

Phoenix

MONTHLY / INTERNATIONAL

For the Transvestite and the Transsexual

February, 1981

GGA



VOL 1, No. 2

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

This publication is an amalgamation of the following publications: - The Gateway, The Journal of the IAMF and the WE ARE Newsletter.

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The majority of this issue is brought to you by the readers in the form of articles, letters, etc., submitted by them. If you have anything to contribute, please send it to P.O. Box 62283, Sunnyvale, California 94088.

GENDER SYMPOSIUM

From the 4th through the 8th of March, 1981, the 7th International Gender Dysphoria Symposium will be held at Crystal Springs, Lake Tahoe. (Skiing anyone)? Many members of the provider community will attend as will a smattering of consumers. Over the 5-day period papers will be presented concerning the "happenings" in the gender world since the 1979 Symposium. Based on past experience, although the papers are prepared with the best of motives, many will be negative and disruptive while a few will be positive and valuable. As usual the negative papers will get public press play if any do. The GGA will be represented at both the Symposium and the Harry Benjamin International Gender Dysphoria Association meeting by Glenda, Bill, Kathy, Georgia (member of the HBIGDA) and several providers associated with GGA.

A business meeting of the HBIGDA will be held on March 7th and in all probability revisions to the Standards of Care will be presented to the membership, either for immediate or later vote. Some revisions to the HBIGDA By-laws are in order and possibly they will be discussed. If there is anything you want brought up at the HBIGDA meeting please get it to us before February 25th so we may circulate it to the GGA people attending.

The GGA will sponsor an Open House in the suite we have obtained and we plan to buttonhole and otherwise recruit many of the providers to join the GGA or at the very least subscribe to the Phoenix Monthly-International so they can be more current in the happening of the gender world. We hope to get many of them out of their ivory towers and down among the masses to see what is going on every day.

By the way all expenses incurred will be paid out of pocket and not by the GGA treasury. Look forward to many articles concerning both the Symposium and the HBIGDA meeting in issues throughout the year.

Before you get already to attend the Gender Dysphoria symposium at Lake Tahoe that we mentioned in the January issue, be sure you understand that it's **NOT** free. The basic attendance fee is \$150.00 which includes all paper presentations, video sessions, one reception, bus transportation and dinner show at the

MGM Grand Hotel (no, not the one that burned), one luncheon, one dinner party, and continental breakfasts prior to each morning's session. **Other meals and lodging is extra as is skiing, if you participate.**

Brochures can be obtained from Paul Walker, 1952 Union Street, San Francisco, CA 94123. Paul is the Committee Chairman.

MEMBERSHIP DIRECTORY

There are two typos in the Supplement.

The first number under the "delete" instruction should have been Page 9 CA-46 CARLA rather than CA-216.

Page 6. The correct Suite address for LINDA, CA-100 is 24B rather than the 245B as printed.

Change the following number in the Basic Directory: OH-10 DUSTY E. to OH-11 page 24.

Delete the following from the basic Membership Directory:

CA-56 JOAN B., page 11

CA-64 JILL B., page 11

CA-60 AMANDA, page 7

CA-58 SANDRA, page 8

CA-57 KIMMI W., page 11

MEMBERSHIP CARD

A membership card has been included for each member in the envelope in which this issue of the PM-I was mailed. If it didn't fall out of the envelope, you'd better look for it before you deep-six the envelope.

We suggest you write your membership number on it somewhere--preferably the back.

PHOENIX COMMENTS

We have been hearing and seeing comments concerning the Phoenix. The consensus of opinion is:

"FANTASTIC--the best thing to come down the pike since sliced bread."

There have been several highly complimentary comments concerning the cover and its design.

The only negative comments have been "Why didn't you do this years ago?"

We have had similar comments concerning the Membership Directory and especially to supplement each.

January letter from the Metropolitan
Community Church

January 8, 1981

Gateway Gender Alliance
Post Office Box 62283
Sunnyvale, California 94088

Dear friends:

I have just received the January 1981 issue of Phoenix. I would like to congratulate you on the phenomenal energy and time the issue demonstrates you have expended. It is a wonderful feeling that Metropolitan Community Church has been able to be a beginning place for your organization. I encourage your members to attend the MCC in their area. We hope to continue to provide a place for all people to experience the spiritual nature which is within us as human beings. Good luck in 1981, and if I can be of further service to you, please feel free to call upon me.

God bless,

The Reverend Jim N. Dykes
Pastor

Dear Friend:

I was quite flattered that you used one of my "Unlikely Stories" in The Gateway.

Please find enclosed No. 2 which you may use any way you see fit. It is always a pleasure to contribute something on the lighter side of the TV world.

As an ex-printer, I must congratulate you on the excellent printing job.

Love
Dee Dee CT-13

DON'T BE AFRAID OF SHOPPING by Suzanne CA-25

At a recent meeting in S.F., some people expressed an interest in how and where a MTF can shop for clothing with no trouble. I would like to relate my own experience and hopefully it will help some of you. By the way, my guess is that FTM's don't have as much trouble shopping because society is used to tomboys. If I'm wrong, I'd like to hear about it.

I've lived in the Mid-Peninsula area for about 10 years and until 2 years ago I had a full beard. You might think that isn't the best way to appear when shopping for a dress, but that's

exactly how I did it. In the past 10 years I've been to 75% of all the women's clothing stores between San Jose and Daly City and tried on clothes in 50% of them. I was only told to leave twice and have never had any serious problem.

The easiest places to shop are the large thrift stores. They usually have two or more dressing booths and make no distinction as to which gender should use which booth; and furthermore, they don't care. Besides, you can sometimes find the most incredible bargains at secondhand stores.

Small clothing shops with only one clerk are my favorites. If the store is not busy, it's ideal. You'll get more personalized service and a clerk will be more inclined to "let her hair down," maybe even join the fun. Be careful not to look too shifty. If she feels threatened, with robbery or worse (after all, what's a man doing in a woman's store?), she'll be persuaded to call for help. But, I've spent many hours with very friendly salespeople helping me. In fact, I've gotten more than one date out of these encounters. (Actually, I was too scared to follow up on them, but the offers were there and I'm sure that the phone numbers were real.)

The places I stay away from are crowded stores and women's sections in department stores. This is only my opinion; I know that some feel safer in the larger, more anonymous atmosphere. I've done it once or twice with no problem, but felt that there were too many people who could become involved. For me, the fewer people involved, the less risk there will be.

How did I accomplish this? The main rule is to be polite. Look at the situation from the clerk's point of view. If you're making a scene, disturbing other customers, or interfering with business in some other manner, she's going to get upset and want you to leave. But remember, that would be true for any customer in any other store too. They only want to make a sale, not have any problems and go home after work. If you're a pain, they don't want you; if you're fun, you may even make a friend. I mentioned this to a TV I met, who later reported having trouble when "insisting" on trying on a dress. I'm very serious, you have to really be courteous or they'll ask you to leave (or call a guard who won't be as nice). If there's even a hint that you're unwelcome, leave the store. It's their loss and there are plenty of stores.

When leaving, after being helped, be sure to thank the clerk for being kind enough to allow you to shop. She'll usually say "Oh, it happens all the time" or "it was no trouble at all," etc. This makes them feel good for helping and shows that you appreciate it.

The best thing to do is to buy something. Anything! This can get very expensive, so make sure you frequent stores that sell small accessories. If you make your intention to buy something clear at the beginning, they are more inclined to show you even better things. Say, "Oh, what a beautiful pin, or ring, or scarf, (or hosiery, etc.)! I'd like to get that and can you hold it at the register while I look around? . . . Thank you." Then, you can buy more or not, but when you leave, they don't feel you've wasted all their time.

If I could do this while wearing a beard, just think how much easier it can be for you if you don't look so outrageously masculine. Remember, be very polite, leave immediately if you're unwelcome, try to buy anything at all as a "thank you." Happy shopping!

WATCHING PENNIES MAKES CENTS

Rachel (PA-21)

With the rising cost of gas, utilities, interest rates, food, and other such necessities (as clothes), you've probably been wondering where your next \$20 bill is coming from to buy that new dress you've been eyeing. Well, I think I may have found an answer to part of the problem.

You know those rinky dink little secondhand stores you see all over creation? Ever been in one?

Now I know some of you out there are thinking "No, not me. I'm not wearing someone's throw outs." Well, let me tell you. I was driving past a "thrift" store just today, and decided to stop to see just what kind of junk they did have. True, a lot of it was the pits, but to my surprise they also have quite a selection of brand new, never worn items at unbelievable prices!

I picked up two blouses, one skirt, and a pair of jeans (and looked over tons of jewelry). Anyway, my bill came to only \$2.65

Yes, child, you heard right! That next \$20 bill you're going to spend on a pair of jeans could be going towards an entire wardrobe. So get out there and look around your neighborhood, I'm sure there is one of these stores close by.

EONISM ODYSSEY # 1

by Carol CA-16

Does one have to be female to enjoy being a woman? Crossdresseers know the answer to be "No." I enjoy wearing dresses and makeup as well as the next woman, but I am biologically a male. Sexual function has little to do with the reason we crossdress. Most of us have no real reason why we enjoy dressing as women, but knowing why is not as important as just accepting ourselves and enjoying our role as part-time women.

I am a life-long hetero TV, age 31, married to a wife who supports my crossdressing desires and knows that it is one of my favorite activities. She sometimes dresses me and assists me in my fantasy of pretending to be a woman. I love it when she polishes my nails or coaches me on how to act like a lady. Having an accepting partner is a great asset to the TV who is trying to cope with the socially unacceptable behavior of crossdressing. Mary was the first person in my life who really attempted to understand my dressing and who worked hard to learn about it. She does prefer me as a man, but she lets me do virtually anything in the TV field, except go out in public. I understand her feelings, and realize that staying at home while dressed is a small price to pay to have an understanding wife.

I do not consider myself to be a "sissy" or weak man. But I have never been overly aggressive, preferring quiet nights at home rather than evenings "out with the guys." I am not ashamed to admit that I enjoy cooking and baking, gardening, and reading Glamour, Cosmopolitan, and Ladies Home Journal. I often wonder if I would have preferred to be a woman rather than a man, and I am convinced that I prefer being a man. I can enjoy the pleasures of being feminine, but I am too sexually attracted to women to be one of them, and to have to settle for sex with a man. I am not interested in having sex as a woman, but I am interested in trying to play the social role of a woman. I daydream of spending days as a woman, especially of being a beautiful woman, having full, long hair, full breasts and a vagina; wearing size 7 dresses and size 7 shoes; wearing beautiful clothes and makeup; owning not a single pair of pants, wearing dresses only. But since I am really just a man, I am content to crossdress as I am, and pretend.

FEEDBACK

December 10, 1980

"The Gateway"
P.O. Box 62283
Sunnyvale, Ca. 94088

Dear Editor:

As a member of the crossdressing paraculture, I am concerned about the seemingly increased peer pressure placed upon people to take hormones. In my opinion estrogens would only be appropriate for a very small group of people. For most C.D.'s, like myself, they would be of no benefit at all. They would not change my voice, height, shoulder width, size of hands or feet. They would not make me graceful. They would not prevent the growth of facial hair. They may increase my breast size although I keep meeting people who have been on hormones for years with boobs the size of fried eggs. With many C.D.'s the urge to dress is bound up with sexual drive, what happens when your sex drive is reduced? The only possible benefit that is halfway sure is that your complexion will improve. Is this worth the increased risk of cancer known to be associated with hormones (especially if you smoke and drink)? I don't think so. One thing I have learned from counseling T.V. referrals is that the less a person knows about C.D. skills, such as make-up, hair, etc., the less they have gone out into the world and experimented with their fem-self, the more they will demand information on hormones and sexual reassignment surgery.

Hormones are appropriate for the true transsexuals. Their motivations, drives, desires are different from those of T.V.'s. There is no logical progression from a T.V. to a T.S., this is a point I wish were made in "The Gateway" where apples and oranges seem to be mixed up!

True transsexuals do not have a gender identity conflict such as T.V.'s do, there is no conflict in the mind, however, there is a conflict between the mind and the body. Since it is always easier to change the body than the mind, sexual reassignment surgery came into being. But, many people seek to resolve a mental conflict (mind vs. mind as opposed to mind vs. body) by a pill or an operation which will of course resolve nothing. Others seek a shortcut to femininity, there is none. If there was I would have found it!

Not one in fifty male-to-female crossdressers can do an adequate job in areas of make-up, hair, dress, experience in public situations; but, to hear these people talk, you would think they were representatives of drug companies.

My advice is always the same. Learn basic skills, talk to both peers and professionals within the paraculture, go to places like Fantasia Fair and then think about drugs. Taking medication is the old cart in front of the horse and is contrary to common sense.

I cringe when I see the term "Gender Dysphoria" apparently used as a blanket term. This term implies a certain amount of negativity. People in this paraculture don't need any more of that, there is quite enough. Your analogy of gender dysphoria to physical defects could range from true to false depending upon who you were referring to. Who were you referring to? If it was to me, you are mistaken. This co-existent part of my personality is a positive gift not a condition resembling disease!

I invite the editors to reply to these statements as well as the readers. Write: R. Peterson, P.O. Box 524, Lake Mills, Wisconsin 53551.

Thank you,
Malinda

Editor's Reply

Dear Malinda,

Generally we wholly agree with the content and thoughts of your letter. However, we would like to make it perfectly clear (to quote a former president) that we neither suggest or urge hormone therapy for anyone except cross living pre-ops. Whether an individual, other than a pre-op, is on hormone therapy is a matter left between them and their physician. We strongly urge that people on hormones place themselves under the care of a caring and knowledgeable physician. There are many adverse side-effects and drugs do not affect everyone the same way since we each have different body chemistry.

It isn't the least usual for a crossdresser bursting out of the closet to see themselves as a transsexual. In actuality, very few are transsexuals.

People seem to have difficulty telling the players without a program listing the numbers so it has become a general rule in our society to assign labels to each of us, not only gender people, but all of us in our many different roles in society. I agree that dysphoria is a negative word since the psycho/medical communities generally define it as "unhappy" or "uncomfortable." Both the crossdresser and the transsexual are lumped into the same category of Gender Dysphoria. Obviously there should be different terms used for each. I, personally,

would prefer that no labels were attached at anytime to anyone for anything, but like all social changes that one will be as slow in acceptance as the crossdresser and the transsexual. Although I do suspect that the transsexual has a higher degree of social acceptance than the crossdresser.

In the next to the last paragraph, I suspect you are referring to the article "How Do You Tell That Special Someone," appearing in the December 1980 Gateway. The article was written by the wife of a post-op FTM. Face it, being born in a body which is not the same as the mind is a birth defect. Crossdressers, while not diseased in the medical sense of the word, are "dis-eased" with themselves and certainly with society. Certainly crossdressers in their initial struggles with self-acceptance of the crossdressing more often than not think of themselves as "sick"--a term which equates to disease. Unfortunately, many of the so-called professionals dealing with both the crossdresser and the transsexual also see them as "sick" people. When one finds a therapist who sees them as a person, they are indeed fortunate.

We would be interested in any responses you receive to your letter.

IT ISN'T EASY

by Stacey (AZ-13)

"It isn't easy," the phrase brings to mind many aspects of every day life today which are not easy to handle. Whether the difficulty be in making ends meet financially, dealing with the pressures of work, coping with the problems that can and will arise in social connections, or accepting yourself for what you are, the pressure placed on each of us by society and by our own mind can be often unbearable. It really is not easy.

Being a crossdresser can produce all of the above pressures to their extreme. Let's analyze these pressures and then attempt to lesson them and make them easier to cope with.

First and foremost, for the majority of men, today are the problems accrued by society toward a man that wears the clothing of women. True, society today has withdrawn the dividing line to the point where it is almost nonexistent, but there will always be a distinction between men's and women's clothes. Still society allows, even encourages, women to wear that which is traditionally men's clothing. Neckties, loafers, and pants, all traditionally men's attire, are now commonplace in the average woman's wardrobe. High fashion today dictates these as being part of the well-dressed woman's attire. However, the man who wears a blouse and skirt is far from being a fashion

trend setter. We cannot change society overnight, but perhaps the education and enlightenment of the masses would serve to broaden their scope of acceptance to the point where we may feel free to dress in any fashion we so desire. It isn't easy.

The problems of coping with society can be traumatic but can likewise be lessened by the primal acceptance of ourselves. The only way we can hope to have people accept us if we do so ourself. The only way we can hope to have people accept us is if we do so ourself. PRIDE . . . the only way a person can look at himself and survive is to be proud of what he is. If this is not possible, then it is time to reevaluate your life and lifestyle. Pride is not to say one should flaunt his lifestyle or to impose it upon others but to certainly not be ashamed of it. This is only possible with ultimate and unquestionable personal acceptance. Ask yourself these simple questions; am I a bad person? Do I hurt anyone when I put on makeup and a dress? Do I try to influence any other person into my way of life? Most of us can answer no to all of those questions without hesitation. Now answer these; do I stimulate the economy when I buy my "girl" clothes? Do I provide much needed work for beauticians, clothiers, and cosmetologists? Am I a good and useful member of this community? Again, most of us can answer these with an unequivocal, yes. Therefore, we must convince ourselves that we are doing nothing that should be classed as immoral or illegal (in most states). Then why should we feel badly about using Max Factor and Revlon and dressing in Jantzen and Ship 'n Shore? Why, indeed, we should not. But we all know that to say we shouldn't feel guilt and remorse is an easier road than to actually do it. All that can be said now is that we are not alone, we are not bad people, we are not freaks, and that we will not feel badly about something that makes us feel so good. It isn't easy.

Now that we have, hopefully, conquered the guilt or our variation, we have to work on the reaction we receive from those around us. Our loved ones, work mates, our neighbors, all may be subjected to our alter-ego at some time or other. Ideally, we choose the time and place for this encounter, but more often than not it is an unanticipated event. Assuming that the latter occurs, the method by which you handle the situation can mold the reaction permanently. Take this situation; you are dressed in all your finery on your way out for the evening. Your neighbor happens to be going to his car at the same time and bids you a good evening. Hoping that he has not been able to recognize the figure in the dark, you, in your most feminine voice, return the salutation. The

next day he approaches you with a barrage of questions as to the identity of the lady of the previous evening. Most of us may stutter and stammer but, if we come right out and tell him it was you and explain to him the purpose for your appearing like that, then chances are he will give his eyebrows a raise and be done with it. Possibly, however, he may turn in horror and lock himself and his kids in his home never to emerge again. Of course we hope for, and usually get, I might add, the former response along with a shrug of the shoulders. As far as loved ones go, wives, girlfriends, etc., the technique should be slightly different. If a chance meeting is only remotely possible, then the "need to know" has to be analyzed. If the need to know does not exist there should be no reason to discuss the subject. However, if this need exists, the method of education should be determined. In the instance of unexpected discovery, express disappointment in the way the dressing was discovered at the same time emphasizing the lack of shame or regret at the act itself. Ideally, the discussion of the crossdressing will take place prior to a meeting of the alter-ego. Again, it should be emphasized that honesty and a total lack of guilt and shame be expressed all through the explanation. If the person is at all perceptive and sensitive, the feelings you express will reach their mark successfully and there will be little need to explain further. Be ready to answer all the questions that will follow as truthfully and precisely as possible. Check the responses, then ask if this person has any desire to meet your alter-ego. If no, drop it. If so, prepare yourself for a wild adventure. It isn't easy...but it can be fun.

Well, hopefully, you have succeeded in telling the right people and not telling the wrong ones. If you have touched a few people with your honesty and pride so much the better for you. If you have opened minds and eyes, so much the better for them, and, if you have given even one person the knowledge and understanding to cope with his feelings about you and others like you, so much the better for all of us. Remember, it isn't easy...but it is worth it.

MAN'S FEMININITY-WOMAN'S MASCULINITY

Laureen (CO-12)

Young girls, and women throughout their lives, freely dress-up and play with their images in different clothes and appearances. Women are brought up experimenting with how they look, what they are wearing, and their over-all body-image. This freedom and malleability greatly influences their consequent self-image

and understanding, This is not true of boys, and certainly not of "men." When boys are 'very' young they may dress-up, but before very long they begin to feel funny, self-conscious, and embarrassed if they alter their body-image (with the quickly vanishing exception of Halloween). This is particularly true of any alteration which could be considered feminine, such as endeavoring to look beautiful, or to be graceful, symmetrical, or 'sexual.' Sexuality, beauty, or a creative concern for attire (men's clothing is more like a uniform than a costume when placed next to that of women) is beyond the possibilities of a "man." Creativity and freedom in dress and appearance has remained the exclusive province of women.

Little girls and big girls try on different looks, hats, postures, and make-up, all with social support and encouragement. Why don't little and big boys do this also? It does seem as though it could be quite expressive for them. Probably because this isn't the image of masculinity, and whereas the mothers of young boys might consider it innocent for awhile, you can be sure that their fathers would become terrified of such non-masculine behavior. "Let's get that boy punching a bag and being athletic immediately!" Young boys come to their masculinity without such frills, and are regularly in need of proving this masculinity, particularly by evidencing no feminine behavior or attitudes. It is a nice neat world where men are men and women are women!

Women and girls "feel free," that is, they are brought up to "feel" freely. They feel their way through life. Through the relatively unlimited freedom of the female sex to dress, act, and be as they like socially, and privately, they invest their bodies with a profusion of meanings and use their creative imagination naturally to investigate "how it feels" to walk in this way, or to be dressed like this, or to "be" in such a manner. They freely touch their bodily nature and its possibilities and explore their "appearance"--its magic, its illusion, its fulfillment. This primordial access reveals "sexuality," and this is a freedom and a joy from which men have been excluded. Perhaps, however, such injustice need no longer continue after a century of "Women's Liberation."

It seems (or seemed) so "natural" for women to be their bodies, while men were equally "natural" in their worldly roles with actions, plans, and thought. Today, emerging with women in their new assertive freedom in the world--meaningfully taking part and giving it a new direction, we begin to see such "natural" patterns breaking down and new configurations arising. It does, too, then seem that we may begin to look more and more for

men to manifest their unknown natures, and arise to new visions of who they may be. As women have realized themselves as men in the world, masculinely, filled with purpose and destiny--men too, even to their own surprise, may come to realize themselves as women, femininely, provocatively, musingly, embodied, experiencing a new fulfillment, and creating new possibilities for "themselves" in the world.

Within man lies a sexuality which we may now begin to look for. Hopefully, we will dare to allow this into manifestation somewhat, and with a more enlightened attitude than did men evidence when women's style began changing over the last 100 years. "Sexuality" come through our embodiment, and in expressing this inner unknown sexuality (particularly unknown to men) postures, attitudes, demurities, adornments, clothing, styles, scents, and feelings are all involved. Now men may open themselves to these other aspects of being human without a need to prove their masculinity, but rather in the spirit of displaying their humanity and sensitivities, thus "feeling" with their actual embodiment.

This is a "new" way of being hitherto rarely experimented with or explored by men. This is a way of being which initially many men will be as afraid of as the women with whom they are involved. But to know what it means to be graceful or sensitive or sexual, or to feel beautiful--one cannot think about it, nor fear it, but rather must "be" it. We are speaking of insights into life which one only has by being them. This is a woman's knowledge, always unknown but lived and felt; femininity comporting itself in a sensitive and delicate way in amongst the world.

That which comes from farther within us than we are familiar with, must be manifested in various ways so as to fulfill itself with an eventual actuality. Thus, a man may dare to "feel" with his embodiment, to feel with his clothing and appearance and comportment, things deep within himself. He may dare to 'feel' and express the sheerness of femininity, the grace of beauty, and the light of a purposeless joy. The thin sheer grace of femininity and beauty isn't by ontology the province or special nature of women alone. A masculine or feminine style of being isn't the possession of some one sex, either male or female. Masculinity or femininity are not neatly divided with no decisions or ambiguities. They are, rather, ways which we answer to a "call" from deep within us, a call which draws us beyond ourselves and how a society would have us to be. Man coming forth feminine is a response to this call, as too has been

woman's masculine arousal during the last century. In either case the meaning is: whole being, fulfillment, and the freedom for human beings to be themselves in deeper ways than either they themselves know, or than may be defined for them by a society. Mature human beings may and must think for themselves.

We may, thus, begin to attend to and understand the pattern emerging: in some senses men and women are exchanging roles, and sharing roles, and finding entirely new roles. We see this in societal positions, professions, clothing (predominantly for women so far), and may ultimately expect to see it most anywhere within the limits of actual biology and procreation. This should not be feared or chastized, for men doing what women have done and being in ways in which women have been, is surely no different than women doing what men have done and being in ways that men have been (and this we have seen a lot of during the last few decades). This is an enrichment of our lives. As women have traveled through history and came to wearing pants, taking professions and doing what they aspired to, may not men now be allowed to wear skirts and dresses, care for their appearances, and be as they can "feel." Men have been relatively uncreative in their personal expression, and this is largely still something which they know nothing about. They have not felt and lived with and from their bodies.

There is no loss, either of femininity (as we can see now with our liberated women) or masculinity, but rather a fuller, creative awakening to the possibilities naturally within us either as men or women. If we have found delight in men working and acting, and women being beautiful and sensitive--and when we realize in how many different and contradictory ways humans have been human and been understood by other humans, and further how many different ways we ourselves have been, and been understood either by ourselves or others--then surely we can allow ourselves the potential beauty of a man displaying (much as women have done for so long) his unknown sexuality, or beauty, or poetic sense for attire. We have come to love our women through their liberation because of their greater fulfillment and actualization as a woman, and while our cultural stereotypes of what a "real woman" was were shaken to their depths, we have lived and loved on the richer and wiser for it.

Men are learning increasingly to give women their freedom, albeit difficult for some men. It seemed only appropriate that the so-called "weaker sex" (or "second sex"), who couldn't really think or do anything (or so they

were conditioned), should have been the "first" sex to make the move toward a liberation of the sexes from roles and stereotypes. Now, let the strong and wordly men be liberated from their "macho" misunderstandings of who they are, and bring forth a fuller freedom and realization of themselves. Women will increasingly be challenged to meet men in their femininity, and when they see a man in a skirt, let us hope that not too many relationships fall by the wayside--for we all know that many men could not handle their ladies in pants, oh, so long ago!

This concern for freedom is a concern to be able to explore one's self and possibilities, whether in one's bodily image and delight through clothing so as to see and know one's self in a new way, or in one's profession, opinion, vote, precreation, sexual presentation or choice of a mate--all of which are hard won freedoms that a large number of modern women exercise. Women have demanded the freedom to present themselves as they wished and felt: to be sexual or not, to work or not, to bear children or not and how many, to marry or not. Now, albeit strange at first, men may come to feel like taking some of the roles and styles which women no longer feel destined for.

Men may come to find rich and interesting possibilities in wearing tights, caring for their hair, choosing a skirt they like and feeling it blow in the wind, its sensuality and thrill feeling deeply like the freedom of spring. These are freedoms hitherto known only to women. The question is whether women will feel endangered, competed with, jealous and displaced, and so obstinately guard these "feminine" ways which have been their own until now without a question? Women do not own sexuality, or femininity, although they have manifested and developed it for centuries. But neither did man own the rights to action and the world, as we can so abundantly see today. Women have possession of their feelings and bodies and have come seeking their minds and individualities. So too, now men may begin to come to claim their bodies, their sexualities, and a new imaginative-creative freedom. At first they will not know how and will stumble and do a poor job of it according to "the standards" which exist. But these standards are women's standards, for it is they who have long practiced the arts of creative beauty, body, clothing, stance and "presence." But we must remember that women stumbled into medical schools, and off to vote, and into Congresses, and to choose their mates and pregnancies. We can understand stumbling, we have seen it around us.

Tomorrow Man invokes his body-image and Woman evokes her Destiny. This may not be the call for "all" men, as Women's Liberation has not been the call for "all" women. Nothing has been for "all" yet, as we are all too rich, individual, and various a creatures. But if we want human beings, that is beings who think for themselves and know themselves, then let us let them be creative "of" themselves, for then they are responsible. "Our traditional roles are not the last word in ways to be human." We must dare to trust our inner visions and creativity. This is not to turn women into men or men into women, but to allow human beings the fullness of their nature and experience. There is nothing peculiar about sensuality, or sexuality, or feeling as one is dressed, or dressing as one feels, that is necessarily connected with woman or being womanly. I suggest that man, too, has a sexuality which few yet know, but which may equally contribute to and determine human destiny. At times I have heard women say, "I wish I had been born a man, so that I could 'do' . . ." Now we may hear men saying, "I wish that I had been born a woman so that I could 'be' . . . beautiful, sexual, graceful, dress like I felt, work in the garden, feel, care . . ." One doesn't have to be born a man to come forth significantly in the world; nor does one need to be born a woman to feel their embodiment--one need only be true to themselves. Men are generally afraid to decorate or adorn their bodies because they are afraid of their bodies--afraid to be their bodies, afraid they will be feminine and afraid that that will be some kind of castation. Women too may find themselves afraid for men to be their bodies--and this is the question we should next inquire into: how "women" have held back men from their sexuality and largely usurped this sphere for themselves. While this may well have all been quite "natural" and reciprocal, given history and the way human life has evolved, in many cases women are as hostile to a feminine man as men are to an aspiring woman.

We are called to be ourselves, not some "image" of what a man or a woman should be or mostly are.

Follows is a draft of a bill prepared by Joanna Clark and sent to the ACLU Liaison Representative in Sacramento for introduction in the next session of the State Assembly. In February of last year Ms. Clark testified before the Committee on Finance, Insurance and Commerce on this same subject but was not prepared with a proposed bill in hand, so while she found a great deal of sympathy, there was little action by the Committee. Insurance

carriers are writing policies to specifically exclude transsexual surgery and medical attention from their coverage. Essentially this means, if a post-op MTF gets any kind of vaginal infection, the health insurance they have been paying for may not cover the treatment of even minor medical attention. This seems grossly unfair. While the insurance carrier may have, or rather take, the right to exclude the coverage of catastrophic illness coverage, they certainly should not take the position that no benefits will be paid to any transsexual suffering from post-surgical problems especially if the problem occurs months or years post-surgically and is something for which a generic female would be covered without batting an eye.

The language of the proposed bill is strong and surely will cause furor in the Legislature. Undoubtedly the insurance carriers will have their lobbyists working hard to see that the bill is never introduced, and failing that, to see that it is not passed.

What can YOU do to help? Please take a few minutes of your time to send a few words to either of the following:

Chairperson, Assembly Committee on Finance, Insurance and Commerce; and Chairperson, Assembly Committee of Health and Welfare, State Capitol, Sacramento, CA., 94814.

Your letter need not identify you as either a TV or a TS but can be worded something like this:

Dear Chairperson,

I know someone the proposed bill requiring health insurance carriers to cover sex reassignment surgery and post-operative "standard" medical care will effect, and I think the bill should be passed.

Be sure and sign the letter since unsigned letters only have great impact on the wastebasket and not on the reader.

Assembly Bill No. _____

CHAPTER _____

An act to add Section _____ to the Health and Safety Code, and to add Sections _____ and _____ to the Insurance Code, relating to sex reassignment.

The people of the State of California do enact as follows:

SECTION 1. Section _____ is added to the Health and Safety Code, to read:

_____. Every health care service plan contract which provides a "major medical" provision and which is issued, amended, delivered or renewed in this state on or after _____, 19____, shall include coverage for sex reassignment surgery, providing that such sex reassignment is performed after _____, 19____. Coverage for sex reassignment shall be subject to the deductible and coinsurance conditions and all other terms and conditions applicable to other benefits. As used in this section, "sex reassignment" includes both surgical and hormonal sex reassignment in the treatment of gender dysphoria syndrome. Surgical sex reassignment includes both genital and non-genital surgical procedures. Genital surgical sex reassignment refers to surgery of the genitalia and/or breasts performed for the purpose of altering the morphology in order to approximate the physical appearance of the genetically-other sex in persons diagnosed as gender dysphoric. Such surgical procedures as mastectomy, reduction mammoplasty, augmentation mammoplasty, castration, orchidectomy, penectomy, vaginoplasty, hysterectomy, salpingoectomy, vaginectomy, oophorectomy and phalloplasty, in the absence of any diagnosable birth defect or other medically defined pathology, except gender dysphoria, are included in this category labeled surgical sex reassignment. Non-genital surgical sex reassignment refers to any and all other surgical procedures of non-genital or non-breast sites (nose, throat, chin, cheeks, hips, etc.) conducted for the purpose of effecting a more feminine appearance in a genetic male, in the absence of identifiable pathology which would warrant such surgery regardless of the patient's genetic sex (facial injuries, hermaphroditism, etc.). Hormonal sex reassignment refers to the administration of androgens to genotypic and phenotypic females, and the administration of estrogens and/or progesterones to genotypic and phenotypic males, for the purpose of effecting somatic changes in order for the patient to approximate more closely the physical appearance of the genotypically other sex. Hormonal sex reassignment does not refer to the administration of hormones for the purpose of medical care and/or research conducted for the treatment or study of non-gender dyphshoric medical conditions (e.g., aplastic anemia, impotence, cancer, etc.). Gender dyphshoria herein refers to that psychlogical state whereby a person demonstrates dissatisfaction with their sex of birth and the sex role, as socially defined, which applies to that sex, and who requests hormonal and surgical sex reassignment. Gender dysphoria, herein, does not refer to cases of infant sex reassignment or reannouncement. Gender dys-

phoria, therefore, is the primary working diagnosis, determined by a licensed physician, surgeon, or psychologist, and applied to any and all persons requesting surgical and hormonal sex reassignment.

SECTION 2. Section _____ is added to the Insurance Code, to read:

_____. Every group policy of disability insurance or self-insured employee welfare benefit plan which provides for "major-medical" coverage and which is issued, amended, delivered or renewed in this state on or after _____, 19____, shall include coverage for sex reassignment, providing that such sex reassignment is performed after _____, 19____. Coverage for sex reassignment shall be subject to the deductible and coinsurance conditions and all other terms and conditions applicable to other benefits. As used in this section, "sex reassignment" includes both surgical and hormonal sex reassignment in the treatment of gender dysphoria syndrome. Surgical sex reassignment includes both genital and non-genital surgical procedures. Genital surgical sex reassignment refers to surgery of the genitalia and/or breasts performed for the purpose of altering the physical appearance of the genetically-other sex in persons diagnosed as gender dysphoric. Such surgical procedures as mastectomy, reduction mammoplasty, augmentation mammoplasty, castration, orchidectomy, penectomy, vaginoplasty, hysterectomy, salpingoectomy, vaginectomy, oophorectomy and phalloplasty, in the absence of any diagnosable birth defect or other medically defined pathology, except gender dysphoria, are included in this category labeled surgical sex reassignment. Non-genital surgical sex reassignment refers to any and all other surgical procedures of non-genital or non-breast sites (nose, throat, chin, cheeks, hips, etc.) conducted for the purpose of effecting a more feminine appearance in a genetic male, in the absence of identifiable pathology which would warrant such surgery regardless of the patient's genetic sex (facial injuries, hermaphroditism, etc.). Hormonal sex reassignment refers to the administration of androgens to genotypic and phenotypic females, and the administration of estrogens and/or progestones to genotypic and phenotypic males, for the purpose of affecting somatic changes in order for the patient to approximate more closely the physical appearance of the genotypically other sex. Hormonal sex reassignment does not refer to the administration of hormones for the purpose of medical care and/or research conducted for the treatment or

study of non-gender dysphoric medical conditions (e.g., aplastic anemia, impotence, cancer, etc.). Gender dysphoria herein refers to that psychological state whereby a person demonstrates dissatisfaction with their sex of birth and the sex role, as socially defined, which applies to that sex, and who requests hormonal and surgical sex reassignment. Gender dysphoria, herein, does not refer to cases of infant sex reassignment or reannouncement. Gender dysphoria, therefore, is the primary working diagnosis, determined by a licensed physician, surgeon, or psychologist, and applied to any and all persons requesting surgical and hormonal sex reassignment.

Any provision in any contract issued, amended, delivered or renewed in this state on or after _____, 19____, which is in conflict with this section shall be of no force or effect.

SECTION 3. Section _____ is added to the Insurance Code, to read:

_____. Every nonprofit hospital service contract which provides for surgical procedures and which is issued, amended, delivered or renewed in this state on or after _____, 19____, shall include coverage for sex reassignment surgery, providing that such sex reassignment surgery is performed after _____, 19____. Coverage for sex reassignment shall be subject to the deductible and coinsurance conditions and all other terms and conditions applicable to other benefits. As used in this section, "sex reassignment" includes both surgical and hormonal sex reassignment in the treatment of gender dysphoria syndrome. Surgical sex reassignment includes both genital and non-genital surgical procedures. Genital surgical sex reassignment refers to surgery of the genitalia and/or breasts performed for the purpose of altering the morphology in order to approximate the physical appearance of the genetically-other sex in persons diagnosed as gender dysphoric. Such surgical procedures as mastectomy, reduction mammoplasty, augmentation mammoplasty, castration, orchidectomy, penectomy, vaginoplasty, hysterectomy, salpingoectomy, vaginectomy, oophorectomy and phalloplasty, in the absence of any diagnosable birth defect or other medically defined pathology, except gender dysphoria, are included in this category labeled surgical sex reassignment. Non-genital surgical sex reassignment refers to any and all other surgical procedures of non-genital or non-breast sites (nose, throat, chin, cheeks, hips, etc.) conducted for the purpose of effecting a more feminine appearance in a genetic male, in the absence of identifiable pathology which would warrant such surgery regardless of the patient's genetic sex

(facial injuries, hermaphroditism, etc.). Hormonal sex reassignment refers to the administration of androgens to genotypic and phenotypic females, and the administration of estrogens and/or progesterones to genotypic and phenotypic males, for the purpose of affecting somatic changes in order for the patient to approximate more closely the physical appearance of the genotypically other sex. Hormonal sex reassignment does not refer to the administration of hormones for the purpose of medical care and/or research conducted for the treatment or study of non-gender dysphoric medical conditions (e.g., aplastic anemia, impotence, cancer, etc.). Gender dysphoria herein refers to that psychological state whereby a person demonstrates dissatisfaction with their sex of birth and the sex role, as socially defined, which applies to that sex, and who requests hormonal and surgical sex reassignment. Gender dysphoria, herein, does not refer to cases of infant sex reassignment or reannouncement. Gender dysphoria, therefore, is the primary working diagnosis, determined by a licensed physician, surgeon, or psychologist, and applied to any and all persons requesting surgical and hormonal sex reassignment.

Any provision in any contract issued, amended, delivered or renewed in this state on or after _____, 19__, which is in conflict with this section shall be of no force or effect.

January, 1981

Gateway/Phoenix
Box 62283
Sunnyvale, CA 94088

Dear Girls,

I read in my husband's copies of your monthly magazine that you encourage readers to submit stories about their TV activities and experiences. I have lots of experiences in teaching my husband how to be a woman, and I would not mind sharing them with other readers. I would prefer to submit my stories anonymously, with a pen-name. If I see that you publish this story, I will send you others. I might even send you stories just to let you know what I am doing. All of my letters will be signed, "Sissy's Wife."

Story #1 - Non-Fiction

I enjoy being a woman, maybe that is why I do not object to my husband wanting to be a woman. I accepted his crossdressing from the start. I had a little bit of knowledge about transvestism even before he told me about

himself. We were married in our early 20's and have been married ten years. A lady I worked with when I was just out of high school used to confide in me about her personal problems. Her husband liked to wear womens' clothes, and she was worried about how it would affect their young son, age seven. They finally got a divorce over his crossdressing, but I could never see why it bothered her so much. She used to try to "shame" him out of his dressing, by coldly teasing him whenever he dressed. She even had me over to the house one evening when she knew he would be dressed, in hopes that his having me see him dressed up would embarrass him. I recall that he was surprised, and even turned red through his makeup; but after a couple of anxious moments, he was glad to have another woman see him dressed up. That was the only time I ever saw a man that I knew, dressed up. Except for Halloween parties. One year, both my younger brother and older brother were going to different Halloween parties. My girlfriends and I helped them decide which type of costume to wear, and convinced them that they should be girls. They were easier to convince than I thought they would be. I was age 15 at the time, and they were ages 11 and 17. Dressing my little brother was easy, we had fun with him. We had more fun with my older brother, I will concentrate this story on him:

My older brother Jim was always nice to me and my girl friends, but at heart, he was a "male chauvinist." We looked forward to having a chance to turn him into a girl. A couple of days before the party, when Jim was getting ready for school, I measured him in his under-clothes, so I would know what size of womens' clothes to round up for him. I met with two of my girl friends, and we decided what Jim should wear. One of the girls' mother was similar in figure to Jim, about 5'9" and skinny. Her dresses and shoes would just fit Jim.

We told Jim we would dress him at Karen's house, because he did not want mom and dad to know he was dressing up like a girl. I think Jim was going along with us because he thought we would put a dress and wig on him and that would be it. We planned to tie him up from the start, to be sure that he would cooperate with us.

Halloween was on a Saturday that year, we had Jim come over to Karen's house in the early afternoon. He hoped that Karen's older sister, Gloria, would be there, she was a beautiful 23-year-old part-time model, and Jim had a crush on her. Gloria would be there all right, to help us put on Jim's makeup!

When Jim arrived, Karen, Sally, and I sat down with him and had a soft drink. He had no preference about what he wanted him to wear. I had him strip down to his jock strap and join

me in the den, where I had some towels spread on the floor, and I would give him a rub-down, he liked to have his back rubbed. The girls were in the bedroom getting his clothes ready, and loading the camera with film. I had emptied a large bottle of Nair hair remover into a lotion bottle, and Jim did not know that, as I was massaging him, I was also removing the hair from his body. He thought it was strange that I also massaged his face (removing what little facial hair there was). In the shower, Jim saw his body hair going down the drain, and yelled to me to come into the bathroom. I threw him a towel and told him he had to have a smooth body if he was to be a girl. He was upset, saying it would take months for his leg hair to return, how could he face his friends? I assured him that no one would notice.

I gave Jim a clean jockstrap, saying he would need it to keep himself modest under his panties. He insisted there was no need for him to wear panties, no one would see them--shorts would do. I told Jim that the male clothing he had been wearing were locked in a closet, and unless he cooperated, he would not get them back. Besides, I told him, what harm would there be in seeing how it felt to be completely dressed up like a girl? He reluctantly agreed to cooperate, but said he might skip the party if he looked too silly.

I gave Jim a ladies' bathrobe to put on, and led him to the bedroom. The other girls were staying in the living room until Jim was partially dressed. I gave Jim a pair of panties to put on, then put a padded bra and a slip on him, and called the other girls. We polished his toenails and fingernails, and sprayed perfume on him. We had a formal gown picked out for him, but we were not going to put him into it until later. We wanted to let him get used to being a girl by first wearing a casual skirt and sweater, and then a dress. He asked if he could instead wear a woman's pantsuit, but we told him, no. He had to let his pretty legs show. The hemlines were short then, and his knees showed. Soon we had him in stockings and garterbelt, high heels, and a skirt and blouse. Even with his polished nails, he still had the look of a male--his makeup was yet to come. Jim was shocked after he said down at the mirror, had a makeup cape put on him, and in walked Gloria. He blushed, was totally embarrassed at having the woman he adored, seeing him dressed like a girl. Gloria chose the name "Jane" for him, and kept her giggles to a minimum as she began to do his face. With her experience with fashion makeup, she soon had him looking like a show-girl. With a wig in place, we were all shocked at how much he looked like a woman. Jim/Jane was pleased with "her" look also, and soon

relaxed and almost became comfortable in her new role. She went on to the party, and did not speak a word the first hour, and no one could guess who she was.

With this background, it was easy to accept my husband's dressing.

ME & "IT"

By Shirley

It seems to me that there are many different experiences we have had as a result of our desire to wear women's clothes. One statement that finds acceptance is that we wear women's clothes to be feminine--to express ourselves or our femininity.

But just what is femininity? To some women femininity is in one way or another linked to its male counterpart, masculinity. For instance, bigness versus littleness, awareness of a man's simple physical strength seems to enhance many women's feelings of femininity.

Some women don't seem to need a man's strength as much as they do his attention in order to be reminded of their femininity. Some women like to have men look at them as they walk by. On the other hand, some women feel most feminine when they are with other women.

Sometimes women associate femininity with certain places. For example, being in a beauty parlor and having their hair done. Or being in a lingerie department and being surrounded by all that lace and silk.

Clothes may not make the woman, but they certainly can make her feel very much one, especially "private" clothes. Some women like lacy underwear because it's such a female thing--after all they just don't put ruffles on boxer shorts. Other women like high heels, because they are for women only--they like the pitch the heels give their body which makes them more aware of their body.

For a great many women, experiencing their most intense feelings of femininity depends not so much on external surroundings or feminine gear as it does on the performance of activities traditionally associated with the female role. Such as nurturing, healing, sympathizing and helping.

Strength, vulnerability, sexuality, motherhood, selfishness, generosity--a woman may feel her femininity in alliance with any or all of these qualities. And for the vast majority of women it is a wonderful way to feel.

Is it any wonder then that we also have different feelings that we associate with our being feminine? When we start to express our "second self" we express what to ourselves is feminine or femininity.

**AN ADVENTURE OF COURTNEY DAVIS
(AN UNLIKELY STORY)**

By Dee Dee. (CT-13)

I thought that my experience would be of general interest, so I take the liberty of relating it to the world in general. I am now forty-three years of age, was married, had three lovely children, a nice home, two cars and a very well paying position as a nuclear scientist.

My home was surrounded by a very well kept lawn which was my pride and joy. I had bought an electric power mower, the 150-foot extension cord being no bother to me. This extension cord was the cause of my downfall. While flipping the cord around obstacles, etc., I found out that I could tie all kinds of knots in it with just a single flip of my wrist. To tie a sheepshank or a running bowline was nothing.

One day, just for amusement, my wife and I went to a rodeo. My wife, jokingly suggested that I enter the roping contest, and I took her up on it. I didn't realize until it was too late that in error I had entered the contest for the cowgirl roping contest. The cowgirls being a jolly lot, insisted that I stay in the contest thinking, of course, that they would have a lot of fun at my expense. Naturally, I won going away, my winning throw being that of tying a bowknot around the leg of a galloping horse.

While the cowgirls were quite chagrined at losing to a male, they insisted that I accept first prize which was a gorgeous cowgirl outfit, and insisted that, in the spirit of fun that I put it on and parade in front of the judges, which I did. When I went to change back into my business clothes I found that someone had stolen them. I didn't know what came over me, but I was glad! I suddenly felt so happy in my cowgirl clothes that I didn't care about anything else.

When I went to get my wife, she said, "You are certainly not gong to wear those clothes home!" Suddenly, a demon arose in me and I said, "Shut your mouth or I'll give you a fat lip."

During the following month I quit my job, sold the home and the two cars, divorced my wife and kicked my kids out onto the street. Then, I bought a trailer and started following the rodeo circuit. That was five years ago, and I have won seventy-five more cowgirl outfits and enough cash to keep the wolf away from the door.

I am very happy in my new life. I have memberships in the YWCA, the WCTU, and the DAR.

That's my story.

Bang-bang La Desh, Queen of the Rodeo.

Alice Webb, M.S.W., is seeking applicants for two transsexual therapy groups which will begin meeting in March. The groups are specifically for those persons preparing for or currently crossliving full-time.

Groups will meet the 1st and 3rd Saturday, from 8-10 pm and will be limited to 5 persons each. The fee is \$30.00 per month.

Ms. Webb is a licensed clinical social worker and was formerly the coordinator of the Gender Clinic at the University of Texas Medical Branch, Galveston. She was the Assistant Director of the Janus Information Facility and the primary psychotherapist for many of the transsexual clients of the Clinic. Ms. Webb is a charter member of the Harry Benjamin International Gender Dysphoria Association and has extensive experience in all phases of treatment of gender dysphoria.

Interested applicants may contact Ms. Webb at [REDACTED] before noon if possible.

*******THAT'S ENTERTAINMENT*******

For a marvelous evening out on the town be sure and take in the side-splitting and wonderfully entertaining show at the Hotel Utah, 500 4th Street, San Francisco, (415) 421-8308.

The show, every Friday and Saturday evening, "Blonde Sin", will have you in the aisle rolling not walking out.

The FI shows, again Friday and Saturday evenings, at The Pines and Company (corner of Jones and Pine) in San Francisco, continue to rank with the best.

**JANUS
INFORMATION FACILITY**

under the direction of Paul A. Walker, Ph.D., provides referrals, pamphlets, reprint material and conducts research.

An advance contribution of \$5.00 or more is requested since the Facility is dependant on donations and private funding. The Facility welcomes the names of professionals who are willing to be on our referral list. letters from postoperative gender reassignment individuals concerning their adjustment in their new life are also welcomed. Address all correspondence to:

Paul A. Walker, Ph.D.
1952 Union Street
San Francisco, CA 94123

CHAPTER CHATTER

San Francisco--Apparently we found the key to increasing meeting attendance--FOOD.

The consumables at the January Pot Luck Buffet ranged from a huge and tasty tossed salad through chicken to several luscious and calorie packed, except the local brownies baked by Adrien, desserts.

The attendance was way up from the norm. I lost count after 40. There were many, many new faces. As we introduced ourselves Ronnie stated this was her first time out of the closet in 35 years. We can only admire her courage to come out to such a large "do" the first time. We are always happy to see "first timers" as well as the "older" faces.

Several members of the San Jose Chapter made it up to The City for the meeting.

Nothing special is planned for the February meeting BUT the March meeting (the 11th) will be cheese and wine tasting.

Again, will those bringing drinkables please bring some cups? And those bringing edibles bring some plates.

Although it was announced we are reinstating the \$2.00 Attendance Fee to defray costs. Some of you forgot to make your contribution before leaving. To make it easier for future meetings please leave the fee with Adrien, Kathy or Georgia when you arrive.

OAKLAND

Because of the pew arrangement the church is not as conducive to face-to-face contact so we will be meeting in a different location for the next few months while we look for a more efficient permanent location. If you weren't at the January meeting and don't know the new location call [REDACTED] for directions on how to get there.

*****San Jose*****

On Friday March 6, 1981, Doreen, a licensed voice therapist, will be with us at the San Jose G.G.A. meeting to discuss the benefits of voice therapy and sharing practical techniques to improve your voice. Resource material will also be available

*****TS STUDY*****

Joseph Kenney is conducting a research project to develop a better understanding of the needs, problems and life expectations of pre- and post-operative transsexuals age 40 and older. If you are interested in participating contact Mr. J. Kenney at Stage 16, H-2120, SYNU Stony Brook, NY 11794

PITTSBURG CHAPTER

Rachel now has a P.O. Box to which those interested in forming a Chapter can write. The address is Gateway Gender Alliance, Pittsburg Chapter, P.O. Box 16080, Pittsburg, PA 15242. Rachel has sent a ton of letters through the office and we hope that all of you receiving one will respond positively.

Rachel is also busy putting advertising cards and flyers in bookstores and various places around the area. She is busy, busy, busy.

T-SHIRT ANYONE?

Rachel (PA-21) has come up with a great fund-raising idea. She is "into silk screening" and has taken the GGA logo (minus the background lines) and made a screen from which she can imprint T-shirts. The logo will be in the upper left portion of the breast and will be the same color pattern as the logo on the front of the Phoenix. The little people in the design and the eye of the Phoenix will be the same color as the T-shirt while the rest will be in red and black.

T-shirt colors available are yellow, white and powder blue. The shirts are high quality goods and available in either V or crew neck. Since this is a fund raiser, we feel the price of \$5.00 each, which includes the screened T-shirt, wrapping and postage, quite within the limits of acceptance. We would like to see Rachel inundated with orders. Send your order **today** to: GAA, Pittsburg Chapter, P.O. Box 16080, Pittsburg, PA 15242

SHANGRI-LA HAPPENINGS

The Shangri-La '81 is scheduled for April 23-26 in Biloxi, MS. Prices range from \$45.64 to \$99.24 for Shangri-La members and from \$65.64 to \$119.24 for non-members depending on accommodations. Meals are not included nor are drinks. This is a four-day bash with sunning on the beach, swimming in the Gulf of Mexico, shopping, excursions to nearby sights, etc.

Shangri-La West will be held at the Apple Valley Inn, Apple Valley, CA, from June 5-7, 1981. This is a "mainly relaxing" happening. For those of you unacquainted with Apple Valley's locations, it's about 90 miles northwest of LA on the Las Vegas highway. The costs have not been computed as yet but should be under \$100.00.

For specific details contact Nancy Watson, P.O. Box 18202, Irvine, CA 92713.

CALENDAR

In this regular feature we list the meetings of various gender support groups and special functions known to be scheduled. If your group wishes to have a FREE announcement in The PM-I, send the details to: The GGA, P.O. Box 62283, Sunnyvale, CA 94088. Copy deadline: 15th of the month preceding the issue of The PM-I.

NORTHERN CALIFORNIA AREA

Meeting time at each location -- 8 PM.

SAN FRANCISCO: 2nd Wednesday.

OAKLAND: 4th Wednesday.

SAN JOSE: 1st & 3rd Friday.

BERKELEY: 2712 Telegraph. 1st & 3rd Wednesday, rap session. Last Friday, special topic or guest speaker.

SOUTHERN CALIFORNIA AREA

TS Rap Group: Thursdays, 6 PM. contact Carol Katz, [REDACTED]

SALMACIS: Unstructured social get-together. Second Saturday each month, 7:30 PM. Contact Lynda or Ann [REDACTED]

SHANGRI-LA: (Scyros Chapter). First Saturday each month, 5-11 PM. Contact Nancy [REDACTED] for information.

OXNARD/VENTURA AREA: TS Rap Group. Contact Jean [REDACTED] P. O. Box 532, Port Hueneme, CA 93041, or [REDACTED] for information.

MISSION VIEJO AREA: Gender Program. Contact Joanna Clark, P.O. Box 2476 Mission Viejo, CA 92690. Meetings 2nd & 4th Monday. Open only to people in the program.

BOSTON AREA

TIFFANY CLUB: Tuesdays and Saturdays, 7-11 PM. Usually a \$5.00 attendance fee for non-members. Call (617) 891-8022 for information.

KAY MAYFLOWER SOCIETY: Every Wednesday, 7-11 PM. Call (617) 254-7389 for information.

CAPE CODE, MA

TS SUPPORT GROUP: Contact Rachia Heyelman, PO Box 25, S. Orleans, MA 02662 for information.

FANTASIA FAIR: Scheduled for Spring, 1981. Contact Fantasia Fair Ltd, Kenmore Station, Box 368, Boston, MA 02215 for details.

HARTFORD, CT

HARTFORD TVIC: Every second Saturday. Contact Patsie [REDACTED] P. O. Box 180, Hartford, CT, 06107 for information.

XX-CLUB: Primarily a TS Support Group. Contact Rev. Clinton Jones, 45 Church St., Hartford, CT 06103 for specific meeting information. Scheduled meetings: November 8, Workshop; December 13, Dr. David Wesser is the scheduled guest speaker; January 1981 meetings, 10th & 24th; February meetings, 14th & 28th.

NEW YORK AREA

TV Parties in NYC Area. Contact Joyce Dewhurst, [REDACTED] Jackson Heights, NY 11372 or call [REDACTED]

TV Parties in the Long Island Area. Contact Casey, P. O. Box 708, N. Bellmore, NY, 11710, or call [REDACTED]

ALBANY-TVIC: Meeting every third Saturday. Contact Wm. Thordsen, 1104 Broadway, Albany, NY 12200, for specific information.

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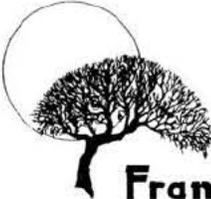
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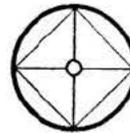
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GATHER FROM ALL RESOURCES AVAILABLE AND DISSEMINATE ALL INFORMATION PERTAINING TO AND OF INTEREST TO THE GENDER DYSPHORIC INDIVIDUAL.

PROVIDE REFERRAL SERVICES FOR THE VARIOUS GENDER INDIVIDUALS AND GROUPS WITH WHOM/WHICH THIS ORGANIZATION IS IN CONTACT.

ENCOURAGE COOPERATION AMONG THE LEADERS AND MEMBERSHIP OF THE VARIOUS EXISTING OR FUTURE GENDER DYSPHORIC GROUPS, ORGANIZATIONS OR ASSOCIATIONS.

DEVELOP EDUCATIONAL MATERIAL TO ASSIST IN THE EDUCATION OF THE GENDER DYSPHORIC IN DEALING WITH HIS/HER LIFESTYLE CHALLENGES AND ASSIST THE GENERAL PUBLIC IN ACCEPTING THE GENDER DYSPHORIC INDIVIDUAL AS A PERSON.

PROVIDE A PUBLICATION CONTAINING ITEMS OF INTEREST TO THE GENDER DYSPHORIC INDIVIDUAL AND COUNSELORS.

PROVIDE THOSE MEMBERS DESIRING IT A LIST OF PSYCHOTHERAPISTS COUNSELING IN THE GENDER DYSPHORIC FIELD.

PROVIDE A LISTING OR REGISTER OF ACTIVITIES OF INTEREST IN LOCAL OR ACCESSIBLE AREAS TO THE INDIVIDUALS AFFILIATED WITH THIS ORGANIZATION.

ADVERTISE TO ATTRACT UNDECLARED GENDER DYSPHORIC INDIVIDUALS WITHIN OUR SPHERE OF INFLUENCE.

ENCOURAGE THE FULL AND ACTIVE PARTICIPATION IN THIS ORGANIZATION OF ALL GENDER DYSPHORIC INDIVIDUALS AND ORGANIZATIONS.

