved by God. Why can't I pass? Well, I guess I can ... but who cares? I don't need to. I don't want to fool anyone. This isn't a game anymore ... it's my life.

[Janyne Cresap is the editor of Alpha Bits, the newsletter of Alpha Chapter Tri-Ess, where this article originally appeared.]

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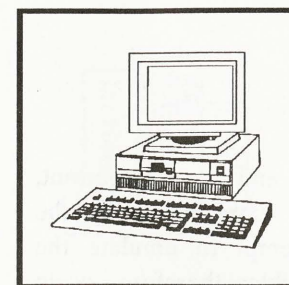
### DRAG IN THE MOVIES

has been going on as long as the movies themselves ...

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## THE INFORMATION HIGHWAY AND YOU

### SOFTWARE YOU USE BEFORE YOU BUY

by Charlene Day

A computer is a great tool, but ... you need software to make it run. Perhaps you have a special task that you feel could be made easier to accomplish by the use of a computer. If you've been reading this series, you may be aiming at connecting with an online service to join the transgender community on the information highway. However, as you survey a list of commercial programs that might solve your problem you become wary: Will they be too complicated to use? What if they are not really suited to your task? Like all of us, your budget is limited so you put off buying anything. Even when you do buy something you may be disappointed in its operation.

You may be tempted to use a pirated copy of a program but, besides being illegal, you won't have a manual nor will you be able to contact the software manufacturer for support when you have questions.

Now, suppose someone gave you a disk containing a program and said "Try this out. If it meets your needs, and you continue to use it, then send me a small fee. If you don't like it, pass it on to a friend or dispose of it in any way you wish."

Too good to be true? No, this happens all the time. The concept is known as "shareware". It gives you a chance to try before you buy.

If the program does what you need it and you register it, you get technical support, notice of updates of the program and -- in some cases -- a printed manual to expand on the simplified instruction file that usually accompanies the program on the disk.

And practically everything you might need for using the information highway is available as shareware! The terminal program you use to call the BBS or online service (ProComm, QModem), offline mail reader (OLX, Blue Wave), GIF graphics viewers (VPic, CompuShow) ... even the program most online services use to compress files for faster downloads (PKZip) is widely distributed as shareware. They are easy to find on your local BBS, CompuServe, or AOL ... even services like Puss N Boots and Cross Connection have a variety of shareware programs available, including all the ones listed in this paragraph.

If you aren't online yet (especially if you need ProComm or QModem), shareware is available from distributors, such as The Software Labs (who have an excellent catalog),

racks in some stores and in the libraries of user groups. For those with more advanced computers, shareware is available on CD-ROMs ...for older systems, it is available on both the 5.25" and 3.5" disks.

Shareware is available for a wide range of interests. In addition to the programs listed above that help you maneuver through the information highway, there is a plethora of games available, as well as add-ons to commercial programs that enhance their performance, and specialized applications of every type and description. (If you have a need, there's probably a shareware program that can do the job!) To give you an example of the broad scope of shareware, the most popular programs in 1994 were ViruScan (McAfee Associates), Inside Secrets of Credit Repair (InfoTek), Spanish Lessons (A. Bartorillo), Family Tree Journal (Cherry Tree Software), and Halloween Harry (SubZero/Apogee).

With all these programs floating around in the various shareware pipelines, how do you know what you're getting? Of course, the whole idea is try it before you register, but you can increase your odds that the program will work properly by looking for ASP logo on the program description in the catalog, or in a text file accompanying the program. ASP stands for Association of Shareware Professionals. It is an association of programmer-authors that subscribe to a uniform code of ethics and have pledged to meet a certain set of standards in their programs. Among these is that the program, as you receive it, will run fully and properly. When you register a program written by an ASP member you can be sure that technical support, on-going product development, and high quality are standards that may be expected.

[Charlene Day is a member of ASP and owns more different kinds of computers than anyone else we know. The Software Labs may be contacted at 8700 148th Avenue NE, Redmond WA 98052, telephone (800) 569-7900; the Association of Shareware Professionals, at 545 Grover Road, Muskegon MI 49442-9417, telephone (616) 788-5131/fax (616) 788-2765.]

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## 12 STEPS TO PRIDE

by Barbara Jean Jasen

Perhaps I am just an old fashioned gal ... perhaps I just did not fit into the crowd, but I have never been one to use drugs or to drink to such excess that I would be considered to be an alcoholic. Thus I have never had the need to go thru one of the "12-step" recovery programs.

A while back Brenda Thomas of the Houston Tri-Ess chapter started a group called Heterosexual Crossdressers Anonymous. Like all recovery programs, it used the 12-step principles. **Recover from Crossdressing?!?** No, we recognize that is not possible; however, one can recover from the self-imposed guilt and actually learn to take pride in being a member of the transgender community. While I am not familiar with the twelve steps in Brenda's program, I have twelve steps that you can take on the road to pride.

The first step, of course, is to admit that we are crossdressers, and more important, to admit that we are not crossdressers by choice. While some believe that crossdressing is caused by heredity, some believe in the cause being in our upbringing, and some believe it to be a combination of the two, it is clear that we **did not choose** to be crossdressers. Since we did not choose to be crossdressers, then the choice must have been made for us by a power far greater than we are, and that leads to the second step.

The second step is to put our trust in God, however we know Him. It matters not what God you believe in, only that you put your trust in Him. Recognize that He has a purpose for each and every one of us on this earth, and then recognize that his making you a crossdresser must be a necessary component to the fulfillment of his purpose for you.

Now if we put our faith and trust in God and recognize that our crossdressing is a part of His purpose for our being, then I think the logical third step is to turn to Him and to ask Him for guidance, to say "Thy will be done".

Now we take a little turn from the traditional 12 step programs. Our next (fourth) step is to educate ourselves about ourselves. Read what others say about crossdressing -- both pro and con -- and examine ourselves to see what is true and what is not. Determine exactly who you are **inside**. To relieve yourself of the guilt and to become proud of who you are, you must know who you are.

At this point you should no longer have any feelings of guilt about your being a crossdresser, so we can start down the road to actually being proud to be a crossdresser.

For the fifth step find a list of masculine and feminine qualities, or use the BEM androgyny test that was printed in **Cross-Talk #53**. Determine what qualities, both

masculine and feminine you have, and most important, what qualities you would **like** to have, especially the feminine. As crossdressers we attempt to emulate the female in as many ways as possible; therefore, when dressed we should try and display as much feminine qualities as we possibly can. Use your crossdressing as a

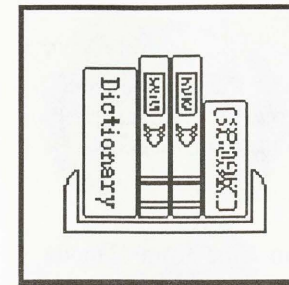
You've heard of "12-step" self-help programs. Here's one designed to make you proud to be transgendered.

tool to develop those feminine qualities that you desire to have, and to further enhance the qualities that you do have.

As crossdressers we spend a good part of our lives as males, dressed as males, but there is no reason why we cannot be our feminine self within. Without destroying the positive masculine qualities that you need to function as a male, carry over as many of the feminine qualities that you develop while dressed into your masculine role. The sixth step is to integrate the feminine in with your masculine. Remember your crossdressing is a tool to make a better **person** out of you.

Now we come to the seventh step ... to truly emulate the woman, to feel empathy toward her. We cannot feel the pains and discomforts that only a female can feel, but we can attempt to visualize what it would be like. Listen to the things that they complain about ... try to visualize yourself in their shoes and how you would feel. Recognize the woman as an individual and as a person, a person who is an equal to you. You are a woman inside, so treat her as you would want to be treated yourself.

The eighth step will be the hardest for most of you. It is time that we come out of the closet. If you are married and your wife does not know about your crossdressing, this is the time to tell her. If you have gone thru all of the first seven steps then you can do so without fear, for all the cracks that were previously in your marriage will have been mended. You can now tell her that it is **because** you are a crossdresser that you are the person that you are, that the changes that have developed in you have occurred because you are a crossdresser. I am not advocating that you go around the neighborhood shouting to everyone that you are a crossdresser, but should people ask about the changes in you, you can be honest and tell them how being a crossdresser has helped to make a *(continued on page 24)*



## Alternative Presses

by Paula Jordan Sinclair

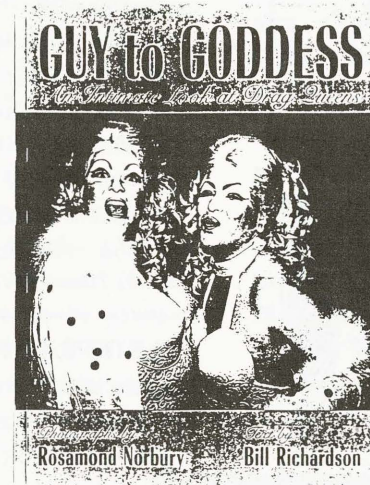
Ten years ago, two English lads with a ton of connections to London's drag scene wrote a book called *Men In Frocks*. Kris Kirk and Ed Heath interviewed and photographed everyone from wartime chorus queens to over-the-top personalities like Boy George and Tasty Tim. The book was sensational and is now, sadly, out of print. If you have a copy, hold on to it ... if you don't, then you'll want to add

*Guy to Goddess: An Intimate Look at Drag Queens* (Ten Speed Press, 1994) to your library. Scribe Bill Richardson provides less text and answers fewer questions than Kris Kirk, but Rosamund Norby's photos are every bit as compelling as Ed Heath's. And like its predecessor, *Guy to Goddess* provides a bunch of useful crossdressing tips covering everything from what jewelry to wear with a satin gown to how to avoid slipping on-stage in high heels and landing on your tush.

Early in the book, Richardson reveals that he might have become a drag queen himself.

As a child, he tried on his mother's high heels, dresses, and lipstick. He taught himself how to lip-sync to Ethel Merman and watched Barbra Streisand television specials "with an intensity the other boys in my neighborhood reserved for *Wide World of Sports*." His initial desire to marry Barbra Streisand changed. "Soon I realized (my desire) was to **be** Barbra Streisand." Yes, here was a queen in the making. But "figuring out, around the age of ten, that these behaviors were not socially sanctioned," he cauterized the impulse, "nipping it in the bud" and enlisted "in the army of the outwardly normal." The world of drag may have lost a star, but it gained a sympathetic chronicler: *Drag is its own country. For a while, I traveled there, learning this and that in a haphazard way by talking informally with some of the locals. I'm happy I went, and happy to be home again. All travel is, by definition, unsettling. It is particularly so when you are a tourist in a country where you think you may have been born, a country full of strange familiarities, where you wake up and know you have been dreaming in the language, but where you can never, not in a million years, ever come to live.*

Among the fascinating denizens he discovers is Adrien, who owns 213 wigs, 172 gowns, and only 15 pairs of pumps. He got his first gown (a wedding number from a second-hand shop) when he was "a little kid" and



eventually accumulated a dozen by the time he turned 12. He wanted to take sewing instead of industrial arts in school, but was told by school officials that boys didn't sew. In protest "I put on my little white hat, and my little lace gloves, and everything else that was white, and I went and sat in the woodworking classroom ... all day long. I said, 'You want me to take industrial arts? Then fine. Here I am in industrial arts. And I'm not budging.' Finally, they let me take sewing."

"We lived in the country," Adrien says, "a really tiny place, but no one gave me a hard time. They were scared of me, I guess."

Not all of the people Richardson meets are drag queens. There is the taxi driver who often has queens as fares. He proudly shows off a box he keeps in his cab containing souvenirs of those rides: half a dozen sequins, some rhinestones, two lipsticks, a acrylic fingernail, and an evening glove. They are for him, Richardson writes, "pretty reminders of how the world's otherness, which we too often disregard, has passed our way and left its traces."

Despite all of his insight in writing what he sees and candor in telling how he feels during his visit to the land of Drag, Richardson is something of a tease, sharing the most private detail of his subjects' lives, but withholding facts would be essential to another kind of travelogue. He never tells what city the queens inhabit (although we

suspect it is Canadian because he lives in British Columbia and one of the queens is from Newfoundland). Nor does he identify the queens so beautifully photographed in almost every situation from shopping, to dressing, and then to performing. It sure would have been nice to see how that little industrial arts rebel turned out. But perhaps that is the strength of the book and its message. Any of the queens pictured could have been that little boy with the in-your-face attitude, just as any of them could have been the shy lad who has found that drag gives him options he never imagined when he was growing up.

"It's easy to understand the appeal of drag," he says. "You can be anything you want. You can be a star."

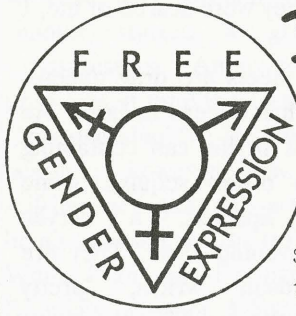


**ADDITIONAL NOTES FROM THE USUAL AUTHOR OF THIS COLUMN:** A pair of entrepreneurial crossdressers in the U.K. have published a 160 page guide to traveling and shopping in Europe, the U.S., Australia and Japan.

*The Transvestite's Guide 1995* is quite comprehensive in the view of its home country, with literally hundreds of shops, bars, hotels, nightclubs, drag balls, fetish clubs, helplines, restaurants and support groups, and also contains fairly comprehensive listings throughout the rest of Europe. Elsewhere, it tries to be complete but is unable

to match its thoroughness; to be fair, this is the first year that publishers Vicky Lee and Caroline Eggerton have ventured out of familiar territory, and at least there were no serious inaccuracies that I could detect. I'm certain coverage will improve in future editions.

The *Guide* also included a section reviewing a number of books and magazines on crossdressing, features on law and hair removal, and a "who's who" of drag performers in the U.K., with photographs. There was also a very well-stated editorial on the differences between the terms



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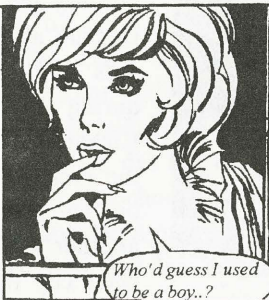
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crossdresser, transvestite, and drag queen.

I'm sure that if I was going to visit the U.K. anytime soon, I'd want to have a copy of this with me.

[£20.00 from WayOut Publishing Company, P.O. Box 941, London SW5 9UT; in the U.K., I presume it is widely available in shops such as Transformation.]



I have also recently received a lesbian 'zine from Canada with some content of interest to the transgender community. *sorority* had an autobiographical piece by a transsexual lesbian in its fourth issue, and publisher Tari Akpodiete writes that she intends to continue such exploration of the relationship between the TS and lesbian communities in future issues. In fact, she is currently seeking first-person accounts of intimate relationships between lesbians who were born female and lesbian transsexuals.

The magazine also had articles on relationships that cross national borders, abuse, lesbian nurses, and osteoporosis; a profile of musician and graphic artist Jennifer Gilmour; two short fiction stories, a commentary on feminism, and two very funny pieces on writing love scenes for lesbian novels and a proposed questionnaire on heterosexuality.

[\$5.95 for current issue, \$24.95 for four issue subscription to Suite 110, 1170 Bay St., Toronto ON M5S 2B4.]

**12 STEPS TO PRIDE ... continued from page 22**

better and more complete person out of you. If you have educated yourself enough about your being a crossdresser, you will be able to explain to them that your crossdressing is a tool to bring out and to develop the positive feminine qualities in your personality.

Nine, take pride in who you are. You are a unique individual, a creation of God, one who has received a special gift from God. Be proud that He saw fit to choose you to be the recipient of that special and wonderful gift.

By now you should not only have alleviated the guilt, but should have reached the point of being proud to be a crossdresser. Step number ten is to search to God for ways to use your crossdressing to His glory and His purpose in life for you. There is a special reason that He made you a crossdresser, and now is the time to seek that purpose and to fulfill it.

Become active in your group, and in the transgender community. Help the community as it has helped you. This is step number eleven.

You have reached the twelfth and final step: To seek out the little sister, the one that has not started her journey down the road to pride. Take her hand and lead her, for you are a leader.

You are a unique and special person, a Crossdresser, a child of God. That is something to really be proud of.

[Barbara Jean Jasen is a former columnist for both Cross-Talk and TV Girl Talk. She may be contacted at 1436 Brett Dr., Memphis TN 38127-9136.]



## The Diva of Dish

by Angela Gardner

Another month -- another frothy whip of words from the word processor of the queen of the comma, the princess of parentheses; Yes, it's time for *The Diva of Dish* by me, Angela Gardner. So, hold on to your wigs, here we go ...



**DRESSING UP IN THE GREAT WHITE NORTH:** I started February by flying to Toronto on the first day of that frigid month and boy, are my arms tired. Sorry. I just can't resist a cornball joke. (My mother was frightened by comedians while I was in the womb.) I made the journey to appear on the *Shirley* show. She's a top rated talk show host in Canada and her show also runs in the U.S. on a syndicated basis. My fellow guests were Maryann Kirkland and her significant other Evelyn, Tri-Ess honcho Carol Beecroft with her spouse and Dee McKay, a "dresser" (her term) from western Pennsylvania. The expert on the panel was the Outreach Institute's resident gender specialist Ari Kane. The show was meant to focus on how crossdressing

had affected people's relationships. I was there as the "single" crossdresser, to tell of the angst related to finding a special woman to love while burdened with the albatross of transvestism. Or something like that. Anyhow, we never really got around to anything of depth about relationships since shocked audience members started down that same old talk show road of "How can you dress like that? Blah, blah, blah." Shirley went with the trend and the rest is history. The last sentence spoken as they started to roll the credits came from a young woman who ran up to the center of the audience and asked why people couldn't just dress like they want. That was a good close at least.

It didn't turn out that bad but if I didn't make any scintillating contributions to the show it was probably due to jet lag. (Right. Same time zone, no lag. Think of another excuse quick, Ange.) Well, with all those experts on the same panel it was hard to get a word in edgewise. Yeah that's it. If you see the show send us a note with your feedback.

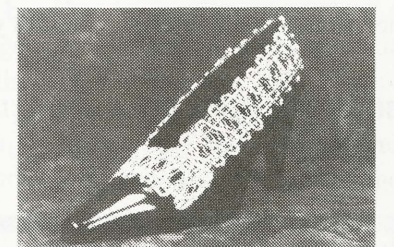
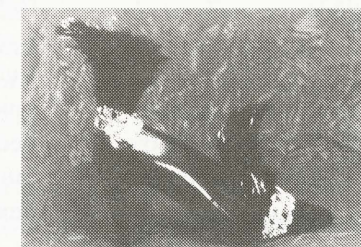
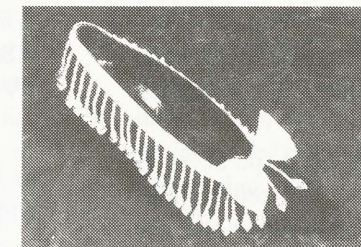


**NOW THERE'S A GOOD SKATE, CHARLIE BROWN:**

No, the adorable Charles Schultz character is not a crossdresser. This bit has to do with the World Figure Skating Championships which were broadcast on January 28. Isabelle Brasseur & Lloyd Eisler crossdressed for their routine. Aiming and firing my trusty remote control I was confronted by the image of a man in a blonde wig and

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custom made skates that had been fashioned to look like black high heeled pumps. Lloyd, for it was he, also wore a traditional flouncy skirt skating dress. Isabelle wore a mustache and men's clothes, kind of like a barbershop quartet getup. When they completed their routine they skated over to the after-competition interview to await the judge's score. The judges gave the couple a 49 which didn't seem to please Lloyd since he made an "up yours" gesture at them. The female commentator in the broadcast booth said, "Not a very ladylike gesture." I guess it just goes to show you can dress them up but ...



**"B" MOVIE BABE IS BAD GUY:** Surfing the Saturday afternoon "B" movies sometimes pays off with bonuses for those of us who get a kick out of finding crossdressers worked into the plots. I happened across a 1986 sci-fi/rock and roll movie called *Riders of the Storm* one recent snowy afternoon and fortunately didn't have to watch the whole thing to spot the crossdresser. I tuned in close to the end and knew right away that Mrs. Westinghouse, the candidate for President, was really a man. She was running on a right wing platform, and a pair of platform pumps.

Dennis Hopper stars in this kernel of cornball science fiction as a Vietnam vet who saves the country from the right wing. He and co-star Michael J. Pollard (remember him?) spend most of their time high, chemically, and in the sky. Their headquarters is a B-52. Mrs. Westinghouse is played by Nigel Pegram. I'm not sure, but I think Nigel was a rock musician at some point in his career. Either that or a British comic. Obviously, his career hasn't been doing that well but he made a cute little old lady in a gingham dress.

Hopper's career couldn't have been in good shape in '85 or '86 when he agreed to do this flick. I say rent it, fast forward through the worst spots and enjoy how the evil crossdresser is exposed at the end. Yeah, it's a bummer that the CD is a villain but hey, what can ya do?



**MORE POSITIVE ROLE MODELS:** You say you want somebody you can look up to? A role model who won't be tempted by the dark side. How about a secret agent who

fighters for good and happens to be a master of disguise. The old master of disguise routine always works for me when it's time for a good fantasy. Now *Get Smart* has Agent 0. Well, had. *Get Smart* was back (briefly) in a new incarnation on Fox. Maxwell Smart, still portrayed by Don Adams, was the Chief of Control and his son was the agency's hot shot young agent. His partner? A beautiful blonde whose number is 69. (Well, it is Fox.) Agent 0 was the master of disguise who can transform himself into anyone. The bad part is, the character was played by various actors, male and female, who portrayed 0 in his different disguises. I think they should have used a real master of disguise but they never listen to my advice. The show was just as stupid as the original and just as much fun.



**LYPSINKA SPEAKS:** She showed up at an advance screening of the Barbara Streisand/Glenn Close production, *Serving in Silence: The Margarethe Cammermeyer Story*. There she mingled and cavorted with other celebrities like Babs, Glenn, Elliot Gould, Matthew Perry, John Voight, Brenda Vaccaro and Liza (with a Z). When asked what she thought, Lypsinka, wearing a bobbed red wig and a copy of the see-through pantsuit Barbara Streisand wore when she accepted the Oscar for *Funny Girl*, said, "I thought the movie was fantastic. I wanted to cry, but my eye-makeup would have run." Can't have our famous drag queens looking like Alice Cooper after a hard concert. Good work keeping dry eyes, Lypsinka. What else has she been doing lately? Starring in a film for HBO titled *Witch Hunt*. Keep an eye peeled for it in your TV (that's television) schedule and check it out.



**LENO SPEAKS:** We're no longer the forgotten minority and we keep getting reminded more often every day. Jay Leno was doing his monologue on January 26th and he started to say something about pantyhose. He prefaced his remarks by saying, "Here's something of interest to the women in the audience, and the transvestites ..." Now what talk show host would have bothered to mention us just a decade ago? First they start mentioning us in their monologues, then RuPaul shows up as a guest. What's next? I'm ready to hostess my own show, Mr. DeMille.



**AND ...** that's it folks. The end is here. Keep those cards and letters coming and don't take any wooden pantyhose. Cha, cha, cha!

### MOVING?

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## TRANSITION: MAKING IT WORK

by Chrystine Julian

It was early fall. In Central California, that means daytime temperatures in the high 90s ... a relentlessly oppressive atmosphere adding to tensions of a more personal nature. Many years of desire and months of planning were about to be put to the test. Having lived in the fear of people finding out, I now faced the challenge of telling them. The cat is about to come screaming and scratching from the bag, never to be returned. How would the employees react to a new woman as the marketing director? Especially when they had known her for the last two years as a man.

Due in a great part to invaluable resources and supportive friends and family, overall, the response was non-climatic. About every other day I ask myself why I waited so long. There were a few tense moments, yet they settled quickly into the daily routine. I believe that sharing some of the planning, pitfalls, and triumphs will be beneficial to others in the community.

The first key is having a personal network of support. Without my dear friend Dr. Jan Eder, who not only gave me guidance, but was there to fend off the arrows of disappointment, confusion, and disbelief, none of this could have been possible. Kym Richards, both as a personal friend and purveyor of resource materials, also played a critical role. People like Karen and Randall Larimore, being there to say "oh yeah, that happened to me too." Some people that I've not even met and some people that may not even remember me also helped pave the way, as those that have gone before. Particularly, I found great comfort in Anne Blackwood's discourses on the subject of transition.


The three most important things I can emphasize are planning, planning, and of course, planning. Plan your wardrobe, plan when and how people are going to be told, plan how to minimize the impact on others and yourself, plan what you will do if it doesn't work.

My first step in the plan was purchasing IFGE's *Employer's Guide to Gender Transition*. It gave me a good foundation for the issues that needed to be addressed. It was also helpful to present the book to my employer: It helped set the stage for them, but additionally it added credibility. It was essential that they know that they were not the first company to face this.

One of the first realizations that you face is that there is little or no legal recourse for you in this situation should non-acceptance occur. The United States Supreme Court has specifically ruled that termination of transsexuals as "a disruptive force in the workplace" is justified. You cannot force your employer to accept you. Even if you could, it

would be short lived. As a friend told me early on, "If they want you gone, they'll find a way." So before you plan transition on the job, make yourself a valuable employee. Make them want you no matter what! Make sure they would feel the loss if you left.

If you are late one or more days a week, call in sick



There is a right way and a wrong way to handle an on-the-job gender transition. Here is a success story.

regularly, or perform only at the minimal standards, your prognosis for survival is minimal **without** transition in the way, and nil **with** it. Show up early, stay late, ask for additional responsibilities. Learn your job and the jobs of several people around you. Be able to fill in for others. Make your employer see that they would be up a creek, without both oars in the water, if they let you go. When I began to tell my employer of my intent, the first thing I said was "If this is a problem for you, I will leave quietly. My concern is for the best interest of the company. I would never do anything to harm it or its reputation." Most importantly, if you say this, be honest about it and be prepared for the answer.

Combining luck, divine intervention, and design, we devised a plan to facilitate the change. I was pleasantly surprised to receive pledges of support not only from my immediate supervisors but also the company owner and all of the company management. We talked about arranging an assignment at another facility, and that was a serious consideration for some time. (Frankly, I'm grateful that we did not choose that option. I have, on a number of occasions, needed to rely upon the relationships and respect I have developed with the employees.) My personal feeling to make the transition was an effort to not hide the real me. I was not ready or willing to simply exchange my male past. I'm simply not willing to live with hiding and the associated anxiety any longer.

Being under medical and psychiatric evaluation and supervision for several months prior to the debut of the new me, was a great way of adding credibility. I have difficulty imagining how I would tell somebody that I "just decided to do this". Most people need the reassurance that this is a decision backed by professional opinion.

Being passable and conservative in my attire were



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necessities. This is a situation where standing out in the crowd is not to anyone's advantage. People will be much more accepting if they are not embarrassed by being associated with you.

I would advise any one to considerate of -- and conscious of -- other people's feelings. It is inevitable that someone's toes will be stepped on. All the same, it is easier to make up if people understand that it was unintentional.

We preceded my transition with the following letter to the staff. (For privacy purposes I've changed references to the company name.) It evoked both laughter and tears, but most of all it was effective. Feel free to use any of it that you might find useful:

To my Friends and Co-workers at XXX-Company:

After much contemplation, planning, and consultation among the management of XXX, it is necessary for me to make an announcement that should qualify as the most bizarre thing you have personally encountered. Please understand that this is not an easy thing for me to do. I'll try to make it as short as possible.

I've truly enjoyed the last two years at XXX more than any other place that I have been employed. For all of my working life I've struggled to keep my professional life professional and my private life private. Although, I'm certain that all of you are aware that I've always been a little (to some "very" is a better word) different. I am

appreciative of your acceptance, camaraderie, and cooperation in spite of -- or because of -- that fact. I've been aware of how different I am since I was a small child (even before entering elementary school). I have always struggled to make my life as normal as it could be, in spite of that. In all those years I've wanted little more than to feel or be what others consider normal. At the age of 12, I had my first counseling sessions for a condition that is known as Gender Dysphoria. Since that time I've tried every conceivable avenue to reach some compromise (on numerous occasions it has brought me to the point of contemplating suicide). Until the beginning of this year all of those efforts to fix the problem have been futile. Since January, I have been in counseling and treatment in preparation for what is clinically known as Sex Reassignment.

It is important that you understand what this is and what it is not. It is not homosexuality (believe me that would be much easier to deal with), it is not crossdressing or transvestism (although we all define ourselves to some degree by the clothes we wear). The latest neuro-research has shown it to be what would best be called a birth defect, resulting from exposure or lack of exposure to certain bio-chemical substances while developing in the womb. This sets up a predisposition to gender-confusion that may be accentuated by social influences. Which all simply means I did not choose this. It is a condition defined and treated by psychological and medical means. While it may be strange

to know someone personally, thousands of people in this country are involved in this process of transition at any given time, with those that have successfully completed the process numbering more than 10,000.

Please understand that if it were possible, I'd go through this without exposing anyone else to the discomfort and embarrassment it might cause, either to them or me. Nonetheless, I can assure you that I will do all that is in my power to minimize the effects it will have on you. Experience has shown that the novelty wears off and things return to normal in a period of a few days to a few weeks. In reality, other than appearance, very little will change. You will see the same job responsibilities and performance, for good or bad, (sorry, there is no evidence that hormone treatments improve penmanship or spelling). Along with social and physical changes, this process includes a new name, Chrystine. This allows me to maintain the use of accounts listed under my initials and also maintains a stammer when I say it (I was afraid that too much change would be difficult for some people to handle). Additionally, arrangements have been made for me to use the third rest room as a "gender neutral" facility to avoid any discomfort or threat to the privacy of other employees.

For those of you that can find it within yourself to be supportive, understanding, or even just tolerant, I am grateful. For those of you that can not, frankly, I understand. I can only hope that in time, I will at least earn your respect

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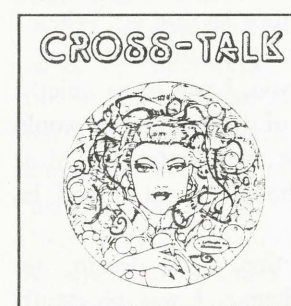
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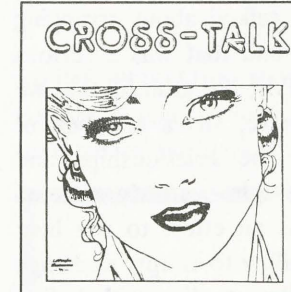


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**#62 (December 1994):**

The dilemma faced by transgendered teenagers; Biblical references used against crossdressing and transsexualism and passages refuting them; The fight for transgender human rights; A patron saint for drag queens; Comparing "who" you are to "what" you are; Review of the movie *The Queen*.



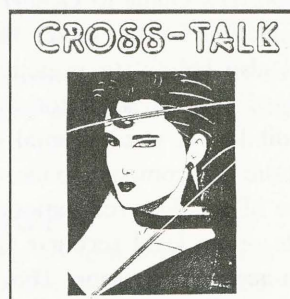
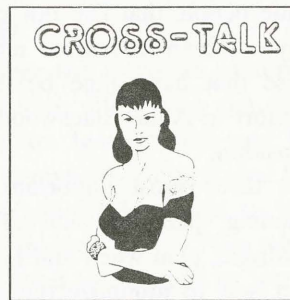
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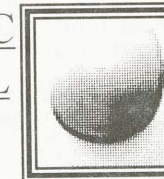
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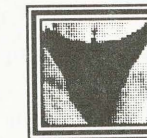
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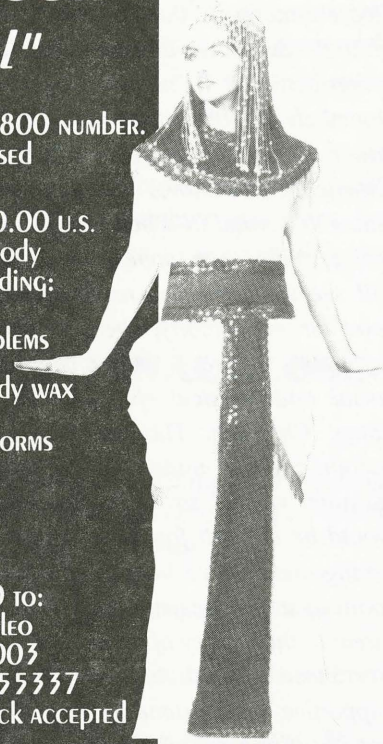
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for being willing to take control of my own life. This is my problem to deal with. I am committed to not making it anyone else's. If I can do any thing to make it easier or if I can provide you with any information, let me know.

Again, I want to thank you all for the past years at XXX-Company. They've been the best years of my life. I hope that they may continue to be for many years to come.

Sincerely, Chrystine

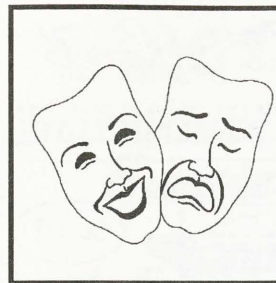
I arranged a week of vacation to be taken at the time of transition. On the first day of that week the letter was delivered to the employees. On Friday we set up a meeting of the entire staff, including myself and Dr. Eder. The plan was to allow people a few days to chew on the thought, even if they were not ready to digest it. None of us were prepared for the reaction. I've never had to face such an angry mob before. They were for the most part defensive, unsympathetic, vile, and downright mean. I tried speaking to them but wound up leaving the room in tears in short order. At that time Dr. Eder took over. I can't give you the details of what was said, but the session continued for nearly an hour past quitting time. On their way out several people found me to pledge their support. (One of the guys offered to beat up a particularly cruel woman in the group. I declined the offer.) I spent that weekend empathizing with Dr. Frankenstein's monster. I regularly looked out my window to see if the townspeople were marching on my castle with torches. This is a slight exaggeration, but I emphasize the word **slight**.

I was naturally anxious on Monday morning. The first employee I met as I entered the building had not been there on Friday. I greeted him with my arms wide, a smile almost as wide, and saying "surprise". He simply replied that he had heard about it and didn't have a problem with it.

Initially every one was at arm's length. No one spoke to me until I spoke to them. One by one the ice was broken. The previously mentioned particularly mean person was, within minutes, sharing makeup tips and comparing implements. All but a couple of people fell into the same pattern.

Even the people who were most against this have managed to maintain a focus on the job to be done. I have been told by one person that they like me much better as Chrystine than they ever did in my male persona. Two weeks into the process I received the best compliment of all. I asked my supervising vice president what he thought of the process. His reply was that, judged on the basis of everyone's performance, it would be impossible to tell that anything had happened at all.

There continue to be challenges, triumphs, and disappointments. Frankly, I don't know if this account will be helpful to anyone else. As I mentioned at the start, I've been dependent and grateful to those that have gone before, so I am hopeful that sharing this can do the same for someone else.



## The Bearded Lady

by Ricky Hunt

Illustration by Rita

How! Me Big Chief of Red People Come Speak White Man in Pretty Dress. Big Chief Say White Man Have Heap Big Trouble if Believe Buffalo Crap like Indian Think Brave in Dress Good Medicine.

Yuck! I hope it was as hard to read that as it was to write it. That kind of stuff should have gone out with John Wayne and grade "B" movies. Remember, this is supposed to be the enlightened age, where everybody is sensitive and PC, whether they have a computer or not. So why does The Bearded Lady detect yet another silly trend where my sisters attempt to validate themselves by grabbing someone's culture out of context? Why is the Bearded Lady using words like social worker words like "validate" instead of simple ones like "feel good"? Blame the it on reading too many papers written by a social worker wife. First it was New Age. Now it seems every time I pick up a TV magazine I read about the Berdache and how the Noble Savage had their act together and supported crossdressing.

Is there a ladylike term for "horse pucky"? Is there a proper social worker's term for it? Do I need one? Nah. Horse Pucky!

Equine excretory expulsion for those of you who like euphonious three dollar words. Look, I'll be the first one to admit my ancestors -- White Europeans all -- exploited, enslaved, killed, maimed or mistreated just about any minority or majority group that crossed their path ... or if the bodies hanging off my personal family tree didn't do so themselves they sat back and passively let their leaders do so while they were in turn exploited exploited. So my ancestors and probably yours were wrong, but there is not a blessed thing we can do about it but try to keep it from happening again. I can tell you one thing, though: Idealizing those we mistreated will not help.

Let's try to keep things straight here. In just our little community we have an alphabet soup of factions; TV, TS, CD, TG and on and on. Each group has a separate identity and resents being lumped in with the others. To someone outside the community a man in a dress is an oddball, and they could care less about the differences in the community. But you care, don't you?

So tell me, why does it seem those who admire the Berdache tradition seem to think all Native Americans are a homogenous group? There are seven or eight tribes in New York alone, and there are well over a hundred in just North America. Each and every one of them had their own



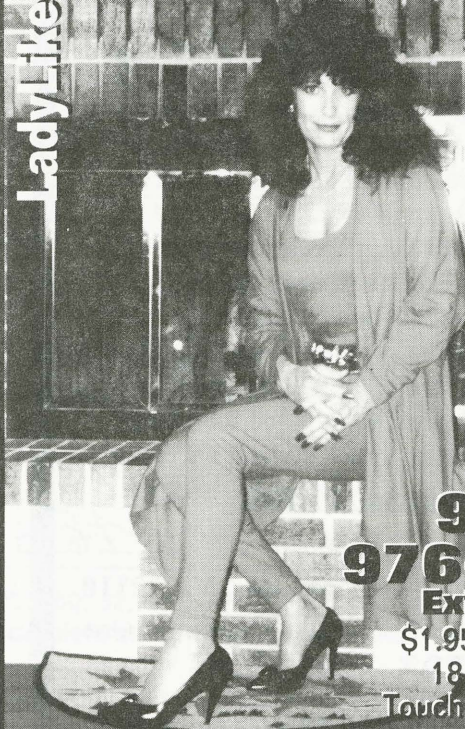
language, religion, culture and traditions. While there are many similarities I cringe when some pontificating yo-yo ignores these differences.

Then there is the idea that all Native Americans were peaceful peoples, living in harmony with Nature and nurturing the land. (I find myself in need of another ladylike euphemism.) Let me tell you a little story. I was a Cub Scout leader for some time, and when I took over a pack in North Central Pennsylvania I wanted to teach my den about the Indians (they weren't "Native Americans" back then) indigenous to our area. There was a nearby monument to the Moravian missionaries who tried to convert the locals, with a cryptic inscription about how they had to abandon their efforts, but no reason was given. Some research on the public library finally came up with the reason. It seems the Iroquois Confederacy, a loose confederation of several tribes often touted by historical revisionists as the inspiration for our democracy and independence, issued an invitation to the locals to join the Confederacy. The locals declined, so the Iroquois wiped the tribe out ... to the last man, woman and child. Of course the missionaries had to cease their efforts; there was no one left to convert. We know practically nothing about them and I can't even remember the name of the tribe. What I do remember is realizing the cowboys and the Indians had a lot more in common than I thought. Both sides were human and did some reprehensible things.

Speaking of research, I tried to do a little about the Berdache, but found remarkably little information. Granted, puritanical anthropologists of the time would not be exactly eager to write about gender bending among the Indians, and the Indians wouldn't exactly welcome a curious anthropologist, so there is not much information available about what really happened before the Europeans got here. What little I could find suggests it was a rare religious practice in a few tribes and had nothing in common with crossdressing (continued on page 33)

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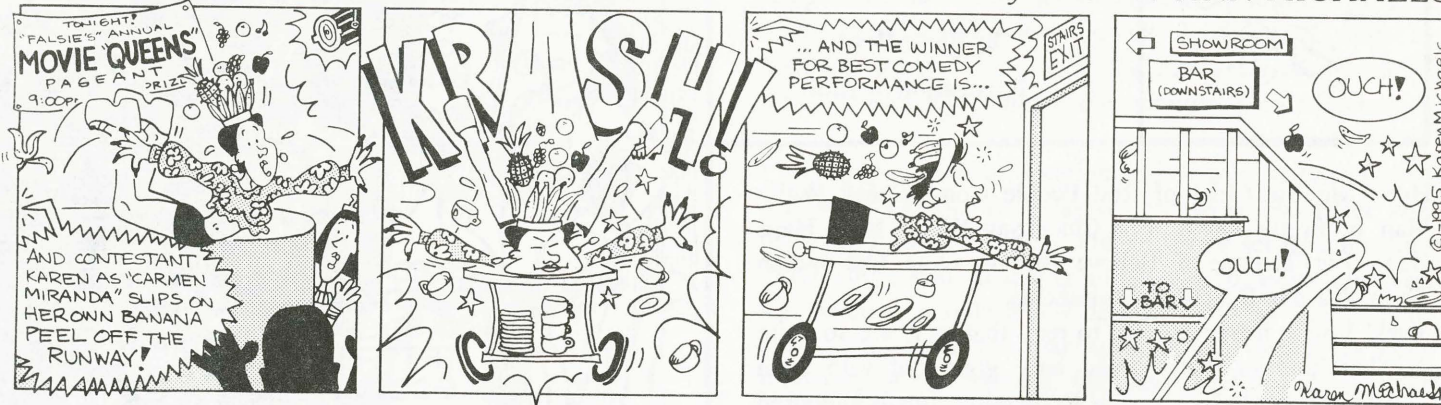


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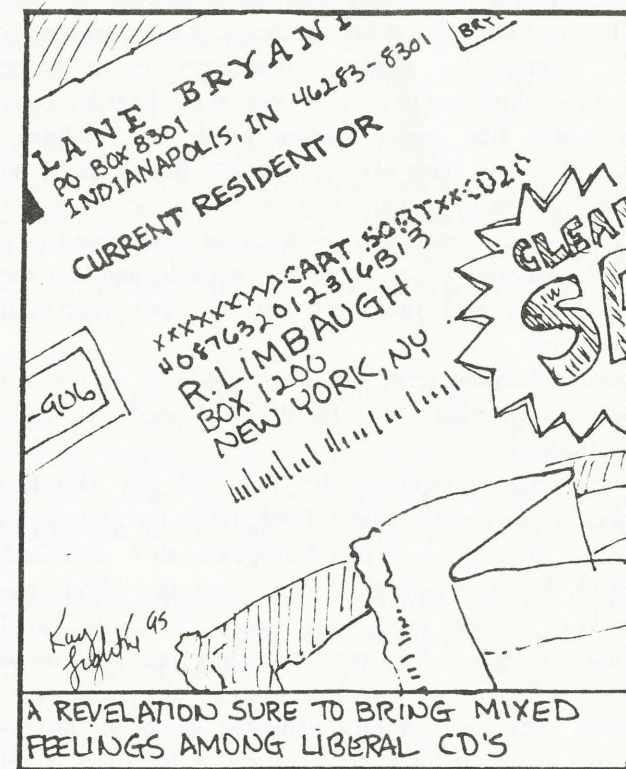


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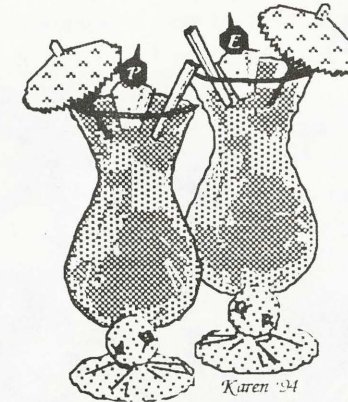
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THE BEARDED LADY ... continued from page 31  
as we think of it today.

So what's the point of all this? To not get carried away with trying to prove what we do is right or normal by grabbing and misusing something out of context from another culture. Your need to dress in feminine clothing is based in your culture and your psyche. It's interesting to know what others do and feel, but let's keep it in perspective. We are all human and all have the same old mixture of good and bad in us. We need role models and inspiration, but idealizing the Noble Savage is not the way to do it.

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# THE TRANSSEXUAL DYKE ISSUE

Part Three

Edited by Kimberleigh Richards

This month, we continue the transcript of a discussion of transsexual lesbians which took place on the Internet woman-only mailing list *sappho*.

The discussion took place last September, in the aftermath of several "TS dykes" being allowed to enter the Michigan Womyn's Music Festival for the first time in MWMF history. It is adapted here in "roundtable" format; that is, responses by a list participant to another's comments have been inserted to appear in proper context. Participants are identified only by first name, except where a last initial was necessary to further differentiate.

The only significant editing of this transcript was to eliminate "off-topic" side discussions, to correct spelling and to expand Internet "slang" into full definitions. Where a contributor preferred the term "womyn", it has been left intact.

**Mary Ellen:** While I agree that a MTF transsexual is a woman and should get into MWMF like any other woman, this brings up a point about the rhetoric of the debate about transsexuality that rubs me the wrong way -- the assumption that all transsexuals are MTF.

There are plenty of FTMs out there, too, and many if not most of them go through a period of living in the lesbian community before they begin their transition.

**Debra:** You make an excellent point. I have no figures on the number of FTMs out there, but I am told it is more than is generally assumed. I think we should include FTMs in the discussion, because it shows how lopsided the whole debate is. The bottom line is not about admission to certain events, but whether we define a person's gender by their anatomy, or how they function in society, and what is meant by "sex change". We don't talk about whether FTMs should be accepted in "men's space", but that is important too.

**Linda:** Men's space? Is FTM access to men's space an issue? Is there a men's space that FTMs have been denied access to? Honestly, I don't know ... I'm asking since I've never heard of such a thing.

We had a FTM who came to our TG support group in Santa Cruz for a while. He existed in lesbian separatist space for a long while before transition. He said he could be as **butch** as he wanted as long as he identified as a womyn, but he said he was quickly rejected by many of his former friends in the community when he came out as TS. This was eye-opening to me, since Santa Cruz is known for some lesbian separatists who also strongly reject MTFs. Seems like the discrimination axe swings both ways.

**Mary Ellen:** As far as the MWMF debate goes, what about

our "sisters" who are born women but are really our brothers? Apparently they pass the test and can attend if they would want to.

**Robyn:** I'm sure that depends on the amount of hormone therapy and surgery that they have had. Testosterone is very powerful stuff and changes the looks immensely. Most of the FTMs that I know that have had hormone therapy for any length of time and the bilateral mastectomy would

**Cross-Talk continues the transcript of a cyberspace discussion among lesbians on the concept of lesbian transsexuals.**

be immediately identifiable as men and not allowed in, in my opinion.

On the other hand, the majority of the FTMs that I have talked to said that they would not want to attend the MWMF because they would not female comfortable in an all-womyn environment.

**Karen T.:** Leslie Feinberg considers herself transgendered. she no longer has female breasts, and her voice is permanently lowered from hormones. How does the lesbian community take that?

**Karen F.:** I don't know about MWMF, but at Powersurge this year there were a number of FTMs who clearly live and identify as men ... have full beards, male appearance and were generally being referred to as "he". While I knew about their histories, I still found it odd considering that Powersurge is a woman-only conference.

At the same time, they only this year began to allow bisexual womyn to attend. They also allowed TS womyn to attend, but still barring pre-op womyn from dungeon parties. So it has seemed to me that while some self-identified men were allowed full access to the conference, there were definite limitations imposed on participation by some TS womyn especially those who were pre- or non-op, despite the fact that the handful of such womyn present clearly identify and live 100% as womyn and as lesbians.

**Kathryn:** I recently read Kate Bornstein's book, *Gender Outlaw: on men, women and the rest of us*. I agree with her contention that, in fact, gender is somewhat of a choice for some people and also that in an absolute sense it is limiting for TS women to say that they are "really" women trapped in men's bodies. It keeps the two gender system alive and admits no possibility of multigender systems.

So any possibility for change rests with the post-ops. And even for post-ops, it's scary. Coming out can't be taken

back and I'm convinced that TS rights are lagging about 25 years at least behind lesbian rights, so TS issues are where lesbian issues were just before Stonewall. There's networking across the nation and that's new, and there's more overall visibility and that's new. And there are more out transsexuals who aren't celebrities and that's new. But TS women and men are still seen as freaks, even more so that lesbians and gay men. Heck, TS women are seen as freaks by some lesbians and gay men.

**Robyn:** I recall when I first came out, and for a time after that, people saying to me or about me, "if only you he were gay ...", as if my life, or their acceptance of me, would somehow be easier. Yes, I was referred to as "he". I still get referred to as "he" sometimes. It disappoints me, but I try to be good natured about it.

**Kathryn:** I was at a gallery showing a few months ago. Several friends of mine had work on display. One of them is transsexual. There was an older gay man there who also had work on display who referred to my friend as "he or she". Maybe he's trying, but I found it trying. This man can probably refer to a bitchy, campy gay man as "she" but he can't call my friend, who looks very feminine at 6'2", "she". The point is that why should a post-op transsexual woman or man come out when even in lesbian space they'll be trashed? Where's the point when it seems that the mountain is as tall as the moon and as sheer as a glacial crevasse?

I think it's totally admirable that there are TS women and men who have come out and survived and who are changing the ground on which this battle must be fought. But much more change will be necessary before many transsexuals will feel comfortable coming out. For starters, there hasn't been a lot of feeling of community among post-op transsexuals. The general attitude has been that pre-ops have the transition in common but afterward two TS women have nothing more in common than any other two women.

**Robyn:** The "battle", as you call it, is fought in small steps. If I can change one person's mind about transsexuals in a week, I suppose I have made progress. Because the battle is mostly fought one person at a time.

**Jeanne:** Two summers ago some separatist acquaintances returned from Michigan with TS buttons, brochures and other stuff that they ripped off of a TS woman ... I don't remember who it was. These are highly PC women who uphold the PC-est of PC standards in our lesbian community. I had never thought about TS issues before, so I said nothing as they laughed and displayed their stash of stolen goods. This year, they came back still griping about the "men" who want into the festival, but this time, I wasn't silent. I couldn't believe their logic. They had to fight for their rights as dykes, how could these "men" step in and lay claim to "their" territory? Sheesh.

**Robyn:** I can't disparage post-ops for getting on with their lives. It is probably the easier row to hoe. Being out and

working for transsexual rights and acceptance can leave one severely vulnerable. I imagine it can be hell on relationships since the partner must of necessity be the object of speculation/rumor/criticism/whatever from time to time.

**Kathryn:** Well, those who are lesbians might have something else in common and that's the exclusion by elements in the lesbian community. I've noticed that most of the out TS activists are lesbians or lesbian identified bi women ... or Leslie Feinberg. It seems that one goal the emerging TS community might have is to foster that spirit of community and identity. A post-op TS identity, what a concept!

**Michelle:** I read *Gender Outlaws* about a month ago. I agree to a great extent that the male/female dichotomy is almost totally a cultural dichotomy; i.e., it's all in our heads. I do not accept that women are inherently spiritually, mentally or emotionally different from men. Society has created a set of characteristics associated with maleness and femaleness and that folks may identify with one set of these culturally defined sets more than the other.

Suppose that we lived in a society where the set of culturally-defined gender sets were reversed; i.e., everything we believe spiritually, mentally, and emotionally about women was assigned to men and vice versa. Would you still consider yourself transgendered? What would be the basis of your gender dysphoria? Feelings that you should have different genitals or feelings that your spiritual, mental, and emotional self is more aligned with what society or you defines as the other sex?

From my point of view, all that is said to make a person a "woman" "on the inside" is non-gender specific. I consider all that "inside" stuff to be a cultural byproduct. Every single attribute that is not chromosomal or physical I feel could be in some hypothetical society equally exhibited by men as well as women and vice versa.

**Cynthia:** Some cultures have recognized that gender is a continuum and have within them individuals who live as members of the opposite gender, as members of a gender that is intermediate between the others, and as those who have surgically altered their anatomy in some way ... the *hijira* of India contain examples of this. The *berdache* of the native American tribes and some Pacific islander tribes are examples of cultural recognition of gender as a continuum and not the bipolar construct of western culture.

**Michelle:** I don't accept the cultural definition of gender, but rather only a scientific one. I don't consider my spirituality, mental life, or emotions to be "female". I consider them to be "human" well, they are "female" in the sense that I, a woman, have them, but I believe that this exact same "inner self" could be exhibited by a man.

I don't deny that the cultural gender definitions are powerful, pervasive, and have a large impact on how we

feel as persons and how we live. It would be silly to deny this. People of one physical gender who identify with the other gender as culturally defined may well be better off taking that label and, in many cases, having surgery to better resemble that sex. After all, our society places a heavy penalty on those whose physical gender is opposite their cultural gender and on those who don't fit the XX-XY dichotomy. Given the militancy with which the cultural dichotomy is enforced, it does not surprise me at all that we have many transgendered people.

**Chris:** I always wanted to be a boy because of all that they got to do, and in fact, until I was about 12 I played with boys and not girls. But I did not fit in either camp, boy or girl. Once I hit 12, I was not allowed to play football or baseball with the boys. The boys didn't exactly want me around so much either. I remember towards the end being told by one boy that I could not go hiking and looking for arrowheads because I was a girl. I pointed out that I was tougher than one of the boys. I fought him and won. The other boys wanted me to really beat him up, but I do not understand the need for brutality and I just couldn't.

**Karen T.:** We need to be forced into thinking about gender outside binaries, and pre-op TSs seem to be illustrating that the most effectively. Yet I have to say that if I was at Michigan taking a shower, and a pre-op woman was showering across from me, I would be disturbed to see a penis, because a penis is something that I associate with men, and the obvious contradiction would make me reel.

**Debra:** Heck, Karen, I'd be in shock to see a penis on a woman! Of course, that is precisely the problem that is driving me to seek surgery. Imagine what it would be like to have to live with an unwanted penis ...

Transsexuality isn't a political issue. It in no way infringes upon the rights of women or lesbians, unless of course you are talking about those who would seek to hurt others. I wouldn't ask you to accept me in my present condition in the situations such as Michigan. Just realize that I don't like the contradiction either.

**Linda:** I'll second that. I used to be heavily into my aerobics, and was certified as an instructor several years back. I stay away from the health clubs now. At work, I stay out of the women's locker room/showers.

I used to be fairly body comfortable -- it was the body I had. It wasn't until I started transition that I started developing a larger amount of body self-consciousness.

**James:** When I am feeling male, should I be excluded from "woman-only" space? If the definition of "feeling like a woman on the inside" holds, then if I feel male no matter my exterior should I be excluded? It seems that by the argument several want to offer, I should be.

It makes me wonder what space would include me ... I mean, always include me? If I am both genders or neither, or ... (?), then how can I be in a women-only space? And with a woman's body, I can't go to a men's-only space. Am I supposed to go off and form my own little group, all by myself? Who would ever join me?

This is a logical extension of the reasons MTFs should be included in women's space. Should my body qualify me for entrance, if my spirit is male? If this were completely true I probably wouldn't want to be in a women's only space, but follow the argument if you will. If its the spirit that counts, then how could you tell at the gates who can come in and who can't, except by taking their word for it?

**Karen K.:** I have come to the conclusion that it is a mistake to discuss something like TS-inclusion in "women-only" space, bisexuals in "women-only" space, queer rights even with people who are hell-bent on their "definitions" of how things are, and dare the reader to prove them wrong. The more points you make that undermines their original "definitions", the further they retreat into their own "previously non-stated side definitions". It sets up the discussion with the mirage of a "universal truth", one that is only "universal" in the mind of one of the participants.

I don't think we, as queers, have to prove why we are worthy of special rights. I don't think that we, the TS community and its supporters, have to prove why we should be included into space for women. I think if discrimination is practiced, it is up to the discriminators to prove why they feel they are justified. All arguments that I have as to why post-op TS women should be excluded from space for women are based on a faulty definition of what constitutes a woman. Not once has an advocate for "women-born women space" said that she would allow post-op FTM TSs who live and pass as men into "women-born women space" in my presence. In logical problems, all you have to do is show one case where the rule doesn't fit to annul the original postulate. In my mind, the "women-born women" stipulation has been shown to be faulty and is in urgent need of repair.

We need to counteract false assumptions and false statements of "truth", but we also need to recognize when we are being sucked into a game we cannot heard in, due to the dynamics of the original setup.

**Spigi:** We're not asking enough questions. Like where you say that some people would feel safer in a space without women who are transsexuals. Safer? Why are these people not feeling safe around transsexuals? (continued on page 39)

APR	California	1995
<b>CALIFORNIA DREAMIN'</b>		
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## HOTLINES

### NEW ENGLAND/NORTH ATLANTIC REGIONS:

CD Network, Rochester: (716) 251-2132  
 Chi Delta Mu Chapter Tri-Ess, NYC: (201) 663-0772 @  
 Connecticut Outreach Society, Hartford: (203) 657-4344  
 Cross Dressers International, NYC: (212) 570-7389  
 East Coast F2M Group, Cambridge: (413) 584-7616 #  
 Eulenspiegel Society, NYC: (212) 388-7022 %  
 Expressing Our Nature, Syracuse: (315) 475-5611  
 Gender Identity Program, NYC: (212) 969-0888 #  
 Gender Talk North, New Hampshire: (603) 924-8828  
 Girls' Night Out, NYC: (212) 794-1665 ext 202  
 Images, Hartford: (203) 779-9708  
 Imperial Queens of New York: (212) 580-9858  
 Int'l. Foundation for Gender Education: (617) 894-8340  
 Lambda Chi Lambda Chapter Tri-Ess, Utica: (607) 547-4118 @  
 Long Island Femme Expression: (516) 283-1333 @  
 Metropolitan Gender Network, NYC: (718) 461-9050  
 Outreach Institute, N. Portland: (207) 775-0858  
 Reflections, Boston: (617) 323-6082  
 Renaissance Greater Philadelphia Chapter: (610) 630-1437  
 Renaissance LSV Chapter, Harrisburg: (717) 780-1578  
 Renaissance S. Jersey Chapter: (609) 435-5401  
 Sigma Nu Rho Chapter Tri-Ess, Trenton: (609) 586-1351 @  
 Silent Passage, Rhode Island: (401) 438-7417  
 Tiffany Club, Boston: (617) 891-9325  
 TransGender Educational Ass'n, Arlington: (301) 949-3822  
 TransGenderists Independence Club, Albany: (518) 436-4513  
 Transpitt, Pittsburgh: (412) 231-1181  
 Washington-Baltimore Alliance: (301) 277-5475  
 XX (Twenty) Club, Hartford: (203) 646-8651 #

### THE SOUTH:

American Educational Gender Info. Service: (404) 939-0244  
 Atlanta Gender Exploration: (404) 875-9846 #  
 Black Rose, Arlington: (301) 369-7667 %  
 Carolina Trans-Sensual Alliance, Charlotte: (704) 551-8838  
 Eden Society, Pompano Beach: (305) 784-9316 #  
 Fantasia, Orlando: (407) 425-4527 #  
 GDA North Carolina: (704) 642-1914  
 Gender Information Network, Gainesville: (904) 332-8178  
 Grace & Lace, Mississippi: (601) 362-6335  
 Louisville Gender Society: (812) 944-5570  
 Montgomery Institute, Augusta: (404) 603-9426 #  
 Montgomery Institute, Gainesville: (904) 332-6638 #  
 M.O.R.E., Ft. Lauderdale: (305) 966-2138  
 Mu Sigma Chapter Tri-Ess, Arkansas: (501) 523-2466 @  
 Phi Epsilon Mu Chapter Tri-Ess, Central FL: (407) 677-9540 @  
 Phoenix, Asheville: (704) 253-9882  
 Serenity, Hollywood: (305) 436-9477  
 Sigma Epsilon Chapter Tri-Ess, Atlanta: (404) 552-4415 @  
 Starburst, Tampa-St. Petersburg: (813) 527-1012  
 Tennessee Vals, Nashville: (615) 664-6883  
 Virginia's Secret, Richmond: (804) 222-6796

### MIDWEST & VICINITY:

Beta Gamma Chapter Tri-Ess, Minneapolis: (612) 870-8536 @  
 Central Illinois Gender Assoc.: (309) 444-9918  
 Chi Chapter Tri-Ess, Chicago: (708) 364-9514 @  
 Chicago Gender Society: (708) 749-1202  
 City of Lakes Crossgender Comm., Minneapolis: (612) 229-3613  
 Cross-Port, Cincinnati: (513) 474-9557  
 Crossdressers & Friends, Kansas City: (913) 791-3947  
 Crossroads, Detroit: (313) 537-3267  
 Crystal Club, Columbus: (614) 777-0648  
 Gender Dysphoria Support, Kansas City: (816) 753-7816 #  
 Indiana Crossdressers Society, Indianapolis: (812) 876-5635  
 Minnesota Freedom of Gender Expression: (612) 220-9072  
 N.G.D.O., Detroit: (313) 842-5258 #  
 Paradise Club, Cleveland: (216) 586-9292

These hotlines are run by non-profit organizations, and may not be answered "live" at all times as a result. Listings followed by % are for groups known to be sexually-oriented; listings followed by # are for primarily TS-oriented groups; listings followed by @ are for heterosexual TV/CDs only. Most other listings are for "open" (both TV/CD and TS) groups. While we make every effort to keep this listing updated, phone numbers may change without notice. If you find an incorrect listing, please let us know!

Quad-City Society for Sexuality Ed., Davenport: (319) 324-9641  
 St. Louis Gender Foundation: (314) 997-9897  
 Sunday Society, Chicago: (312) 252-7024  
 Wichita Transgender Alliance: (316) 682-9131

### SOUTHWEST/MOUNTAIN REGION:

Alpha Chi Chapter Tri-Ess, Amarillo: (806) 359-7714 @  
 Alpha Rho Chapter Tri-Ess, Salt Lake City: (801) 553-8141 @  
 Bluebonnet Coalition, San Antonio: (210) 656-4163  
 Boulton & Park Society, San Antonio: (210) 980-7788  
 CrossDressers International, Tulsa: (918) 582-6643  
 Delta Omega Chapter Tri-Ess, Dallas: (817) 264-7103 @  
 First Saturday, El Paso: (505) 434-5144  
 Gender Crisis Help Line, Tucson: (602) 293-3456  
 Gender Identity Center, Denver: (303) 202-6466  
 Gulf Coast Transgender Community, Houston: (713) 780-4282  
 Help Me ... Accept Me, Dallas: (214) 416-6632  
 Second Image, Austin: (512) 515-5460  
 TS Peer Support, Houston: (713) 333-2278 #  
 Tau Chi Chapter Tri-Ess, Houston: (713) 347-8747 @  
 Texas Ass'n. of Transsexuals, Houston: (713) 827-5913 #  
 West Texas Gender Alliance, San Angelo: (915) 944-1381

### PACIFIC NORTHWEST:

Emerald City, Seattle: (206) 284-1071  
 Ingersoll Gender Center, Seattle: (206) 329-6651  
 Northwest Gender Alliance, Portland: (503) 646-2802  
 Rose City Gender Center, Portland: (503) 230-1036  
 Salmacis Feminist Social Society, Eugene: (503) 688-4282  
 Trans-Port, Portland: (503) 774-8463  
 Transsexual Lesbians & Friends, Seattle: (206) 292-1037 #

### THE WEST COAST (CA & HI):

Alpha Chapter Tri-Ess, Los Angeles: (213) 876-6141 @  
 Amer. Transsexual Education Center: (213) 389-6938 #  
 Androgyny, Santa Monica: (213) 467-8317  
 Androgyny-East, Riverside: (909) 360-5584  
 Born Free, Riverside: (909) 278-0958  
 CHIC, Los Angeles: (310) 420-2580 @  
 Diablo Valley Girls, Concord: (510) 937-8432  
 Educational TV Channel, San Francisco: (510) 549-2665  
 FTM, Oakland: (510) 287-2646 #  
 Hawaii Transgendered Outreach, Honolulu: (808) 923-4270  
 Neutral Corner, San Diego: (619) 685-3696  
 Powder Puffs Of California, Anaheim: (714) 779-9013  
 Rainbow Gender Association, San Jose: (408) 984-4044  
 Sacramento Gender Association: (916) 482-7742  
 Sigma Sigma Beta Chapter Tri-Ess, Lake Tahoe: (916) 544-2460 @  
 Society for the Second Self (Tri-Ess) Nat'l.: (209) 688-9246 @  
 Swan's Inner Sorority, San Jose: (408) 297-1423

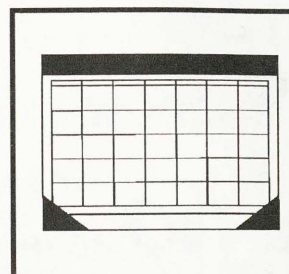
### CANADA:

Club Met, Montreal: (514) 528-8874  
 Entre Femme, Quebec: (418) 529-1132 #  
 F.A.T.E., Vancouver: (604) 254-9591  
 Gender Mosaic, Ottawa: (819) 770-1945  
 Illusions Social Club, Calgary: (403) 486-9661

[For a list of organizations outside North America that maintain hotline numbers, please send a self-addressed envelope and one IRC to Cross-Talk, P.O. Box 944, Woodland Hills CA 91365 USA.]

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## EVENTS CALENDAR

**April 20-23, 1995:** "Moonlight In Manhattan", New York NY, sponsored by the Greater New York Gender Alliance (Cross Dressers International, Chi Delta Mu Chapter Tri-Ess, Girls Night Out, Imperial Court of New York, Long Island Femme Expression, Metropolitan Gender Network). Write P.O. Box 61, Easton PA 18044-0061 for details, or e-mail via Internet to [skristinej@aol.com](mailto:skristinej@aol.com).

**April 20-23, 1995:** "California Dreamin'", Burbank CA, sponsored by Powder Puffs Of California and hosted in conjunction with the Southern California Transgender Support Network (PPOC, Born Free, Neutral Corner, CHIC, Alpha Chapter Tri-Ess, and Ladies' Knight Out). Details from P.O. Box 1088, Yorba Linda CA 92686.

**May 17-21, 1995:** "Esprit '95", Port Angeles WA, sponsored by Emerald City, NWGA, and Cornbury Society. Details from P.O. Box 873, Kirkland WA 98083-0873.

**May 18-21, 1995:** "Paradise in the Poconos", Canadensis PA, produced by Creative Design Services, P.O. Box 61263, King of Prussia PA 19406. Information by phone: (610) 640-9449; via Internet: [cdspub@omni.voicenet.com](mailto:cdspub@omni.voicenet.com).

**June 7-11, 1995:** "Be-All '95", Cincinnati OH. This year's host organization is Cross-Port; other sponsoring organizations are Chi Chapter Tri-Ess, Crossroads, Paradise Club, and Transpitt. Details from P.O. Box 54657, Cincinnati 45254 or by calling (513) 474-9557.

**June 14-18, 1995:** "Transgen 95: Your Jobs, Your Insurance and Health, Your Rights, and Your Documents", Houston TX, sponsored by the International Conference on Transgender Law and Employment Policy". Details from ICTLEP, 5707 Firenza, Houston 77035, or by telephone: (713) 723-8368.

**July 26-30, 1995:** "Spouse/Partner International Conference for Education (SPICE)", Memphis TN. Information from Linda Peacock, P.O. Box 24031, Little Rock AR 72403, or by telephone: (501) 227-8798.

**September 14-17, 1995:** "Paradise in the Poconos". See May 18-21 listing.  
**October 15-22, 1995:** 21st Annual "Fantasia Fair", Provincetown MA, sponsored by the Outreach Institute of Gender Studies. Registration information from Fan Fair, P.O. Box 941, Southeastern PA 19399-0941.

**October 26-29, 1995:** 6th Annual "Fall Harvest", St. Louis MO, sponsored by Mid America Gender Group Information Exchange (MAGGIE) and hosted by St. Louis Gender Foundation. Information from StLGF, P.O. Box 9433, St. Louis MO 63117.

*(Please send information on national transgender community events to Cross-Talk, P.O. Box 944, Woodland Hills CA 91365. Listings must be accompanied by a written authorization by an officer of the sponsoring organization or be listed in their group newsletter. Information will not be accepted via e-mail.)*

boundaries ... come to the places where the meetings or dances are, hang round outside, hassle the owners of properties that want to be some kind of "women's space".

**Samantha:** While I understand how you feel, I think it is clearly not applicable to the situation with Camp Trans at the MWMF. A transsexual going in either direction literally puts everything they are and own on the line in order to transition and be as close to their correct gender as they can. Most of us lose most of our possessions, friends, family and our careers in the process. That is very, very different from a group of men pushing the aspect of male privilege that supposedly gives them the right of access to womyn in all settings. You are comparing a group of TS womyn asking for inclusion by their own to this. I think once you focus in on the difference you will see that this just isn't the case.

**Fe:** I have another concern which has to do with **attention:** Similarly men often seem to me in mixed groups to want to claim a lot of time and space and emotional attention. Lots of women have heaps of problems about giving themselves or other women anything like the amount of attention they really deserve and need. As a feminist, when transgendered women claim attention I sometimes wish that they had been able to stay where they were and stretch the definitions of what it is to be a man and I certainly don't need them to tell me how "unfeminine" I am. I wish that as societies we could be our full human range instead of this binary system of male/female, and I see that some trans people are very keen on the binary system, use it to describe themselves and can be very stuck to stereotyped notions of what "a woman" is.

[Continued next month.]

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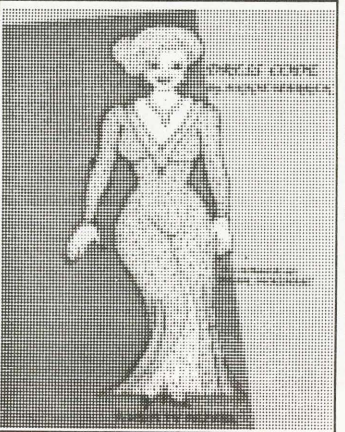
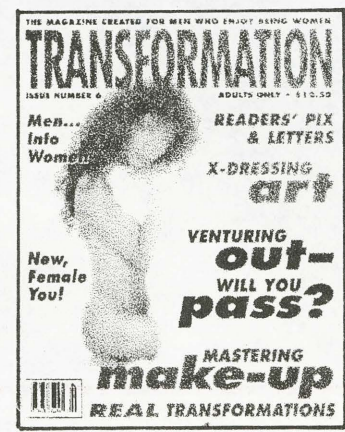
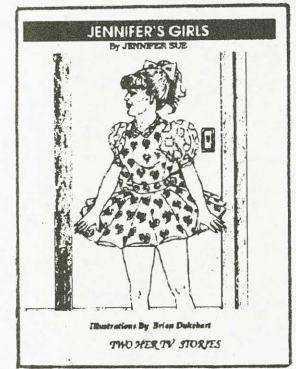
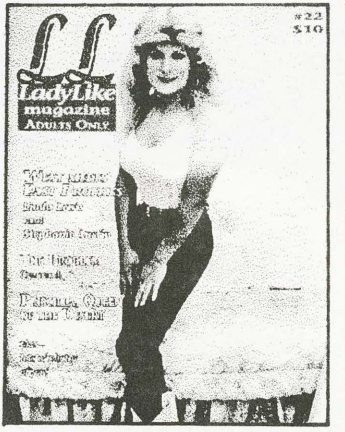
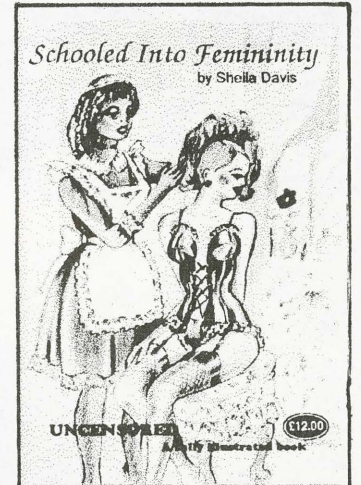
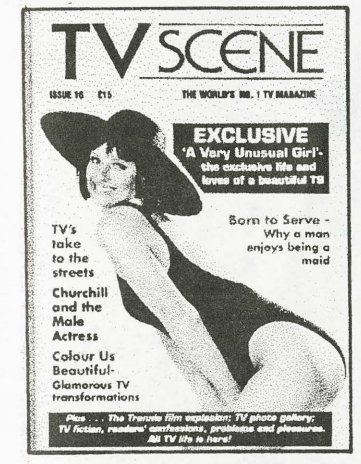
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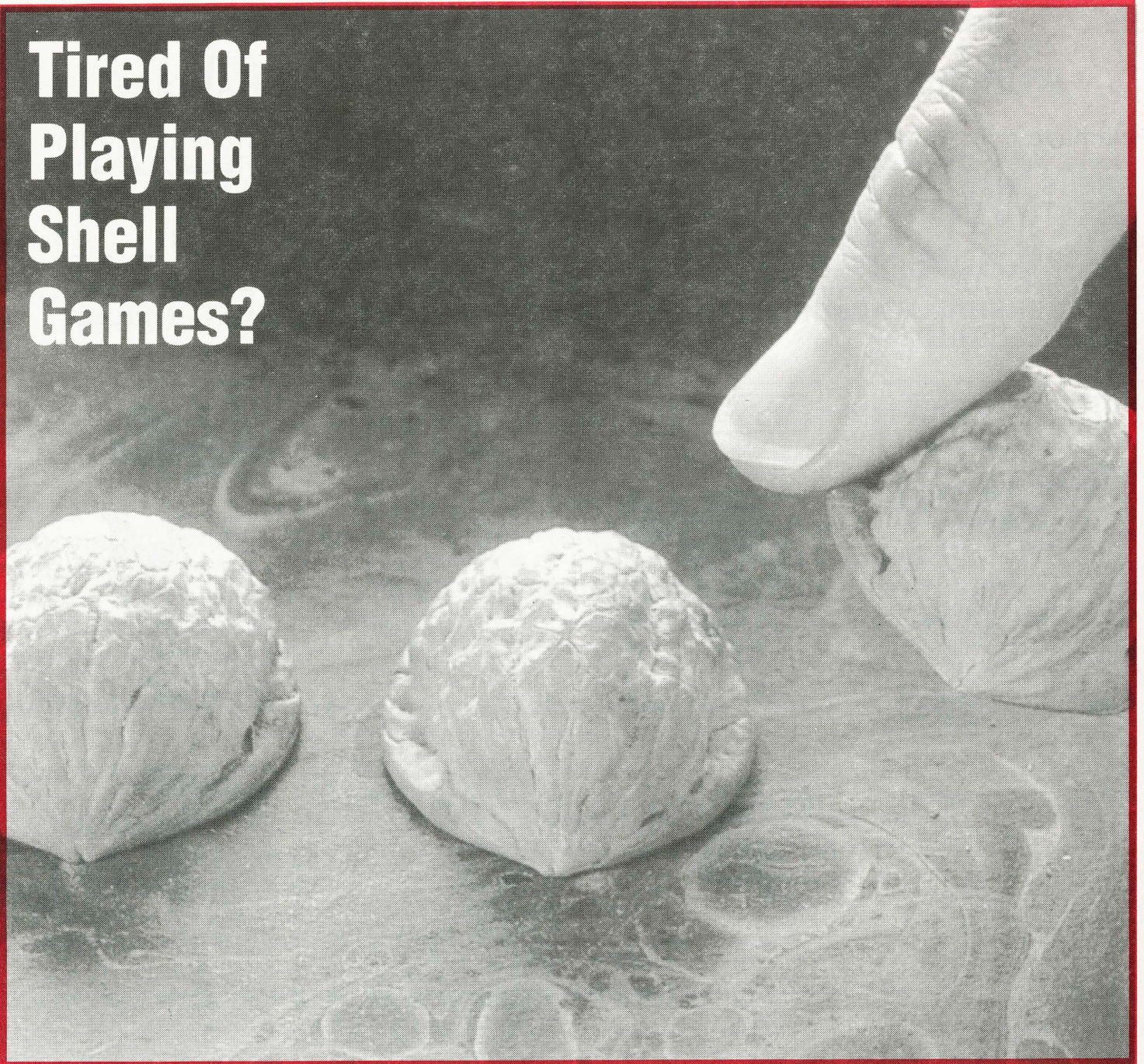
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