



# THE GATEWAY



Publication of  
Golden Gate Girls/Guys

A Social/Educational Organization  
for

Male-to-Female and Female-to-Male  
Crossdressers and Crossgenderists

**\$1.25**

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Friendship is born at that moment when one person says to another,  
"What! You, too? I thought I was the only one." --C.S. Lewis

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VOLUME 3, NUMBER 1

JULY 1980

## HAPPY BIRTHDAY TO US

With this issue of The Gateway we celebrate our first anniversary. We have grown from a one-page xerox newsletter to a full 16-page monthly featuring a variety of news, how-to articles, reviews, poetry, letters and more. In the coming year, we plan even more--articles on famous TVs and TSs throughout history, updated information from the medical profession, and more photos...just to name a few.

As always, we value your input and hope that you too will add to The Gateway in the coming year. Let's make The Gateway the voice of our many diversities! Stay with us!

## ELECTROLYSIS LECTURES

Sandy Snyder, the owner of the Bay Area College of Electrolysis and instructor at the Oakland BACE facility, and Jane Riddle, instructor at the San Jose BACE, will give a presentation on electrolysis and some first person demonstrations at the July 18 meeting in San Jose. Sandra will give a similar presentation at the July 23 meeting in Oakland. Be there!

## THE GATEWAY EXPANDS READERSHIP

Arrangements have been made to sell The Gateway over the counter at Liberty-Rent-a-Box, 495 Ellis Street, San Francisco. Those readers who are not members and who wish to obtain a copy monthly without joining the Golden Gate Girls/Guys need only to ask Joe for a copy and, of course, pay the \$1.25 per issue cost.

We are also planning to offer The Gateway in an outlet in New York City.

The income from these outside sales will go into GGG/G's treasury and provide us some additional income so that we can continue to hold down the membership dues.

Because of this circulation to the public, we will no longer be publishing details of meeting places and times. Each member of Golden Gate Girls/Guys will receive an insert with their copy of The Gateway with this information. And, if you have any questions about meeting specifics, you can always call our Hot Line number for information.

By making The Gateway available to the public, we hope to fulfill our goal of informing and educating the masses regarding crossgenderism in an effort to dispell fears and misconceptions

so often held on the subject. At the same time, we at GGG/G continue to protect your anonymity and privacy as members of Golden Gate Girls/Guys and assure all that we realize the importance of this to each and every one of us.

#### YOUR MEMBERSHIP DIRECTORY LISTING

July is the month in which the annual dues are payable for many of the members. In August we publish the Annual Membership Directory. Therefore, we are providing each member, as an insert to this month's Gateway, a form to complete for their listing in the Membership Directory. Be sure to read the instructions carefully BEFORE completing the form. The first line of the form "belongs to us" while the rest "belongs to you."

As a reminder of the expiration of your membership, we will enclose a notice that your dues are due with the Gateway the month before your dues are payable, i.e., if due in July, we enclose a notice with the June Gateway, etc.

## F E E D B A C K

#### To Readers of The Gateway:

If you are a transgendered individual and have a human interest story or personal experience(s) that you would like to share, we invite you to share them with us. We are particularly interested in true stories about transgendered individuals who have succeeded in society and are productive and successful citizens and/or have distinguished themselves in some way. In addition, we are also very interested in experiences whereby you have been subjected to discrimination or harrassment simply due to your transgender situation.

The author of a forthcoming book, Kristi [REDACTED], herself a transsexual, is in the final stages of compiling and writing a book which among other topics will discuss the everyday world of the transsexual person--the problems and joys, the successes and failures.

As director of advertising for a large California-based corporation which will produce this book, I am authorized to offer up to \$25 per printed page of accepted material which will be used for publication.

We look forward to hearing from you! We are very truly yours,

Liz [REDACTED] or Kristi [REDACTED]  
6311 Yucca St, P O Box 811  
Hollywood, Calif. 90028  
message: [REDACTED]

#### The Gateway

Published by  
The Golden Gate Girls/Guys  
495 Ellis St, Suite 2507  
San Francisco CA 94102

A Social/Educational  
Organization  
for Male-to-Female  
and Female-to-Male  
Crossdressers and  
Crossgenderists

In reprinting any portion  
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note The Gateway and the  
above address as the source.

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## DIRECTORY SUPPLEMENTS

Those of you having a copy of The Directory of Information and Services need to register the copy with us so that we can automatically send you a copy of each supplement as it is published. One is due sometime in August 1980.

To make registration easier for you, please fill out the registration form below and send it to us at P.O. Box 4643, Mt View CA 94040, or hand it to Georgia at one of the meetings.

\_\_\_\_\_  
Please send me supplement pages to  
The Directory of Information and  
Services:

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

~~~~~  
Karen, a pre-op MTF, wants to share your apartment/house. She is an excellent cook with 20-plus years cooking experience, and an excellent housekeeper. Has a steady income. Contact the GGG/G Hot Line (415) 962-8071 if you have a place in the City or environs you are willing to share.  
~~~~~

## Associated Groups:

Crossdresser's Heterosexual Inter-social Club (CHIC), P O Box 90382, Los Angeles CA 90009. Telephone hotline (213) 662-2238.

CHIC is based in Southern California, primarily the greater Los Angeles Area. They currently have no chapters or branches elsewhere.

CHIC holds meetings in public places, has parties, banquets and special holiday events. Through friendship and counseling, they help members and their families through the "rough spots." Their public relations program, aimed at making the public more aware of "what crossdressing is really about", is accomplished by an annual open house to which interested professionals (teachers, therapists, counselors, social workers, etc) are invited. In addition, CHIC has a public speakers bureau which sends members to speak about crossdressing at area colleges having classes in Human Sexuality.

Membership is by application and personal interview. The initiation fee is \$12 with another \$12 annual dues. Meeting attendees pay \$3 per meeting attended. "Associate" memberships are available for interested individuals outside the Southern California area, with fees of \$12, annual dues of \$5, and an attendance fee of \$4 per meeting.

A small newsletter is published "periodically" and sent to the membership. Meeting notices are provided during times of newsletter non-publication. A booklet entitled "Crossdressing and CHIC" describing the crossdressing experience and providing additional information concerning CHIC is available for 50¢.

.....  
A printing error resulted in the omission of the two bottom lines on the first page of the second-part installation of the HBIGDA STANDARDS OF CARE in the June Gateway. So here they are, with the lines preceding, so that you'll see where they fit in:

examine the patient applicant, on at least one occasion, and who will, in writing state that he or she concurs with the

### Miscellaneous

4.12.1. Principle 22. The care and treat-

# ALICIA'S THOUGHTS ON CROSSDRESSING

I have thought a great deal about crossdressing and my conclusions are I like it. I like the look, the feel and the comfort. It gives not only a sense of fulfillment, but a sensual feeling of satisfaction and happiness in the fulfillment of my bigenderness.

I struggled for years over the right or wrong of crossdressing, then almost two years ago I came out and found contentment and wholeness in my feminine-self. I studied and read everything I could find on transvestism and found out I wasn't alone in my desire and enjoyment. I then accepted that I like crossdressing and was not going to ignore my inclinations.

Many people say we transvestites are gay, perverts, sex fiends, and all kinds of nasty things. Well, we are just people who like to dress up and play another role--wearing what we want to wear and being who we want to be.

One reason I crossdress is the need to express my femininity. In the past I was forced to express the male--cool, can handle it, father, macho, you can't hurt me, don't show your feelings, and all the old admonitions laid on us by society and upbringing.

I need to balance my male and female, like Odyessus, I need the support of the mother archetype. Crossdressing is an expression of that femininity within me.

The suggestion that I wear feminine or "unisex" clothes holds very little interest to me. To satisfy my need I must fully and without compromise be dressed as a woman, in women's clothes from head to toe and from inside out.

Actually I believe I am a transgenderist, going beyond wearing female clothes, to express my feelings; by doing my utmost to sit, walk, cross my legs, and carry myself as a woman. This also involves hormones, and later, hair removal, ear piercing, and living socially as a woman.

I want to be able to dress and act as I feel, when I need and want to express myself in a certain way. Or in other words express an aspect of my gender identity. I do not dress as a female to attract those of my sex, but to experience pleasure by expressing my true gender in public. Also I dress as a woman to receive the praise and approval of female women, "that I have behaved and propoerted myself as a true woman," and not demeaned womanhood. As of now I feel comfortable in either role (male or female).

The practice of crossdressing is not popular because we live in a patriarchal society. In such a society the males fear for their superiority, so when a male puts himself (as in crossdressing) in a female position, other males take this as a put-down or assuming an inferior stance and an adverse reflection on all males. In matriarchal society clothing of both sexes tend to be more similar, and crossdressing is less threatening.

Crossdressing and associating with other TV's helps my femininity grow stronger and gives me a purpose. Exchanging feelings and ideas strengthens my convictions that what I am doing and what I believe is a healthy way of expressing myself to others.

I am comfortable in my male role, but need my female role. If I can't express my feminine-self I soon become tense, nervous, eat too much and even become ill. I have experienced these results and know their effect on my health and family relations. I certainly can control my eating much better as Alicia.

In all aspects of my personal, physical, and social life, expressing my feminine-self is a moderating and uplifting adjunct. Without Alicia I become bored, tired, and in general an unexciting person to be with.

poetry  
and art  
by

FRANKLYN



What do little boys do?

what would we  
be?  
we're not that bad are we?  
just...

that ocean love..  
what could be at  
that ocean love..  
just for a week  
I wanna be your  
boyfriend.  
and we can do boy  
things  
together.

like...  
play with balls.  
tackle each other.  
and fight...

and after i tackle you  
and after that ... oh..  
our assholes  
are in such..  
sweet.. envy of each other.

what else do little boys  
do?

The bar is dark  
we walk in  
men, men  
together  
men  
fair, delicate  
women  
hang on the wall  
staring at all the  
men  
beautiful  
men.  
they all look  
at us.  
wrong gender  
too bad  
too,  
too bad for them  
too bad for me

what do you do when you find  
something that belongs to  
someone else  
yet it fits you perfect  
I want it  
I want to leave this body  
I feel caged  
I want to become someone else.  
someone to enter me  
change my life.

# Dilemmas for Dianna

by DIANNA [REDACTED]

Ms. Carol Freidenberg was our guest speaker at the June meeting, discussing Voice--its production, physiology and pathology. Specific to the Golden Gate Girls/Guys membership, of course, Carol related her material directly to the transgender community. It was a fascinating lecture, as attested to by Carol's captive, captivated listeners (me, included!).

Carol is a voice specialist, or voice therapist, if that description of her work may be more appropriate. I have mentioned previously that I do not work on voice per se--except where its proper support projects the spoken word. I work in the development of speech patterns, mannerisms and diction with the awareness focused on the enunciation of speech, rather than the production of voice.

It was heartening to realize that Carol and I share such likeness in our points of view as well as objectives, particularly as regards the needs and desires of the TV/TS.

\* \* \*

At last--a personal consultancy to add to the growing members of support services specific to the unique needs of the transgender community: San Francisco now has a discreet, semi-residential location adjacent to several major shopping districts and centrally located for access to both bridges and freeways. This house is bright and airy, as well as private, with rooms for make-up, changing (dressing), hairstyling, comportment, speech and wardrobe. There is space enough for small lectures, classes and seminars. Some sessions can be held outdoors in the garden. There will be no signs or advertisements at the location, so the individual's privacy is protected.

Although such installations will take time to complete, my plans include such basics as wall-to-wall mirrors, audio-visual and projection equipment, skin-care and make-up supplies, textile samples, as well as a fully equipped hairstyling service. (The installations grow as funds grow.)

My sister, Kim Sumi Chan, is a professional hairstylist with an established following, who will operate the hair service at this location. She will therefore be according the transgenderist the same hair and wig service of a public salon, but in this very singular environment.

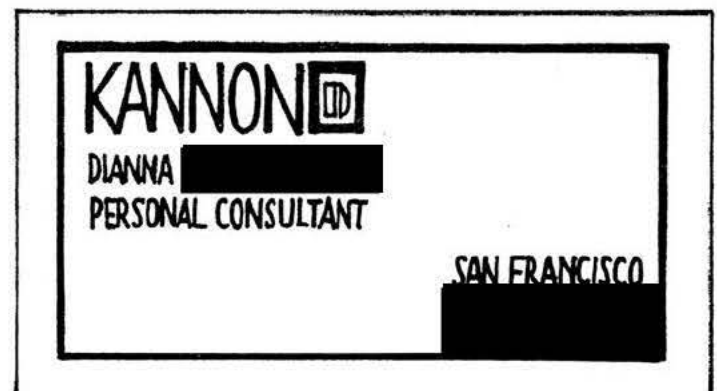
This establishment will be called Kannon, the Japanese name for the Chinese Kwan-Yin, after the Indian Avalokitesvara. The Avalokitesvara was a male Bodhisattva in Buddhist tradition, who reincarnated as a female. She delayed her attainment of Nirvana because she wanted to live on in order to help the multitudes and became known as the Goddess of Mercy...in Japan, the Kan-Non.

(Dianna's business card appears on this page. She is available for calls until 9 p.m. each weekday evening.)

July 9th Meeting: Speech/Diction. Bring portable cassette and one 60-minute reel. Also bring reading material (ads, poetry, prose, dramatic excerpts, etc.).

? ? ?

*Dianna: How can I get away from sounding real "butch"? Should I ask about voice operations to put my voice higher up? I'm willing to spend as much of my time this needs. (I heard about the last meeting and Dr. Freidenberg, but sorry that I couldn't make it.)*



I've always veered away from drastic solutions if avoidable. I regret that I can only answer with generalizations, for I don't know how you speak, your voice pitch and timbre and your physical mannerisms during speech. Fundamentally, it is entirely possible to modify both the way you "sound" as well as the manner in which you are perceived and heard. Although this adjustment does not necessitate surgery on the vocal and enunciatory anatomy, it does however require a great deal of training, time and effort. The expense incurred would still be less than vocal surgery and without the uncertainty (vocal results of surgery are difficult to gauge in definite terms) and certainly without the risk. Search around in your area for a speech specialist, or if you move to the Bay Area, give me a call!

*Send your questions on Image Improvement to The Gateway, Attention: Dianna*

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Milwaukee, Wisconsin 53202

*GPU News* is a monthly nonprofit news magazine devoted to the gay liberation movement. Each issue contains news, articles, reviews, poetry, fiction, classified ads, and special features of interest to gay men and women nationwide. A publication of Liberation Publications of Wisconsin, Inc., a nonstock nonprofit corporation, *GPU News* has been described as "one of the nation's finest gay liberation publications." It has received several awards for gay fiction and graphics. Issues are approximately 50 pages in length, and are mailed to subscribers in sealed no-peek manila envelopes. Our subscription list is strictly confidential - not lent, sold, or otherwise made available to any other organization or publication. Subscription rates \$10.00 per year



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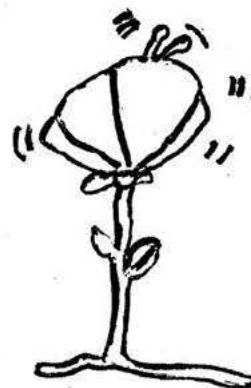
**MARY ARCHIBEQUE** 200 SERRA WAY  
LIC. REG. ELECTROLYSIS SUITE 45B, SERRA CENTER  
MILPITAS, CA 95035

*The Milpitas Electrolysis Center offers \$10 off on the first full-hour treatment for those who bring in this ad. GGGIG thanks Mary Archibeque for thinking of us!*

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Algy is immediately endeared to the lucky sort, until later we find out how Bertie handles himself well, and his voice (this performer has sung in many houses throughout the U.S., and it effectively shatters the male image--even as a very young man--even in the New York production and contemplative confirmed belief in creating and maintaining the image and stances seeming to come quite hard to picture him as a woman. To learn the role was played in the New York version. The casting, then,

We then have Henry, the top of the "yas, sir"-ing in and out. I find the performer, who adds a warm and friendly touch, is the little "Phillip Morris" type of gentlemen as "not quite all man" but it's at all funny when he's doing his frolics and he steals the show with his smirks at the audience.

Another tricky dimension is the female role in the Spring Frolics man playing a woman. Done too many times over the floor, it's a bit of a trick, but he pulls it up and throws it over his head.

The original New York production won awards in 1976, including "Best Costume and Set Design" for the female cast.

As I said, this is no run-of-the-mill show. These guys are good! I urge

theatre, 435 Broadway, San Francisco, (415) 398-27. Weekdays at 8:30 pm; Saturdays at 7:30

donation show around. If it were only for that it's not just a drag show--it is an incredibly original cast of The Club in New York in 1976, had come to San Francisco. Apparently it is

an Edwardian gentlemen's club in 1903, where the ladies cannot even reach the men by phone. What gentlemen do while passing the time: talk about their wives and mistresses; they find themselves in private competition for the ladies (all songs are from the years 1894-1905); and moan the money situation. It's all very

predictable, were it not for the ladies playing the role of the loved every masculine clap on the shoulders and not disappointed as each of the after-dinner cigar...a beautiful sequence as the experienced in the quiet pleasures of same. In their roles, too. Possibly that accounts for





The Club, by Eve Merriam. On Broadway Theatre, 435 Broadway, San Francisco, (415) 398-0800. Friday, June 20 through Sunday, July 27. Weekdays at 8:30 pm; Saturdays and 10:00 pm. \$8-12.

The Club features the only male impersonation show around. If it were only for that reason, it is a "must see." But The Club is not just a drag show--it is an incredibly well-done piece. This reviewer saw the original cast of The Club in New York in 1994 and so was particularly excited to see it had come to San Francisco. Apparently, it's doing quite well.

We are presented with seven men in an Edwardian gentlemen's club in 1903, and never a "petticoat" has entered. Indeed, the ladies cannot even reach the men. Therein, the gentlemen pass the time doing what gentlemen do while passing the time: they crack dirty jokes; they say crass things about their wives and mistresses; they buddy up for a game of billiards; they sing, finding themselves in private competition with each other over some rather tricky notes (all songs are from the years 1894-1904); they give advice to the younger men; they bemoan the money situation. It's all relaxed and refreshing.

But it would all be very boring and predictable, were it not for the ladies impersonating the men. They are fantastic. The audience loved every masculine clap on the back between the gents at The Club, and were wide-eyed and not disappointed as each of the boys partakes in the camaraderie of the after-dinner cigar...a beautiful sequence where more experienced puffers coach the lesser experienced in the quiet pleasures of puffing. And it was apparent the performers loved their roles, too. Possibly that accounts for the tremendous success of the show.



Algy is immediately endearing as the aggressive happy-go-lucky sort, until later we find how really unhappy he is. Bertie handles himself well, but his very beautiful operatic voice (this performer has sung leading roles in major opera houses throughout the U.S., including the Metropolitan Opera) effectively shatters the male image. Bobbie seemed a little too cutesy, even as a very young man. But my personal favorite--even in the New York production--was Freddie, the serious and contemplative confirmed bachelor. He was the most skilled at creating and maintaining the male illusion, the gestures and stances seeming to come quite naturally. It is almost hard to picture him as a woman. I was completely surprised to learn the role was played by a different actor in the New York version. The casting, therefore, is superb.

We then have Henry, the token Negro boy tap dancing and "yas, sir"-ing in and out. I've got to hand it to this performer, who adds a warm authenticity to the set. Johnny is the little "Phillip Morris" page, who is observed by the gentlemen as "not quite all masculine." Johnny doesn't think it's at all funny when he's dressed up for the club's Spring Frolics and he steals the show with his thoroughly disgusted smirks at the audience.

Another tricky dimension is added as Bertie must play a female role in the Spring Frolics play. A woman playing a man playing a woman. Done to perfection, as he stumbles one too many times over the floor-length skirt and finally scoops it up and throws it over his arm.

The original New York production of The Club won 10 Obie awards in 1976, including "Best Musical," "Best Direction," "Best Costume and Set Design" and recognition for each member of the female cast.

As I said, this is no run-of-the-mill drag show. These guys are good! I urge all to "Come to the Club Tonight."

5) 398-  
at 7:30

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present

# THE CLUB

BY EVE MERRIAM

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INTERNATIONAL ACCLAIM

# WHAT'S GOIN' ON!?

Judy Van Maasdam, Coordinator for the Gender Identity Program, and Dr. Laub of the Palo Alto Medical Clinic (formerly the Stanford Program) will be at the Pacific Center Friday, July 25 at 7:30 p.m. to give a presentation on the PAMC as it applies to the transsexual. Judy will also answer questions concerning the operation at PAMC. The Pacific Center is located at 2712 Telegraph Ave (near Derby) in Berkeley, phone (415) 841-6224.

♂ ♀ ♂ ♀ ♂

Another Fantasia Fair will be held this Fall in Provincetown, Massachusetts. Registration closes in August and are on a first-come first-serve basis, so write soon if you are thinking of attending. These are always well attended and most attendees feel they get their money's worth. Dates and cost can be obtained from Fantasia Fair Ltd, Kenmore Station, Box 368, Boston, Mass. 02215.

♀ ♂ ♀ ♂ ♀



The Pines and Company, 1093 Pine Street in San Francisco, is presenting "Frisco Follies," direct from Harrah's. Shows run Wednesdays through Saturdays at 9:30 p.m. and 11:30 p.m. For more information, call The Pines and Company at (415) 885-9871.

♂ ♀ ♂ ♀ ♂

The California Supreme Court declined to review a lower court decision ordering the Emeryville School District to pay back wages to Steve Dain, who was suspended from his teaching job after undergoing a sex change operation in 1976. Dain fought his case for two years when the Alameda County Superior Court ruled his suspension was fair,

but that he could collect back pay if he accepted dismissal. Instead, Dain resigned and filed suit to collect the money. Dain, who will receive more than \$40,000 in back pay and interest, told the press, "It's about time. And I'm glad it's over and let's get on with it."

♀ ♂ ♀ ♂ ♀

A Midwest Gala will be held in Chicago August 8-10, 1980. The \$75 fee includes a room for two nights, a cocktail party, dinner, an evening at the Baton Show Lounge (FI Shows) and an all-day boutique. Contact Sharon Hart, 431 Barry St, Chicago IL 60657.

♂ ♀ ♂ ♀ ♂



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Thanks, Cynthia, from all of us!

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♂ ♀ ♂ ♀ ♂

The June 17 issue of GLOBE reports the story of a couple undergoing sex change treatments. The two have been living together for five years and have a 3-year-old daughter. Cathy, the male-to-female, who fathered the child, and Christopher, the female-to-male who bore the girl, live in Birmingham, England. "As far as I am concerned," says Cathy, "I have always been a woman but it took meeting someone like Christopher to realize that I had to do something." "I always known I was really a man," says Christopher. "Now I'm in the middle of treatment and my dream is gradually coming true. When I became pregnant, I wanted to have the baby because it was the normal thing to do. Soon after having Emma, I started dressing in men's clothing continuously and soon it was clear that I would have to leave my job. Emma will be brought up as well as any other child. No one is going to be able to take her away from us because we have proven we can look after her properly."

♀ ♂ ♀ ♂ ♀



CATHY and CHRISTOPHER  
with daughter Emma...

Gay News in London reports that a pre-operative transsexual who was imprisoned for theft almost a year ago has been denied hormone treatments by London prison officials. She is believed to be depressed and acquiring secondary male characteristics once again.

♂ ♀ ♂ ♀ ♂

We've all been in male bodies; we've all been in female bodies. It's shared experience; it's part of the game here. What we are doing is creating wholeness within ourselves, allowing the male energy to be okay within a female body and letting the female energy be okay in a male body.

Women must take responsibility for the difference. When you are born your survival depends on a female body. No other animal on the planet is as dependent on its mother for so long as human beings are. That is a powerful point. You know who's got the power, you know who you have to please. When you are a male child, you grow up and all that female energy is always out there. It's never you. The advantage that a female body has is that it grows up knowing that it gets to be that power. It gets to be the demonic vampire, and it gets to be the divine goddess. It gets to be all of this stuff, but it gets to be the power. That is an indelible ancient energy experience.

--From a workshop by Patricia Sun

--Quoted from "The Holistic Health Handbook"



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# THE BOOKWORM



CAREFUL, DOCTOR, THE PATIENT IS LISTENING - A Critique of the Book

Transvestism: A Handbook with Case Studies for Psychologists, Psychiatrists and Counselors, by Harry Brierley. Pergamon, 1979.

By Kathy (CA-45)

I am a transvestite (TV), a behavioral scientist (Ph.D.), and I've also worked off and on for a PHD (put her down) in TVism. I expected a lot to think about in Brierley's book and was not disappointed. I read, thought and "recorded" on several separate mind tracks. My concern in this paper is not directly for the technical/scientific research details, nor particularly for his conclusions and generalizations therefrom (which do provide a storehouse of new research design ideas and a start on management programs).

The book will have importance as an opinion shaper among members of the crossdressing (CDing) community and also those professionals and members of society close to us. It is generally compendious, a comprehensive outline, the glaring exception being his therapy chapter. But the influence will not be all positive if we cannot see beyond his apparent value systems and the limited understanding of TV phenomena. Author's value system regarding sex variants, gender variants, often appears confused, or at least fragmented, and quite conservative. While these appearances are sometimes blatant, they are more often by innuendo, omission of certain topics, or failure to make a strong positive statement (especially where

he notes social or professional prejudice), and by the adherence to the "little lady" model as espoused by Beaumont Society in Britain and the Society for the Second Self in U.S.

It is as if written by a male chauvinist. Note his definition of the TV as "a condition in which there is a relatively stable feminine gender persona, in the context of desire to preserve male heterosexuality, and which we primarily observe in cross-dressing" (pg 16). He has a lengthy description of the TV (pg 43), but our focus here is not on his over-generalizations which form a stereotype. The TV motive is to "escape from the pressures of masculinity" by CDing, and his lifestyle motive is to keep "a foot in both camps." Not surprising! How could any man want to be, or to enact the role of, a woman? His answer?--it must be because he is unhappy as a man, I suggest. Further, his explanation of the man's unhappiness would probably be that he is inadequate in coping with life as a man and no normal coping man would even occasionally give up the male role. My extrapolations are more consistent with his statements above than his statements are consistent with the body of material they summarize.

The book was addressed to the helping professionals, but we in the gender dysphoric/ gender variant community should be concerned at this and other examples of sex/gender negativism and conservatism.

The effects on the TV may be both direct through reading the book (and they should) and indirect by influencing the helpers, researchers and others who try to account for us. Consider just the TV contemplating psychotherapy. The former effect would make me less likely to seek professional help and, if I did, to avoid discussion of CDing<sup>1</sup>. The latter tends to make me self-conscious in the bad ways. For example, it

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<sup>1</sup>These two are among many possible indicators of perceived barriers to treatment.

brings out the old feelings that once made me apologize, justify or at least account for my motives and behavior around CDing. These feelings of guilt and anxiety have been responsible for many periods of suppression of the positive feelings for, and advocacy of, the CDing lifestyle (although I never engaged in a purge).

Some, a minority of uncloseted CDers, find it necessary to state they wish they were not CDers. An example is the fetishistic CDers discussed by Brierley (pg 228). Also most of us have known TVs who would, given a new cure or preventive, not wish this lifestyle onto others; an indirect way of saying it is not the most desirable life. The seeds of powerful negativism are in all of us. So it is likely that some who read Brierley will have an even stronger reaction with resulting repression, shame and avoidance of professional and peer interactions around CDing. Even if he seeks professional help, he will more likely come only with a presenting goal of cure or arresting his TV development.

The major concerns of this paper will be enumerated below along with brief examples. They are highly interrelated:

- (1) The central model of what a TV is, should be,
- (2) The narrow and arbitrary definition of the TV population,
- (3) His theoretically limited accounts of the TV,
- (4) The tendency to be sex/gender variant negative, and
- (5) Results in narrow proposals and predictions, and blind spots, etc.

(1) MODEL: An argument can be made that he writes from a model (or as if he has a model) of the ideal TV, toward which all TVs should direct their efforts, which I will label the acronym AWFUL. This stands for Asexual Woman Feminine Undetected Ladylike. The model engenders and supports philosophical and management inflexibility, personal development alternatives are restricted, limiting the choice of experiences during his transvestic "career path." It tends to predetermine the immediate and ultimate goals in treatment programs

by forcing the criterion of success as conformity to the model. It can put blinders on the helping providers, researchers and others so they treat us in a stereotyped way. It supports and is supported by the other negatives below.

(2) DEFINITION: He defines and describes the TV population too narrowly and rigidly. Fetishism is strictly bounded on one side and transsexualism (TSism) on the other. He seems to believe, or hope, that TVism and to a lesser concern the other two will prove to be isolated types. Throughout the book he wrestles with the division lines but we end up with little more substantively than his introductory statements that "the dividing lines between fetishism, transsexualism and transvestism are much in dispute" and "the distinction of the transvestite group is thus largely a matter of individual clinical opinion" (pg 15). He suggests sometimes that they are not entirely distinct. For example they may interrelate by having in common sexual eroticism and gender dysphoria to different degrees (pg 199).

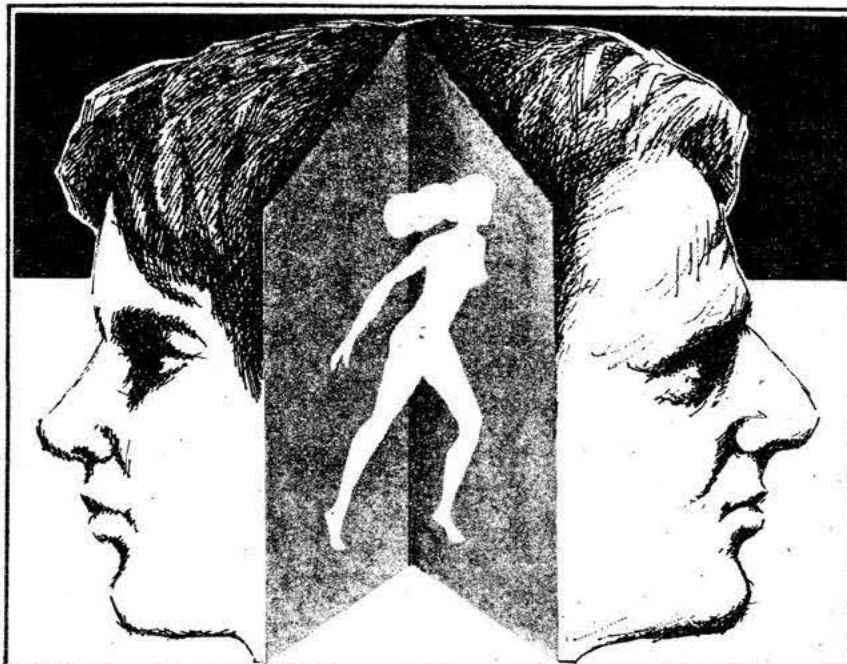
He also discussed an idea that the three phenomena may be "areas around the stereotype representing regions of adjustment of some stability or significance" (pg 226). But since Brierley in other places appeals to a typology and gets it through an invalid factor analysis.<sup>2</sup> My concern is that some of us do not fit the type. Instead we, some or many, feel excluded from a grouping or caught between groupings. Feelings of rejection, or that he must do something to fit the norm, etc., may result. The typological concept also tends to discourage perception of human variations within the "type."

He ignores the Benjamin scale (Benjamin, 1966) and other even more complex ideas on the multitude of ways we, as gender people, can vary

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<sup>2</sup>Invalid for his purpose, since it is based on questionnaire data from TVs only. Also invalid on technical grounds.

among ourselves. He can think in terms of individual differences as shown, for example, in his use of the role construct repertory test (pg 234 ff). But there is an obvious rigidity in his typing of TVs, TSs and fetishists as different kinds of people. He attributes the fuzziness in his mind and in the data to a variety of causes including the variety of fantasies, stated motivations and outright deception by patients.<sup>3</sup> Finally, he purges the heterosexual TV groups of unwanted sex variants.



(3) ACCOUNTS: His theoretical explanations of the TV, of why he is and why he does, are limited to the concepts in clinical psychology, behavior modification and psychological measurement. His views on fetishism, gender expression and especially TVism do not embrace their dramatic, "as if", simulational and creative artistry. Nor does he acknowledge the phenomenology (what is in one's consciousness) or the sociology of accounting for one-self.<sup>4</sup> His involvement with sexuality goes little beyond behavioral labels/descriptions. He does not see (wo)man as fantasizer nor, therefore, TVs as enactors of fantasies<sup>5</sup> and as social experimenters, etc.

(4) NEGATIVE: He is sex/gender negative in many of the vocabulary and statements. This is especially true of clothing related issues (fetishism, unusual clothing, apparatus). He reaches clear to neutral, though, with regard to homosexuality. He supports the continued development/elaboration of the gender variant

<sup>3</sup> These are illustrated early and compactly on pg 14. Especially powerful here is his embarrassing physical stereotype of the TS.

<sup>4</sup> See excellent discussion by Feinbloom (1976), especially Chapter 5. Also an extensive listing next month.

<sup>5</sup> The term "fantasy" has only one entry in index, and it is in the context of self-delusion.

PERMANENT HAIR REMOVAL

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person only if the goals of stabilization or cure are not feasible. The book is restrictive and constrictive in tone, rather than positive and permission-giving.

(5) RESULTS: His derivative thinking tends to be narrow. The model for TV/TS/fetishism management is probably the most important single contribution in the book. But its focus is also too narrow with the trunk alternatives being cure vs. feminization (as necessary). Consciousness raising and advocacy issues are not seriously addressed. His hopes for social change are none too high since professional attitudes (toward us) are poor (pgs 23-26) and TVs are not motivated as self-advocates, etc.

Finally, he fails to consider the larger scope; the potential gender variation positives for the individual himself, for improving society now, and perhaps increasing the probability of species survival.

These major areas will be discussed in detail next month. Please contact me if you have comments/contribs.

#### REFERENCES:

Benjamin, Harry. The Transsexual Phenomenon. Warner Books, reprint, paperback, 1966 (original publication date).

Feinbloom, Deborah H. Transvestites and Transsexuals; Mixed Views, Dell, 1976.

## Second Hand Rose

On June 22 an impromptu "open house" was held for members of Golden Gate Girls/Guys at Second Hand Rose, a clothing resale shop for the better labels in the fem clothing world.

Rose showed and helped with the items available and the dressing rooms were full most of the evening. Those buying items were not only well pleased, but really got some good bargains. Several spouses attended and walked out with "new" items.

We are in the process of making arrangements with Rose to hold an "open house" at one or more of their locations on a scheduled basis--but don't wait until then to go into the stores. Her personnel will be more than helpful and you will get good quality garments at far below new prices.

Second Hand Rose is located at 3326 - 23rd Street, San Francisco (415) 285-6077 and at 1111 Solano Avenue, Albany (415) 527-7742. Call ahead for hours and best times to go in. You may shop crossdressed if you like and, depending on the crush of business, will be able to try things on.



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