

THE *INGERSOLL* *MESSAGE*

INGERSOLL GENDER CENTER — SEATTLE, WASHINGTON
JUNE 1995 □ VOL. ONE □ NO. 4 □ PRICE: \$1.00/EA. □ \$15.00/YR. SUBSCRIPTION



PRIDE '95

ANOTHER ASPECT OF WHO WE ARE

June is Pride Month in Seattle. It is a celebration of diversity, a statement which says, "We are here, we are your sisters, brothers, sons, daughters, husbands, wives, friends and neighbors. In this time of increased intolerance prejudice being fueled by bigots and religious extremists, it is more important than ever that as a larger community of heterosexuals and homosexuals, we stand up and state that hatred, in any form is repugnant.

One of the most heartening sights at last year's celebration was the participation of our community leaders, regardless of gender, race, or sexual orientation. Who can forget the pictures of the Mayor and Police Chief marching down Broadway? Or the many T-Shirts with sayings like "Straight but not narrow", or "I Am A Christian Who Supports Human Rights"?

While there are musical, theatrical, other celebrations of Transgender, Gay, Transvestite, Lesbian, and Bisexual people throughout the month, the two main activities are the Pride Festival and the Pride March and Rally. Back again after a hiatus is the Pride Festival. It will be held all day on Sunday, June 18, 1995, at the Broadway Playfield. It is a chance for all the diverse members of our community to see and be seen.

Once again, Ingersoll Gender Center will have a booth at the Rally held after the Pride March on June 25, in celebration of Transgender, Gay, Transvestite, Lesbian, and Bisexual Pride. The Rally is held in Volunteer Park at the conclusion of the Pride Parade/March. Stop by and say "hi" to us!

From the Founder:

By Marsha Botzer, M.A.

For 18 years, the primary work of Ingersoll has been and continues to be to help people discover this best and most complete understanding of who they are, and if they wish, to bring that self into the world.

Now we have the additional opportunity of educating ourselves as to the workings of our world, other than gender, workings that have a profound effect on our lives.

As a member of the Washington Citizens for Fairness [WCF] (Hands Off Washington) Board of Directors, it is my duty to see that all Board actions include and respect the Transgender, Transsexual and Transvestite groups. As a part of this duty, I have asked for anyone who has suffered discrimination based upon gender identity issues to send their stories to Ingersoll or to the WCF offices.

Additionally, I ask you to become aware of the anti-TS,TV,TG components of the two new initiatives in Washington State, 166 and 167. The danger they present to our personal lives is real and will come upon us unless we are vigilant and active. Find out about these attempts to deny you your place as an equal citizen by contacting WCF at 1202 East Pike St. #532, Seattle, WA 98122. You may also call them at 206-323-5191.

I would like to know your opinions on another topic: Should the Transgender, Gay, Lesbian, Transsexual, Transvestite, Bisexual community in the Northwest prepare a petition of our own? This would be a petition-pledge that would be on the streets available for signatures. It would not be an initiative and would not have the power of law, but *would* provide us with a way to voice our opposition to the organized acts of discrimination coming from those opposed to our being treated equally. send your comments to us and to WCF.

There are many ways to further our personal and public growth. May I suggest you consider volunteering with Ingersoll or perhaps sending us your ideas and observations. We are an association of people animated by our passions to help this will be our future, as it has been our past.

Thank you,

Marsha C. Botzer M.A.

FACILITATOR'S FORUM

By Suzanne [REDACTED]

By now everyone has heard rumors about the much discussed fee changes, and the facilitators have been in the middle of the discussions. One common thread that has been stated by every facilitator is that they do not want to see any individual leave Ingersoll because of inability to pay for whatever benefit and support they receive from this organization. All of the facilitators are giving their time because they feel that they can help people within our community. This is the spirit in which we as facilitators wish to serve our community. We have come a long way to build a network of people to facilitate groups, and I can assure you that everyone of them has the passion for fellow members and keeps the individual members' well-being as a top priority -- both qualities are a must.

INGERSOLL FORCED TO RAISE FEES

It is not news to anyone that in the current national and state government environment of cutbacks, times have been difficult for almost all non-profit organizations. Ingersoll Gender Center is no exception. Each month for the past five months, we have been forced to dig into our financial reserves because expenses exceeded income.

At Ingersoll, it has been six years since the fees paid by the people who attend our weekly support groups have been increased. As a result, the board has unanimously approved a move from a voluntary donation to a fee basis for all groups, effective June 1, 1995. Fees for all groups are now a \$10.00 suggested fee with a \$5.00 minimum, depending upon an individual's ability to pay. For those who simply cannot afford to pay, we will offer scholarships and ask that the recipients perform volunteer service for the organization as their contribution. For more information, see your group facilitator.

Members of the Board of Directors will continue to review our financial situation and monitor our costs of operation. If you have questions or comments, feel free to use the Suggestion Box or contact the Ingersoll office.

JAYE'S JOURNAL

By Jaye Albright, Board President

First, a **GIANT** "thank you and congratulations" to the organizers and committee of Esprit '95, including representatives of Seattle's Emerald City, Portland's Northwest Gender Alliance and Vancouver's Cornbury Society, what a stunningly successful event.

Everyone who attended received a photo ID card as they registered (a very handy item! I still make use of the one I got at Esprit more than three years ago) and also got an invitation to non-stop fun and education.

Wonderful trips to Lake Crescent to ride the Mosquito Fleet paddle wheeler "Storm King", high tea at the Empress Hotel in lovely Victoria, B.C., a fashion show featuring the latest designs being shown by Port Angeles area merchants, entertainment by the P.A. Light Opera and Vancouver songstress Jill Romanov, the opportunity to meet and get to know members of our community from as far away as Texas, Illinois and Florida all created a warm and hospitable atmosphere.

Ingersoll's own Jason Cromwell and NW gender pioneer and National IFGE Tiffany Award winner Jamice Van Cleve presented an excellent short course they titled "Transgender 401", specifically for anyone contemplating transition.

Talented entertainer/psychologist Annette Cardona conducted a stimulating and invigorating body movement workshop, and there were sessions on deportment, prostheses which are available, accessories and dress, makeup as well as couples work on interpersonal relationships. In fact, the seeds for a couples support group were starting to germinate. If you or a spouse would like more information on this or any aspect of the event, contact me at Ingersoll.

Esprit registrar, Sandy Stevenson permitted us to distribute free copies of our May, 1995, issue of *The Ingersoll Message* to every registrant and keep additional free copies of our publication at the registration desk during the entire event.

We look forward to being even more involved in next year's **ESPRIT '96**.

MAN TO MAN By Jason Cromwell

Join the members of FTM International in San Francisco for the first all-FTM conference in the Americas. Two and one half days of workshops, panels, seminars, exhibitions, networking and socializing for FTMs, their partners and friends. All are welcome!

Topics include: Coming Out, Relationships, Family, Sexuality, Spirituality and Male Consciousness, Partners of FTMs, Academic Perspectives on FTMs, Racism and Transsexuality, MTF & FTM issue comparison, Queer and Straight issue comparison, No-Hormones and Non-Op Options, Living Long Term in Transsexual Bodies, Therapist Panel and MD panel.

Featured speakers/presenters include: Larry Brinkin, San Francisco Human Rights Commission, Michael Brownstein, MD, Photographer Loren Cameron, Jason Cromwell, Steve Dain, John Garrigues, James Green, David Harrison, Donald Laub, MD, Shadow Morton, Sky Renfro, SFPD Sgt Stephan Thorne and many others.

Registration fee includes all sessions: Friday, August 18 - 6:00 pm, (registration opens at 4:00 pm) through 2:30 pm, Sunday, August 20, 1995.

Registration fee per person	\$50.00 if postmarked on or before 6/30c
	\$60.00 if postmarked between 7/1 & 7/31
	\$75.00 if postmarked on or after 8/31 or at the door

For more information, contact Jason Cromwell, [REDACTED] or for applications, contact Pat at the Ingersoll Office at 206-329-6651. You may also contact FTM International directly at 5337 College Ave. #142, Oakland, CA 94618.



DEFAULT ASSUMPTIONS...or "The Billy Tipton Phenomenon"

by Jason Cromwell

(The following article was recently published in *Cross-Talk, The Transgender Community News & Information Monthly*. The article is based on a paper presented at the Southern Comfort Convention. We reprint it here with the author's permission.) As an anthropologist I am interested in how FTMs are perceived by society -- what I see happening is what Douglas Hofstadter calls "default assumptions". In a 1982 article in *Scientific American*, he defines "default assumptions" as something that holds true in the "simplest or most natural or most likely possible model" concerning any particular topic or subject. He goes on to state "the critical thing about default assumptions is that they are made automatically, not as a result of consideration or elimination".

To some degree or another, we all make default assumptions. For example, a 1993 Seattle newspaper headline reads: "Police officer files complaint against co-worker. Sex harassment case involves two men." Without thinking about it most of us assume this case involves a female officer and two male officers. The first paragraph of the *Post-Intelligencer* article states: "A federal police officer in Keyport has filed a discrimination complaint accusing a fellow officer of sexual harassment. Both are men." It is not surprising that we make the assumption that sexual harassment cases involve females being harassed by males, because this is what is most familiar to us.

Now I'd like to provide some examples closer to home. A couple of weeks ago while flipping channels, I caught a stand-up comic's act midway through her routine. Unfortunately I did not catch her name but I did catch something relevant to FTMs. Leading up to her punch line she talked about the differences between men and women. Then she said: "There's one thing men do that women don't. Men change sex. I mean, has anybody here in the audience ever heard of women becoming men?" The audience agreed they had never heard of this. Then she delivered her punch line: "Do you know why women don't become men? Because it would be a demotion." While there are several things going on here, I want to focus on two of them. First, although it is supposed to be a joke and humorous, it clearly points out our invisibility (I'll come back to this later). Second, it is a default assumption that females do not become men. Related to this are three other default assumptions: (1) Females become men only to take advantage of male privileges, (2) depending on the author's perspective, females quit assuming male identities in the mid-nineteenth or mid-twentieth centuries, and, (3) females can't become men.

I'll illustrate this default assumptions via comments made to the press by the director of the 1993 movie *The Ballad of Little Jo*. Maggie Greenwald states: "I stumbled upon some information about the real Little Jo Monihan [sic], about whom almost nothing is known except that she lived as a man and

nobody had discovered the truth about her until she died." The default assumption here is that the truth is Monaghan was female and thus really a woman. Greenwald vividly reveals her default assumptions when she concludes in the interview: "Women discover themselves -- and this is so much a part of feminism -- that they don't have to be fake men, to be strong, to be powerful. To become a woman, not a man. She passes through a phase to survive, ultimately to be a woman." Now let me get this right: Monaghan lived as a man, no one knew otherwise until death, but "ultimately" was a woman.

Another default assumption is -- as Greenwald states -- "It would only be extreme incidents that would make a woman decide to live her life as a man." These "extreme incidents" always involve socio-economic explanation. In the case of Monaghan, an out-of-wedlock child was born and Monaghan was disowned by family. According to one male movie reviewer, Stefan Ulstein: "With no family to depend on, Josephine [note the use of Josephine instead of Little Jo], had to find either a husband or a pimp. Instead she decided to pass for a man and live on the edge of Western society." For those of us familiar with television's *Dr. Quinn, Medicine Woman*, who is not married, and not a prostitute, the producers obviously forgot that a woman in the Old West had limited choices.

One article accompanying a review of *Little Jo* is headlined: "Women posing as men pursued better opportunities." Quoted in this article is Julie Wheelwright, author of *Amazons and Military Maids*, who states, "Very often it was a pattern of women in the working-class occupations who would take on male attributes for further their careers." Going back to *Dr. Quinn, Medicine Woman* for a moment I find it interesting that Dr. Quinn is clearly a feminine woman in a male occupation. I don't know if the television show is based on any real person, but I do know that many females pursued so-called male careers without changing their sex. I call this default assumption "the Billy Tipton phenomenon". The same article even uses Tipton as an example of career opportunism when author Linda Lee says, "In 1989, when Billy Tipton died in Spokane, Washington, it was revealed that the American jazz pianist and saxophonist -- who had married and was the father of three adopted children -- was in fact a woman. She apparently began appearing as a man to improve her chances of success as a musician."

Another default assumption is that females cannot be men. Concerning Billy Tipton and others, Lee states "One look usually convinces these people were quite clearly women." Yet, no one in Billy Tipton's life knew him as anything but a man. Always, like in the headline mentioned above, females who live as men are considered to be "posing", or living "a charade", or "masquerading" as a man. In other words we are not taken seriously. Excuses

Excuses and rationalizations are made as to the "whys" of our lives. I'd like to share the insight my wife had about society's response to us.

*People say they can understand a woman wanting to be a man because of the cultural privileges that males in our society have. But they cannot understand a man wanting to become a woman, therefore, a male who becomes a woman must have a **real** need and a **condition** that is treatable. A man who becomes a woman is a transgender and or transsexual issue. A female who becomes a man is a socio-economic issue and feminists will rally to 'her' cause and, in doing so, deny FTMs their reality.*

It is a default assumption when someone concludes that a female lived as a man for economic and social reasons. It is default assumption when people conclude that Billy Tipton was posing as a man in order to be a musician.

I have many questions about the continuing response to Billy Tipton's life. If Billy was only impersonating a man in order to be a musician, why keep the secret from everyone after his career ended? Why, for that matter, keep it a secret from closest friends and family at all? Why did Billy marry a woman? Why did he lie about his ability to have sex with her? Why lie about his genitals being crushed in an accident? Why did Billy, as *People* magazine reported in 1980, "always wear a T-shirt and belt with an [athletic] cup on the outside of his underwear"? Why did Billy adopt three children and be their father? Why do his adopted sons continue to insist that Billy was a man and their father? One of his sons, in that same issue of *People* magazine said, "He did a helluva job with us. He was my dad."

I find it ironic that many lesbians would have rejected Billy while he was alive, yet claim him as a part of their history after his death. Does this mean that "anatomy is not destiny" after death? It seems they must be the case. Why else would people begin to use female pronouns after Billy died and it was discovered his body was female?

I know that as an FTM, many within our community would like to claim Billy as one of our own. We have so few role models, even though history is filled with females who lived and passed as men. Billy did not have surgery to alter his sex and he certainly lived during a time when it was available. However, this is true for many FTMs because the results are not very good and quite costly. Billy left no written for the actions of his life. He left us instead with a life lived for over fifty years as a man. Does his life as a man have no meaning?

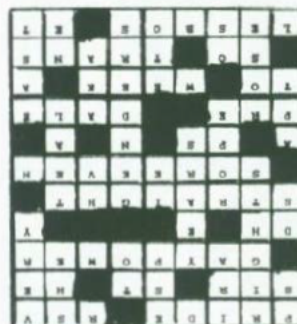
Billy Tipton's life speaks for itself. You don't spend fifty years of your life living in fear, not telling folks you love and live with, you don't go to extreme measures to make sure that no one knows what your body is or looks like, you don't die from a treatable medical condition. If you are simply a woman living as a man so you can take advantage of male privileges. It is unfortunate Tipton left no written statement about the "whys" of his life.

Which, finally, brings me back to my earlier point about invisibility. We are invisible. When one of us is taken notice of we are discounted as "not real men" or "unreal men". At the end of a play called TS/Crossing these questions are asked: "What happens when Terry Smith dies? When his soul has left his body? Will you insist the he may have lived his life as a man, but he died a woman?" It seems that from Billy Tipton we have the answers. But I insist that as I live, I am a man. Because I chose not to have surgery, because I do not have a penis, does not mean that I am pretending. I am not posing, I am not masquerading, I am not living a charade. I am a man. Each of us can make the same declaration. It does not have to be a public statement. But somewhere in our private papers we can make a statement about the choices we have made, about the meaning of our lives. Defining who we are matters. If we do not define who we are, we do not exist. If we do not define who we are, others will define us.

Having said this, I have one last concluding remark. Lee asks this question: "Would there be any reason today -- with females wearing pants with impunity, serving as police officers and going off to war -- for a woman to pretend to be a man?" I have a simple answer. Some females are not women. We are not pretending to be men. We are men.



Puzzle Solution



IT TAKES PEOPLE OF ALL KINDS TO MAKE UP
THIS COMMUNITY OR ANY COMMUNITY



**HAPPY PRIDE MONTH AND BEST WISHES
FROM OUR REFERRAL THERAPISTS**

MARSHA C. BOTZER, MA
(206) 285-5412

SANDRA L. FOSSEAGE, MA
(206) 286-6005

SANDRA L. JOHNSON, PhD
(206) 322-2012

HOWARD E. LEONARD, PhD
(206) 329-5255

LOUISA A. TURNER, PhD
(206) 542-6670

BRYANT VEHR, MA
NOT ACCEPTING REFERRALS
AT THIS TIME

**and -- HAPPY PRIDE MONTH AND BEST WISHES
FROM:**

Artful Electrolysis
Sara Phillips
(206) 726-0227

ELECTROLYSIS by
JAMES M. ENRICO, R.E.
and
MICKEY MIRON, R.E.

"That's fine, dear. But next time
I wear the dress, and you
wear the tux!"



The Butter Did it!

By Pat Butler, Executive Director

Every month at Ingersoll is a busy month. This month, however, seemed busier than most. Publication orders coming in, publications going out, frustration with suppliers and the seemingly endless wait for delivery of promised books. Incidentally, the last word from IFGE was that the Sheila Kirk hormone books will be shipped in Mid-June. Hmm. Last month, they said Mid-May. Sorry for the delay.

I spent a lot of time learning about the new Internet and email options for Ingersoll. Since we went on line the week of May 15, we have received two requests for information and many emails congratulating us on our presence. Refer to the article in the newsletter about the web page for the address, and write to us.

Beginning in June, I will be in the Ingersoll office on Thursdays from 9:00-4:30 PM, Pacific Daylight Time (PDT). This is a day for me to do paperwork. The phones will be off the machine, and I will be available for questions. If you have a need to talk, please call our phone volunteers on Monday, Tuesdays, Wednesdays, and Fridays between 6:00-8:00 PM PDT. I also will be returning calls on Thursdays, so if you leave me a message to return your call, leave a daytime phone number and I will discreetly call you back.

I can hardly believe that only one year ago, I was planning Ingersoll's first booth at a Pride Festival. Well, here we are again. If you would like to volunteer to take a turn in the booth, please call me at the office. Leave your name and phone number and I will get back to you. It really is a lot of fun, and you do get to meet some great folks.

THE INTERNET IS HERE!

Ingersoll Gender Center is on the Internet! Our new Internet Home Page is open for business. It is the combined effort of The Board of Directors, Ingersoll's Executive Director, the Ingersoll Internet committee and especially Caryn Roberts and Cathy Doser of Seattle Web Factory. Caryn and Cathy gave selflessly to help us establish this presence in cyberspace. If you would like to view their work and you have a web browser, point it at:

<URL:<http://www.halcyon.com/ingersoll@halcyon.com>>

For text only browsers:



<URL:<http://www.halcyon.com/ingersoll.iiihometext.html>>

Our email address is:

ingersoll@halcyon.com

In months to come, we will include addresses for other pages which relate to the Gender Community. Ingersoll is extremely proud to be one of the first organizations in the U.S. to establish an Internet Home Page presence

SPOTLIGHT ON PUBLICATIONS

 at Ingersoll Center 

The Ingersoll Message

New from Ingersoll Publications! A collection of articles of interest to gender-folk and the community at large; a calendar of upcoming events, letters, personal experiences, household and cooking tips, and a monthly gender crossword puzzle. Keep *Ingersoll Center* coming into your home on a monthly basis!

Available at Ingersoll after meetings or by mail.

At meetings: \$1.00 per copy/tax included

By Mail: \$12.00/year plus \$3.00 p/h

Important Ingersoll Doings in J U N E

All Wednesdays in June: TS Group (Referral Only) 7:30-9:30 PM

All Thursdays in June: Drop-In Group (Open) 7:00-9:00 PM

All Fridays in June: TV/TS Support Group (Open) 8-10 PM

June 12: Meeting of the Ingersoll Board of Directors 7:30-9:00 PM, Ingersoll Center.

June 13: FTM Support Group 7:30-9:30 PM. First Timers must call Jason at [redacted] or David at [redacted] before attending. Topic for this meeting: Sexuality, Masculinity.

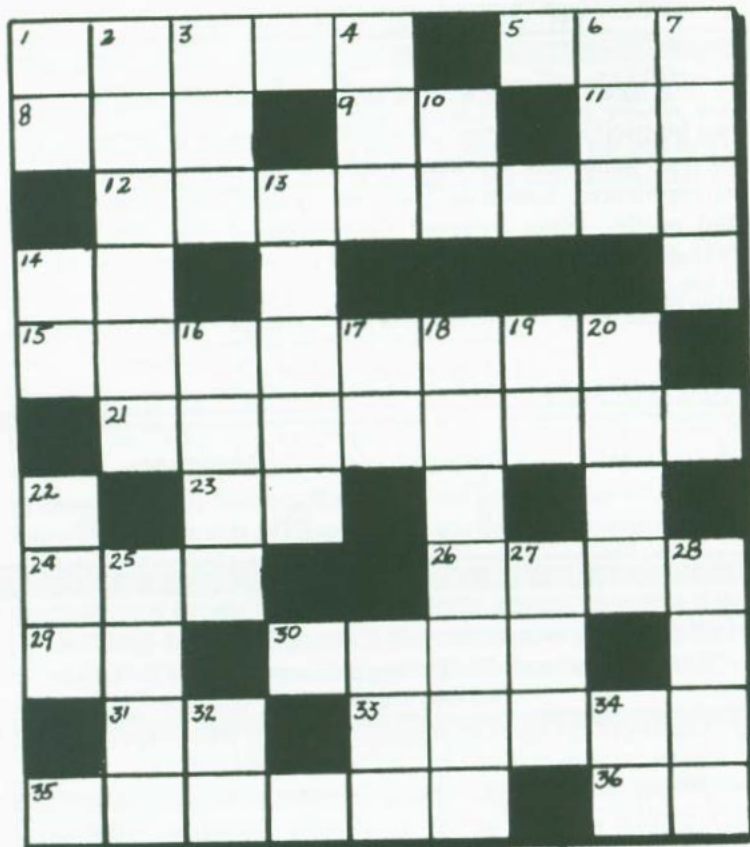
June 20: Full time, Post-Op group meeting: 7:30-9:30 PM.

~~June 18: Sunday Afternoon at Ingersoll presents: PRIDE IN OURSELVES: An Open House and Fundraiser for Ingersoll Gender Center. 2:00-5:00 PM at Ingersoll Center. Refreshments, wonderful conversation, and surprises!! (**Go to the Pride Festival and then come to Ingersoll in the afternoon**)~~

June 24: FTM Support Group 3:30-5:30 PM. First Timers must call Jason at [redacted] or David at [redacted] before attending. Topic: Tricks of the trade: Binding, Padding, Surgeries - Mastectomies, Phalloplasties.

June 25: PRIDE MARCH AND RALLY. MARCH STARTS AT 12:00 NOON. RALLY FOLLOWS IN VOLUNTEER PARK. COME SEE INGERSOLL'S BOOTH!!

JUNE GENDER CROSSWORD



ACROSS

1. Good Feelings
5. Please reply, _____ P
8. Knight's title
9. Edna _____ Vincent Millay
11. Male pronoun
12. Parade Banner
14. Lawrence's initials
15. _____ but not narrow

14

21. Don't get _____, get _____
23. Oh, by the way
24. 1968 was _____-Stonewall
26. Hill and _____
29. _____ be or not _____
30. Seven days of celebration: Pride _____
31. Partner
33. _____ vestite, _____ sexual, _____ gender
35. Sappho's Isle
36. "I'll be right here"

DOWN

1. After writing
2. TS/TG Bill of _____
3. Rebels
4. Mind reader
6. Female pronoun
7. Extremely
10. March _____ Show Pride
13. 26 _____ since Stonewall
14. Roddenberry's _____ 9
16. To be at the end of it
17. That is to say _____
18. They deal with societal roles, dress, customs
19. Avoid _____ I _____
20. Blue green
21. Able
25. Usually sold by the dozen
27. An alternate name
28. Compass point
32. S. _____!
34. North by _____

(puzzle solution on page 9)

**PRIDE IN OUR LIVES;
PRIDE IN OUR LOVES**

INGERSOLL MESSAGE

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Christina [REDACTED] MA

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Bryant Vehrs, MA

Kristen Langley

-----DETACH HERE-----

PLEASE ENTER MY SUBSCRIPTION FOR *THE INGERSOLL MESSAGE*. I HAVE ENCLOSED \$15.00 (check or money order) FOR A ONE YEAR SUBSCRIPTION.

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

☐ I WOULD LIKE TO KEEP UP WITH INGERSOLL EVENTS, PLEASE ADD ME TO YOUR MAILING LIST.

☐ PLEASE SEND ME AN INFORMATION PACKET (ENCLOSE \$1.00 p/h AND S.A.S.E. [#10 BUSINESS SIZE])