

TRANSGENDER Tapestry

IN SEARCH
OF MAHU
NANCY NANGERONI

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THE ART OF PETER/PAEDRA BRAMHALL

JUDE PATTON, PRAGUE, MEN TRAPPED IN MEN'S BODIES
TRANSGENDER IN THAILAND, GENDER CLINICS
MIQQI GILBERT PH.D, CHILD CUSTODY ISSUES
GENDER IN THE CITY
SUBTLER FORMS OF HOMOPHOBIA

FOCUS: FAMILY



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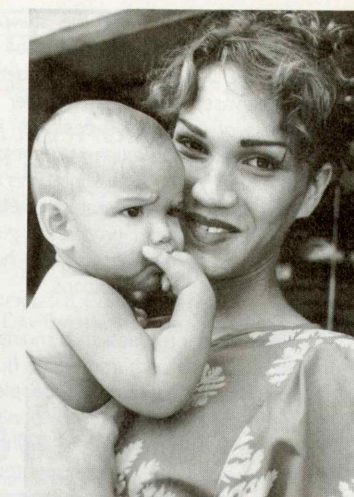
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MAHU WOMAN FROM HAWAII



Letters, Comments

DEAR SIR:

My name is Carlos. I am a transgender and I have a problem:

My wife knows about it but she is not thrilled with the idea, she helps me with my dressing and make-up, she knows all my story, how at the age of 4 I was really into putting on girls clothes and my period of 3 years living full time as a girl. She now sees that my little son is going the same way. He wants to be "Snow White, Cinderella, Belle (all the female characters from Disney). He likes to play with girls and sometimes tells me that he wants to be a girl instead of a boy. I have passed thru a lot of sorrow and an empty life and I see that my kid is running towards the same. Now my question is: should I encourage him to be a girl, or do I have to stop him and force him to be masculine? My wife is holding me responsible because he inherited my problem. She insists on treating my son like he was a soldier and wants him to do "boy" stuff so he can maybe change, is that possible? Sorry it took so long to explain but anyway I will appreciate if you can.

Dear Carlos,

Many children want to explore the middle-ground that divides boys and girls. Kids discern who they are by exploring the limits of their world and themselves. Allowing children this playful exploration is a vital part of rearing a healthy, emotionally stable child.

Transgender Tapestry takes the stance that asserting the questionable value of mainstreaming a child's identity (gender, ideological or otherwise) without a reminder of the healthiness of individual exception, jeopardizes the natural maturation of a person during the seminal years of childhood. This kind of omission encourages parents to make 'normal' children through a process of guidance which has as its end constricted behavior modeled upon social conventions.

As our community testifies, such mainstreaming causes children both immediate hurt, and long term distress. Far too many people today suffer from childhoods marred by punishment for transgressions of the 'norm'. Transgender Tapestry maintains that the greatest care which any child can receive comes from

unconditional love, reinforcing self esteem, and teaching social responsibility. A vital part of this responsibility is the respect (not mere tolerance) and encouragement of diversity. As one framer of the United States Constitution wrote, "the more plurality the better."

DEAR GOVERNOR GERINGER,

My name is Linda A. Simpson. I am a former Wyoming resident and a retired police officer from the City of Rock Springs Police Department. I now reside in Redmond, Washington. Having spent the majority of my adult life in Wyoming I was appalled at the report of the recent death of Matthew Shepard in Laramie. I am further disturbed about comments reported by you, through the media, that Wyoming is not going to pursue Hate Crimes legislation. I believe such legislation is necessary. Matthew Shepard, regardless of his race, color, creed, gender, sexual orientation, age, lifestyle etc. did not deserve to die. Matthew's parents did not deserve to lose a child they loved and nurtured for too short a lifetime.

I have always believed that Wyoming lived up to its image as the Equality State. A State which held ideals of equality since initial statehood, long before such concepts of equality were popular. A concept embraced by Wyoming in the last century, where the fight for achievement in many states will be pursued into the next century.

Mr. Geringer I ask that you uphold Wyoming as a model for equality and denounce actions of Hate Groups and prejudiced individuals. Please pass legislation against Hate Crimes and send a strong message to Hate groups that violence against minorities, ignorance, and prejudice will not be tolerated in the Equality State.

I also ask that you show some compassion for the family of Matthew Shepard and attempt to prevent the demonstration planned by Reverend Fred Phelps. Such a demonstration I find to be the ultimate repulsive act of a coward spewing hate in the name of religion. Please don't allow Wyoming to sanction such acts. Stand up and defend the rights of the people you govern, you protect.

It was always my belief that people in

Wyoming may not approve of an individual's lifestyle but, they defend the right of the individual to live whatever lifestyle they choose in a free and equal society.

Sincerely,
Linda A. Simpson
LASimpson@hotmail.com

DEAR EDITORS

As a retired Wyoming Law Enforcement Officer and a former trainer I am going to offer the WLEA (Wyoming Law Enforcement Academy) to allow me to do some training for recruits at the basic police academy. I don't know if they'll accept my offer but I am going to make the effort. It is always more meaningful when it is "one of your own" (ie not just another cop but a sister Wyoming officer who is TS). I had transitioned while on the Rock Springs (WYOMING) Police Department and received 100% support from my co-workers, the City Government, and the Community. I know I made a big difference in that agency in regards to GLBT issues. To this day my former co-workers still write, call, and stop by when they visit this part of the country. For those reasons the Matthew Shepard homicide hit me hard. I didn't think such hate existed in Wyoming but, we see it can raise it's ugly head anywhere.

I'm just trying to make a difference in my own small way.

Sincerely,
Linda A. Simpson

DEAR EDITORS,

It would seem Dr. Brown is still in business. He has been the subject of several of Dr. Sheila Kirk's articles in past Tapestry issues. I am sending you a copy of a recent El Paso Times article on the doctor. As usual the primary purpose is to insure that my primary membership group is up to date on the latest T news. Also I am concerned that others will still avail themselves of Dr. Brown's services.

I know that at least two MtFs from my area underwent surgery in the last five years and

at least one of them went to Dr. Brown. She sings his praises highly. But this article sure doesn't sound like someone I would want to do business with.

Sincerely,
Kelly S.

SAN Diego, Dr. John Ronald Brown, 75' of San Ysidro, was ordered to stand trial for allegedly killing a patient who died after his healthy leg was amputated. Brown is accused of killing Philip Bondy, 80, who died in May of gangrene from an illegal amputation performed in Tijuana. Bondy suffered from apotemnophilia, a sexual desire to have a limb removed, prosecutors said. Brown, who pleaded innocent in May, had his license revoked in 1977 after three patients nearly died from sex change operations he performed in places such as a garage and a hotel.

DEAR EDITORS,

Gwen Smith's response to the murder of Rita Powers exhibited all the subtlety of a rapist attempting to blame the female victim.

I know more than I care to about "Julia Morgan" (whose legal name when he died was still Walter Miller) - but what about Powers - whom Miller murdered when she refused to rubber-stamp his request for sex-reassignment? Did Powers have a family? - Is she mourned by loved-ones or did she lead a lonely existence? We won't find the answers to those sorts of questions in Tapestry.

I am sick of being expected to sympathize with the Walter Millers of this world, whose fantasy of changing sex leads to a violent conclusion as their male sense of entitlement collides with the harsh reality of being a transsexual woman in this society. And I'm sick of people like Smith who presume that my being transsexual requires me to not only suspend belief by accepting a killer's

claim to be the opposite sex but to side with him against other women.

It's pretty obvious that Smith places greater emphasis upon how an individual "self-identifies" than anatomy, personal history and actual behavior combined. Morgan's self-proclaimed "womanhood" wasn't enough to prevent him from stereotypically responding with violence when he felt frustrated by a woman; nevertheless, Smith refers to Morgan with female pronouns despite the fact he wasn't even living full time. In doing so, Smith demonstrates that the "transgender movement" -- as distinct from transsexual activism -- is more than willing to accept the minimalization, intimidation and elimination of women as the means to the end of gender as a bipolar "social construct".

By expressing such one-sided, solicitous concern for the "suffering" of a legally male perpetrator at the expense of the female victim of this brutal murder, Smith reveals the "transgender movement" to be nothing more than male chauvinism in drag.

Sincerely,
Margaret Deidre O'Hartigan

LETTER TO THE EDITOR

IN DEFENSE OF QUEER



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I recently attended a public forum at my local Gay & Lesbian Community Center on the issue of marriage and what it means to our communities. During the public comment and question section, a person stood up and said, "Let's not use Queer." "Let's not use any term that alienate us from those who would support us, or confuse the issue." It seems that Queer, a term reclaimed by our communities in the early 90s is no longer considered an "appropriate" dinner guest to the table of our assimilation. He finished off by saying, "our gay community."

"This got me thinking. Did we forget the last 25 years of our his/herstory? The battles that women fought to be included in the boys club that was the "gay community". Where grudgingly, LESBIAN as a term was added to gay to acknowledge the role of women, and where issues such as reproductive freedom were finally deemed an important part of our struggle for human rights? Where in the early 90s, the BISEXUAL and TRANSGENDER communities had to struggle to even be considered to be part of "us." Where pitched battles were fought over whether even their own names for their communities would be included. Where they were told they could march, but not be named.

In our rush to gain acceptance (but not equality), some communities aren't yet even acknowledged officially at all, such as other sexual minorities like the SM/fetish communities or intersexuals; who without their consent are forced into the gender binary we call male/female. Can we really boil it all down to that for us to gain allies, we must jettison the diversity that is the REALITY of our community? Can we erase the last 25 years and just go back to the term "gay"? With that logic, why not go back to the previous attempt at relating to the mainstream, and use "homophile?" Can't we keep moving forward instead of going back? Can't we instead celebrate the diversity that makes up our lives; including our chosen families that don't always "fit" the traditional monogamous model. Where we truly include the majority of people in this world, People Of Color. Where youth and seniors are not relegated to either being silenced or made invisible. If we need an umbrella for us all, why not Queer? Let's not be afraid of ourselves. We should welcome support from outside of our communities. But let's not do the job of those who oppose our very right to exist. Let us name ourselves and speak with our own voices. I am a proud QUEER; in solidarity with all my brothers and sisters around the world, and I will be accepted as what I am, not who someone else want me to be.

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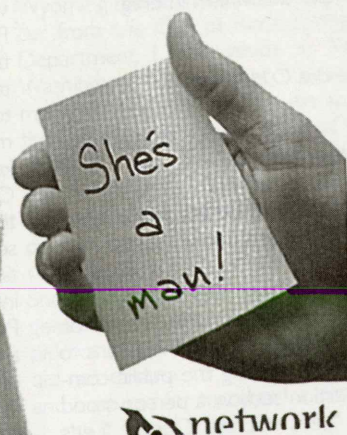
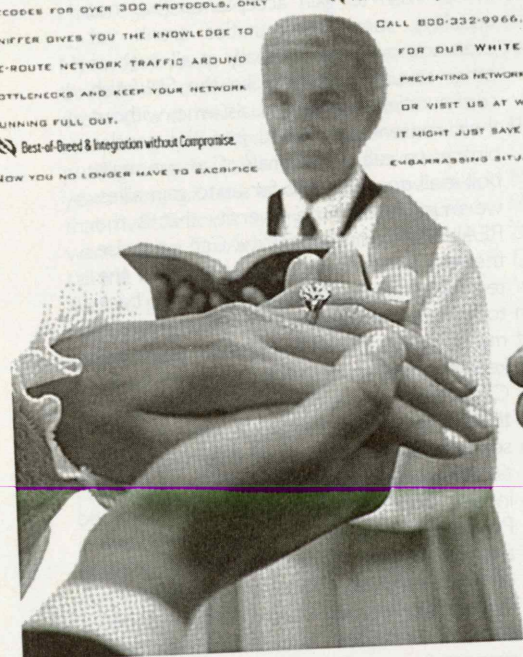
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FEATURE ARTICLE

WHERE LOVE LIVES

Miqqi Alicia Gilbert,
Ph.D.



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Being part of a long term couple is never an easy undertaking. It requires commitment, hard work, and honesty. Being part of a transgendered couple almost inevitably adds extra stress to a relationship. Even under the best of circumstances living with another person is never that easy, and if that other person is transgendered, then it's even harder. For one thing, being transgendered or being with a transgendered person means that you are forced to confront your feelings and attitudes about gender and gender roles. Why is it so important in so many cultures that the differences between men and women remain so incredibly rigid? Why is it that gender outlaws are treated so harshly? How do we each support and reinforce the gender rules in our daily lives, in our attitudes and expectations?

Every cross dresser periodically goes through a spell of wondering, *why?* Since there is no answer to this question, or at least no neat generally accepted answer, we cross dressers try not to spend too much time wrestling with that issue. And, I imagine, our partners must go through a similar process.

First, there's the question, why does he cross dress? But, secondly, there's another question that must arise: Why did I choose a cross dresser? What was there about this man that attracted me, and was his being a cross dresser part of that attraction? Is there some karmic issue or underlying feeling that brought us together? And maybe even, going that one step further: What is there in it for me in being married or partnered to a cross dresser?

The path to self acceptance for the TG person, and certainly for the heterosexual cross dresser (my own group,) is not an easy one. The lack of any compelling explanation for a behavior that is so broadly condemned, the awareness that one is violating primal and deeply held norms, the fear, guilt and uncertainty

accompanying an activity that at one moment seems utterly harmless and the next totally inappropriate, is sufficient to create stress in any individual. There may be, at the end of the path, contentment, peace and even pride, but getting there is no mean feat. That is why the role of the TG partner is so terribly crucial.

Regardless of the flavor of TGism, partners play a powerful role. They easily become, rightly or wrongly, our windows to the world. They often personify the Other, the outside world who looks at us and sees not the self-image we conjure of the lovely lady or good looking guy, but of the misfit, the weirdo, the silly man or woman trying to be what is not. We make them the Other; we give them this power and role, force it on them, whether asked for or not, and we feel its strength when we search their faces for disapproval or audit their tone of voice for irony or rejection. At the same time we too often forget that they are having the analogous experience. What are they doing here? What brought them to this place? Isn't someone who loves a gender transgressor also violating the rules? When s/he gives you support, s/he becomes part of the struggle. When s/he is out with you and feels comfortable and has fun and stands proud, then s/he is part of the vanguard, part of the transgender revolution. For us being part of the revolution, being

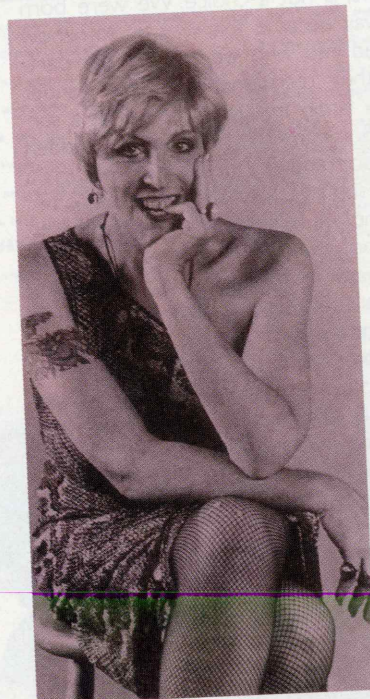
outlaws, is not a choice. We were born this way, became this way, or somehow evolved into who we are. For our partners their recruitment into the gender outlaw family frequently comes as a surprise. Sometimes it is a result of a sudden revelation and at other times through a more subtle evolution, but more often then not it is something happening to them, not about them. And yet many stay, and many learn to accept, participate, share and even enjoy. They are the ones who know what it means to love a person, a being, who may sometimes be one thing, sometimes another; who may have begun life as one thing and be continuing it as another. They are the ones who see through the roles, games and charades to the soul beneath, and that is truly revolutionary.

The partners of TG people have to give more, and I love them for it. Every single time I see a wife who supports her cross dressing husband, or a partner who is with a TS, or a couple sharing the TG experience by trying to find their own way across rocky terrain without a map, my spirit soars and there is a gladness in my heart because I am seeing love. When we see the soul of our partner, and not just the clothing or even the body, then we are seeing truth and that is the place love lives.

When you are transgendered and loved, that love is very special because it comes to you the hard way. Like a salmon swimming upstream, that love fought its way there against the rules and conventions of society. So if you are transgendered, do not ever forget that your partner is a special person, someone in whom love lives truly. And when you love a transgendered person you are showing an insight into your partner that pierces superficiality and goes to the heart of where love lives. You also show an insight into yourself, an acceptance that offers a potential for peace and permanence arrived at through sharing, giving, and receiving. When that happens you truly know where love lives.

Dr. Miqqi Gilbert is a professor of Philosophy

TOO TALL BLONDES



Kate Bornstein
Photo: Dona Ann McAdam

"How did your family react when you told them?" Or, "How does your family feel about you now?" What a can of worms that opens!

Barbara: There are so many kinds of families that there couldn't possibly be any advice we might offer that would apply to any large number of trannies or their families. So, we searched beneath

Barbara: Hi and Happy Holidays! If your holiday season is anything like ours, how did you find the time to sit down and read this magazine?!

There's so much to do and so many people to see. This year we're spending time with members of our biological families and also with our extended family of the heart. So, family is up for us. We think it probably is for many of you, too.

We hadn't received any letters from you on the subject of family, but it's a subject we wanted to address.

Kate: I've been asked a lot of things by an awful lot of people over the past decade or so. I think I can safely say that one of the most-asked questions for trannies is some form of

those two questions in hopes of discovering something more basic or universal. What we found was that while we've all got different kinds of families, the thing we've got in common is that our families simply want to know who we are so they can relate to us in some predictable way. After some hours of discussion we realized that this subject was way too big for this column! And we simply didn't have the time to get a book out on "family" yet. But we both realized that Kate had already written a piece that spoke to this topic: a short article that was first published in The New York Times Magazine in early 1997. Since it hasn't appeared anywhere else, Kate and I thought this would be a good place for it.

Kate: This particular version of "Hoowahyoo" has never been published in English. It includes a bit about my time as a phone-sex operator, which never made it past the Times' editorial board. ::grinning:: So here ya go. I hope you enjoy.



Barbara Carellas
Photo: Annie Sprinkle

HOOWAHYOO?

BY KATE BORNSTEIN

"Who are you," asks the third blue-haired lady, peering up at me through the thick lenses of her rhinestone cat glasses. Only it comes out in one word, like "Hoowahyoo?" I'm wearing black, we all are. It's my mother's funeral service after all, and the little old ladies are taking inventory of the mourners. Me, I have to take inventory of my own identities whenever

someone asks me who I am, and the answer that tumbles out of my mouth is rarely predictable. But this is my mother's funeral, and I am devastated, and to honor the memory of my mom, I'm telling each of them the who of me I know they can deal with.

"I'm Kate Bornstein," I answer her in this quiet-quiet voice of mine, "Mildred's daughter."

"Daughter?!" She shoots back incredulously the same question each of her predecessors had asked, because everyone knew my mother had two sons. That was her claim to fame and prestige amongst this crowd. No do-nothing daughters in my mother's family, no sir. Two sons. That was her worth as a woman.

"Mildred never mentioned she had a daughter." The eyes behind those glasses are dissecting my face, look-

ing for family resemblances. When I was a boy, I looked exactly like my father. Everyone used to say so. Then, when I went through my gender change, those same people would say, "Y'know, you look just like your mother." Except I'm tall. Nearly six feet of me in mourning for the passing of my mother, and I'm confronting this brigade of matrons whose job it seems to be to protect my mother from unwanted visitors on this morning of her memorial service down the Jersey shore.

"You're her daughter? So who's your father? It's not Paul, am I right?"

Now there would be a piece of gossip these women could gnaw on over their next mahjongg game. "Mildred had another child," they'd say after calling two bams, "a daughter no less! And Paul, God rest his soul, he never knew." My mother had told only a tight circle of friends about my gender change. She knew that spreading the word meant she'd be torn to shreds by the long pink fingernails so favored by the arbiters of propriety of the small town she lived in. She was raised in a nearly-orthodox household, my mother was.

As a young girl, she would wake up every morning just in time to hear the men and boys wake up and utter the phrase, "Thank God I was not born a woman." She lived her life placing her self-worth on the presence of the men in her life. Her father, a successful merchant, died a year before I was born. Her husband, a successful doctor, died a year before I told her that one of her two sons was about to become a dyke. She preferred the word lesbian. "My son, the lesbian," she would tell her close friends with a deep sigh and a smile on her lips.

My mother was there the night the rabbi asked me who I was. I was a senior in college, a real hippie: beard, beads, and suede knee-high moccasins with fringe hanging down past my calves. I was home for some holiday or other, and my parents thought it would be nice if I came to synagogue with them. They wanted

to show off their son who was going to Brown. I'd always enjoyed Friday night services. There's something lullingly familiar about the chanting, something comforting in the old melodies and the Hebrew which I never ever understood but had down phonetically.

But when the rabbi gave his sermon, I was incensed. To this day, I don't remember what I was so outraged by, any sense of my anger having been eclipsed by the events that followed. But there I was, jumping to my feet in the middle of the rabbi's sermon, arguing some point of social justice. My father was grinning. He'd never been bar mitzvah'ed, having kicked his rabbi in the shins the first day of Hebrew school. My mother had her hand over her mouth to keep from laughing. She was never very fond of our rabbi, not since the time he refused to make a house call to console my father the night my grandfather died. So there we were, the rabbi and the hippie, arguing rabbinical law and social responsibility. We both knew it was going nowhere. He dismissed me with a nod. I dismissed him with a chuckle, and the service continued. On the way out of the synagogue, we had to file by the rabbi who was shaking everyone's hand.

"Albert," he said to me, peering up through what would later be known as John Lennon glasses, "Hoowahyoo? You've got the beard, so now you're Jesus Christ?" I've done my time as an evangelist. Twelve years in the Church of Scientology, and later, when I'd escaped Hubbard's minions, four or five years as a reluctant spokesperson for the world's fledgling transgender movement. But somewhere in between Scientology and post-modern political activism, I found time to do phone sex work. My mother never knew about that part. It was one of the who's I'd become I knew she couldn't deal with. So I never told her of the day I was standing in line in the corner store in West Philly, chatting with the woman behind the counter. From behind me, a deep male voice says, "Excuse me,

who are you?" And I turn to see this middle-aged yuppie peering up at me through tortoise-rimmed glasses.

"Stormy?" he asks me. Stormy was the name I'd chosen for the smoky-voiced phone sex grrrl who did erotic dancing on the side and had a tattoo on her thigh. "Stay on the line with me a little longer, sugar," I'd purr into the phone, "and I'll tell you what it is."

So this young urban professional is standing behind me looking like he'd died and was meeting the Virgin Mary. I'm trying to figure out what fantasy of his we'd played out. But I'm scared. Way scared. If word got out that Stormy is a tranny, I'd lose my job for sure. I fix this guy with the same icy stare I'd learned from my mother, and he eventually slinks away to inspect the Pringles.

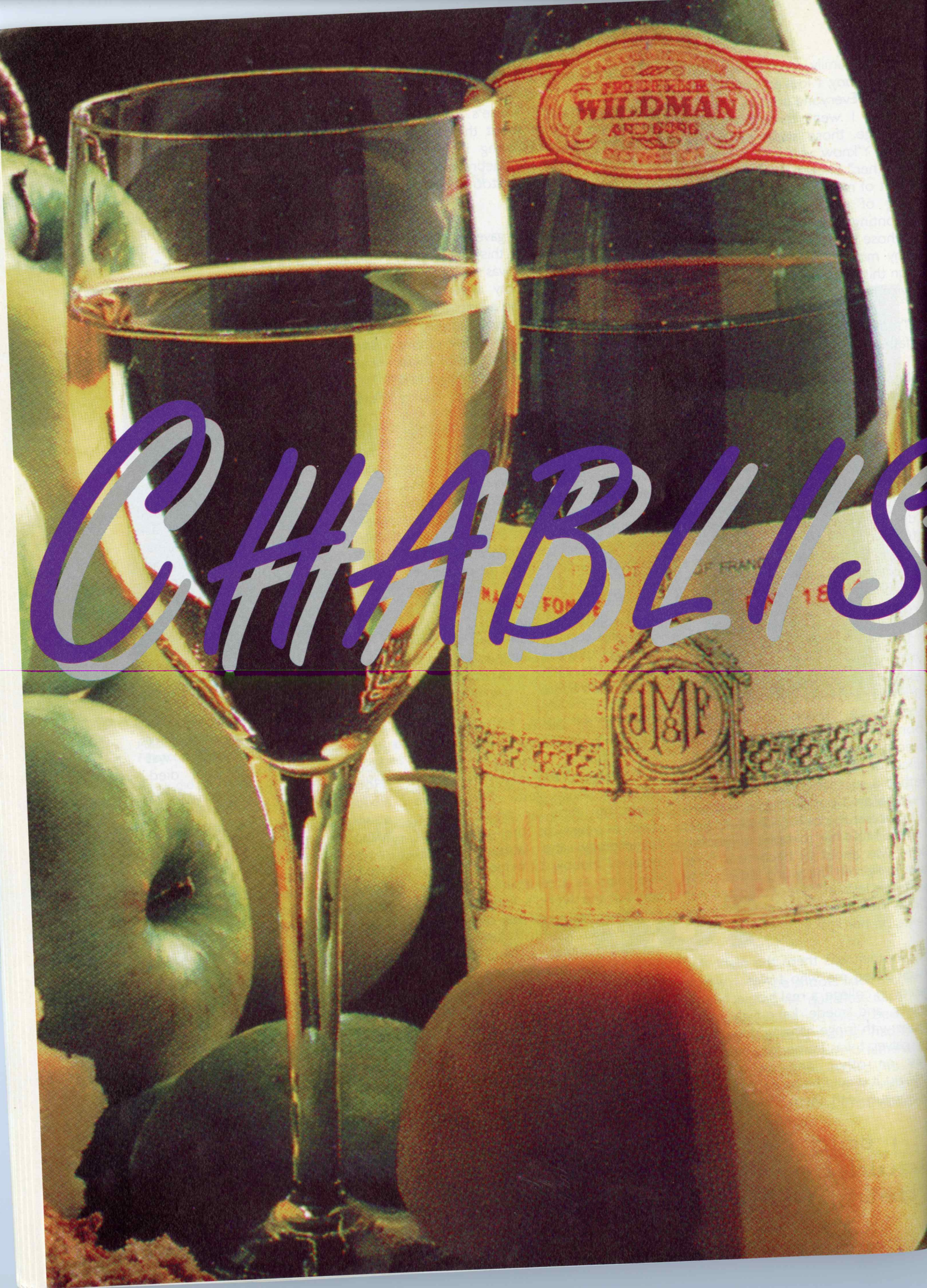
My mother died before she could hear the blue-haired ladies ask "Hoowahyoo" of the tall-tall woman with mascara running down her cheeks. She never heard the producer from the Riki Lake Show ask the voice in the phone jammed up against her ear, "Who are you?" when I told her I wasn't a man or a woman. My mother never heard the Philadelphia society matron ask me the same question when I attempted to attend her private women-only AA group. My mother only once asked me, "Who are you?" It was about a week before she died. "Hoowahyoo, Albert?" she asked anxiously, mixing up names and pronouns in the huge dose of morphine, "Who are you?"

I told her the truth: I was her baby, I always would be. I told her I was her little boy, and the daughter she never had. I told her I loved her.

"Ha!" she'd exclaimed, satisfied with my proffered selection of who's, "That's good. I didn't want to lose any of you, ever."

Do you have a question you'd like Kate and Barbara to tackle? Write them at Too Tall Blondes, Box 415 Times Square Station, New York City, New York, 10108, USA.

I told her the truth: I was her baby, I always would be. I told her I was her little boy, and the daughter she never had. I told her I loved her.



Alison Laing is a ghost writer for a self syndicated wine writer and author. She may be reached via the IFGE office regarding questions about wine. Special to Transgender Tapestry Copyright 1996 Alison Laing

OR NOT CHABLIS

ALLISON LAING

A long time ago in a land far away, people drank wines because they were good and not because of their label or price. Most of the people were not really concerned with the name of the grapes that were used to make the wines, so they named the wines for the place from whence they came. One of the places that made the better wines was a little village in north central France called Chablis. The wine was a light to medium bodied dry (not sweet) white wine. The taste and flavor of the wines ranged from crisp and fruity to soft with light complex fruit, some times with a hint of flint or gunpowder.

Over the years, they learned that the best wines of Chablis came from the vineyards on the hillsides just north of the village. The vineyards in the nearby slopes also produced good wines. And the wine produced from most of the lower slopes was fairly good. As time passed, the very best vineyards where all given names and called Grand Cru Chablis, that is the very best growths or producers of Chablis. The vineyards that produced next best wines were also named and called Premier Cru Chablis, or first growths Chablis. The remainder of the good vineyards were simply referred to as Chablis, and the wines from the vineyards producing the least favored wines of Chablis were dubbed Petit Chablis. For many years the fame and quality of Chablis grew and the wine became popular with wine lovers throughout the world. When the French created their wine regions, they decided to include Chablis as part of Burgundy. Besides being closer to Burgundy than other major wine regions, all the wines made in Chablis were made from only one grape variety, the Chardonnay, which is the same variety used for all the classic white wines of Burgundy.

When the first good wines of America were produced, it was obvious that they should be named after the great wines of Europe and especially France. Again people were not really interest-



Allison Laing

ed in what the name of the grape was, but were more interested in how it compared to the known European wines. So when a winery had a dry white wine, one of the most popular names used was "Chablis." It did not seem to matter that the wine tasted nothing like a French Chablis. To add insult to injury, the Chablis of the New World, usually have little or most often none, of the Chardonnay grapes used to make the real Chablis in France. When the folks in California began to realize that there were several grapes varieties that produced really fine wines, they named these wines for the grape varieties from which they were made. Over the last few decades, most of the more popular wines are referred to by a grape varietal name. For example, the darling of the white wine lovers, is the wine made from and called Chardonnay.

The wines from parts of the world other than France called "Chablis", are most frequently made from Thompson seedless, French Columbard and several other large yield producing grape varieties that grow in the industrial vineyards of California and New York. While most of these American or Generic "Chablis" are "jug" wines with no complexity, they are usually drinkable and very low priced.

Today, most all wines made from Chardonnay in the New World, which includes the United States, Australia, South America, are called Chardonnay. These wines range from much more than just drinkable to outstanding and even great. Of course these real "Chardonnays" can be relatively expensive. As it turns out most of the New World Chardonnays, even those that are incredibly delicious, seldom capture the original character of the true French Chablis. The New World Chardonnays are made in a variety of styles. They may have intense oak flavor; they may have charming fruit; and they can often rival the best white burgundies of France. But, as good as they are, they too, are not Chablis.

The moral of the story is simple. Just remember "Chablis and NOT Chablis". A French Chablis can be a joy to the palate; it is 100% Chardonnay and usually costs a bit above the average wine. "NOT Chablis", that is American Chablis, is usually a modest nondescript wine, made from nondescript grapes, and has a low price. If you really want a Chardonnay from France, order a French Chablis or a French white Burgundy; from any other part of the world, all you have do is to select your country and favorite brand and order it by it's varietal name, Chardonnay. Δ

SPEAKING OF CHARDONNAY

MATTHEW S. CARLOS

The best California Chardonnay exhibits a distinctive sweet taste usually characterized as "fruity" the intensity of which is modified by such words as "bright", "lively", or "vivid". Tree fruits, such as apple or pear, are commonly used to further denote this sweetness, though one will also find "melon" and "pineapple" used frequently. The "smoky", "toasty", or any kind of "nutty" description, designates a specific caramel flavor which is also often described as "buttery", "honey", or "butter-scotch", and is used to convey the taste imparted by the oak barrels in which better wine ferments and matures. (Temperature-controlled stainless steel vats were popular for some time, but the better wine makers have shifted to "new" oak barrels, and some construct their barrels from the even more costly "old" oak, which must be imported from Europe). While all Chardonnay is drinkable upon release (in the spring or summer after it is bottled), and some can maintain its character for up to 10 years (when cellared properly), it is the truly exceptional California Chardonnay which improves with age. Every so often a year is punctuated with such noble wines. The 1994 vintage came close to bestowing such honors on every petty bourgeois cask.

What happened to give the 1994 vintage the extra dimensions of ripeness, finesse, and complexity that prompted Wine Spectator to hail it the dream vintage? Nothing. For most growers in Sonoma, the Russian River Valley, and Napa Valley it was an uneventful year - and they liked it that way. A mild spring and summer complemented the unusually dry winter, with fall temperatures remaining warm and stable. This resulted in uniform ripeness among all the grape clusters. In areas where there was climatic variation, the deviations balanced each other to mitigate any momentary fluctuation in sugar levels.

Of the many fine wines in the 1994 vintage, three in particular stands out as representing everything a California

Chardonnay can achieve:
BERINGER Chardonnay
Napa Valley
Private Reserve

ROCHIOLI Chardonnay
Russian River Valley Reserve

TRUCHARD Chardonnay
Napa Valley Carneros

While 1994 might be the greatest year for Chardonnay that anyone can remember, there are other ripe, rich, complex vintages. 1992 was well received, and can still be held in cellar. Some 1995 and '96 wines also follow admirably on the heels of the 94's:

MATANZAS CREEK
Chardonnay Sonoma Valley
1995 (\$30):

Galileo remarked that wine is light, held together by water, and those words were never more aptly applied than to this vintage. You may have to look around to find a bottle (and pay upwards of \$35), not only because its excellent reputation precedes it, but those who have tried it are returning for seconds (and paying whatever it takes for the privilege). Reviews include: "the most incredible Chardonnay I've ever experienced," "MMMMmmmm"; "YUM!", "amazing texture," and "five stars." In a word Archetypal. Several tasters reported equally great results: sophisticated with caramel, spicy (but not peppery) dried fruit, and nutty flavors, fabulous balance, acidity, and a long smooth finish. Count on this selection becoming terribly scarce as it fully matures.

BERINGER Chardonnay Napa Valley 1995 (\$29-39):

Perhaps you are unaware that big business has its fingers (or should we say feet?) in the California Wineries. I suppose that like all things American, it was only a matter of time. Nestle is one of the major players in the left coast wine game, and Beringer is one of its wineries. (Nestle also pressed Napa Ridge, Meridian, and Chateau Souverain into its

cask.) Fortunately, the corporation does not let its knowledge of cocoa mix impede its ability to produce some lovely wine. The 1995 vintage garnered solid mid to upper -90s ratings, and the 1996 followed closely with a 94 (on par with the BERINGER Chardonnay Napa Valley Sbragia-Limited Release 1994). Some reviews find this wine notably elegant and rich, showing tiers of ripe pear, spicy oak, hints of citrus, pineapple, spice and hazelnut flavors. While it might well uphold the standards set by the classic 1994 vintage, a bottle tasted this past summer proved a bit sharp and overly oaky, though hinted at a developing smoothness which should take firm hold between 2000 and 2002.

In considering such accounts keep in mind that wine ratings are subject not only to individual preferences, but also gauged according to the other wine at a particular sampling. It is also important to recognize that the character of wine changes over time and not always for the better. The wines selected here not only exhibit endurance, but continued tastings reported a favorable enhancement of their flavor with cellaring. Your investment in them will provide immediate enjoyment should you drink now, and will offer equal or increasingly greater levels of subtlety to entrance you come the next century.

There, too, are several vintages that should only be used for hand to hand combat. Among these 1982, '83, and '87 all consistently prove austere, hard, and faded - all said, perfect wedding presents for an ex-lover.

As a final note, the number of successful but ordinary Chardonnay is outstanding, though in the end, no matter how you rationalize it, a \$6 wine is a \$6 wine. So, unless you enjoy passing your time clipping coupons and hunting through the Sunday paper for sales, I'd put your money where your mouth is. In the end I believe \$30 is not unreasonable for a taste of history.

Among many pursuits, Matthew relishes and collects fine wine. His close friends affectionately regard him as a wine "snob".

ELECTROPHOBIA!

LINDA DEFUSCIO,
RE, RI, PMEEDITED BY
BRENDA BURKE

Just about everybody will admit to being at least a little afraid of something. It could be snakes, or flying. Even if your fears don't prevent you from walking out your door every morning, they still linger in the back of your mind and influence your decisions. As a result, we often choose to avoid the unpleasant, unknown, or unexpected. At one time, I was afraid of electrolysis. Then, one day, my mother noticed me plucking my eyebrows in the bathroom mirror. "You'll be sorry if you get an infection from all that plucking." She introduced me to electrolysis that afternoon, and after my training, several years later, I opened the business which successfully employs me today.

Recently, I compiled a series of questions that people ask me about electrolysis. In general, these fears are a combination of mental and physical worries. (Is there any pain, and will my appearance really improve?) In the last issue, I provided the first 5 in my "Top 10" list of fears that potential clients share with me in consultation sessions, following are numbers 6-10.

6) Cost:

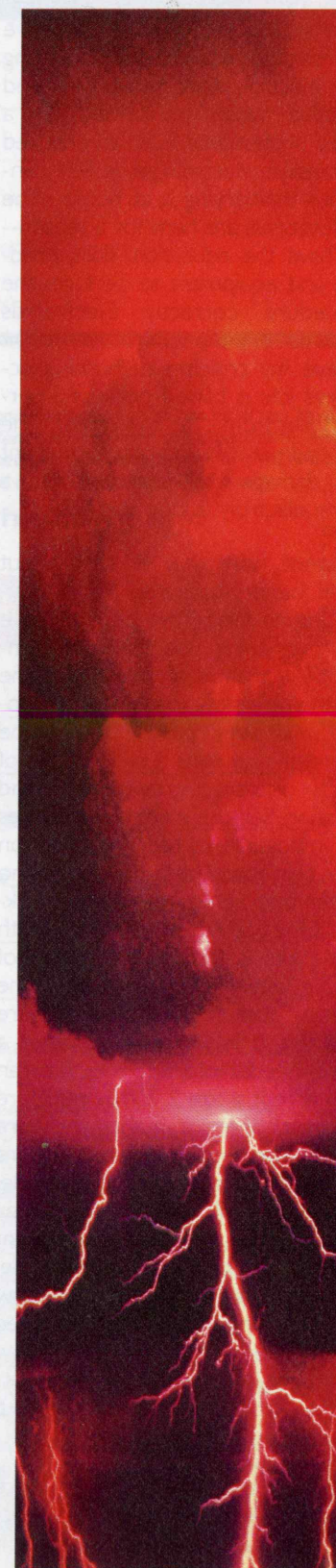
Hourly rates vary from one state to another, anywhere from \$20 in a private home to \$100+ in prestigious big-city salons. The hourly charge depends on client volume and overhead cost; type of client; reputation of office and electrologist(s); advertising expenses; facility and equipment. It's my personal opinion that a good electrologist is worth their weight in gold, and you should stick with them. Remember, while the expense is temporary, the results are permanent.

Some electrologists will offer a sliding scale payment plan for regular customers with longer than average work, saving you time and money over the long run. If you require long-term treatment, request some kind of discount. The consumer benefits, as does the electrologist, who can count on a regular appointment. A sliding scale for the average trans genderist depends on beard thickness--from 50-400 hours.

7) Tension:

To make you feel at ease, the professional should take steps to guarantee a pleasant, relaxing appointment. It's very important for both client and electrologist to be ready for electrolysis and to relax during treatment. I realize that some days you just aren't in the right frame of mind. I get frustrated and stressed out sometimes too. That's why I pay attention to the office environment so much, because a pleasant atmosphere can help relieve anxieties.

Clients pick up cues from the sounds, scents and sights of the office waiting room. Look for an office that is tidy and comfortable. We keep the office smelling fresh and clean, free of odors that people might find unpleasant. We air out the office regularly; replacing remnants of strong perfumes and lunches with fresh air. I don't allow smoking in my office, out of concern for people who are sensitive or allergic to smoke. If they are allergic to latex, we keep two of the rooms latex-free. Check to see that the electrologist's credentials licenses, certificates, and awards are on display. Also pay attention to the reading material made available. I keep brochures, articles, and the latest updated information about skin and hair care in my waiting room. Education is very important in treatment. I note on the client's record what their listening preferences are.



Listening to nice, soft music helps some people pass the time. For them, I play very soft, light music in the background so they may talk over it if they like. The news tends to agitate my clients, even if it's only in the background, and most people don't like to hear loud, hyper music like punk or rap when they're in the office (though I'll put it on for some of my teenage clients--they love that fast-tempo dance music, whether they are having a facial or electrolysis). The steady flow of white noise from an air filter works for some clients, while others prefer no music and as little background noise as possible. Make sure your electrologist knows what helps you relax. This ensures a pleasant experience for you both, and better results.

8) Confidentiality:

Many TGs don't want any sign of treatment to show, or else family or friends might find out. This is especially true for those who have successful careers or have not told their wives/partners about their feminine side. Arlene, one of my favorite crossdressers, has been coming to me for four years. She comes in every two weeks for about 15 minutes. She only wanted to do one section at a time. I only did the middle of her eyebrow for two minutes. Then I'd move to her upper lip and hair under her nose. She only lets me do one row of her eyebrow each week. The week after, we'll do another row. Arlene's eyebrows are looking gorgeous--just so nicely shaped. Arlene is also having her hands and fingers done, so that she will have a nice presentation as both a man and a woman. Her hands and wrists don't look all hairy when she's out dressed, or if she is at work. I told her it's going to take about five years to treat all the hairs she wants done. That's just fine for Arlene, who prefers the gradual, subtle approach. Although she'll never say a word about it to her spouse of over thirty years, her wife likes what electrolysis has done for her husband's look. "When I first met you, your eyebrows were really scraggly. Over the years, your brows have thinned out so nicely. They look so neat now."

9) Control:

Often, even the most stubborn "do-it-yourself" person comes to realize that there are simply some esthetic procedures that they can't accomplish effectively at home in front of the mirror. This person will try everything from mail-order devices that advertise for \$29.99 to expensive professional equipment, forgetting that electrolysis is most safe and effective when performed by a skilled professional. Even an unskilled or careless electrologist is less dangerous than trying it at home. The professionals are here for a reason--we have the education, skills, products and equipment to perform the procedure correctly. Electrolysis requires experience. Some might believe my criticism of home electrolysis kits is biased because I perform electrolysis at my office. The real truth is that you risk permanent skin damage and infection with a home electrolysis kit.

I cannot warn you enough about these battery-operated "do-it-yourself" home kits. They claim to give you everything you need to complete electrolysis at home. But the treatment is slow, ineffective, temporary and very painful. The home operator also runs a serious risk of injury, disease, ingrown hairs and infection. Self-use electrolysis devices are impossible to use accurately on your own face. These devices are no better than removing hair by plucking. One common problem with home kits is the large diameter of needle, often as large as size 5. The needles that I commonly use are sizes 2 and 3. When you insert a size 5 needle into a follicle that can only accept a size 2, it may puncture or stretch the skin, making the pore bigger. The needles in home kits are designed to be sturdy and inflexible, so that they will last. This means they have to sell a larger size. One patient handed her home kit over to me. She confessed, "You take it. I know I'm not doing it right." When I sized up the needle, it was a size 5. I show this home kit to electrology students so they can see what it looks like, but we won't use it on anyone.

Electronic tweezers aren't any more effective. Unlike electrolysis, the electric action of electronic tweezers is

not enough to disable the follicle permanently. Instead, it stimulates another cycle of regrowth. The Food and Drug Administration has ruled that neither home kits nor electronic tweezers can be advertised as a permanent hair removal tool.

10) Trust:

Did you ever feel that you were burned? Not by the machine, but with your time and money? A lack of trust between you and your electrologist may take you to the point where you never want to have electrolysis again. People who have been burned will test me out during an initial appointment. I respond by comparing the practice of electrology to other skilled trades such as plumbing or carpentry. I ask, "If a roofer comes to your home and does a poor quality job, does that mean you're not going to fix your roof again? If a dentist hits one of your teeth with his drill, will you never see another dentist?"

In this respect, electrolysis is no different. There are very talented--but also very incompetent--practitioners. To locate an electrologist with good credentials and certification in your area, word of mouth is best. Try to get a referral from a professional or trusted friend, including a general physician/internist, plastic surgeon, or dermatologist.

You should have some idea about the extent of the work that you want done. Maybe you want to try the latest eyebrow style. You want to clean up stray hairs and shape the eyebrows a little. Or you may have made up your mind that you want all your bodily hair removed for good. You also know how much you can afford to spend on treatments. Some are lucky enough that they don't have to worry about the price tag. Others might be willing to try an apprentice electrologist or electrolysis school student because the pricey salons won't fit in your budget. Look for professionals who will help you and listen to your needs. Be flexible and consider all your options at this stage before you make any serious commitment of time and money. Δ

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plastic and reconstructive surgery. In this category, there are those who are highly skilled in subspecialties such as hand surgery and microsurgical techniques.

Overall, surgeons may train in a resident or fellowship program up to 7 or 8 years before entering practice. They may choose to stay attached to a medical school and work in their specialty in an academic practice where they teach and perform surgery with others training in that university's program. They may decide to go into private practice (clinical practice) and

trans surgery. The most recent SOC's state that: "The Surgeon should be a urologist, gynecologist, plastic surgeon, or general surgeon and board-certified as such by a nationally known and reputable association. The Surgeon should have specialized competence in general reconstructive techniques as indicated by documented supervised training with a more experienced surgeon. Even experienced surgeons in this field must be willing to have their therapeutic skills reviewed by their peers. Willingness and cooperation with peer review is essential. This includes

training education of doctors and the incorporation of new knowledge and advancements so as to diagnose and treat more completely and accurately.

Sheila Kirk, MD recently made trans history by forming the first Transgender Surgical & Medical Center (TSMC) developed and directed by a trans surgeon. In addition, Dr Kirk is the first trans surgeon performing MTF GRS surgeries. You can ask Dr. Kirk questions on your treatment and care, by contacting her at TSMC@aol.com, by phone (412) 781-1092, fax (412) 781-1096 or snail mail: TSMC P.O. Box 38366, Blawnox, PA 15238.

Listening to nice, soft some people pass the them, I play very soft, lig the background so the over it if they like. The ne agitate my clients, even i the background, and m don't like to hear loud, I like punk or rap when th office (though I'll put it c of my teenage clients--th fast-tempo dance musi they are having a facial c sis). The steady flow of from an air filter work clients, while others pref and as little backgroun possible. Make sure you gist knows what helps yo ensures a pleasant exp you both, and better rest

8) Confidential

Many TGs don't want treatment to show, or el friends might find out. T cially true for those who cessful careers or have n wives/partners about the side. Arlene, one of r crossdressers, has been me for four years. She every two weeks for abc utes. She only wanted to c tion at a time. I only did of her eyebrow for tw Then I'd move to her up hair under her nose. Sh me do one row of her eye week. The week after another row. Arlene's ey looking gorgeous--just shaped. Arlene is also hands and fingers done. will have a nice presentat a man and a woman. Her hands and wrists don't look all hairy when she's out dressed, or if she is at work. I told her it's going to take about five years to treat all the hairs she wants done. That's just fine for Arlene, who prefers the gradual, subtle approach. Although she'll never say a word about it to her spouse of over thirty years, her wife likes what electrolysis has done for her husband's look. "When I first met you, your eye-brows were really scraggly. Over the years, your brows have thinned out so nicely. They look so neat now."

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or stretch the skin, making the pore bigger. The needles in home kits are designed to be sturdy and inflexible, so that they will last. This means they have to sell a larger size. One patient handed her home kit over to me. She confessed, "You take it. I know I'm not doing it right." When I sized up the needle, it was a size 5. I show this home hit to electrology students so they can see what it looks like, but we won't use it on anyone.

Electronic tweezers aren't any more effective. Unlike electrolysis, the electric action of electronic tweezers is

your bodily hair removed for good. You also know how much you can afford to spend on treatments. Some are lucky enough that they don't have to worry about the price tag. Others might be willing to try an apprentice electrologist or electrolysis school student because the pricey salons won't fit in your budget. Look for professionals who will help you and listen to your needs. Be flexible and consider all your options at this stage before you make any serious commitment of time and money

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SURGEONS AND THEIR SPECIALTIES

Sheila Kirk, MD

When looking for a surgeon for Genital Reconstruction Surgery (GRS) or facial and body contouring, there are some specifics that individuals need to consider-specifics that go beyond what currently many believe are important.

To begin with, it's most necessary to realize that not all surgeons are trained to do the same things. While specialty surgeons do train in general surgery for a time some enter a special residency and/or fellowship training that gives experience which will prepare them for special kinds of surgery. Hence, there are general surgeons who can and do perform procedures in all areas of surgical care but their abilities are limited. And there are specialty surgeons who work in special areas with very special skills. Many, for example, only manage heart patients or are in cancer work (oncologic surgeons) or in urinary tract disease (urologists) or in gynecologic surgical procedures (gynecologic surgeons). Some surgeons are highly trained in trauma. Others in plastic and reconstructive surgery. In this category, there are those who are highly skilled in subspecialties such as hand surgery and microsurgical techniques.

Overall, surgeons may train in a resident or fellowship program up to 7 or 8 years before entering practice. They may choose to stay attached to a medical school and work in their specialty in an academic practice where they teach and perform surgery with others training in that university's program. They may decide to go into private practice (clinical practice) and

delegate some time to the Medical School but work predominantly in a private patient capacity.

Once training is completed, surgeons take specialty board examinations, both written and oral to be designated as Board Certified. Board certification indicates that a particular surgeon is highly qualified and knowledgeable. It is strongly recommended that you seek only Board Certified surgeons and/or physicians for your care. Board exams are repeated every 10 years in most specialties to ensure that surgeons are continuing their adequacy in medical knowledge, that they are reading the current material, attending conferences and are up-to-date in their area of medicine.

With all this in mind, it's important to understand the background and expertise of those surgeons that perform various types of Trans surgical procedures and to understand as well what is involved in preparing a surgeon for such management.

In reading the Harry Benjamin International Gender Dysphoria Association's Standards of Care, there are some definite requirements laid down for those who will perform Trans surgery. The most recent SOC's state that: "The Surgeon should be a urologist, gynecologist, plastic surgeon, or general surgeon and board-certified as such by a nationally known and reputable association. The Surgeon should have specialized competence in general reconstructive techniques as indicated by documented supervised training with a more experienced surgeon. Even experienced surgeons in this field must be willing to have their therapeutic skills reviewed by their peers. Willingness and cooperation with peer review is essential. This includes

attendance at professional meetings where new ideas about techniques are presented."

There are several points to be made about these requirements. Certain, especially trained surgeons, are specifically mentioned. They are trained surgeons with Board Certification in their specialty areas. When considering the HBIGDA guidelines, it is important to understand the following. Surgeons performing trans surgery have special training even beyond Board Certification and it is provided by other surgeons in this area of special surgery, usually those with experience in a number of patients, over a number of years. There is no formal residency program to learn trans surgery--surgeons in this field of care teach each other. But those who are learning, are already skilled and experienced surgeons before they learn these procedures and do not enter active practice of these surgeries until they are trained. Note also, surgeons who do these surgeries should attend meetings where the experience and newly developed techniques of their colleagues are examined and made a part of every other's knowledge. That is what medicine is all about. The continuing education of doctors and the incorporation of new knowledge and advancements so as to diagnose and treat more completely and accurately.

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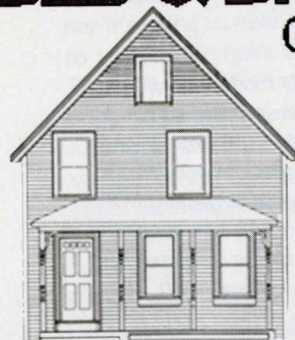
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TAMPA GENDER IDENTITY PROGRAM

TRANSGENDER TAPESTRY INITIATES A SERIES OF ARTICLES DESIGNED TO FAMILIARIZE YOU WITH GENDER CLINICS IN THE UNITED STATES AND ABROAD. IT IS OUR BELIEF THAT MAKING THE PHILOSOPHY AND METHODOLOGY OF THESE CLINICS PUBLIC KNOWLEDGE WILL INCREASE THE COMPETENCE AND ACCOUNTABILITY OF ALL CLINICS, AND ALLOW THOSE SEEKING HEALTH SERVICES TO FIND, WITH GREATER EASE, A PROGRAM WHICH PARALLELS THEIR OWN IDEOLOGY.

OUR ARTICLE IS AN INTERVIEW WITH DR. CARL BUSHONG OF THE TAMPA GENDER IDENTITY PROGRAM. DR. BUSHONG, DR. RICHARD MARTIN, AND MS. KIMBERLY WESTWOOD HAVE FOUND SUCCESS IN DELIVERING A WIDE RANGE OF TRANSGENDER SERVICES TO A BROAD GEOGRAPHIC AREA. IT IS THIS CHARACTERISTIC THAT FIRST BROUGHT TGIP TO OUR ATTENTION.

Transgender: Could you please tell us a bit about the philosophy which informs the Tampa Gender Identity Program (TGIP), and the services you offer?

Dr. Carl Bushong: While we perform a lot of services here, our real emphasis is quality. By the way, when I say 'we' I'm referring to myself, Dr. Richard Martin, our staff physician, and Kimberly Westwood, who performs electrolysis and make-up consultation.

We're different because we try to be cutting edge, both in our philosophy and the services we offer. We're not gatekeepers. I can't begin to tell you how

much I dislike the thought of psychological and medical professionals requiring transgendered gals and guys to prove themselves. One's gender identity is really immeasurable. I can't measure, nor can anyone, one's feeling of maleness or femaleness.

Our internal awareness of gender is subjective. When a transgendered person comes to me, I take that person's word at face value. And I can't see any reason why not. For example, when someone has a headache, we don't say, "Prove it, then I'll give you an aspirin." The headache is real and so is the emotional discomfort that comes from not being in sync with one's gender role. I see that pain, and I see the happiness that comes when things are put right.

The only person who truly knows where and how far to go is the transgendered person, themselves. But even they cannot do it alone. When one has spent decades fooling everyone, including oneself, it is difficult to tell what is true and what is smoke and mirrors. As we need a reflection to see our own face, we need a knowledgeable, experienced helper to see our true self.

In my opinion, a psychotherapist's role is to be a helper, a teacher, and a guide. To help the transgendered with those areas and conflicts resulting from a lifetime of living a double life, one inside or hidden from others, one out in public. The therapist needs to be a teacher in making available all the accumulated knowledge, skills and choices one has as well as clearing away the myths, lies and misinformation. And as a guide, the therapist aids the client through the social, legal, medical and emotional mine fields toward one's true self.

It's hard finding transgender based services, harder finding good providers, and almost impossible finding the gamut all under one roof that's not a university-based bureaucracy. And that's where TGIP comes in. We strive to bring together the best, all under one roof, but in a family style setting.

Transgender: What geographical area do you service?

Dr. B: I'd say that on average patients travel about 700 miles to seek services at the Center. But we have patients as close as Tampa and as far as California.

Transgender: What enables you to provide quality care over such a wide area?

Dr. B: While our physical roof is far away for many, we've designed a program that gives the maximum in individual care with the minimum of face-to-face contact. Most counseling can be done via telephone and hormonal management is mainly conducted via the mail (lab orders and results, prescriptions, etc.)

And most patients prefer receiving intensive treatment while visiting the Center. There's just so much involved with successful transition. Providing treatment in drips and drabs is very inefficient, and just takes too long. So, we make a point of providing services in an intensive way. As an example, a patient might come here and receive ten to fifteen hours of electrolysis, receive a medical work-up, start/continue hormone therapy, and receive counseling from me... all in a period of a couple of days.

This approach to treatment works very well. We realize we have a job to do and we just do it.

Transgender: How are you different in the services you provide?

The technology we bring to transgender care. Our electrolysis facility is a great example. We use state-of-the-art computerized equipment and Kim's [Westwood] technique is excellent. She's had more than a decade's experience strictly with beard removal, and holds both national electrolysis certifications. Patient comfort along with quick beard removal is her trademark. Kim's treatment room uses very comfortable hydraulically controlled seating (as compared to the typical flatbed treatment tables), fixed-beam surgical-type lighting (eliminates the ring-light in the

patient's face), and topical pain-control that's about five to seven times more effective than Emla cream.

But our latest innovation in electrolysis treatment involves the use of nitrous oxide anesthesia. Based on this type of anesthesia, we've developed a very comprehensive system that provides true PAINLESS electrolysis.

Nitrous oxide is the same anesthetic used during surgery. But our equipment is a scaled-down version of what you would find in an operating room. In our setting, the anesthesia machine is comparable to a plastic surgery office or a dental office. And the great thing about nitrous oxide is that it offers much more than just pain control. Psychologically, it's tough to go through several hours of electrolysis in one sitting. I know I'd get very antsy sitting in the chair for four, five hours straight. But nitrous takes care of that. It produces a sense of euphoria and time slips by before you know it.

In this type of setting, beard removal is a snap. We are able to provide extensive treatment and permanently clear the face of facial hair in only a few extended sessions-with the patient feeling very comfortable and sedate.

Transgender: You mention plastic surgery. Is feminizing, masculizing, or sex reassignment surgery performed at TGIP?

Dr. B: We do not have a gender reassignment surgeon on staff, but instead have affiliations with several surgical providers around the U.S. and abroad who perform a variety of transgender and aesthetic surgeries. I act as a liaison between surgeons and patients, and as a consumer's advocate.

Transgender: What do you mean by consumer's advocate?

Dr. B: I help my patients understand the risks and benefits of one type of surgery over another; the results that others have experienced, along with avoiding the hidden hazards.

The hazards usually take the form of undergoing surgery prematurely, or before exhausting other options. As an example, a patient might undergo a surgery when a better solution may be achieved by a drug therapy. A patient who suffers from some male pattern baldness may see their scalp hair return fully as a result of our hormone regimen. Undergoing hair transplants or worse, a scalp reduction prematurely could be disastrous. I help patients look at the overall picture to avoid these types of mistakes.

What can now be done with hormones and various anti-androgens is remarkable.

Not only can we now re-grow some scalp hair and retard most, if not all, chest and arm hair; we can give the majority of physical males a true female shape through the loss of muscle mass and the redistribution of body fat. Hips and shoulders change as additional fat forms on the hips, buttocks and thighs, and as a good deal of muscle mass is lost in the upper body. The general appearance of hands and feet become softer, but the underlying bone structure will not change.

Transgender: As the counselor, what do you see as your most important job in helping the community?

Dr. B: My main job is to help each person to first "be themselves," not just the product of society's or others' expectations. I called this shift in thinking "finding the NATURAL you," as compared to the normal you (what you are supposed to be or do).

Keep in mind that NORMAL is only the state of being what others expect you to be. And seeking a normal existence instead of a natural one can be a big mistake. Those of us who try to meet other people's expectations instead of our own needs may miss out on true happiness. Submitting oneself to pre-defined roles, for example, may cause a young girl to eventually become a sales clerk instead of, let's say, a professional racecar driver. Or a transgendered person who never really "goes for it" and remains unfulfilled, instead of living in their natural gender role. My second main concern is helping people discover for themselves just how much change is right for them-what to change and what to keep. A self-identified CD individual may make only conservative changes while a TS person may likely go through a complete transformation.

Transgender: I understand from your writings that you do not categorize trans people as CD, TG, or TS. Why is this?

Dr. B: As I went into great detail in my article, "The Multidimensionality of Gender," each of us is made up of at least five semi-independent aspects of gender (physical, genetic, brain sex, sexual orientation, and gender identity). Each aspect may be male or female independent of the others. All gender folk begin life with their physical gender and their gender identity of a differing sex regardless of their expression in the other three aspects. But, how and how well an individual handles this condition determines their attitudes and expression. Most people try to be normal (like everybody else) and hide their natural self and later express themselves as CD, TG or TS. Only a minority have the determination along with the right circumstance to say "no, this isn't me-whatever you see on the outside." Some people call these indi-

viduals Primary Transsexuals.

But our gender or sex is an array of many male-female aspects, which mix together, to give each of us our own individual "flavor." If we had to give a name to each member of this array, we would end up with as many terms as we have individuals. We are, each of us, a matrix of male and female aspects and traits, not a single gender.

Our society's view of sex or gender sets our gender role to be either exclusively male or female, based on genitals. No variations and certainly no changes are allowed. But while this viewpoint may prevail, it is unrealistic.

And it's not hard to see that society's no variation gender mold is unrealistic. Whether we realize it or not, we expect great variations amongst individuals; size, skin color, eye color, general disposition, etc. So variations in gender, too, fit into the scheme of our lives. Not an off/on, black or white expression, but a complicated, individual expression. From my viewpoint, transition is the journey from normal to natural - from what we should be to who we are.

Transgender: You've dedicated a lot of your professional career to studying gender and working with the community. How did you develop an interest in gender studies?

Dr. B: I went through a traditional graduate program in psychology at Bradley University in Illinois, followed by an internship at Peoria State Hospital. But shortly afterwards, my life took a very untraditional course. I had been given an opportunity to pursue another internship in child and adolescent psychotherapy in Chipstead, Surrey, England, which is just outside of London.

My second internship is unremarkable in the context of transgender issues. But afterwards I continued to live in London for about the next ten years, beginning in the mid-sixties. During much of this period, London was a remarkable place, setting fire to a lot of the cultural change that later spread worldwide. It was during this period that I became acquainted with several transsexual women. Back then the terms we commonly use today hadn't been established yet, and transsexualism was poorly understood. But it was clear to me then that there was much more substance behind their motivations than what was documented by the scientific community. I tried to offer as much support as I could, there was little in the way of an infrastructure at the time.

Years later, I settled in Tampa, Florida, and began a private practice called Allied Tampa Stress Center, which initially focused on stress management, and individual and couple counseling. Soon after

starting my practice, I began focusing on gender issues and differences, and several of my patient-clientele were gay and lesbian individuals and couples. Later I began counseling several gals who worked as female impersonators at a couple of the local gay clubs and began working with physicians to further help my transgendered patients. As the years passed, crossdressing and crossliving issues became a central focus of my practice, as well as my professional interest.

Transgender: I see Tampa Gender Identity Program listed on the web, on your written materials, etc. But why is Tampa Stress Center listed on your signage instead of Tampa Gender Identity Program?

Dr. B: Most people find a comfort zone with our original name, Tampa Stress Center, and appreciate walking through an entrance door that isn't marked Tampa Gender Identity Program. Who needs an additional obstacle in seeking help? Tampa Stress Center is Tampa Gender Identity Program, and people know that.

Transgender: You've had a long-term association with Kimberly Westwood and collaborated on a number of projects. Tell us some of your favorite projects that you two have worked on over the years.

Dr. B: First, besides her involvement with TGIP, Kim manages her own company, Nu-Woman, which is a transgender-based business providing videos, her own specialized line of formulated cosmetics for the TG community, and related products. She also has a web site called Nu-Woman Transgender Cabaret located at www.nu-woman.com. It's a great online resource for the community.

Our first project was the Splendor of Gender Conference, which drew nationwide attendance by both transgendered individuals and treating professionals alike. The Splendor Conference focused on the gamut of available treatment. We were lucky to have Dr. Schrang discuss his surgical techniques, along with other providers discussing hormones, psychology, electrolysis, and related treatment methods.

In preparation for the conference, Kim and I coordinated with our state's psychological services board so we could provide continuing education credit to mental health providers in attendance. Since the Splendor Conference offered continuing education credit, many mental health providers who may not have attended otherwise took the time to learn more about transgender care.

We are very proud of the Splendor Conference. It was the first of its kind to educate so many mental health professionals towards the needs of the transgendered patient. Splendor also provided the trans-community with a great opportunity to

learn more about themselves as well as to become informed health care consumers in the process.

Kim and I also collaborated on three videos produced by Nu-Woman. Our first video project was *The Operation*, which featured the sex reassignment surgical procedures of Eugene Schrang, MD. We released the video in 1995, and immediately it received a great response. It has been, literally, distributed worldwide. And like *Splendor*, *The Operation* was a first of its kind, providing true professional production quality: digital editing and titles, digitally mastered audio, and the list goes on. Not only was there nothing available on the subject up until this point, but I believe *The Operation* set a higher standard for transgender-based productions.

We then worked on *Making Up Is Not Hard To Do!*, which features Kim showing makeup techniques. Kim is well-trained in makeup and skin care techniques. She gives the viewer a makeup lesson that takes into account the special needs of the transgendered gal.

Our final effort was a video called *Electrolysis? Permanent Beard & Body Hair Removal*. It provides an in-depth look at electrolysis treatment, and shows how to avoid poor methods that can produce pit-

ted scarring. This video met a real need. Did you know that training and professional licensure for electrologists is only required in about half of our fifty states? And many electrologists practice techniques, that while acceptable for a genetic woman, may produce very bad results on the coarse facial hair of a transgendered patient. Nothing like it was available before, and to my knowledge no one else has produced anything since. Some treating electrologists have gone as far as showing the video to their transgender patients as an education aid.

Transgender: Would you like to add any final words?

Dr. B: We're currently designing a new web site exclusively for TGIP. It can be reached at www.transgendercare.com or www.tgcare.com. We hope to have a good deal of treatment-based information at this site, including a TG Consumer Reports styled area. Kim is also looking into producing a CD version of some of our work. The CD is in the early planning stages, so I can't tell you more.

Transgender: We look forward to seeing your new offerings, and thank you for your help inaugurating this new series.

Dr. B: Thank you.



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ESTABLISHING TRUST

"When you were born the nurses put a yellow ribbon in your hair because they didn't know what you were," my mother cryptically tells me. I am too young to understand what this means, and I don't know that this will be the only thing that my family will ever say to me about my intersexuality, but I will never forget it.

Using the excuse "it is for your own good," intersexual children are surgically altered and their birth sex deceptively hidden from them. Isolated from other intersexual people, we are shamed into a dreadful silence about our bodies, which extends even to the medical community, a system of "professionals" who help to regulate the mutilation of our physical and mental health. Healing this betrayal and learning as adults to feel secure in the hands of our doctors is a major undertaking.

My own fear of medicine and doctors, and my anger towards the health care system served only to further my marginalization, and place me in the hands of incompetent medical authorities. Like many others my growing avoidance of medical malpractice meant that I would neglect even serious threats to my health. The risks finally became unacceptable to me, so I decided to work towards trust.

I had not seen my family practitioner for many years, although she was someone I chose for myself in my adulthood. I never spoke with her about being intersexed, deciding to minimize the impact upon her by presenting myself as male. This obvious oversimplification was ironically not only supported by the medical community, but in a real sense is the purported purpose behind the surgical sex reassignment of infants, intersex children are meant to become invisible, or non-existent; we are assumed

to disappear as a result of early medical treatments and conditioning. Early intervention is presumed to erase intersexuality.

Feeling that I would eventually need a doctor, and wanting to feel safe enough to seek care without fear of trauma, I renewed my relationship with my physician. It took me many more months of work with my therapist before I felt even comfortable enough to simply call my doctor. Through tears, and over the phone, I related my medical history and told her that I was once sexually abused by a doctor. To my relief, she was exceptionally skillful with abuse issues and promised to help me in whatever way she could. I made an appointment to visit with her in person "just to talk."

Clearly what I needed was to feel in control of my medical care, and my doctor gave me that ability. She suggested many ways to balance our perceived power differences. We met in her office, rather than in an examining room. I chose where to sit, where she would sit, how much the door was closed or left open, how I would address her (by her first name), and how she would address me, whether or not she wore a white coat, whether or not I would undress, when I would undress (and how much). In short, she did not battle for control of the relationship, but reassured me that I was assembling my medical team, whose purpose it was to serve my needs. From that point forward, all exams, lab work, and appointments with specialists were carried through with my approval, at my pace, meeting my unique conditions as much as possible.

Even this kind attention triggered trauma issues. Each time I consulted with my doctor I felt good, but after a few hours of inner rumination pes-

simism and aggression would take the reigns. I then worked with my therapist to untangle the confused web of reaction and reality, genuine concerns and imagined faults. When I could differentiate between my complaints and my traumatic reactions I was able to return to my doctor a little more myself, a bit more whole. I realized doctors possess human strengths and frailties, and through this insight I began to slowly build my trust in doctors (though not in the medical community at large). I still have a lot of justifiable anger with my past medical treatment and with the current medical model. My challenge now is to keep that anger where it belongs, and not dump it on my present physicians who prove themselves patient, kind, and respectful.

This trust building is a slow process, it doesn't happen in just a few appointments. I recall complaining to my therapist, after one of my first appointments with my doctor, about some misunderstanding. He said, emphatically, "Give her a chance!" and explained that I was engaged in an educational process; I and my doctors need to learn from each other; the relationship is built with sincere effort on both sides. I want to make clear that an uncritical trust in an all-knowing medical authority is not what I am talking about. I think questioning is the right and duty of a responsible patient. We need to trust, and make use of our doctors' knowledge and advice, not to become ensnared in passive obedience.

My need to trust went from an abstract issue to a concrete reality when, upon inquiry, I was diagnosed with osteoporosis. As long as I was perceived as a 42 year old male in fairly good health, osteoporosis was not a suspected risk, so I had to initiate the exploration. I was aware of the possible risk because other inter-

sexuals reported suffering from it, but was surprised to discover four other intersex adults with the condition, none of whom were old enough to be considered at risk as males OR females.

Perhaps other, as yet unknown, factors in intersex biology contribute to the early onset or increased risks for some diseases. As long as physicians observe us as only male or female, and compare us to the known standards, serious health threats may continue to be missed and needed research never carried out.

My screening discovered a low spinal density and above normal hip density, but because these results were calculated in reference to normal male standards I distrusted their validity. With the report came a rheumatologist's recommendation that I take testosterone supplementation, as low steroid levels are considered one of the causes of osteo-

porosis (as in post-menopausal women); however, I stopped taking hormones several years because I did not like how I felt. In sum, I rejected the recommendation as inappropriate to my needs. I was honest with my primary physician and my endocrinologist about my experience with synthetic testosterone, and they completely supported my decision to continue discussing it.

I did not dismiss the report entirely. The test results had a sobering effect. I began taking calcium and vitamin supplements, made changes in my diet, practiced Tai Chi, and exercised. These techniques increased my overall sense of well being, and had some positive effects upon my bone density. My medical team prescribed non-hormonal drug treatment (Fosamax) to further remedy osteoporosis, and I decided to concur. The decision to proceed was mine, and I felt good about that, in spite of feeling bad about having a condition that

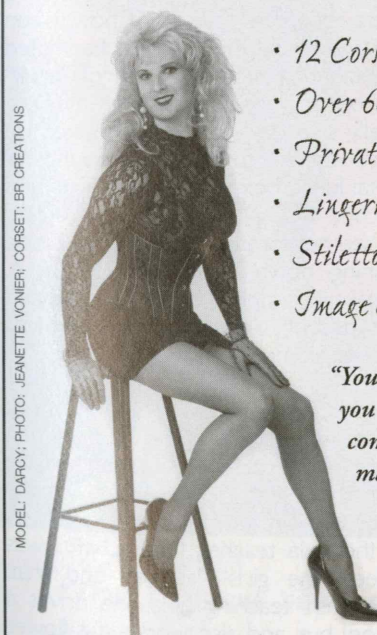
needed treatment.

Building a trusting relationship is accomplished little by little, over time, with patience and commitment. For my part, I am learning to trust my doctors' words and their touch. Their touch is most important of all. It is a major lesson in my life to learn that a doctor can touch me and not hurt me, and may even help and comfort me.

Our doctors too, need time in order to learn to trust us. To trust that we are capable of making our own decisions, to learn to respect us the way we are, and honor what we need as persons, not just as patients. Doctors and patients are interdependent, and it is only when this relationship is acknowledged that genuine healing (for both parties) can take place.

It is a major lesson in my life to learn that a doctor can touch me and not hurt me.

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IN SEARCH OF MAHU

NANCY NANGERONI

It was in the early fall of 1997 that videographer David Gottlieb, photographer Mariette Pathy Allen, and I, Nancy Nangeroni, transgender radio talk show host and activist - visited the small Hawaiian island of Molokai in hopes of meeting and interviewing local native transpeople, or mahu. The project was initiated by David, who had infected Mariette and myself with excitement at the prospect of meeting and interviewing some transgender people who been fortunate enough to grow up in a climate that was more accepting of gender difference than was ours.

In preparation for the trip (and at David's prodding), I made a few phone calls. David had told me that on the island of Molokai there was a hula teacher who was transgender, and who was a leader among a local population of trans girls.

Kim Coco Iwamoto, a transplanted Hawaiian living in New Mexico, confirmed David's information. Dr. Milton Diamond (in Honolulu), author of the groundbreaking paper exposing the "Joan/John" story of the failure of inter-sex infant genital surgery, was friendly and helpful. He seemed discouraged, though, by his 30 years experience in advocating for acceptance of gender diversity. When I told him we were hoping to find an alternative transgender spirituality on the tiny island of Molokai, he said we would be wasting our time. He said that, while the island culture is more accepting of gender difference than that of the mainland, the transgender people we would meet are little different from those of any mainland city like New York or Boston. He did, however, confirm the concentration of Mahu on Molokai, and the hula teacher there who acted as a mother for the girls.

A few more phone calls revealed that local Mahu leader Moana Dudoit ran a Hula Halau (hula school), and also that

the inn on Molokai where some of the girls worked was called the Pau Hana. We planned a week-long visit. David and I arrived a couple of days before Mariette, who was doing some photography in California. We hoped to scout out the local scene, so that by the time Mariette arrived, we would be ready to start interviewing. Things didn't quite turn out that way.

We started our search at the Pau Hana Inn, which we found a stone's throw from the center of the island's main town, Kauna Kaka'i. The town consisted



Photo: Mariette Pathy Allen

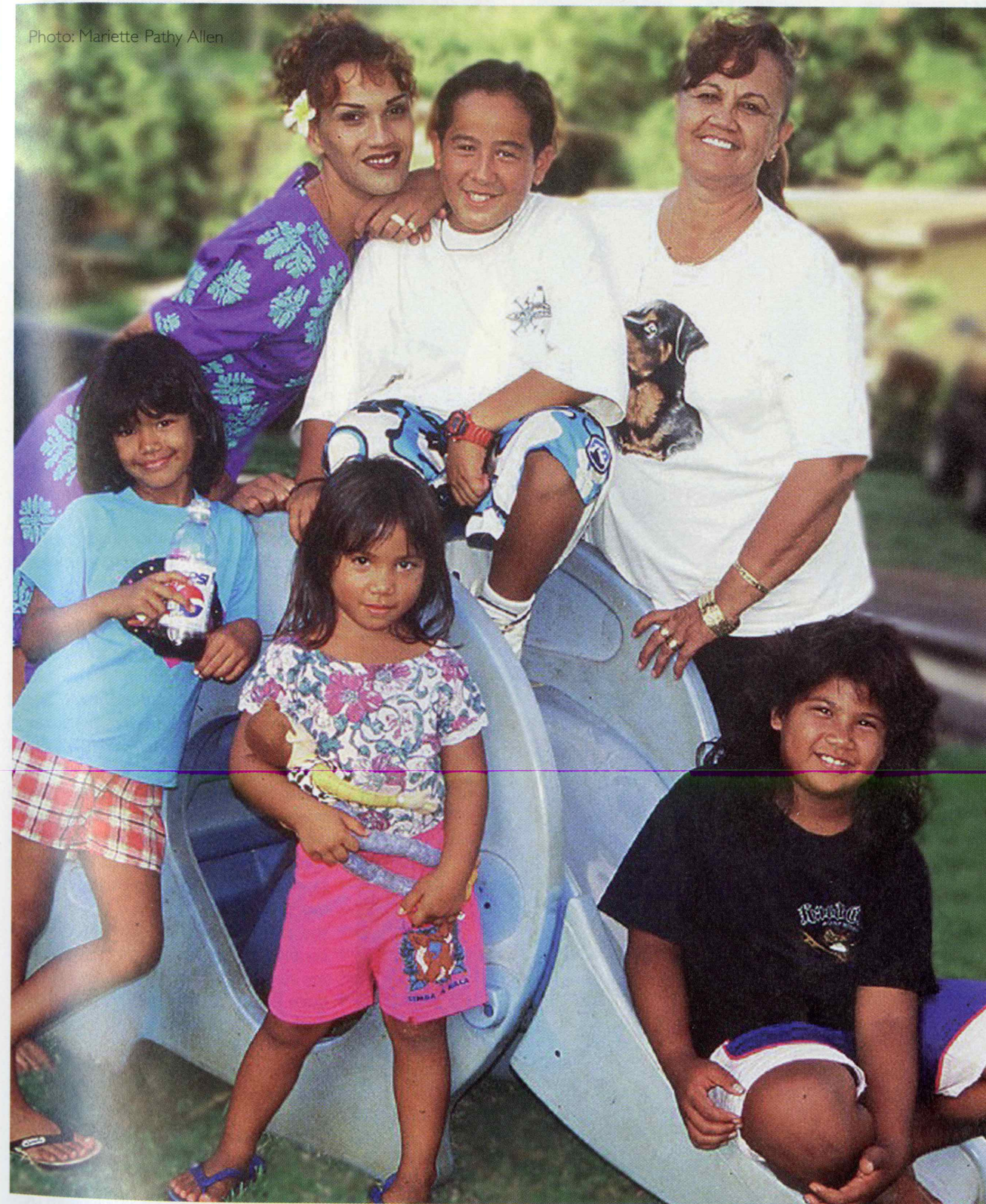
of a couple of blocks of small shops and a few stop signs, looking much like small town mainland America. The Pau Hana seemed simply a modest inn at first, but walking through a breezeway, we discovered a breathtakingly beautiful courtyard bar, walled on the far side by the immense banyan tree, whose giant limbs arched overhead, sheltering and creating a natural -- and large -- outdoor theater. A low stage sat under the tree between the courtyard and the ocean barely a pace beyond. We ordered drinks from a waitress who was probably 5'10" tall, with relatively

coarse features and a heavy set body lacking substantial breasts or hips -- clearly Mahu. I tried to strike up a conversation, but she seemed preoccupied with something that was making her unhappy. We finished our drinks and left, figuring we had plenty of time to find others, and knowing that we wouldn't make friends by forcing ourselves on people. We did better at a pizza place where we stopped for dinner, and struck a conversation with a couple of women at the table next to ours. One of them, Carol, owned the local variety store, while the other, Susan, worked at the police station. Contrary to what you might guess from their occupations, Carol appeared somewhat tough, while Susan was warm and sweet. We didn't know it then, but Carol would turn out to be our most reliable source of friendly information during our stay on Molokai. She was of Portuguese extraction, and had been living on the island since she was a young girl 40 years ago. She told us of how, when she was young, the local kids had hated her, taunting her with cries of "hau!!" and beating her up at regular intervals. Finally, one day when a girl picked on her one time too many, she swung her metal lunch box with all her might and caught the girl across the face and gashed her forehead. Seeing the blood running down the other girls' face, Carol said simply "I hope you die!" and stomped off. After that, the other kids left her alone.

I asked Carol where and how we might meet local Mahu. She told us that there were plenty of Mahu to be found, and that the Pau Hana was the place to meet the girls. She also told us of the hula teacher, Moana, who was indeed the girls' "auntie," and that, when not teaching hula, she drives a school bus, and also works in a flower shop. Auntie's house was easy to find, because it was the one with the school busses in front, near the "20 mile marker". (The road running from town along the south coast towards the east end of the island sported mile markers

continued on page 26

Photo: Mariette Pathy Allen



"The mahus take care of one another. On our island, the males don't tease the mahus, because they know one another, they were brought up together. You can tell the boys that were raised here, because their parents taught them to respect the mahus. So when we walk around, nobody tends to look at us, because we're just like anyone else. That's how this island is, that's why it's called the friendly island. I've been all over the world, and it's good to go traveling, but there's no place like home."

Photo: Mariette Pathy Allen



which served as landmarks.) Clearly, Moana would be the best person for us to talk to, but she and her hula halau were in Arizona. Just our luck! We'd come all that way, only to find that the person we most wanted to meet was on the mainland. Carol thought she'd be back in a few days, but didn't know for sure. In the meantime, she said, everyone else would be at the Pau Hana on Saturday night, and we could surely meet other Mahu who would talk with us. Carol was planning to be there, and we assured her that we would, too.

Saturday evening we returned to the Pau Hana to find a tropical party in a magical setting. On-stage, a six-piece band played infectious rhythms, while the lights of the bar reflected off the undersides of the Banyan tree branches giving the appearance of a large natural room. Beyond the stage, moonlight reflected off the gently rippled water. I felt shy about approaching any of the girls there, until Carol appeared and led us over to the table where five girls sat. She introduced me to a largish girl, tastefully dressed in an elegant white evening dress, named Tracy. She could have been a well-dressed queen or crossdresser in any American city. She smiled easily, and welcomed David and I, although only I could hear her over the loud music. I told her who we were and why we were there, but the combination of alcohol and fatigue sapped my interest in doing much more. She told me that, not only was she transgender, but so too were a couple of the girls sitting with her - to my surprise, as the girls with her were quite beautifully feminine. I asked if we might meet the next day, and she suggested that we visit her the next evening at the inn's restaurant, where she works as a waitress. We agreed, and made an exit.

The next evening we found the restaurant empty of customers, which left Tracy plenty of time to talk with us. We plied her with questions. She told us that Auntie Moana was the mother figure for the girls, and that she ran the hula halau, but that she didn't teach anymore. Her cousin, Raquel, also trans, now taught the young girls. Tracy talked at length about the hula, and we convinced her to show us some basic movements (it didn't take much coaxing). I tried

briefly to imitate her, but found myself sorely lacking the grace needed to do even a reasonable facsimile. Hula is a language spoken with the hands, and hers moved with a fluidity I could only envy and enjoy. For a long time, she told us stories with a dignity that spoke of a culture infused with a charming and elegant tradition.

Finally, the evening grew late and it was time for her to clean up and shut down. She told us that auntie Moana would be returning from Arizona the next day, and that she would tell auntie about us and our wish to talk with her. We agreed to meet Tracy there at the restaurant again the next night, to meet other girls and possibly even be introduced to auntie Moana. As it turned out, though, the next day yielded little. We arrived for our evening meeting a bit late, missing all the girls except Tracy, who now gave us a cold shoulder. Apparently the girls had counseled against talking with us, so we were left with auntie Moana as our last lead.

Wednesday morning, our second-to-last day on the island, we finally met Moana at the flower shop, along with her sister Raquel and Jody, an older transperson in Moana's care. Moana immediately impressed us with her charm and intelligence. We introduced ourselves, and gave her copies of Mariette's book 'Transformations:

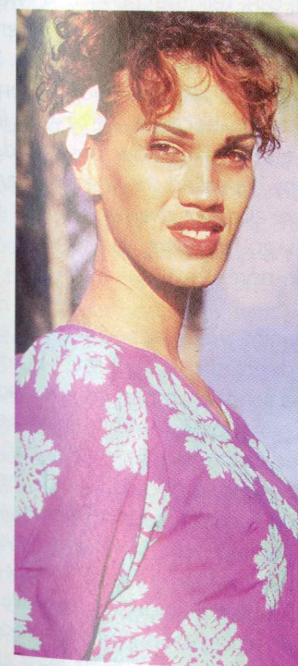


Photo: Mariette Pathy Allen



Photo: Mariette Pathy Allen

Crossdressers and Those Who Love Them', as well as a recent copy of *Transgender Tapestry* magazine. All three looked the materials over, and seemed suitably impressed. Moana couldn't talk long then, but invited us to interview her on camera at her house that afternoon.

We arrived at Moana's house a bit early, eager and refreshed. Moana wasn't home, but Jody greeted us warmly, and invited us to sit with her on the porch. The house was a modestly beautiful little place nestled between two hills forming a small valley overlooking the channel between Molokai and Maui. It was very clean and neat, Jody told us, because Moana liked it that way. David began videotaping and Mariette photographed while I interviewed Jody on the couch, looking out over the green grass, tall palm trees, sandy beach, fresh blue water and sky. Jody, at age 60, is the oldest mahu on Molokai. She had been living with Moana for many years.

"I was in kindergarten when I loved to play with dolls and wear my cousins' dress to school. I wasn't ashamed, but the teachers didn't like it. My father would have to pick me up after school and tell me, 'you're a boy, you're not supposed to wear dresses.'"

She told us that she is treated well by the other islanders. "I like to dress up, and people like the way I dress," she told us. "They say to me, 'you are the best dressed, I wish I could get my wife to dress like that'."

When we asked why Molokai might be more friendly to people like us, she answered, "We live together, so close, like brothers and sisters."

Although Jody was friendly and open, it was Moana, widely respected for her intelligence, grace and commitment, and a board member of the local Nature Conservancy, whom we had come to interview. We were not disappointed. We asked Moana about the word mahu. She told us, "That's what they call men who are soft, feminine. It wasn't a bad word, but people made it bad. It's an everyday Hawaiian word, but when it's used in a certain way, it becomes something people don't like." She said that Hawaiians didn't care whether you were soft or not. She wasn't teased in school "because my parents were upstanding citizens of the community. They picked on the other mahus very, very much." Moana owns the contract for school bus transportation for the island's children. "If I were in the states, I don't think they'd accept a



Photo: Mariette Pathy Allen

mahu to be transporting their children, I don't think the parents would allow a homosexual to be transporting their children to and from school."

"One time they had a big controversy about Mahu, and the mayor from Maui county called me up personally and asked me if it was affecting my job, my position. I told him no, it wasn't affecting me, but it was affecting a lot of the other girls who worked here. She told me to let her know right away if it affects me, and she would come over and tend to the people who were against mahus."

Her Hula Hulau, a free school, takes the best dancers from other hulaus, and teaches students the more advanced dance moves. Each year the hulaulau makes four trips to places around the world, all expenses paid by generous patrons, to perform for others. She showed us gifts from Germany, Spain, the US mainland, Tahiti, and many other places, that she had received from grateful hosts.

"The hula is a very sacred to me, because it tells the story of what happened a long time ago. Especially the old chants. My mom only spoke Hawaiian. She always sat us down and told us the story of how our people suffered. They didn't suffer before the 1800s, they were happy and respected their couples and demigods and all that, until Captain Cook came. Disease came with him, and the people started to suffer. When the first Chinese migration came, they brought Hansen's disease, leprosy. Even the royalty got

sick, and they wondered what was happening. So in 1865 King Kamehameha decided he could not keep the people who were sick, so he had his men decide which island would be best for the people who were sick. So he took them to Kalaupapa, and just dropped them off, pushed them off the boat. And there they had to survive, with no doctors, nurses or medicine. Women, children, old people, they just died there. To this day, the waters where they dropped off the people are full of sharks. The sharks knew that every week, the boats would come, and the sharks would have a lot of meals, because many people couldn't swim to shore. We go down to Kalaupapa every year, to do a show for the people there, and to show them that we care. It's a big full day for us, and the girls look forward to it."

"The girls way of dancing is always a rippling of their fingers and a move-



Photo: Mariette Pathy Allen

ment of the hips side to side like the palm tress, as the trees sway side to side. Their storytelling is always more soft then the men. The men were always close-fisted, and when they danced, they would pound their feet. But most of the dancers now are gay boys, so when they dance, they try to dance like the girls. So you can tell who is gay, because their hips sway like the girls. But their hands are not like the girls, their hands are always straight out, and no rippling of the fingers." We asked about female-to-male trans people, and were told that there were such

on the island, as many as mahu girls, but they lived in another area.

We asked her about the acceptance of mahu. "Hawaiians are brought up to love their children, no matter what. My dad, on his deathbed, told my brothers, 'I want you to take care of Moana, because Moana is not like you folks, Moana is different, and don't let nobody harm her.' When my father died, one of my brothers told me 'Daddy loved you, because he made us promise that we would always take good care of you.'"

"If [islander's] sons turn to mahu, they will not disown them, they will love them more, because that's the one who will take care of them in their dying days, and my family is the same thing. When my mom went to the hospital, she wouldn't let the nurses bathe her, I was the one to bathe her. My sisters were so mad at her, because they wanted to be the ones to bathe her. But I was the one. So all the mahu that I know, their mothers and fathers love them more. Hawaiians are very loving people, so I tell the [mahu] kids, 'don't go to the mainland. People will tease you.' I don't get teased, they call me her, and don't bother me when I use the ladies room."

"The mahus take care of one another. On our island, the males don't tease the mahus, because they know one another, they were brought up together. You can tell the boys that were raised here, because their parents taught them to respect the mahus. So when we walk around, nobody tends to look at us, because we're just like anyone else. That's how this island is, that's why it's called the friendly island. I've been all over the world, and it's good to go traveling, but there's no place like home."

That evening we watched Moana and Raquel direct the hula hulau. It took place in a school gymnasium, and about 20 girls participated. While they were instructed in the fine art of hula dance, Mariette snapped photos, David videotaped and a small group of family and friends looked on. I found myself entranced by the graceful fluidity of their movements. I longed to move as beautifully, to tell stories with my body. It seemed the essence of at least one

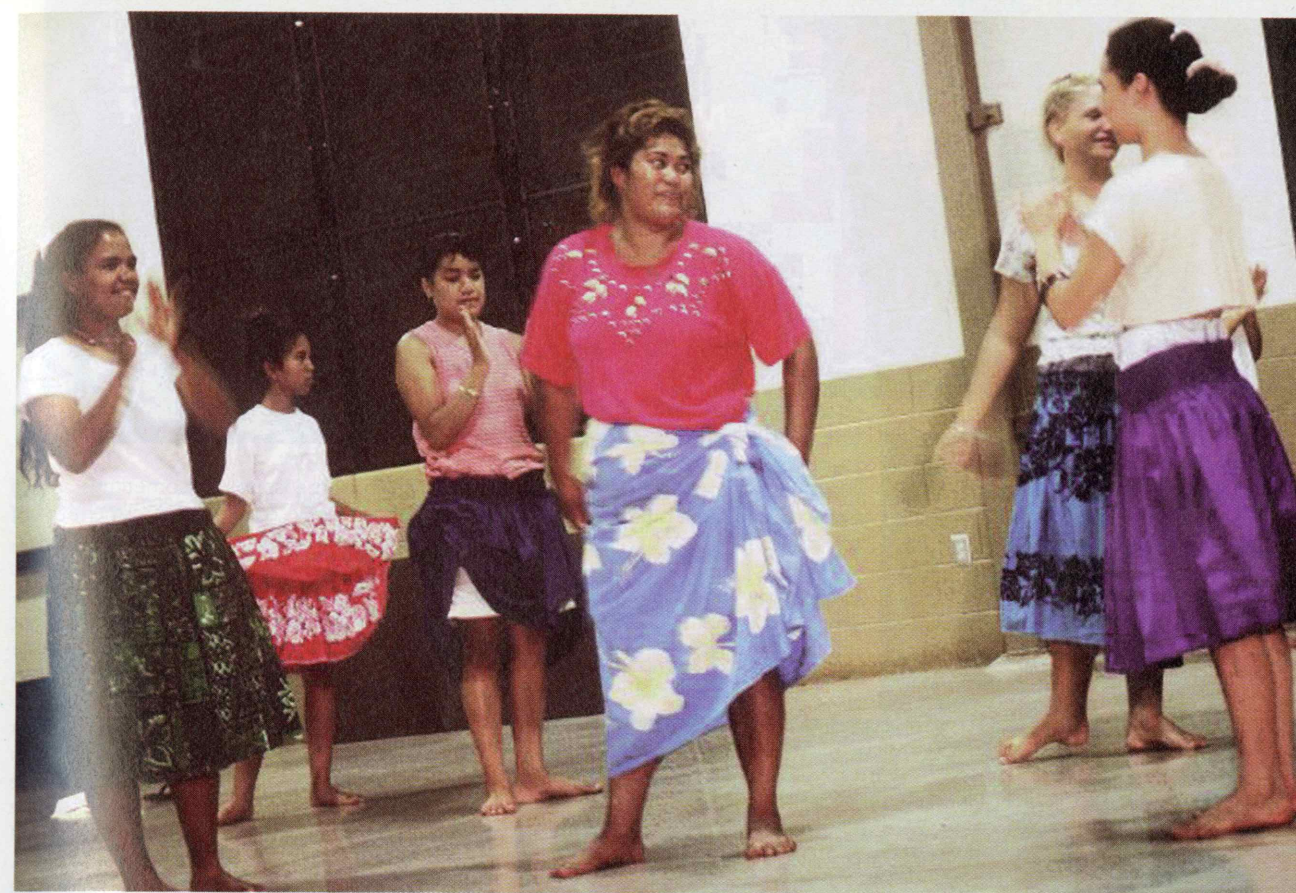


Photo: Mariette Pathy Allen

aspect of femininity: grace and beauty in movement.

Later that night we stopped by the Pau Hana for a drink, and found patrons engaged in friendly karaoke. We met with a young mahu, Tori, and arranged for an interview the next day.

For our last full day on Molokai, we had arranged a morning meeting again at the flower shop, this time planning to shoot some footage of Moana, Raquel and Jody about the island. This time, though, nobody showed up. We drove to a nearby store and phoned Moana. "I'm sorry, but I can't talk with you" she said. "Some of the parents were upset, and said I shouldn't talk with you any more. I'm sorry." She told me that they feared that the Molokai ranch, which owned one third of the island and sponsored the hulaulau's travels, would withdraw their support if word got out that the hulaulau was run by a transperson. They feared that people on the mainland might not be understanding, and might no longer invite the school to visit.

Moana could not ignore the threat to the hulaulau, the parents were clearly acting to protect their daughters, and we couldn't blame them. Although we had to admit that their fears were at least somewhat justified, we were stunned. With that phone call, we went from enjoying our island visit to feeling like subversive intruders in a precarious paradise.

We drove to Moana's house to take some photographs and video of the setting. It felt eerie, almost clandestine. Clearly we had caused some ripples in island society, and we were loathe to make more.

We still had an interview to do with Tori. We tried our best to put on a happy face, and met her at her family's house. Her family was friendly and supportive, and Tori was photogenic and friendly. We relaxed a little, but couldn't help but feel like intruders, and our interview was awkward. We tried taking Tori for videotaping and photos to the high school where she had served as Junior Prom King one year,

and then Senior Prom Queen the next, but Tori was unable to relax, and we felt uncertain about shooting on school grounds without explicit permission to do so. Finally, as the daylight waned, we gave it up, and confided in each other our relief that it was over.

The next morning, as we waited to board our plane to Honolulu, I noticed Moana sitting nearby, waiting for the same flight. I walked over to her, and thanked her for her graciousness and for the time she spent with us. I told her that I'd be sending her my draft of this story for her approval, but she shook her head.

"Just print it," she said.

In that moment, I knew that we are of a common soul, engaged in the same struggle for simple human dignity and respect. We parted to take our bodies separate ways, but our spirits, I think, follow similar paths. Δ

PRAGUE

Matthew S. Carlos

When I first read Paedra Kelly's account of Prague, visions of a depressed communist city came to mind. This was irreconcilable with the pictures an architect friend had brought back from one of his visits. I was discontent to publish an account of this city

close, my mind constructed the architecture of a city I recognized from photographs, and was familiar with only in imagination. I cooked a stew of Padua and Oxford - and the aroma took me precisely to Prague.

Europe, my American friends, is old. You simply have no idea. To Heidelberg or

that its people live. Without it Prague is a necropolis.

Philip Greenspun, a sometimes travel author, aptly conveys this dimension of Prague. He writes: 'Germany is great preparation for Prague. First, although the Czechs heartily dislike Germans, one often encounters waitresses who speak German but not English. Second, the filthy cars and cigarette smoke in Germany toughened up my lungs for the even filthier cars driven by the Czechs. Third, German officialdom takes itself so seriously that the Czechs seem positively Italian by comparison. Fourth, the aggressive German drivers cushioned the blow of arriving in a city where the speed limit is 100 kph on all streets after 11:00pm. A lot of unmarked buildings here have more grace to them than all of the tourist sights in Berlin combined. Furthermore, the whole atmosphere of the city is light. One sees lovers embracing and people eating on the streets, rare sights indeed in Berlin. London and Paris are wonderful, of course, but 95% of the people one sees in those cities are rushing off to do something productive. It always makes me feel lazy after a few days. In the center of Prague, however, one sees mostly tourists or very relaxed locals.'

Daniel is not unlike most Czechs enjoying a middle class life. He works in a gallery in the tourist swamped Old Town Center, and is slowly decorating a modest flat. Eva, his wife, is of Hungarian origin and while not seeking surgery identifies as FTM. One of Eva's friends is Tereza, an erudite and educated MtF transsexual fluent in English and Indonesian, who edits a well-known

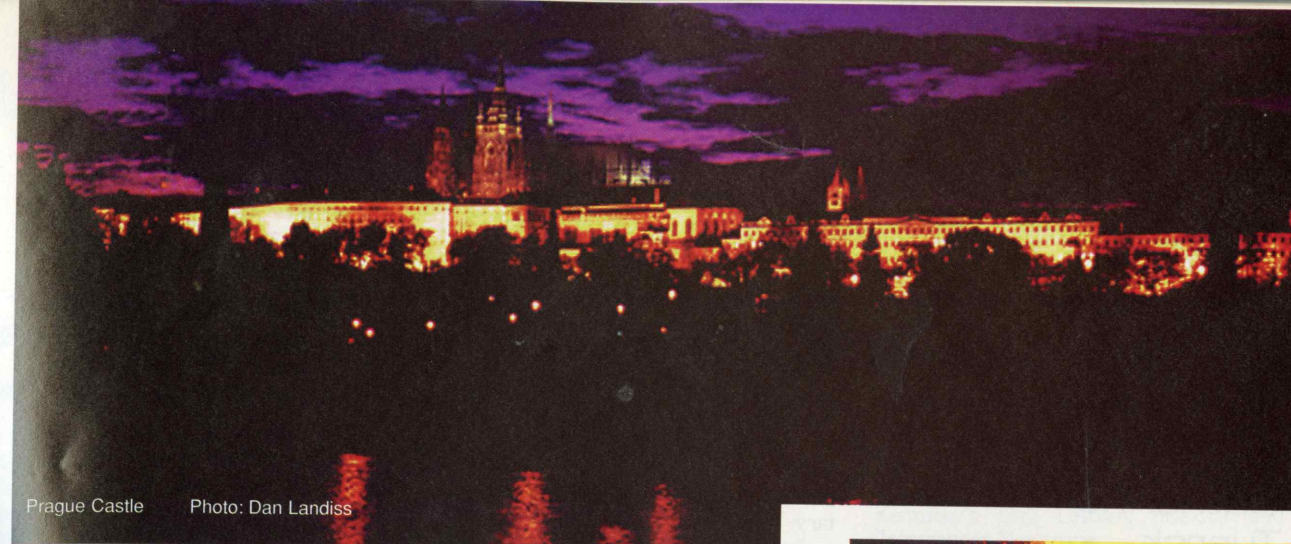


Prague Tyn Church Photo: Dan Landiss

while my sense of it was clouded by such discrepancy. I began a quest to change this cloud of unknowing into a sense of Prague's soul - the atmosphere that infuses the architecture and inhabitants with a sensibility unlike Paris, or Bonn, or Amsterdam, yet which is still thoroughly European. I became an armchair sailor, and the more I gave myself the inner space to muse upon what I read, the more I became a lover of this city, or perhaps a mail-order bride. Sitting behind my desk at home I let my mind weave a patchwork quilt of Prague from the Europe that I do know. From the cobbled alleys of Venice to the glow of Britain's parliament as the underground prepares to

Cambridge, to the universities in Milan or Paris - Harvard is a child learning to read. Washington is a box of fine white sand to governments who have held passing grudges longer than the colonies have been independent. The skies of Prague are those into which Ticho Brache gazed, and to this day Prague's denizens celebrate the privilege of debuting *Don Giovanni* - to which even London's West End can merely boast the musicals of Weber. It is in this rich and fertile context

Prague Roof Tops Photo: Dan Landiss



Prague Castle Photo: Dan Landiss

European magazine. It was Tereza who was approached by several local TGs to form a support group; however, Tereza was loathe to establish any degree of organization, feeling it too akin to the bureaucracy of the communist era. While the communist regime apparently had no ideological difficulty with SRS, and provided surgery as an unpublicised state service, a very real symbol of the darkness of that government still hangs around the necks of Czech TGs: a statue which requires that a transsexual must sign papers revoking parenthood of his children, whom then may become a ward of the state, institutionalized in an orphanage. The TS parent does have the right to apply for adoption of the children, but the trauma to the family is already done. There are ways to subvert the system, and in Tereza's own case his wife has maintained custody of their children. This strangely incompatible duality is explained by some as the communist state's attempt to use FtM surgery to 'normalize' lesbians into 'new men' for the workforce. Speculation that some doctors continue to

in the cabarets. One of the two transvestite cabarets, Club Sticle, occupies a basement. It fills early and is always packed. The girls there are treated like the stars they impersonate, and some have young female groupies who seek out the performers for conversation after the show. The Russian Sasha, who nom de theater is Lucie de Boik, gets ovations for her lip sync and dance to the Czech stage musical Dracula, and Madonna's Vogue. Inclusivity is also practiced by two gay organizations in Prague. The semi-industrial, comfortably capitalist district 7 is home to many non-smoking cafes and vegetarian restaurants. It is also the location of the five floor building which houses the gay organization Soho. The spot is easily found because the leaflets for Prague's second transgender cabaret, Aqua Club 200, blow out the doors into the street. The first floor, plastered with Absolut vodka posters (the company which sponsors Soho enterprises), is occupied by the gay club Connections. Aqua Club 200, a sauna, and solarium take residence on the second floor. The third floor houses the extensive offices of the Soho organization and its magazine. The remaining floors are scheduled to become a hotel and library. Soho's president, Jiri Hromada, maintains that there is very little discrimination on the basis of sexual orientation - as long as



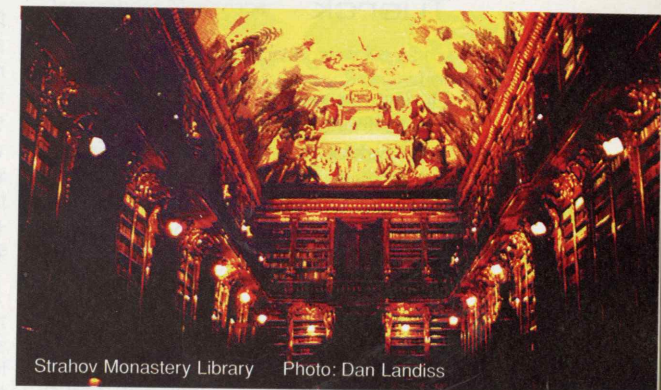
Prague Spires Photo: Dan Landiss

be informed by such social politics, or see SRS simply as a way to fatten their own purses has given sporadic rise to tensions between the lesbian/gay communities and TGs.

Those less concerned with social politics can see a great deal of hospitable overlap not only between the queer communities, but inclusive of the 'straight' community as well. Perhaps nowhere is this so obvious as

no one makes a public spectacle of themselves by protests or pride marches. However, this is not to say prejudice is absent from Prague. Such dark sentiments simply find a different victim: HIV/AIDS sufferers.

The AIDS stigma is so severe that it increasingly keeps infected persons away from doctors, and this in turn spurs the spread of the disease. Currently the medical profes-



Strahov Monastery Library Photo: Dan Landiss

sionals who provide SRS are concerned with their pre-op patients who work as prostitutes. Dr. Ivo Prochazka was in the midst of consulting with a colleague about one such client who is HIV+ and soon due to undergo surgery. S.A.P., one of the Czech republic's aids organizations, confirmed a report that the government spends more money combating AIDS than any other single disease, but that these monies pay mostly for informational leaflets, condoms, and education counselors; money for treatments and a cure is scarce, if at all available. Prejudice against HIV+ persons is also evidenced by the newspaper report of a young man who was outed as HIV+ by his neighbors and subsequently murdered in his own flat.

Hope comes from organizations like Promluc, a group run by and for lesbians and female bi-sexuals. An intelligent, charming young woman by the name of Milus heads the group. Where other queer publications are reticent to devote even a few pages to transgender issues, Milus has devoted an entire issue of her magazine to transgender matters. Out of need and because of a shared experience of 'otherness', organizations like hers are becoming inclusive. It may be precisely this broad base which allows the trans, lesbian, gay, and HIV+ communities to successfully meet their own needs and illustrate to the world the power of co-operation. Cities like Prague are the trial ground. Δ

I would like to gratefully acknowledge Paedra Kelly's report on the Transgender scene in Prague for IGTA, without which I could not have written this article.

PFLAG helpline handouts and newsletter favorites available at
<http://www.critpath.org/pflag-talk/library.html>

SUBTLER FORMS OF HOMOPHOBIA

**Catherine
Tuerck**

During the period when I was coming out to friends - one lunch at a time - I was careful to make sure that they understood that our son, Joshua, didn't look gay. Of course, what I meant was that he doesn't look feminine. Then, when our family attended its first PFLAG meeting, I said it again and, after the meeting, Joshua challenged me. "If I was feminine, Mom, would you still be proud of me?"

As President of PFLAG I talk with a lot of parents. As I get to know them and ask about their children, I hear the same theme over and over again. They tell me with pride how "normal" their children are: if it's a daughter, she's described as very feminine, and if it's a son, I'm assured he's "straight" looking. A PFLAG parent who portrayed her son as a "normal gay person," defined what she meant by saying, "Well, he's not like all those people you see at the Gay Pride parades." Where are the parents whose kids don't look "normal?"

Recently I went with several straight friends to see the movie Philadelphia. All agreed it was good for society to see a "normal" gay man. But when this gay man admits on the witness stand that he succumbed to the "repulsive" gay lifestyle by going to porno flicks and having some kind of sexual encounter, he faints. Later in the movie, one of the gay man's law partners describes an experience in the service when a gay man had his head

pushed in a toilet into which all the military "guys" had urinated. Did the law partner faint at the memory of his shameful acting out of the heterosexual male lifestyle? No siree. Somehow, even in a film meant to portray gays in a positive light, the idea is fostered that gay sexuality, because it's not the same as heterosexuality, is horrible and shameful.

I was faced with this issue again when I was in the process of hiring a new administrative assistant for the PFLAG office. Would a feminine man or a masculine woman be an acceptable choice? After all, do we want a distressed parent who calls the PFLAG office to encounter a man with a lilt in his manner of speaking? Would such parent be more comfortable talking with someone who has a "normal" voice? Is that what we are all about?

Every morning I see my next-door neighbor, a regular straight guy, as he goes for his recreational run. He dons his one-hundred-dollar running shoes, his running tights, his he-man T-shirt, and swaggers past my house, the epitome of the Tarzan male. He likes the way he looks. It's his fun. Is it any different from the gay man who wants to have his fun by dressing in drag? Is one "normal" and the other "abnormal?" I think not. Different, yes. Abnormal, no.

Recently I spoke with Michael Bailey, a researcher interested in the feminine behavior of gay boys. He has coined the term "fem-phobia," to which I would like to add the term "mascu-phobia." Especially in this day of pressure from the religious right, I think that we parents

have to be very conscious of our fears. It is not good enough to overcome our homophobia; we have to be very careful about its more subtle form of fem- and mascu-phobia. We are not just parents of "normal" straight-looking and -acting gay kids; we are also parents of boys and girls who look and act like the opposite of what is called "normal." We have to make sure that our quest for acceptance includes embracing the diversity that exists in the gay community and that political correctness doesn't become discrimination. We have to think about the father I encountered, who boasted about being the coach of the football team on which his gay son plays. If this boy occasionally dressed in drag, would he fall out of the "normal" category? What would happen then between the father and son? Would it mean the difference between getting kicked out of the house and being allowed to stay?

We want our kids to be able to express who they are. Is there any sense in coming out of the closet if you can't come out in your personal style? That is exactly what you see in the gaycommunity - gay men and women in their full diversity, in all their many individual personas. As parents, we have to appreciate all of them as "normal," whatever that means.

PS: If you haven't seen Torch Song Trilogy, I highly recommend it. It was a turning point in my own understanding, and it's available on videotape. Δ

Catherine Tuerck is the president of PFLAG Washington, D.C.

PFLAG VOTES "YES" TO TRANS-INCLUSION

[Washington, D.C.: 23 September 98] AT THEIR ANNUAL MEETING, in San Francisco on 12 September, members of Parents, Families and Friends of Gays and Lesbians (PFLAG) voted overwhelmingly to include transgendered people in the group's mission statement. The By-laws now read: The purpose of this Corporation shall be: To promote the health and well-being of gay, lesbian, bisexual and transgendered persons....

PFLAG, based in Washington, D.C., has more than 420 chapters in all 50 states. A group within the organization, The Transgender Special Outreach Network, was directly responsible for the trans-inclusion statement.

Network members met several years ago at a PFLAG conference. The Network has published and distributed over 12,000 copies of its popular booklet, Our Trans Children, and runs a telephone help line.

Network Chair Mary Boenke said the group looks forward to helping PFLAG members work toward providing the same kind of critical support on behalf of trans-people that they have always provided for lesbian, gay and bisexual people. "We're pleased and excited. We've been working for this trans-inclusion resolution for 3 years. It's a benchmark of a long process that has just begun. We passed the law; now the work of education begins."

Thanks To Gain News Source

Special Thanks to GAIN, In Your Face, Press For Change, News Source. Edited By Rose Ryan and Matthew Carlos

TRANSSEXUAL SUES SFPD FOR JOB APPLICATION BIAS

San Francisco Examiner

A transsexual trying to join San Francisco's police force has filed a \$3 million discrimination claim with the City. Applicant Cristiana Rivas, 38, received a notice from the police department's staff services division that said an independent psychiatrist upheld the department's findings that she was unfit for service and was therefore disqualified.

But Rivas is convinced she was discriminated against, citing her own psychiatrists' favorable evaluation, an eight-year stint in the National Guard and six years as a top-level employee with the Bureau of Alcohol, Tobacco and Firearms as proof of her qualifications.

The police department said it could not comment on why Rivas was disqualified but spokesman Sherman Ackerson said the department does not discriminate based on transgender issues. "San Francisco's police department is probably the most enlightened about these issues than any other departments around," said Ackerson, referring to two transgender officers already on the force.

HUMAN RIGHTS, HATE CRIMES PROTECTIONS EXTENDED TO TG'S

The New Orleans City Council voted 5 to 1 in favor of an ordinance that will provide protection from intimidation and discrimination based upon "gender identification." The ordinance will make New Orleans the first city in the Deep South to enact such legislation, which is expected to receive the signature of Mayor Marc Morial.

The ordinance amends previously passed ordinances, which 1)-defined and prohibited the crime of intimidation and 2)-defined and prohibited discrimination in employment, housing and public accommodations. "Gender identification" was added to the list of previously protected classes, which included the actual, or perceived: race, age, color, creed, religion, national origin, ancestry, disability, gender or sexual orientation.

The lone dissenter was Councilmember Oliver Thomas who voiced concern over whether he would have any recourse should his male legislative aide appear at work in high heels and skirt. He was concerned with his and other employers' liability and the potential for law suits should an employee be terminated for cross-dressing.

The ordinance allows employers to enforce dress codes and prohibit cross-dressing in the workplace or while an employee is acting in the course and scope of employment.

However, this prohibition is lifted if the employee provides the employer with the written statement of a licensed doctor certifying that the employee "presents the characteristics of gender identification disorder" and that the employee "intends prospectively to attire and conduct him/herself for the foreseeable future" in the workplace "in the manner for persons of the gender with which he or she identifies."

HATE RHETORIC, HATE VIOLENCE: SPOTLIGHTING THE LINK

Lesbian columnist Debbie Woodell asked in the June 26 Philadelphia Daily News: "What is more frightening-Pat Robertson's prophecy of doom for Orlando, Fla., or someone helping it come true?"

Woodell's point is precisely on target. For at least three years now, annual hate crime reports issued by the National Coalition of Anti-Violence Programs have shown a direct link between anti-gay rhetoric and anti-gay violence. The Coalition's report on 1997 incidents demonstrated that the most attacks against lesbians, gays, bisexuals and transgender people occurred in May and June-the two months which preceded the ABC sitcom Ellen's coming-out episodes and which included vocal criticism from conservative opponents of the show.

TRANSWOMAN RESERVIST FILES SUIT AGAINST TENNESSEE ARMY NATIONAL GUARD

TRANSEXUAL WOMAN Laury Weaver, a Major in the Tennessee Army National Guard has filed a lawsuit against the Guard alleging sex discrimination and sexual harassment. Weaver, a decorated veteran with 28 years of active and reserve experience in the Guard, alleges that, from August 1997 to June 1998, she was subject to continuous harassment and denied active duty assignments.

She is beginning her transition, but is still performing her military job as a man. She has, to date, received eight reprimands for noncompliance with military clothing regulations. She maintains that she has been in strict compliance with all clothing regulations while on duty. She says the harassment began last August when a fellow Guard officer recognized her in female clothing while off duty.

There is no legal protection in Tennessee for discrimination against a person because of sexual orientation or gender expression. Said Ms. Weaver, "I enjoy my job and feel that what I am doing has a positive impact on [unit] readiness and, most importantly, on

the individual soldier's preparedness in the guard."

TRANSGENDER WINS INDIANA PRIMARY

Article Reprinted from: The Letter, Kentucky's Gay, Lesbian, Bisexual and Transgender Newspaper

Transgendered Democrat Bobbie Kerns has won the Democratic primary nomination for Indiana's 6th congressional district. She will face off with incumbent Dan Burton, a prominent Republican social conservative, in the November general election. Kerns' win was made even sweeter because she survived a legal challenge to the nomination by the Democrats. However, her greatest challenge may lie ahead. Indiana's 6th district is rockbed conservative. In the 1996 general election, Burton won 76% of the vote over his Democratic opponent. Nevertheless, Dawn Wilson, a Kentucky transgender activist, was enthusiastic. "Until we begin to run for office and use the political system fully, we will always be taken lightly."

A DRAMATIC TEST OF TOLERANCE

By Susan Dodge and Brenda Warner Rotzoll
Staff Reporters Chicago Sun Times

For 15 years, Ken Kopriva has taught honors English and drama at prestigious Lake Forest High School. When he returns to school this fall, it will be as a woman, Karen Kopriva.

Administrators informed parents of the situation in a June 22 letter: "He was an outstanding teacher and we expect her to be an outstanding teacher when she returns," Principal Marilyn Howell said in an interview. "We'll be focusing on what goes on in the classroom." Teachers will not be discussing Kopriva's sexual identity in classes because it's "a personnel matter and a personal matter."

In wealthy Lake Forest, which many residents describe as a conservative community, parents and students are having mixed reactions to the news about Kopriva. Some parents say they don't want their children in Kopriva's classes. Others say the situation could be a learning experience. "The teacher seems to be effective still. Life is hard enough. If the person is going to be an effective teacher, that's going to be the bottom line. I think the children seem to recognize that, too." "The people who know him best totally respect him and his choices," Witt said. "I'm sure there will be some parents who won't want their kids in his classes because of this, but it's such a shame because he's a fantastic teacher."

CALIFORNIA SENATE COMMITTEE OKS TG BILL

SACRAMENTO, June 23 (UPI) — Legislation to strengthen prosecution of gender-related hate crimes, including those involving people who dress like the opposite sex, has won approval of the Senate Public Safety Committee.

The bill by Assemblywoman Sheila Kuehl, D-Santa Monica, would clarify that sentence enhancements for hate crimes would apply to cases where the victim's appearance, dress or behavior was found inappropriate by their attacker.

Kuehl says few district attorneys outside Los Angeles and San Francisco are bringing charges in attacks on transgender victims under guidelines of present hate crimes law. Kuehl cited studies showing that cross-dressing people and others in the transgender category are at greater risk of being attacked than the general population.

OUT TG LAWYER APPOINTED TO A WORKING COMMITTEE OF A STATE'S BAR ASSN.

In a letter dated July 7, 1998, Richard Pena, President of the State Bar of Texas, appointed out-TG attorney, Phyllis Randolph Frye to the "Legal Services to the Poor in Criminal Matters Committee" of the State Bar of Texas. This is a three-year appointment. As Frye remains the only out TG attorney in Texas, this will be a first for the Texas Bar.

TEACHER "DONE HIDING," TO ALTER GENDER

In a story carried in the Redding Record Spotlight earlier this year, staff reporter Michael Green reported that Wayne Wilhelmi, a performing arts teacher in the Red Bluff High School, informed concerned parents of his [pronoun usage from newspaper story] intent to transition and begin living as a woman.

While some parents suggested Wilhelmi either resign or be fired, neither is likely to happen. Wilhelmi is committed to staying, and "the district has no legal basis to take any action on this matter," said Acting Superintendent Wes Combes. Some parents have threatened to pull their children from Wilhelmi's classes, while others consider him to be a good role model.

A separate editorial, in the Red Bluff Daily News, was generally supportive of Wilhelmi, describing him as "an outstanding instructor, even among some of those he has now appalled. He has displayed rare talent for bringing out the best in young adults interested in the performing arts."

TRANSSEXUAL'S DEATH SENTENCE OVERTURNED BY NEW JERSEY SUPREME COURT

The New Jersey Supreme Court overturned the death sentence of a 40-year-old trans-

sexual who had been the only woman on that state's death row.

The high court ordered Leslie Ann Nelson of Haddon Heights, NJ, to undergo new penalty proceedings to determine her punishment for the 1995 shooting death of Haddon Heights police officer John Norcross.

Nelson, who was a man named Glenn Nelson before a 1992 sex-change operation, plead guilty in May 1997 of killing Norcross with an assault rifle at her parents' home. She plead guilty to murdering Camden County police investigator John McLaughlin and wounding a third officer in the same shootout.

While the court did not overturn her guilty plea, it ruled that prosecutors failed to provide evidence during the penalty phase that could have swayed jurors in her favor.

The high court noted that prosecutors had not revealed plans by the third, wounded officer to sue Haddon Heights and Camden County on grounds that he had been injured because of poor training and supervision.

NY TIMES FEATURES CONTROVERSY OVER GAY GAMES TRANSGENDER POLICY

In a front page article on 1 Aug 98, the New York Times covered the growing controversy over the Gay Games policy regarding transgender athletes. Titled "Event Founded to Fight Bias is Accused of It," the article highlighted efforts by Gay, Lesbian, and transgender groups to have a policy scrapped that they say discriminates against transgender athletes.

Trans-athletes wishing to participate in this summer's games in Amsterdam must provide documentation from their doctors and employers before they can compete -- provisions that the groups maintain unfairly stigmatize trans-athletes because the policy applies only to transgender people.

GenderPAC, along with the International Gay and Lesbian Human Rights Commission (IGLHRC), FTM International, The National Center for Lesbian Rights, and others, wrote a letter of protest to organizers of the games, calling on them to rescind the restrictive requirements for trans-athletes.

BENTON COUNTY OREGON LEADS THE WAY

A new anti-discrimination ordinance that includes trans people is an Oregon milestone. July 1 passage of an anti-discrimination ordinance which includes, among a host of other categories, sexual orientation and gender identity. The latter explicitly encompasses transsexual and transgendered people.

By a 2-1 vote, the Benton County Board of Commissioners approved what is believed to be Oregon's first anti-discrimination ordinance which includes transsexual and transgendered people as a protected class.

The ordinance prohibits discrimination in employment, housing and public accommo-

dations. The protected classes by the measure are race, religion, color, sex, national origin, marital status, mental or physical disability, familial status, sexual orientation, source of income, and gender identity.

TRANSWOMAN FIRED FOR TRANSITIONING ON THE JOB

TRANSGENDER WOMAN Allie Lye was fired from her job at Sky Publishing Company in Cambridge because of her gender expression. She has filed suit against her employer for violating a city ordinance that protects transgender employees and a state law that forbids sexual discrimination.

She began transitioning on the job in May, with her supervisor's support and the good will of her co-workers. A month into her transition, her supervisor left the company. Two days later, her new supervisor called her into the personnel office and told her to stop dressing in women's clothes or she would be fired.

She filed a complaint with the Cambridge Human Rights Commission (HRC). The HRC contacted Sky Publishing who adamantly refused to negotiate, saying the ordinance is unconstitutional.

On 24 July 98 she was fired, for insubordination. Her chances for judicial redress are not immediately promising. For defying the city ordinance, Sky is liable for only a \$300 fine. And it could take nine months for her case to reach the Massachusetts Commission Against Discrimination.

MATTHEW SHEPARD VIGILS THREATENED IN E-MAIL POSTING:

According to a press release issued by the owner/administrator of a Matthew Shepard commemorative website, a message was posted to it threatening future vigils with violence, stating "you will be met with brutal ass-kicking force." The e-mail message, according to John Aravosis, webmaster of Matthew Shepard Online Resources, appears to have been sent from a computer at New York University. The e-mail, sent on October 31, went on to say that "I will personally hurt any fag or dyke who comes to force their perverted views on us...Your time is up fags!"

The site, Matthew Shepard Online Resources where the message was allegedly posted, has been an invaluable resource for the lesbian, gay, bisexual and transgender community for Shepard-related information and events. Aravosis observed in a press release, "These unfortunate incidents show that anti-gay prejudice is alive and well in America, and more widespread than many would like to admit."

This is not the first hate message posted to the site, and in the weeks following Shepard's murder, a number of organizations serving the lesbian, gay, bisexual and transgender community received threatening e-mails promising more anti-gay violence to come. For more information, contact John Aravosis (Wired Strategies/Matthew Shepard Online Resources) at (202)-328-5707 or via e-mail at john@wiredstrategies.com.

EURO COURT RULES AGAINST TRANSSEXUALS

The European Court of Human Rights ruled July 30 that Britain did not discriminate against two transsexuals when it refused to alter their birth certificates to reflect their new genders.

The court also said Kristina Sheffield and Rachel Horsham, both 52, do not have the right to marry men. Nations may restrict matrimony to one man and one woman "of biological origin," the court ruled.

British transgendered activists say the only other members of the Council of Europe that do not recognize gender switches are Albania, Andorra and Ireland.

POLICEMEN EXECUTE TRANSVESTITES IN BRAZIL

Four military policemen in the city of Salvador (Bahia, Brazil), after humiliating and torturing two transvestite sex workers, forced them to undress and throw themselves into the sea, on the night of August 4th. One of them, "Luana" drowned and his body was found three days later in an advanced state of decomposition. The witness to the crime, the transvestite Joyce, is being protected by human rights organizations as her life is at risk.

The Grupo Gay da Bahia and the Salvador Transvestites Association held demonstrations in front of the Military Police barracks, resulting in the arrest and discharge of the four who are currently in prison awaiting trial. The lieutenant in charge of the patrol remains at large.

Between 1980-1997, 1600 homosexuals have been murdered in Brazil and only 5% of the killers went to trial.

NEW SOUTH WALES, AUSTRALIA TRANSEXUAL TAKES ON CONSERVATIVE STRONGHOLD

New South Wales Australian Democrats have chosen transsexual children's book author Carmel Morris as their candidate for what's known as the most conservative seat in the national Parliament. Morris says that, "I don't want to be judged for what I am. I want to be judged for what I do and what I have to say," and that's just fine with the party, which has an anti-discrimination policy.

AUSTRALIAN TRANS WOMAN FOUND DEAD

Belinda was arrested for drug possession

and after a quick appearance before a magistrate was sent to the Metropolitan Reception and Remand Center (MRRC) at Silverwater. The MRRC is the new 900 bed gaol that was to be a user-friendly gaol, a safe gaol, a gaol that would greatly reduce, if not eliminate, deaths in custody.

Belinda was a recognized transgender who presented as a female, although born a male. Instead of placing Belinda in a female prison - her designated sex - she was placed in a male prison. Because of her recognized need for protection she was placed in the strict protection pod at the MRRC, to join two other transgender inmates and sixty odd male inmates. These strict protection inmates included pedophiles, vicious rapists and other inmates in need of strict protection.

Belinda was treated and recognized, because of her birth sex, as a male prisoner, breasts and all! The only official acceptance of her position was that she was to be placed in a single cell - if this was her request. She did. Within three days Belinda had been allegedly raped twice (orally and anally) and hung herself on 27 December last year.

The alleged rape of Belinda occurred during daylight hours when the pod is fully staffed and inmates are all over the pod exercising or involved in activities. There are two witnesses to the rapes and statements have been made to the authorities investigating the suicide.

BRIT PRISONER'S SEX CHANGE

British prisoner John Pilley, serving a life term for attempted murder, will be moved from a men's to a women's facility after he undergoes a sex change operation.

Although officials say that prisoners are covered by the National Health Service and have no additional requirements to qualify for sex reassignment, Pilley is believed to be the first to undergo the surgery while in custody. Guards will stand by during his stay in a private clinic, except while the operation is actually in process. Pilley has had months of counseling, has been cross-dressing in his cell, and will be known as Jane following the surgery.

SEX-CHANGE SERGEANT MAJOR DEMANDS TO STAY IN ARMY

by Cherry Norton Social Affairs
Correspondent The Sunday Times Britain

A sergeant major is facing expulsion from the army after 18 years' service because he decided to have a sex change. He is considering legal action against the army if it forces him out. He is one of a number of

transsexuals in the armed forces undergoing hormone treatment to become women.

The disclosure poses serious problems for the Ministry of Defense which could face large compensation payouts for sexual discrimination if it tries to discharge them. Allowing them to continue in the service would, however, raise even more difficulties as to which units they served with and what jobs they could do.

The sergeant major was angered earlier this year when he was forced to go before a medical board. It proposed to discharge him on the grounds that he was mentally unfit and he is now awaiting confirmation of that decision. If he is discharged he plans to sue the army for discrimination. Legal experts believe that such an action would succeed. A ruling last year gave transsexuals full protection from discrimination by employers, including the armed forces.

Stephen Whittle, vice-president of Press for Change, a support group for transsexuals, and a senior lecturer in law at Manchester Metropolitan University, said: "If the only reason for a medical discharge is that someone is transsexual, then I doubt it would be sufficient grounds now."

BUENOS AIRES CLAMPS DOWN IN PROSTITUTION BY CARLOS A. DEJUANA

City authorities in Buenos Aires on Thursday voted to clamp down on prostitution despite protests outside by a crowd of transvestites in high heels and lipstick.

Police kept dozens of transvestites out as the elected city government passed an amendment barring prostitutes from working near homes, schools or churches and obliging them to keep their clothes on.

The amendment followed weeks of protests and confrontations involving Neighborhood civic groups and prostitutes, male and female, who have started plying their trade on the streets since Buenos Aires Mayor Fernando De la Rúa in March repealed a police code that had kept prostitutes under tight control.

T' RUNS FOR MAYOR OF LIMA

Fulvia Celica is the first transsexual to run for a local office in Lima, Peru, having registered as a mayoral candidate according to a Reuters report. Should she lose the October race to one of the three candidates running against her, she says she'll run for the national Congress in 2000. She complained of having been marginalized by Peruvians' homophobia and ignorance of transgenders.

CANIONS, CODPIECES AND COMBINATIONS: A BRIEF HISTORY OF UNDERWEAR

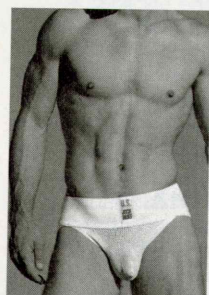
DENNIS W. HARWICH

"Semper ubi sub ubi!" We'd shout at the squealing girls at Sacred Heart of Sister Mary "You'd Better Not Touch" Catholic Grammar School. In the parlance of me and the boys, this was as naughty as we could get in our fledgling Latin. We daren't mention underwear at the top of our lungs unless safely (though poorly) translated to torture those pigtailed paragons of parochial playgrounds. "Always wear under wear!" Because, heaven



knows, it was our divine right to catch a glimpse of it.

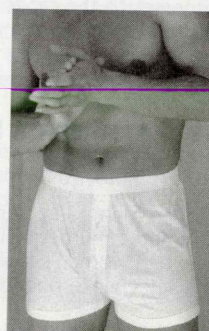
As a child, I was lucky to sport a blazer, shirt and tie to school. I dreaded the discovery that my mother made me wear pastel britches, stitched with the days of the week under my plaid kilt, none of the other boys had to. I pored over the Sears catalogue each season, helpfully circling those useful fly-fronted jockey shorts that I would need as soon as my penis grew in. My mother never took the hint, though she did allow me to wear my brother's cast-off dungarees and plaid flannel shirts after school, touting, "You play so rough and tumble, dear, just like a boy!"



I maintain an extensive ward-robe, from the ever classic french, front-buttoned, yoked, cotton boxers to the briefest of thongs. Most days, I wear the versatile jockey style, whether I choose dress flannels or trendy, crisp jeans I

am, as ever, a devotee of tidy drawers. The inexpressible joy I experience at the sight of them harkens back to my ill-spent youth, yearning for a simple masculine covering for my wee wanker. By the by, gentle reader, forget that admonition to always wear clean underwear in case you get hit by a bus, if you do happen to survive such an incident, the shorts will be the first to go, believe you me.

Let us turn our attention to this esteemed article of male accoutrement, shall we? Aside from some tasty ad campaigns in which veritable Adonis are erected in Times Square clad in nothing

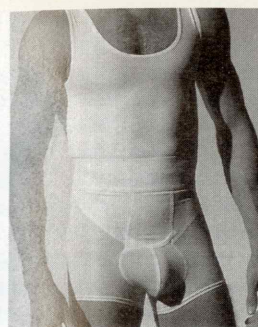


but their altogether too brief briefs, what purpose do undershorts actually serve? I surmise, for those of you who forget to shake it twice, their absorbent quality is of tantamount importance. We well-groomed gentlemen appreciate the comfort and control aspects of this humble garment above all. Who, except for some brawny Scotsman, wants to wear wool next to his wanger? I also find it quite rude to leave the little bugger untrammelled to waggle, wangety-tong-tong, like some untethered tallywacker, it simply isn't done, my dear. Let those firm butt cheeks twitch as they will, but for heaven's sake, at least a thong!

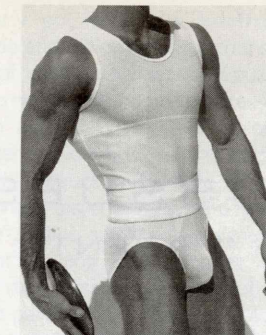
Again, I digress, humble apologies. In my research, I discovered that ancient Phoenicians, in their torrid climate, chose an artfully draped skirt-lette with a perky little dangle bit in the front. This skirt was constructed of a rectangle sheet of linen or cotton cloth and could be worn under tunics, or other multicolored flounces. Romans also wore a version of this skirt, 2000 years later; though it was pleated and brightly colored, serving with a chemise tunic, as the under layer for ancient armor. Indigenous peoples of pre-western history had already discovered the most effective and efficient sch-long wrap; the loincloth. A loincloth is usually fashioned of leather deerskin draped between the legs and fastened to the waist with a belt-like tie. Though not technically underwear in warmer climates because it was often worn alone, in colder regions, it was worn with leggings. Native American regalia often showcases highly decorated and treasured loincloths, sometimes referred to as Breechcloths.

One perspicacious rain forest group wears a long, hallowed out gourd as an extension of their perky peckers. The gourds can be as long as three feet and the tip is tied around the neck. A skirt of cane hoops is worn over this gourd, forcing it to stand at attention. I regret to inform you that my broad collection does not include this particular quirk.

Boxer shorts reflect the age-old fashion trend of loose, breezy groin wrappings. In the early Middle Ages, the long tunic was pulled between the legs, back to front, to make for easier threshing or horseback riding. Most often everything rode free under a long robe or tunic. Breeches were a draped wrapping of the thighs and lower trunk, tied around the waist with a girdle, as in "gird your loins." By the thirteenth and fourteenth centuries men began layering clothing over body linens, those white and often lightweight finely stitched undergarments made to peek through the outerwear that was slashed



Body Shaper for more body definition, has pouch, excellent for packing the family jewels



Body Trimmer for more body definition, with padded pouch, a modern day codpiece, great for packing



Shape enhancing boxer with definition sock pouch. Just right for the family jewels or sock

for the purpose. This is the first evidence of common use of underwear as such. By the fourteenth and fifteenth centuries, long hose came into vogue. First made of leather like long boots, then knitted, they reached up as far as possible, and the tunic went down as far as possible, and the two attached together at possible. Hence the nickname for undershorts, "possibles." To get at the important data, though, this rigging required much unlacing, first unwrapping the back to front drape of the tunic, and then unfastening the long hose. Whole hose and trunk hose, in the sixteenth century combined full breeches with hose, the breeches being part that would be known as the boxer shorts.

After 1570, canions replaced the long sewn stockings, as a tubular extension below the knee. Trunk hose would appear much like modern loose running shorts without the crotch seam. Handy, aren't they?

In the fifteenth and sixteenth centuries, there developed the interesting fashion folly of the codpiece, a stuffed covering for the family jewels. Which reminds me, that very phrase is derived from the habit of hiding money or jewels in special pockets sewn into the side of the codpiece. Though flaps and drapes and tied up tunics had for centuries emphasized the



Fit & Trim Waist Trimmer, excellent for binding. Made to wear under clothing.

jutting male member; the fashionable codpiece took this to ludicrous, sort of a steroid pumped wonderbra for the gonads. At times, it could stick out a full foot from the body, to be seen amongst the fluffy, beribboned britches of noble gents. Must have gotten the idea from the gourd-wearing folks. International Male catalogue sells a padded thong, which, if worn outside the trousers, would give the same effect.

In the seventeenth and eighteenth centuries, the long shirt served sleepwear and undergarment, tucked neatly into knee-length britches or knickers. These usually were worn next to the skin except for the shirttails.

By the time Queen Victoria was widowed long knitted under things of cotton or wool kept the gents suave and debonair. The combination, an odd contraption of a bib-front shirt attached to knee-length cotton knickers with a diaper-like flap that buttoned back-to-front was all the rage by the turn of the century. By 1920, the nainsook shirt and drawers combination buttoned down from neck to there, achieving an abbreviated union suit quality. During the twenties, finally, undergarments began to live as separate entities, and these full styles of french-cut boxers are still available. By the 1930's, Balbriggan shirts and drawers were all the rage. The t-shirt as sportswear was introduced and finally the cotton knit jockey shorts allowing brief and simple access.

I find that personal taste and tailoring are the watchwords when choosing which underwear to wear. Here's Denny's quick reference guide to aid in your own choice unmentionables:

Casual wear: Jockey shorts, low-rise briefs with a fly front, thong

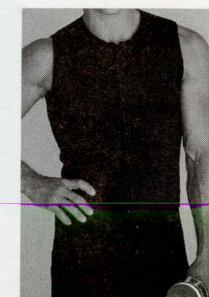
Sports wear: Loose, elastic waist boxers, sturdy cotton briefs, and lest we forget, the ubiquitous jock strap with or without protective cup

Formal wear: Yoked, close-fitting boxers, High-waist jockey shorts

Business wear: Standard briefs or boxers, depending on the cut of trousers, never wear boxers with close-fitted trousers, choose thigh length bike-short style instead.

Sleep wear: Silk boxers, of course, you ninny!

My favorite brands? I love the Calvin Kleins for variety, though I prefer their cotton knit bike short style with a yoked fly front. Jockey still makes the most comfortable and practical briefs, with a patent V-shaped fly that holds things in place quite preciously. Joe Boxer does an excellent



Training Vest great for binding.

job with Boxers and the like, but for the classic french style, I order mine through Vermont General Store catalog Russell Athletic makes my favorite jock strap, though many designer styles give it a good run. I adore keeping a range of styles and colors on hand to match my socks, ties, and pocket squares I thank my bodacious lucky stars that I live in an age when I can stuff my drawers with the best drawers available, and long johns, too! If I need a whiff of nostalgia, I order up some standards from that ol' Sears catalogue

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CHILD CUSTODY ISSUES FOR THE TRANSGENDER PARENT

GIANNA E. ISRAEL

Of all the senseless trials a parent might encounter, none are so devastating as an interruption of that parent's ability to care for his or her child. Transgender parents, which include transsexuals, crossdressers, and others involved in custody battles, frequently face the prospect of having a former spouse or court significantly interfere with or interrupt one's ability to provide

ly. Many the principles reviewed here are similar to those used in providing a sophisticated presentation regarding gender identity issues with courts, employers, and other bureaucracies. This is particularly true if you wish to demonstrate a seriousness behind your expectation to be treated fairly, regardless of your transgender identity or crossdressing needs.

There are a variety of factors which become evident when the transgender issue is raised within custody proceedings. For instance, the most damaging charge any former spouse, court or psychiatrist, can bring against a transgender person is to declare that individual mentally unstable or incapable of parenting because a transgender identity exists. Additionally, what needs to be recognized where children are concerned is that courts make child custody decisions in the best interests of children not adults. Finally, far too commonly today's courts, lawyers and assessing psychiatrists, have very little information or experience dealing with transgender issues. When these factors are added together, it should become obvious that every transgender parent facing a custody battle will need to be prepared to navigate a difficult process. Before this article can progress any further I strongly recommend that individuals seek an attorney's advice and representation for legal matters.

During child custody assessments, the courts have a responsibility to insure that they are not placing a child in a situation where a possibility of harm exists. Examples of this include situations where a parent has been proven to be negligent or incapable of caring for his child. Among many things, a parent's ability to provide care could be interrupted by a mental impairment with untreated symptoms. During proceedings, one or both parents

may be asked to undergo court-ordered psychological testing or a psychiatric evaluation by a psychologist or psychiatrist. Transgender parents like their non-transgender counterparts, should not be excluded from this process if a court is to be certain of a parent's competency. However, when a court or court-appointed psychiatrist is unaware that significant numbers of transgender persons are good single and partnered parents, this can present serious difficulties. The preceding is particularly so if presentation of the gender identity factor is not managed properly during the custody proceedings as well as court-ordered psychological or psychiatric evaluations.

During the past 10 years of my working in private practice as a gender-specializing community mental health counselor, I have worked with over 1600 clients, the majority of whom are adults parenting juvenile children. Consequently, I have observed that transgender persons are as capable of being good parents as their non-transgender counterparts. Using the clinical data base of information gathered for the publication of the book *Transgender Care* (Temple University Press / 1997), my co-author Donald Tarver M.D. and I found that "thousands of transgender individuals lead well-adjusted lives as productive and law-abiding participants in society." My colleague, Mildred Brown, Ph.D., during the authorship of her book *True Selves* (Jossey-Bass Publishers / 1996) found similar conclusions. She also described the severe harm done to children when the child-parent relationship is interrupted.

"There is no logical reason why someone living in the opposite gender role should be separated from his or her offspring. A sex change does not in any way diminish the parent's love for the child, nor does it affect the ability to be a good parent."

Approximately a dozen of my transsexual patients have had sole custody of their children, and the children have grown up to be happy, well adjusted, non-gender-conflicted, sexually confident adults. In fact, a study conducted by Dr. Richard Green in 1977 found that children raised in transsexual households developed a non-conflicted gender identity and a heterosexual orientation and did not differ from children raised in more conventional households.

(True Selves - page 188.)

Crossdressers, like transsexuals, also face potential custody battle issues. This occurs even though a child may not even be aware that his or her parent crossdresses. This introduces an important question that courts frequently ask. At what age are children capable of intellectually comprehending the facts surrounding gender identity? In my research for a previous article titled "The Impact on Children of a Crossdressing or Transgender Parent," that question was answered when I interviewed Barbara Anderson Ph.D., a San Francisco family therapist and clinical sexologist with over 30 years experience. In context, she stated that by age four children are capable of differentiating gender. Knowledge of gender identity is important if children are going to understand what it means to have a parent who is a transsexual or crossdresser. According to Dr. Anderson "recognizing and addressing biases or prejudices is an important part of learning how to interact with others." Her observation lends credence to my observation that the children of a parent who crossdresses or has a transsexual identity, with parental supervision, often have a head start in dealing with important social issues.

There are other parent-child dynamics which need to be addressed during child custody proceedings and evaluations. For example, children generally accept a parent's behavior as well as identity without a great deal of question during childhood. The preceding does not however give parents free reign to disregard their children's needs at any time including during a separation or divorce. Parents should remind their children that they are loved. Adults also need to act in a responsible fashion and demonstrate how people who once cared for each other handle separation. Mutual responsibility is crucial in any divorce or separation process.

One key factor which is typically evident within many separations and divorces, is that the two adults may no longer fulfill each other's needs. In some cases a person's evolving gender identity may change the course of the couple's relationship, however more often than not there are a variety of factors which caused the divorce or separation. No matter what caused the separation or divorce of two adults, both individuals are still responsible for raising their children in a non-judgmental fashion that does not undermine either partner's parenting duties. Notably, most children of a transgender parent adapt as well to child custody and visitation arrangements as children without a transgender parent.

Increasingly, many courts and court-appointed psychologists and psychiatrists are now recognizing that a hostile non-transgender spouse will exploit the gender identity or crossdressing issue. This is par-

ticularly so when the non-transgender spouse and his or her legal counsel has ran out of valid issues which would demonstrate neglect or incompetence. Moreover, when a carefully-selected presentation of the gender identity issues is demonstrated before a court or used to inform court-appointed psychologists and psychiatrists, these parties are now recognizing that a parent's having a transgender identity or need to crossdress does not adversely effect parenting. To bring an accurate as well as positive view of gender identity issues, the transgender parent first needs to educate his or her own lawyer. He or she then needs to allow the lawyer to advise and represent. Lawyers typically have excellent presentation and communication skills. Their education also make them intimately familiar with what, when and how information should be presented to the court and court-appointed psychologist and psychiatrists.

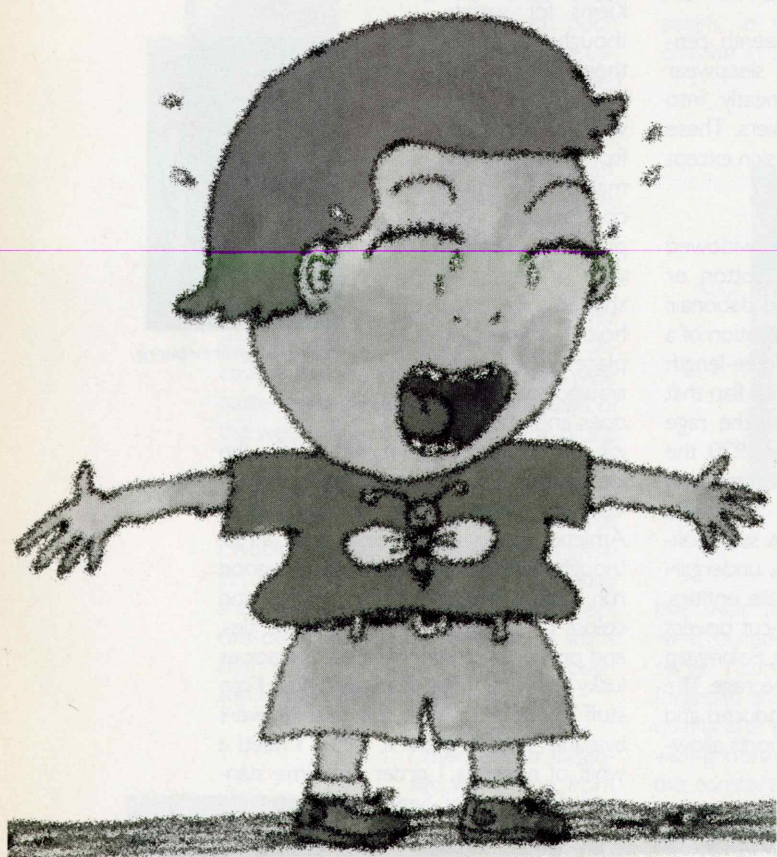
The preceding information is in fact very good news for any transgender parent. It does however beg an answer to a very important question. What information exactly should a transgender person provide his or her attorney? It is realistic to ask the attorney what he or she feels would be useful in presenting transgender information. However, more often than not, attorneys are not familiar with gender issues and the transgender parent is left to decide what information would be most valuable to their case. Brevity and relevancy, in my experience, are the two most important factors used in deciding what materials are appropriate in custody proceedings or evaluations. No lawyer, judge or assessing psychotherapist wants to be flooded with information. Providing too much irrelevant information can make a parent look controlling. Therefore, materials need to be carefully-selected, brief, and easy-to-understand. Those materials that are most appropriate will directly address legal questions at hand. Does the transgender or crossdressing issue interrupt a parent's ability to provide and care for their child? Moreover, is the parent psychologically stable?

Much can be gained from working with an attorney to address matters of general psychological stability. In all likelihood if the transgender parent is seeing a psychotherapist or psychiatrist, he or she can provide the court an evaluation or declaration regarding his or her mental status. The preceding is commonly used by attorneys in the representation of their clients. If any mental health question remains unanswered, it is common for courts to appoint a court appointed psychologist or psychiatrist to examine one or both parents. Probably the two most important points to know about court-appointed psychologists or psychiatrists are as follows. First, these individuals are not interested in taking either parent's side. Their sole duty is to assess a parent's fitness to care for children,

and make recommendations to the court based on the assessments. The court-appointed psychologist and psychiatrist may be polite, however that usually is the extent of their friendliness. A person should ask his or her attorney for help if any conflicts or questions arise regarding the court-appointed psychologist or psychiatrist. Finally, court-appointed psychologists and psychiatrists typically will not have up-to-date information on gender issues.

At the time a parent's psychological stability is being assessed, this often is the appropriate time for an attorney to also provide the court brief, relevant information regarding gender identity issues. This same packet of information in all likelihood should be provided to the court-appointed psychiatrist or psychologist, at the time that questions regarding gender identity issues or crossdressing are raised during an evaluation process. Examples of materials that can provide information about gender identity issues include photocopies of book sections, professional articles and brochures. (A lawyer or gender expert can outline or bracket those sections that speak to issues at hand). The transgender person should also be prepared to answer questions about their transgender identity or crossdressing needs, and I highly advise that he or she discuss self-presentation with an experienced gender specializing counselor before doing so. The preceding is particularly important for anyone who has less than several years experience disclosing to both professionals and strangers.

One of the most powerful documents a transgender parent can use to aid in the representation of gender issues is a Gender Specialized Mental Health Declaration. For brevity, we will call that the Gender Expert Declaration. A declaration is document written by an expert in a field, which is then approved by someone with legal writing experience. As a gender expert with legal experience I have provided a number of such documents in cases. I have found that courts appreciate declarations because they provide a relevant review of the situation at hand, and are written in a format and language recognizable to courts. The body of a declaration typically attests to the gender expert's background, provides an overview of relevant information, and contains references to academic writing which support the expert's observation. As this article has previously discussed, presentation of gender identity issues to courts is not a common occurrence for many attorneys. Consequently, while some attorneys will specifically seek to include a gender expert declaration with their presentation of transgender identity or crossdressing issues, other attorneys should be asked if such a document is relevant to the case at hand. I have found in most cases that a Gender Expert Declaration is useful where any uncertainty abounds regarding gender identity or crossdressing issues.



parenting. Over the years, I have observed that very little information exists for transgender parents who are facing child custody hearings in which the transgender identity has become a target issue. One of the reasons such a void exists regarding this issue is because many complexities exist. Even if you do not have children, take the time to read this article slowly and carefully.

Sometimes both attorneys and gender experts remain uncertain as to whether general or evaluation information, or both should be included in the gender expert's declaration. I advise attorneys that a declaration needs to contain more evaluation references as magnification of the gender issue becomes evident. Generally however for most cases, broad statements regarding gender issues are sufficient when a declaration is used for educational and information purposes alone. Gender experts without legal writing experience are advised to seek an attorney's counsel if they do not understand when and how to place information within a declaration.

I have handled the writing of a variety of legal declarations as a gender expert over the years. In my experience an expertly crafted declaration will adequately address the courts questions as to whether transgender persons are capable parents. Unless a court is exceptionally prejudiced, most judges recognize that a parent's transgender identity or crossdressing needs, like a variety of other human conditions, do not interfere with the child's welfare when parents make a concerted effort to safeguard their children from harm. Court-appointed psychologists and psychiatrists also may appear to believe transgender identity or crossdressing needs are a hindrance to a child's welfare, however their duty is to provide the court recommendations of potential liabilities. Parents from all backgrounds may find a psychologists or psychiatrists recommendations to the court to be somewhat impersonal or even strongly-worded, however they serve a serious purpose in protecting children.

Climbing up the ladder of presenting gender expert information to courts and court-appointed psychologists and attorneys, a transgender parent may wish to have a gender specialized evaluation of him or herself. This is particularly so if there is a risk of an ex spouse and his or her counsel unreason-

ably magnifying the gender issue. A gender specialized evaluation in combination with a standard psychological evaluation can prevent continued exploitation of the transgender person; however the introduction and placement of such evaluations should be carefully decided upon between the transgender parent and his or her attorney. In some circumstances, particularly if a transgender person has never been evaluated by a gender specialist, undergoing a gender specialized evaluation can provide the transgender person detailed observations and recommendations regarding his or her personal gender situation.

Although it is extremely rare, as well as expensive, a gender expert can be called to testify at a hearing. In doing so the expert might discuss gender issues broadly, or provide the court information about his or her assessment of the transgender parent. Any appearance by a gender expert would clearly need to come under the advice of legal counsel. Generally, I advise attorneys that expert appearances can be avoided by carefully presenting an expert declaration and other relevant materials early in the custody proceedings when magnification of the gender issue appears likely.

The most frustrating, confusing and frightening aspect of being a parent involved in a custody hearing, is communicating with attorneys, courts, and court-appointed psychologists and psychiatrists. I have had numerous clients call my office deeply disturbed because they did not feel their situation was understood, or that phone calls were not returned promptly by counsel. Other individuals stated that they did not really understand the process of custody proceedings. People also feel violated when their qualifications as a parent are being challenged. Finally, during the resolution of child custody issues the financial expense of lawyers and court-appointed evaluations can increase at an alarming rate. Such sentiments are common when a person

encounters the legal system. I recognize this as I have had experience managing legal cases for civil, criminal and family court proceedings. As a therapist who regularly interacts with the legal profession, there are a variety of insights I have picked up which a transgender parent may find helpful.

It is extremely important to understand that the legal process takes time. Sometimes it feels as if it takes forever; all while a person is trying to manage life in general. A person is strongly advised to maintain a calendar. This way legal and psychological appointments can be managed as efficiently as possible. Keeping a calendar also allows a person to manage their free time, preventing emotional and physical burnout. Taking well-organized notes during conversations with any party or professional involved in a case is highly recommended. Doing so will help provide a reference to things that were said but are easily forgotten during the confusion of a legal process. Keeping a list of queries that can be asked during conversations with relevant parties is also important as this allows a person to insure that questions do not go unanswered. Finally, if a person is attempting to pull together presentation materials of any nature for a legal process, it is prudent to remember that more often than not the person with the most organized and relevant information comes out ahead.

~ GIANNA E. ISRAEL ~ has provided nationwide telephone consultation, individual and relationship counseling, and gender specialized evaluations and recommendations since 1988. She is principal book author of *Transgender Care* with Donald Tarver, M.D., (Temple University Press/1997). She also writes *Transgender Tapestry's* "Ask Gianna" column; and is a HBGDA member. She may be contacted at (415) 558-8058, at P.O. Box 424447, San Francisco, CA 94142, or via e-mail at Gianna@counselsuite.com. Her library is at (<http://www.counselsuite.com>)

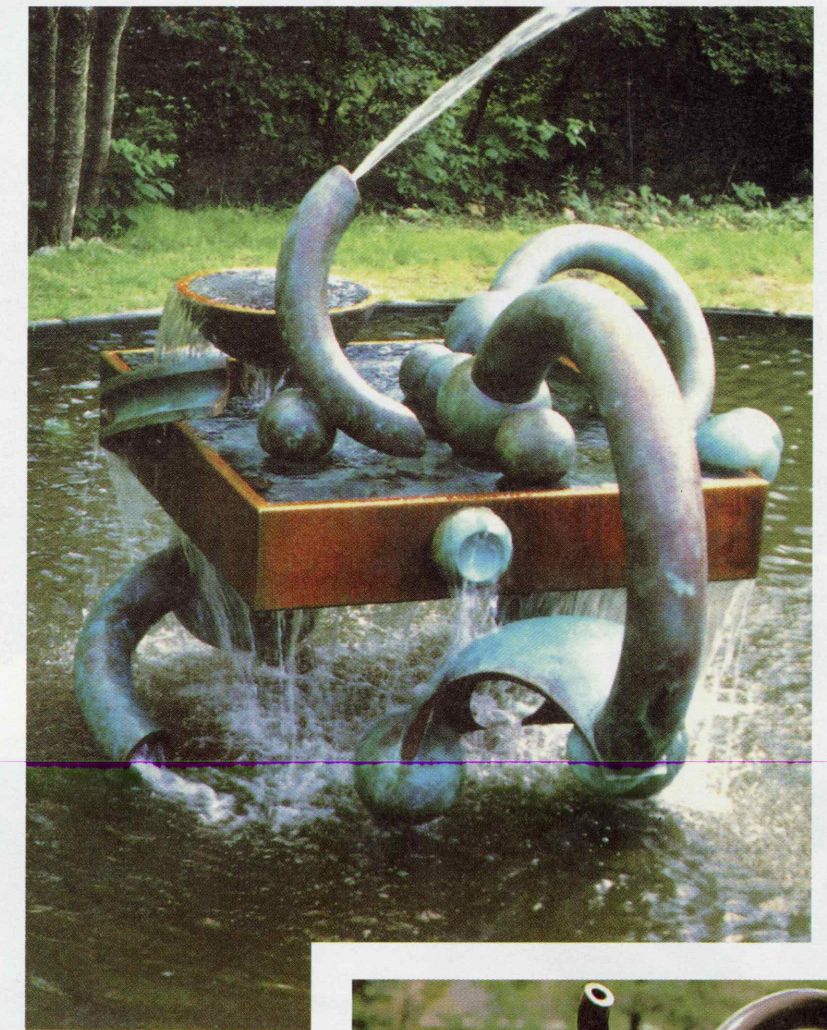
FEATURE ARTICLE

THE ART OF PETER/PAEDRA BRAMHALL

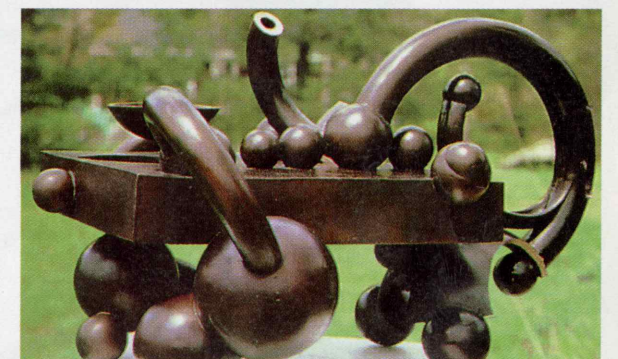
MATTHEW S. CARLOS

Above Peter Bramhall's studio are Baudelaire's words: "the artist is responsible to no man but himself. He donates to the centuries to come only his own works; he stands surely for himself alone. He dies without issue. He was his own king, his own priest, and his own God." This austerity, like that of Zen koans, is meant to wake us up from our ritualized behaviors, from our adherence to dogma, stand us on our own two feet, and make us responsible for ourselves. "Zen implies a breakthrough, an explosive liberation from one-dimensional conformism, a recovery of unity which is not the suppression of opposites but a simplicity beyond opposites" (Thomas Merton). This reliance upon the call of our inner self is the seed of creativity. Piet Mondrian in referring specifically to that creativity which produces artifacts phrased the same sentiment in these words: "the important task of all art is to destroy the static equilibrium by establishing a dynamic one." Sitting with his back to the afternoon sun, Peter simply says: "You learn to look, and then you look again, and then you learn to look again." Peter's words parallel the old Zen saying perfectly: before I grasped Zen, the mountains were nothing but mountains and the rivers nothing but rivers. When I got into Zen, the mountains were no longer mountains and the rivers no longer rivers. But when I understood Zen, the mountains were only mountains and the rivers only rivers.

The ground to which Peter came home, after his years at the Cleveland Institute of Art is a 400 acre hill criss-crossed by town roads - the dirt sort which you negotiate with the hillside to temporarily relinquish until the first heavy thaw. Although I am accustomed to cities, I find parallels to the dips in the road with the potholes on the Cross-Bronx Expressway, parallels to the stature of the trees in the sheer height of Manhattan. And while nothing compares to the grace of the streams which cascade down small mountain waterfalls, I



Tabletop Fountain 6'h x 10' x 9'
Photo: Chatauguay Studios



Tabletop Fountain Maquette Photo: Chatauguay Studios

am reminded of how people flow through the streets of New York City at mid-day. The juxtaposition of city and serenity raises likewise the contrary images of the 30 pounds of raw molten glass at the end of a steel pipe, and the fragile glass architecture of Peter's finished 'interiors'. Henri Focillon writes, in *La Vie des Formes*, "The unique privilege of architecture among the arts is not that of surrounding and, as it were, guaranteeing a convenient void, but of constructing an interior world." It is in these words which I find the not only a description of the visceral power of Peter's artifacts, but the true significance of his art. For, while Focillon tells us that "in order to penetrate beyond surfaces [man]

must break them open", Peter, with ingeniously clear common-sense solves the problem as did Philip Johnson when he made the Glass House - Peter renders the surface transparent and we experience the totality of both inner world and outer world in a single instant.

The roar of the furnace is joined by the bellorous voices of the glory holes. From across the room I can feel their heat, and

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Peter must be shielded with wooden boards, that occasionally ignite from the heat. The sphere is hand blown from glass which is nearly 2000 degrees Fahrenheit. The colored rods of Opalhimbeer Nr. 65 and Hyazinthblau I saw earlier in the day, now flowing like 1400 degree molasses, are introduced at the base of each piece and pushed and pulled through the viscous mass with stainless steel rods. Peter then continues to blow the glass in order to stretch and enlarged the plasma-like strands, which are now affixed to the interior surface of a glowing, orange red globe. When further blowing has created the desired shape the piece is put on a puntile rod and broken from the blow-pipe. The sphere is placed in a cooling oven. Approximately twenty hours later it will have cooled to room temperature.

Rudolf Arnheim writes that "The expanding self operates in convex space, a world populated by convex objects displaying their outer surfaces in an endless realm. But once caught in an interior, be it the Pantheon or a room at home, the self is surrounded by the concavity of inner space. Now it is captured in a narrow world, a world, however, that by its very restriction supplies the dimensions

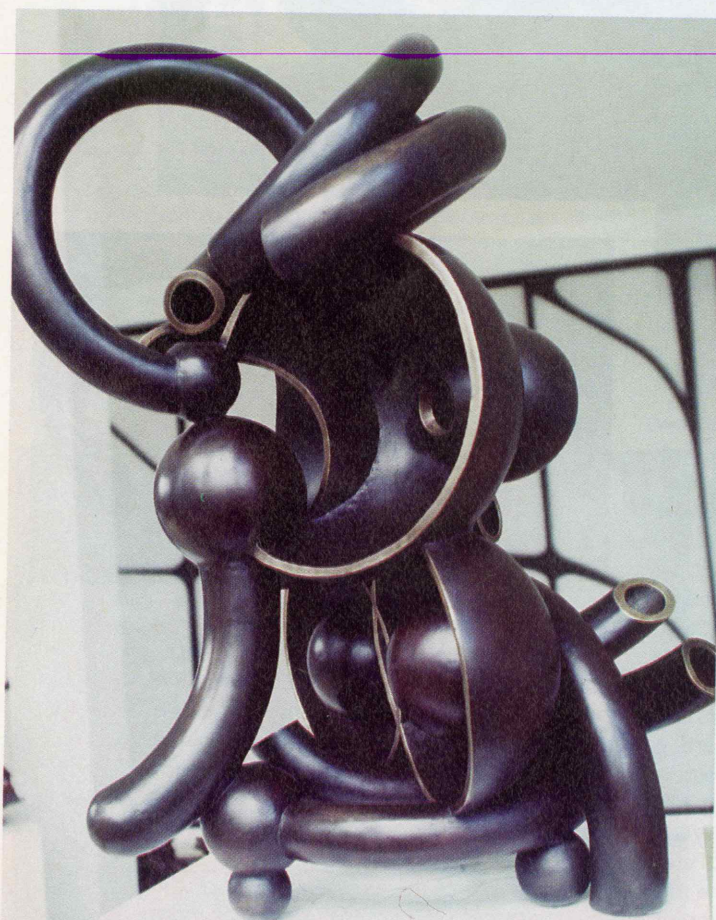
of the whole. When we talk about spaces, about outer space and inner space, we are not referring primarily to physical facts. What we are dealing with is the psychological experience of our senses."

Perhaps Arnheim was drawing from Marc Chagall's statement: "What I mean by abstract is something which comes to life spontaneously through a gamut of contrasts, plastic at the same time as psychic."

It is far from unusual to fly captious remarks the way of artists for their tendency to dwell almost solely within their own ego-space, and critiques of work according to the psychology of its creator are well established. At the transition from the sixteenth to seventeenth centuries, the Florentine émigré to Spain, Vincente Carducho, noted: "in most cases differences [of style] will be caused by the variety of men's temperaments, as each artist has a proclivity to imitate or reproduce his own likeness." It is easy to follow in such footsteps. Peter dwells heartily in his world, remotely nestled between sleeping mountains. Peter isn't that simplistic, though. His lifestyle is an

embodiment of those austere Zen gestalts, and being with Peter I feel in that life he made his monastery. His work is a meditative practice, which while it produces things of beauty, is a profoundly spiritual discipline of self-overcoming. His art is an interaction of incompatible forces the understanding of which requires us to (re)turn to a consideration of wholeness: to overcome the traditional dogma that propels us to consider phenomena as merely a sum of its parts. In this way Peter's art is a deeply spiritual exercise, with a physicality and discipline akin to yoga, moving towards an integration of body, mind, intelligence, consciousness, soul, and life. Each sculpture is a reference point to the depths and meaning of Peter's life, a rendering of the tension of stability and growth seeking a momentary balance.

Peter tells me that it is their technique that makes the Masters endure. It is not merely their visceral quality, and it is certainly not the intellectualism that permeates today's art world. Driving the point home, he relates to me how Andre Emerich once answered the question 'what is fashionable in art' with a long pause, indicating (in Peter's words),



Head Mask D III
Photo: Chatauguay Studios



Head Mask D III
Photo: Chatauguay Studios



Photo: Mariette Pathy Allen

"That's a bullsh*t question". Perhaps, Peter muses, a new category of art is needed - which plays more in the arena of theory/criticism/ socio-political commentary than in the realm of physical objects. I am reminded of Gino Severini's words "Philosophers and Aestheticians may offer elegant and profound definitions of art and beauty, but for the painter they are all summed up in this phrase: To create harmony."

Peter's sculpture is as much architecture as his glass. It attains the same lightness, the same uplifted motion as the colors of his "interiors". Kenneth Clark said once: "Since the expression of civilized life in architecture, say the pyramid of Sakara, man had thought of buildings as a weight on the ground. He had accepted their material nature and although he had tried to make them transcend it by means of proportion or by the color of precious marbles, he had always found himself limited by problems of stability and weight. In the end it kept him down to earth." Somehow Peter overcomes this, rendering totally massive non-figurative bronze with the stable grace of a pirouetting ballerina. Peter will explain this as the result of educated commitment and knowledgeable craftsmanship. He tells me, in a strong, deliberate tone:

"I do not make simplistic work. I do not just put together a couple of slabs of metal and call it art." Gino Severini, in writing: "an art, which does not obey fixed and inviolable laws, is to true art what a noise is to musical sound" would agree. Peter continues: "there is a huge disparity between the creative conceptualization time of a piece, and time spent in the labor and mechanics of construction. Because of the complexity of welding, finishing, and patination there are weeks and weeks, often months after months - and in the case of *TableTop Fountain* three and one half years of time predominantly spent on just construction. This can test one's will. This can be incredibly frustrating. This can be a severe challenge. I was getting towards the end of working on *TableTop Fountain* and thought I would dive right in to new pieces. Having a crane set that piece in the reflecting pool and testing it were great! Then for two months I went dry. I did not want to do anything. I simply could not find focus. About this same time, six of our small *Night Blooming* *Cirrus* cacti put out a total of seventeen blossoms! The blossoms are an incredible contrast to the body of the cactus - so soft and delicate to the hard solid spinniness of the body of the cactus. It was a wake up call. Around that time I started

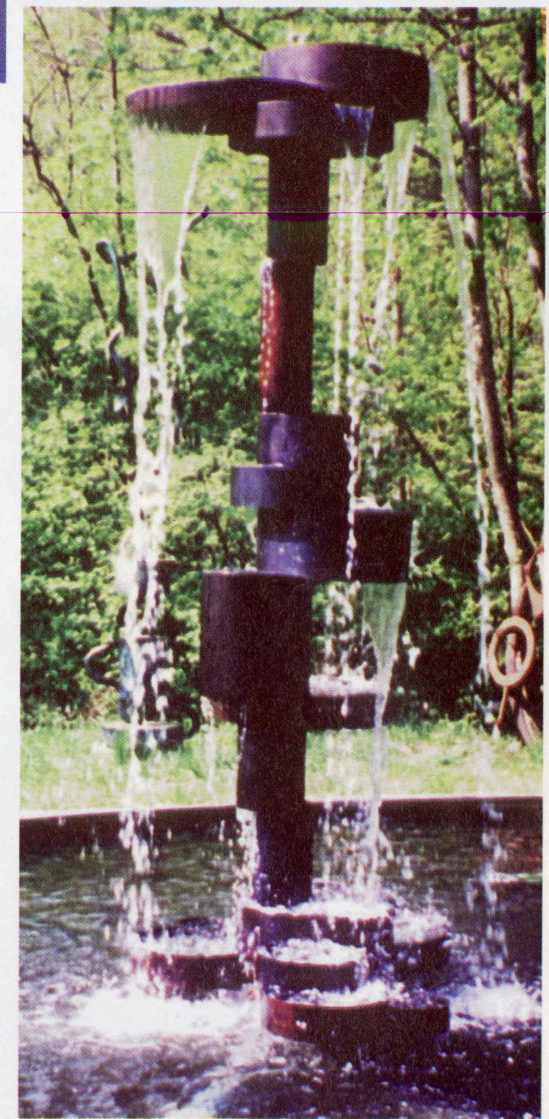


Photo: Mariette Pathy Allen



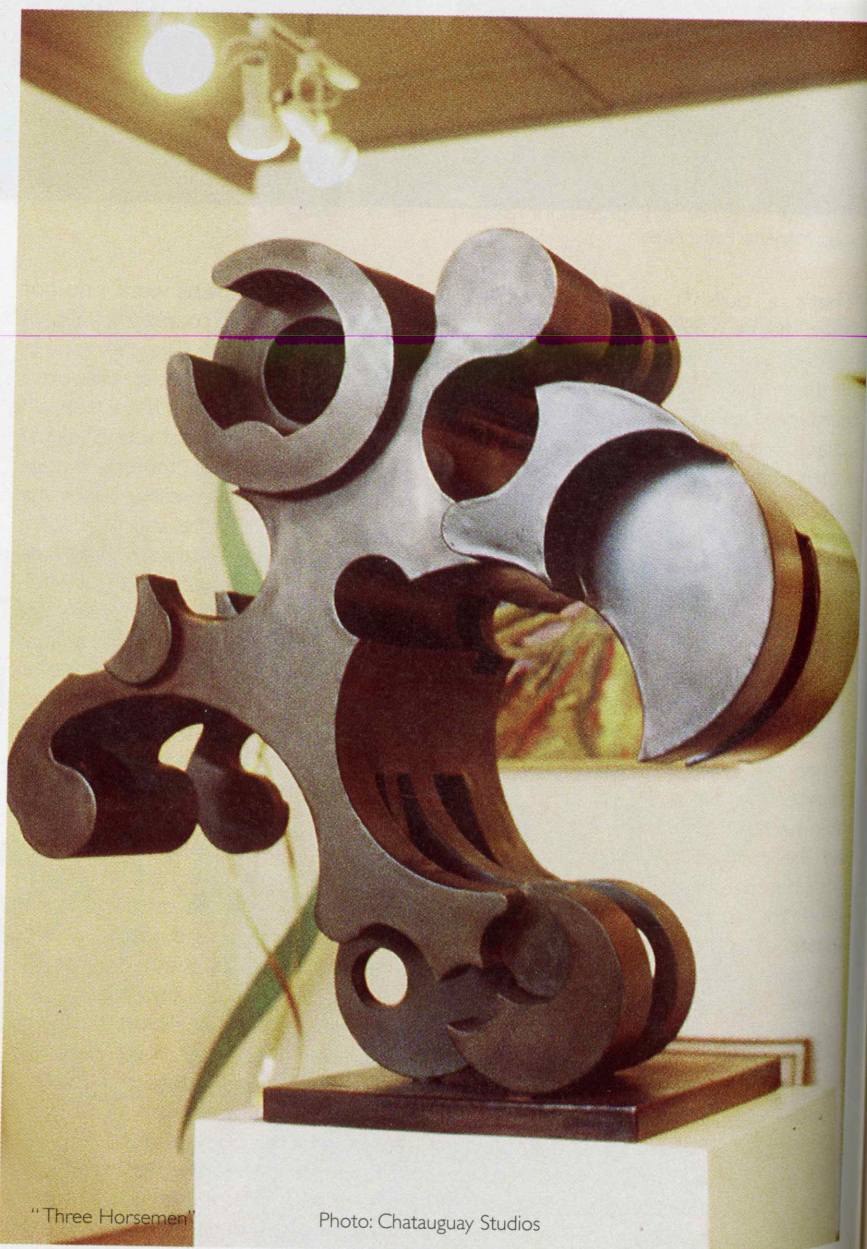
and contrasting materials. We are lifted from the ground and brought back to it once again". Of an earlier piece she says: Arch is a massive yet amazingly light archway maquette for the meeting of god and man".

Peter and I sit in the great room. A wall of glass two stories high provides passive solar heat, so that even while the late autumn temperatures float around 45, we are admirably warm. I ask Peter why he attended college. "I needed to learn the vocabulary somewhere. Artists are not born. You may have potential to express yourself with one vocabulary: sculpture, or painting, et cetera - but going away to school broadens the mind to different vocabularies within the visual arts: printing, ceramics, et cetera. And having people with high level of readily available knowledge with which to challenge a

the Venus series."

Venus Desire III and *Venus Desire IV* are a divining of inner shape; the creating a three-dimensional picture frame where the space is framed enclosed by bronze. That interior is simultaneously enclosed and penetrated by glass in an experiment of how bronze and glass create negative space differently, and how they can be integrated. "My work is less about the symbolic and all about shape and form. There are shapes and I use them. Sure, [my sculpture] has some easily recognizable shapes, but where are you going from there? What parts of you does it set to motion?" And a good artist, as Rudolf Arnheim writes, "does not look for the shapes as such, but for the forces manifest in the relief of [tension]. These forces carry the expression and therefore the meaning of what we see". I ask Peter where his vision for this new series comes from. "I learned to swim under water; first. The light reflects through water and dances on rocks and the bottom of the stream pools - they definitely have a relationship: it's a way of seeing. In some ways I feel the glass in relation to the bronze, acting as water; is feminine. The bronze then is masculine, and it's nice to have integration. And yet, I also find in saying that, that it makes it too black and white."

Christine Merriman describes the *Venus* series in these words: "The fiber optics inside the glass pieces can illuminate a room at night with a soft yet powerful glow - and cast the viewer into the world of dreams and magic. Peter Bramhall moves the viewer's eyes through his pieces by utilizing these fascinating juxtapositions of tensions of line, light, mass,



"Three Horsemen"

Photo: Chatauguay Studios



Photos: Mariette Pathy Allen

"Every once in a while we come across something that is truly "unique" and justifies the use of that over used word. One of a kind. That's what Peter Bramhall does. No one else does the same thing."





Venus's Desire II
Photo: Chatauguay Studios

"Sometimes a piece gestates for quite a period of time before you know where its going, and in returning to doodles it becomes known in its rightness."



Photo: Mariette Pathy Allen

student allows that student to progress much, much quicker: Unless you're a genius with direction, you can get lost easily." Peter pauses, trying to swallow the bit of sandwich he is chewing before he continues. "Art is 90 percent vocabulary, 5 percent talent, and 5 percent luck. With a good vocabulary you can make damn good art." A sip of wine and the conversation seamlessly turns to Peter's Transgender identity. "Once you have the vocabulary, it's always there - like transgenderedness. For a long time I was ignoring a lot of good parts of myself, and that's pretty damn dumb [because] in my work I have to be a total individual - with all the latitudes and longitudes." Of his feminine name Peter says: "If it walks like a duck it should have the name of a duck. But my names are one and the same - Paedra is a derivative. I didn't want a name that wasn't Peter - like Donna or Marsha. So my names are interchangeable in that respect. But when I am *en femme* it fits better than Peter. Of course my work clothes have to be practical (from a plain comfort standpoint). But I am not about to cut my long hair to blow glass more easily."

At dinner I try and be unobtrusive and take a chair in the corner. Peter, like me, must enjoy the chair's arms and its survey of the room because he gently but firmly says "Er, that's *my* chair." As I learn to eat an artichoke, we discuss his greatest influence, a continuation of the conversation we began amid the smoke and churning

of the generator which supplies power to the main house and several studios. Studying Jacques Lamentis provided Peter with an appreciation for the power of negative space, the value of establishing tension, and the way an artist can control the viewer's eyes though good use of intersecting lines. But, the aspect of Lamentis' work that most impresses Peter is not a generalized non-representational quality; it is the intensity with which Lamentis' abstracted people occupying space. "Between the figures is the most important," Peter says, "the same as the small crouching Rodin sculpture at the Hershorn's home on Long Island - Rodin, whose hand can make the back of a sculpture as beautiful and intense as the front."

Some notable people have focused on Peter's work. At the Chesterwood Sculpture Conference in the Fall of 1993, Norman and Barbara Hershal (founders of Hershal Adler Galleries of New York City, and Touchstone Gallery), looking through Peter's portfolio suggested he go see "our friend Andre Emerick" (founder of the Andre Emerick Gallery, NYC). In correspondence with Peter after their meeting Mr. Emerick wrote these comments ... "Your work clearly has great merit and shows much dynamism and enterprise." "I look forward to following your career which, I am certain, will continue to be a rich and rewarding one."

Peter moves in hyper drive. I attribute this

to the preparation necessary for the Lincoln Center Craft Show, and some nervous energy over my recent presence in his world. I ask Christine Merriman about Peter's more laid back days, she replies "Oh, the two or three a year?" As we pack the van for the six hour drive to NYC Peter gives me a summary of his artistic philosophy, which by now I recognize as his philosophy of living: "The plastic arts are on the edge: challenging, involving people in ways they didn't think of before. And you don't have to like something to have it challenge your mind."

I leave, past those words of Baudelaire, and in reading them and reflecting about my life back in the bustle of Boston, my thoughts immediately fix upon the words of another of my favorite poets, like myself a resident of both Cambridge and New York City, e.e.cummings, who once addressed the students and faculty of Harvard with these challenging words: "Toms can be Dicks and Dicks can be Harrys, but none of them can ever be you. There's the artist's responsibility, and the most awful responsibility on earth. If you can take it - take it and be. If you can't, cheer up, go about other people's business, and do or undo till you drop."

If you are interested in collecting Peter's sculpture you may contact him through Chatauguay Studios in Bridgewater, Vermont (802/672.5141). If you enjoyed this article and would like to further consider these ideas, you may want to engage the following sources:



Photo: Mariette Pathy Allen

John Dewey Art as Experience
(current publication status unknown).

Piet Mondrian Plastic Art and Pure Plastic Art: and other essays, 1941-1943 Wittenborn, Schultz, Inc. (NYC: 1947).

Rudolf Arnheim The Split and the Structure University of California Press (Berkeley: 1996).

Robert Goldwater and Marco Treves Artists on Art Pantheon Books (NYC: 1945).

Susan Feagin and Patrick Maynard, ed. Aesthetics Oxford University Press (Oxford: 1997).

Sir Kenneth Clark Civilization Harper and Row (NYC: 1969).

Thomas Merton Zen and the Birds of Appetite New Directions (1968).

www.press.uchicago.edu/subjects/art/art151.html

www.greatbuildings.com/gbc/buildings/johnson_House.html



Photo: Mariette Pathy Allen "Holocaust Memorial Fountain" 7'6" x 5' x 5'



Photo: Mariette Pathy Allen Paedra/Peter's Studio

I thank Peter Bramhall, not only for the artist statement incorporated as a section of this article, but first and foremost for his friendship. I also thank Cezanne café and bakery on Massachusetts Avenue in

Central Square, Cambridge, Massachusetts for the physical and intellectual space compose much of this article, not to mention keeping me well nourished in body and spirit.

TRANSITION STORY

A Spy In Their Midst
From Journeys and Transitions
by Melanie Phillips

RAISED BY WOLVES

POINT OF DEPARTURE

October 3, 1989

SETTING:

The pages beneath chronicle part of my 18 month journey from a life as an apparently normal husband and father to that of an apparently normal woman. In the hope of capturing the immediacy of this emotional trip into the unknown, I shunned the retrospective approach, opting instead for a daily diary.

Each entry was made on the day the events actually happened, except as noted. And each is filled with the raw and unpolished thoughts and feelings that held me at that moment. Of course, this leads to a somewhat meandering story, as well as contradictions in my point-of-view and personal emotional outbursts that I'm sure will make me squirm once this is published. Anything less would be less than truthful, and if this document is to serve any purpose as either a tool for tolerance and understanding or as an inspiration to those contemplating any major life-change, then it must be completely honest.

FOREWORD

As I write these words, I am still a man. But that will soon change. The hormone therapy I began two months ago is already altering both mind and body. Soon, the person known as Dave will cease to exist and the new person of Melanie shall be born.

So it is with a strange mixture of sadness and elation, suffering and joy, that I pen these words. For in order for Melanie to live, Dave must die. No, I am not a "split" personality. But just as there are many aspects of Melanie that cannot be expressed in the role of Dave, there are many facets of Dave that can no longer be explored as Melanie.

So, my life as a man has reached an impasse. My development as a male is to be cut off, both figuratively and literally. And yet, I gladly lay my life down for her. For I have come to know Melanie intimately as a beautiful person: warm, compassionate, creative, insightful. I love her. Indeed, if I were able to meet Melanie face to face, I would surely remain Dave and devote all my days to pleasing her and basking in the glow of her joyous outlook. But such can never be, and Dave must die for Melanie to live.

I do not know what the future holds; no one ever does. But I do know that the course I have charted is truly the only one open to me. Any other path leads to certain disaster; as great, gaping chunks of my personality would wither, fester, and die.

So, I close with a wish for the new woman about to be born: May your outer beauty match the inner beauty I have come to know and love. May your days be long and fruitful. May you find happiness where I have found pain, and contentment from my frustration. And may you have no regrets.

As my first entry starts somewhat into my story, a brief background is essential to an understanding of the text.

As of August 1st, 1989, when this journal began, I was living entirely as Dave - father, husband, small business owner, and free-lance writer/director/editor in the film business. I had been married for thirteen years to Mary, with a ten-year-old son, and a six-year-old daughter. My family life was good, my career growing, my future bright, but still something was missing.

I had first felt "different" in kindergarten, where all the other little boys seemed to know instinctively how to act, but I had to struggle to learn the male role by rote: it did not come naturally. I never considered the possibility I had the instincts of a female; I simply thought I had none at all.

By age seven, I was regularly sneaking off to dress in the girls' clothes my mother brought in as part of her short-lived ironing business. This was well before puberty and was not an erotic experience, but rather a feeling of completeness and contentment.

Throughout my teenage years, the need to dress as a female came and went in waves, sometimes intense, sometimes absent for years at a time.

I was nonaggressive in school, both in sports and dating, and excelled at neither. My only erotic interests were not in what I could do to or with a woman, but what it would be like to be one.

I married as a virgin in 1976, and the longings to be female vanished more than they were there. But, gradually, as I progressed through adult life, the waves became stronger and more frequent. Only twice in my life (both times in my early teen years) had I ventured out as a female, both with such tension from fear of discovery, that I did not attempt this again until three years before this journal began.

Suddenly, the need to move in society as a woman became overwhelming, and within two months, I had made nearly a dozen outings, tentative at first, then growing more bold as I gained confidence in my ability to "pass" without being "read".

I never confided in anyone, relative, friend, or professional, and was never "caught". I began to take an interest in hormones as a means of edging closer to the female self-image I had created in my mind. I began with low dose mail-order hormone creams, then, finding them to be practically useless, began forging prescriptions over the phone for birth control pills, all to avoid admitting my situation to anyone, even a qualified physician or psychologist.

Throughout this period, I was constantly "purging" myself of this "awful" desire. Full of guilt I would throw away all my pills, wigs, clothes, and any other accumulations, only to be driven to rebuild my accoutrements scant days later.

Finally, I came to the decision that this secret side, if not dealt with openly, would lead to self-destruction and the loss of not only my self-respect, but the love of those I loved. So, at the end of July 1989, I mustered the courage to call a gender "hotline" and get a referral to a doctor who provided hormone therapy to transsexuals. This Diary begins with my preparations for that appointment.

Prick of the Needle

August 1, 1989

I was incredibly nervous as I prepared to venture out as Melanie for the first time in nearly a year. I had made arrangements with my dad to watch the kids for the day, and had taken my old clothes, make-up and wig out of plastic bag storage in the garage. Earlier in the morning, I had used my old supply of "Nair" to get rid of the hair on my legs and arms. Once again I felt the excitement of feeling soft and sensual!

It took a long time to get everything just right, but eventually, I was satisfied that even if I looked awful, it was enough to convince the doctor that I was serious. In truth, I needed to make the breakthrough into the mainstream of actual medical care so strongly, that I would have walked a gauntlet of red-necks in three-inch heels to latch onto a program that would lead where I wanted to go.

I checked my appearance one final time. Hair - ratty, make-up - cakey, skirt - laughably short, high-heeled shoes - preposterous. In summary, I was ready. I snuck out of the house, slunk into my car, and boldly set off to find my destiny. Driving through the city and down the freeway was exhilarating. I knew that I was a woman to all who saw me, and I anxiously hoped with every fiber of my being that the doctor would see fit to make that dream a reality.

The medical center itself was a modern ten-story facility, not the sleazy back-room affair I had anticipated. I parked across the street and (after some hunting) found the front entrance. I went looking for room 1009, but there were only two levels in this part of the building. I had no idea where to find the office, nor the certainty that I could (with my nervousness) pull off a conversation to get directions.

Just when I was feeling most distressed, a ten-year-old boy showed up out of nowhere, took one look at me and asked if I needed some help. I told him, in a breaking voice, the number of the office I wanted. He said it was in the other building, and asked if I knew how to get there. I replied in bad falsetto that I didn't. He said, "Do you want me to show you?" I gagged out, "Sure..." He said, "Come on..." and bolted down the hall.

I don't know if he was the son of someone who worked there, or perhaps a patient himself. But he darted down the corridors and around corners like he had designed the place. The only question he ever asked was, "Are you going for plastic surgery?" Thanks a lot, kid! Anyway, after two minutes of mind-boggling twists and turns (him run-walking and me trotting gracelessly down the slippery floors in high heels) we arrived at the elevators. "Tenth floor", he said, smiled, and left as mysteriously as he had arrived. "Thank you!", I croaked as he disappeared around a bend.

Fortunately, the elevator was empty, and I was unmolested,

embarrassed or ashamed on the way up. The doors opened revealing the tenth floor: the location of my destiny. I stepped into the hall and checked the office listings until I found the prescribed number. Gripping the knob with a sweaty but determined hand, I gave it a turn and stepped inside.

The room was small, but well decorated (by waiting room standards). There was one short, round lady sitting in the corner and the reception desk straight ahead. I walked up, asked for Ann, as I had been instructed to do, and was told to sit down and wait.

No sooner had I lowered myself, as lady-like as possible into a chair, but the plumpish, weathered woman began to speak. In broken English, she told me the story of her life; her days in San Francisco, her stint as a land-lady and run-in with the Housing Authority, the death of her husband and how she coped. All the while, she rarely required a reply (thank God!) content to have a live body as audience that had not been initiated into her life previously.

I nodded with sympathy and understanding, peppered with occasional "uh huh...", and she seemed not only satisfied, but almost euphoric. Once, the nurse caught my eye and smiled knowingly, in empathy with my ordeal.

Finally, my name was called, and I stood to the window to get out information and answer questions. Then, out of nowhere, the nurse asked if I wanted to buy the pills today. I was shocked. After years of felonies committed forging prescriptions for birth-control pills, suddenly here was another human being, qualified, legitimate medical professional just GIVING them to me! "Yes!", I stammered, fumbling the required twenty-two dollars out of my purse.

Bill paid, the door opened and I was beckoned inside so meet my future. I flushed from head to toe as I crossed that threshold into the unknown.

I was ushered down the hall to an examining room, where the nurse sat me down, handed me a bottle of 100 2.5 mg estrogen pills, "Take one a day, and don't miss any!", and took my blood pressure. I just kept staring at that bottle, unable to take my eyes from it, transfixed to the reality and weight of the decision I was about to make. The doctor came in, asked some routine questions and told me to "bend over the table." for a prostate exam. I hardly noticed the pain.

Finally, Ann came back with two syringes, one for vitamins and one, the fateful one, with a mix of estrogen and progesterone in sesame oil for slow release. She asked me to stand and raise my skirt. I complied, my heart racing as I contemplated the pain I was beginning, the reality of a lifetime of dreams. I stared out of the tenth floor window, across the city, bustling with thousands of ant-like people, going about their daily routines, unaware of the change of life that was about to occur 100 feet above them. I stared out toward the ocean, across the universe, across the years, as my entire life collapsed into an abstract desire whose fulfillment would begin with the sharp prick of the needle that hovered behind me.

And then, I felt the tiny pain as the steel shaft slid into the tissue of my derriere, then slowly deposit its cargo of womanhood, rushing into my system, realigning the workings of my entire anatomy, so that its new responses would ultimately transform me into a true and undeniable woman. That brief moment lasted an eternity for me as I savored the upwelling emotion, knowing that I had the courage to take that first step. And, now that I had, there would be no going back. I was on the road to womanhood, and I would not stop until I reached my destination.

I fixed my clothes, left the office, and felt incredibly feminine

I sashayed down the hall, riding the most pleasurable high I have ever experienced. Down the elevator and back to the car. Onto the freeway and across town. Into the driveway and the house. It all blurred together with the knowledge that the hormones were working already. Carrying their undeniable commands to all parts of my body. Telling my most basic systems, "This is a woman, do your job!"

I didn't come down all day, and I fell asleep with a smile on my face. (Written the morning after, August 2, 1989)

[Author's note:] There are about three weeks missing between the first diary entry and the second. I had no idea at the time, that I would be documenting my transition so fully, and had only written the first entry since I am a writer by trade and by love. Writing for me has always been a natural way to work out my feelings. Nonetheless, several important events transpired before my entries became regular, so I document them here for clarity. The Saturday following my first Doctor's appointment there was a support group meeting hosted by the fellow who had recommended the hormone doctor to me. Mary did not yet know about my recent hormone use, although I had told her of my fantasy of being female a year ago, and had even confessed I had tried hormones briefly. After that, I had grown a mustache to prove to her that I would not follow that direction any further than fantasy. So, I elected not to tell her I was on hormones, but tell her only about the support group meeting and use that as an excuse for having shaved off my mustache.

She did not like my going out dressed as Melanie, and refused to see me dressed as a woman, instead taking the kids to a movie so I could get ready in peace.

It took me three hours to put myself together in those days, and I needed every minute. I was more nervous than I had ever been as the time drew near. Being summer, it was still light when I finally left at 6 pm, sure that the neighbors would find out.

The drive was scary, but exhilarating. I had actually never met another transsexual and had no contact or knowledge of the community so I had no idea what to expect.

The meeting was at a private home in the San Fernando Valley, in the midst of a typical suburban neighborhood. I parked my car and gingerly made my way up the walk. I couldn't tell where to enter from: there were several doors. I knocked on one, but got no response. I began to fear that I had the address or the time wrong and that some angry homeowner would leap out with a shotgun and end the adventure right there.

Finally, I moved around to the alcove and saw a note taped to the door: "Welcome, Come on in". Would there be five people there? Fifty? Would any of them also be "dressed"? (I was wearing the same outlandish outfit I had worn to the doctor's - it was the only one I had). Most important, would they think I was pretty?

I was the second one to arrive. The host, Lee R., introduced me to the first guest, a middle-aged man named Bill. I was the only one dressed as a woman. I felt like an absolute fool. Lee urged me to sit anywhere. I selected a spot on the couch across from them. And they returned to their animated conversation. I felt completely out of place.

Three or four other men arrived for the 6:30 pre-meeting class on Gender Identification, and none of them were dressed either. At this point I would have left in a flash, except THAT would have embarrassed me even more.

Finally the class started, and Lee illustrated the differences between anatomical sex (male or female) sexual preference

(straight, gay, or bi) and gender identity (masculine or feminine). He explained how none of them were tied together and any combination was possible. I finally began to understand for the first time, just what nature of beast I was.

Toward the end of the 90 minute class, other people started to filter in for the support group portion of the meeting. And some of them were "dressed"!!! FINALLY!!!! I was not alone!

Eventually, about 30 people had arrived: gays, "bi"s, TVs, pre-op and post-op transsexuals. REAL transsexuals! I had never been so close! Everyone was warm and friendly, even the truck drivers in the tutus (not really, but that was the impression a couple of them gave.)

The one thing that impressed me the most, was that each of these people was friendly, sincere, respectful, and willing to accept everyone for whatever and whoever they were. No ridicule, no recrimination.

The format was a round robin, and at my turn, I had my first experience impressing people with who I was. I was nervous, to be sure, and my voice was a joke. I kept trying to gesture in a feminine manner, but managed only to look stiff and stilted. Still and all, the group accepted me as one of their own and I felt like I had come home.

Afterward, I ended up talking at length with the guest who was there when I arrived. Bill, it turned out that was HIS first meeting as well. He was TV, but had never dressed in front of anyone. He was also a writer and asked if I might like to co-author something with him. I agreed, and we exchanged phone numbers.

Later in the week, he called and invited me to lunch at the Rose City Diner in Pasadena, not far from the route of the Tournament of Roses Parade (whose official film I had edited for two years previously.)

I arrived with excitement, as I had never gone to an eating establishment as a woman before, nor had I as a woman had lunch with a man.

He greeted me outside with a handshake. When we walked to the door, he opened it for me. Hey, this was great! He gave his name to the waitress and it was only a moment before a table opened up. It never occurred to me that the woman is supposed to go first behind the waitress (you never think about what you don't do) so it wasn't until he indicated I should that I finally realized I was screwing up already!

I then realized that here was my first trip out that wasn't just a quick romp and he had selected the busiest diner in all of Southern California at the peak of lunch hour! And the tables were all open, so I would be in full view with nowhere to hide.

I looked over the menu, and selected the Chicken Salad, as the item least likely to attract attention. He ordered for me, "The young lady will have..." We talked for a while, man and woman out for lunch, and then the order arrived - with fanfare!

Here was the biggest chicken salad I had ever seen! A tostada shell filled about a foot high with every imaginable garnish. The waitress had to strain to carry it! Every eye in the place turned to see who had ordered this monstrosity. So much for anonymity! (To this day, I have not been able to order a chicken salad in a restaurant!)

Well, I made it through the meal, and actually had a good time. After lunch, we walked up and down the streets of Old Towne Pasadena, stopping in shops and talking about his story that we might work on together. We said goodbye with another handshake and went our separate ways.

Meanwhile, the hormones began to take affect. As predicted, on the 10th day after my first shot, my nipples began to swell slightly - actually more of a puffiness - and became tender. I have never been able to keep a secret from Mary, so once again, I broke down and told her everything. She was upset, but we did not have an argument. In fact, we discussed the issues rather calmly, and even arrived at a tentative agreement that would allow us to stay together. The confrontation I had dreaded never really materialized. In fact, it was something of a let down. I almost yearned for, no, REQUIRED a major event, just to mark or prove my resolve. But it didn't happen, and that left me feeling somewhat unsettled, almost as if nothing had really happened at all. It was in this state of unfulfilled confusion that I made my next entry.

AUGUST 25, 1989

So much has happened, but nothing's occurred. The hurricane I call my life surrounds my quiet eye with a turmoil of events, and yet all of them collectively are a process, not a condition, and nothing tangible has congealed in the gale; perhaps it never will.

It all goes back to my childhood, and with any luck, it would've stayed there. But such is not my lot. The seeds planted in my young mind by environment, were nurtured in the fertility of my genetic stew. The twisting vines that sprang forth have so entwined my psyche as to be indistinguishable from it.

I believe myself to be female, from the inside out. The question poised upon resolution is: have I become female from subconscious efforts on my part to achieve that condition, or have I always been of that kiln and only now am realizing it?

Hopefully, Time will tell, while it heals all wounds.

AUGUST 26, 1989

Bill called me again a couple of days after our first "date". I thanked him for a good time and told him how natural it had felt for me. He told me that he had to keep reminding himself that I wasn't actually a woman, and I put on a breathy voice and told him, "Don't remind yourself." He said okay.

Our conversation drifted through many areas including my admission that for the first time in my life, I was attracted to a man. I told him I found his quiet strength, but gentle eyes very sexy. He admitted that ever since the support group meeting, he had been extremely attracted to me. But he was worried, as he was married and totally straight. I told him not to worry, he was just responding to the woman he saw, not to the remaining male underneath.

He had told his wife about our meeting, but not that I was meeting him as Melanie. She responded that it was okay, as long as he didn't bring me home. But as the conversation ended, he asked again if I wanted to write with him and I told him I very much wanted to. He decided that it was best to meet at his home, so we agreed.

All week long, I thought about the upcoming meeting and found myself hoping that I would have my first experience with a guy. If things went as I wanted to, I'd experience my first kiss.

The day before our meeting I found myself doing all kinds of female things to get ready that I had heard about but never done myself. I bought a new skirt: a pleated, frilly thing, just so I would look more desirable and feminine.

The day of the meeting I spent twice as long as usual with my make-up, intentionally wore the pull-over top he had first seen me in, and added a second spray of perfume. In short, I was female planning to trap my man.

When I arrived, we began to work on the story, but as he is T and I am TS, the conversation naturally drifted. I re-iterated that I was confused by my new feelings toward the "opposite sex". He admitted that he was worried by how much he was thinking of a relationship with me, when he was a happily married man.

I allowed myself to begin to cry, knowing exactly what effect that would have on him. And he responded as planned. He opened his arms and said, "Come here..." I melted into his embrace and clung to his strong arms while he held me tight and comforted me.

It's hard to describe the feelings that went through my head at that moment. For the first time in my life, my need to be controlled and protected was being fulfilled. I was not expected to be strong, to hold my emotions in check. I could respond as I felt weak and helpless, and let him take control. These were the same needs I had gotten married in order to fulfill fourteen years ago, but had never found in my marriage.

Well, I pulled myself together and we returned to the story for the few remaining minutes before we both had to leave. But the door, as I was fiddling in my purse for my keys, I heard him say again behind me, "Come here..." I turned and found his arms open for me. I eased into them and felt him hold me tight. I held him close, then, in mutual need, we loosened our grip slightly, looked into each other's eyes for a fleeting moment, as if to confirm what we both wanted, then our lips met for mere seconds in a tentative, almost brother/sister kiss.

We again fell into each others arms, then broke away and nervously fumbled our way to the door. We each left for our car without another word or glance. But all the way home I basked in the afterglow of the completeness I had finally achieved for the first time in my thirty-six years.

Afterward, I went to my weekly doctor appointment, more anxious than ever for another dose of the medication that was making me into the woman I wanted to be; the woman I NEEDED to be...

AUGUST 29, 1989

Mary has been much more content today, and her almost-happiness has made my depressive clouds evaporate. It seems she has accepted my offer that I will not appear in her presence as Melanie, will not tell the kids until they find out for themselves, and will remain faithful to her as long as we stay together. In exchange, she will remain through the hormone treatment and even SRS. I can have an outside life as Melanie, as long as she doesn't get back to her.

Now I realize, of course, that this is only a temporary solution. Within the space of several months to a year, it will be extremely difficult for me to successfully appear as a male. And as soon as the kids crawl up on my chest, they're going to know something is up!

Plus, there's the terrible strain of leading a double life, while trying to develop one of those lives and whither the other. But at least it gives us both time to find ourselves, and most important, it gives Mary the chance to accept the changes and perhaps even allow me to go "full-time" and still keep our relationship. And after all, it works for Clark Kent, doesn't it?

AUGUST 30, 1989

It's so hard to know when I've really decided anything. Just as soon as I think my true drives and emotions are coming into view, another life-changing revelation jumps in to screw things up! But today, so many pieces QUIETLY fell into place that I trust this new view, as it came in like a lamb. A very STRONG lamb, to be sure, but not with bells and whistles.

I was at the lumber yard with an old Boy Scout friend, Chuck. While he was having some cutting done, I wandered down the aisles of stacked lumber, breathing in the fragrance of freshly cut wood. Pleasant emotional memories began to filter through my mind like sunlight through the sawdust.

I remembered my woodshop days in Junior High; the smooth, solid feel of the finished pieces, the deep glow of the polished varnish, the satisfaction of creating an object of beauty and function from a simple block of wood. And I remembered trips that Mary and I had taken to the lumber store throughout our marriage. I re-enjoyed the thrill of picking out just what I needed for a project: a project that had her totally confused. Not that she couldn't have easily done the job herself, but that it was MY domain, the HUSBAND'S domain, and she chose not to tread there.

Suddenly, I realized that these were aspects of the male life I didn't want to give up. Sometimes I enjoy and want to continue to enjoy being the knowledgeable protector and handyman. This didn't lessen my desire to be the submissive and protected partner; but rather to add that to the other facets of my life as well.

In that moment, in a gentle revolution, my male and female persons merged and melded for the first time. I was not longer Dave or Melanie, I was me. ME!!! I didn't have to conform to either role, regardless of the sex I ultimately choose to be. All at once, I didn't care what others thought of my attitudes, gestures, or activities. All I needed was to be true to myself in either role, and the rest of the world could come along or get lost.

This was not an emotion of vindictiveness, but of freedom. I cannot recall a time in my life when I was not secretly terrified to cross a street for fear of what the oncoming pedestrians would think of me. It didn't matter what I thought of myself, but just the image I projected to them; and I was not at all sure of that! I was self-conscious of my walk, my arm movements, my thin wrists. I frequently would pretend to scratch an itch on my face, just to raise my wedding ring where it could be seen: a badge for all to acknowledge that at least someone thought I was male enough to marry, so I must be okay, no matter what YOU think, NYAH!!!

But that afternoon, I walked down the street outside my office, drifting with the clouds, feeling the light breeze on my face and listening to the rumbling sound of the traffic, like mechanical babbling of a concrete brook. And everyone encountered was not a test to be passed, but a fellow human being of no greater or lesser value than myself. Thirty-three years of affected gesticulation fell away, and I walked without conscious control, swinging my arms without concern in whatever manner felt natural, without censorship.

I cannot recall a time in which I had not constantly been aware of every movement, at least on a subliminal level, to prevent any possibility of disapproval by even casual acquaintances, even STRANGERS, for that matter! But today, I simply let all that go, or perhaps it was taken from me. Today I became myself, not anyone's expectations of me.

This evening, at home, Mary told me she had shared our problem with a friend at work - a gay guy whom she often jokes with. That, to me, was her most significant reaction since this all started. Because, what this really means is that she has finally accepted that what I have been telling her is real: not just a strange imagining. She may never come to terms with it, at least she is truly acknowledging it. Thank God!

AUGUST 31, 1989

Today may have been the most uneventful since this all began. It's strange to contemplate that someday, the changes I have set in motion may seem commonplace. Then years later: the excitement has worn off, the struggle nearly forgotten. The strangeness of my new body has become its normal feel, and the question, even awareness of what sex I am, what gender, never enters my conscious thought.

What then of my life? The wind still blows, the sun still shines. What will I have gained? Perhaps nothing. So what will I have lost? Perhaps everything. Or perhaps the other way around. Ask me again in ten years.

Tonight, Mary told me she had confided in another friend at work. This confirms my view that she is coming to terms with the reality of the situation. She was given a recommendation by both of her confidants to see the same psychologist for counseling. Amazingly, she has taken the advice and intends to meet with a professional.

I worry about her; I worry about myself too, of course, and THAT is mostly what I consider at the intellectual level, but for Mary I worry with my heart. I do not know if I can live a life without her. But I suspect I could not live a life without following my own needs. If the two diverge, I am not sure what I will do.

So, now that she is facing it all and now that she is talking to someone who can help, I know that she will become strong. There is a deep sense of loss in this, as I know that I will no longer be the one she comes to for strength, but will either find it within herself or from someone else. Rather than being her source of conflict, I will, or perhaps have already, become the object of her fears or anguish. I cannot wish her not to find that comfort; I love her too much, but as I write these words, my eyes fill with tears that I am not the one providing it.

Mixed with my own fear and anguish is a strange excitement, an almost giddy elation that at thirty-three years of dreams may ACTUALLY become REALITY. To really awaken in the morning and know that I am truly a woman, not in fantasy, not in costume, but in actuality, fills me with a jittery nervousness of anticipation: a school-girl rush just before her first date.

I intend to let Mary read this entry when I am through, and though I know she will be disheartened, perhaps even disgusted by these admissions, I need her to know. I need her to know that I do not bring this upon us from lack of love or insensitivity, but from a driving force so strong that, left denied, it would have torn us both apart in years to come, or at best doomed me to a private hell of always wondering, yearning to find out and feeling my life had never been more than a series of days.

If I could change this, I would. And the fact that I enjoy it so much makes it all the harder to defend as a need. But the lack of joy is the need, and the need fulfilled becomes the joy. Will I follow this through? Can I live without the half of my life that Mary represents? Will God smile upon me and let me have both? Somehow I doubt He will. There is always a price for inner peace and perhaps perpetual grief is mine.

INTERVIEW WITH JUDE PATTON AND CAROL MADEIROS-PATTON

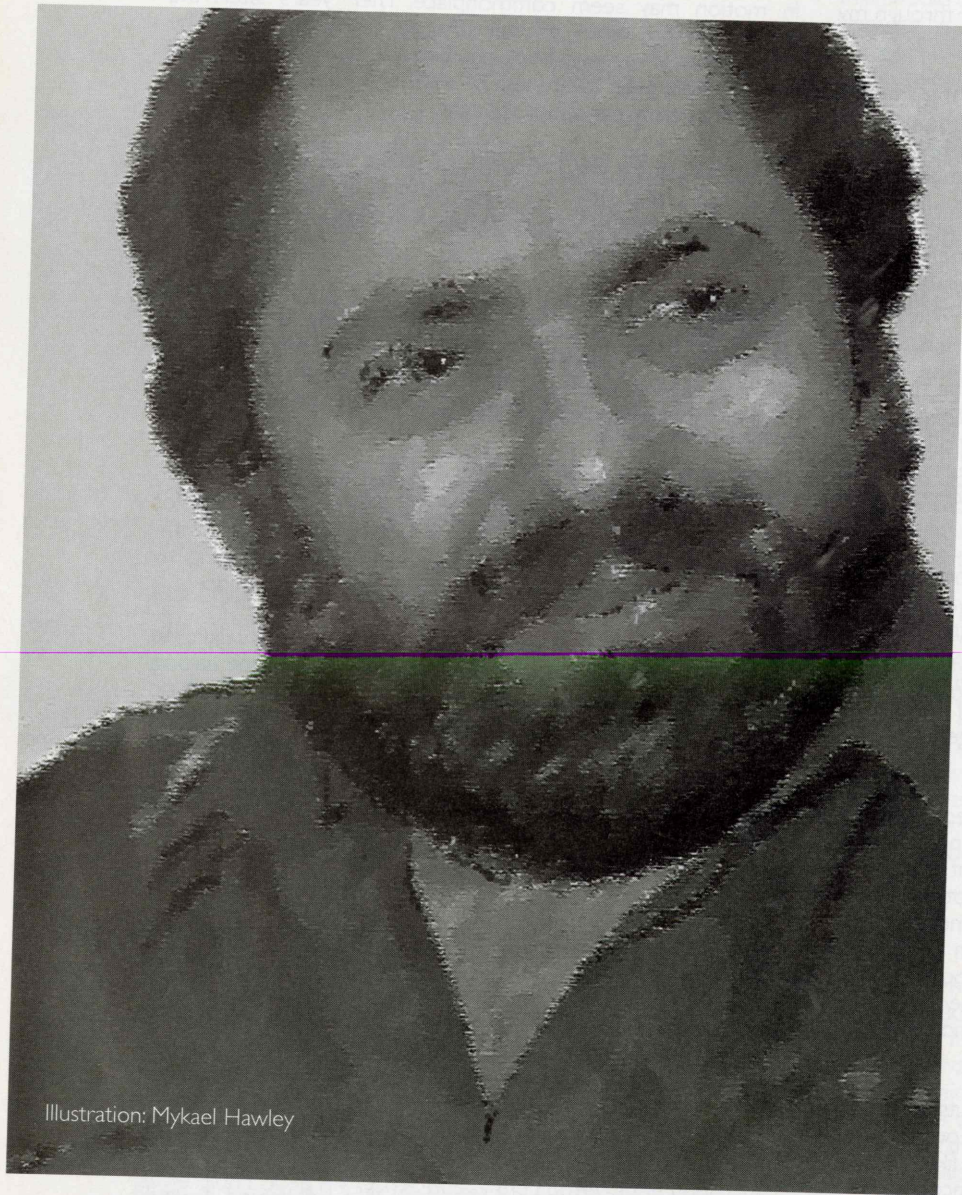


Illustration: Mykael Hawley

This October I had the pleasure of meeting up with Jude Patton and his lovely wife Carol Madeiros-Patton at Fantasia Fair in Provincetown. It was the perfect "Kodak moment" fall day. Crisp chilly and full of color. The fire was roaring and the smell of wood smoke and fresh homemade biscuits filled the living room of the Fairfield Inn.

Mykael Hawley: When did you start your transition, Jude?

Jude Patton: I transitioned in 1971.

MH: You were the only one really out there at the time?

JP: Yeah, at that time. In 1972, in September, I had just had my first surgery. I had already met some people in southern California who were doing work with sexuality, and they had me come out to speak to their classes. I had four surgeries in the period of a year. Four hospitalizations with multiple surgeries in each one. I think I was the third person they did at Stanford.

MH: I remember seeing a Cosmopolitan magazine in August of 1972, that talked about the guys who were going to Stanford for their FTM surgeries. This was for me, the first time I identified myself.

JP: Interestingly enough, the person who gave me the information was one of a group of the first six at John's Hopkins, in 1965. I was working in this very small mom and pop type dog grooming business in Mar Vista, California. I'd been working there five years when they hired another person as a groomer. There was this sort of connection between us, but nobody knew quite what to say to each other, though we talked all day. He said, "Come to my house tonight, I have a book I want to show you. There's something I want to tell you about myself." I went there, and he had Dr. Benjamin's book, which was the only book at the time that addressed the issue, and he told me about himself. He said "I think you need to know." I said "I think you're right."

MH: Was that the first time you felt comfortable with your identity?

JP: In my early years, I had a great deal of support for however I wished to be. I had a crew cut, and this was in the days when kids just didn't do that.

In junior high and high school, my mom and dad defended me, even though they didn't know what this was at all. They defended me to their freinds who said "You've got to make her wear a dress, curl her hair" That's the kind of support that I always had from family. When I tried to tell my mom about myself, she just didn't understand. She said, "I love you, we want you to be happy."

MH: What was the most difficult part of your transition?

JP: The hardest loss for me was my first identification with the gay community, which, as a young adult, became my support system. When I transitioned, it took me over the edge of being androgynous, until then, people didn't know if I was a boyish girl or a boy who was very feminine. I looked like this baby butch type person. I could get into movies half-price until I was like, 28 years old. I thought that everyone who was butch like me had the same dream I did, to be a guy, not a girl.

But, when I transitioned, the physical changes were so quick. I used to play softball for a team in Venice California, against all the other local lesbian bar teams. I walked into one of the places that I had played a game against six months before, and the bartender, who had been friendly with me, refused to serve me, because I was a guy. At that time it was a very separatist environment.

MH: [Ok, let me hear your story.] How did you two meet?

JP: A blind date from a mutual friend, who called me one day before Christmas, and she said, "There's this wonderful woman that I met, and I think the two of you could really hit it off. I want the two of you to get together at a company Christmas party. Would you come?" I said yes. This lady did not know anything about my past, which is so funny because I'd been terribly active in the community and doing a lot of media that nobody ever saw, where I worked.

Carol Madeiros-Patton:

This woman made sure I got to the

party, she had her husband pick me up, and she bought me earrings. It was a real blind date! As it turned out, we had a good time, but I was uncomfortable. I had been married before, where all I did was work three jobs and take care of my three kids, so I never went anyplace or did anything. I had been free for a couple of years and I certainly wasn't looking for marriage, or a relationship. My divorce was final, and I was trying to find myself. My kids were teens. So, I met Jude, and he was nice and all, but 'hello and goodbye', you know? He took me home, and I had loaned my daughter the car, but the housekey was on that keyring, so he suggested we go for coffee. I didn't want to go, all I wanted to do was go inside and go to sleep, but I was stuck. We went to a restaurant and we talked for five hours, and it felt like just an hour to me. We got along so well, here I am telling him how much I weigh and everything else!

It was a really nice conversation. I knew from the start something was going on, but I didn't want to. He just made me feel so free.

For twenty-some years, I was sad. And when Jude and I met, and our relationship began to evolve, I thought "I've become a butterfly. I've spread my wings and I've become all of what I can be." And I truly believe that it's because of Jude, and how he encourages me.

We had been going out for a while before I found out about Jude (being transsexual) by accident, so we sat down and talked about it. He wanted to know if I wanted more of a relationship than just friendship. I remember this vividly because that was the weekend my brother and sister-in-law invited us to go on a camping trip and I was scared to death because we had to sleep in the same tent. Even though I had been married before, I really didn't want to sleep with him. (not because I was a prude or anything).

So here we were on this camping trip, let me tell you how sick I got because I was so afraid. I got up about 4 in the morning and vomited because I got so wound up. I remember lying in a huddle in the corner, not even daring to let our big toes touch!

Anyway, we went and sat by this beautiful tree, and he asked me where I

wanted the relationship to go and I said, "I'm not ready to talk about that yet." I remember he wanted to say something to me, and I could see it right from the very first time. There was something in his eyes, something about him. I even tried to quiz him, asking, "What's wrong, were you blown off in the war or something?"

Mykael: [grinning at Jude.]

JP: [laughing] Right!

CMP: I don't know where I even came up with that one! So he said, "Well, it's obviously not time to talk about it, I've found that in the past, if I divulge to much, then people just run off." So I accepted that, but still there was always something there. You can see in his eyes that he's a very kind man. Anyway, that afternoon we're sitting there and he says I need to tell you something, and I could see that he was very serious about having a relationship, and I was just so scared. Then he started to tell me, but I stopped him and of course, the tears really started. I believe that he thought if I found out his transsexualism, then I was gonna just walk off. However, the issue for me had nothing to do with was he gay or transsexual or anything, the issue for me was... was I ready for a relationship? I knew for me, a relationship with a man would have to be a family-oriented situation, a marriage. Jude had never been married, but for me, it was always a real commitment.

I think he was surprised that the issue for me was not about his transsexual-ity, but more my own fears. My family was Catholic, and I have one brother that became a strict Mormon. When I shared about Jude with my sister-in-law, because I needed someone to talk to, confide in, I asked her not to tell my brother. Well I guess she did. My brother started treating me very strange and it was very hurtful for me. He said, "I don't know about you and the afterlife." And he didn't have to say anything more, I knew what he meant. The rest of my family never knew, I didn't have a reason to say anything. I mean, I've had a hysterectomy, but I don't go around showing everybody my scar!

I wanted to tell my other brothers, and I'm going on and on, trying to get to the point. So when I finally told one of my brothers that Jude was a

transexual, he said, "Is that all?! I thought you were going to say he murdered somebody." From then on, I've felt total peace inside.

JP: The other brother, the policeman, sometime after that, called one day, and asked for Carol. She wasn't there. He said to me, "I just want to tell you how much it means to me that you take such good care of my sister." What a compliment!

MH: It must have felt so good to hear that. So, when you got together, you had an instant family, with the kids and all. What was that like?

JP: I had my mother, who was very depressed, living with me. I took care of her since I was twenty. Her physical health was deteriorating when Carol and I met. Carol's daughter was sixteen, with a sixteen year old boyfriend, and her sons were seventeen and eighteen. In Carol's mind, I think, but I'll let Carol say it, it was an opportunity to bring her family back together. In my mind, I was marrying Carol, not her children. I'm an animal person, so I've always had pets as my "children" but I'm not child oriented at all. We both had separate ideas of what this was going to be like. Within months, Carol's daughter and her boyfriend had moved in. Pretty soon, the other two moved in. So now I've got four teenagers, and their assorted cronies, and everyone thinks Jude's wealthy because he's got a five bedroom house. It was more than difficult. From her perspective, the close-knit, all-inclusive family is very important. I come from a scattered family. There was a constant flow of family events on her side, she's got over three hundred blood relatives in a twenty-five-mile radius! For her, these events were a natural, normal part of her life. For me it was a different story. So the issue still remains, trying to accomodate two different needs for socializing.

CMP: We both grew up with different kinds of families. My very Latin family is very close. I understand what he feels because he wasn't there when the kids were little and all

cutesy. They were full-blown teens when he met them. I know he loves the kids. A mom goes a little step further, always. This is a big major thing with us and we have to be really understanding. Today, the kids are all moved away and we're grandparents.

There's still that Latin part of me, and you have to understand that my feelings are really strong. There's certain things I'm not going to change. I ask Jude to allow me to change as I can change, you can't force somebody, they have to want to get there. I know I'm stubborn. I spent thirty, almost forty years of my life doing what everybody else wanted me to. At forty, I achieved my own freedom, I feel I was born at forty.

When I was finally on my own, overwhelming memories [of childhood abuse] started to come back. Certain aspects of our lovemaking would remind me of when I was molested, and I would just break down in tears. Jude helped me through that. It's a horrible thing to have to go through. For no reason, something will flip into your mind, and it comes back, and it's really difficult to deal with. I'm over the biggest part of that. I feel so lucky, I'm fifty-three years old, I've reached this point, I am who I am. Jude allows me to be, he gets angry at me sometimes, but he allows me my space. A month after I got married the first time, I knew I'd made a mistake, but I was Catholic, so I lived twenty years with that. It was not easy.

So there were a lot of things that I was bringing into our marriage, a lot of baggage. Jude and I had to learn to know one another. It was very gradual. After ten years of marriage, we know each other inside out. I'm very happy, and I feel that, at this point in my life, if you don't like me, that's okay. I've learned to be comfortable around anybody. I know who I am inside, I know what my life is, and I like myself. I attribute that to Jude.

MH: [What insights do you have as a trans couple that help you through the rough times and through raising your family?]

If you need to get in touch with Jude or Carol you can reach them at 1812 East Madison, Suite 102, Seattle, WA 98122. Phone/Fax 425-787-5094. E-mail: JUDEPATTON@aol.com. Jude does compassionate, supportive counseling for all trans-persons and their family. A transman who is a physician assistant, therapist, AASECT certified sex educator and sex therapist.

JP: Well, obviously, we shared a lot of past pain. I think each day is a chance to show the people in your life that you care about them, always do that. We don't leave the house without saying goodbye with a kiss, Carol even has me wake her up for that. Always dream. That's important, your dreams are your tomorrow, if you can't dream it, how can you achieve it?

From a couple's standpoint, my dream keeps going back to one thing, a life together. For me, Carol is my primary partner, no matter what. Children and other people will come and go. My mother died two years ago and she was a big part of my life, and I really miss her. We continue to dream together about things we may never have. We'd like an older home out in the country. I have a dream to become gentleman farmer, maybe do work with animals in therapy. As the children move on and gain even more independence, some of those things would be the focus. It'll be ten years November twelfth, our anniversary.

CMP: I think it's important not to allow the relationship to become stagnant. I think each person has a responsibility to nurture it. It's an everyday thing, you work on it, but you do it out of love, the basis is love. I have Crohn's disease and I ask him "How can you still love me with this?" He says, "Because I love you."

The most important thing for me is stopping every day and reflecting on what you have. All the riches, not just material wealth. Through everything, Jude and I have always said that there's a love between us, and we always hold onto that.

No matter what the relationship, we're responsible for ourselves, we're not responsible for the other person. We need to be strong enough to work it out.

Special Thanks to Jude and Carol for sharing their time and themselves with us.

DIVERSE CITY

A new ordinance outlaws intimidation of city's crossdressers and transsexuals.

NEW ORLEANS WEARING ITS DIVERSITY WELL



David Snyder
The Dallas Morning News

People here will tell you it takes all kinds of ingredients to make a good gumbo. But as the sun vanishes into the Mississippi and the neon signs on Bourbon Street light the sky garish, that bit of culinary wisdom takes on new meaning.

Papa Joe's Female Impersonators. Mother Bob's drag queens. Women who look a little bit like men, and men who might be women, mingling with young, old, white, black, purple and orange.

So it might come as no surprise that New Orleans recently became one of a handful of American cities to specifically protect cross-dressers from harassment. An ordinance now outlaws intimidation of cross-dressers, transsexuals or anyone else who identifies with a gender other than his or her biological one.

It does however, permit employers to fire someone for cross-dressing in the workplace unless the person has doctor-verified proof he or she has a gender-identification disorder.

"It's that live-and-let-live sort of attitude in New Orleans" that brought the measure about, said Earl Jackson, executive director of the city's Human Relations Commission, which proposed the ordinance. "There's a tremendous amount of diversity in New Orleans that lends itself toward this type of thing."

Many said it just seemed natural to add transgendered folks to New Orleans' list.

"Everybody is their own person [in New Orleans] -- they have their own lives," said Marcus Sesler, 18, as he served up burgers and fries at The Clover Grill, a 50-year Bourbon Street institution that now caters to a largely gay clientele. "You can be whatever you want to be."

People who violate the new ordinance face up to six months in prison and a \$500 fine, and must attend an anti-bias educational program.

The ordinance defines "intimidation" as "the commission of any act or omission against" transsexuals and cross-dressers. For some, the ordinance signals a slide down a sinful, slippery slope. "Cross-dressing is a disgrace to this city," said Marie

Galatas, a pastor at the New Creation Christian Church. She has vocally protested past City Council measures, such as a 1997 law outlawing intimidation based on sexual orientation. "People who sit on the City Council should serve as role models and not contribute toward the things in society that God is against." The measure passed the council July 1 on a 5-1 vote and encountered little public resistance.

Many people to whom the ordinance would apply said they hadn't heard about it. But they applauded the measure.

"I've lived as a woman for 21 years," said Alicia Fay Grant, 34, as she stood outside her Bourbon Street place of employment, Papa Joe's Female Impersonators, a transgendered performance bar. "There are places in New Orleans where I face discrimination and verbal insults all the time."

Ms. Grant said that she and other transsexuals constantly face misunderstanding and persecution because they don't fit neatly into any particular gender role. Though endowed with some male biological traits, transsexuals may also possess biologically feminine attributes. That can

New Orleans continued on page 64

Photo: Andrew Matzner



FEATURE ARTICLE

LOOKING PAST UTOPIA:

Transgenderism and Social Acceptance in Thailand

ANDREW MATZNER

Any traveler to Thailand will quickly be confronted with the fact that there are considerable numbers of men dressing as women in public. Whether passable or not, these people appear to enjoy a social acceptance virtually unknown in the West. Known by several terms - "artificial angel" "second type of woman", toot (supposedly taken from the movie "Tootsie") - Thai people most commonly refer to transgendered men as *Katoey*, which has no direct English translation. When I arrived in Thailand one year ago, I knew very little about the lives of *katoey* or their place in Thai society. The essay that follows is based on my observations of and conversations with *katoey*, as well as a large number of non-transgendered men and women, all of whom are students at Chiang Mai University. Of course, my paper is far from comprehensive, but due to the paucity of written material about *katoey* in English, I nevertheless hope it will be informative.

At first glance, transgenderism appears to have an accepted place in Thailand. Men can dress and act like women and nobody bothers them. However, the more time I spent observing and listening, the more I realized that the position of *katoey* in Thai culture is a complex and ambiguous issue. My broad aim here is to

provide an introduction to Thai transgenderism. However, my specific goal is to explore in detail the attitudes Thai people hold toward *katoey*, a group whose social acceptance has been all too often unquestioningly assumed by the Westerners who have written about them.

THE PERILS OF DEFINITION

I recognize that to use an umbrella term such as *Katoey* to refer to a group of people perpetuates a violence against their heterogeneity. However, in a general essay such as this, broad categories are necessary for descriptive purposes. But at this point I would like to acknowledge that not all *katoey* are the same; each one conceptualizes and manifests his transgenderism in different ways.

Katoey appear in public in all manner of dress, ranging from androgynous to entirely feminine. Some *katoey* are easily passable, others are not. But there is little fear about being "discovered" since, as I shall explain below, Thai society does not endorse violence or confrontations against men who present themselves as women.

Some *katoey* believe that they are women and, like transsexuals in the West, seek to bring their bodies into alignment with their inner sense of

femininity. Hormones are cheap and easily obtainable in Thailand, providing those who so desire the chance to develop convincing secondary-sex characteristics quite early in life. Sex reassignment surgery is, relatively speaking, inexpensive, and available on demand. Breast implants are very popular, particularly among cabaret performers. Nonetheless, in these times of economic crisis, the cost of full surgery is prohibitive to many younger *katoey*, with the result that most of those sitting in Bangkok clinic



Photo: Andrew Matzner



Photo: Andrew Matzner

waiting rooms tend to be foreign rather than Thai.

Other katoey do not feel that they were born into the "wrong body". They consider their inner selves to be a mix of male and female, and often enjoy appearing and behaving as women, although they do not necessarily want to live as a woman full-time. In this sense they are similar to "drag queens". I make this comparison because all of the Thais who I interviewed were unable to conceive of katoey who were sexually attracted to women. Unlike transgendered people in the West whose sexual orientation is largely unrelated to their gender or identity, the desired sexual partners of katoey are what we would consider to be heterosexual men.

And what about straight men who enjoy wearing women's clothing? Believe it or not, without exception, every Thai person I spoke to about this, katoey or not, reacted with amazement and claimed that they had never heard of such a thing.

TRANSGENDER SHANGRI-LA?

Western commentators about transgenderism in Thailand have often stressed the acceptance of katoey by Thai society. Travel guidebooks,

whether aimed at a gay or mainstream audience, often-present Thailand as a dream come true for anyone interested in exploring and pursuing various sexual behaviors. The ubiquity and "public acceptance" of "transsexualism" and "transvestitism," is paraded as evidence that in Thailand, anything goes.

Another example of the Western belief that transgenderism is an unproblematic part of Thai daily life can be found in American media coverage of Nong Toom, the cross dressing kickboxer who gained world-wide fame in spring 1998. This phenomenon was well-timed, occurring as the country's *Amazing Thailand* promotional campaign was just getting under way. And what could be more "amazing" than a transgendered player in the most macho of Thai sports? Newspaper writers were duly impressed, noting with wonder how Thai culture embraces its "transvestites" and "transsexuals" (see, for instance, Jeff Kahn's article, *Was That a Lady I saw You Boxing* in the New York Times, April 4, 1998).

Even books and articles of a more scholarly nature continue to foster the idea that just because there is no overt violence against katoey, Thai people must approve of transgendered behavior. The major work on Thai homosexuality, *Dear Uncle Go: Male Homosexuality in Thailand*, published in 1995 by Australian historian

Peter Jackson, labels katoey as Thailand's "third sex" and claims that Thai culture is non-homophobic. Chris Beyrer, the author of *War in the Blood: Sex, Politics and AIDS in Southeast Asia* (1998), describes katoey as being a "third gender" In these instances, whether implicitly or explicitly, transgenderism is presented as being an integrated and accepted part of Thai culture.

BUDDHISM

The dominant religion of Thailand is Theravada Buddhism, and it pervades almost every aspect of the country's daily life. Accordingly, Buddhism plays a large role in influencing people's feelings and behaviors toward katoey. Rejecting extremes in either direction, one of the main ideas which the Buddha taught was that of the "middle way": moderation in all things. Unlike Christian-based ethical denunciations of homosexual and transgendered behavior, Thai Buddhist religious doctrine does not condemn katoey or consider their actions to be sinful. Rather, being a katoey is seen in karmic terms. Karma refers to the belief that what people say and do has an affect on their future, whether in this lifetime or subsequent incarnation. Accordingly, one's lot in this life (positive or negative) is determined

Photo: Andrew Matzner



by one's past actions. The formula is simple: moral behaviors lead to well-being while immoral behaviors lead to unhappiness.

According to Peter Jackson, who has done extensive research on Thai Buddhism, it is generally believed that if one committed adultery in a previous life, then it is one's karmic fate to be reborn as katoey. Thus, in Thai thought, transgenderism is not regarded as a deliberate choice a person makes, but rather as a condition to be endured during one's lifetime.

Although why a man is katoey continues to often be explained in karmic terms, many of the university students I spoke with believed that there were other factors involved. One of these is the influence of the family. Following Western psychological explanations gleaned from the pages of popular magazines, it was often asserted that boys who grew up without a father figure, or in a family with "too many women," would become transgendered. Another explanation is that men become "katoey" because of genetic reasons, particularly due to hormonal imbalances.

CULTURE OF NON-CONFRONTATION

In order to approach the question of acceptance of katoey in Thailand, it is also necessary to understand that on the personal, face-to-face level, Thai people are rarely confrontational. Open criticism is avoided as much as possible, and negative opinions one might have about family, friends, or acquaintances are rarely directly expressed. Causing another person to lose face, even if they really deserve it, is avoided as much as possible. Publicly embarrassing another person creates a instant enmity, and a permanent enemy, a situation to be eschewed in a society where things often get accomplished via personal connections and contacts. This results in the tendency for Thai social relations to flow quite smoothly (on the surface at least). Discomfort, disapproval, anger - these heated emotions tend to be bottled up, for the sake of public harmony. Keeping a cool head

and a calm smile, even in the face of a major disaster, are valued traits. Becoming unwound is the quickest way to lose respect among everyone concerned. Instead, one's disapproval or anger is expressed through gossip, the spreading of rumors, or the avoidance of a person's company. Of

family or friends, he could very well end up regretting his actions.

THE FAMILY

Almost every person I spoke with had at least one person in their fami-

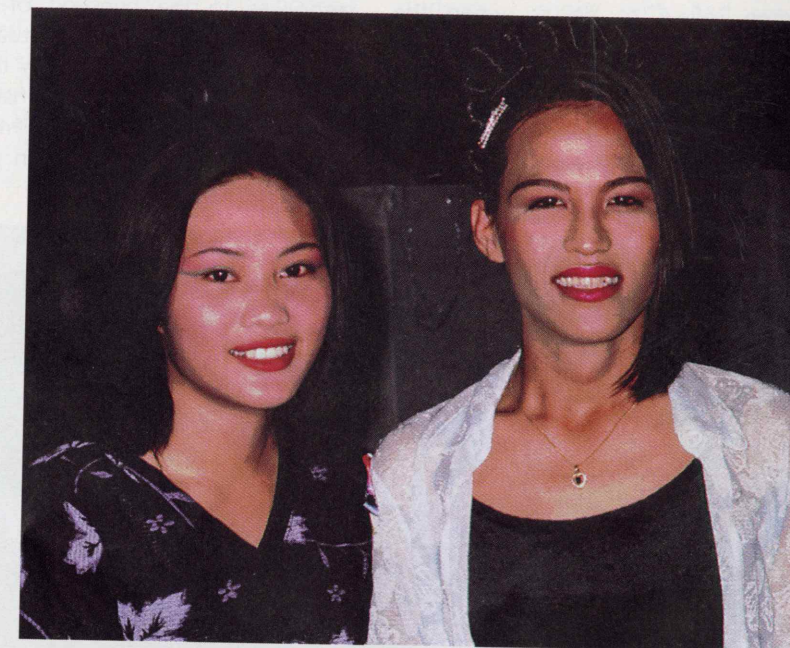


Photo: Andrew Matzner

course, the more anonymous a Thai person feels, the more likely these cultural mores are to be ignored. Thus, maintaining correct composure among family and friends is more important than doing so in another city, where one is among strangers. Even so, the Thai cultural norm is to avoid confrontation in any situation.

The importance of this cultural standard in exploring the acceptance of transgenderism in Thai society is that even though a Thai person might not personally accept katoey and think they are abnormal, he or she would tend not to directly confront a transgendered person with these sentiments. In this sense, the thick-skinned katoey has an advantage, knowing that whatever his appearance or behavior, it is fairly unlikely that he will be publicly challenged. On the other hand, he could quickly become the topic of conversation among those watching him, and should some malicious gossip find its way back to his

ly, whether immediate or distant, who was katoey. Surprisingly, familial attitudes varied immensely, from total acceptance to harsh condemnation. The parents of one are horribly disappointed by their son's transgenderism, and have tried to get him to change into a "real man", with little success. An English major at Chiang Mai University, he is a dedicated and hard working student, characteristics which he hopes have made his parents realize that he can be a productive and successful individual, regardless of his gender identity. On the other hand, I know another katoey who is completely accepted, and even encouraged, by his parents. Because of their support, he suffers none of the shame or guilt so often felt by those who are rejected for being who they are.

I have also heard accounts of katoey who were badly beaten by their fathers for dressing as women. Because of this reason, it is not

unheard of for katoey who are living as women while attending university to cut their hair (or even wear a "masculine-looking" wig) and dress as a man when they return home for family visits, in order not to blatantly confront their families with their transgenderism.

People who otherwise accept katoey often refuse to do so when the katoey is a family member. Part of the reason is the loss of face. Having a son is considered a good thing; beliefs in karmic fate aside, his turning out to be less than a "real man" is sometimes

mones at a young age. Thus, having a son who turns out to be transgendered represents a loss of merit for his parents, and accordingly, earns him their resentment.

When I asked students how they would feel if their child was Katoey, almost everyone answered negatively. However, they differed in their responses to the question of how they would handle this situation. Some said they would actively try to change their child into a "real man," by taking him to a therapist, or making him play boy's sports, or even giving



Photo: Andrew Matzner

feared by the parents to be a reflection of their childraising practices. And the fear of being the subject of neighborhood gossip concerning their "failure" affects how a family treats a child who is katoey.

Another factor of acceptance has to do directly with Buddhist belief. Thais believe that if one's son enters the monkhood and becomes ordained (for whatever length of time), he will earn a large amount of merit for his parents, which will add to their store of good karma, and thus enable them to enjoy a better life in the future. In Thailand, only men can be ordained as monks, leading to great joy when a son is born. The likelihood of a katoey becoming a monk is slim, especially since many begin taking female hor-

him pornography. Others told me that while they would be disappointed, they would not try to change their child because they were afraid of alienating him, or causing him to run away from home. Taking the minority view, one young woman told me that she would love her child no matter what he was.

CIRCLE OF FRIENDS

Regardless of how they felt about katoey in their own families, most of the students I spoke with had friends who are transgendered. Women seem to have closer relationships with katoey than men. This is apparently due to the sexual tension which is

often present between men and katoey. Men often told me that they disliked it when katoey flirted with them because they found it embarrassing, and did not want other people to think that they were sexually involved with the katoey. At the same time, I heard stories from women about young men who became lovers with katoey, despite the fact that they had girlfriends and publicly vehemently denied any interest in katoey. One katoey told me that there were "many" men at the University who were sleeping with katoey. He believed this was happening because of the school dormitory situation. Separated by sex, and strictly enforce an early curfew. This makes it hard for late-night dating, and everything else that goes along with it. In addition, sex before marriage is far from being an accepted norm in Thailand. This katoey told me that what usually happens is that a boy will go out for dinner and a movie with his girlfriend, but once back at the dorm, will fool around with katoey. I was also told that katoey feel that their femininity is validated when a "straight" man pays sexual attention to them.

Many of the female students I spoke to told me that they enjoy being friends with katoey, since they love gossip and have a sense of humor. Their up-to-date sense of fashion and penchant for making jokes and providing amusing stories make them entertaining companions. On the other hand, some of my students did not like it when their katoey friends over-acted, became too emotional, or caused a scene among strangers. In addition, some people felt that because katoey love to gossip, they could not be trusted with the intimate details or secrets that are often shared among best friends.

Those who felt quite negatively about katoey simply did not have them as friends. While critical of some of the characteristics of katoey, others were still friends but on a superficial level.

Still others, both men and women, possessed deep friendships with katoey.

AMONG STRANGERS

In Thailand, calling attention to oneself with immodest appearance of one's dress is looked down upon. Many Thais associate overly revealing clothing with prostitution, something no "respectable" woman would engage in. Acting in an ostentatious manner is also frowned upon. The one adjective consistently used in describing katoey was the word "over", as in "over-acting" or "over-doing": not a positive characteristic in a society which stresses social decorum.

On the other hand, many of the students expressed admiration for very feminine-looking katoey. Some young women even told me of the jealousy they felt when they saw one who was especially beautiful. I also learned that a number of the students believe that katoey as a rule are hard working and willing to spend a great amount of time in order to become skillful in something, whether it be performing in a cabaret or learning English.

My impression is that people react to and judge Katoey whom they encounter in public according to how they present themselves. Thus, katoey who act like "real" women by dressing in a respectful and unassuming manner tend to be positively viewed. After all, a modest appearance fails to provide adequate fodder for gossip. On the other hand, katoey who call attention to themselves, whether by the loudness of their voice, wearing too much make up, or dressing in a too-revealing outfit, provide those around them with something to talk about.

TRANSGENDER SORORITY

One thing that continually came up in my conversations with students was

mention of the cabaret shows put on by Rosepaper, a transgender "sorority" at Chiang Mai University. Certainly, the existence of a group such as this points to a level of acceptance not yet achieved in the West. In fact, I had been to the school's campus numerous times, and could attest to its large number of katoey. They usually wore the boys' uniform, but with makeup and long hair. However, I also noticed several who were dressed in the black skirt and white blouse of the girls' uniform. Interested in finding out more about Rosepaper, I began asking

whose membership numbers over 100 men. This group acts as a network for katoey, and those who need advice or just a sympathetic ear find that there are many 'older sisters' who can lend a helping hand. In addition, members of Rosepaper are often hired to provide entertainment at parties and meetings held both on and off campus. All of the non-katoey students I spoke with had seen Rosepaper shows, and had nothing but admiration for the skill and hard work of the performers. The existence of such a large body of trans-



Photo: Andrew Matzner

students if they knew any members who would be comfortable talking with me about their experiences.

All of the katoey with whom I spoke agreed that they felt a freedom at Chiang Mai University that they had never experienced before. Living in dormitories, away from the watchful eyes of parents, and surrounded by sympathetic and nurturing friends, these men finally had the opportunity to fully express what they feel are their true personalities.

Support and encouragement are some of the key benefits which Katoey receive by joining Rosepaper, a popularly regarded campus club

gendered men, provides katoey with a sense of safety and self-confidence. Public harassment of katoey rarely occurs on campus, but members of Rosepaper feel secure in the knowledge that should any problems arise, they have the backing of their sisters.

Members of this group stressed that while many Thai people tend to believe that katoey can only enjoy success by being a cabaret dancer or hairdresser, more and more of them are receiving a higher education and embarking on diverse career paths. They hope that this will result in a broader public acceptance of their transgenderism, and provide inspiration to younger katoey as well.

LIVING WITH CONTRARIETY

If one only observed public life, it would appear that transgenderism is accepted in Thailand. However, the sense that this country is a transgender paradise quickly fades after living in it for an extended length of time. As I discovered in numerous conversations, and have attempted to convey in this essay, Thais have many differing feelings and opinions about katoey, and they are disliked just as much as they are embraced. Everything depends on context. A woman who asserts that transgen-

derism is unnatural nevertheless has several close friends who are katoey. A young man told me of his admiration of the dancing and singing skills of katoey cabaret performers, and in his next breath exclaimed that he would beat up any katoey who tried to flirt with him. This is not acceptance. But it is not rejection, either.

Undoubtedly, it is easier to be transgendered in Thailand than in the United States, due to the scarcity of overt and violent transphobia. Compared with some of my American transsexual friends just beginning their transition and are

fearful of stepping outside of their house dressed as a woman, the situation in Thailand seems downright blissful. It is this side of Thai transgenderism that the travel writers and journalists have publicized to their Western audiences. However, to ignore the diversity of Thai attitudes toward transgendered men means that we fail to acknowledge the hardships many of them must endure, particularly at the hands of their families. By moving beyond images of a "utopia," we can finally begin to explore the nature of transgenderism in Thailand, in all its complexity. Δ

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make for some hostile workplace scenarios, she said. "I've worked as an executive secretary before," said Ms. Grant, adding that she's lost jobs because of her gender identification. "Now I'm having to stand here and use my body like a freak." Other performers said the measure signals a refreshing level of tolerance.

"A lot of the old girls who started the drag scene here, they couldn't leave the clubs in drag without getting arrested," said Tommie Ray, who performs Reba McEntire ballads at Mother Bob's in the French Quarter. He and his colleagues, who put on two 90-minute shows every night, agreed that a gender-identification ordinance would have trouble getting off the ground anywhere but New Orleans. "It wouldn't pass anywhere else because most cities don't have a drag community like we do here," Mr. Ray said. In all, 11 cities and three states nationwide have gender-identification legislation, according to Gender Talk, a national transgendered organization.

The New Orleans ordinance gives job protection to a cross-dressed man who applies for a job as a woman and continues going to work dressed as a woman, explained Toni Pizatie, who helped draft the legislation. But if the man suddenly shifts back to masculine attire, an employer has the right to fire him.

"It was never our intention to cheat an employer out of his rights," said Ms. Pizatie, an associate editor at Ambush, one of two gay newspapers in New Orleans.

The ordinance was proposed by the city's Human Relations Commission, which also worked on a 1991 measure banning discrimination in housing, public accommodations and employment on the basis of race, sex, sexual orientation or disabilities.

The gender-identification ordinance was an addendum to a larger hate-crimes package passed last year.

A representative from New Orleans' largest employer said cross-dressing in the workplace wasn't much of an issue. "I wasn't really aware of the ordinance," said Ed Winter, spokesman for Avondale Industries, a shipyard that

employs more than 5,000 workers. "The vast majority of our workforce is production workers, meaning hard hats and steel-toed shoes," he said. "So they dress pretty typical. Maybe more in downtown office buildings it's more of an issue."

Ms. Galatas decried the broad-reaching support for the ordinance, saying it would increase cross-dressing in the city. "You're going to have homosexuals coming from New York and San Francisco, from all over," she said.

Candice Gwinn, co-owner of Trashy Diva, a French Quarter vintage-clothing boutique popular with cross-dressers, said that if more men have been buying more dresses lately, they haven't been doing it at her store. She said red silk Oriental-style dresses are still the rage with her cross-dressing clientele. "They're really the sexiest [dresses] we have," she said. And while women buy the dresses too, they "don't seem to pay much attention to the color. But it's always red for the boys."



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FEATURE ARTICLE

AN INTRODUCTION TO THE CONCEPT
OF AUTOGYNEPHILIA

MEN TRAPPED IN MEN'S BODIES

Anne Lawrence, MD

Male-to-female transsexuals are popularly characterized as "women trapped in men's bodies." And undoubtedly there are some transsexuals for whom this is an accurate description. But there are also some of us male-to-female transsexuals to whom this popular description does not so obviously apply. Many of us transitioned in our 30's, 40's, or even later, after having lived out-

Is there a more accurate way to characterize those of us who knew we were male anatomically, who were not outwardly feminine and sometimes had to work rather hard to appear feminine, yet who intensely wanted to be women? I have sometimes half-jokingly said that we were "men trapped in men's bodies." I do not use this expression disparagingly. Many of my closest friends come from the background I have described; and in most respects it is my background as well. (I also acknowledge that

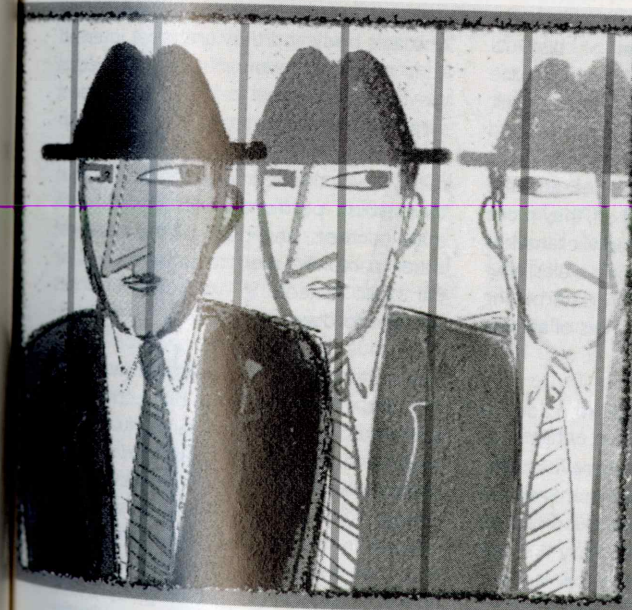
some persons fitting the above description would emphatically deny that they were ever "really" men, and I have no quarrel with their self-definition.) While it takes tremendous courage for anyone to undergo gender transition, this seems to be especially true for those of us whose presentation may not be "naturally" feminine, and whose years of male privilege have often resulted in our having a great deal to lose.

make otherwise prudent souls throw caution to the wind -- one need look no further than to the current American President. The force in question is one designed by nature to be terrifically powerful, because it is necessary to ensure the survival of our species. That force is, of course, sexual desire.

Naturally it flies in the face of conventional wisdom to assert that transsexuality has anything to do with sexual desire. Everyone knows that, although sexual orientation or "affectional preference" may be about sex, transsexuality is about gender. We transsexuals transition because we're transgendered, because we desperately want to live in the opposite gender role. In fact, it's not even politically correct to talk about "sex reassignment surgery" anymore; the politically correct term is "gender reassignment surgery" or even "gender confirmation surgery." This is to emphasize -- according to the theory -- that the quest for the sought-after gender role is primary; and that sex reassignment surgery is not an end in itself, but is merely a confirmation of our gender transition.

Unfortunately, there are a few troublesome people who are inclined to doubt the conventional wisdom. Some of them are clinicians who work with transsexual clients, and who find that the conventional wisdom fails to explain much of what they observe. And a few of these troublesome people are transsexuals themselves -- unusually candid transsexuals, who are not shy about saying that sexual desire was a significant motivation in their transitions. To understand what these people are getting at requires making the acquaintance of a seven-syllable word derived from Greek: "autogynephilia."

The term autogynephilia was coined in 1989 by Ray Blanchard, a clinical psychologist at the Clarke Institute of Psychiatry in Toronto. He defined autogynephilia as "the propensity to be sexually aroused by the thought or image of oneself as a woman." In a remarkable series of papers published between 1985 and 1993, (1) Blanchard explored the role of autogynephilia in the



wardly successful lives as men. Often we were not especially feminine as children, and some of us are not especially feminine after transition, either. Many of us were, or occasionally still are, married to women; often we have fathered children. A sizable number of us identify as lesbian or bisexual after reassignment. Many of us have a past history of sexual arousal in association with cross-dressing. Yet there is no doubt that we can suffer from intense gender dysphoria, and no less so than our more outwardly feminine transsexual sisters. And we pursue sex reassignment surgery every bit as intensely, too.

It is not difficult to understand why biological males who have been extremely feminine ever since childhood, and who are sexually attracted to men, would seek sex reassignment surgery. It is more difficult to understand why males who are attracted to women, who have been fairly successful as men, and who do not appear remarkably feminine would do so. What force is powerful enough to make us give up our whole place in the world; to make us risk estrangement from our families, loss of our jobs, and rejection by our friends?

I know of only one force that powerful. To see that force in action -- and its ability to

erotic lives of hundreds of male gender dysphoric patients.

Blanchard hypothesized that there are two fundamentally different types of gender dysphoric males: those who are exclusively or almost exclusively aroused by men, i.e., who are androphilic; and all the rest, who, as it turns out, are primarily aroused by the idea of being women, i.e., who are autogynephilic.

Blanchard studied over 200 male subjects who presented for evaluation at the Clarke Institute, saying that they felt like (or wanted to be) women. He found that the gender dysphoric males who were primarily attracted to men -- those with what he called androphilic or homosexual gender dysphoria -- presented for initial evaluation at a relatively early age. (Note that the term "homosexual" here refers to attraction to someone of the same biologic sex. This is the conventional usage in the psychiatric literature. Also by convention, this usage does not reverse following sex reassignment surgery: a postoperative male-to-female transsexual who is attracted to men is still called "homosexual"). Blanchard's homosexual gender dysphoric males usually reported having been very feminine as children. Only about 15% of them gave any history of sexual arousal with cross-dressing. And they generally were not sexually aroused by fantasies of simply being female. What primarily aroused them were men -- especially men's bodies.

The other group of gender dysphoric males was more diverse, and included: those attracted primarily to women (heterosexual or gynephilic); those attracted to both women and men (bisexual); and those with very little attraction to other persons of either sex (anallophilic, "not attracted to other people"). Collectively these persons were said to have a non-homosexual type of gender dysphoria. Blanchard found that the males in this group presented for initial evaluation at a somewhat later age. They reported less childhood femininity, and in fact they often appeared to have been unremarkably masculine as children. About 75% of them admitted to sexual arousal with cross-dressing. And, most significantly for Blanchard's theory, they were almost always intensely aroused sexually by autogynephilic fantasies -- simply by the idea of being women. Subsequent studies using penile plethysmography further demonstrated that many of those who had denied arousal to cross-dressing actually did become aroused while listening to spoken descriptions of cross-dressing scenarios. (2)

Autogynephilia can be seen as a type of paraphilia, although Blanchard has sometimes been reluctant to say this unequivocally, for reasons I will discuss below. Paraphilias are defined in DSM-IV as: recur-

rent, sexually arousing fantasies, sexual urges or behaviors generally involving 1) non-human objects, 2) the suffering or humiliation of one self or one's partner, or 3) children or other non-consenting persons. (3)

The unstated assumption here is that "normal," non-paraphilic sexuality necessarily involves arousal primarily toward other people. Therefore arousal which is primarily toward a fantasized or actual aspect of oneself, or of one's own behavior, in which other people may be present but are essentially superfluous, is in principle equivalent to arousal involving a "non-human object."

What makes the issue complicated is that autogynephilia does not necessarily preclude attraction to other people. That is why one can say that some transsexuals are autogynephilic, and simultaneously categorize them as heterosexual, bisexual, or anallophilic. (If autogynephilia completely precluded attraction to other people, all autogynephilic persons would be anallophilic.) But autogynephilic arousal often does seem to compete with arousal toward other people. For example, autogynephilic persons who are heterosexual or bisexual often report that when they first become involved with a new sexual partner, their autogynephilic fantasies tend to recede, and they become more focused on the partner. But as the relationship continues, and the novelty of the partner wears off, they more frequently return to autogynephilic fantasies for arousal. (Perhaps for biologic males, novelty is an important factor in determining which of several possible sources of arousal receives attention.)

Another common observation made by autogynephilic persons is that, while they like having partnered sex, there is sometimes a way in which their partner is almost superfluous, or merely acts as a kind of prop in an autogynephilic fantasy script. Blanchard has observed that this is especially characteristic of many autogynephilic fantasies involving male partners: often the male figure is faceless or is quite abstract, and seems to be present primarily to validate the femininity of the person having the fantasy, rather than as a desirable partner in his own right. In part because autogynephilia seems to compete with attraction toward other people, but without precluding it, Blanchard has sometimes preferred to call autogynephilia an "orientation," rather than a paraphilia. (4)

Blanchard distinguished four different types of autogynephilia in his subjects, although many individuals demonstrated more than one type. The first type is transvestic autogynephilia, in which the arousal is to the act or fantasy of wearing women's clothing. The

second is behavioral autogynephilia, in which the arousal is to the act or fantasy of doing something regarded as feminine, e.g., knitting with other women, or going to the hairdresser's. The third is physiologic autogynephilia, in which the arousal is to fantasies such as being pregnant, menstruating, or breast-feeding. The final type is anatomic autogynephilia, in which the arousal is to the fantasy of having a woman's body, or aspects of one, such as breasts or a vulva.

Blanchard thought it was entirely predictable that biologic males who experienced sexual excitement at the idea of having a woman's body would in fact seek to acquire or inhabit such a body. And his research subsequently confirmed that his subjects with the anatomic type of autogynephilia were the ones most interested in physical transformation, i.e., in sex reassignment surgery. He summarized his theory this way:

"Autogynephilia takes a variety of forms. Some men are most aroused sexually by the idea of wearing women's clothes, and they are primarily interested in wearing women's clothes. Some men are most aroused sexually by the idea of having a woman's body, and they are most interested in acquiring a woman's body. Viewed in this light, the desire for sex reassignment surgery of the latter group appears as logical as the desire of heterosexual men to marry wives, the desire of homosexual men to establish permanent relationships with male partners, and perhaps the desire of other paraphilic men to bond with their paraphilic objects in ways no one has thought to observe." (5)

I consider this to be one of the most brilliant and insightful analyses in the entire clinical literature devoted to transsexuality. It is worth emphasizing that Blanchard's theory refers to sexual desire in a fairly broad sense; it means more than just genital arousal. In fact, Blanchard was quite aware that his theory about non-homosexual transsexuality being a manifestation of sexual desire would have to explain why the transsexual impulse persists even when genital arousal is reduced or absent. For example, many of us with a history of sexual arousal to cross-dressing or to other autogynephilic imagery report that while our sexual excitement diminishes over time, our desire for sex reassignment surgery continues and even intensifies. Likewise, when we autogynephilic transsexuals take estrogen, our libido is often diminished or even eliminated, but our desire for sex reassignment usually is not. Blanchard hypothesized that after a period of time, stimuli which have been experienced as sexually exciting come to be regarded as rewarding and desirable in their own right, even when they no longer evoke intense

genital arousal. Again using the analogy of heterosexual marriage, Blanchard pointed out that men often continue to experience intense emotional bonds to the objects of their sexual desire (i.e., their wives), even after their initial intense sexual attraction has diminished or completely disappeared.

Moreover, we do not have to deny that sex reassignment has other rewarding aspects in order to accept the idea that, for many of us, sexual desire is the origin and the kernel of our transsexual impulse. The qualities we need to cultivate to live successfully in female role can be very rewarding in their own right. Learning to embody such feminine traits as gentleness, empathy, nurturance, and grace improves the quality of our lives, and simply makes us better human beings.

Many of us happily discover a number of genuine non-sexual reasons for wanting to undergo sex reassignment. Therefore it becomes easy -- and not necessarily inaccurate -- to tell ourselves and everyone else that we genuinely do want to transition for reasons which have nothing to do with sexual desire. Yet many if not most of us would probably have to admit, if we were honest, that sexual motivations were at least originally at the heart of our desire to transition -- and that they are probably still there, lurking not far beneath the surface.

It would be a mistake to conclude that if autogynephilic transsexuality is in large part about sexual desire, then it is somehow suspect, or is less legitimate than homosexual transsexuality. Although the focus of this essay is not on homosexual transsexuality per se, I do want to say enough about it to dispel any mistaken notions that homosexual transsexuals are the "real" transsexuals, or that their motivations are exclusively non-sexual. Neither is true. By definition, transsexuals are those who undergo sex reassignment as a treatment for gender dysphoria. The gender dysphoria of autogynephilic transsexuals is every bit as real as that of their homosexual counterparts. And it matters not a whit if that dysphoria stems in whole or in part from an inability to achieve sexual satisfaction in one's existing body or role. Autogynephilic transsexuals have just as much claim to being "real" transsexuals as their homosexual sisters.

And homosexual transsexuals are not exactly devoid of sexual motivations themselves. Colleagues who have spent a lot of time interviewing homosexual transsexuals tell me that they can best be thought of as very effeminate gay men who do not defeminize in adolescence. Nearly all go through a "gay boy" period; and their decisions about whether or not to transition are often based in large part on whether they expect to be sufficiently passable in

female role to attract (straight) male partners. Those who conclude they will not pass usually do not transition, no matter how feminine their behavior may be. Instead they accept, perhaps grudgingly, a gay male identity, and remain within the gay male culture, where they can realistically expect to find interested partners. This self-selection process explains the intriguing observation that transitioning homosexual transsexuals tend to be physically smaller and lighter than their autogynephilic sisters. (6) The bottom line is that in homosexual transsexuality, too, a sexual calculus is often at work. Transsexualism is largely about sex -- no matter what kind of transsexual one is.

Although Blanchard's research was rigorously performed, it is also important to understand its limitations. First, it was conducted on a clinical sample: a group of males sufficiently distressed or symptomatic that they chose to be evaluated. Second, in order to partition his subjects into categories based on sexual attraction, Blanchard used a deliberate seeding technique to ensure that four clusters would result. While this may be useful and valid for statistical purposes, a look at the graphic data reveals that the clusters are not really that distinct. The bisexual and homosexual clusters are particularly arbitrary in their separation, which argues against any rigid typology, and suggests the hypothesis that at least some bisexual transsexuals might comprise an intermediate type. Third, at the risk of stating the obvious, Blanchard merely found statistical correlations, albeit highly significant ones, between several of the variables he examined. This does not imply that the patterns he discovered will necessarily hold true in any particular individual case. There will always be exceptions. Finally, none of Blanchard's subjects had actually undergone gender transition and sex reassignment surgery -- they were simply males who were gender dysphoric, and who said they felt like they were, or wanted to be, women. Blanchard has never tested his ideas in a group of postoperative male-to-female transsexuals.

I tried to confirm Blanchard's theories among a group of postoperative transsexual women at the 1996 and 1998 New Woman's Conferences, using an anonymous survey method. In 1996, ten out of thirteen of the women, fully three-quarters, said that "self-feminization was erotic" for them. And over half of the women said that "self-feminization had been their primary erotic fantasy prior to transition." (7) In 1998, somewhat better prepared, I asked a question specifically written by Blanchard. In answer to it, five of eleven women, nearly one half, agreed that before surgery, their "favorite erotic fantasy was that they had, or were acquiring, some features of a woman's body." (8) Additional evidence for the

importance of autogynephilic fantasy in transsexuals who have actually undergone surgery comes from Maryann Schroder's unpublished Ph.D. thesis, "New Women." Five of her seventeen postoperative subjects described having been aroused by autogynephilic sexual fantasies prior to surgery. (9)

Why is it that autogynephilia, which is so readily reported in these small groups of postoperative women, has received so little attention? I think there are several reasons.

Among transsexuals, autogynephilia is not quite respectable as a topic for discussion. For one thing, many transsexuals have a passionate dislike for the Clarke Institute, and tend to dismiss out of hand any findings that have come from it. Therefore Blanchard's ideas are not often talked about; and when they are raised, they tend to get shouted down. Shame is undoubtedly another deterrent. It is doubtless too threatening for many transsexuals to admit that they have had autogynephilic fantasies, and especially to admit that autogynephilic sexual desire may have been one of their motivations for seeking sex reassignment surgery. People are understandably reluctant to admit to having a paraphilia -- more popularly known as a perversion. Most transsexual women want to be seen as a "real woman," and it is widely understood that paraphilic arousal is almost exclusively confined to men. Transsexuals who admit to autogynephilic arousal may not be seen as "real women" -- and may not even be seen as "real" transsexuals!

Therapists and surgeons undoubtedly have their own reasons for ignoring autogynephilia. Most therapists are accustomed to thinking about transsexuality using more traditional, gender-based formulations. The idea that there may be sexual motivations for transition may seem to them "untidy," and not consistent with their paradigm. Accordingly, they may think that autogynephilic sexual desire in transsexuals is rare and aberrant. And since their clients are often unwilling to talk about their autogynephilia, who can blame the therapists for thinking so? Moreover, most therapists and surgeons would probably find it difficult to acknowledge that when they give approval for sex reassignment surgery, or perform it, they are sometimes simply helping a transsexual woman act out her own paraphilic sexual script.

Personally, however, I do not find the idea that transsexual women sometimes seek SRS for sexual reasons to be especially problematic, even when that sexuality is essentially paraphilic. The real question is not what one's motivation might be, but whether sex reassignment surgery improves the quality of one's life. The overall level of satisfaction fol-

lowing SRS is extremely high. And the evidence thus far seems to demonstrate that those transsexual women whom one would expect to be autogynephilic -- late onset, sexually attracted to women, etc. -- tend to do about as well after surgery as those who present younger and who are sexually attracted to men.

Certainly no one should be shocked to learn that there are people who want to modify their bodies -- surgically and in other ways -- primarily to enhance their sexual attractiveness, to themselves or to others. This is a billion dollar industry in the United States alone, and most of it does not involve transsexuals. We routinely cut, color, tattoo, pierce, augment, reduce, lift, tuck, rearrange and contour parts of our bodies to express our sexuality and to enhance our sexual satisfaction. Nor is this unique to modern Western culture, as any anthropologist can tell you. I am not suggesting that we should be complacent about SRS, or regard it as a casual undertaking. I am suggesting that, to my mind, having sexual motivations for seeking SRS does not pose any kind of unique ethical problem. Sexual motivations underlie a vast range of medical and surgical procedures which are routinely performed on non-transsexuals, and which we more or less take for granted.

Recently some exceptionally brave transsexual women have been calling for more candor about the role of sexual motivations in our life paths. Jessica Xavier wrote this in her article "Reality Check," published in 1995:

"To become fully cognizant of our realities, we must first acknowledge our fantasies. The eroticism of crossdressing and transsexuality for many of us is based upon a powerful sexual fantasy of becoming someone else, either temporarily or permanently. Why must we view our own essential eroticism as less than a valid means of self-pleasure and self-discovery? Sex is a powerful but seldom-discussed influence in our transgendered lives.... It is both ironic and unfortunate that our own gender education efforts to date have obscured this essential eroticism." (10)

Margaret O'Hartigan put it more bluntly in her article "Surgical Roulette," published in 1994: "It is necessary for transsexuals to stop pretending that changing sex is about gender and not about sex. 'Transgenderism' used as a euphemism for changing sex masks the reality that transsexuals seek to change their bodies in order to experience genital sexual pleasure without a prick getting in their way. The recent attempt by some to replace the term 'sex-reassignment surgery' with 'gender confirmation surgery' only further confuses the separate issues of sex and gender." (11) I think that honest expressions such as these are not only healthy, but are in fact extremely valuable. Such candor helps those trans-

sexual women whose experiences don't fit the traditional pattern to feel less isolated. It is unfortunate, in my opinion, that transsexual women have not written more extensively about their sexual feelings and fantasies, and about how these relate to their decisions to pursue transition and surgery. Carol Christ wrote the following about non-transsexual women, but it applies to transsexual women equally well:

"Women's stories have not been told. And without stories there is no articulation of experience. Without stories a woman is lost when she comes to make the important decisions of her life. Without stories she cannot understand herself." (12)

Transsexual women's stories need to be told, and heard. Elsewhere in these pages, I have encouraged readers who have experienced autogynephilic sexual fantasies or arousal to write to me, describing their feelings and discussing what role sexual desire has played in their decisions to transition and to have genital surgery. I hope to make such material more widely known, so that all those concerned with transsexuality, both consumers and clinicians, can better understand the complex relationship between transsexuality and sexual desire.

I'll close with a true story, about a friend I'll call Linda (not her real name). Linda transitioned in her late forties, following a very successful professional career. While living as a man she had been married to a woman, and had fathered a son. Linda took to female role like a duck to water, and was soon passing effortlessly. She has SRS with an excellent American surgeon, known for his skill at preserving sexual feeling. After surgery she began dating men, and met with some success. Only one problem continued to bother Linda: In the two years following her surgery, she had never been able to have an orgasm. One day I ran into Linda at a conference, and she pulled me aside with a conspiratorial grin:

"I finally had one! The Big O!"

"That's wonderful, Linda," I replied. "How did you do it?"

"It was simple, really. I finally found the right fantasy."

"And that was...?"

"Forced feminization."

If there is a moral here, I think it is that knowing and accepting our own truth is what sets us free.

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NEW MEN ON THE HORIZON

JAMISON GREEN
AND
RIKI ANNE WILCHINS

What is happening in the men's community? For years now, the cry among TG/TS activists has been: "where are all the transsexual and transgendered men?" Now it seems the men are showing up at local support meetings, forming their own regional groups, taking active roles in organizing educational programs and conferences, and in political action. What has created this sudden visibility?

For years many transsexual men accepted the dominant culture's definitions of masculinity and maleness: that both are defined by what is between one's legs, in short, how big one's penis is.

This is not a definition which served the men well, or in which they were given much say. In fact, it has been downright oppressive to the self-esteem of trans-identified men, since it incorporates a bodily characteristic-as-litmus test most are bound to fail. Thus the transmen were little different from trans-identified women, many of whom had accepted SRS and the "but can you orgasm?" question as their qualification for "real-ness," along with passing successfully as a non-transsexual. But passing has proven a deciding factor in the different ways the men's and women's communities have developed, obvious facial-hair growth and a strong bone structure often the butt of private jokes. This in spite of the obvious fact that these are the people who are most often visible, who do most of the "heavy lifting" in this movement, and many of them have the emotional, financial, and even physical scars to show for it.

But the plain fact is that the majority of transsexual women cannot and will not pass. They may stop drawing attention,



they may even learn to be well turned-out (which is often all the non-transsexual world requires of us), but they will not pass beyond the most casual inspection. The political implications of this fact is that transsexual women were forced early on to confront, and early on they began to organize, for it was increasingly apparent that isolated action or returning to the woodwork would not be the unqualified success they had once imagined.

But it was different for the men. Almost any transsexual man can take testosterone, grow a beard and drop his voice, and pass anywhere, any-time, with great success. Many can even do so without chemical assistance. Historically, this increased the benefits of staying in the closet, while decreasing the apparent costs of not being out or organizing openly. After all, if it was

humiliating to be a woman with a penis, how much worse could it be to be a man with a vagina? A penis was the sign of masculinity, and it has always been a distinctive characteristic of any colonized people that those who can pass as the colonizer do so, leaving the others behind to bear the brunt of the struggle and the worst of discrimination. This has been true for the majority of our community, as well. In fact, at most trans conventions that cater to female-identified trans-people there is evidence of a distressing hierarchy of feminine "real-ness," in which those who are most non-transsexual looking are awarded status and privilege, while those who look most obviously transgendered or transsexual, for instance the six-foot tall transsexual woman who still has to begin hormones contest, contemporary definitions of femininity, femaleness and "real-ness."

We do not mean to imply that such standards have been categorically rejected by all transwomen. Obviously, this simply isn't true: many transwomen cling to passing and a working vagina as a test of femaleness with the strength and tenacity of a drowning person clutching a leaky lifeboat. But as the waves of defeat wash over them, they are forced to ask themselves if this is the only way, and if they could not use some help. Hence, trans-identified woman have begun to question definitions of femaleness which originate outside their own bodies and experience, even if they do not completely relinquish them. A "pussy," well, that was what everyone from football players to drill sergeants called you when they wanted to humiliate you in front of other men, leaving your manhood not just open to question but squashed like some disgusting cockroach on the locker-room floor.

The result of accepting a penis manhood equation has greater costs than the forfeiture of pout political activism. In operating rooms across the country, trans-identified men continue to happily sacrifice their bellies, forearms, thighs, and whatever tissue and tendons are left, in pursuit of the Magic Phallus, and there are more than a few of them on crutches for life as the result of such operations. Many more bear hideous scars on large sections of their bodies in exchange for a tube of skin that hangs ineffectually, forever dangling, a mocking reminder that they cannot "get it up."

This is not to say that any one of us doesn't have the right to follow his or her own star, to get whatever surgical operations we want and can afford and certainly not all surgically constructed penises (or vaginas) fail to satisfy their bearers. But the standards we accept in pursuit of such surgeries need careful evaluation: for gender standards are always highly political in nature, reflecting, as they do, one dominant group's needs at the inevitably deflecting and delegitimizing expense of another's. In fact, the very idea that we ought to have gender "standards" in any way whatsoever, that some individuals can be judged "more male" or "more female" than others, is political at its core, instantly creating a hierarchy of legitimacy and status between the judged and the judges, those who meet (and therefore can set) definition criteria, those who they determine suitably meet the

standard (i.e., who pass), and those who are inevitably left behind.

What is happening now with the various men's groups across the country, on the Internet, and with the first men's convention (in San Francisco, August 18-20, 1995) etc, is that the transsexual men's movement is starting to reach critical mass: there are simply enough of them out now, that they are looking around and beginning to set their own criteria for manhood, or, better yet, to refuse to create, adjudicate and enforce any such criteria to begin with. They are discovering, and saying aloud, that masculinity and maleness do not occur solely on or within non-transsexual bodies, are not defined by the characteristics of non-transsexuals bodies, and are not the province of non-transsexuals to adjudicate and police. This is powerful stuff.

America is a nation obsessed with manhood, its displays and its continuous enforcement, refinement, evaluation and examination. From the violence of football, to the western gunslinger subduing the range (the women, the buffalo and any Native Americans who crossed his path), to wife-beating and date rape, to international military "exercises" staged to prove that the president of the USA is not a "wimp," a particular kind of masculinity is constantly asserted. Only in America is gender considered a matter of "real-ness," i.e., it is not enough simply to be a man or woman, one must be a "real man" or a "real woman."

To lose one's gender status as "real" is to simultaneously experience a profound drop in cultural hierarchy, status, and privilege: in fact, it is downright dangerous. In Washington, D.C., an Emergency Medical Technician withdrew medical treatment from Tyra Hunter when he discovered she was "not a bitch." In Falls City, Nebraska, Brandon Teena was refused protection by the police and ultimately killed when two men decided it was intolerable for him to keep telling people he was "a man." In Colorado Springs, Colorado, Sean O'Neill was charged with 32 years worth of sexual assault and criminal impersonation because he neglected to tell two girls he was sleeping with that he had a vagina and was therefore "really" a lesbian, not a man. We are obsessed with gender, 2nd-with litmus tests of its "real-ness,"

in spite of the fact that anything which must be so repeatedly tested for contamination or slippage is obviously a construction.

The men's community, by continuing to come out, to organize, to speak en masse, creates the most direct challenge possible to this cult of manhood which so entralls us. These men can help re-define what it means to "be a man." They have found ways to be men without engaging in the fear and loathing of femininity, or the fear of being a "fag" or a "pussy," which seems necessary to shore up America's common cultural definitions of masculinity which other non-transsexual men are trying to figure out how to get along with today's women, or how to combine feminist understanding with a male style, or simply trying to discover what it means to "be a man" in the first place. Transmen have the gift of finding the answers to those questions within themselves even in the face of a profoundly hostile culture. Transmen are increasingly displaying the courage to speak and act openly out of their own self-knowledge. As their voices grow, they have the potential to change in our cultural definition of maleness.

But it is not going to be easy to obliterate heavy centuries of belief in the infallibility of the visible body. The feminists said long ago that "Biology is not Destiny," but even many feminists believe "Biology is not Destiny, except for transsexual." And the old boy's network will not open its doors for new men, only for young men born of rich old men. A true dialog between us as transpeople and the rest of the world has not even really begun. It is time for transmen to step forward and take their place on the front lines in the battle for our dignity, alongside the transwomen who have been fighting since Christine Jorgensen stepped off that plane in 1952. The community of transmen can no longer afford to shrink away from their responsibility to contend with conventional definitions of masculinity and gender. The stabbing shame we feel when we think about being "outed," the very notion that we have to conform to specific gender criteria in order to be accepted as real, is a visceral reminder that we have work to do, both for self-acceptance and for our human rights. Here's to the men who are willing to do that work, whether locally or globally. ^Δ

H A T E W A T C H

An interview with the man who protested the funeral of Matthew Shepard.
Rebroadcast from HateWatch September 29, 1997
with the Rev. Fred Phelps.
Special thanks to GLAAD and HateWatch for this interview.

INTERVIEW WITH A

you fill in the blank

Rev. Fred Phelps, the leader of a Topeka, Kan., church whose members regularly engage in anti-Gay protests, decided to "advance his cause" by picketing the funeral of Matthew Shepard in Wyoming. Shepard, 21, the victim of an anti-gay murder, died at a Fort Collins, Colo., hospital after spending several days in a coma. His skull was so badly fractured by the beating that doctors said they couldn't operate. Shepard was found in near-freezing temperatures, lashed to a split-rail post outside Laramie. Rev. Phelps and his followers ignored the family's request to say good-bye in peace. Several of the demonstrators gathered across the street from the church carrying signs, including one, that said "Matt In Hell" and "God hates fags".

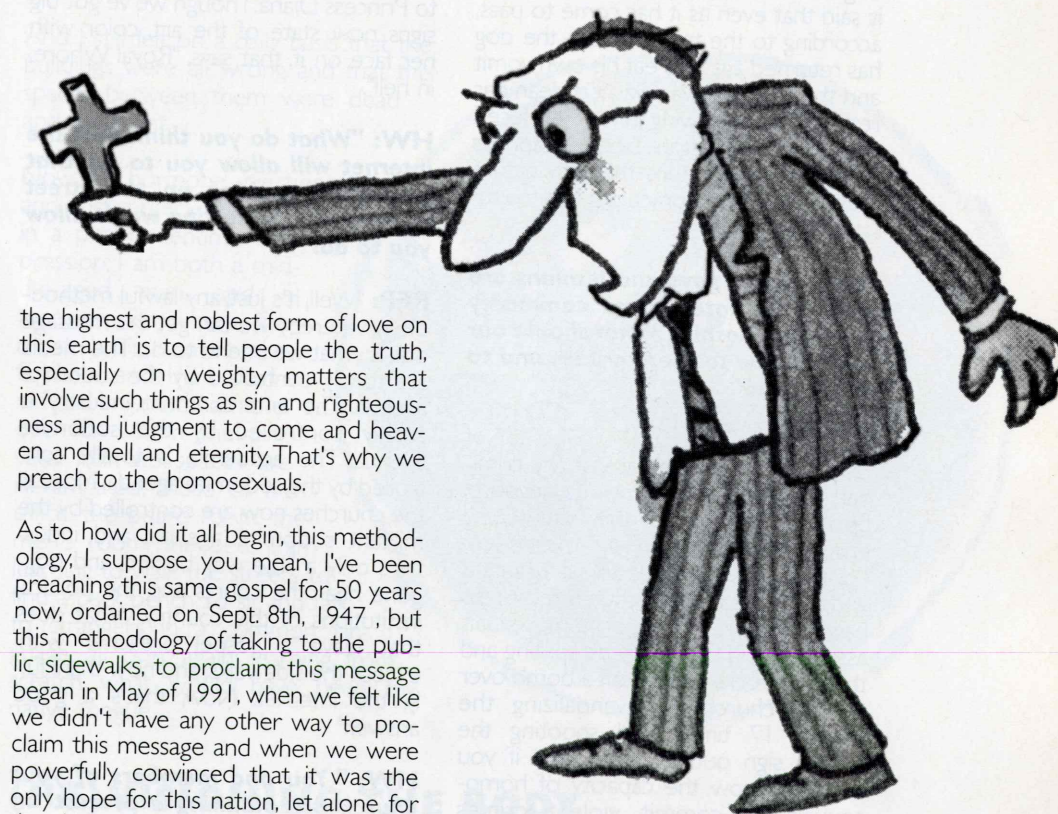
Rev. Phelps grew to prominence by having the vile distinction of picketing the funerals of AIDS victims. To listen to this interview is to begin to understand what drives people to hate someone so much that he would find it necessary to disrupt the funeral of a murder victim.

HateWatch: Thank you for joining us today, Rev. Phelps.

Rev. Fred Phelps: Thank you for having me, sir.

HW: "God hates fags", "AIDS cures fags", "Thank God for AIDS". These are what some of your signs say, that you and members of your church carry during your demonstrations, demonstrations that include the funeral of AIDS victims and even President Clinton's mother. Why do you protest, target gays and lesbians, and how did this all begin?"

RFP: "Well, that's two real weighty questions. What I read that to ask is, why do we preach to homosexuals and of course, the reason we preach to them is, we're hoping that they will repent and abandon their self-destructive life styles, because as you know, the bible is very plain on the subject-those who die in their sins go to hell and it lasts a long time, the smoke of their torment is sendeth up forever and ever, and they have no rest, day nor night. So



the highest and noblest form of love on this earth is to tell people the truth, especially on weighty matters that involve such things as sin and righteousness and judgment to come and heaven and hell and eternity. That's why we preach to the homosexuals.

As to how did it all begin, this methodology, I suppose you mean, I've been preaching this same gospel for 50 years now, ordained on Sept. 8th, 1947, but this methodology of taking to the public sidewalks, to proclaim this message began in May of 1991, when we felt like we didn't have any other way to proclaim this message and when we were powerfully convinced that it was the only hope for this nation, let alone for the homosexual community in this nation. And so we began then, and the thing that triggered it was, at a park close to our church, a municipal park, the homosexuals, militant and predatory and active, had taken over that park and were molesting children, including children that belonged to this church and their parents. And we tried for two years, solid years, by letter writing and appearing before the city council to get the authorities to enforce the law with respect to those illegal activities of militant, violent homosexuals at Gage Park near Westboro Baptist Church, to no avail.

So we started, we thought, in a modest way, by picketing on the sidewalks at the park, to focus attention, thinking that thereby there would be a public pressure mounted upon the city authorities, that they would begin to enforce the law against these predatory homosexuals. Well, sir, it didn't work. What happened was, we found out, that when you call the police, when the homosexuals are out there breaking up our signs

and hitting us, that the police don't come and when they finally get there, there are homosexuals among the police and they just stand by and laugh as we are being assaulted and battered by these violent homosexuals."

HW: "You say, 'Thank God for AIDS'. Do you believe that people who have contracted HIV, deserve our compassion and assistance?"

RFP: "Well, that is compassion, and all things give thanks. A sovereign God has interposed to put a little bit of restraint on these wild, promiscuous, anal copulating beasts. That's what the bible calls them. The bible metaphors ought to be used when you preach the truth. You understand the bible is the only original source material on this subject of homosexuality and the bible is full of it, that is, from Genesis chapter 13, where they say the men of Sodom were sinners and wicked and sinners exceedingly before the Lord, which is a hebrewism, a trilogy, which means that's

the most flagrant and blatant violation of the laws of God that it's possible for a human being to engage in, run right through the bible to the last chapter, Revelations 22, verse 15, where they're said they're to be the leaders amongst that list of egregious sinners who can never get to heaven, and there they're called dogs. And through the scriptures, sodomites are called dogs, and because they are impudent and promiscuous and the bitterness and filthy. Called dogs. Second Peter, 2:22 for example, it is said that even as it has come to pass, according to the true proverb, the dog has returned again to eat his own vomit and the hog that was washed clean has returned to wallowing in his own feces. Those are two elegant bible metaphors to describe the nature, the filthy nature and disposition of practicing anal copulating sodomites"

HW: "Some gays and lesbians are victims of hate crimes commonly called gay bashing. What should our response be to these crimes and to the victims?"

RFP: "Well, of course we got a lot of laws in place to take care of any criminal activity directed towards anybody, but I can tell you sir, that after being engaged in this activity, very extensively, I've never seen a homosexual assaulted and battered, but our church members have been the victims of homosexuals assaulting and battering and spitting and throwing rocks and set off a bomb over at the church and vandalizing the church, 17 times, and shooting the church sign out 13 times, and if you want to know the capacity of homosexuals to commit violent crimes against those who are trying to help them by preaching the truth to them, innocently, peacefully preaching the truth to them, you oughta come and look at our church and look at our sign, we've left it shot up now, since we fixed it the last time, about a year and a half ago."

HW: "Your grandson, Benjamin, runs a web site called 'God Hates Fags.com', and on this site, there's a sound clip of you referring to Elizabeth Taylor as a quote, 'Jew whore'. Why do you refer to Ms. Taylor as this, and how do you view the internet as helping you get your message out?"

RFP: "First is, why call Elizabeth Taylor a Jew whore? It is an axiomatic matter of fact that Elizabeth Taylor is a Jew. Nothing to be ashamed of. It is an axiomatic matter of fact widely known throughout the civilized world and then some, that she's a whore. The Bible defines a whore as anybody having sexual relationships, with any others, and in

any other context or connection, than bible marriage, which is defined as one man, one woman, one lifetime. Any other sexual connection is whoremongery and also called idolatry and the similar verse is found in Hebrews 13:4, marriage is honorable in all times and places and the marriage bed is undefiled but every other sexual connection is defiled, and whoremongers and adulterers, God will damn in hell forever. She's a famous, promiscuous whore, Elizabeth Taylor. Second only nowadays, to Princess Diana. Though we've got big signs now, state of the art, color, with her face on it, that says, 'Royal Whore, in hell'."

HW: "What do you think that the internet will allow you to do, that perhaps preaching on the street corners and protesting won't allow you to do?"

RFP: "Well, it's just, any lawful methodology, whereby we can get this message out, is what we intend to do. The media are totally controlled by the sodomite agenda. The entertainment industry is totally controlled by the sodomite agenda. The academia is totally controlled by the sodomite agenda. Most all the churches now are controlled by the militant sodomite agenda, and industry's only a little way behind, and dog-gone near, the courts and the political institutions of this country. What does that leave a gospel preacher with, except the sidewalks, and now thankfully, the internet. Now, that's a good answer."

HW: "You and members of your church are planning a protest in Provincetown, Massachusetts, which has a substantial gay and lesbian community. Why are you coming to Provincetown?"

RFP: "Well, because they made themselves famous. Remember, I told you a bit ago, that whenever the homosexuals have some big thing or other, anywhere in the United States, we try to go there. Now, Provincetown has voluntarily entered into this debate and last month or, I think it was last month, the school board, controlled by homosexuals, and the school board president, being an out of the closet lesbian, voted unanimously to begin teaching little 5 year old children, captive audience, there by the state police power, impressionable children, being taught by an authority figure, an agent of the state of Massachusetts, in fact, that's it's OK to be gay. That's a religious pronouncement. That's telling those little children, by the state of Massachusetts, that what God Almighty says about that kind of conduct being an abomination and a damnable sin that will send those little

children to hell in a heartbeat, is not true. That's what the serpent told Eve in the Garden of Eden in Genesis 3. You will not surely die, has God said thou shall not? Ah, he didn't mean that. That's a religious pronouncement, that's none of the state of Massachusetts's business. So we're going up there, by the grace of God, and preach a little truth to those poor lost souls."

HW: "What do you ultimately hope to accomplish from all your anti-gay protesting and demonstrations?"

RFP: "Well, of course, the first thing I hope to accomplish is to discharge the commission that was given to me when I was 17 years old, by the First Baptist Church of Vernal, in Utah, when they ordained me to preach this gospel, and that I should thenceforth and for the rest of my life preach this word, be it in season or out of season and reprove, rebuke, and exhort with all long suffering and doctrine and cry loud and spare not and lift up my voice like a trumpet, and show my people their transgression. I must discharge that commission. The apostle says a necessity is laid upon me, yea, woe is me if I preach not this gospel. So I've got a duty, I'll discharge it, in that way and in that way only. The second thing I hope to accomplish is to glorify God. When His word is preached without any ambiguity, and with a certain amount of boldness, and with vigor and in it's fullness, and as the apostle says, to declare the whole council of God, God is glorified. The third thing I hope to accomplish, is by all means, to save some. Jude says, by compassion for some, making a difference, but by fear, or terrifying others, pulling them out of the fire, hating even the garment that's spit-ed by the flesh, I've got reason to believe that there are some, if not many, homosexuals who have genuinely repented and have broken off their filthy lifestyle and I'll see them in heaven. Those three things I hope to accomplish. A collateral benefit will be if we can turn this nation around, like Jonah did in ancient Nineveh so they won't go the way of this nation won't go the way of Sodom and Gomorra by fiery destruction from the wrath of God, as it was in the days of Lot."

If you would like more information on how you can combat bigotry against gays and lesbians, we recommend you contact the Gay and Lesbian Alliance Against Defamation. GLAAD is a national organization, dedicated to promoting fair, accurate and inclusive representation of individuals and events in the media as a means of challenging discrimination based on sexual orientation or identity. You can contact GLAAD by sending an email to glad@glad.org

GENDER AND THE CITY

RELATIONSHIP BETWEEN GENDER REASSIGNMENT AND THE URBAN LANDSCAPE

GARUTH ELIOT
CHALFONT, MA

INTRODUCTION

As I transition my female body towards the physical manifestation of my inherent manhood, I can't help but feel that I am in some way reinhabiting this city called flesh and bone; reimagining my architecture, my urban fabric into the redesign of a liveable space. Much like the new urbanism I seek to redesign the decaying core, the aging forms of a defunct metropolis in an attempt to salvage infrastructure and building stock and to redefine the connective spaces, lively and vital.

In this paper I examine this connection between constructed urban space and my evolving perceptions within my body of choice. I have chosen as my focus the postmodern urban landscape as I feel there are many direct correlations to the transsexual experience. To view the city as the body is not a new concept. Mazzoleni tells us that "the city... is still a part, the extroverted part, the outside, of the body. Urban construction is a solidification of space experienced in wide-ranging social relationships: relationships activated concretely by the body, because the dynamics of urban exchanges operate completely on the scale of the movements of individual bodies in locomotion" (Mazzoleni 1993, p. 293). So not only is the city a part of the body but the built spaces flow from social relationships.

Furthermore, from Richard Sennett's *Flesh and Stone: the Body and The City in Western Civilization*, we come to understand the history of urban life through bodily experiences. Sennett argues "that urban spaces take form largely from the ways people experience their own bodies" (Sennett, 1994, p.370). Therefore, as my body changes, I will begin to experience urban space differently. I had driven the masculine woman model as far as it would go.

And I still felt on a daily basis that the buildings were all wrong and that the spaces between them were dead and irrelevant.

Now, on hormone injections and post surgery, I am caught in a postmodernity compression; I am both a middle-aged man, and a teenager, for whom the most basic moves are fumbled and tried, studied and invented. I am the one for whom the private, intimate spaces are re-navigated; those of the office, the board room, the men's room, the bed. I am learning to walk the streets, to find a park bench, to sit and talk to strangers in a common language, all over again; learning from scratch what would have been my native tongue.

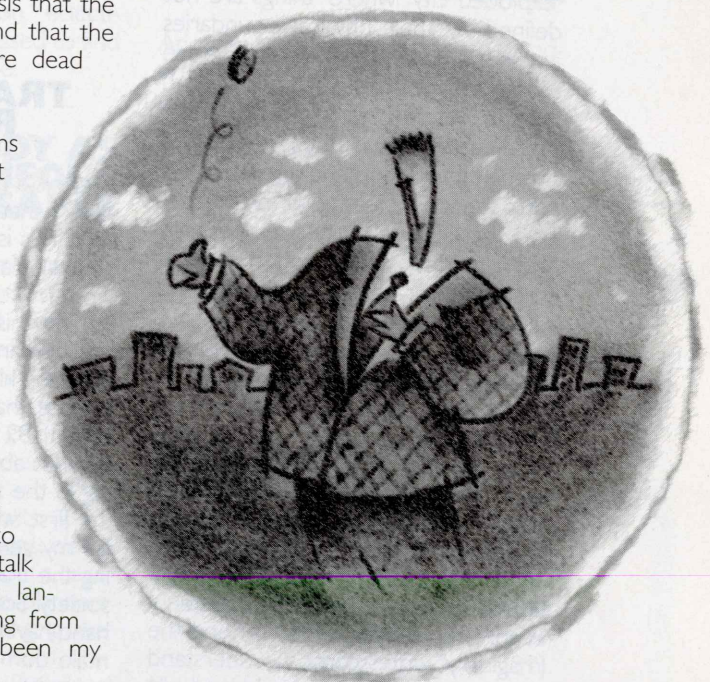
(RE)VISIONING THE BODY

I have sought and found a refuge from the guerrilla warfare of gender dysphoria by renovating the architecture of my body and thereby allowing a redefining of my presence in the world. I tore up the streets, pulled down the walls, called in the landscape architects, the planners, the plastic surgeon, my Doc and my Shrink, and we called ourselves a team, and we discussed the future of the city. How can it thrive long and healthy? - transportation, investment, kidney function, heart disease. What does happiness look like? - stone, bricks and mortar, liposuction, wing-tips, after-shave and Italian ties.

I am thrilled at the prospect of this new development, this new blueprint for the rest of my life. Have I not always desired participation in community, in the machinery of governance, in the bonding glue of ritual, not as an adolescent but as a mature adult, and eventually as an elder? Don't I long to be a

marble column on the courthouse, a worn cobble on Market Street, a craggy sycamore on the common, the foghorn on the ferry, the bell on the trolley car?

If, as Kevin Robins tells us, "the urban fabric is being patched up, and urban sensibility is being 're-imagined'" (Robins, 1993, p.321) then to retro-fit the dwelling place of the human spirit, that infrastructure we call the human body, provides a synchronicity for adaptive reuse at a time when we are in desperate need of working models, at a time when we need answers about reinhabiting our built world; re-visioning community, re-investing in the locally particular rather than the corporately commodified; and redesigning systems that are diverse and sustainable. In a practical sense, it is impossible to divorce the re-imagining of the transsexual body from that of the neighborhood, the city, the country, the world.



For the common denominators in a built world are not bricks and mortar but hands and heart. And gender is intrinsic to any discussion of heart - where we place ourselves emotionally within our bodies and how we imagine ourselves to exist. Gender identity informs our entire framework for spatial negotiations between each other and our inhabited space.

In gender-variant people we are finding what Bernard Tschumi calls the 'exploded city' where 'things are not defined by their physical boundaries any more' (ibid., p.318). Instead we see space defined through flow and motion, where meaning is no longer place-based but rather negotiated through interaction and intent. A person's gender identity is no longer body-based, but defined emotionally and articulated willfully, often at great threat to their physical well-being and safe, as the dominant culture continually seeks to impose body-based meaning to the person. (!)

TIME AND DIVERSITY

No matter how willful a gender identity is defined, there is still a necessary time component. Donatella Mazzoleni in an essay entitled "The City and the Imaginary" writes, come to understand architecture in a very broad sense, not as an array of more or less monumental works, made by technicians, artists, or 'masters' etc., and above all not as a complex of finished objects... but rather as an array of continuously open processes, in which construction is simply a phase in a complicated life..." (Mazzoleni, 1993, p.289). The transsexual experience is indeed "an array of continuously open processes."

The experience of gender dysphoria remains with me for life, for there is no cure, only a treatment. The path of treatment I have chosen alleviates the day to day discomfort I was experiencing. On most outward visible levels I have joined the ranks of men. But from where I stand behind the curtain my life is an elaborate prop. The construction process that is occurring in both my body and my mind is still, as Mazzoleni stated, "a phase in a complicated life."

As a transsexual I join a minority population, thereby increasing the demographic diversity where I happen to be. We are aware that diversity con-

tributes to the sustainability of ecological communities. In the design of cities a complex fabric is therefore desirable. From David Harvey in *The Condition of Post modernity* we are told that, "in 'healthy' city environments, we find an intricate system of organized rather than disorganized complexity, a vitality and energy of social interaction that depend crucially upon diversity, intricacy, and the capacity to handle the unexpected in controlled but creative ways" (Harvey, 1990, p.72-74).

COMMUNITY TRADITION AND RELATIONSHIP

There is a bittersweet irony to my situation, that of tradition versus difference. This is best summed up in terms of a similar challenge for the post-modern city. According to Kevin Robins, this challenge is "to revitalize tradition and community and to revalidate the kinds of particularity and difference that have been lost" (Robins, 1993, p.321). The revitalization of tradition is about learning and participating in the traditions of my gender for the first time in my life in a body that fits my gender expression. I am learning the traditional roles of the man in society. Some of these I reject out of hand having lived in a female body in a male dominated society. For instance, it is not my intention to join in the oppression of women. When Robins writes about "revalidate(ing) the kinds of particularity and difference that have been lost", I accept that I am challenged to develop a set of traditions relative to a new kind of man; one who has experienced various forms of abuse from men; one who can be sensitive to women in a way that men born male cannot; and one who can infiltrate and perhaps occasionally subvert the dominant paradigm of patriarchal society.

One way we react to the 'ephemerality' of our postmodern society is "the revival of interest in basic institutions (such as the family and community)..." (Harvey, 1990, p.292). Although there is much debate within the TGITS community over whether or not there in fact exists a TGITS 'community' per se, it is clear for myself that I need the comfort and emotional connection of my transsexual and transgendered brothers and sisters. Whether that need will continue into the future remains to be seen, but for now it is very powerful and drives me to fly

around the world and through cyberspace to connect. This connection to community is initially related to shared experience and common values, although over time friendships tend to sustain and develop more deeply out of shared interests and experiences beyond the transsexual ones.

Concerning the challenge of revitalizing community, there are various aspects to this. Community of other gender-variant people is essential for the information and support it offers me along my gender journey. It is easier finding courage with the love and support of friends who are walking the same path to self-actualization. Another aspect of revitalizing community is my need to participate in the community of men. I am seeking camaraderie and acceptance, both from men who knew me in my female body and those who meet me for the first time as a man.

I will need to redefine my relationships with heterosexual women since they will withdraw the kind of intimacy I shared with them as a person born female. I will also need to hold on to longtime friendships I have forged in the queer community. Each of the various factions of the queer community will have their own challenges around my transition. Lesbians I have known and loved for years will either accept me outright and start working on getting the pronouns right or they will adopt a wait and see attitude; will I become an asshole guy? I have behaved bisexually for most of my adult life so I cannot overlook my possible future connections to gay men. Gay guys will adjust to a new guy in town by rejecting me outright (I may be into men but without a dick I'll never find myself a husband), or by accepting me as a potential partner based on all the non-genital aspects of my masculinity. They may simply be amused or intrigued. I may possibly be exploited like in a recent Toronto news weekly article. Heterosexual boyfriends may not want to appear gay, which they will, if we continue to date. And finally, even within the transgendered community I stand to be rejected by the NOHOS (no hormones or surgery) and the transnaturals (use of natural methods and substances for masculinizing the female body) for electing to manifest my manhood in the way I have chosen.

One thing is clear: my relationships have become more complex and more intimate as I ask the people in my life to

go the extra mile with me. I am asking them to look over the wall of their comfortable ghetto, to step into the agora in Athens, the great public square of San Marco in Venice, or modern day Dupont Circle in Washington, D.C. By stretching themselves to rub elbows with my diversity they are rising to the challenge of the postmodern city, that of revalidating particularity and difference.

BODY AS DREAMSCAPE

In Michael Dear and Steven Flusty's "Postmodern Urbanism" they note that "California in general, and Los Angeles in particular, have often been promoted as places where the American (suburban) Dream is most easily realized. Its oft-noted qualities of optimism and tolerance coupled with a balmy climate have given rise to an architecture and society fostered by a spirit of experimentation, risk taking, and hope" (Dear & Flusty, 1998, p.56). These same qualities of spirit are present in the transsexual experience where the 'architecture' is that of the human body and the 'society' is a community of individuals joined, at a moment in time at least, by a common trans experience.

They go on to say that "Architectural dreamscapes are readily convertible into marketable commodities, i.e., saleable prepackaged landscapes engineered to satisfy fantasies of suburban living" (ibid.). Although I have a lot of control over the decisions affecting my body and my future as a man, much of what I am buying into is a prepackaged commodity. I realized this recently when I talked to a friend who wants facial hair, a deeper voice, and chest reconstruction but who does not consider herself a man, neither does she need society to recognize her as such. Whereas, I want the whole package and was thrilled to have my body and my documents finally match my heart. In that sense, like an 'architectural dreamscape', my body is certainly being engineered to satisfy my fantasy for living.

Dear and Flusty reiterate the idea of the city as a theme park, reminding us that Michael Sorkin in "Variations on a Theme Park" (1992) describes them as places of simulation without end. My transsexual body is a simulation; it is as close as I can get, in the physical plane at least, to a man's body without having been born male. David Harvey writes that, "postmodern architecture and urban design... convey a sense of some search for a fantasy world, the illusory

'high' that takes us beyond current realities into pure imagination" (Harvey, 1990, p.97). This search for a fantasy world becomes obvious when I attend a session at an FTM conference entitled, "Why can't I order the men in the International Male catalog?"

Harvey goes on to say that "Fiction, fragmentation, collage, and eclecticism, all suffused with a sense of ephemerality and chaos, are, perhaps, the themes that dominate in today's practices of architecture and urban design" (ibid., p.98). Fiction, fragmentation, eclecticism, chaos... I'd be hard pressed to find a truer description of my life.

BODY AS INSTANTANEOUS AND DISPOSABLE

I am lucky in a sense to be transitioning in a postmodern age. My transition is easier for people to accept given the current forces at work in their lives. For example, Harvey tells us that "in the realm of commodity production, the primary effect has been to emphasize the values and virtues of instantaneity (instant and fast foods, meals, and other satisfactions) and of disposability (cups, plates, cutlery, packaging, napkins, clothing, etc.)" (ibid., p.286). I made a legal name change. In the city the planners rename the streets, as if changing the street sign erases history from the minds of those who live there. But more than that, Harvey tells us, it's about what Alvin Toffler described in 1970 as the 'throwaway' society. "It meant more than just throwing away produced goods (creating a monumental waste problem), but also being able to throw away values, lifestyles, stable relationships, and attachments to things, buildings, places, people, and received ways of doing and being" (ibid.).

I am throwing away my womanhood; it is now disposable. I can see my way clear into manhood and I am happy and relieved to discard the baggage I had been reluctantly dragging around with me through the years. There is something very therapeutic about a trip to the dump with the pickup loaded down. And yet my older mindset of 'making do' which I inherited from the dogma of my parents' wartime experience (a 'pack rat' mentality where things must be kept and reused regardless of current relevance or applicability) weighed heavily in my decision to transition. The weight of this conditioning actually translated into guilt, that I am somehow throwing

away a perfectly good woman, and there was no small amount of shame attached to this feeling. So current trends in our postmodern world allow me to throw away attachments to 'received ways of doing and being'. But also, my friends, clients, colleagues and family are more open to my transition because they are conditioned by contemporary society in the same way.

RECONSTRUCTING IMAGE

Another key element of the postmodern condition, particularly as it relates to capitalism and mass-marketing, is "the construction of new sign systems and imagery" (ibid.). In today's consumer culture the image of the thing is almost more important than the thing itself. This trend works to my advantage as I transition. As I construct and project my male image to the world I am shaping my identity; the packaging of the product becomes of paramount importance in how people perceive me. At times I must 'fake it till I make it' since I don't have the advantage of being raised and socialized male. Harvey goes on to say that "the acquisition of an image... becomes a singularly important element in the presentation of self in labor markets and, by extension, becomes integral to the quest for individual identity, self-realization, and meaning" (ibid., p.287). Clothes do make the man.

Furthermore, I have the advantage of modern techniques for reconstruction much the same way, explains Harvey, that ancient buildings can be replicated with innovative materials and processes or the same way that art objects can be forged. He uses the term 'simulacrum' to mean "a state of such near perfect replication that the difference lean the original and the copy becomes almost impossible to spot" (ibid., p.288). I aim for the simulacrum of a man's body, at least the parts that the general public can see. Medical technology has a way to go before the naked male transsexual is a simulacrum of a man born male.

Robins tells us, "the utopian has collapsed into the banal. We do not plan the ideal city, but come to terms with the 'good enough city'" (Robins, 1993, p.316). The city can never again be ideal. In the same sense I can never be male. The old city, like the male, is an organic form, drawing definition from biology, from some cellular, evolutionary predetermination linking shape and

use. However, a biological female can be a man because a man is defined over the flow of time through deed and intent. Sometimes this process is managed consciously, sometimes manhood is simply imposed upon a person through life experiences and societal expectations. A man is not born but rather actualized through an acculturation process.(3)

Furthermore, Robins reminds us that "in spite of the rhetoric of renewal and renaissance, contemporary urban regeneration schemes are not the harbingers of a new urbanity. They are, rather, about recycled visions (ibid., p.321). The revamping of a human body to align physical features to gender identity is all about recycling and adaptive re-use. As we reinhabit a body that now at last fulfills our needs we also must come to terms with the imperfection of the renovation. The transition of a transsexual into an appropriate body is a dangerous, expensive, and often frightening journey, one that is often as problematic as the life of incongruency they are attempting to leave behind. Often times, it is only the vision of a brighter more honest future, only the idea of wholeness, which holds a human spirit on course for the ride to self-actualization.

INDIVIDUATION VERSUS IDENTITY

Harvey articulates the "two divergent sociological effects" we experience in our daily lives. "The first suggests taking advantage of all of the divergent possibilities... and cultivating a whole series of simulacra as miheux of escape, fantasy, and distraction", and the opposite reaction is that of "the search for personal or collective identity, the search for secure moorings in a shifting world" (Harvey, 1990, p.302). He goes on to say that "place-identity... becomes an important issue, because everyone occupies a space of individuation (a body, a room, a home, a shaping community, a nation), and how we individuate ourselves shapes identity. Furthermore, if no one 'knows their place' in this 'shifting world' then how can a secure social order be fashioned or sustained?" (ibid.).

Likewise I am driven by both desires. Through my personal gender journey I am individuating by throwing the

cards of my emotion or psychological deck up in the air and examining the 'divergent possibilities' of my own unique, personal identity. At the same time I am drawn into the desire to 'know my place', set roots, and blossom within a 'secure social order'. This desire shocks me in a way because I was voted 'Most Individual' in high school (partly for my involvement with an underground newspaper), and because of my radical environmental and social leanings, not to mention my queer politics. To find myself desiring a place at the table of the mainstream is sobering but honest. Ultimately I see this as highly subversive, the notion of changing the system from within. Nonetheless, I do recognize 'the system' and I do wish to participate in it. My transition to a masculine body is about 'knowing my place' and desiring that place, both in the flesh and in the world.

My transsexual experience is equally about divergent possibilities balanced off by secure moorings. Kevin Robins, inspired by Lewis Mumford's terms 'movement and settlement', tells us that "these two poles have always been at the heart of urban development - the city as container and the city as flow, and that these two poles "have been held in productive tension (Robins, 1993, p.316). I experience my gender as a tension between being and doing in much the same way. I want to travel but I need a place to return to. My gender identity must be actualized through this dynamic of movement and settlement which is occurring in my body on all levels: physical, emotional, psychological, and spiritual, through daily actions, mannerisms, and ways of being in the world.

SUMMARY

My transsexual experience is both about finding my place in the world and about coming home inside myself. On both counts to exist anywhere at all is to exist within a geography of desire; to constantly seek to unpack the furnishings of self-actualization. It's a constant negotiation of the neighborhood committee the planning board, the developer, and the curmudgeon. It's about being willing to compromise but being unwilling to settle. It's about leaving behind and moving forward, breaking old ties and forging new ones.

Perhaps gender can be the lens through which we (re)view our broken connections to the land. Perhaps we can attempt to simultaneously understand and heal the battle of the sexes and our entrenched alienation from the earth, epitomized by the broken, deteriorating fabric of the urban scene. For my part, I long to inhabit myself fully, to move day by day more deeply into alignment, into an organicity of form and function where spirit moves among structure, in the same way that people are again participating in the creation of this place we call the city. As people attempt to reclaim the city as beloved, I am drawn to this need on a deeply personal level with my body of origin, the place I was born into, the flesh and bone within which I dwell.

Notes

(1) Herein lies the pitfall of identity-based politics: continuing to insist on body-based meaning (be it along gender, sexual or mental lines) will lead to the eventual demise of this archaic vehicle to personal freedom and autonomy, as gender is more being defined and articulated through these alternative modalities.

(3) (a man is an entity generally found dwelling in male bodies but not always. And not all male bodies contain men, some contain women or various combinations of the two.)

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FICTION

THE CASE OF MISTAKEN IDENTITY PART 2

GORDENE O.
MACKENZIE AND
NANCY R. NANGERONI

Synopsis:

*In the last episode our drag queen transvestite gender detectives Joan don't f*ck with me boys Crawford and Norma Diva Dyke Desmond, specialists in investigating gender crimes, encountered a desperate young transwoman fleeing from a mental hospital and a family that did not accept her. She begged Joan and Norma to help her. They safely sequestered her at a friend's house and paid a visit to her mother and father, Julia and Bestor Mamerika, hoping to educate them on trans issues and encourage them to stop trying to prevent Brenda from being herself. The visit was a disaster. Ms. Mamerika threatened to have them arrested if their "son" was not returned. We left Joan and Norma back at the office, dumbfounded by a phone call from Bestor, asking if they could meet.*

I've been working this gender beat my whole life, but sometimes it seems more like it's working me. This case was starting to do just that. As I stood there recovering my senses, I again heard the voice of Bestor Mamerika on the phone I held to my ear.

"Ms. Crawford, are you still there? Ms. Crawford?" I wondered for a moment if maybe I had taken a short trip into the twilight zone. Clutching the phone receiver tightly in my palm, everything else faded but the calm -- or was it overmedicated? -- voice of Brenda's father.

"I'm here." Years of experience had shown me how to sound a lot more in control than I felt.

"We could meet at the Interplanetary Cafe uptown on 4th and Copper Street," he was saying, "it's usually deserted."

"OK, when?"

"Would it be possible to meet in 30 minutes?"

"Yeah, I can be there."

"One more thing, Ms. Crawford. Since this is such a sensitive issue to me, would it be asking too much if you could please come alone?"

I paused for a beat. Mamerika sounded like a big man, but I'd handled big men before, and mean ones, too. Still, I felt a flush of irritation.

"OK, Interplanetary in 30."

As I agreed, my fingers crossed, if not behind my back, then in my head - I heard a commotion on the other end

As I lowered the mobile phone in slow motion, my attention was momentarily distracted by my associate's new make-up technique. Norma Diva Dyke Desmond's arched eyebrows were penciled over in a stunning shade of fluorescent lavender. It took me a moment to regroup. Knowing how easy it is for me to fall into the soft lush garden of femininity, I summoned the stealth image I needed to navigate around in the outside world. But Norma knew my weakness, and I rec-



of the phone. It sounded like a woman crying in the background.

"Mr. Mamerika, is everything all right?" Visions of too-familiar domestic strife played in my head as I waited for a response that never came. Instead, his phone slammed with a loud click that blasted my poor eardrum into outer space. I had more than just a hunch that something unsavory was hatching.

ognized that the steely gaze s/he now fixed on me meant s/he was divining my emotions, looking for clues.

"Where are we meeting him?" s/he asked.

"Not we. I'm supposed to meet Mr. Mamerika alone at the Interplanetary Cafe."

Norma's bright lavender brows furrowed. "You mean the cafe next to the Big Galaxy Fabric Store in the Black

Hole Shopping Mall?" Norma left into the air like a drag queen cheerleader about to receive the homecoming queen crown, clearly excited by the prospect of such close proximity to a fabric store. I averted my eyes from hir expressive display, knowing that s/he would not be deterred from accompanying me, at least as far as the fabric store.

Worried about a possible set-up, I strapped on my shoulder holster, pulling my sharply tailored men's black leather coat over it. Feeling like Joan "Steel Shoulder Pads" Crawford, I began to stuff my leather briefcase with information for my meeting with Mr. Mamerika. Norma scurried to help and grabbed our file with information about PFLAG, a local group made up of parents, friends and lovers of gay, lesbian bisexual and trans people. I added to my bulging black leather briefcase a copy of "True Selves" by Mildred Brown and Chloe Rounsley, the authoritative work on transsexualism, as well as the new book called "Mom, I Need to be a Girl" by Just Evelyn, and our dog eared office copy of "Gender Shock" by Phyllis Burke, as well as other files critiquing the stigmatization of transpersons. Despite my preoccupation with how to convince Mr. & Ms. Mamerika to accept Brenda, I noticed Norma tucking a small pearl handled pistol deep into hir purse.

"Just for back up sweetie. You never know who you might run into at the Big Galaxy Fabric store." S/he sounded casual, but s/he meant business. I knew that, while checking out the latest fabrics, s/he would also be covering me, in case my intuition about Bestor Mamerika proved right.

Before we could go anywhere, I needed to check in with Brenda to make certain s/he was safe. Hir welcome at the safe house, under Rita's care, would be running out soon. I dialed Rita's number. She picked it up on one ring, sounding out of breath and flustered. Definitely not this gal's usual demeanor. I knew there was trouble.

"Brenda's gone," she gasped. "I just discovered hir missing a minute ago when I went to get hir for lunch. The last time I saw hir s/he was out back trying to make friends with some stray cats. Maybe s/he's down by the creek, I've gotta go look there."

That's all we needed. Rita had never lost a person or creature we placed with her. I tried to calm her down and told her that Norma would stop by to help search for Brenda. I raced out the door, jumped in my car and gunned the engine, ready for a confrontation.

I would have to swing by Rita's place after my meeting with Bestor. In the meantime, I had to be careful not

to let any of my anxiety over Brenda's safety show. As I peeled out of the driveway I saw Norma's silhouette piling hir flame red hair on top of hir head. It looked like she was applying lipstick. In my time off I can't get enough of that "girl stuff." I reached into my briefcase and pulled out my rusty copper/orange lipstick and was off.

Getting through the traffic presented a challenge, but leaning on my horn proved to my advantage. I arrived at the Interplanetary with one minute to spare. The restaurant looked empty, except for a pair of lesbian lovers holding hands across the table and a large man with an egg shaped head staring daggers at them. I guessed that Mr. Eggo with the thin lips, bad dye job and expensive tan silk suit was my disgruntled homophobic luncheon companion. I was right.

My stomach growled as I slid into the slippery old red vinyl booth. I'd forgotten to eat breakfast again. Bestor Mamerika's over-grooming made me feel self-conscious in my wrinkled black jeans and scuffed snakeskin boots. Men like him had a way of bringing out the aggressor in me. My hand cut through the air to introduce myself.

"Hi, I'm private investigator Crawford. You must be Bestor Mamerika."

Bestor's face radiated disdain across his Alfred Hitchcock features. He shook my hand with all the enthusiasm of someone terrified of contracting a fatal disease.

"I am a very busy man, Ms. Crawford, so let me get right to the point. You say you have been in contact with my son."

I nodded, noting that his squinty black eyes penetrated uncomfortably close to a very private part of me. Gathering my senses I tried to sound fearless and honest. "I have had some communication with your daughter."

That was enough to bring Mamerika out of his seat. Leaning toward me, his mammoth form hovered over me like the specter of all my fears. His face moved uncomfortably close as he hissed the words, "Then perhaps you would be so kind to inform me as to my son, Brian's, whereabouts."

His skill at intimidation was practiced. Here was a person used to pushing people around to get his way. I puffed myself up and replied, a bit too loudly, "I frankly don't know. The only contact I have had with Brenda has been by phone."

"Come on Ms. Crawford" he urged, growing even more agitated. "I am not a naive man. I knew when you stopped by my home that you knew where our Brian was." He slapped the table angrily, shouting, "Brian is a very sick boy and in need of care!"

My face flushed as I leaned aggressively forward, my eyes locked with his. "Excuse me, Mr. Mamerika, but your daughter Brenda would be quite healthy if s/he weren't tortured by hir family and the clinicians who've decided they know better than hir who s/he is."

Thankfully, our shouting match was interrupted by the waitress who, clearly trying to help calm things, asked for our orders. I was blowing this one badly. Mamerika's intimidation struck too close to home for me to be objective, but I needed to try harder. I reminded myself that I was here to make things better for Brenda. As we ordered, I gave thanks for the momentary break in the tension. It didn't last long.

"Listen here, Ms. -- or whatever you are -- Crawford, I don't think you realize the suffering Brian, or as you so stupidly call him, "Brenda," has caused my wife and me. My wife has had to be sedated and may very likely end up hospitalized again if our son is not returned to us immediately." The heat of Bestor's anger zinged me across the table. His voice rose even further as he continued, "And frankly I've had it with this transsexual bullshit. I've had the best psychiatrists in the country tell me that if my wife hadn't contaminated Brian with femininity and too much attention, he would be a boy I could be proud of. Why God has cursed me with a sissy I don't know."

Suddenly he leapt up and seated himself next to me. Before I could protest, I felt something hard press into my ribs. "I will tell you this Ms. Crawford. You are not leaving here today until my boy is found." Feeling trapped and nervous, I tried to stand, but Bestor grabbed my wrist and sat me back down, hard. I looked around the cafe. The eyes of both of the women seated nearby were riveted on us, and they looked like they were ready to jump to my side. They couldn't see the gun, though, which meant that they might just also end up getting hurt, and badly. Waving a hand at them dismissively, I put on my best fake reassurance and told them, "Don't worry, we're old friends. This happens all the time."

"Maybe you should get yourself some new friends," one of them said.

"Thanks, I couldn't agree more."

Turning back to Bestor, I could see he was as determined as ever. We sat there for what seemed an eternity, seething at each other. Our mutual admiration was interrupted by an elderly lady with her hair up in French twist falling against our table. Such was our concentration on each other, neither of us had seen her coming. Her face distorted as if she was suffering great pain, and she gasped, "Excuse me,

I seem to be losing my balance." As she fell towards Bestor, I noticed tracings of lavender eyebrows, and realized my back-up Norma Diva Dyke Desmond had arrived -- complete with a shopping bag from the fabric store next door. Next thing I knew, she had pulled the surprised Mamerika's hand out of his pocket, pinning it on the table with the .38 special safely pointed towards the nearby wall. I quickly plucked the gun from Mamerika's weakened grasp, and deposited it in my handbag. Mamerika wore a look of astonishment turning to horror against a now-crimson face that had probably never before been one-upped so cleanly by two women. For a moment I thought we might have an all-out fight on our hands, but his control was better than that. I glanced over at the lesbians, who watched warily, but with an obvious gleam of approval in their eyes.

"Who the hell are you?" he shot at Norma. Before Norma could say anything, I spoke. "Allow me to introduce my partner, Norma Desmond."

"Pleased to meet you, Mr. Mamerika," purred Norma.

"The pleasure's all yours," growled Mamerika through clenched teeth. "Why don't you run along home and play with your dolls. In fact, you can both leave," he added, turning to me, "I'm clearly wasting my time with you two."

Our eyes locked once again, as I tried frantically to think of a way out of this situation. If we simply left now, Mamerika would be even further from our reach, and we might never be able to help Brenda.

"Mr. Mamerika, we're all here for the same reason. We all want to help your child."

"Yeah, right. How much are you getting out of all this? It can't be that much. Whatever it is, I'll double it if you'll drop the case. Just think of it, all that money for doing nothing."

"This is not about money," Norma's voice whispered. "It's about what's best for a very unhappy child."

Mamerika paused a beat, but then countered strongly, "What do you know about what's best? I've raised my son from the day he was born, and I think I know what's good for him a hell of a lot better than you two."

"Pardon me, but if that were really true, none of us would be here. We're not questioning your love for your child, your parenting or your intentions. But sometimes things just don't go the way we've been taught they would." I could tell by the look in his eyes that I'd connected on that one. "We want you to have your child back. But having your son back is simply not an option. She's becoming your daughter, and you can't prevent that from happening. I know it's hard, but you need to find in your heart some way to

accept hir.

As I gave that one time to sink in, he gave me a long, hard look.

Norma interrupted gently. "Mr. Mamerika, do you love your child?"

"Of course I do."

"And do you want what's best for your child?"

"Of course. What do you think I am? I'm a good father, I love him very much."

I took the hand-off from Norma. "Then give us a chance to show you how and why this is what's best for your child." I realized that using the feminine pronouns was just making things worse. "There are many others like your child, and this kind of thing is becoming more and more commonplace. There's no reason why your child can't lead a happy, healthy life, why you can't be completely proud of them."

Norma added, "You know, it takes real courage for a young person to stand up for themselves the way your child has. You should be proud of them for daring to step forward and acknowledge what is, to them, the truth, despite all opposition. You have raised a remarkably strong person." There was another long silence. Finally, Mr. Mamerika spoke, his voice low.

"All right, I'll let you show me what you've got. But if I don't like what I see," his voice began to rise again, "if you two and your cronies turn out to be just a bunch of scam artists or cultists, I won't stop until I've put you out of business."

"No problem," I replied smoothly, "we've been through this before. We're reasonable people, just trying to help. We've got good information from a wide variety of reputable sources. And you can even meet other parents like yourself, who have gone through what you're going through. You don't have to trust us. Just give us a chance to show you a different way of thinking about all this. Once you've seen it, the choice is yours to think as you will."

I handed Mamerika the books. "Read these in whatever order works for you. If you'd like, we'll have someone from the local parents group call you. Would that be OK?"

He tightened defensively. "You expect me to talk to some complete stranger about my kid?"

Norma took this one. "You might be surprised to know that people from all walks of life encounter these issues. You look like a professional man. How about if we have another professional call you?"

"Really?" He reflected for a moment, then relaxed just a bit. "Yeah, that'd be good. Can you do that?"

"Sure," Norma said with confidence, "leave it to us. You'll get a call

very soon. In the meantime, why don't you go home and do some reading. Maybe your wife would like to read some, too. We'll see if we can find out where your child is, and set up a phone call. Would that be OK?"

Despite his ironclad control, I could sense the relief. "That would be good. I will expect to hear from you within the next 24 hours, that is, if you can manage it." He just couldn't resist the goad.

I chuckled inwardly at his attempt to turn his disadvantage into a challenge, and get us to make an unnecessary commitment. Norma and I had long since learned to avoid such simple traps. Besides, we'd just lost Brenda, and couldn't say how long it would take to find her. So I countered, "We'll see what we can do, but this will probably take a few days. We'll get back to you by the end of the week. In the meantime, you can best help your child by doing some reading."

As we walked out of the Interplanetary, Norma and I exchanged satisfied glances. We'd made some real progress here, though we hadn't known beforehand just how much work needed to be done. But, given the circumstances, we had guessed at something of the sort. Norma cheerily accompanied me back to my car, which seemed to be further away then I remembered. In fact, the further we walked, the more uneasy I felt.

"So Joan, what's the deal with remembering where you parked?" asked Norma.

"I could have sworn I parked it across the street and down two blocks from the cafe. Let's backtrack. It's gotta be there, we must have just missed it."

As we reached mid-block, the place where I seemed to recall parking my favorite little rocket, Norma suddenly let out a yelp.

"Oh no! Oh Joan, I'm so sorry."

Turning towards her, I saw that she was holding a scrap of paper. Handing it to me and pointing to a parking meter, she said "I found it on this meter."

I took the scrap from her, and regarded the barely legible pencil scrawl, which read, "I'm sorry, it was an emergency. I'll try to return your car."

"What? Try to return it!!!!? How dare they!! If I get my hands on whoever did this!"

"It's signed," Norma said gently. I looked at the paper again, and read the signature. Suddenly I felt dizzy, lightheaded. I stood there stunned.

Finally, Norma broke the silence. "This changes everything."

To be continued.

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A&E SPECIAL TRANSGENDER REVOLUTION

SHEILA ANNE FEENEY
Daily News Staff Writer

When David Heilbroner and Kate Davis set out to write a documentary about the transgendered for the A & E series "Investigative Reports," they anticipated spending most of their time in seamy bars on the Lower East Side interviewing tragic, pathetic people leading dismal lives. That is, transvestites, transsexuals and cross-dressers.

But, by the time Kate and David finished filming "Transgender Revolution," they had exchanged ignorance for evangelism.

"This is not Hipsterville," says Heilbroner, a father of two and a former New York prosecutor who wrote the books "Rough Justice" and "Death Benefit." "These are real plain-Jane Americans . . . and some of the most courageous, self-aware people you'd ever want to meet."

The 7 million people in the U.S. who cross-

dress, take hormones or undergo excruciating surgeries represent the last civil rights frontier, often finding themselves cruelly scapegoated, says Heilbroner. Many are fighting officially sanctioned discrimination and socially condoned prejudice.

Among them:

Tonye Barreto-Neto, a decorated Tampa sheriff with a wife and adopted daughter, saw his pension, job and life threatened when colleagues discovered he had been born female and undergone a phalloplasty. "We've been shot at here," Barreto-Neto says from his farm. "We've had our animals turned loose. We've had them killed."

Former pilot Sabrina Robb sought and received permission from her superiors before showing up at work in a dress. U.S. Rep. Cliff Stearns accused Robb "who served 22 years in the U.S. military" of "deviant behavior" and insisted she be fired.

"If the U.S. Air Force can trust me with nuclear weapons, certainly the state can

trust me to be a counselor in a Medicaid office," Robb dryly imparts.

A transgendered person is killed every six months in a hate crime, activist Riki Wilchins tells viewers. The victims "are always killed up close and personal. They want to see us die. . . . There is a level of unhinged, almost deranged, hatred."

The documentary poignantly depicts the loneliness of transgendered people trying, as teenagers, to figure out where they fit in the world, and finding their only role models in novelty porn. It also points out that stars such as Marilyn Manson and Prince, who make millions off toying with gender taboos, may signal the dawn of a new tolerance.

The hour long documentary does not delve, however, into transgenderism's essential mystery: Why? Maybe, Heilbroner seems to suggest, that's because the answer's too elusive. "No one," he says, "struggles to understand this as hard as the transgendered themselves."

Please Note

This review is yet another addition to the enormous quantity of material which has been written about Brandon Teena, and I'm giving it to you as much for its deficiencies as anything else.

Despite the massive amount written already about these tragic events, we still see Brandon Teena referred to as "she", and the reviewer refers to "homophobia" but not to transphobia.

I've become increasingly conscious lately of how the word "transsexual" applies in the popular consciousness to trans women...but not to trans men. If Brandon Teena's gender status had been inverted, and this was the story of a trans woman called "Teena" who had been brought up as Brandon, I wonder would so much coverage have missed the trans theme of this story?

THE BRANDON TEENA STORY DOCUMENTARY, 1998; 89 MINUTES SHOWTIMES FROM MOVIELINK

In 1993, 20-year-old Brandon Teena moved to Falls City, NB., and charmed a horde of local girls with his boyishly handsome good looks and sensitivity. There was only one catch -- he was really Teena Brandon, a young woman struggling with her sexual identity in an isolated farm belt community that didn't exactly welcome gays with open arms. Three weeks after Brandon's arrival to town, he was raped and beaten by two supposed male "friends," John Lotter and

Thomas Nissen. One week later, on New Year's Eve, the same two men murdered Brandon along with two other innocent victims, a young mother and her African-American boyfriend.

This shocking true story is all the more devastating because it could have been prevented. Brandon pressed rape charges with local sheriff Charles Laux, who, instead of locking up the offenders, chastised Brandon for pretending to be a man. If it weren't for the irresponsibility of the bigoted authorities, the subsequent triple homicide never would have happened, and that is the catalyst for the new documentary The Brandon Teena Story, a sober but frustrating retelling.

As a treatise of homophobia in the heartland, this is undeniably powerful stuff (most heartbreaking are the recorded conversations between the taunting sheriff and a tearful, barely audible Brandon trying to press charges). Co-directors Susan Muska and Greta Olafsdottir had access to Brandon's family and girlfriends (none of whom consider themselves gay or even bisexual); the murderers and their families; local townspeople; police (except Sheriff Laux, who was, frighteningly enough, promoted to county commissioner); social workers; and psychiatrists. And yet the film becomes strangely dull after a while, amounting to little more than a series of redundant talking heads, who still can't make

much sense out of Brandon's short life or the hate crime that caused her death.

Aside from transsexual author-activist Kate Bornstein, who attended his murder trial, the film offers no informed commentary from queer Midwest activists or any of the seasoned journalists who covered the story like John Gregory Dunne (who wrote a mesmerizing investigative piece for The New Yorker) or Donna Minkowitz (who etched a memorable psychological profile of the young murder victim for The Village Voice). In her article, Minkowitz deftly turned to students in the gay-lesbian-transgendered outreach programs at Nebraska's colleges to get a sense of just how isolated queer young people can become in middle America. There's so much inherently fascinating material about sex, gender, and class that's never confronted in this film.

Most of all, it's hard to tell just for whom this film is intended. Gay audiences already familiar with the story are likely to be bored by The Brandon Teena Story's matter-of-fact retelling. The filmmakers should be commended for avoiding any Hard Copy-style sensationalism (we can expect more tabloid sizzle in the feature film being developed by Drew Barrymore), and the documentary is certainly worth seeing, but one can't help but wonder how it could have benefited from some informed, critical authority

Reviewed By Kevin Maynard

"TRANS-X-U-ALL: THE NAKED DIFFERENCE"

Book by O'Keefe and Fox
London: Extraordinary People Press,
1996. 208 + xxviii pp.

This book can be considered as divided into four roughly equal parts: causes and diagnosis; treatment; the law and personal stories, although little bits of one part are to be found intruding into others.

The best part of the book is on the subject of treatment. The information on the processes to provide the basic conformity to the chosen gender are described in some detail. Further, many of the surgical 'extras' which are more and more being demanded are listed - such as breast augmentation, rhinoplasty for alteration of the shape of the nose and laryngoplasty for altering the length of the vocal chords to produce a higher pitch of voice. If you think that is the end of the list, there are surprises to come: the shape of the ears can be altered, as can the jaw, the cheeks, the chin and the Adam's apple. If you want more - the length of the lower limbs can be altered, surplus fat can be sucked out, ribs can be removed, and, of course, there are face lifts and skin abrasions to reduce pock marks and scars, as has been remarked, by the time the surgeons have finished "your own mother won't know you!" (Hardly surprising!) This all seems a bit drastic but ...for them as likes it!...and have the right size of wallet! On this last point, a list of approximate costs is given but these are in sterling and are extremely wide; one thing is clear - everything is very, but very, expensive!

This section of the book is, in my view,

helpful and comprehensive. I wish I felt as enthusiastic about the discussion on generalities and diagnosis. The causes of transsexualism are listed at great length and while it is useful to have such a list there is nothing new except perhaps a little mumbo-jumbo pseudo-psychology. It is generally agreed that there is no satisfactory explanation for gender dysphoria.

A list of sexual diversities drawn up by the authors suggests at least eighteen types with names such as 'pre-femi-sexual', 'trans-heterosexual', 'pre-macosexual'. These are intended as clarification of the various sexual types and each has an explanation but, in my view, they have the exact opposite effect - they merely confuse.

The discussion on diagnosis is long, meandering and leaves one no further forward than the indication that the 'true' transsexual feels him/herself to be in the wrong body. The is the main and crucial distinction between the 'true' TS and the TV and there is again the implication that, in contrast to the TV, the 'true' TS gains no sexual excitement from cross-dressing. Evidence for this latter (and all other such statements I have seen) is not forthcoming although many case histories - some in the end section - state or imply the contrary.

On diagnosis proper, it is stated that in the majority of cases it is a self-diagnosis, accepted in some cases "for a fat fee" (p40) by the clinician involved. This, of course, is not news but has been stated in many other discussions. Wrong diagnosis

and treatment is by no means unknown - a matter of later regret by the patient as noted by the authors - "a certain number never become accustomed to the life they have fought for". (p97). There must obviously be some cases where 'wrong body syndrome' does genuinely cause much mental anguish which justifies re-assignment but the implications here recognize that this is true of only a minority.

The survey of the law and social aspects of re-assignment is good and draws together much information only to be found by a search of many separate sources. It has to be remembered, though, that it is directed at British law and social scene.

The personal stories are just that, some of them interesting, some irrelevant. They have the function here of filling pages but the tales they tell are similar to those found by the hundred in other publications.

Perhaps I am pedantic but even by today's somewhat liberal view of spelling and grammar the numerous mistakes are, to me, inexcusable - a few examples: 'the throws of passion' (for 'throes'), 'disinterested' instead of 'uninterested', 'sat' (used frequently) instead of 'seated' and the entirely unjustified insertion of 'fucking' as an emphatic adjective. Whatever the merit or demerits of the book, even superficial editing should have removed these blemishes.

Reviewed by
Lesley Gordon

LESSONS FROM THE INTERSEXED

Book by Kessler, Suzanne. 1998.
Rutgers University Press.

Kessler argues that medical management of intersexuality is guided by cultural beliefs about gender and genitals rather than by the needs of the child.

Kessler draws on results from interviews with pediatric surgeons and endocrinologists, parents of intersexed children, and adult intersexuals to propose changes in medical treatment of intersexuality. A full chapter, "Questioning medical management," is devoted to the rise of an intersexed patient advocate movement and consideration of its likelihood of success.

With 132 pages of text, 31 pages of endnotes, a glossary, 21 pages of bibliographic information, and 14 pages of index, this book is carefully documented, an indispensable addition to the library of all who have a personal, scholarly, or social justice interest in the subject.

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"Who's Really From Venus? The Tale of Two Genders"

Book by Peggy J. Rudd, Ed. D.

Reviewed by Vicka Rael
Corey, Ph.D 'society for
human sexuality'.

"Who's Really From Venus?" is a kind of genderfucked offspring of John Gray's "Men are From Mars, Women are From Venus." Its intended audience is heterosexual, m2f crossdressers (with the occasional foray as far as m2f transsexuals) -- in the author's terms, "Martians who live part-time on Venus". It's also perhaps aimed at such people's female partners, who are presumed to live on Venus all the time.

Its primary theme seems to be to convince its audience that certain activities such as "chatting" are essentially femme, and that crossdressers ought to embrace such activities with the same fervor they might feel for lipstick or for lingerie. In early sections of the book, Rudd appears to believe that crossdressers would feel naturally compelled by their own femininity to do things like this; in later sections, she becomes more exhortative, telling her Martians that they really need to spend more time on Venus if they want their relationships to work.

The book is chock-full of anecdotes and presented as self-help; it does not present any actual research into the communication styles or other psychological traits of the groups it discusses, and

although it contains a reasonably coherent description of the biology of gender development, it's otherwise kind of vague on any science. Certainly it does not manage to support its own hopeful claims that crossdressers are inherently exceptional communicators; in fact some of the anecdotes presented later in the book directly contradict that hypothesis.

Despite its failings as science, the book may still have some use as a kind of cheerleading. It's relentlessly positive in its attitude towards its audience, calling crossdressers "the gender gifted" and saying that those who associate with them will get "the best of both worlds" - a brother and a sister, a husband and a gal pal in one. In a culture that generally reacts to any sort of gender transgression with horror and aggression, this positive attitude is pleasant to find.

But it also has its limits -- the book is somewhat aggressively heterosexist, pointing out over and over that its subjects "are heterosexual, most have been married, and most have fathered children." It does not address any hint of bisexuality; it does not, for example, suggest that the crossdressers' partners might seek to explore their own "gender giftedness" in terms of gynephilia or genderfuck themselves, or offer any thoughts for those crossdressers or transsexuals who might feel attracted to men.

It also tends to err on the side of cheering its side on at the expense of everybody else in the game. A section of photographs of cross-dressed men is introduced with the quote, "These men are capable

of feeling the emotions of women, as well as the emotions of men. They feel the entire spectrum of humanity!" Such statements may be great to hear if you look (or want to look) like those pictures, but anybody else who feels themselves to be capable of experiencing a full emotional range may feel justified in taking offense.

John Gray's original book has received considerably less than full support from the scientific or literary community -- his "doctorate" was a mail-order one from an unaccredited university, his "research" entirely anecdotal, and his conclusions essentially new clothes for old stereotypes. (For an amusing website taking apart that work, I recommend: http://ourworld.compuserve.com/homepages/women_rebuttal_from_uranus/ maintained by Susan Hamson; that task is outside the scope of this review, but suffice it to say that I didn't find John Gray's original work compelling either.)

The whole model takes as its starting-point that there is no intelligent life here on Earth, and this reviewer does not find that Rudd's contribution has presented much evidence to the contrary. I think her goals -- which are pretty straightforwardly to encourage her audience to think well of themselves, and to communicate and bond with those close to them -- are valuable ones, and much of the advice given is sound (I was particularly impressed by the discussion of "when and what to tell the children"). But the stereotypical models of what's masculine and feminine worried me; the treacly lauding of heterosexual m2f crossdressers at the expense of people of any other stripe offended me; and the lack of scientific rigor to support her claims ultimately lost Rudd my respect.

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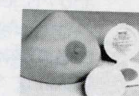
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JANUARY 1999

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James Green,
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Tiffany Club of New England, Inc.
at 781-891-9325,
or write us at P.O. Box 71,
Waltham, MA 02454-0071

**CHRISTIAN RETREAT
PLANNED
JANUARY 24, 1999**

From noon until 7 PM at the Crowne Plaza Hotel in Woburn, Massachusetts, a retreat is being coordinated by Ms. Diane Zahn and Ms. Jennifer Jones of the Tiffany Club of New England. A Boston area support group for the transgender community. Meeting space at the hotel for approximately 20 persons is being made available courtesy of the Tiffany Club, which is holding its annual First Event conference from January 21 until noon January 24 at the Crowne Plaza.

The coordinators have also planned to present a seminar as part of the First Event Saturday program entitled "Transgendered and Christian, Hearing the Good News", drawing upon their own Christian faith experiences. We cordially invite all persons, both Christian and non-Christian, with an interest in this perspective to attend the Saturday seminar, as part of the conference program. We want this session to be an uplifting experience, helping people to actively enrich their lives through faith. Our seminar is intended to offer resources for support and an opportunity for testimony, sharing, and discussion.

We have currently reserved meeting space for approximately 20 persons. We would like to and could potentially accommodate more, and make plans for a simple mid day meal via individual donations, if we have an advance headcount and can provide the hotel sufficient notice. An advance headcount of attendees will also help justify the added meeting room expense for Tiffany Club, which is expanding its Sunday program to help us. If you would like to confirm attendance at the retreat or would like additional information, you can contact us at:

Surface Mail:
D. A. Zahn, P.O. Box 2176
Monroe, MI 48161
e-mail: damz@sprynet.com

Jennifer Jones
e-mail: jennyj@concentric.net

FEBRUARY 1999

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FEBRUARY 1999

**MIDWEST CONFERENCE
2/19/99 - 2/21/99**

Next February, the University of Wisconsin - Madison will host the 7th Annual Midwest Bisexual Lesbian Gay Transgender College Conference. The conference theme is Moving Forward, Looking Back. The weekend will feature lectures, workshops, entertainment, films, over 1000 attendees, and lots of fun and information. Registration details are listed below and on our website

<http://tps.stdorg.wisc.edu/mblgtcc>

MBLGTCC HISTORY

First organized at Emporia State University in Kansas in 1992, this conference has been a regular event in the Midwest for the past half decade and has witnessed exponential growth during that time. The 1998 conference was held at the University of Illinois at Chicago with an attendance of over 1100. This year's conference in Madison, Wisconsin is projected to equal or exceed that attendance rate.

PURPOSE AND GOALS

The Midwest Bisexual Lesbian Gay Transgender College Conference seeks to:

- * Provide a safe and supportive forum for discourse about diverse issues of interest to LGBT youth
- * Educate participants about HIV/AIDS prevention, building activism, sexuality, and gender
- * Examine the relationship between sexism, racism, and homophobia
- * Foster localized, grassroots networking among LGBT youth and their allies
- * Promote visibility of LGBT individuals and organizations throughout the Midwest

MARCH 1999

**DIGNITY CRUISE XI
March 3-16**

Cruise on the Marco polo from Sydney Australia to Cairns, Australia. Contact Cruises Inc.: Barbara Arendt at 1-800-621-6699 or Mike Sinn at 1-800-818-7830

MARCH 1999

**IFGE 1999 CONVENTION
MARCH 18-21
"Standing United"
for the Health & Wellness of
All Transgendered People**

IFGE selected Louisville Kentucky for their 1999 Annual Conference, to be held March 18 - 21, 1999. The primary host organization is Blue Grass Belles, with the convention chair being Dawn Josephine Wilson. IFGE also selected Board members S. Kristine James and Alison Laing, both experienced convention planners, to head the convention management team for IFGE.

BGB will be joined in this effort by members of a host of other nearby support groups including the Tennessee Vals; CrossPort (southern Ohio and northern Kentucky) and IXE (Indiana), as well as local GLBT organizations and the Louisville Convention and Tourism Bureau. Anne Casebeer, Vice-President of BGB said: "We welcome and invite the help and advice of our friends in the surrounding cities. It's wonderful that we were chosen to host this convention in the Derby City, a central location to which so many people will be able to travel easily for a conference. This may be the only chance many TG people in this part of the country have to attend a convention. We will host a supportive, informative, and fun conference that everyone will enjoy."

As part of this event, Alison Laing and S. Kristine James, are adding two special features; the convention will include a TG Health & Wellness Conference. Ms. James stated that, "To be a happy TG, you need to understand what you need to do to stay healthy." Also, Alison and Kristine are trying to reinstitute the Congress of Transgender Organizations by inviting representatives from all state and local TG organizations to participate in a such a gathering at a minimum fee. Since all work and no play makes for a dry conference, BGB is planning to host several entertaining evening events and tours of local attractions. The seminars and speeches will feature well-known professional gender specialists, some of whom have not previously been presenters at other national TG events.

Watch the world wide web for more details at <http://www.ifge.org> and <http://www.transgender.org/tg/bgb/>, including hotel and registration data, or write or call: IFGE Convention, P.O. Box 61, Easton, PA 18044-0061, 610-759-2347. For local information, contact the BGB at PO Box 20173, Louisville, Ky. 40250 (502-672-8613 dig, pgr) If you are interested in presenting a seminar, please forward your questions to Marjorie Demaille at efduhrl@pop.uky.edu, or the BGB mailing address. Contact: IFGE Convention, PO Box 61, Easton PA 18044-0061, 610-759-2347 BGB; PO Box 20173, Louisville, Ky. 40250 502-672-8613 (pgr) email: agc@cwix.com

APRIL 1999

**QUEERFEST
APRIL 29**

Call for performers

Pride Alliance, the gay, lesbian, bisexual, transgender and straight ally student organization at U-Mass-Amherst, is looking for performers for Queerfest, a GLBT community pride festival. This day-long event will be held at U-Mass Amherst, Amherst MA, on Thursday, April 29, 1999. Please send all materials to Queerfest, c/o Pride Alliance, 416 Student Union, Box 66, U-Mass Amherst, Amherst MA 01003

**CALIFORNIA DREAMIN' '99
APRIL 22 - 25**

Location: AirTel Plaza Hotel,
Van Nuys, CA.

Web site: <http://www.flash.net/~dhome/cadreamin>

MAY 1999

**ESPRIT 1999
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CELEBRATION
MAY 19 - 23**

Port Angeles, Washington
Website: <http://www.nwart.com/Esprit/>

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A TRANS-MILLENNIUM EVENT**

May 13-15, 1999
Charlotte, North Carolina

Brought to you by transgendered activists, caregivers, entertainers and those experienced in transgender conventions, the 1999 **TRANS America**, A TRANS-MILLENNIUM EVENT, in "The Queen City," Charlotte, NC, in the supportive Sheraton Airport Plaza Hotel.

Scheduled presenters currently include: Max Anderson; Anne Bolin; Mary Boenke; Holly Boswell; Jim Bridges; Dallas Denny; Divinity; Randi Etnier; Linda & Vanessa Kaye; Sheila Kirk; Terri O'Connell; JoAnn Roberts; Sharon Stewart; Rev. Erin Swensen; Delia Van Maris; and many more...

Activities will include: shopping trips; dinner at an audience-participation mystery theatre and on the Catawba Queen River Boat on beautiful Lake Norman; a pre-convention trip to America's largest home, the 250-room Biltmore Estate; a talent show with special guests; a banquet; and, many evenings of Queen City nightlife...

Additionally, TransAm will feature numerous "Gender Vendors." The Registration Fee for all three days is reasonable, starting as low as \$185 which includes five meals. The sooner you register, the lower the cost. Special rates available for couples.

For more information, registration form, etc., please call (704) 531-9988 (Monday-Friday, 9:00am - 6:00pm Eastern Time), or visit our web site at <http://www.q-notes.com/transamerica.htm>.

JULY 1999

**SECOND INTERNATIONAL
CONFERENCE:
21-24 JULY 1999**

*Beyond Boundaries: Sexual
Diversity and Human Rights
Manchester Metropolitan
University, UK.*

This conference seeks to bring together the studies, ideas and experiences of colleagues from a variety of social and cultural settings, who will develop and explore the connections between sexual diversity and human rights in a wide variety of contexts. These will include:

- . Sex, Gender and Human Rights
- . Sexual Diversity and Citizenship
- . SE Asian Sexuality's
- . Sexuality and Globalization
- . Sexual Diversity and The Law
- . Marriage and Sexual Citizenship
- . Sexual and Reproductive Rights
- . Queer Politics and Citizenship
- . Sexual Rights and Sexual Responsibilities
- . Sexual Discourses In Religious Communities
- . Aids and Human Rights
- . Sex Workers and Human Rights
- . Young People, Sexuality and Human Rights
- . Heterosexuality, Hegemony & Human Rights

Papers are invited around these or other areas, which address the key themes. The organizers are particularly keen to encourage contributions from a variety of disciplines and cultural contexts which employ diverse critical and theoretical approaches.

Contributions which provide a historical perspective upon these issues are especially welcome. Abstracts of around 200 words should be sent to:

Gail Hawkes, Department of Sociology
Manchester Metropolitan University
Geoffrey Manton Building
Rosamond Street West, Off Oxford Road
Manchester M15 6LL
Tele: (+44) (0) 161 247 3464
Fax: (+44) (0) 161 247 6321
Email: g.hawkes@mmu.ac.uk
WWW: <http://www.miid.net/diversity/>

AUGUST 1999

**AUGUST 17-22
International Gender Dysphoria
Association, Inc. London, England**

Contact Dean Robinson, 1300 South 2nd St. Suite 180, Minneapolis, MN 55454.
Tele: 612-625-1500
E-mail: Robin009@gold.tc.umn.edu

LAVENDER LAW / NLGLA TRANSGENDER CO-CHAIR OF A NATIONAL LGBT ORGANIZATION

Phyllis Randolph Frye



Ms. Melinda Whiteway

Eighth Lavender Law Conference, sponsored by the National Lesbian and Gay Law Association, was held in Boston during 16-17 October. NLGLA is both bisexual and transgender inclusive in its by-laws. NLGLA is the only queer law association affiliated with the

American Bar Association.

On 17 October, at its Closing Plenary, the NLGLA elected as its Co-Chairs for the 1998-1999 term, Ms. Melinda Whiteway of Santa Cruz CA and Mr. Jim Swartz of Chicago IL.

The Lavender Law Conference was a roaring success with over 300 attorneys, law students and other queer rights activists in attendance. Over 50 workshops were presented, fully incorporating LGBT issues and LGBT concerns and LGBT panelists.

Significant was a by-laws change that now allows affiliated local, or regional, queer law associations to have a full directorship on the Board of NLGLA. This is a significant step in NLGLA's moving towards becoming an organization of queer law organizations, giving a national voice to the local and regional queer law groups, and providing an inroad of queer law concerns to the American Bar Association.

Also significant was the placement of transgenders on the new NLGLA Board. They

include, in addition to Melinda Whiteway, the following:

Kim Coco Iwamoto, Law Student at U of NM
Spencer Bergstedt, Seattle, WA
Diana Ciotello, Aurora, CO
Sharon Stuart, representing the Transgender Law Conference ICTLEP,
Phyllis Randolph Frye, Houston, TX

The next Board Meeting will be in Los Angeles on Feb 6-7 during the American Bar Association Mid-year Meeting. Following that the Board will meet in Atlanta on Jul 30 - Aug 1 during the American Bar Association Annual Meeting. NLGLA Board meetings are open.

THE NEXT LAVENDER LAW CONVENTION WILL BE OCT 22-24 IN SEATTLE, WA.

For information about how you may join and become active in the NLGLA, contact either Melinda at melindaw@att.net or Jim at attyls@aol.com or the NLGLA web page (give the new leaders a few weeks to update it) at www.nlgl.org. For information on the next Lavender Law in Seattle, contact Spencer at mstrspence@aol.com.

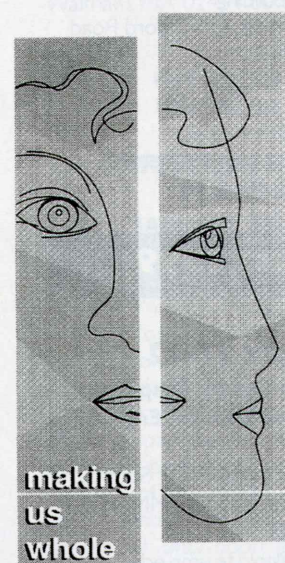
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We at Transgender Tapestry would like to take this opportunity to thank the professional individuals and organizations who support the production of this magazine with a paid listing. Please remember to look here first for services.

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tion and anything. Call Terri Main 209-
637-9986 EM: terrim@evangeltab.org

CD/TS - ANDROGYNY:

Friendship and understanding in a safe
and supportive environment. A place
to explore being Transsexual,
Crossdresser, or Transgenderist. A place
to meet others like yourself. Meetings:
Tuesday nights form 8:00pm until
9:30pm, Santa Monica, CA. (323)962-
9175. Support group.

CD/TS/IS - RAINBOW SUP- PORT GROUP:

Gay, Straight,
Intersex. Meets Tuesday evenings 7-

9pm. Write Rainbow Community
Church, Visalia Friends Meeting House,
17208 Ave. 296, Visalia, CA, 93291.
209-627-2727

CD/TS/SO - POWDER PUFFS OF ORANGE COUNTY (PPOC):

P.O. Box 1088, Yorba Linda,
CA 92885. Voice 714-281-0297

F T M / S O - F T M I N T E R N A T I O N A L B I M O N T H L Y : F T M T S / T G T R A N S M A L E T A S K F O R C E :

1259 El Camino Real, #151, Menlo
Park CA 94025. (415) 780-9349. FTM

ALL-GIGIS-GENDER ISSUES,

Gender Information and Support.
Hosted by Miss Major; 5 days a week
Mon-Fri 4pm-6pm. Tenderloin AIDS
Resource Center, 187 Golden Gate
Ave at Leavenworth, San Francisco
94102. 415-431-7476

CD/TS/SO - SAN FRANCISCO GENDER INFORMATION:

SFGI,
3637 Grand Ave., Suite C, Oakland, CA
94610-2029. Maintains database of TG
resources for SF Bay area.

ALL-LAVENDER LINE:

Pacific
Center (510)841-6224. An informa-
tion/resource phone line for the GLBT
community covering the East Bay, San
Francisco area.

<http://www.geocities.com/westhollywood/village/4409/>

TS - LAMBDA COMMUNITY CENTER: c/o Marsha, 919 - 20th St., Sacramento, CA 95814. Phone (916)729-8935 or (916)442-0185. Support and educational outreach.

TRI-S - SIGMA SIGMA BETA - TRI-ESS SIERRA SILVER BELLES: SSB, PO Box 19933, S. Lake Tahoe CA 96151. Support

COLORADO

TG- SOUTHERN COLORADO INTRA-REGIONAL TRANSGENDERED SOCIETY (S.C.I.R.T.S.): Colorado Springs, Colorado. 719-591-5860 Lisa Jo K. Laptad Web site: <http://www.geocities.com/westhollywood/heights/4484> Support Group meetings every Tuesday 7pm plus every 3rd Friday. Anyone who will keep confidentiality is welcome.

CD/TS - GENDER IDENTITY CENTER OF COLORADO, INC.: GIC, 1455 Ammons Street, Suite 100, Lakewood CO 80215. (303)202-6466. Educational outreach. E-mail: GICof Colo@aol.com Web: <http://www.abmail.com/gic>

CONNECTICUT

CD/TS/SO - GBSING, GBS, PO Box 162, Haddam, CT 06438-0162. E-mail: GBSING@aol.com Support Group.

TG-CONNECTICUT OUTREACH SOCIETY: PO. Box 163, Farmington, CT 06034-0163, (860)604-6343, e-mail: ctoutreach@aol.com, Web: <http://members.aol.com/ctoutreach/index.html> Support Group

TS/SO - XX (TWENTY) CLUB: PO Box 387, Hartford CT 06141-0387. Support group.

CD - CONNECTICUTVIEW: c/o Denise Mason, PO. Box 2281, Devon, CT 06460. Email: Mason D@aol.com. Newsletter and directory.

T/G - TRANSACT - Kaylen 203-661-2448 Greenwich, Conn. Support Group

DELAWARE

CD/TS/SO - RENAISSANCE - DELAWARE CHAPTER: PO Box 5656, Wilmington DE 19808. (302)376-1990. www.ren.org/Renaissance_D.html Support group.

FTM - DELAWARE BOYZ: Steve, 302-856-7179

FLORIDA

TG - NORTH FLORIDA SISTERS: PO. Box 5765, E. Jacksonville, FL 32447. E-mail: cdarica@aol.com Meets 2nd Saturday of each month. Support

TG-TRANSGENDER SUPPORT GROUP: PO. Box 4940

Greater Fort Lauderdale, FL 33339 Every Wed. at 7:30pm at the Gay, Lesbian Comm. Center. Call 954-777-2328

CD/TS-ALSO 4 YOUTH: Sarasota, FL. (941)426-8687 e-mail: krjefrey@aol.com

ALL- FGS- FREEDOM OF GENDER: Sarasota FL Meets 3rd Friday of the month at 7:00 pm. Contact Kristin at 941-426-8681 for info.

TG- EDUCATIONAL SUPPORT GROUP: for the Transgender Community. Meets at the Gay and Lesbian Comm. Center of Greater Lauderdale, Florida 954-563-9500. Ask for Michael or Heidi

CD/TS/TG - PANTRA: PO Box 3426, Tallahassee, FL 32315-3426.

TRI-ESS - TAU LAMBDA: PO Box 3426, Tallahassee FL 32315-3426.

TRI-ESS - PHI EPSILON MU/CENTRAL FLORIDA SISTERS: PO Box 3261, Winter Park FL 32790-3261. (407)263-8978 Email: z26y25@aol.com. Website: <http://www.horizonusa.com/misc/fem.htm>. Support group meets monthly on Saturdays.

FTM - FLORIDA BOYZ: David, Email: FTMOrlando@aol.com (Orlando, FL)

TS - EVOLVE: 714 E. Colonial Dr., Orlando, FL 32803-4639. Meeting times, 1st & 3rd Tuesday, 7pm. Phone: (407)425-4527. E-mail: GLCS@flamingopark.com. Support group.

CD/TS/SO - SERENITY: PO Box 307, Hollywood FL 33022. (954)436-9477. E-mail: susan@aol.com. Support group.

TRI-ESS - GAMMA CHI BETA: PO. Box 510045, Punta Gorda, FL 33951 407-382-8389 Alice, Tri-Ess Chapter, Meetings 2nd Saturday of each month. Support Group

CD/TS/SO - STARBURST: PO Box 33756-6822, Clearwater FL 34622-0411. (813)523-8760. Support group. Web Site: www.geocities.com/westhollywood/stonewall/9222

TS - ENCHANTE: A.C.P., 1180 Cleveland St., Clearwater FL 34615. Phone: (813) 533-0012, Amanda. Transsexual support group.

TG - TLC, PO. Box 372711, Satellite Beach, FL 32937 407-858-2356 Karen, e-mail: haleightg@aol.com or kj6781@palmlnet.net

GEORGIA

TRI-S - SIGMA EPSILON: PO Box 272, Rosewell GA 30077-0272. (770)552-4415. E-mail & Web site: <http://pages.prodigy.com/kerri-co/sigep.htm>. Support group.

CD/TS/SO - AGE: PO Box 77562, Atlanta GA 30357. (404) 223-5351. E-mail: ageinfo@aol.com.

Web site: www.transgender.org/tg/age. Support group.

FTM - Georgia Boyz: Star, Email: star@ellijay.com

HAWAII

HAWAII TRANSGENDERED OUTREACH: PO Box 4530, Honolulu HI 96812-4530. (808)923-4270. Email: tghawaii@poi.net. Support group. <http://www.newbies.net/htgo/> Hot Line 8am - 8pm 7 days.

GAY & LESBIAN COMMUNITY CENTER: YWCA 47-388, HUI IWA St. #14-304, Kaneohe HI 96744-4416.

IDAHO

CD/TS/TG/SO - IDAHO TRANSGENDER SOCIETY: PO. Box 7353, Boise, Idaho 83707 208-331-6669. Social Support Group

CD/TS/SO - PAPILLON: PO. Box 1365, Veredale, WA 99037. Support Group. Phone: (509)458-2741. Meetings in Spokane

ILLINOIS

PARENTS AND FRIENDS OF TRANSGENDER COMMUNITY: PFTC, c/o Ellie Altman, Northbrook IL 60062. (847)564-9496, e-mail: EllieAlt@aol.com. Support group.

CD-TRI-S - CHICAGO: PO Box 40, Wood Dale IL 60191-0040. 708-383-1677 Email: chitriess@aol.com. Web site: <http://users.aol.com/chitriess/triss/c> him ain.htm. Support group.

TG - CHAMPAIGN/URBANA TRANSGENDER SUPPORT GROUP: 123 W. Church, Champaign IL 61825. Tel: (217)367-1033. Email: tsplendoe@prairienet.org Web: <http://www.prairienet.org/splendor> Support group. We meet twice a month.

FTM - ILLINOIS BOYZ: (Champagne, Ill.): Jaqui: 618-235-5908; Email: jaquity@aol.com

CD/TS/SO - CENTRAL ILLINOIS GENDER ASSOCIATION: CIGA, PO Box 1291, Galesburg, IL 61401. (309)343-5192, Jaque Rounds. Support group.

INDIANA

GLBT-INDIANA UNIVERSITY, GLBT STUDENT SUPPORT SERVICES: 705 E. 7th st., Bloomington, In. 47405-3809 tel: 812-855-4252. E-mail: glbtserve@indiana.edu Web: <http://www.indiana.edu/~glbtserve>

CD/TS/FTM/MTF/SO - IGS: Attn: Linda BB, PO Box 425, Carmel IN 46032. (317)299-5377, Angela. Email: kaylin@quest.net Support. **TONI** - PO Box 2372, Portage IN 46268. Phone (219)929-8533.

Support Group Email: jenfermaresl@juno.com.

FTM - INDIANA BOYZ: (Northern Indiana). Glen: Email: Glen22213@aol.com

CD/TS/SO/FTM/MTF - INTERNATIONAL GENDER SUPPORT (aka: Shrinking Violets): PO Box 425, Carmel, IN 46032. (317)781-0834. Support group.

TG - TRANSGENDER OUTREACH OF NORTHERN INDIANA Attn: Linda BB, PO Box 425, Carmel IN 46032. Phone: (317)299-5377, Angela. Email: kaylin@quest.net Support group.

CD/TS/TV/SO/FTM/MTF-IXE: PO Box 20710, Indianapolis IN 46220. Phone: (317)971-6976. Web site: <http://members.aol.com/ixefish/ixefish.html>. Email: IXE@aol.com. Support group.

IOWA

TRI-S - IOWA ARTISTRY: Box 75, Cedar Rapids IA 52406. E-mail: wander5980@aol.com. Support group.

KANSAS

ALL-TRANSUPPORT LINE: Contact: Frances at 316-795-4876. Email: Francie@oswego.net

CD/TS/SO-CROSSDRESSERS AND FRIENDS: CAF, Box 4092, Overland Park KS 66204. (913)791-3847. E-mail: jbfsts@aol.com. Support.

CD/TS/SO - WICHITA TRANSGENDER ALLIANCE: PO Box 3002, Wichita KS 67001-3002. Bi-weekly meetings. Contact: Shelly 316-269-3104 or Krystine 316-688-0816. Support group.

KENTUCKY

FTM - KENTUCKY BOYZ: Lee, 502-549-5619; Email: alphavamp@aol.com (Louisville)

CD/TS/SO - THE BLUE-GRASS BELLES: c/o Angela, PO Box 20173, Louisville, KY 40250. (502)446-2175, digital pager, please enter i551 after your telephone number. Email: angelaky@hotmail.com, efduhr@ukcc.uky.edu, dwils00@ukcc.uky.edu, or acasbeer@jcc-uky.campus.mci.net. Support group.

LOUISIANA

CD/TS/SO - GULF GENDER ALLIANCE: PO Box 56836, New Orleans, LA 70156-6836. (504)833-3046. Support group E-mail: alycm@concentric.net TIAC@juno.net.

MAINE

ALL - TRANSUPPORT: Box 17622, Portland ME 04112. (207) 862-2063. Support.

ALL - MAINE GENDER RESOURCE AND SUPPORT SERVICE: c/o Jean Vermette, PO Box 1894, Bangor ME 04402-1894. (207)862-2063. Education, referrals, outreach.

FTM - MAINE BOYZ: Pj, e-mail: pjmeares@megalink.net

MARYLAND

CD-TRI-S CHI EPSILON SIGMA-CHAT: Write: Trans-Chat, PO Box 491, Auburn, MA 01501. 2nd & 4th Thursday night of each month from 7:00 to 9:00pm. Support Group in Worcester, MA. Michael at 508-770-9044 e-mail: Transgndr@aol.com

FTM- BALTIMORE BOYZ: Mary (410)837-8888, Gary (410)392-3640.

CD/TS/SO - WASHINGTON-BALTIMORE ALLIANCE: c/o H. Garfinkle, PO Box 1994, Silver Spring, MD 20915. (301)649-3960. Support group. Meets in DC Metro area.

TG/SO - TRANSGENDER SUPPORT GROUP OF BALTIMORE: c/o GLCCB (Gay & Lesbian Community Center of Baltimore), 241 W. Chase St., Baltimore MD 21201. Phone (410)837-5445 10:00 a.m. - 6:00 p.m. M-F or (410)837-8888 7:00 p.m. - 10:00 p.m. evenings. Peer and family support group. Monthly meetings.

FTM - TRANS INFO PROJECT - Information and education website for FTMs. Chat Site Alexis Garage for informal chat and Sunday night moderated discussions. E-mail: alexfox@erols.com

MASSACHUSETTS

ALL/CD/TS/SO/FTM/MTF-SUNSHINE CLUB: PO. Box 564 Hadley, MA 01035-0564. (413)-586-5004. E-mail: aeqo7@fnysu.edu Web: <http://www.umass.edu/stonewall/sunshineclub.html> Support group.

INTERSEX-THE MIDDLESEX GROUP: PO. box 25, Newtonville, MA 02160 e-mail: mdsx@juno.com 617-630-9263 Specific for intersex individuals.

ALL - TIFFANY CLUB OF NEW ENGLAND, INC.: TCNE, PO Box 71, Waltham MA 02454-0071 (781)891-9325 (answered live Tuesdays 7:00-10:00pm ET). Web site: www.TCNE.org Support group.

ALL-YOU'RE NOT ALONE: group explores different aspects of how being a Transperson affects you, your family, your life! Johanna at 781-891-9325.

FRIENDS AND FAMILY SUPPORT GROUP: TCNE, PO. Box 71, Waltham, MA 02454-0071. 781-891-9325 Meets 2nd Friday of the month.

TS - CAMBRIDGE SUPPORT GROUP: 617-661-9332, meets 2 times per month. JAENIA@erols.com

TS/TG - GENDER SUPPORT SERVICES FOR TSs (GISST): (617)227-6216.

FTM - ENTERPRISE: PO Box 229, Waltham MA 022254. 781-899-2212. 1st Thursday evening of the month. FTM support group.

CD/TS/SO - INNVESTMENTS: PO Box 2194, Orleans MA 02653. Support group.

ALL-FREE BOYZ: Northampton, MA Email: Frankie Hill frankiejh@aol.com Support.

CD/TS/MTF/FTM-TRANS-CHAT: Write: Trans-Chat, PO Box 491, Auburn, MA 01501. 2nd & 4th Thursday night of each month from 7:00 to 9:00pm. Support Group in Worcester, MA. Michael at 508-770-9044 e-mail: Transgndr@aol.com

BI GALA - UNIVERSITY OF MASSACHUSETTS - Lowell, SIC(S) Box #34, Lowell, MA 01854 e-mail: BIGALA@student.uml.edu

BOSTON ALLIANCE OF GAY AND LESBIAN YOUTH (BAGLY): is a youth-led, adult-supervised social support group for GLBT youth to age 22. Meetings are held weekly at St. John the Evangelist Church, 35 Bowdoin St, Beacon Hill, near the state house. Wed 6-9pm, Sun 2-5. (617-437-7683, www.bagly.org.

GAY & LESBIAN ADOLESCENT SOCIAL SERVICES (GLASS) runs a community center providing peer support, adult counseling, and safe haven for youth age 13-25. Near Newbury St & Mass Ave, open M-F 4-8pm. 617-437-7683

SIDNEY BORUM HEALTH CENTER provides a free clinic for primary health, mental & substance abuse care for GLBT youth age 13-25. 130 Boylston St, near Tremont, walk-in hours 4-7pm. 617-457-8140

PROJECT 10 EAST: maintains an office and drop-in center. Education-oriented, particularly helpful for those dealing with in-school issues. Teen afternoon activities Wednesdays & Fridays 3-6pm. Office hours M-F 9am-1pm. Old Cambridge Baptist Church, 1145 Mass. Ave, Harvard Square, Cambridge. 617-864-4528, <http://Quiverse.com/p10e>

VICTIM RECOVERY PROGRAM, FENWAY COMMUNITY HEALTH CENTER: provides counseling & advocacy for GLBT victims of hate crime, domestic violence, sexual assault or police abuse. If you've been victimized, this may be the best place to start getting help. They are even tracking hate crimes against transfolk. 7 Haviland St, near Boylston St & Mass Ave. 617-267-0900 x311 or (800)834-3242 x311

ALCOHOLICS ANONYMOUS: There's a T-oriented AA meeting every week at IFGE in Waltham (call 781-899-2212 for info), and a T-friendly Gay AA meeting every day in Boston. Call Central Services for a free copy of their meeting list. 617-426-9444

YOUTH: FATHER BILL'S: 617-451-2011

PRISON PROJECT: Kia Earp, PO. Box 1224, Boston, MA 02117-0224, e-mail: prisonproject@yahoo.com 617-541-9338,

MICHIGAN

CD/TS/SO - I.M.E. OF WESTERN MICHIGAN: PO Box 1153, Grand Rapids MI 49501. Web site: www.iserv.net/~ime. Support.

FTM - MICHIGAN BOYZ: (Kalamazoo, MI). Jonathan, 616-345-9070; Email: tushu@comlink.net

MINNESOTA

GENDER EDUCATION CENTER: GEC, PO Box 1861, Minneapolis MN 55311. Debra Davis, Director. (612)424-5445, FAX (612)424-8595. Educational outreach.

TRI-S - BETA GAMMA: Box 8591, Minneapolis MN 55408. (612) 870-8536. Email: triessbg@tri-ess.com. Web site: <http://www.tri-ess.com>. Support group.

YOUTH DISTRICT 202: 2524 Nicollet Ave., So. Minneapolis MN 55408. (612)871-5559. Fax (612)871-1445. Safe place for GLBT youth.

CD - CITY OF LAKES CROSS-GENDER COMMUNITY: CLCC, PO Box 16265, Minneapolis, MN 55414. (612)229-3613. Support.

TRANSGENDER HIV/AIDS PREVENTION PROGRAM: Human Sexuality, Dept. of Family Practice and Community Health, U Minnesota Medical School, 1300 So. 2nd Street, Suite 180, Minneapolis MN 55454. (612)625-1500, FAX (612)626-8311. Educational outreach.

MISSISSIPPI

TRANSUPPORT LINE: Contact: Frances at 316-795-4876. Email: Francie@oswego.net

TRI-S - BETA CHI MISSISSIPPI: PO Box 31253, Jackson, MS 39206-1253. Lee Frances, Secretary, (601)982-7678 (24 hrs). Support.

MISSOURI

ALL-TRANSUPPORT LINE: Contact: Frances at 316-795-4876. Email: Francie@oswego.net

CD/TS/SO - ST LOUIS GENDER FOUNDATION: StLGF, PO Box 9433, St. Louis MO 63117. (314) 367-4128. StLGF@aol.com. Web: <http://members.aol.com/stlgf1/index.html>

TRI-S - SIGMA MU: PO Box 2502#298, Springfield Mo 65801. Phone: (417)831-3433. Email: LSolomon@mail.orion.org.

NEBRASKA

CD/TS/SO - RIVER CITY GENDER ALLIANCE: RCGA, PO Box 3112, Omaha NE 68103. (402) 398-1255. E-mail: sgibbons@synergy.net. Support group.

NEVADA

TRI-S -THETA UPSILON GAMMA: PO Box 42401, Las Vegas

NV 89116. (702) 387-3891. Email: sage@intermind.net. Web site: <http://www.intermind.net/theta/theta.html>. Support group.

TG/CD/TS/SO - Transgender Support Las Vegas C/O Community Counseling Center, 1120 Almond Tree Lane, Suite 207, Las Vegas, NV 89104. Voice mail: 702-392-2132, e-mail: tgsupportlv@usa.net web site: <http://www.geocities.com/WestHollywood/Heights/5127/Group.html>

NEW HAMPSHIRE

PLFLAG OF NEW HAMPSHIRE: T-SON, Tel: 603-622-4096, NHT-SON@aol.com

WRITERS ETC.: c/o Abbey M. Greene, PO Box 6211, West Franklin NH 03235. (603) 934-3379. Support group.

CD/TS/SO - GENDER TALK NORTH: PO Box 421, Peterborough NH 03458. (603) 924-8828. Email: gtnorth@top.monad.net. Web <http://monad.net/~gtnorth/index.htm>. Support.

G/L/Bi/T/Q YOUTH - SEA-COAST OUTRIGHT: PO Box 842, Portsmouth NH 03802. Phone: (603)431-1013. Resource, referral, support for those 21 and younger; referral only for those over 21.

NEW JERSEY

TRI-S - SIGMA NU RHO: SNR, 1092 St. Georges Ave., Suite 234, Rahway NJ 07065-2664. Phone: (908)826-5287. 24-hour hot-line (800)480-3152, in near states. E-mail: carolannsrn@juno.com. Support group.

TRI-S - CHI DELTA MU: PO Box 1, River Edge NJ 07661-0001. (800)484-7593 (code 4985). Support group. Internet: cdm@carroll.com

CD/TS/SO MONMOUTH/OCEAN TRANSGENDER: MOTG, PO Box 8243, Red Bank NJ 07701. (732)219-9094. Support group. Email: vikkimotg@aol.com.

CD/TS/SO - TRANSIT: (908)526-2369. Support group.

CD/TS - NORTHERN NEW JERSEY: c/o Ms. Lynda Frank, PO Box 9192, Morristown NJ 07960. (201)663-0772. Support group.

CD/TS - NJSUPPORT: c/o T. Risley, 301 F Saunders Ave., Bellmawr, NJ 08031. (609)933-2233. Meetings 1st Saturday of the month. Unitarian Universalist Church of Washington Crossing, Renaissance affiliate.

TS-SINGLES SOCIAL GROUP for pre and post op mtf and single understanding men. AJ. Gilberti, 609-296-6065 5-10pm E-mail: agilberti@yahoo.com or agilberti@hotmail.com

NEW MEXICO

TRI-S - PHI FIESTA!: 8200 Montgomery NE, #241, Albuquerque NM 87109. Phone: (505)299-2533. Support group.

TG/MTF-FTM - TRANSGENDER COMMUNITY GROUP: University of New Mexico, Albuquerque NM. (505)260-1727. Email: egypt@unm.edu. Supportive, educational and social space for ALL transgendered identities. Meets every Monday night.

NEW YORK

CD/TS/SO - IMPERIAL QUEENS & KINGS OF GREATER NEW YORK: 80 Eighth Avenue, Suite 301, New York NY 10011. (212)229-1968 days, (212)627-1969 evenings. Open social group.

FTM - NEW YORK BOYZ: Sam, Email: srw18@columbia.edu (NYC)

ALL - GENDER IDENTITY PROJECT: Lesbian and Gay Community Services Center, 208 West 13th St. New York NY 10011. Tel: (212)620-7310. Fax: (212) 924-2657. Email: rblumenstein@gaycenter.org Support groups surrounding gender exploration, assists people with substance abuse and HIV/AIDS prevention Education

BI-GENDER RAP GROUP: c/o Lynda Frank, 330 W. 45th St. Apt. 3H, New York, NY 10036. Meets 2nd Monday each month, 6-8 pm in lower Manhattan. Contact: Lynda Frank, (212)765-3561.

CD/TS/SO - CROSS-DRESSERS INTL: 404 W. 40th St., #2, New York NY 10018. (212)570-7389, or 212-564-4847 on Wed. E-mail: cdnyc@aol.com. Support. Web site: <http://www.members.aol.com/cdnyc/index.html>

CD/TS/SO - LONG ISLAND FEMME EXPRESSION: LIFE, PO Box 1311, Water Mill NY 11976-1311. (516)283-1333. Email: joed2viola@aol.com. Support group.

CD/TS/SO - TRANSGENDERISTS INDEPENDENCE CLUB: TGIC, PO Box 13604, Albany NY 12212-3604. (518)436-4513 live Thurs. 7-9 p.m. or leave a message and instructions for calling back. Support group. e-mail: vicky_s@uno.com

CD/TS/SO - TRANSGENDER NETWORK: PO Box 753 New Paltz NY 12561-0753 Support group. 1st & 3rd Fridays

TS - METAMORPHOSIS: PO Box 6260, Broadway Station, Long Island City, NY 11106-0260. (718)728-4615. Support group.

ALL-ZAPPALORTI SOCIETY, GLBT, psychatric survivors: Weekly meetings, Sat 2-4pm, at the Lesbian Gay Services Center, 208 W. 13th Street, New York City, west of 7th ave. 718-422-1838

NORTH CAROLINA

FTM - NORTH CAROLINA BOYZ: Terry: 919-639-6158; Email: TLCRD96@aol.com

CD/TS/SO - CAROLINA TRANS SENSUAL ALLIANCE: 4037 East Independence Blvd., Suite 111, Charlotte, NC 28205, 704-531-9988

TRI-S - KAPPA BETA: c/o Corresponding Secy, PO Box 12101, Charlotte NC 28220-2101. (704)565-5034. E-mail: dajones@infoave.net. Support group.

TRI-S - CHI CHI RHO-TRIESS: Crystal Coast Rose, PO Box 733, Bridgeton, NC 28519. Support group.

CD/TS/SO - PHOENIX TRANSGENDER SUPPORT: Phoenix, PO Box 18332, Asheville NC 28814. (704)253-9882. Support group. E-mail: jessicaash@aol.com.

CD/TS/SO - TRIANGLE GENDER SOCIETY (TGS): c/o David & Helen Rogers, 5425 Turkey Farm Rd., Durham, NC 27705. Phone (919)968-8070. Support group.

NORTH DAKOTA

CD/TS/TV - TRANSGENDER SUPPORT GROUP OF NORTH DAKOTA: c/o Debbie Ann Somero, PO Box 644, Wahpeton, ND 58074-0644. Phone (701)642-1427. Support

OHIO

ALL - IT'S TIME OHIO: PO. Box 21310, Columbus, OH 43221, 614-470-4245, e-mail: itoh@stargate.com Political Action web: <http://www.Geocities.com/WvstHollywood/7977>.

CD/TS/SO - CRYSTAL CLUB: PO Box 287, Columbus OH 43068-0287. (614)294-9031 E-mail: cc@stargate.com. Support.

TRI-S - ALPHA OMEGA: Box 2053, Sheffield Lake OH 44054-0053. (216)556-0067. Support group.

CD/TS/SO - CROSS-PORT: PO Box 1692, Cincinnati OH 45201. (606)581-3711, E-mail: wgbn68d@prodigy.com. Support group.

OKLAHOMA

ALL-TRANSUPPORT LINE: Contact: Frances at 316-795-4876. Email: Francie@oswego.net

TRI-S - SIGMA BETA: PO Box 42122, Oklahoma City OK 73123. Support group.

OREGON

TS - TRANSSEXUAL PEER SUPPORT GROUP: 2400 NE Broadway, Portland OR 97204. Phone: (503)441-6746. Ask for Tracy. All TS of all ages and trans-curious are invited to attend. Thursdays at 7p.m. at Metropolitan

Community Church NE Broadway at 24th Ave. E-mail: tiffanyusue@altavista.net Support group.

CD - NORTHWEST GENDER ALLIANCE: NWGA, PO Box 4928, Portland OR 97208. (503)646-2802. E-mail: nwga@teleport.com. Support group.

TS-TRANS SUPPORT: PO. Box 66913, Portland, Oregon, 97290-6913. Email: TPort483@aol.com. Post and Pre Op support groups.

CD/TS/SO - CAPITOL CITY CHAPTER: PO Box 3312, Salem OR 97302. Support group.

TS-SALMACIS SOCIETY /VERSITILE WOMEN: PO Box 1604, Eugene OR 97440-1604. (541)688-4282. For information.

TG - INTERMOUNTAIN TRANSGENDER OUT-REACH: 1524 Monroe Avenue, La Grande OR 97850. (541)962-3466. Email: keol@eosc.osshe.edu. Support group.

TRI-S-RHO GAMMA/ ROGUE VALLEY GIRLS: PO Box 5551, Grants Pass OR 97527.

PENNSYLVANIA

CD-TRI-S CHI EPSILON SIGMA: Conact Yvonne Sullivan, PO. Box 3469, York, PA 17405, e-mail: tri_ess@hotmail.com Web: <http://www.geocities.com/WestHollywood/Stonewall/3432>. Educational and social activities, monthly meetings, large couples contingent, extensive wives networking group.

FTM - PITBOYZ: Dan & Michelle. E-mail: windyl@aabe.com.

CD/TS - TRANSPITT: PO Box 3214, Pittsburgh PA 15230. (412)224-5902. Web: www.transgender.org/tg/tpitt/Support.

CD - TRAVELERS EXPRESS: PO Box 150, Falls Creek PA 15840. (814)375-7651. Central PA region. Self expression in 100% non closeted environment. Passing not an issue, presentability essential. Leave message.

CD/TS/SO - ERIE SISTERS: ESCC, 1903 West 8th Street, Suite 261, Erie PA 16505. Email: eriester@aol.com. Support group.

CD/TS/SO - RENAISSANCE-LOWER SUSQUEHANNA VALLEY CHAPTER: Renaissance - LSV, PO Box 2122, Harrisburg PA 17105-2122. (717)780-1578. Email: lsv@ezonline.com. Web site: <http://www.ezonline.com/lsv>. Support group.

CD/TS/SO - RENAISSANCE-LEHIGH VALLEY/POCONO AREA: Renaissance LV, PO Box 3624, Allentown PA 18106. Phone: (610)821-2955. Support group.

FTM - LANCASTER BOYZ: Tom (717) 892- 4999. E-mail: malesic@prolog.net. (Philly area)

TS - THE PHILADELPHIA TRANSSEXUAL SUPPORT GROUP (PTSSG), 1201 Locust Street, Washington West Project, Philadelphia Meets in the office of the Transgender Health Action. The 1st Saturday of each month at 4pm. e-mail: rica@netaxs.com

CD/TS/SO - CROSS DRESSERS INTERNATIONAL: CDI, PO Box 61, Easton PA 18044. S. Kristine James, Director; Karen Gioe, NYC Coordinator. Support group.

CD/TS/SO - RENAISSANCE-EDUCATION ASSOC. INC.: Renaissance GPC, 987 Old Eagle School Road, Suite 719, Wayne PA 19087. (610)975-9119. E-mail: ben-salem@bbs.cpcn.com. Web site: <http://www.ren.org>. Support group.

FTM - PHILLY BOYZ: Steve (215)546-6444. E-mail: shock@asc.upenn.edu. Philadelphia

CD/TS/SO/MTF/FTM - TRANSYOUTH SERVICES, UNITY INC.: 1207 Chestnut St., Philadelphia, PA 19107. (215)851-1958 or (215)851-1912. Community services and iButch Brothers! Philadelphian FTM support.

TENNESSEE

TRI-S - ALPHA PI OMEGA: c/o Laury W. PO Box 871, Brentwood TN 37204-0871. Email: laurywl@mindspring.com. Web site: <http://members.aol.com/apotris/aponash.htm>. Support

CD/TS/SO - TENNESSEE VALS: PO Box 92335, Nashville TN 37209-2335. (615)664-6883 voice mail. E-mail: jlove1@ix.netcom.com. Homepage: <http://www.transgender.org/tg/tvals/>. Support group

FTM - TENNESSEE BOYZ: (Nashville, TN): Dustin, 615-431-9540; FTM Resource Email: CyberBum7@aol.com

TEXAS

CD/TS/SO - METROPLEX CD CLUB: PO Box 141924, Irving TX 75014. (972) 264-7103. e-mail: domiss@flash.net Web: www.flash.net/~domega Support group.

TRI-S - NU EPSILON TAU: PO Box 14096, Arlington TX 76094. (214)490-5738. Email: BobbieR648. Support group.

CDs HELPING CDs ANONYMOUS: HCDA, 239 Westheimer (Office of Suzanne Anderson Properties), Houston TX 77006. Tel: 281-520-3610 (pager) Email: brenda@first-nethou.com. Support Group.

TRI-S - TAU CHI CHAPTER-TRI ESS: 8880 Bellaire B2 Ste. 104, Houston, TX 77411-1105. (713)347-8747. E-mail: JEFTRI@aol.com. Web site: <http://www.firstnethou.com/brenda/>. Support group.

CD/TS/SO - BOULTON & PARK SOCIETY: PO Box 17, Bulverde, TX 78163 (830)980-7788 live Tues. 6-9 pm CT. Email: tx_t_party@aol.com. Support group.

WEST TEXAS GENDER ALLIANCE: 5350 Llano, Abilene TX 79605. Email: temsim@jumo.com.

UTAH

CD/TS/SO - ALPHA RHO, SALT LAKE CITY: PO Box 571242, Salt Lake City, UT 84157-1242. (801)553-8141. Support group.

CD/TS/SO - ENGENDERED SPECIES: PO Box 11897, Salt Lake City UT 84147. (801)364-0136. Support group.

CD/TS/TG/SO - SALT LAKE GENDER CONSORTIUM: Geneva Martin Pres., PO Box 651073, Salt Lake City UT 84165-1073. (801)576-1416. E-mail: genever-am@aol.com. Support Group.

VERMONT

CD/TS - TRANS: (802)472-8115. Meets 1st & 3rd Tuesdays in Burlington. Support group.

CD/TS - VERMONT TRANSGENDER SUPPORT GROUP: For information leave message at (802)860-8430. Support group.

VIRGINIA

CD-TRI-S CHI EPSILON SIGMA: (DC/Northern Virginia) Contact Joan Henderson, PO. Box 1728, Herndon, VA 20172 e-mail: tri_ess@hotmail.com Web: <http://www.geocities.com/WestHollywood/Stonewall/3432>. Educational and social activities, monthly meetings, large couples contingent, extensive wives networking group.

CD-TRI-S CHI EPSILON SIGMA: (Richmond/Williamsburg) Contact Lucy Stone, PO. Box 382, Norge, VA, 17405 e-mail: tri_ess@hotmail.com Web: <http://www.geocities.com/WestHollywood/Stonewall/3432>. Educational and social activities, monthly meetings, large couples contingent, extensive wives networking .

TG-LADIES FIRST SOCIAL CLUB: Dumfries, VA (703)441-0283. E-mail lauraBCD@aol.com

TRANS-GENDER EDUCATIONAL ASSOCIATION: PO Box 16036, Arlington VA 22215. (301)949-3822. E-mail: tgea@uno.com. Web Site: <http://www.tgguide.com/guide/dc/tgea~ndx.html>. Support group.

WASHINGTON

CD/TS-CINDERELLA CIRCLE: 304 W. Champion, Bellingham WA 98225 (360)416-1437 Email: mhowe@pioneermet.net Web: <http://www.pioneermet.net/mhowe/> Support.

CD/TS/SO - PAPILLON: PO. Box 1365, Veredale, WA 99037. Support Group. Phone: (509)458-2741.

Meetings in Spokane
WASHINGTON, DC

FTM - DC BOYZ: Adam (301)270-0372. E-mail: romandede@aol.com. (Metro DC.)

CD/TS/SO-PFLAG (Parents, Families and Friends of Lesbians and Gays): 1101 - 14th St. NW, Suite 1030, Washington, D.C. 20005. Phone (202) 638-4200. Fax (202) 638-0243. E-mail: info@pflag.org. Web: <http://www.pflag.org>.

CD/TS/SO - WASHINGTON-BALTIMORE ALLIANCE: c/o H. Garfinkle, PO Box 1994, Silver Spring, MD 20915. Phone (301)649-3960. Support group. Meets in metro D.C.

TG - TRANSGENDER EDUCATION ASSOCIATION of Washington DC: Web Site: www.zzapp.org or e-mail: tgea@zzapp.org

WISCONSIN

CD/TS/SO - GEMINI GENDER GROUP: PO Box 44211, Milwaukee WI 53214. (voice-mail). (414)297-9328 E-mail: 75261.1443@compuser.com. Support

BAHAMAS

GLBT-HOTLINE 242-328-1816 from 8pm-10pm. Mon-Lesbian Issues ask for Dianna. Tues.-Transgender Issues ask for Connie Wed.-Gay Issues ask for David.

CANADA

QUEBEC

TS/SO - FACTT - QUEBEC: Box 293, Cote de Neiges Post Office, 5858 Cote de Neiges Blvd., Montreal, Quebec, CANADA H3S 2S6. French-speaking referrals, medical and psychological services and support group.

CD/TS/SO - CLUB MET: 4113 Dorion Street, Montreal, Quebec, CANADA H2K 3B8. (514)528-8874. Support group. (Formerly TAM.)

TS/SO - TRANSSEXUALS IN PRISON: Non-prisoners contact Dee Farmer, 23288037, PO Box 4000, Springfield MO 65808. Prisoners contact Mrs. Patricia Fisher, Succ 293 Cote-des-Neiges, 5858 Cote-des-Neiges Blvd, Montreal, QC, CANADA H3S 2S6.

ONTARIO

TS - TRANSITION SUPPORT: The Church Street Community Centre, 519 Church Street, Toronto, Ontario, CANADA M4Y 2C9. Support group. 2nd & 4th Fridays 7-10pm

CD/TS/SO - XPRESSIONS: PO Box 223, Station A, Toronto, Ontario, Canada M5W 1B2. (416)812-6879. Email: dwells@sympatico.ca. Support group.

CD/TS - STREET OUTREACH SERVICES: c/o V.Travers, 622 Yonge St, 2nd Fl, Toronto, Ontario, CANADA M4Y 1Z8. (416)926-0744 (24 hours). Multitude of services for TG youth.

IS - PATRICIA FLORA: PO BOX 425, Postal Station C, 1117 Queen Street West, Toronto, Ontario, CANADA M6J 3P5.

CD/TS/SO/FTM/MTF - TAKE A WALK ON THE WILD SIDE: 161 Gerrard St E, Toronto, Ontario, CANADA M5A 2E4. (416) 921-6112 (24hr). TS support group, professional services. Email: info@wildside.org. Web site: www.wildside.org.

CD/TS/SO - GENDER MOSAIC: PO Box 7421, Vanier Ottawa, Ontario, CANADA K1L 8E4. (819)770-1945. Support group.

MANITOBA

CD/TS/SO - PRAIRIE ROSE GENDER GROUP: PRGG, Box 23 Grp 4 RRI, Dugald, Manitoba, R0E 0K0. CANADA. (204) 257-2759. Support

CD/TS/SO - MASQUERADE: c/o Lady Godiva Boutique, 832 Corydon Ave., Winnipeg, Manitoba, Canada, R3M 0Y2, Support.

ALBERTA

CD/TS/SO-ILLUSIONS SOCIAL CLUB: Box 356, Main Post Office, Edmonton Alberta, CANADA T5J 2J6 (403) 988-3294

TRI-S - PHI SIGMA: Box 81115, 755 Lake Bonavista Drive S.E., Calgary, Alberta CANADA T2J 7C9. Phone: (403)271-6247. Support group.

CD/TS/SO - ILLUSIONS SOCIAL CLUB: Box 33002 Glenwood PO, Edmonton, Alberta, CANADA T5P 4V8. Support .

BRITISH COLUMBIA

TS - TRANSSEXUAL SUPPORT GROUP: Dr. Angela Wensley, 14905 32nd Avenue, White Rock, British Columbia, CANADA V4P 1A4. (604)536-2053. Support group.

CD/SO - CORNBURY SOCIETY: Box 3745, Vancouver, British Columbia, CANADA V6B 3Z1. Support group.

CD/TS - FOUNDATION FOR THE ADVANCEMENT OF TRANSGENDERED PEOPLE'S SOCIETY: FATE, 1-1727 William Street, Vancouver, British Columbia, CANADA V5L 2R5 (604)254-9591.

TG/TS/CD - ZENITH FOUNDATION: Box 46, 8415 Granville Street, Vancouver, British Columbia, CANADA V6P 4Z9. (604) 261-1695. <http://www.GenderWeb.org/~zenith> e-mail: Tamaras@istar.ca Mtf & FtM.

PUERTO RICO

SIDA DE PUERTO RICO: PO Box 36-4842, San Juan PR 00936-4842. Phone (787)782-9600. Fax (809)782-1411. HIV/AIDS outreach organization.

SIDA DE PUERTO RICO: Calle 16 SE #1200 Caparra Terrace, Rio Piedras PR 00921. Phone (787)782-9600 Fax (787)782-1411. HIV/AIDS outreach organization.

SIDA DE PUERTO RICO: Calle Estrella #30, Ponce PR 00731. Phone (787)844-9600. Fax (787)841-1485. HIV/AIDS outreach organization.

MEXICO

GUADALAJARA, JALISCO, MEXICO 44190. Cris-Lida E-mail: crisidagdl@usa.net Web: <http://www.geocities.com/WestHollywood/Village/5613/AggrupaciUnMexicanaDeTravestisCrossdressersTransgenderistasyTranssexuales> Soporte, Apoyo y Servicios VISITANOS!

SPAIN

BARCELONA: COLECTIVO DE TRANSEXUALES DE CATALUNYA (CTC) Meeting Mondays 7-9pm, Tel: 34 93 3005946, e-mail: lenaimoi@pangea.org Mailing Address: Apartado de correos Num. 32081, Barcelona Spain 08080

MADRID: CLINICA ISADORA, Pirineos 7, Madrid, Spain Tel: 34 91 3111000, Fax: 34 91 3116238. E-mail: isadora@omc.telprofes.com Coordinator: Empar Pineda Mon-Fre 10:30am - 5pm. Director: Dr. S.Z. Chami. Surgeons: Dr. Chami and Dr. Hage from Free University of Amsterdam.

TS - COLETIVO DE TRANSEXUALES DE CATALUNA: C. Balmes, 70, lo la. 08830 Sant Boi de Llobregat, Barcelona. Phone: 08080 3454 6398 Wed. 7.30-9 pm. Please speak Spanish.

TS/FTM/MTF - IDENTIDAD DE GENERO: Apartado 3023, Granada 18080. Non-profit support group.

ARGENTINA

TS - TRANSSEXUALS FOR THE RIGHT OF LIFE AND IDENTITY: TRANSDEVI, Casilla de Correo 151, C.P. 1748 Gral. Rodriguez, Buenos Aires.

BRAZIL

TS - PURPURINA (GLITTER) PROJECT: Katia Monteiro, no. 55 Rua DA Gloria, #30, Gloria, Rio de Janeiro. Phone: 02-252-4757. Fax: 02-227-5944. Educational outreach. AIDS awareness, referrals.

TS - GRUPO BRASILEIRO de TRANSEXUAIS (Brazilian Transsexuals Assoc.): Caixa Postal 1097, Cuiaba-MT 78.005-970.

AFRICA

NIGERIA

TRANSFORMATION SECOND SELF: c/o Jane Enuneku, KM 4 Idiroko Road, PO Box 1006, OTA, OGUN STATE, WEST AFRICA. Tel: 039-722615 Fax: 039-722467

SOUTH AFRICA

PHOENIX: c/o Desiree Dexter, PO Box 1332, Springs, 1560, Gauteng. Phone: +27111 362 5247.

SATRU: (S. AFRICAN TRANSEXUAL RESEARCH UNIT) PO Box 87283, Houghton, Johannesburg 2041.

ENGLAND

TV/TS - TRANSESSEX: Po.box 3, Basildon, Essex SS14 1PT. Tel: (01268) 583761 e-mail: stacy@transessex.nildram.co.uk. Support.

TS - AIS SUPPORT GROUP: 2 Shirburn Ave., Mainsfield, Notts, NG18 2BY. Email: 100572.2376@compuserve.com.

BEAUMONT SOCIETY: 27 Old Gloucester Street, BM Charity, London, WC1N-3XX. Phone: +44-1582-41-2220.

BEAUMONT SOCIETY PARTNERS GROUP: phones: +44-1223-441246 (South), +44-1203-717528 (Central & Wales).

GENDYS NETWORK: BM Gendys, London, England DE56 IDE, Phone: 01773 828973, e-mail: jedbland@mcmill.com Web Site: www.gendys.mcmill.com/ Group for MTF & FTM.

TS - CHANGE: BM Box 3440, London WC1N 3XX. Phone: +44-0-1303-259543. Email: TS1CHANGE@AOL.COM. Home page: http://users.aol.com/ts1change/private/homepage.htm.

FRIENDS MERSEYSIDE: 36 Bolton Street, Liverpool, L3-5LX. Phone: +44-151-709-3181, Fri. 7.30-9 GMT.

FTM NETWORK [also PRESS FOR CHANGE]: BM Network, London, WC1N 3XX. Phone: +44-161-423-1915, Wed. 8pm-10.30 pm Wed. GMT Email: st.whittle@mmu.ac.uk. Web site: http://www.pfc.org.uk/ press for change. Support, political lobbying and education group.

THE GENDER TRUST: BM Gentrust, London, WC1N-3XX. Tel: +44-1305-269222 before 10 pm GMT. Overseas Representative, Dorothy Francis, The Gender Trust, 3 Hartington Villas, Hove, BN3 6HF, ENGLAND.

TS - GENDER IDENTITY CONSULTANCY SERVICES: Phone: +44-1071 244 6090, FAX: 0171 244 6090. Email: GICS@aol.com.

INTERNATIONAL GENDER TRANSIENT AFFINITY: Box 2, I Banks Building, School Green Road, Freshwater, Isle of Wight, PO40-9AJ. Human rights/research.

MERMAIDS: BM Mermaids, London WC1N 3XX. Group for children and

teenagers with gender dysphoria and their families.

TV - NORTHERN CONCORD: M60 ILN, Manchester e-mail: JennyB@Concord. nwnet.co.uk

OUSU TRANSGENDER GROUP: Oxford University Student Union, Little Clarendon Street, Oxford. Phone: +44-1865-270777.

ROSE'S CLUB/REPAREE: PO. Box 186 Barnsley, South Yorkshire, S73 0YT, England, Tel/Fax +44 1226 754252. E-mail: roses@repartee.co.uk. URL: http://www.repartee.co.uk. Support for transgendered and partners + magazine and newsletters.

VANITY CLUB UK FOR GIRLS ON THE INTERNET: Provides friendship and contact with others for those wishing to get out and enjoy being T. For details, Web: http://www.geocities.com/westhollywood/village/7604/

IRELAND

TRANS-GENDER ARCHIVE: c/o Dr. Richard Ekins, University of Coleraine, County Londonderry, Northern Ireland, BT52 1SA Library and archive reference resource and research. +44 1265 44141.

BELFAST BUTTERFLY CLUB: Northern Ireland, PO Box 210, Belfast BT1 1BG +44 1585 430408

SCOTLAND

CROSSLYNX: c/o SGLS, PO Box 38 Glasgow, G2-2QF. Phone: +44-141-221-8372. HelpLine: +44-141-332-3333. BEAUMONT SOCIETY PARTNERIS GROUP: phones: +44-01389-380389.

WALES

SOUTH WALES TV/TS GROUP: c/o Martina Rees, 56a Kinross Ct, Ridgway Road, Llan-Romney, Cardiff, VF3-9AE.

FRANCE

ASSOC. BEAUMONT CONTINENTAL: ABC, BP-3, F-68350 Didenheim.

ASSOCIATION D'AIDE AUX TRANSEXUELS: AAT, Maison des Associations, 93 La Canabiere, 13001 Marseille.

ASSOCIATION DEVENIR FEMME: Les Terrasses du Mediterranee, 13006 Marseille.

ASSOCIATION DU SYNDROME DE BENJAMIN: Relais 59-59 avenue Daumesnil, 3 r Keller, 75012, Paris. 01 43 47 2125.

CARITIG: B.P. 17-22, 75810 PARIS CEDEX 17, FRANCE. Phone 33-1-42-27-42-28. Fax 33-1-64-31-05-82. Web: http://www.intersocial.org/caritig. Center for assistance, research and information on transsexuality and gender identity.

SWITZERLAND

KONTAKFORUM FEMME TRAV-

ESTIE: Postfach 6788, CH-8023, Zurich.

TS - SELBSTHILFE GRUPPE: Postfach 92, CH-9008 St. Gallen.

GERMANY

IS - AIS SELBSTHILFEGRUPPE: Postfach 7, 71201 Rottenburg am Neckar (Fluent English, German.)

BODY AND SOUL: c/o KIBISS KISS. Hanover. Phone: +0511/666567 oder Stefanie 0511/457347.

TV/TS - CHELSI E.V.: Treff Sachsen, Roesslerstr. 9, 09113 Chemnitz. Phone: +49-371-50094 (Friday only). FAX: +49-371-55867.

CLUB NEUES LEBEN NOVA: PO Box 710232, 80634 Munchen. Phone: +49-089/7916643, 6-6:30 pm (CET). speak German.

SELBSTHILFEGRUPPE FRANKFURT AM MAIN: Postfach 10 10 46, 63010 Offenbach. Tel. 069/8001008.

TV/TS - GEREDE e.V.: Treff Sachsen, Wiener Strasse 41, 01219, Dresden. Phone: +49-351/4640220 (Friday only).

INFORMATIONEN KONTAKT UND VERMITTLUNGSSTELLE FUR TRANSEXUELLE MENSCHEN IN BADEN WURTEMBERG e.V.: IKV, c/o AOK Karlsruhe, Kriegstr. 41, D-76133, Karlsruhe. Phone/FAX: +49-721-62-3382.

LEBENSBERATUNG FUR TRANSEXUELLE MENSCHEN IM SAARLAND: c/o Dr. Waltraud Schiffels, Schlossstr. 6, D-66117, Saarbruecken. Phone: +49-0681-583912

SELBSTHILFEGRUPPE FUR TRANSEXUELLE MENSCHEN IN TUBINGEN: DAGMAR KALTENMARK, c/o Sozialforum, Tubingen e.V., Paulinenstr. 25, D-72072, Tubingen. Phone: +49-7472-6048. Email: 100722.3070@compuserve.com.

SELBSTHILFEGRUPPE: Monika Lusche, Muehlstr. 26, 74399 Waldheim. Phone: +49-7143-33502. Astrid Votz, Forstr. 10, 71111 Waldenbach. Phone: 07157/8222. Email: 10722.3070@compuserve.com or 10157.1116@compuserve.com.

SONTAGSCLUB e.V.: Rhinover Strasse 8, D-10437, Berlin. Phone: +49-30-208-2035 (Friday 6-8 CET). Email: kasimir@inf.fu-berlin.de.

INTERESSENGEMEINSCHAFT TRANSEXUELLE GRUPPE IN DER SEKIS: Albrecht-Achilles-Str. 65, 10709 Berlin. Phone: 030/8926602.

TRANSIDENTITAS: Postfach 10 10 46, 63010, Offenbach. Phone: +49-69-800-1008.

TRANSSEXUELLEN-ARBEIT-SKREIS: c/o HUCH, Westring 278, D-24116, Kiel. Phone: +49-431-17090. FAX: 431-17099.

TSH ESSEN: c/o Claudia Peppen horst, Caesarstr. 34, D-45130, Essen. Phone: +49-201-786899.

TSH MUNSTER: c/o MIKS, Herwarthstr. 2, 48143 Muenster. Phone: +49-251/511263, Claudia Scholz.

TS GRUPPE HAMBURG: Christian Susan Black, Nubelbierkamp 13a, 22175 Hamburg. Phone: 040-754-4323.

TVV: PO Box 1148, D-65780, Hattersheim.

TS - VIVA TS SELBSTHILFEGRUPPE MUNCHEN e.V.: Obere Muhlstr. 22, D-81247, Munchen. Phone: 089-89-16 19 65 6-6:30 pm CET. Please speak German.

TS - SELBSTHILFE BIELEFELD: C/O Praxis fuer Beratung und Psychotherapie, Herrn Detlef Kunert, Karl-Eilers-Str. 1, 33602 Bielefeld. Phone: 0521/63623.

TS - SELBSTHILFEGRUPPE BONN: c/o SEKIS Bonn, Lotharstr. 95, 53115 Bonn. Phone: 0228/221754.

SHG DUESSELDORF: c/o Stefanie Sander, Pleistr. 1, B-4731 Eynatten/Belgian. Phone/FAX: 0032/87852833.

TS-GRUPPE: C/O AIDS-HILFE THUERINGEN, POSTFACH 50, 99001 Erfurt. Phone: 0361/7312233.

TS-ANGEHOERIGENGROUPE AWO-BERATUNGSZENTRUM: Luetzow-Str. 32, 450101 Essen. Phone: 0201/312051, 0201/312052.

TS - SELBSTHILFE GOETTINGEN, TS IN PRAXIS DR. WIEDEKING: Buehlstr. 28a, 37037 Goettingen. Phone: 0551/46755.

SHG-HEIDELBERG: Andreas Kress, Postfach 103766, 69029 Heiderberg.

TRANSIDENTITAS e.V. SHG KOBLENZ: c/o Joana, phone: 0261/45040.

TRANSEXUELLENGROUPE KOELN: c/o Karin, phone: 02196/1739.

PRO FAMILIA SACHSEN: c/o Prof. Dr. L. Aresin, 04315 Leipzig. Phone: 0341/61530.

TRANSIDENTITAS e.V. SHG: c/o Christoph, phone: 0391/5614616.

SHG MANHEIM: Andreas Tremmel, Postfach 1242, 67370 Dudenhofen.

TRANSIDENTITAS e. V.: WUF-ZENTRUM, Niggelweg 2, 97082 Wuertzburg, jeden4.

AUSTRIA

TRANSX-VEREIN TRANSGENDER: PO Box 331, A-1171, Wien.

BELGIUM

FRANJEPOOT: Postbox 53, B-2100 Deurne 1.

GENDERSTICHTING (BELGIUM GENDER FOUNDATION): Pekelharing 2, B-9000 Gent, Phone +32-9-233.08.54 Email: genderstichting@village.uu.net.be

TS - VERVLIET JESSICA: Ravalsvang Sdraad #372100, Daurna, Belgium. Support.

DENMARK

FPE-NE DENMARK: Postboks 361, DK-1504 Copenhagen V. Email: FPE-NE.DK@dk-online.dk Web site: http://www2.dkonline/users.fpe-ne.dk. TRANSVISION: PO Box 280, DK-1502, Copenhagen V.

TRANSPAL: c/o Jen Christiansen, Ostergade 20 E, DK 9870 Sindal Phone/fax: +011 45 98935253. Social.

CD/TS/TG - TRANSVESTIFORENIGEN I DANMARK: TID, Postbox 9071, 1309 Kobenhavn K. Contacts: Solveig, chairwoman, +45 44999920, Fax +45 44959573. Fyn Mirell, +45 64801810, phone & fax. Jylland Cille, +45 97742299, phone & fax. Email: tid@danbbs.dk. Web site: http://www.danbbs.dk/~tid. The club is open to other iTs also but, the main focus is on crossdressing.

NORWAY

FPE-NE NORWAY: Box 1968, Vika, N-0125 Oslo.

EUROFANTASIA: Box 442, N-4301 Sandnes. Phone & FAX: +47-51-66-24-22. Email: jennys@transgender.org.

SWEDEN

TS - BENJAMIN: PO Box 9083, S 102 71, Stockholm. Phone: +46-40-611-9923, Tues. 7-9 pm CET.

FPE-S SWEDEN: Box 49029, S-400 64 Gothenburg. Phone: +46-8-34-1316.

PHI PI EPSILON SVERIGE: Box 529, S-101 30 Stockholm.

FINLAND

DREAMWEAR CLUB: Box 159, FIN-80101 Joensuu.

SETA: C/O TRANS CENTER, Box 135, FIN-00251 Helsinki. Phone: +358-0-2411-135. Email: ekt@seta.fi.

NETHERLANDS

TS - AIS SUPPORT GROUP: (038) 269845. (Fluent English, Dutch.)

TS - WERKGROEP TRANSEKSUALITEIT GRONINGEN: EEN-DRACHTSKADE NZ 19, 9718 BB GRONINGEN, +31-(50) 527-35-89, Contact H.H. VISSCHER, E-MAIL: francina@worldaccess.nl.

GENDERTEAM AMSTERDAM: Prof. Dr. L.J.G. Gooren, Dept. Endocrinology/Andrology, Free University Hospital, PO Box 7057, 1007 MB, Amsterdam. Phne: +31-020-444-0542 ext. 199. FAX: 444-0502.

FTM - HET JONGENSUUR: Binnenkadij 178, 1018 ZH Amsterdam. Phone: +31 020-6221710.

TV/TS - LANDELIJKE KONTAKTGROEP TRAVESTIE EN TRANSEKSUALITEIT: LKG T&T, Postbus 11575, 1001 GN Amsterdam. Phone: +31 10 -453-18-93. Email: Rosalind@xs4all.nl.

NEDERLANDSE VERENIGING HUMANITAS: PO Box 71, NL-1000 AB Amsterdam. Phone: +31 020-

5231100. MTF, FTM self help groups.

FTM - MANNENGROEP: c/o Humanitas, PO Box 71, NL-1000 AB Amsterdam. Phone: +31 020-5231100. FTM support group.

MTF/SO - WERKGROEP FACET: Rode Kruislaan 61, NL - 5628 GB Eindhoven. Phone: +31-40-241-5475.

TURKEY

LAMBDA ISTANBUL, PK 103 Goztepe, Istanbul. Fax 90.212.224.3792.

TV/TS - SEXUAL LIBERTIES: Use the above mailing instructions for Travesty/Transsexuelle, c/o Iskendar Savasir. Educational outreach for all Islamic countries.

PAKISTAN

KHUSRA OF PAKISTAN: c/o Muhamid Aslam Khusra, PF-34 Abbotabad Hockey Stadium, Abbotabad. Phone: +92-5921-6158 (leave message) or 5921-2858.

BANGLADESH

YOUTH APPROACH: 3, Purana Paltan, Dhaka-1000, Bangladesh. Phone: 88-02-7555321. Email: yad@bangla.net.

CZECH REPUBLIC

CZECH TRANSFORUM, prague, e-mail: oskar98@writeme.com Web: http://www.fortunecity.com/village/newcompton/153 Supporting organization for Czech and possibly Slovak transsexuals. first in the Czech Republic. Just starting to work.

RUSSIA

TV/TS - ICE AND FIRE MOSCOW: Margaret Mankevitch, c/o Masha Oleheva, 95-1-36 Vernadsky Ave., 117526, Moscow. Write Directly to Margaret Mankevich. DO NOT PUT GROUP NAME OR TITLE ON ENVELOPE.

TV/SO - FPE LATVIA: Elga Remes, Jurmala, 15, PO Box 17 LATVIA LV 2015.

TV/TS/GLBT/CD - CORN- FLOWERS, The Russian Society at the Volga River's Area: c/o Yuri Kummykov, PO Box 10, Saratov RUSSIA. Social group.

AUSTRALIA

NEW SOUTH WALES

FTM - BOYS WILL BE BOYS: PO Box 1349, Strawberry Hills, 2012. Tel: +61-02-319-2034.

THE GENDER CENTRE INC.: PO Box 266, Petersham, NSW 2049. Telephone: +61-02-9569-2366. Email: gender@rainbow.net.au. Support group, counseling, referrals, accommodations, HIV information/materials.

CD - LES GIRLS: PO Box 504, Burnwood, 2134.

SEAHORSE SOCIETY NSW: PO Box 168, Westgate, 2048. Telephone: +61-02-569-6239 (Thurs. eve.). Email: seahorse@cia.com.au

SEX WORKERS OUTREACH TRANSGENDER SUPPORT PROJECT: SWOP, PO Box 1453, Darlinghurst 2010. Phone: +61-02-212-2600; FAX: :212-3978.

TRANSGENDER LIBERATION COALITION: TLC, PO Box 208, Kings Cross, 2011. Phone: +61-02-358-5664.

QUEENSLAND

IS - MARY RUSSELL: PO Box 3371, Logan Hyperdrome, Loganholme, 4129.

AUS. TRANSGENDERIST SUPPORT ASSOC. INC.: ATSAQ, PO Box 212, New Farm, 4005, Phone: +61-07-846-3787 (24-hour helpline), 236-2400, FAX 236-2398.

FTM - BOYS WILL BE BOYS: PO Box 212, West End, 4005, Phone: 07-846-3787.

GENDER CLINIC: 484 Adelaide Street, Brisbane, 4000. Phone: +61-07-839-8262.

AUSTRALIAN TRANSGENDER SUPPORT ASSOC.: PO Box 212, New Farm, Brisbane, QLD 4005. Phone: +61 03-846-3787. Fax: +61 03-254-2680. Support group, professional services and referrals, 24-hour help line.

SEAHORSE SOCIETY OF QUEENSLAND: PO Box 574, Annerley Brisbane, 4103. Phone: 61-7 38922124.

SELF HEALTH FOR QUEENSLAND WORKERS IN THE SEX INDUSTRY: SQWISI, PO Box 689, West End 4101. Phone: +61-07-844-4565. FAX: 844-8840.

SOUTH AUSTRALIA

CARROUSEL CLUB INC.: a non-profit group that provides a social outlet and support for crossdressers and transsexuals of all ages and nationalities. PO. Box 721, Marlestone SA 5033, Australia. Phone Michelle 61 8 8281 6190 or Carol 61 8 8289 2409

TRANSGENDER INFORMATION SERVICE OF SOUTH AUSTRALIA: Contact: Lana Barlow, 8 Mawson Rd, Meadows, South Australia, 5201

CHAMELEONS GROUP: PO Box 907, Kent Town, 5071. Phone: +61-08-362-1611.

SOUTH AUSTRALIA TRANSEXUAL SUPPORT: Phone: +61-08-362-3223, Gayline; 362-1611, Jenny.

VICTORIA

CHAMELEON SOCIETY OF VICTORIA INC.: PO Box 500, Williamstown, Victoria 3016. Phone: 61-3-93159172. Email: lynne@melbpc.org.au.

FTM TS - BOYS WILL BE BOYS: PO Box 328, Northcote, 3070.

GENDER DYSPHORIA CLINIC AT THE MONASH MEDICAL CENTRE: Clayton Campus, 246 Clayton Road, Clayton 3168. Phone: +61-03-955-1437, ask for Dawn.

SEAHORSE CLUB of VICTORIA, INC.: GPO Box 2337V, Melbourne, Victoria 3001. Phone: +61 359-711-684. Support group.

TRANSGENDER LIBERATION AND CARE: TLC, PO Box 1674, South Preston, 3071. Phone: +61-394-811-506, ask for Sharon. Email: gayle@melbpc.org.au.

WEST AUSTRALIA

CHAMELEON SOCIETY: PO Box 367, Victoria Park, 6163. Phone: +61-01-577-1753.

GENDER COUNCIL OF AUSTRALIA (W.A.) INC.: PO Box 58, Victoria Park, 6110. Phone: +61-09-362-5447.

WATS SUPPORT UNITY AND PRIDE: WATSUP, PO Box 771, Doubleview, 6018.

NEW ZEALAND

IS - INTERSEX SOCIETY OF NEW ZEALAND: PO Box 9196, Wellington. Phone: +6 4 4727386, FAX: +6 4 4727387.

NEW ZEALAND GENDER DYSPHORIA FOUNDATION: NZGDF, PO Box 2827, Auckland.

TOPS: PO Box 68-509, Newton, Auckland. Phone: 64 9 3666 106. Fax: (09) 3666 106-8462 549. Support group and trans friendly medical clinic.

JAPAN

ELIZABETH CLUB: 5-32-18 Kameido, Koto-ku, Tokyo 136. Phone: +81-3-3683-6092.

ELIZABETH NAGOYA SHOP: 1-13-15 Noritake Nakamura-Ku, Nagoya-shi 453.

FTM NIPPON: c/o Adachi-Ku, Adachi-Nishi-post office, Tokyo 123. Email: ftm-japan@mxm.meshnet.or.jp. Support group and professional services. Newsletter is in Japanese only. Correspondence in English is acceptable.

ASIAN TS CLUB: C/O FTM NIPPON, Adachi-ku, Adachi-Nishi Post Office, Tokyo 123. Asian international TG

TAIWAN

FEMININE BOYS CONCERN ASSOCIATION: Contact: Peter Tehua Kao, 2F, #29, Lane 97, Chien-kuo Road Hsin-tein, Taipei, Taiwan, Tel.: +886-2-29112414. E-mail: peterkao @tpts5.seed.net.tw

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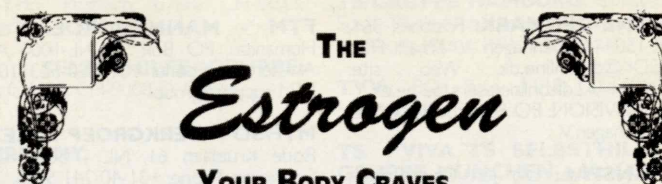
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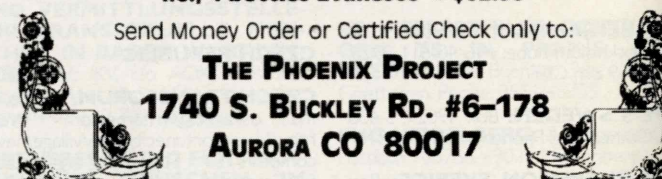
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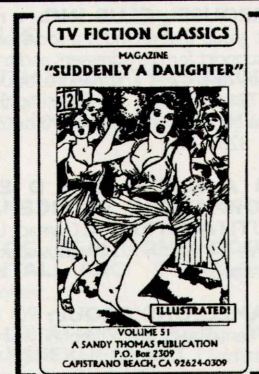
CROSS-DRESSER ROMANCE NOVELETTES



"ALWAYS A BRIDESMAID"

Filling in for a sick bridesmaid, I saw my buddy's pink tinted fingertips checking his skirt. I stared at his figure and long curled hair. I said, "You look nice." He nearly swooned, his eyes sparkling with mischief. He smoothed the soft sweater over his brassiere and twirled around. "Maybe I should have been a girl?" Baily's mother said, "Baily's going to be a busy girl until the rehearsal. He has a lot to learn!" Baily blushed at what was in store for him.

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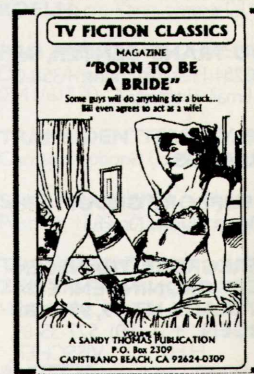
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"PAT GOES COED!"

On the bed were boxes and lingerie. Mrs. Johnson opened one and held up a body slimmer. "Put this on! It's made to be tight!" It was only a fraternity prank but her was Pat getting all prettied up like he was going on a date! OH, MY! A double date with his wife! That was coming too! At least the changes weren't PERMANENT? Or were they? Pat to Patti!

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"BORN TO BE A BRIDE BORN TO BE A DAUGHTER"

Some guys will do anything for a buck. Me? I committed to act like a rich guy's wife and my son... he's had to be my daughter! My son had the strangest look when I told him about the paperwork being done. "But you're my father!" "Was," I said proudly. "But soon I'll legally be a female and can marry a man! You could too!" Some things are easy to get into but hard to get out!

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INTERNATIONAL FOUNDATION FOR GENDER EDUCATION

IFGE PUBLICATIONS CATALOG

TRUE SELVES

Understanding Transsexualism
for Families, Friends, Co-Workers, and
Helping Professionals

by Mildred L. Brown and Chloe Ann Rounsley

Simply the most complete, compassionate, accurate, and helpful book about transsexualism yet written. A "must read" for every transsexual, friend or family member, or student of transsexualism. A thorough treatment of the subject, up to date in its politics and packed with insight and wisdom.

\$24⁹⁵

#185

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E-Mail: Books@ifge.org or Web Site: www.ifge.org

TRANSGENDER



TRANSGENDER CARE:

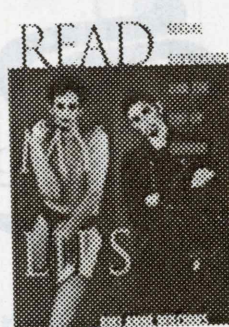
Recommended Guidelines, Practical Information and Personal Accounts

Gianna E. Israel and
Donald E. Tarver II, M.D.

By empowering clients to be well-informed medical consumers and by delivering care providers from the inadequate diagnostic standards and stereotypes, this book sets out to transform the nature of transgender care. In an accessible style, Gianna Israel and Donald Tarver discuss the key mental health issues, with much attention to the vexed relationship between professionals and clients.

#455

\$39⁹⁵



READ MY LIPS

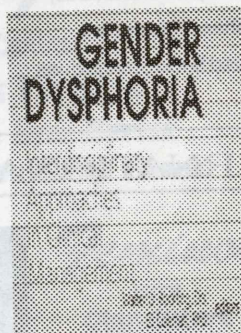
Sexual Subversion and the End of Gender

by Riki Anne Wilchins

Read My Lips is the first book from the founder of The Transexual Menace. Riki takes Judith Butler's gender theory and applies it to current-day transgender issues. The book is very entertaining and full of her sharp-edged wit and brilliant eloquence. Don't miss this one.

#445

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GENDER DYSPHORIA

Interdisciplinary Approaches In Clinical Management

by Walter Bockting & Eli Coleman, PhD.

Enhance your expertise with the most up-to-date writings published. Contributors include: Richard Docter, Henk Asscheman, and Louis Gooran, and others. A wealth of current information.

#139

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S/HE:

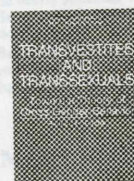
Changing Sex and Changing Clothes

by Claudine Griggs
(1998)

Through an examination of the experience of transsexuals, this book enhances understanding of how gender can and does function in powerful, complex, and subtle ways. The author, who has herself been surgically reassigned, has conducted extensive interviews with transsexuals from many walks of life. Her personal experiences, have given her an access to her subjects that others would likely be denied.

#461

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TRANVESTITES & TRANSEXUALS:

Toward a Theory of Cross-Gender Behavior

Dr. Richard Docter has produced one of the finest scholarly works on the subjects of TV & TS ever written.

#428

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CONFESSIONS OF A GENDER DEFENDER

by Randi Ettner

"Gender is the most misunderstood topic of our times." Freud made a similar statement over 70 years ago and Dr. Ettner reminds us that it is still true.

#184

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TRANSGENDER WARRIORS

by Leslie Feinberg

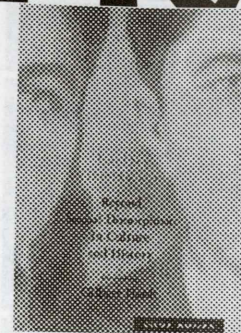
From Joan of Arc to RuPaul

Comprehensive survey of CD and TS throughout history.

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TRANSGENDER



THIRD SEX, THIRD GENDER

Beyond Sexual Dimorphism in Culture and History

edited by Gilbert Herdt

This publication addresses alternative constructions of gender, showing how societies in other times and places have included space for sexual identities diverging from our notion of what is 'normal.'

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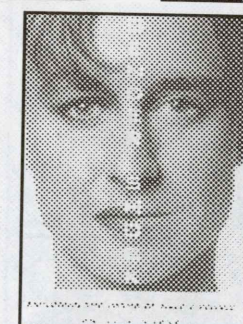
THE SPIRIT & THE FLESH

by Walter L. Williams

Historically, tribal cultures venerated the American Indian Berdache. This book brings together a wealth of information on the status of gender-variant males in a wide variety of Native American societies.

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GENDER SHOCK:

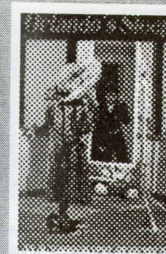
Exploding the Myths of Male and Female

by Phyllis Burke

In Gender Shock, Phyllis Burke explores the many myths surrounding our rigid gender system of male and female. Analyzing the latest research in psychology, genetics, neurology, and sociology, Burke finds that gender is not the result of one's biological sex, and that gender and sexuality are separate elements of the self.

#167

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ORLANDO'S SLEEP

Jennifer Spry
1997,
New Victoria

As a child Spry cherished the moments when he was left alone at home so he could dress up in his mother's clothes. In adolescence he tried to prove his manhood by competitive sailing and heavy drinking. When even marriage and fatherhood failed to make a man of him, John began the long journey towards recognition of herself as Jennifer, a woman and a lesbian.

#444

\$12⁹⁵



PRISONER OF GENDER

Katherine Johnson & Stephanie Castle

Transsexuals want the same thing as other people - the ability to get on with their lives in reasonable security, free of harassment, going about their daily business and doing things which most people take for granted and regard as normal.

#453

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TWO SPIRIT PEOPLE

Two Spirit People is the first-ever look at the social science research exploration into the lives of American Indian lesbian women and gay men. Editor Lester B. Brown posits six gender styles in traditional American Indian culture.

#449

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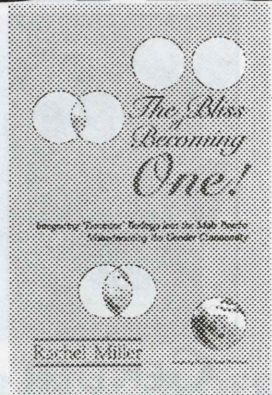
CHANGES . . .
UNDERSTANDING THE GENDER ROLE TRANSITION
Dana Cole

This booklet has been created to provide information on the most common concerns that arise when a co-worker, one of your work-friends, makes a gender-role transition on the job.

#195

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CROSSDRESSING



BLISS OF BECOMING ONE:

Integrating "Feminine" Feelings into the Male Psyche

by Rachel Miller

A heterosexual CD pens positive, supportive advice for CDs, partners, friends, family and society.

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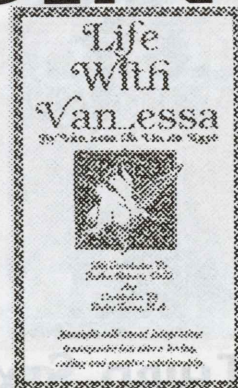
BERT AND LORI

by Robert J. Rowe

Here is the intimate autobiography of a heterosexual male crossdresser. This unapologetic, self-styled fetishist and his femme alter ego, "Lori," reveal how his interest in female clothing began in childhood and how it developed as he grew older. This includes a postscript by the author's wife whose candid reflections are the only systematic discussion of the life and experiences of a crossdresser's wife.

#448

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LIFE WITH VANESSA

Straight Talk On Integrating TG into a Loving, Positive Relationship.

by Vanessa and Linda Kay

The title says it all. A must for all TG people and their partners.

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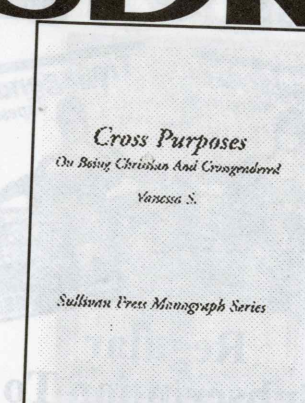
ASPECTS OF GENDER

by Lesley Gordon

Why do people crossdress? Here's everything you always wanted to know about crossdressing but were afraid to consider! A great aid for the CD and the ones they love. An IFGE Publication.

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CROSS PURPOSES

ON BEING CHRISTIAN & CROSSGENDERED

by Vanessa S.

There are those persons who discover themselves marginalized and/or discriminated against, at some point and for some reason, by the larger Christian community. I certainly recognize that the subject matter of this book is anxiety-provoking and highly controversial within cultural (and certainly within mainstream Christian) circles. . . . I fully understand that this book's emphasis on being Christian and crossgendered is not "business as usual" for most persons with the church.

#440

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THE MAN IN THE RED VELVET DRESS

Inside the World of Crossdressing

J. J. Allen

A CD and community member presents insights into crossdressing, crossdressers and the gender community. Highly personal and controversial.

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TO BE A WOMAN

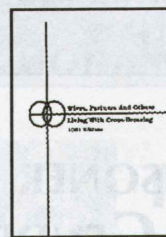
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edited by Jan and Diane Dixon

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Phillip Bloch

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TRANSFORMATIONS

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Mariette Pathy Allen

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The first book to focus on daily life, relationships, children and friends. Particularly helpful as an introduction to the subject of crossdressing for family members.



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Kevyn Aucoin

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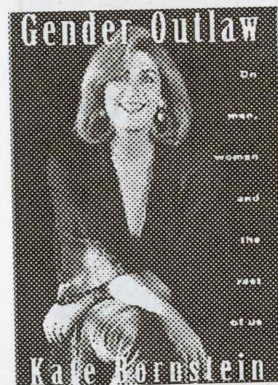
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This famous 1910 study on the erotic drive to crossdress, translated by Michael A. Lombardi-Nash, Ph.D., is considered one of the best in the field and is a 'must have' for any library.

TRANSGENDER



GENDER OUTLAW

On Men, Women
& the Rest of Us.

by Kate Bornstein

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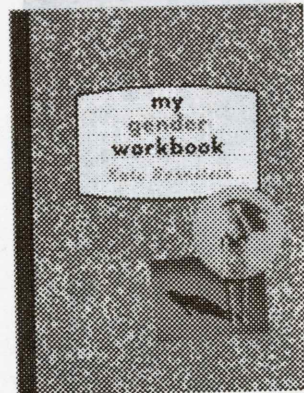


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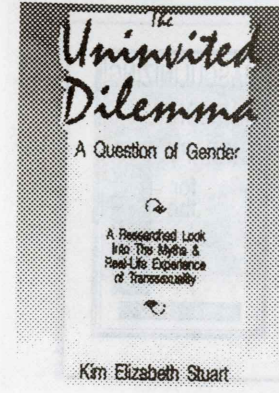
MY GENDER WORKBOOK

by Kate Bornstein

Has anyone ever accused you of not really being a man? Or not really being a woman? A. No. B. Yes. C. No, but I've felt that myself. D. Yes, and I've had to agree with them. From living without gender to thwarting the gender police, from uncoupling the sex/gender puzzle to finding out what you really think about yourself and other people, this is Kate Bornstein's guide to exploring the big G.

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TRANSSEXUAL



THE UNINVITED DILEMMA:

A Question of Gender

by Kim E. Stuart

Stuart presents with compassion the condition and feelings of transsexuals with current and accurate information. A humanistic approach to this complex issue. Valuable to transsexuals and their significant others.

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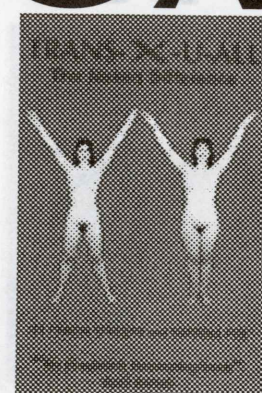
I AM MY OWN WOMAN

by Charlotte Von Mahlsdorf

Hailed by Der Spiegel as speaking to "the fate of a whole generation of German homosexuals," I Am My Own Woman is the exquisitely written autobiography of Charlotte von Mahlsdorf, whose lifelong pursuits of sexual liberty and antique furniture offer a unique perspective on European history.

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By Tracie O'Keefe and Katrina Fox

This amazing book covers the whole transsexual experience from start to finish, giving the facts comprehensively as never published before. Written by Tracie O'Keefe, a transsexual and Clinical Therapist at the London Medical Centre, Harley Street, and her lover, the gossip columnist/model/actress and linguist Katrina Fox, it presents everything you ever wanted to know about transsexuals.

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GAY/LESBIAN/BI TRANSGENDER PUBLIC POLICY ISSUES

by Wallace K. Swan,
DPA, Editor

In response to the cultural war declared upon gay, lesbian, bisexual, and transgendered people by the radical right. This book gives you an inside look at the gay community's perspective on the major issues. Gay or straight, you will truly find your eyes opened as you read.

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Stuart E. Rosenbaum

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One transsexual's explanation of a baffling condition.

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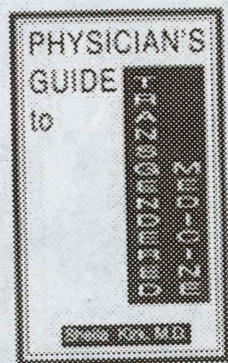
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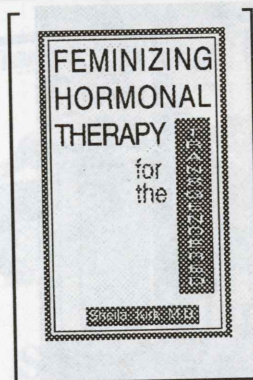
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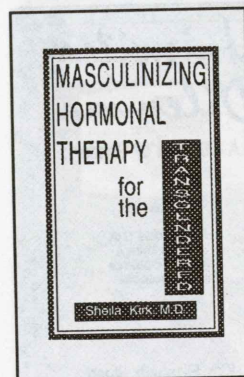
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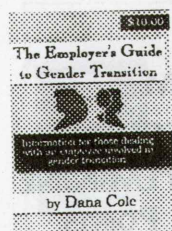
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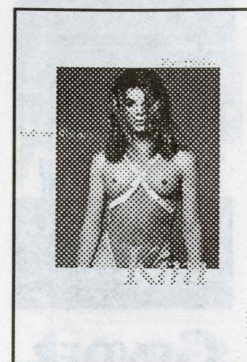
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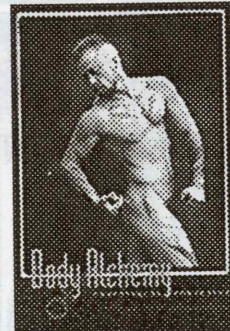
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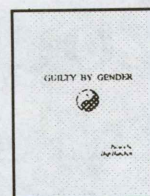
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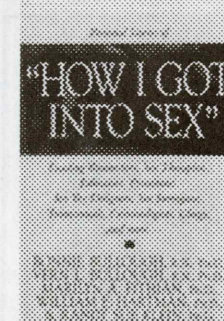
GENDER BLENDING

Bonnie Bullough, Ph.D., R.N.,
Vern L. Bullough, Ph.D., R.N.,
James Elias, Ph.D.

A new trend in human sexuality has arisen in the recent past and phenomena ranging from cross-dressing to altering one's sex by undergoing everything from hormone therapy to radical surgery are becoming increasingly popular. In an effort to understand and assist in this revolution, studies are now being devoted to this fascinating area of life-style research.

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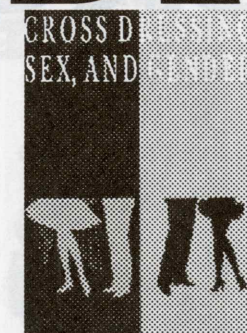
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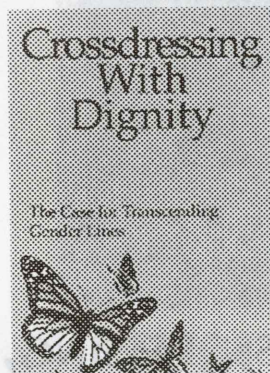
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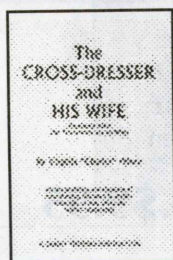
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by Peggy Rudd, Ed.D

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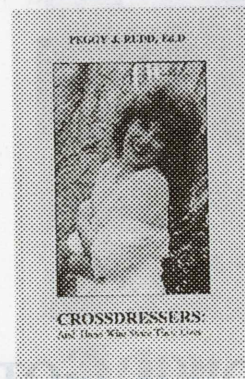
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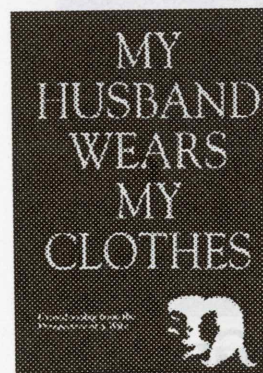
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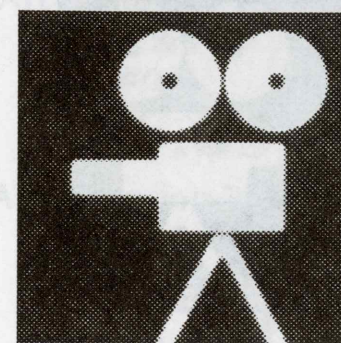


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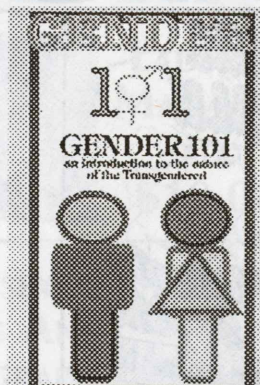


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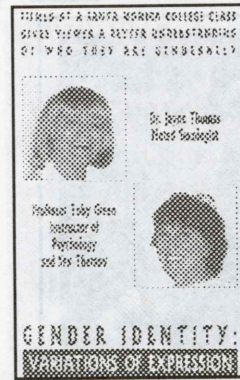
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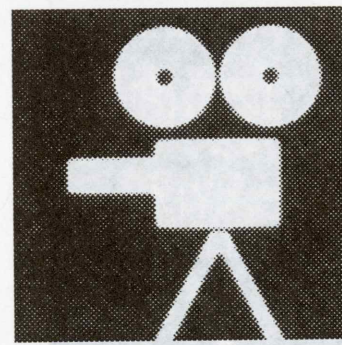


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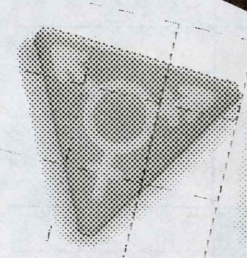
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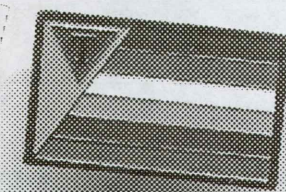
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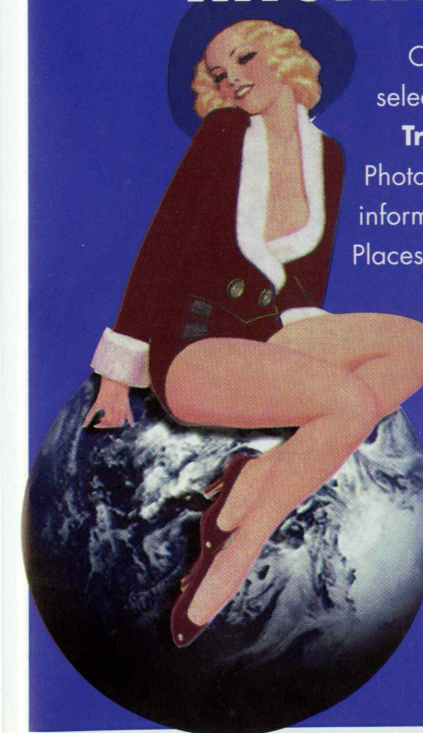
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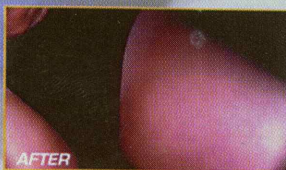
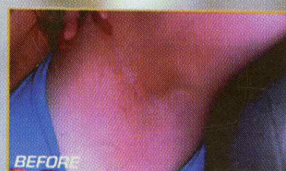
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