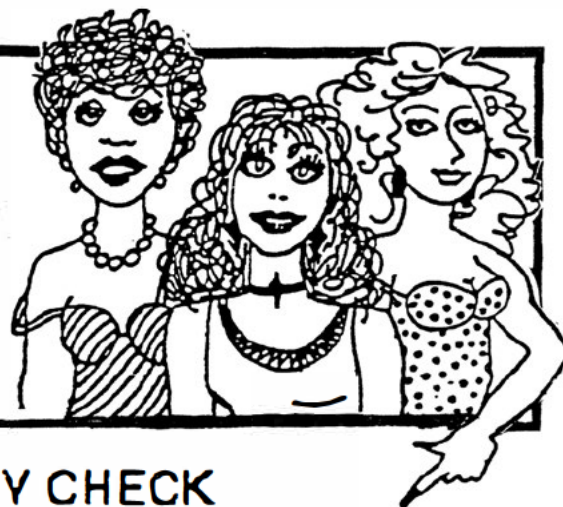


CROSS-TALK

The Transgendered Community's Newsletter

JUNE 1992

(ISSUE #35)



KYMBERLEIGH'S CLIPBOARD: REALITY CHECK

I have taken a great deal of criticism over the past couple of years over my policy of reprinting mainstream news concerning the gender community. The reason? Most mainstream news articles tend to report on the bad things that happen to members of our community, and apparently a lot of our readers don't like all that negativity.

I have, for the most part, taken these criticisms with a grain of salt. "After all", I have always reasoned, "if they don't like the news section, they can always skip to page 5 or beyond". But the most recent complaint came not from one of our readers, but from "International TranScript" editor and publisher JoAnn Roberts. ITS has been carrying an edited version of the "Cross-Talk" news section ever since its debut last year, but JoAnn recently informed me that the current issue of ITS will be the last to carry our news summary. One of the reasons for this decision is the number of complaints JoAnn has gotten about the negative nature of most of that summary.

Before I go any further, I want to point out that JoAnn has every right to make the decision to remove our news summary from ITS if her readers are complaining. That is her right as editor and publisher (indeed, it is her responsibility to her readers), just as it has been my right in deciding to continue the news summary in the face of the occasional complaint from "Cross-Talk's" readership.

But those complaints have been coming more often lately than they had in the past, and after JoAnn informed me of her decision I decided to reconsider the issue.

I discussed the situation with a number of the publishers in our community, and while they agreed that it is an unfortunate fact of life that the media will always cover a "bad" story long before they cover a "good" one, there was no clear consensus on whether or not "Cross-Talk" should continue to reprint all this bad news.

After these discussions, I was tempted to print a ballot in this issue to ask you, our readers, if you found our news summary too negative to read... but it was pointed out to me that such a ballot would, in all likelihood, only result in that same vocal minority that complained in the first place making their voices heard again. Because another unfortunate fact of life is that if you ask people to let you know if you should continue doing something (especially

something controversial), most of them won't give you their support until after you've already decided to go with the vocal minority that made itself sound like the majority.

So what did I decide? Be patient while I vent my frustration...

What frustrates me about all this is that we go to a lot of trouble compiling the "Cross-Talk" mainstream newswire feature every issue. While many of our subscribers have sent in or faxed articles to us, most of that feature has come from two sources: Local newspaper articles reprinted in group newsletters from around the country, and the national Renaissance newsletter. And yes, at least 75% of what I read every month shows our community in a bad light. But that has never surprised me, since my experience (about two decades' worth) in both the print and broadcast media has taught me that sensationalism and negativity bring in more readers/viewers/listeners/whathaveyou than human interest or uplifting positive stories. (I'm sure you've noticed this same priority in the scheduling of stories on the nightly television news or on the front page of your local newspaper.)

So when people tell me they don't like our news summary because we "never print any good news", I am frustrated that those complaining are not being realistic about what gets reported by the media concerning our community. I call it the "rose colored glasses syndrome", because of the complete rejection by these individuals of the idea that everything is less than completely rosy and cheerful here in genderland. It may sound cynical, but some members of our community do

(cont'd, pg. 5) ➡

NO, YOU DIDN'T MISS ANYTHING:

This issue of "Cross-Talk" is the correct issue following the March 1992 issue. The reason for a two-issue "hiatus" was the crash of the hard drive on the IBM/XT that we use for text editing and page layout. All subscriptions have been extended by two months to adjust for this hiatus, and your mailing label this month shows your new subscription expiration date.

LOCALS
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SAN FRANCISCO

The summer session of the Society for the Second Self (Tri-Ess) board of directors has been announced by Board chairman Jane Ellen Fairfax.

The Tri-Ess board will meet over the weekend of June 26, 27 and 28 in Kansas City. The forming Kappa Gamma Mu chapter of Tri-Ess is making all arrangements for the board's visit.

Although the agenda for the meeting has not yet been announced, Fairfax -- in a memorandum sent to board members -- stated her belief that the meeting would be one for "making significant accomplishments for Tri-Ess ... that will influence the course of Tri-Ess throughout the 1990s and (to) the 21st Century".

The summer session is the first stand-alone meeting of the board of directors. Under the Tri-Ess by-laws, one of the two annual meetings of the board must take place at the organization's annual "Holiday En Femme" convention in late fall. The second meeting had taken place at the IFGE convention in the spring; however, the board decided at its last meeting to move the second meeting to a date approximately one-half year from the mandatory convention meeting, and to hold it separate from any gender community convention or event.

Fairfax indicated that other events would be held for the board's benefit under the auspices of Kappa Gamma Mu, but did not elaborate on what those events would be.



"California Dreamin '92" took place as scheduled over the first weekend in May, despite some concerns over the nearby violence taking place after the Rodney King officers trial verdict.

Although some participants opted not to come to the Los Angeles area, the majority of those who had pre-registered did participate, according to "Dreamin" registrar Patti Barrington. Organizers of the event

pointed out that the violence took place in a physically separated area of the region, and that participants were never in any physical danger.

Only minor changes in the program were necessary, according to "Dreamin" workshop chairperson Kymberleigh Richards. Keynote speaker Dr. Peggy Rudd, whose flight into Los Angeles was rerouted to Las Vegas the night of the King verdict, was forced to return to Houston when a connecting flight to Burbank was not possible. A trip to the famous Queen Mary nightclub was cancelled after a city-imposed curfew resulted in a decision by nightclub management not to open that evening, and TV fiction publisher Sandy [redacted] workshop was conducted by "Cross-Talk" editorial writer Anne [redacted] after [redacted] opted to leave town earlier than originally scheduled for family business.

Richards said that many of the weekend workshops were well-attended, especially the human sexuality workshop conducted by local therapist Shirley Lampert; a discussion group on wives and partners' concerns with Linda and Cynthia Phillips; a crossdresser workshop conducted by Virginia Prince; and a question-and-answer session on makeup with well-known authority

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Jim Bridges.

The local transgendered singing group "Steppin' Out" performed at the Saturday evening banquet. Notable was the participation of transsexual group member Michele Kammerer, who arrived at the event shortly after 48 hours of continuous service at numerous fires in her capacity as a Los Angeles City Fire Department captain.

The "Dreamin'" committee has already announced that it has signed with the same Burbank hotel for the 1993 event, to be held April 28 through May 2. "International TransScript" editor and publisher JoAnn Roberts has already been confirmed as keynote speaker for next year's Saturday evening banquet.



The Heart of Texas Gender Alliance, near San Antonio, has affiliated with Tri-Ess, becoming the Eta Tau chapter, according to HTGA/Eta Tau president Linda Phillips.

Phillips says the affiliation came about because of an increase in local Tri-Ess membership with no local chapter to affiliate themselves with. At the same time, the larger and more well-known Boulton and Park Society was offering essentially the same things in the same geographic area, and was pulling in more members than HTGA because of better name recognition. "It just made good sense to set up a group in the area that offered something a little different," Phillips said, "and affiliation with Tri-Ess was the answer."

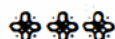
Eta Tau will meet on the old HTGA meeting day, and the transgendered spouse discussion group will take place in the afternoon preceding the meeting, as before. The latter group will continue to be open to Boulton and Park members, although Tri-Ess national membership will now be required for all former HTGA members who wish to continue in Eta Tau. Arrangements have been made to transfer HTGA memberships to Boulton and Park for those members not desiring Tri-Ess affiliation.

The HTGA newsletter "Cross Currents" will continue to be published every other month, but will revert to its policy of distribution only to its own members. It had been recently combining its mailing with the Boulton and

Park newsletter "Gender Euphoria".

Eta Tau, which took its name from the Greek letters that are roughly equivalent to "HT" so as to be able to continue to call itself "Heart of Texas" where appropriate, hopes to adopt the Tri-Ess "Big Sister" and "Boys-R-Us" programs.

The San Angelo HTGA chapter has not commented on the affiliation of its parent group.



The International Foundation for Gender Education (IFGE) presented its annual Trinity and Dr. Virginia Prince Lifetime Contribution awards at its annual "Coming Together- Working Together" convention held in early April in Houston.

The Virginia Prince award, the highest award given by the crossdressing and transsexual communities, was presented to Naomi Owen of Chicago to honor her service to the community dating back to 1960, including her co-founding of the extremely successful "Be All You Want To Be" convention; her eight years as president of the Chi Chapter of Tri-Ess (the organization's largest and most successful chapter), member of the boards of directors of Tri-Ess, IFGE, and the Outreach Institute; and her more than 300 public appearances as a guest speaker.

Owen joins a very select group of the gender community's leaders and pioneers who have received the Prince award in previous years. That group consists of Merissa Sherrill Lynn, Ariadne Kane, Sister Mary Elizabeth SSE, Betty Ann Lind, and Virginia Prince herself.

The six recipients of the Trinity Awards were Dr. Richard Docter, for his constant demonstration of loving support and a desire to educate; Wendi Danielle Pierce, for her intense desire to help people and putting her considerable talents to use wherever needed; Janice Van Cleve, for her ongoing contributions to the CD/TS communities in the Pacific Northwest, her battle to change discriminatory laws in Seattle, and her work to bring the annual "Esprit" convention to the region; Jennifer Richards, for her contributions to her contributions to many gender organizations over a ten-year period, despite debilitating illness; Eve Burchert, for her work, leadership, and loving



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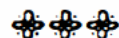
NEWSWIRE ... cont'd.

support over almost 30 years, including more than 300 lectures to help people learn and understand; and the "Be All You Can Be" conference, co-sponsored by Chi Chapter Tri-Ess, Crossroads, Paradise Club, and TransPitt, for consistently demonstrating that different organizations can work together for mutual benefit, and for unselfishly offering members of its steering committee as resource people to help other organizations plan its own events.

A long-held dream of IFGE's founders was also realized at this year's convention when five grants totalling \$1500 were presented to projects benefitting the gender community. The grant recipients were: GCTC and Phyllis Frye, to support the first Conference on Transgender Law and Employment Policy; J2CP Information Services, to support the Genderline computer BBS; Dr. Sheila Kirk, to support her teenage research project; Dr. Richard Docter, to support his gender research project; and IFGE itself, to upgrade its recordkeeping, accounting, and fund-raising software.

The grants were provided by the Winslow Street Fund, a permanent tax-exempt endowment fund created by IFGE

in 1990 and governed by an independent board of trustees. Only income earned by the fund is used for grants.



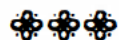
A new era is dawning in the gender community, Virginia Prince, co-founder of the Society for the Second Self, said at the Texas "T" Party held in San Antonio this past February.

"This is the end of an era," Prince told a luncheon audience. "We are now a community. We are all over the world." But she also pointed out that the gains made by crossdressers have been limited to the establishment of a worldwide network of support and education groups.

"There's a whole world out there," Prince pointed out. "Before the world can be accepting, it has to have understanding. In a certain sense, this world is a large closet." She said it is time for crossdressers to seek acceptance for who they are, announcing her efforts to submit articles to magazines with diverse readership such as "Cosmopolitan", "Redbook", and "Gentleman's Quarterly", and suggested other crossdressers do what they can to help educate the public.

Prince also took the opportunity to repeat her call for the use of her new term "bigenderal" as a way to let the public know that crossdressers are dual-gendered and that sex and gender are two separate things. "I am tired of using terms like crossdresser," she said. "Such terms describe a behavior and not the essence of the individual." She further suggested a new word to describe men seeking to get in touch with their feminine side: "male lady".

"Tell (people) you belong to the Male Lady's Freedom and Equality League," she suggested. "People will see the contradiction and ask questions."



Dr. Peggy Rudd has announced that there will be two "Dignity Cruises" during 1992, following last summer's successful cruise.

The two cruises this year will be to the Bahamas July 30 through August 2, and an Alaskan cruise September 6 through 13. Arrangements have been made through the Cruise Ahoy agency in Houston, and Dr. Rudd requests that participants contact them (cont'd, pg. 8) ➡

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KYMBERLEIGH'S CLIPBOARD ... *cont'd from pg. 1*
 manage to get themselves in trouble -- either deliberately or unwittingly -- and the media is ALWAYS going to report on that trouble, frequently putting our community in a bad light in the process. And neither you or I are ever going to change that, no matter how hard we try. Nor do I consider it journalistically ethical to "sugarcoat" the truth by rewriting those news reports to lose the hard realities. I'm sorry, but that's the way life is.

I suspect that a lot of this attitude is rooted in the difficulty many of us have had in accepting ourselves for what we are and in getting others to accept us. I know from personal experience how difficult that is, and I can understand to some degree that many would prefer not to be reminded what kind of a world we live in and how that world reacts (often violently) to our community. But I am also a realist, and I believe that by publishing the stories of these reactions we may be better preparing ourselves for what might happen, and perhaps modify our behaviors to avoid the same things happening to us.

I do have another frustration: When these same readers complain about too much "bad news", they invariably suggest that we reprint all the feature articles that our many fine support organizations manage to get written for newspapers' "lifestyle" sections. The problem is that these articles are nearly always written to present information about crossdressing to an uninformed audience, and I have never seen an article that would be useful to "Cross-Talk" readers. They simply say things that WE already know and want THEM (the general public) to understand.

So what is a poor frustrated editor/publisher supposed to do? Well, this one has decided to eliminate her frustrations by eliminating their cause. Effective with this issue, "Newswire" will no longer carry mainstream news reports, but will concentrate on the news of the gender community itself. (Those who subscribe to the "Cross-Connection" BBS will find a mainstream news summary as part of the "Cross-Talk" publications menu, but it will only be updated infrequently as we find sufficient material to fill the space.)

Now if you are one of those readers who complained, you may feel like celebrating, but ... if I hear from enough readers who felt that our mainstream coverage (even the negative news) was valuable to them, then I may reconsider this decision in the future.

And if at some point I do decide to reinstate the "bad news", then I hope a few of the complainers throw away their rose colored glasses and start being honest with themselves about the community their lifestyle has made them a member of.

COGITO ERGO FEM

-- Anne Blackwood

I hear so much about "in fighting" in the Transgendered Community. To begin with, "in fighting" implies that we are one united community. We are not. We are not the Transgendered Community. We are the Transgendered Communities. Since there are several communities "in fighting" is an erroneous term, and one which can be misleading because of its aforementioned implication. KyMBERleigh thinks it time I commented on this subject.

I used to see a bumper sticker which read, "One World, One People. Please." I only ever saw it on white people's cars. Only people who are blind to the richness of diversity of cultures could want "One People". And of course that "One People" is "my" people. What this fails to take into account is that people of diverse backgrounds can live and work together (though you wouldn't know it by what's going on in the Middle East). Diverse peoples can work together to solve common problems. I say, "One World, Five Billion People. Please."

Why can't we face the fact that we are not a single united community? Why can't members of these communities recognize and acknowledge the fact that often times TVs, TSs and TIs are on conflicting sides of an issue? What's right for a TS is not what is right for a TV. If it were there would be no distinction between them. If there were no distinction we would only need one term. Queer.

There is a reason why the "T" in TAG stands for "Transvestite". TAG was conceived to deal with the issues of the transvestite, and only the transvestite. I did not, and do not, intend to be elitist. I don't think transvestites are any better or worse than any other group, but I am a transvestite and can only speak to transvestite concerns. I have a vested interest in transvestite issues.

Because each community has its own issues, it is impossible for one organization to represent all the communities. Ultimately such an organization will become a specialized one representing only one of the several Transgendered communities. Why not simply recognize this to begin with and not pretend that it will be otherwise and proceed on this more realistic basis. I feel each community should have its own advocacy group, and the leaders of these groups should work together on those issues where there are common interests. ➡

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IF YOU HAVE ADDITIONAL VIEWS ON THESE EDITORIALS, ANY ARTICLE APPEARING IN THIS ISSUE OF "CROSS-TALK", OR ANY TOPIC OF CONCERN TO THE GENDER COMMUNITY, PLEASE WRITE US AT P.O. BOX 944, WOODLAND HILLS CA 91365 ... FAX # (818) 347-4190 ... OR BBS E-MAIL!!!

COGITO ERGO FEM ... cont'd.

To many of you it probably sounds as though I am criticizing IFGE. Well, I am. I am criticizing its concept. I am not criticizing its intent. You see, IFGE is structured and promoted to represent the entire spectrum of transgendered people (though it seems to have a distinct TS bias these days). But, as I pointed out earlier, we are not "one people", and so this model ultimately fails. (By the way, I hope IFGE can prove me wrong.)

Each community needs its autonomy in dealing with its issues, and the communities need to work together on those issues of commonality. Each community needs its own leaders. Each community must find its own path. And all communities will be strengthened by alliance with one another, not by the dominance of one over the others.

To say that CHIC and FTM and GIC represent one community with the same issues is like saying that the NAACP and MALDEF and B'Nai B'rith represent one community with one set of issues. While there are some overlapping issues which they can cooperate on, there are many issues which are unique to each of these groups. Moses didn't lead his people to the promised land of Ixtapa.

Do the transgendered communities need to work together? Absolutely. Can the Transvestite, Transvitate, and Transsexual communities work together? Absolutely. Recognizing our separate communities/identities will put an end to this bickering and the leaders can get on with cooperating where it is profitable, and pursuing each communities divergent goals in a more peaceful environment.

VOX POPULI

LETTERS TO THE EDITOR

Re: "Terminology for the Crossdressing Community" (January '92): Transvestite is a Latin word meaning Cross-Dress. Transvestite accumulated a negative denotation, so then we adopted Cross-Dress as our banner. When Cross-Dressing became associated with an undesirable segment of society, we again began looking for a new moniker. What is next, Trans-Gendered? How about Trans-Citizens? Have we tried Cross-Gendered, or perhaps Non-Gendered? While we are at it, should we create a more encompassing term? Our self image is more than our clothing, isn't it? Could we go by the titles of Cross-Walkers, Trans-Talkers, or Trans-Thinkers? Naturally whatever we choose now will change soon. The longer the list is, the more we can pick from next time. When will it end? Pondering these questions I turned to the dictionary and found a couple of notable facts.

1: Gender is a derivative of the French word Genre. Genre means, a category. It will seem a great disappointment to many, but referring to a gender, is to pigeonhole. To be a gender is to be or fall into a category.

2: Are we Bi-Gendered? Have we forgotten our grade school English lessons? Look up the definition of gender. Our language does not have only two. We have Female,

Male, and Neuter. These seem to be three by my count. Additionally, don't we combine the male, the female, and the androgyny of neuter? Perhaps we should create a fourth gender designation.

Naturally a new gender will mean a new pronoun. What could we use for our Neo-Gender? We convert he, by adding an s, to form the feminine she. We should probably convert the she by dropping the e. We then can tack the neuter pronoun on the end. Finally we will have a word to typify my feelings about this entire discussion.

Let's leave the clinicians to use the words necessary to deal with our condition. Personally, you can call me a Transvestite, Crossdresser, or anything else. Just don't call me late for supper.

— *Christine [redacted], Bakersfield CA*

Re: "Kymberleigh's Clipboard" (January '92): Merissa Sherrill Lynn comes across as someone who is afraid to think about herself and what she

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☞ If you have a modem, we can also accept files through the "Cross-Connection" BBS, (818) 549-0529. If you are not already an authorized user on this BBS, you will have to complete the new user information screens and upload your file at a later date. (To speed up the process, leave E-Mail for the SysOp after you complete the new user info and request next-day access.) Once you are authorized, upload your file attached to a personal E-Mail message addressed to user "Kymmer". (If you have PKZIP, please use it to compress your file before uploading to minimize on-line time.) "Cross-Connection" supports 300/1200/2400 baud, N-8-1, XMODEM protocol, and will accept ASCII files from any type of computer.

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☞ Send your contributions to "Cross-Talk", P.O. Box 944, Woodland Hills CA 91365. You may also fax letters to the editor at (818) 347-4190. Please do not fax longer articles.

VOX POPULI ... cont'd.

has done. The plain facts are, she was born one sex and surgically altered it to another. If a non-transsexual was to say about themselves "My name is so-and-so, and that is all. I am who and what I am and that is all", you would think there is something wrong with that person and avoid them. It's not normal human communication.

It's distressing to see anyone dealing with this process/condition by saying, in effect, "I don't want to talk about it". I've seen many people handle it just like this, and it's creepy. It's like you can't talk to them because their mental state is so fragile.

While saying one is beyond definitions is true metaphysically, it's not true socially and certainly not true in the gender world we inhabit. Closing off all dialogue except on her terms seems to me an act of fear and desperation. It's sad.

— Jill [REDACTED], San Francisco CA

I WOULD LIKE TO THANK THE FOLLOWING INDIVIDUALS FOR THEIR EFFORTS IN GETTING US UP AND RUNNING AFTER THE COMPUTER CRASH:

TRISH ANDERSON, "CROSS-CONNECTION" SYSOP, FOR HER ENDLESS HOURS OF BENCH WORK TRYING TO GET THE SYSTEM BACK IN WORKING ORDER;

CHERYL PATTERSON & LAURA ASHTON, FOR THEIR WELL-INTENTIONED DONATIONS OF HARD DRIVES TO REPLACE THE CRASHED ONE (EVEN THOUGH NEITHER DRIVE TURNED OUT TO BE THE SOLUTION);

JULIA BURKE & SABRENA ANN SMITH, FOR PROVIDING TRANSPORTATION AT VARIOUS TIMES AS TRISH AND I TRIED TO FIND A SOLUTION;

AND TERI LYNN CLEMONS, WHO ALLOWED ME THE USE OF HER COMPUTER TO CREATE THIS ISSUE OF "CROSS-TALK".

— KYMBERLEIGH RICHARDS

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DETAILS ON PAGE 17

"Cross-Talk" is published monthly as an information and entertainment resource for the gender community. For subscription information, please see page 17.

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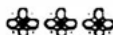
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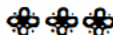
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A preliminary list of guest speakers and seminar presenters has been released for the "Southern Comfort" conference, scheduled for September 30 through October 4 in Atlanta.

Two of the world's leading sex reassignment surgeons, Dr. Michel Seghers of Belgium and Dr. David Gilbert of Norfolk, VA, are scheduled for concurrent Saturday afternoon workshops on both M2F and F2M sex reassignment surgery. Other workshop topics will include relationship issues, religious issues, health concerns (including hormone therapy), and employment/social/legal problems. A pair of workshops -- one oriented toward F2M transsexuals, the other toward M2F transsexuals, transgenderists, and crossdressers -- are entitled "Accentuate the Positive - Eliminate The Negative", and will include image consultants, electrologists, cosmetologists, and other professionals. Full convention information is available from "Southern Comfort" organizers at P.O. Box 33311, Atlanta GA 30033.

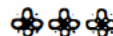


Dr. Sheila Kirk, director of medical research for IFGE, has announced the development of a health care professional referral list, to identify internists, endocrinologists, surgeons, and mental health professionals who have an interest in and expertise with transgendered individuals.

Kirk, who hopes to compile an extensive enough list to be able to refer members of the community to a professional anywhere in the country, has asked the community to forward the names of any empathetic, caring and knowledgeable professionals to her so that she can make contact with them. She indicates that her approach will be on a professional level with security safeguards, and requests that the names and addresses be forwarded to her without the professional first being asked by the forwarding individual.

She has also requested the community's continued help in the ongoing Teenage Crossdresser Study, in which Kirk

contacts male youths age 12 to 19 who crossdress, are willing to participate in the study, and have the knowledge and consent of their parents and/or therapists to take part in the study. The project, which began in 1989, has seen a marked decline in participants in the past year. Kirk can be reached through IFGE, P.O. Box 367, Wayland MA 01778 regarding either project.



[NewsWire acknowledges and thanks "Petticoat Junction" (HTGA San Angelo), "Gender Euphoria" (Boulton & Park Society), International Foundation for Gender Education (IFGE), PM Publishers, and the Montgomery Institute of Atlanta for their articles and press releases used to compile this news summary.]



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THE MAKEUP MIRROR

THE RIGHT WAY TO COVER FLAWS

by Valerie [redacted]

Dear Val: Is there a way to get rid of those dark circles under my eyes, pimples, or wrinkles? I heard that one way was to choose a lighter foundation color... but I also read somewhere that using a moisturizer before foundation helps. And how do you blend cover-up makeup so it isn't so obvious? -- Stephanie, Massachusetts

Dear Stephanie: If your "cover-up" makeup is too obvious, you're either not blending properly or the color is not quite right. For instance, if you are hiding the dark shadow beard growth under the skin, the color will be more intense than if you're covering under eyeshadow.

The beard cover will be a deeper orange base color (to neutralize the blue cast from the hair beneath the skin). Dark shadows under the eyes can either be bluish -- in which case you'll use light orange to camouflage them -- or dark brown, where a yellow base coverup would work best.

[Valerie [redacted], a California licensed cosmetology instructor, welcomes your questions on makeup. You may write her directly at 1716 Andrea Ave., Torrance CA 90501. Questions of general interest will be answered in this column.]

FASHION NOTEBOOK

IF THE SHOE FITS ...

by Lola [redacted]

Shoes are one of those finishing touches that are too often overlooked. The right pair of shoes can make or break an outfit. Not only is color an important factor in choosing a pair of shoes, but style and size must be taken into consideration. I'm going to alert you to some common shoe faux pas.

It is not always easy for the TV person to find a shoe that fits since ladies' shoe sizes are completely different from men's. Of course, you probably know that a man's size nine is equivalent to a lady's size eleven. Oddly enough though, a man's size nine is also equivalent to a lady's size ten in designer shoes. It seems the more money you spend the smaller your foot becomes.

Remember length is not the only consideration when it comes to determining shoe size -- width is also important. Open-toed shoes can look awful if a foot is too wide for them. Getting an extra wide shoe is worth the trouble. If you wear a slightly higher heeled, black pump, your feet will appear slimmer. This may make you too tall to be passable, but sometimes it is better to be beautiful than to pass.

In terms of color, basic black is usually a safe bet. Remember, when wearing colored shoes, you must match your hose with your pumps! If you cannot find a match, it is always safe to go with nude stockings.

Lots of shoe faux pas are in the area of color. Black hose and white shoes are a definite no-no! This is the trademark of Minnie Mouse, and personally, I would not want people to think that I took fashion tips from a rodent -- no matter how famous she is! In the same respect, pink hose and black shoes remind us of another cartoon legend -- Petunia Pig.

Too often, shoes are taken for granted. Remember to spend as much time thinking about your shoes as you do the rest of your ensemble. The perfect TV look would not be complete without the perfect shoes! One more tip before I go: Remember to carry an extra pair of shoes with you when you go out just in case a heel breaks.

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Helping my big sisters' metamorphosis over the past 11 years, I understand the joy, the triumph, and the frustration you experience along the way. I am the only Electrologist in the U.S.A. using the 32 multiple needle method, which has proven especially effective and comfortable in the removal of coarse facial hair. Of course, blend and flash electrolysis methods are still available. Local anesthesia is also available by a physician upon request. My salon is gay owned and operated, providing a supportive environment to serve the many needs of the TV/TS community with pride.



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by Roger E. Peo, Ph.D.

As a therapist I work with clients who are struggling with gender issues, so it is important to have many ways of interpreting the social patterns we call masculinity and femininity. In column #65 (Feb.) I mentioned the current men's movement and speculated on what it might say to the people of the transgender community and what the community could say to them. The next few columns will expand on that and other related themes.

One of the better known books in the men's movement is "Iron John" by Robert Bly. In this column I set the stage for future columns with a book review on "Iron John". I am only extracting ideas that seem pertinent to the transgender community, not everything the author has to say.

First, a bit about Robert Bly. He is a poet, storyteller, lecturer and translator. Though the book jacket does not say it, I would call him a theorist and thinker. I guess that he is presently in his 60s. His writing style is complex because he draws on his knowledge of gods and goddesses from Greek and Roman cultures and expects the reader to have equal familiarity with them.

The original story about Iron John is found in a fairy tale recorded by the Grimm brothers in the early 1820s. Bly uses this story as a framework for his book. He expands his ideas by drawing on mythology from many cultures and interleaves these stories with the tale of Iron John. He asserts that myths and legends were the way people organized their understanding of their culture. Bly says these stories provide a pattern for passage through the various early stages of life. The main theme of the book is that we, as a culture, have lost touch with and/or rejected our ancient heritage. Without the "maps" provided by the myths we get "stuck" at some stage and feel much pain as a result. As I read this book, I was reminded of an earlier book, "Passages", by Gail Sheehy who also describes stages of individual development. The difference is that Bly focuses on early development through adolescence while Sheehy describes stages in adulthood.

Bly believes that following the mythological patterns provide a guided passage through the critical early and adolescent stages of life. These culminated in the adulthood passage rites which provide a formal transition to the adult world. His book describes only the male growth and life stages. While Bly believes that women have similar stages, he does not write about them because he feels that a man can not adequately experience or understand the woman's experience.

One point that Bly makes over and over is that in our culture, older men no longer provide guidance or initiation "rites" for the young male. He traces this change to the Industrial Revolution. During this transition the close relationship between the father and son, found in a farming environment, was dissolved. The father left for the factory and the son no longer knew what his father did or how he acted. This social and economic separation of the father and son left the son without a model. It also left him without an initiation path into manhood. More importantly, it deprived him of a way to break the ties to his mother. Bly argues that without this break, the boy never matures into a man.

In the next column, I will relate Bly's thoughts to some feelings I have heard in the transgender community. For those of you who are interested, I highly recommend Iron John as a way to gain a new perspective on masculinity and its relationship to femininity.


[You may contact me at P.O. Box 4887, Poughkeepsie, NY 12602 or call (914) [redacted]. All communications are confidential. This column may be reprinted in any non-profit organization's newsletter if my name and address appear in the reprinted version. A copy of such reprints is expected. All others must obtain written approval from me.]

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by Cynthia Phillips

Dear Cynthia: I really ~~don't~~ feel that anything can help my relationship at this point. My husband and I have been married 12 years and have two small children. Two years ago I discovered my husband was a crossdresser. In spite of the fact of his denial, I discovered he is quite active in a sub-culture I find extremely distasteful. If you will excuse me, I really find it hard to believe there are men who actually "dress up" as females, call themselves by female names, etc. I find it incredible that he has been able to conduct a life consisting of another part of his personality totally separate from me and our children. Not only is it hard to forgive him this action, but his portrayal of a woman in the pictures I have seen of him ... pictures I wish I had never seen! His style of dress and makeup makes me wonder why he wanted a relationship with a woman like myself. He obviously thinks there is something fascinating about a woman being a hooker or an exhibitionist. I simply can't understand where he gets this image of what a woman is. I feel that he is not attracted to other men, but wonder if this is not the type of woman he really is interested in. I told him if this is what he wants, I will take the children and get out of his life. This has caused him great distress; he cries and tells me he will quit this activity. Since I lack faith in his promises and ability to tell me the truth about all this, I have read all the literature I could obtain. I needn't tell you this has been a difficult task. I now realize he can never stop his crossdressing and, from what I understand, it will intensify with age. If his need was to "get in touch" with his other side, as some men are attempting to do, I would be overjoyed. He has never wanted to help me with the children or the house. In fact, he travels more than he has to ... something I am sure I understand the reason for now. I feel he wants to live two separate lives, having a "whore" on the side and a wife and family on the other. I have come to the end of my rope with this situation. I

doubt that anything you could say would help at this time; however, thank you for taking the time to listen to me.

-- Mary D.

How would YOU answer this woman? Do you feel that her situation can be saved? We know her husband is going through the early stage of his development as a transgendered male and that given enough time and information he will move into a more understanding phase of crossdressing ... perhaps to emulate a female more representative of his social standing than a prostitute. His wife could work with him to help him understand his feelings about all this.

What we have here is a crossgendered male who doesn't understand his actions, and a wife who refuses to. The fact that she thinks the very existence of crossdressing males is threatening to her is indicative of her inability to WANT to understand this lifestyle. To get her to change her thinking on all this would be highly unlikely. To confront the crossdresser and expect him to change without any help from the one person who won't accept him is not realistic. I showed this letter to a professional therapist who assured me this situation could be resolved. Unfortunately, he could give me no guarantee of success or the time involved to solve the problems. My thoughts are to call it a bad situation and for both parties to go their separate ways. All too often, I have seen situations like this where both parties continued to "beat themselves up" trying to make a relationship work that has little or no hope of succeeding.

[Cynthia Phillips is the co-director for Wives and Partners Concerns on the Tri-Ess national board, and may be contacted at P.O. Box 17, Bulverde TX 78163.]

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by Ricky

It was a dark and stormy night. You don't know how long I've wanted to use that line, but I never could figure out how to use it when I'm supposed to be writing about crossdressing. But anyway, it really was a dark and stormy night and a few of my sisters had come to my place in the country for a evening of silk and schmoozing, and the evening went very well. About the time things should have broken up the place rang with a loud bang and I fear I was the one who started it. It was an innocent remark, I assure you. All I said was "I wonder if we'll lose the power again" when Mother Nature answered and off went the lights.

So OK, we look out the window and saw nothing but pitch black. Carrie picked it up very quickly, asking "I wonder if it's safe to leave?" and was answered by another crack as a majestic maple started drum practice on the bedroom roof. Ask a silly question and darned if Mother Nature doesn't answer.

Thus started the Wonder Club, born of boredom and excitement as the lights flickered and died and Joan asked "I wonder what we'll do now?" Mother nature being silent, we agreed on some ground rules. Since we have all been exploring the wonder of femininity within ourselves without many answers over the years, the things the Wonder Club wondered about must never, under any circumstances, have a rational answer. That would take the fun out of it.

I started the ball rolling by wondering why pantyhose in a washer always end up in a knot that would defy an Eagle Scout. Nancy wondered what birdbrain would put hose in the washer without putting them in a bag first, but was ruled out of order as we wondered if her wonder could be construed as an answer to my wonder. Phyllis wondered what the connection was between stars and garters, and whether the advent of pantyhose had caused the demise of that fine old phrase. Jean wondered who was in charge of planned obsolescence at the pantyhose company, and how they managed to make hose that ran just as she left the house without time to change. Carrie wondered how they made sure the run would occur right over the varicose vein in your leg.

I was about to wonder when the lights would go on again when Jenny wondered how you could have distinguished a crossdresser in the stone age. After all, how do you tell if a mammoth skin is meant for a woman or a man. Jenny wondered how crossdressers ever managed without having bras. Nancy wondered why her bra always shifted just at the worst possible moment, leaving her lopsided. Jean wondered why so many sisters were into DDDD cups when they look so ugly. I, in turn, wondered how TVs managed in the era of nose cone bras without elastic or give, which made Nancy wonder why it made the slightest difference, as we were all in the dark, anyway.

It was Jenny who wondered if there was ever a blind crossdresser, and how he would cope without reading mail order catalogues. Soon Jean was wondering why a catalogue for queen size women always had models that were a size 8, and Phyllis wondered just what the heck a "full figure fashion" was anyway. She'd never seen anyone with only a partial figure, unless it was herself before stuffing her bra. That set Jenny to wondering why lately it was easier to find a blouse that fit her femme self, when nobody seems to be making shirts that fit her male self. Used to be the other way around.

Speaking of mail, Phyllis wondered where all the letters she mailed to sisters who swore that they would answer everyone who wrote ended up. I wondered if they went to the same place where my odd stockings went from the dryer. No, Jean said, the wonder was that when you opened a P.O. box it took only about 3 weeks for your name to be on every mailing list for swingers magazines and you started getting every Lane Bryant catalog ever printed before you even ordered anything. Carrie wondered what the people at the post office thought of her mail, and I wondered how they maintained their professionalism when they had to be laughing every time they filled the box. Nancy wondered how the box stayed empty for weeks at a time, and then was stuffed so full you needed mining tools to get the mail loose.

Carrie wondered why she was blessed with a 6' plus body with black fur when some people, no names mentioned please, had the infernal luck to be slim, blonde, beardless and short. She also wondered why it didn't matter because it felt so good anyway to put on panties and bra. Nancy wondered how lacy things on her wife's body caused such different emotions from the same clothes on his/her own body, and Phyllis wondered why some people were lucky enough to have a wife the same size to trade clothes with.

About that time, I wondered just how much more of this I could take when the lights came back on. The magic was gone and the Wonder Club adjourned until further notice.

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THE ADVENTURES OF KAREN

by KAREN ANN

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COULD YOU EXCUSE ME A MOMENT? HIC!



LANCE! WHAT ARE YOU DOING HERE?

I WORK HERE!

OH, LISTEN, I'M HERE WITH JULIA ROBERTZ! CAN YOU SNEAK ME OUT? I DON'T FEEL SO GOOD!

SURE! I'LL GO TALK TO HER!



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GIRLS JUST WANT TO HAVE PUNS

If Saddam Hussein were a CD, his favorite outfit would definitely include a "tank top".

First impressions should be "Miss-impressions" for crossdressers.

Tri-Ess is really just a support group for males with a burning desire to be "Miss-treated".

THIS MONTH, WE FEATURE A GUEST CARTOON FROM NANCY WILSON, OF NEUTRAL CORNER IN SAN DIEGO.



TELL ME AGAIN FRED, WHICH ONE OF US IS THE OPPOSITE SEX??

by Pamela Barnett

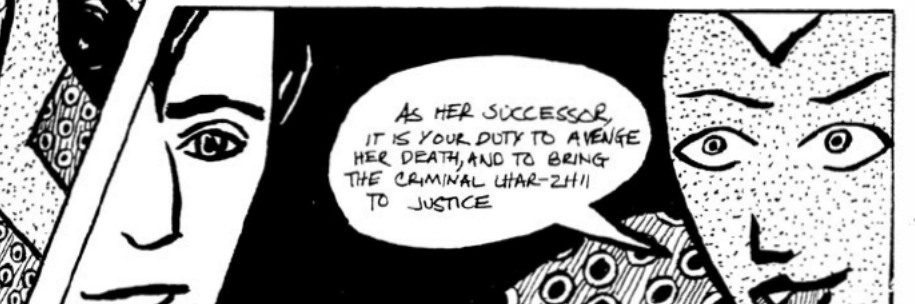
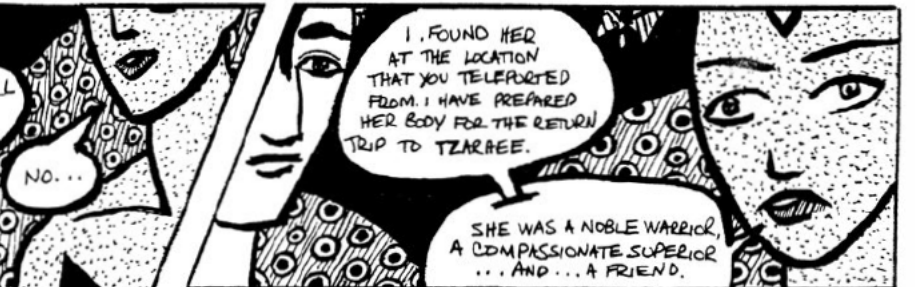
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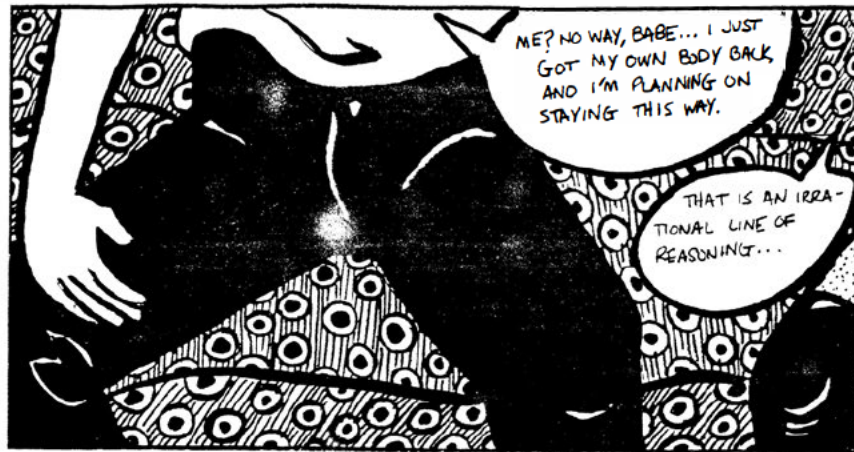
It is best to think of life as simply a "passing" fantasy.

[*"Cross-Talk"* thanks Ms. Barnett for sharing her puns with us in the past. We hope she will return with more in the future.]



THE TZARHEE CENTRAL COMMAND HAS DISPATCHED A YOUNG CADET TO AID THE CURRENT OWNER OF THE ABILITIES AND FORM OF WARRIOR KHEN-DRAA, AN EARTH MALE NAMED MARK TAYLOR.





... TO BE CONTINUED!

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TRANSSEXUAL THEATRE

by Sarah Seton, M.D.
(Courtesy J2CP Information Services)

PART 4 - THE ARGUMENT, CONTINUED

To maintain control over discourse, the masters of language must themselves adhere to certain rules or meta-beliefs which are generally unknown to the slaves of language who are subject to them. They are the hidden stabilizers which make common beliefs seem inevitable and not open to question. Everyone learns these meta-beliefs implicitly as we come of age in society and pass through the various rites of passage of our particular tribes. We learn that some subjects cannot be spoken of and these very often are the ones that matter most. Meta-beliefs are the crucible in which our belief system is forged; our beliefs form the out-line of the figure of our consciousness while the meta-beliefs shape the background or in-line of this figure and form what is not open to consciousness. Although meta-beliefs are seldom conscious, their presence is felt in every day discourse and it is impossible for discourse to be free with them -- to be free of them requires a critical re-examination or meta-analysis of the belief system. Yet, a meta-analysis is dangerous for those who undertake it because, by exposing the meta-beliefs, one is revealing the Real Relations behind why they exist and the purpose they serve in the society to maintain the status quo. The Real Relations frequently involve the oppression of one group in society by another, the splitting into factions, the bigotry and intolerance, the usurpation of civil rights, the perpetuation of poverty, and the maintenance of illiteracy for the purposes of squelching free discourse.


Let us take a simple example: Aristotelian Logic. In Aristotle, we can find many meta-beliefs which helped his culture justify the inevitability of slavery, war, and a ruling class of anti-democratic elite. One meta-belief is the Law of Non-contradiction that states "an attribute can be ascribed to an object or it cannot but an attribute cannot be both ascribed and not ascribed to an object at the same moment." In application, either an object is A or it is Non-A but it cannot be both A and Non-A at the same time. In meta-analysis, this is called splitting and is caused by a cognitive deficit having to do with a lack of object-permanence in the first year of childhood; the infant cannot keep the presence of the loved object permanently in consciousness in the absence of the loved object because the loved object is never there. A child without object constancy grows up looking at the world as A or Non-A, Good-cop or Bad-cop, Black or White, Male or Female, Good or Evil, Self or Other, Object or Subject, Observer or Observed, Saved or Damned, In-Group or Out-Group, Lumpers or Splitters ... Masters or Slaves. In short, the universe of discourse is fractioned into mutually exclusive sets with hard edges and this creates a mind conditioned to bigotry and intolerance, sometimes referred to as the Borderline

Personality Disorder. In fact, our cognitive universe is interactional and interdependent, made up of fuzzy sets whose categories blend into one another forming soft boundaries; we have come to this understanding via the meeting of modern physics and Eastern philosophy, general system theory, existential philosophy, modern logic, and community psychiatry, and the rise of democracy.

It can be seen now that meta-beliefs are the taboos and myths of a tribe; one can see these easily in other cultures through the meta-analysis of the anthropologist. In our culture, Alan Watts identified the taboo against knowing who you are. "One must not question those who are in authority" is another taboo. One must not "tell the emperor he has on no clothes." Aristotle's Logic might be called the Taboo of the Excluded Middle. For the transsexual, the operative meta-beliefs are "Society's opinion of me is true" and "Transsexualism is a psychopathia sexualis." Taboos like these create "permissible talk" and "no talk." The No-Talk-Rule is the taboo against naming the world -- the disenfranchisement of the Right-to-Name-the-World discussed before. ➡



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HORMONE THERAPY: MYTHS AND FACTS

from GenderNet-International

There is a great deal of mis-information available concerning hormones for the male-to-female. The information in this article is factual and will dispel much of the mis-information and many of the myths concerning hormones.

The results of a survey of a group of individuals is listed at the end of this section. Please be sure and read it.

The following is presented as a matter of information and should in no way be construed to be medical advice or the endorsement of particular products or brand names. The information concerning hormones is provided because so few individuals have even the most rudimentary knowledge of them and because physicians so seldom provide this information. If you have any problems or specific questions concerning hormones contact your prescribing physician.

Hormones should not be taken on an experimental or "for the hell of it" basis. Like any drug they are serious business and not to be taken lightly for the results can be permanent and irreversible. Hormones **MUST** be taken only as prescribed by a physician, **NOT** purchased as a street drug.

The best thing you can do is stick with your endocrinologist, following his/her advice, even if it means stopping hormone therapy for a period of time. If it's worth doing, it's worth doing right!

TRANSSEXUAL THEATRE ... *cont'd.*

How is the No-Talk-Rule applied to transsexuals? In this society, transsexuals are punished for breaking this Rule. Suppose the society defines a person a certain way: the obstetrician, based upon at best a superficial inspection of one's genitals at birth, defines one as male or female (the Taboo of the Excluded Middle). This sets in motion a pervasive and barely conscious cultural force that affects how society will treat the child from that point onward. The infant's perceived or assigned sex from birth will constitute the person. Pink or blue clothing, choice of name, pronouns used, legal status, social conventions and a myriad of other distinctions relentlessly remind and reinforce in the child's mind that he is a boy or she is a girl. The way the society defines a person is the way that person is expected to become. If the self is radically opposed to society's definition, as in the conviction that one is opposite to the sex of rearing, a struggle is set up by this tension. The self is victimized internally by the imposition of the sex-determination from without. With the No-Talk-Rule in force, the self is powerless and helpless to live with themselves; this is shame. A psyche, steeped in the untreated shame of the ingrained societal opinion of them, colludes and aligns itself with a internalized self-loathing; they take on an identification with the oppressor as a psychological defence against facing their shame. A reaction formation develops in some transsexuals which has been called the

Before starting hormone therapy, have a thorough hormone/blood level workup and a liver scan. Since hormones put a strain on the liver the doctor must know beforehand what shape it's in and if there is any existing damage or weakness. If it isn't 100% you may start off on a lower dosage to see what the liver's reaction is -- along with the rest of your system(s). Remember, you are paying the doctor to be careful so don't get all up tight if you aren't getting the dosage you think is "right". Don't worry about the dosage others you may know are getting. Your doctor is prescribing for YOU, not some other person.

Since alcohol and drugs, such as pot, cocaine, downers, uppers, etc., tend to reduce the effectiveness of hormones it would be wise to eliminate the use of drugs and give the hormones a chance to do their work. Remember, you went to the doctor to get the hormones and are paying good money for them so at least give them a chance to do the things you want them to do for you.

MYTH #1: It isn't dangerous to take hormones. **FALSE!** Depending on your physical health it may quite dangerous to take hormones. Hormones can cause liver failure resulting in uremic poisoning. This could lead to Nature's way of telling you to slow down -- death and ruin the rest of your day. Hormones may cause an elevation in your blood pressure -- the reason most doctors are

"flight into hyper-masculinity" or, less so femininity, as a way of denying their identification with the oppressor. If any transsexual speaks up and breaks the No-Talk-Rule, they mark themselves as a victim and by implication others are marked as the persecutors (Taboo of the Excluded Middle). Defiance such as this exposes briefly the Real Relations at work in the situation between the persecutor and victim -- that both are subjected equally by the meta-beliefs that maintain this society in the clutches of consciousness and set off one powerless group against another in factions which serve to divert attention from those who really control the power and discourse.

[In Part 5: More on the No-Talk Rule.]

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HORMONE THERAPY ... cont'd.

reluctant to prescribe hormones for people with high blood pressure.

MYTH #2: A sufficient build-up of female hormones in my system will cause my beard and body hair to disappear. **FALSE!** ONLY electrolysis will cause your facial hair (beard) and body hair to disappear. Hormones MAY cause your body hair (excluding facial hair) to become less coarse in texture and possibly reduce the quantity, but not to the degree of a genetic female.

MYTH #3: My voice will change to a higher register while on hormones. **FALSE!** Female hormone will have NO effect on the male vocal cords. ONLY voice therapy from a qualified speech pathologist or speech therapist will bring about the changes you may need in your speech patterns and tonal qualities.

MYTH #4: I can continue to have sex while on hormones. **FALSE** and **TRUE**. If you're the submissive partner in a male-to-male sexual relationship taking female hormones shouldn't effect your sex life too much, except possibly to decrease your libido and thus reduce your "horniness". However if you're married to or living with a female partner much depends on the specific hormone you're taking, the dosage, your age and the length of time you've been on hormones. NO hormone will immediately cause cessation of sexual activity and/or desire. Estradiol will cause "chemical castration" in most males after the first 90 days of taking the drug. (Usually taken orally three times a day in .05mg dosage.) Premarin (usually prescribed in 2.5mg capsules -- known as Purple Premarin because of the capsule's color) is a milder hormone and does not USUALLY cause chemical castration, certainly not as rapidly as Estradiol.

Progesterone does not USUALLY cause chemical castration. However, while "normal" sexual activity is possible with the latter two types more effort is required to "get the engine started and keep it running." Ejaculation is not only possible with premarin and estrogen but probable and is the primary reason many transsexuals prefer Estradiol.

MYTH #5: My bust will develop "out to here". **FALSE!** Depending on several factors, one of which is heredity, your bust will only develop to about an A-cup. If the women in your family (mother, sisters, aunts, etc.) are "big busted" the chances are that you will develop to more than a A-cup. But regardless of how "big busted" the women are in your family you won't develop to a size equal to them. You certainly WON'T be a Dolly Parton.

MYTH #6: My waist will get smaller while on hormones. **FALSE!** Because your hips size and bust will increase while on hormones your waist will APPEAR to be smaller but, unless you go on a diet and exercise program your waist won't reduce in size. In fact, some people experience a weight gain the first few months they are on hormones.

MYTH #7: The effects of hormones are reversible if I don't stay on them "too long". **FALSE** and **TRUE**.

SOME of the effects of hormones are reversible IF the

therapy is stopped in time. For example, if you have been on hormones for less than a year your sex drive will, in all probability, return almost to what it was prior to starting hormone therapy. However, if breasts have developed they will NOT disappear and leave you as flat-chested as you were before. While SOME of the breast tissue will disappear MOST will remain. If you have developed to an A-cup there may not be a problem explaining the residual fatty tissue to the "guys at the office", however if you developed larger than an A-cup you will, in all probability, have problems at the office -- to say the least. A simple mastectomy can remove the excess fatty breast tissue, although you may have a problem explaining THIS procedure to your health insurance carrier.

HORMONE SURVEY RESULTS:

45% developed bust development to A-cup; 30% between A- and B-cup and the remainder C-cup or larger. 1 Individual reported AA development (smaller than an A). 15% reported no increase in hip size while 50% reported an increase of 2 - 3" inches.

76% reported changes in skin texture.

30% reported male pattern baldness stopped.

67% reported finer, less dense facial hair development.

73% reported hormones were prescribed by a physician.

54% reported they were given a pre-prescription physical.

The following is a list of hormones and brand names available:

ESTROGENS -- Amnestrogen tablets; Delestrogen; Depo-estradiol cypionate; Dicorvin tablets; Diethylstilbestrol; Estinyl tablets; Evex Tablets; Femogen tablets; Clyestrin; Hormonin tablets; Menest tablets; Memriun; Milprem; Ogen; Premarin tablets; SK-estrogens; TACE; Zeste; Estratab tablets.

PROGESTERONES -- Delalutin; Depo-provera; Gynorest; Norlutate; Proluton injections; Provera tablets.

ESTROGEN and PROGESTERONE COMBINATIONS -- Delutaval 2x; Demulen; Duosterone; Duphaston tablets; Enovid; Norinyl; Norquen tablets; Ortho-novum; Ovral; Ovulen.

[Reprinted from "Petticoat Junction", Heart of Texas Gender Alliance San Angelo.]

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SOME THOUGHTS ON PASSING

by Anne [REDACTED]

"You'd make a terrible looking woman."

How many transvestites have heard that statement and thought to themselves, "how true"?

How many transvestites have heard that statement and thought to themselves, "if you only knew"?

On the whole I suppose you'd have to say that most transvestites make neither attractive nor repulsive females, they would be average looking. Just like the genuine female population.

While there are a few facial types that work on men but not on women, and a few facial types that work on women but not on men, by and large what is attractive in a woman with a few secondary features altered -- most notably eyebrows -- is attractive on a man. This is not to say that a particular facial type would be necessarily unattractive on the opposite sex, just odd. The fact is that what makes a face attractive does so regardless of the owner's sex, and conversely what makes a face repulsive does so regardless.

If you doubt me start examining faces of attractive men and women, note the nature of their features and how they relate to one another. You will find that an attractive face with only minor alterations will still be attractive whether on a woman or a man. As I said, you will also note that certain faces work well on men and not on women and vice versa. A man could look like Richard Boone and be considered ruggedly handsome but a woman with that face would be plain at best. And while Doris Day was cute in her heyday, a man with her face would be said to appear boyish, not handsome. Now, take Christina Ferrare's face: there is no question that this is the face

of a very attractive woman, but without makeup and with slightly heavier eyebrows and neck it is also the face of a handsome man. This is not to say that it is an androgynous face ... it is not, for it is clearly either female or male depending on its context. While the neck is not specifically part of the face it is part of the face's context. Thin necks are associated with women because of their usually lighter muscle mass. A woman with a thick neck is often seen as appearing somewhat masculine.

As an aside, androgynous faces usually are not. That is the face itself is not androgynous, but the context it is put in makes it so ... the dress or hair style of the individual, or the body type, or both. Androgyny is a function of conflicting signals to one's expectations. Expectations are a cultural phenomenon.

After you've studied this subject for a while and come to similar conclusions to mine you may make an off hand comment to the effect and the person to whom it was directed will most likely look at you like you are nuts. Most people are of the impression that what makes a woman attractive is uniquely female and can never be so for a man and so the converse is also true. Expectations. So what does all this mean? you ask. It means one or two things. One, it means that people will tend to accept things at face value which also means that a transvestite should be able to pass if only as a plain woman. I've forgotten the second thing. Oh! If some one finds what he or she thinks is woman is in fact a man that person becomes disoriented because their expectations have been violated, this violation brings forth a negative reaction in most people though not in all, in some it awakens that individual's curiosity. I suppose the greatest negative reaction will come from the sexually insecure person, especially if they thought the person in question was sexually desirable. I think you can fill in the blanks there. The reason I brought this up, and was thinking about the subject at all at the moment was a recent event. I have heard the opening statement on several occasions and thought the second thought. The event was that the other day some real estate people were showing my

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THOUGHTS ON PASSING ... *cont'd.*

apartment to some potential buyers; I was gone when they arrived. They happened to see a few photos of me in drag, yet they didn't know it was me. They asked if it was my girlfriend or wife. The one fellow said, "I saw the picture of that woman, she's very beautiful." I said, "Thank you" as if he were complimenting my taste and photography. Of course photographs are not real life and they put the face into a very different context. Still, the incident reinforces my contention that keeping the face in the proper context is key to passing.

Another situation occurred even more recently when I went to an audition for a play and the part that I was reading for was a transvestite murderess. When I was called to set up the audition they said that it would be helpful if I came dressed and so I did. While waiting to be seen I sat and waited in the lobby of the theatre where every actor and actress had to come to check in. The lobby was small, more like a walk-in closet, and so the camouflage of distance was simply not there. I sat quietly, studying the scene they'd given me. Seats shuffled around and a couple of actresses ended up sitting in the lobby as well. After a while I asked how long until I would read, in my normal voice -- I have a rather deep and resonant one -- and was told it would be a while and so I said that I was going to my car to get a change of clothes so I could put them on after the audition. When I got back not one but several actresses told me that until I had spoken they had thought I was a woman. I was a bit surprised that I had fooled anyone considering I was seen in the harsh light of day, and I was quite naturally flattered. The point here is that -- my surprise aside -- until I had altered the context by speaking I was taken for what I appeared to be, a woman. Had I used a feminine sounding voice I might not have revealed myself. So, where do most transvestites fail in attempting to pass? Context. Wrong clothing for the place or time of day. Too much apparent makeup. Exaggerated gestures.

Transvestites often present themselves as caricatures of women and not as women. Perhaps even the wrong place. Voice. If one is in an area where TVs are not unusual one is more likely to be spotted simply because people are expecting to see them; whereas, if a transvestite goes to an area where no one thinks of seeing TVs then no one will be looking to see them and so the transvestite will more easily pass. Halloween would not be a good day to try and pass.

Assuming that one has the makeup right, what does one do to create the "right" context? Hair is probably one of the most important parts of context, the wrong hair style whether it is your own or a wig can be very jarring and while a genuine female might get by a man attempting to pass probably wouldn't. One should use wigs which closely approximate ones natural hair color. A blond wig on a dark haired and complected individual looks very artificial and draws the kind of scrutiny that makes it hard to pass. Hair style is also important, choose a style that fits with your apparent age. I say apparent age because if you are say thirty-five but look twenty-five when dressed due to makeup and other factors use a younger looking hair style; if you are unfortunate enough to be thirty-five and look forty when dressed use a more mature hair style. While older women may try to wear younger styles it only makes them look older because it accentuates their age rather than attenuating it. While you can wear an older style it is not a good idea for it too draws an unwanted kind of attention.

The neck may be one of the trickiest areas to deal with. If like me you have dark hair you can use black makeup to thin the appearance of the neck, but only for photographs taken front on, otherwise it will look like you have black makeup on the sides of your neck. Careful blending of a darker foundation with your standard foundation/beard cover on the neck can create the illusion of a thinner neck. Use a shade only slightly darker for you don't want to look like you never wash your neck. Blush applied on the sides of the neck can also help. Taking estrogen will naturally reduce the muscle mass through out the body including the neck, that and the subcutaneous layer of fat it causes to form are perhaps the two most



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by Charlene

"Ladybugs" stars Rodney Dangerfield as a guy who takes on the job of coaching a girls' soccer team even though he has no experience. This comes about because the company team lost its coach and he sees it as a good way to get in good with the boss and protect his job.

The opening day of practice is a disaster. He can see his job going down the drain. Meanwhile Matthew, the young son of his intended bride, has been having trouble at school and has been tossed off the soccer team. Without revealing too much of the plot, he gets Matthew (John Brandis) to play as a girl on the team. Of course they now begin to win games. TVs will have a special appreciation

of the scenes where he takes the young boy in to buy a dress for him and when the boy now dressed as a girl has to use the bathroom.

Later on there is the panic that arises when one of the girls comes to his house to visit and when his mother comes home. Many of us have experienced those unexpected arrivals. Because he is young, Matthew looks like a girl even though he walks like a lumberjack. Rodney Dangerfield peppers the movie with a lot of one-liners that he is famous for. The movie may not be a big hit with the public at large, but I found it an amusing diversion.

THOUGHTS ON PASSING ... cont'd.

feminizing aspects outside of altering the personality. The change in the neck alone would have a remarkable effect on the feminization of the face.

Finally clothes finish off the context. Like your hair, your clothes should fit with your apparent age. Clothes that are too young will draw unwanted scrutiny. Also clothes that are excessive should be avoided. Too loud, too bright, too short, too long, too sheer ... all of these should be avoided in public. Have fun with them at home but don't wear them in public if you expect to pass.

Tasteful, fashionable clothing are what you should be wearing. By fashionable I do not mean trendy. Trendy clothes tend to be extreme, and personally I find rather unattractive anyhow. By fashionable I mean classic, slightly conservative, and well made. By slightly conservative I mean that at least one of the dimensions --

out, color, fit -- should be conservative. If the fabric is bright then the cut should be conservative, if the fabric is dark then it is OK to hike the hem up if you've got the legs to carry it off.

Your clothes should also be selected to hide your body faults. For example, I have broad shoulders and narrow hips; this figure makes it impossible for me to wear slinky knits. What does work for me are fitted dresses with full skirts and padded shoulders. If you are tall, don't wear vertical stripes, wear dots or solids or textured solids. What applies to the genuine article (GG) applies to the impostor. Fashion magazines or books on dressing for success will be more helpful than I can be.

I spoke of giving myself away with my voice earlier. I used my normal voice in that situation because I didn't think anyone was taking me for the genuine article (apparently I erred in judgment there). If you have a deep voice such as mine, one need not necessarily raise the pitch to affect the feminization of it; instead it is more important to change the tone. A lighter tone, one with less resonance makes the voice sound as if it is pitched higher than it is. Also there is a cultural bias that says that women have "smaller" voices, that is theirs have less body, less complex harmonics. Women also tend to use a different phrasing and vocabulary than men, nearly as different as the English and Americans in general. Adopting their language will go a long way in helping you pass, either that or keep quiet.

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GOODBYE, PETTICOAT BLUES

by Selena Anne [REDACTED]

In another time:

My mama she done found me-
Dressed in lace and frills
To see her boy all dolled up
it sure gave her the chills

When I'm feeling silky
Denim just won't do
Why can't I wear just what I want
And lose these petticoat blues

Once I whispered to my gal
May I please wear your slip
She looked at me all funny
And said, "Honey, that ain't hip"

When I'm feeling silky
Denim just won't do
Why can't I wear just what I want
And lose these petticoat blues

One brave morn I went to work
Looking like a pretty miss
My boss, he was not impressed
And soon I was dismissed

When I'm feeling silky
Denim just won't do
Why can't I wear just what I want
And lose these petticoat blues

One night I went out on the town
Dressed to thrill and play
When these dudes hassled me
Turning my joy into dismay

When I'm feeling silky
Denim just won't do
Why can't I wear just what I want
And lose these petticoat blues

These days:

My mother has no problem
Seeing me in a dress
She knows it makes me happier
And relieves me of life's distress

When I'm feeling silky
Denim just won't do
I'm wearing just what I want
Saying goodbye to the petticoat blues

I've got me a new sweetheart
Who loves me as I am
She tells me I'm much sexier
As Samantha, not as Sam

When I'm feeling silky
Denim just won't do
I'm wearing just what I want
Saying goodbye to the petticoat blues

I've found me a new job
Where I can dress as I please
My boss he thinks I'm lovely
Especially when I play the tease

When I'm feeling silky
Denim just won't do
I'm wearing just what I want
Saying goodbye to the petticoat blues

I go out and about
As often as I can
No one gives me any flak
For I make such a pretty "woman"

When I'm feeling silky
Denim just won't do
I'm wearing just what I want
Saying goodbye to the petticoat blues

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