

Rites of Passage

The Newsletter of the New Woman Conference

Volume 3, No. 1
Winter, 1993-1994

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A Conversation with Kate Bornstein

I first became aware of Kate Bornstein when she appeared on the first "transsexual regrets" episode of *Geraldo*. She was pretty and witty and gay (she self-identified as a lesbian). When asked if she had ever had an orgasm with her new vagina, she said with a big smile, "The plumbing works, and so does the electricity."

Kate's plays "Hidden: A Gender" and "The Opposite Sex is Neither" have been very well received, and she has been outspoken in her views on transsexualism.

On 3 December, 1992, an article by Kate appeared in the *San Francisco Bay Times*, an alternative newspaper. Her article was written in response to a series of heated exchanges between lesbian separatists and transgendered persons in the letters column.

Kate phoned me after she read the last issue of *Rites of Passage*. In describing the controversy, I had used a brief quotation from her article. She felt that I and others had misunderstood her intent. When I carefully re-read the article, I realized that she was right (at least as far as I was concerned).

When Kate explained that she had been harassed by members of the transgender community, I suggested that we have a phone interview so that she could clarify her position. The following conversation took place in late summer, 1993.

Dallas: For the readers of this newsletter, will you establish your credentials as a transsexual?

Kate: My credentials as a transsexual? I'm a post-operative transsexual. I was born with a penis. I went to Dr. Biber—I'm a Biber baby—it would be about seven or eight years ago. I had my genital surgery, and I've been living as a woman now for at least eight years.

Dallas: There was an article in *The Bay Times* which you wrote last year. Would you tell me how you came to write it?

Kate: There's a pocket of lesbian separatists in the East bay. They've been quite hostile to the presence of transgendered people in general, and have been making that known in writing in the *Bay Times*. More frequently of late, transgendered people have been writing back. The tone on both sides was so angry that I couldn't pick up the paper without crying. It was so sad. I'm 45. I've seen the rise of the black civil rights movement, and I've seen the rise of the gay and lesbian civil rights movement. I've seen them both go down this very angry pathway, and it scares the hell out of me. I saw this happening with our community, and I thought, "Maybe there's a way to make it happen in a way with not quite so much anger." I mean, anger's fine, but not when it's spilling out at other people. So I wrote the article, hoping to direct the disagreement away from violence and toward conversation.

As you well know, the article was badly interpreted by some people. I guess I didn't speak it clearly enough for some people.

Dallas: The reaction of some transgendered people to the article has affected you personally, hasn't it? The reaction has been pretty violent.

Kate: Well, what I would call violent. The people who are angry with me would certainly object to my use of that term. But I would call violent any kind of unwelcome intrusion into a person's space. I've had to get an unlisted number because for the first time in my life I started to receive threatening phone calls—and they were from transgendered people. It was devastating. That wiped me out.

I've been out there doing stuff, but never with this reaction. After I did the Donahue show, I was walking along the street with my lover, and truck drivers would go, "Yo. Saw yoo on Donahue, and that was so cool, yoo know. Goo' for you." This is the first time I've ever been attacked or threatened for my work.

Dallas: And it was from transgendered people.

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The NWC is a nonprofit organization which promotes the welfare of postoperative transsexual women. NWC sponsors an annual conference, which is held in the fall of each year, and publishes this newsletter.

NWC will be happy to place you on our exchange list, if you will place us on yours. We will happily exchange ad space with newsletters and magazines. Others can check below for ad rates.

We encourage submissions. Material should be of interest to the new woman, between 500 and 1500 words. Submit to the editor at the Georgia Address.

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A Word From the Editor

The letter to the editor by Dawn Koro on page 3 brings up a valid point— by calling ourselves “new women,” do we exclude others? And moreover, do we limit ourselves by calling ourselves “new” women? I think the answer on both counts is yes. Obviously, Dawn felt excluded by our terminology. And I’m not feeling particularly “new” these days myself.

The New Woman Conference is a remarkable forum for those of us who have had surgery to compare experiences, to celebrate our experiences and explore our anatomy, and for those of us who are “new” to undergo a rite of passage confirming our new status. The NWC cannot be described, for it is beyond words; it must be experienced. The caring and sharing, the closeness, the sense of *belongingness* is available nowhere else.

At least, that’s what I once thought. This September, unable to go to NWC, I attended a weekend retreat in Hot Springs, North Carolina. Thirteen of us met for the same kind of bonding previously found only at NWC. I was the only one who had had surgery. Of the other twelve, several were considering vaginoplasty, one was considering castration and penectomy, and the others did not want surgery. Several had little or no physical feminization. And yet there was never for one moment any doubt that I was with a group of women.

NWC, as wonderful as it is, is only one of many possible forums for self-discovery. We don’t meet to exclude women who have not had or do not want surgery, but to share the commonality of our experience. We do not wish to cut ourselves off from pre-operative and non-operative women, for we have much to teach them, and much to learn from them. We seek only a space where we can explore our private issues and the private spaces of our bodies. Perhaps our choice of name is unfortunate— we do not mean to imply that others are not women— but we have undergone an experience unique in the human condition, and we need a special place for celebration and discussion. —ROP

Letter to the Editor

I read your *Rites of Passage* with great interest. I think I’d like to yell my thoughts on the subject and circulate them as widely as possible, but for now, let me tell you how I feel:

“Sex change” and “transsexual” are *incredibly* misleading terms. Men cannot have operations and “become” women. I also believe that a woman can be born with cerebral palsy, or temporal lobe epilepsy, or a penis— in which case she should probably have vaginoplasty as soon as possible, to avoid psychological trauma.

The cold reality is that part of being a woman is being *accepted* as a woman by those we interact with. If you threaten someone in their place of safety, then you need to respect their boundaries. You cannot force someone into thinking of you a certain way by using political pressure.

I attend “womyn-only” events. When I’m naked and not wearing makeup, I do not appear unusual or abnormal. I don’t make an issue of my medical history. I feel it would be intrusive to impose my political agenda on someone else. By attending, I agree to adhere to *their* agenda.

— Kristen

That would be fine if we were attending someone else’s event. But we are womyn, and womyn’s events are our events. If we do not make a firm stand, then we will continue to be co-opted out of our history and excluded from events which we have a right to attend. Keep in mind that the 25th celebration of Stonewall is being billed as a gay/lesbian/bisexual (but not transgender) event. But it was our asses on the line, and the nattily dressed gay boys who are now claiming Stonewall as the symbol of their liberation stood by with their hands in their pockets while we battled the cops — (Ed.)

Letter to the Editor

I was reading Christina's analysis (*of 1992 NWC attendees in the last ROP—Ed.*), and would like to provide a different perspective on why her results may be what they are.

Christina's *n* of 20 represents less than 10% of what Dr. Biber does in a year, let alone Schrang, Menard, and Seghers. A check of sisters from around the country has shown that the surgeons do not do verification checks of the papers presented to them. There has been strong rumor that forged papers are very common. Anyone with access to a scanner and a word processor or desktop publishing software can modify a recommendation letter in minutes.

For the past six months, we have assisted many of (a popular surgeon's patients) by having them stay with us before and after surgery. Some of the more interesting comments that we have heard are as follows: 1) after surgery, I'll be able to pass; 2) my whole life will be different and ALL my problems will be solved; 3) If I had known it would hurt this much I wouldn't have done it. There seem to be more and more cases of individuals being troubled after surgery than you would believe.

Christina is analyzing data on a small percentage of women who are honest and real, while the vast percentage of today's SRS recipients are not in this category. I'm just not sure how representative it ever will be.

—Kara

We realize that NWC attendees are not representative of the general population of post-op people, but survivors of a very difficult process which burns out or otherwise destroys many of our sisters. At NWC 2, during a solemn ceremony, we blew out candles for those who did not for one reason or other "make" it, those who died in pursuit of congruency of self. Most of us had more than one name. Then we each re-lit our candle in hopes for those who are just starting out or who seem to be foundering along the way —Ed.

Who says I'm not a Woman?

by Dawn Koro

As someone who has devoted her mind, heart, and soul for the last six years to establishing her identity as a woman, and who has lived as a woman for over two years, I am deeply disturbed that some members of our community *don't* consider me a woman.

Recently, I received an invitation to a meeting for post-operative transsexual women. I don't qualify to go because I haven't had genital surgery. I have no problem with post-op transsexual women having their own conference. What I find deeply offensive is calling it a "New Woman's Conference," thereby excluding me from the category "woman."

If I'm not a woman, then what *am* I? I *could* be accurately described as a "pre-operative male-to-female transsexual," but such a designation leaves me a genderless freak. And I'm not a genderless freak. Nor am I a man impersonating a woman.

My clear, unambiguous, and socially validated identity is woman. Transsexual woman, to be sure, but first and foremost, woman. Not "pre-op," not "wannabe." Not "seeker," to quote the NWC. Simply "woman."

I am typing this in my office in a company where I was hired simply as a woman named Dawn. Every day here I deal with dozens of people, both customers and staff. They all consider me a woman, *period*. This includes some to whom I've come out about my situation. The state of Massachusetts likewise considers me a woman, according to both my driver's license and the court order changing my name.

When I first saw the term "new woman" some years ago in

Merissa Lynn's list of definitions, I simply ignored it. Since then, in thousands of hours of talk with transsexual people (including both Merissa and the founder of the NWC) I've never heard anyone actually *use* the term, and I continued to ignore it. But now that it's institutionalized in the form of an annual conference and a newsletter, I must speak out.

I find it the absolute height of irony that the latest NWC contains an editorial calling "reprehensible" the use of male pronouns to refer to people like me. How can it be reprehensible to call me "he," yet be perfectly OK to exclude me from the category of women?

I fully support each person and group deciding what to call themselves, and using labels both positive and proud. But limiting "woman" only to those who have had surgery insults those who live as women but choose not to have surgery, and those like myself who dearly want it but can't afford it.

The state of my genitals is nobody's business but my own, and has very little to do with how others relate to me, or how I identify myself. *I am a woman*, and I will not tolerate anyone either openly stating, or indirectly implying, that I am not.

I cannot agree more that it is not genitals which make us men or women. "New Woman" is in one sense an unfortunate choice of words, for not only does it exclude those who have not had or will not have surgery, but it categorizes us as "new," inexperienced, and somehow inferior to other women.

Obviously, those who chose the name did not intend to denigrate either women like you or women like themselves.

See also the editorial on page two—(Ed.) —ROP

Kate: Yes.

Dallas: The use of the word violent may be key here, because in reading your article, you do use the word. You wrote that transsexual people were nothing short of violent if they imposed themselves into space where they weren't wanted, into "women born womyn" separatist space. This is one phrase to which people have objected. Will you explain what you meant?

Kate: I haven't looked at the article for a while—I'm kind of shying away from it, but I'm pretty sure I described my definition of violent, as I mentioned it to you, as a nonconsensual intrusion into someone's space or person. That's what I meant by violence. I wasn't referring to torches or hangman's nooses, but of taking someone's space, I do believe that is violent. I don't believe that violence is a way to go about getting something done. Nowhere in the article do I say that we don't belong in womyn only spaces. I just don't think we need violence to get there. I don't think we need to force ourselves in there. For example, after that article, there was an action taken to conduct a survey for womyn attending the festival. I thought that was a beautiful action. It was perfect. Perfect. That kind of stuff is exactly what we need. But not the anger. Not the meanness of it. Not calling someone a nazi. It's gotten back to me that people are calling me a nazi. I doubt that the people calling me that have had family wiped out in the death camps like I have.

Dallas: You weren't saying we don't belong in womyn only space. You were saying we don't belong in separatist only space.

Kate: Yes. Exactly. Exactly. In fact, I thought that was pretty clear in the statement you quoted. I'll paraphrase it. It was the

one where it said "We don't belong in the ranks of womyn-born-womyn only lesbian separatists." I didn't even talk about space. I didn't want to join in any way people who are divisive. And those people are extremely divisive. I think they're going to devise themselves out of existence. I don't think we're going to have to work too hard.

My belief is that some people have found the correct target—those who hold the gender system in place like the Sword of Damocles over our heads and other body parts. The lesbian and gay community is an embattled minority. We don't need to give them another enemy. I mean, speaking purely from a tactician's point of view, we're going to be a lot easier to get than the enemy they're currently fighting, and if they need a quick victory, it's going to be us. I think what we need to do is more along the lines of what Leslie Feinberg is doing, which is proper education, letting people know what transgendered people are all about in their relationship to the gay and lesbian community. This is my preferred mode of action. If I have rage, it's at the people who lock this entire system in place and then oppress us using the system, which is a false system.

Dallas: Alison Laing says we do not need to turn the cannons inward, and certainly the divisiveness between the separatist lesbian and transgender people is a good example of that. And so have the cannons which have been unleashed on you as a result of this article. Do you have anything to say to the people who are so angry at you?

Kate: I wish we could communicate. I wish I could sit down and talk with them. I did try that once. It didn't work. I don't know. I don't know.

Dallas: I think that your position and theirs are not that far apart, and that your article has been misinterpreted. I misinterpreted

it myself. Certainly, hateful phone calls are uncalled for. But dialog is needed. I would call on them to have some dialog with you.

Kate: Thanks. I should explain the hateful phone calls, for I don't want anyone to get the wrong idea there, either. No one called me and said "Fuck you, you jerk," or anything like that. It was more along the lines of the threat of an action, and when I asked what an action was, they wouldn't tell me.

I'm a performance artist. At the time, I also supported myself by doing telemarketing on a part-time basis. I get gigs. They were threatening to hold actions at my work. Well, that could really effectively silence me, and that scared the hell out of me. I do my art because I love transgendered people. I do my work because no one was doing this kind of work. I made a promise I would be there for people, and I broke that promise when I had to get an unlisted phone number.

Because of my appearances on Geraldo and Donahue, I would get phone calls from transsexuals all over the country. I remember when Tula's first book came out, I wanted to call her. I wanted to say, "I think I'm like you." I've always kept the same phone line, and it hurt when I had to get an unlisted number. I don't know what to do about my phone now, because some of those names are so hurtful, and the names they called me in print were so hurtful. That doesn't help. It doesn't help. It makes me more quiet. Is that good? It makes me less brave. Is that a great thing?

Dallas: I think the proper thing to do is to have dialog. And if after reading this interview, the parties in question still feel that your position is that different from theirs, then perhaps there should be discussion, perhaps, at least at first, in the pages of this newsletter. But discussion means two-way communication, and hopefully you can talk face-to-face. Many of you are in the same city, and it wouldn't be too hard to manage.

Kate: I tried discussion with one woman, but it didn't work. I think we need something a bit more moderated. Because what's happening is — I was referring earlier to the civil right movement. It may just be that there are divergent philosophies about how to deal with this. But we cannot afford to continue to hit each other. We don't necessarily have to present a unified front, but there is no call for meanness in this movement. None. That's what I want to say.

Dallas: If we are going to use anger, it needs to be outside the ranks of transgendered people.

Kate: Even there compassion is needed. If we expect people to be compassionate with us— this is where my ideas start to diverge from others', and I know that— it's my nature. I was a war protester in the sixties. I really believe that in the long run, we're going to get our needs met with compassion. If we want to be treated with compassion, we need to act with compassion. This does not mean that we lie down in the face of oppression, but it does mean that we have to understand that the people who are oppressing us don't know a thing about us and are scared shitless about us. We're stepping very heavily on something very basic in their nature. I'm not saying don't step. I'm saying be compassionate. That's what I don't see happening in some cases. That makes me very sad.

Dallas: I think compassion is a word that can be used to characterize your approach. My own approach uses logic. If you use discourse and logic as tools, the more rational people will come to understand. And also we can understand ourselves better. There are some people who use anger as a tool. I think that's legitimate, and that the more radical element among the transgendered population can open some

doors. Perhaps they'll close some as well, but the lesbian separatists are never going to accept us. My feeling about the lesbian separatists is that they are such damaged human beings that essentially there needs to be some control over them. We have Janice Raymond and ten years of preaching against transsexual people. There's a lot of hate there. There's a lot of education that needs to be done, but essentially what they need to do is to go to lesbian separatist only space and leave the womyn only space to all womyn.

Kate: I wouldn't disagree with that at all. I went to.... have you ever been to a womyn only event?

Dallas: Perhaps the ladies room. I've never been to anything like the Michigan Womyn's Music Festival.

Kate: I went once. I guess it was about six years ago. I directed a play called *Last Summer at Littlefish Cove* by Jane Chambers. This was in Philadelphia. It was the first time there was a play by a lesbian presented on the main stage in Philadelphia. There was an eight woman cast, all lesbians. It was really great. We ran for four nights and we were extended another eight. Sure enough, there were women who refused to come see it. "How come that man is involved with this, bla, bla blah." Then we got invited to perform at this thing called LFW, Lesbian Feminist Weekend, which is kind of a mini version of the MWMF. Since I didn't have a part in the production, I said, "I'm not going to go. You go." I didn't want to put myself out in front of all that shit. But the cast said, "No, no, no, we'll get a cabin together." So I went. It could have been such a great place. I mean, nothing but women running around. It felt so free there. And just when I was feeling great, someone would say "What are you doing here?" It was horrible. I would love to go to a women only event, but I'm never going to

go to a separatist only event.

Dallas: What you are suggesting as a way of controlling the very aggressive, outreaching attack on us by lesbian feminist separatists?

Kate: Exactly what we're doing. Naming it for what it is, and naming it with compassion. I think you're right in your description of these women as damaged. I tried to convey this in a lighter way in my article by saying they need their healing space. It may take a whole lifetime for them to heal from whatever wounds they perceive they've got— and whatever real wounds they've got. I did not wound them, and I'm assuming neither did you or the people reading this article. But they think we did.

Dallas: And so they're wounding us.

Kate: Yeah. We can't make the same mistake. We can't keep the chain going. We can't hit back. Someone has to say no, and it's got to be us. Otherwise, we're going to find ourselves oppressing some other group, and they're going to hit us too. It's gotta stop here. We have an opportunity to form a movement based on love and compassion. If we fuck it up this time, there's just going to be another movement that's going to have the opportunity to do it. But I'd like to think that because of the pain that most of have gone through, that there is a well of compassion that does not need to be covered up in the name of anger and rage.

Thank you so much for this opportunity. I learned a lot these past seven months.

When we spoke with Kate just before we went to press, she told us that things have "begun to turn around" since we spoke in the Fall.

We're happy that we were able to provide Kate with a forum for her views— (Ed.) —ROP

Where's Nancy?

Transsexual Womyn Expelled From Michigan Womyn's Music Festival

WALHALLA, MI — Four postoperative male-to-female transsexual lesbians were expelled from the 18th annual Michigan Womyn's Music Festival (MWMF) by festival security staff on the third day of the event. The four womyn, who had undergone sex change surgery from 2 to 14 years earlier, and a nontranssexual supporter attended the festival to raise consciousness among participants about the festival's policy of excluding transsexual womyn, the unclear and contradictory statement of policy in the festival literature, and issues of gender in general. Womyn opposed to transsexuals at MWMF attempted to silence them by destroying their educational materials.

The five womyn arrived at the festival on Monday, August 9, and none encountered any difficulty gaining admittance to the festival.

One of the transsexual womyn was Nancy Burkholder of New Hampshire, who had been expelled from the festival in 1991; she purchased her ticket at the front gate without incident. The other transsexual womyn were Davina Gabriel of Missouri, Wendi Kaiser of Maine, and Rica Fredrickson of Pennsylvania.

The next day, the five womyn set up a table at which they distributed literature and buttons and asked womyn who opposed the exclusionary policy to sign a petition seeking its repeal.

At approximately 4:30 pm on Thursday, Janis Walworth of Massachusetts, the nontranssexual member of the party, and Kaiser, who were staffing the literature table, were approached by two womyn, one of whom identified herself as MWMF security coordinator. She told Walworth

that the transsexual womyn were in violation of the festival's "womyn-born womyn" only policy, and that they must therefore leave the festival. Walworth replied that it was not clear that the transsexual womyn were in violation of the policy as stated,

The security coordinator went on to say that some festival participants had complained about the presence of transsexual womyn at the festival, asking security to remove the transsexual womyn from the land and vowing to take matters into their own hands if security did not do so.

since they all identify as womyn-born womyn.

The security coordinator went on to say that some festival participants had complained about the presence of transsexual womyn at the festival, asking security to remove the transsexual womyn from the land and vowing to take matters into their own hands if security did not do so. Security felt, therefore, that it could no longer guarantee the safety of the transsexual womyn. In addition, the security womyn were reluctant to assure Walworth that she would continue to be safe at the festival, since she had been seen staffing the literature table and associating with the transsexual womyn.

The festival catalogue calls upon womyn who attend the festival to dialogue and listen to one another and explicitly states that "violence against womyn in any form is not acceptable in this community, on this land." However, no apparent action was taken against the womyn who threatened Walworth and the transsexual womyn.

The security coordinator pointed out that members of the party had been openly discussing their transsexuality at the litera-

ture table, thus alerting many womyn to the fact that there were transsexuals on the land. She implied that if they had not revealed their transsexuality to anyone, they would not have been asked to leave—in effect, "don't ask, don't tell."

The four transsexual womyn returned to their campsite and packed up their belongings. However, they were delayed in leaving the festival grounds until approximately 11:00 pm because so many womyn stopped them on their way out to express support. A contingent of leatherwomyn offered to guarantee the safety of the transsexual womyn at their campsite for the duration of the festival and strongly attempted to dissuade them from leaving. However, the transsexual womyn collectively decided to honor their agreement to cooperate with security and declined the offer.

Upon leaving the festival site, the transsexual womyn set up camp across the road on National Forest land. The following morning, they set up another literature table, along with neon pink banners proclaiming "Transsexual Womyn Expelled From Festival" and "Too Out To Be In!" A steady stream of womyn came out from the festival to spend time with the transsexual womyn and to express their support; they brought vegetables, soda, hamburgers, fried chicken, flowers, and encouragement. Throughout the remainder of the festival, the transsexual womyn continued to distribute literature and buttons and to talk with womyn about gender issues and the exclusionary policy. Festival participants who visited the transsexual womyn reported that sentiment inside the festival was overwhelmingly supportive of their participation in MWMF, and there was outrage at their expulsion.

Inside the festival, non-transsexual womyn helped staff the inside literature table, and

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Walworth conducted two sessions of a workshop entitled "Confronting Transphobia," as well as a workshop on gender and shamanism which had been scheduled to be presented by Gabriel.

On Friday evening, the transsexual womyn were joined by a fifth transsexual woman, Riki Anne Wilchins of New York City, who flew in to present her workshop, "21 Things You Don't Say to a Transsexual." Although Wilchins had originally planned to enter the festival, she chose to remain outside with the four expelled transsexual womyn. Womyn inside the festival who wanted to attend Wilchins' workshop unanimously agreed to move the location to the area outside the front gate. Approximately 75 womyn walked the mile to attend the two workshop sessions.

Saturday morning, when the literature table inside the festival was left unattended for a short time, all literature, buttons, display racks, signed petitions, and completed survey forms, as well as a donation can and personal property, were stolen by undetermined individuals. A woman reported seeing some of the buttons deposited in a portable toilet, which Walworth reported to MWMF security in hopes of avoiding damage to sewage pumps.

Also on Saturday, Walworth and Laura Ervin of Massachusetts, who had traveled to the festival with Burkholder in 1991, met with feminist author Kay Leigh Hagan, who was acting as an official representative of the festival producers, and the security coordinator. At that meeting, Hagan disclosed that the festival producers, Barbara Price and Lisa Vogel, are the sole determiners of festival policy and that she did not anticipate that they would change the antitranssexual policy in the near future. -ROP

Miscellanea

First, let me say that my opinions as editor of ROP are mine and do not necessarily reflect that of NWC or other NWC participants. I've been wanting to say that, and this seemed like a good place for it.

A few readers of the last issue of ROP wondered if, because our page one story featured a transsexual lesbian, NWC attendance was limited to transsexual lesbians. Nothing could be further from the truth. NWC is nondiscriminatory in regard to race, creed, religion, national origin, political preference, and sexual orientation. Some attendees are lesbian-identified, and some are not. Some attendees are Christian, and others are not. We welcome diversity. Our only criterion for attendance is that the individual must be postoperative, or the partner of a postoperative woman. This criterion is made to give the group focus, and not to exclude people or to imply that they are any less women than we are.

Since I wrote my reply to Dawn Koro's letter, something exciting has happened. Several of the organizers of the first NWC are sponsoring a workshop called Full Circle of Women. The workshop is to be held 4-6 February at the Essex Conference Center in Essex, Massachusetts. Essex, which is about an hour's drive from Boston, was the site of the first two NWCs.

The Full Circle of Women is open to anyone who identifies as and lives as a woman. It will be a quality event in a private, beautiful location, well worth attending by both pre-op and post-op women.

For information, call Janis Walworth at (508) 386-7737, or write her at P.O. Box 52, Ashby, MA 01431-(Ed.) -ROP

What is the New Woman Conference?

The NWC is a small group of post-operative male-to-female transsexual persons. The NWC's primary function is to conduct an annual retreat at which those who have recently had surgery and those whose surgery was years or decade ago come together. The experience is spiritual—some would say magical—as women from all across the United States enjoy the rustic setting with others who have shared their marvelous journey. (Male & female partners are welcome).
The Conference culminates with a ritual in which the attendees celebrate that which they all share—their blood sacrifice.

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Dr. Sheila Kirk is doing a national survey of post-op transsexual persons. Please participate. You can get a copy of her survey by writing her C.O IFGE, P.O. Box 367, Wayland, MA 01778 [or phone her at (617) 899-2212].

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Issue # 1 September - October 1993



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