

GenderFlex

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A Polygenderous Publication

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Jessicka Reklaw

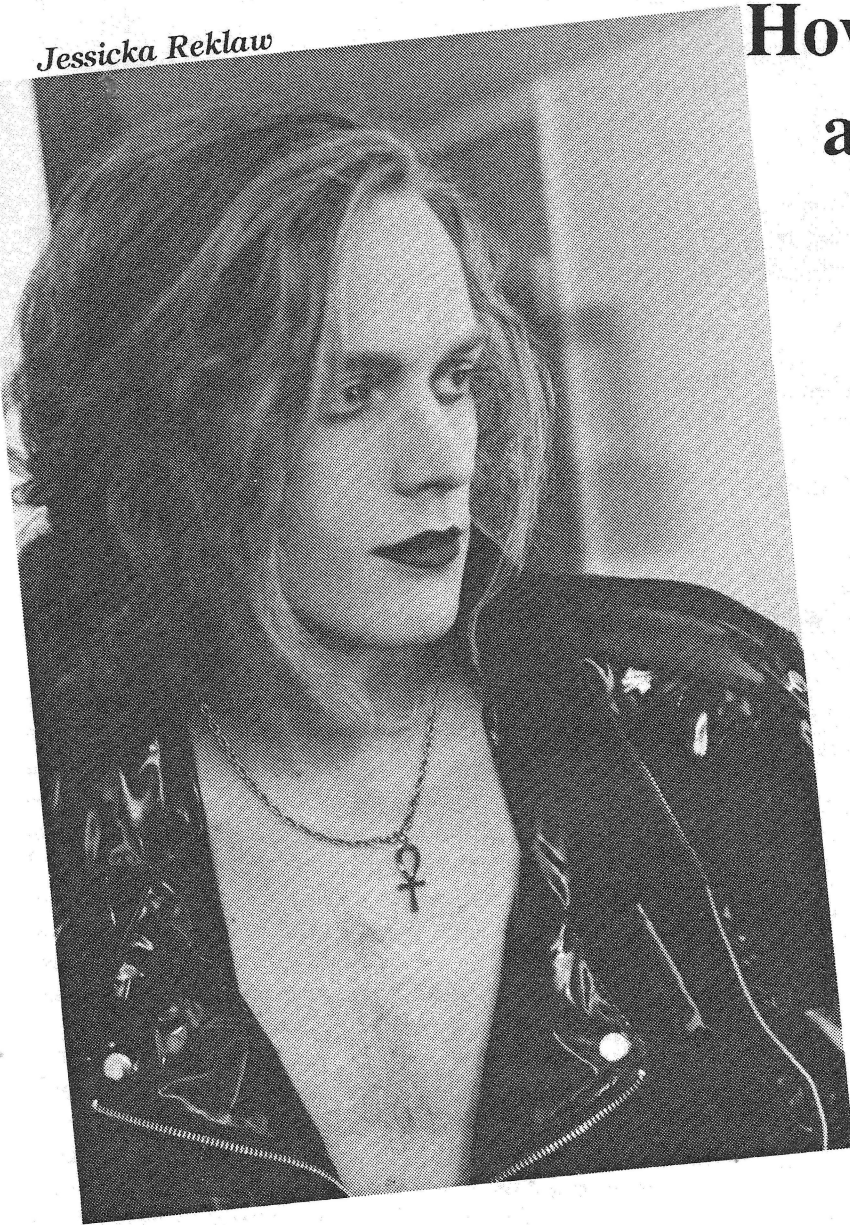
How Much for a Well-adjusted Post-op Stamp?

*Gender Surfing
U.S.A.*

“Normality
is
boring”
-Virginia Prince

Double Cross-Dresser Blab

a haunting, a goading, a glove?



Billie Jean Blabs

Dear Darlings,

Unbelievable as it may seem, this *Blab* column will be truncated compared to my usual outflow. That's because a lotta stuff wouldn't fit in this periodic rag. So, I'm gonna try cramming as much as possible and then damn the rest into a reservoir for future droughts. Of course, if the donation rate hadn't dried up to a trickle, we could have added extra pages. Which means: SEND MONEY QUICK!! Remember, you can't make a chicken salad sandwich out of a potato(e).

Toilet Training

Dodder and I were having a pleasant time a coupla months back, just blabbing and spending a coupla daze being Duddy and Dodder (for those of you who are not familiar with "Duddy," that's me, Dodder calls me Dud which she explains is short for "dude" but I don't know...). Anyway, a little while after I peed, Dodder went in her bathroom and shouted: "Hey! You left the toilet seat up!"

"Sorry," I replied sheepishly. Now, I've been in plenty of houses where signs were installed: IN THIS HOUSE THE SEAT STAYS DOWN. So it wasn't like I'm totally insensitive to female micturition facility requirements, specifically "The ladies peeing lid" as Dodder used to call it. Then I had an idea! (Oh-oh.) Aiming my voice toward the half-open door, I croaked, "How 'bout I put it down when I'm done and you put it up when you're done?" —That seemed a fair way to show courtesy and compassion, I thought. Dodder fired back with: "Why should it be inconvenient for both of us when it could be just right for me?"

Touchè way, Dodder. And therein one can find contained the sum of American relationship philosophy—why should it be inconvenient for both of us? This is not only germane for interpersonal dyads but also for cultural and global relationships. Witness the arrogance of 5% of the world population (USA) in defining "world order." Quite a dilemma for the 95%, ain't it? Or, how about this—witness the dilemma Ann, the regular bartender at JR's on the first Tuesday of the month, one of the nights DVG meets, has—several of her regular female customers complained that cross-dressing male-women were using the women's room and LEAVING THE SEAT UP. Ann said she liked the DVG crowd and so did a lotta the female-women, but she felt her regular Tuesday night crowd deserved respect on this issue.

What do we have here? A group of male-women who in the process of expanding themselves inadvertently piss-off (ha-ha, couldn't resist) a few people? A correctable situation born of ignorance? What is it about male-women that propels them into the women's room to pee STAND-ING UP? Few females do that, nor do they always look to see if the "ladies peeing lid" is down. Perhaps this is a situation where male-women can gain sensitivity to female-women. Otherwise, there may be a more restrictive restroom policy at JR's. ...And maybe at Dodders', too.

Am I Becoming My Mail? ☒ ☐ ↗

Dear Billie Jean,

So you cast down the gauntlet (okay, opera glove), again with your June/July Blabs. Yet again I am challenged to accept or ignore your irresponsible stream of consciousness writing style. And while I am quite willing to ignore, the words persist and haunt me. Your words goad me to speak out. So here I am.

> I am my mother who loves me, my lover who needs me, my best friend who knows all my secrets.<

Every coin has two sides. Exploring why you are all these women may provide some interesting distractions, exploring why you are not the man of your dreams may provide some real answers. I need both, forgive me for assuming you may also.

Hugs,

Kaye

Dear Kaye,

"Responsibility is: The ability to respond." I am glad you responded, although what you perceived as a gauntlet or glove was intended to be my hand extending an invitation to dialog. The fragments you quoted were part of a poetic response to some psycho-babble about why some MTF people cross-gender; and my own affinity toward lost love and affection. Style-wise, I do think and write in non-linear ways—a genetic condition, perhaps. The particular column had a kind of cut-and-paste literary technique utilized by William Burroughs. You could have cited me for minor plagiarism, but to define me as an "irresponsible stream of consciousness" writer seems inaccurate.

Irrepressible might be more accurate.

While I agree that every (typical) coin has two sides, they also have an edge; people are not coins, however. People are, as near as I can tell, multi-faceted. That I have become my mother is one of my realizations of myself as a parent—I have passed on behaviors to my children that came from my mother and from her parents before. And when I couldn't get affection from my mother, I found some security in her clothes. And nearly every time a lover was lost to me, or soon after the initial trauma subsided, my desire for a partner frequently found me looking somewhat like "the woman of my dreams."

I used to say, "Being a woman has made a better man of me." But now I say, "Being a man and a woman has made me a better person." Value judgements, I know. I suppose the real point of who I am, using your coin analogy, is that I am more the edge than either "side."

And I am my best friend. I am the only person I know who almost completely trusts me, and is almost completely honest with me.

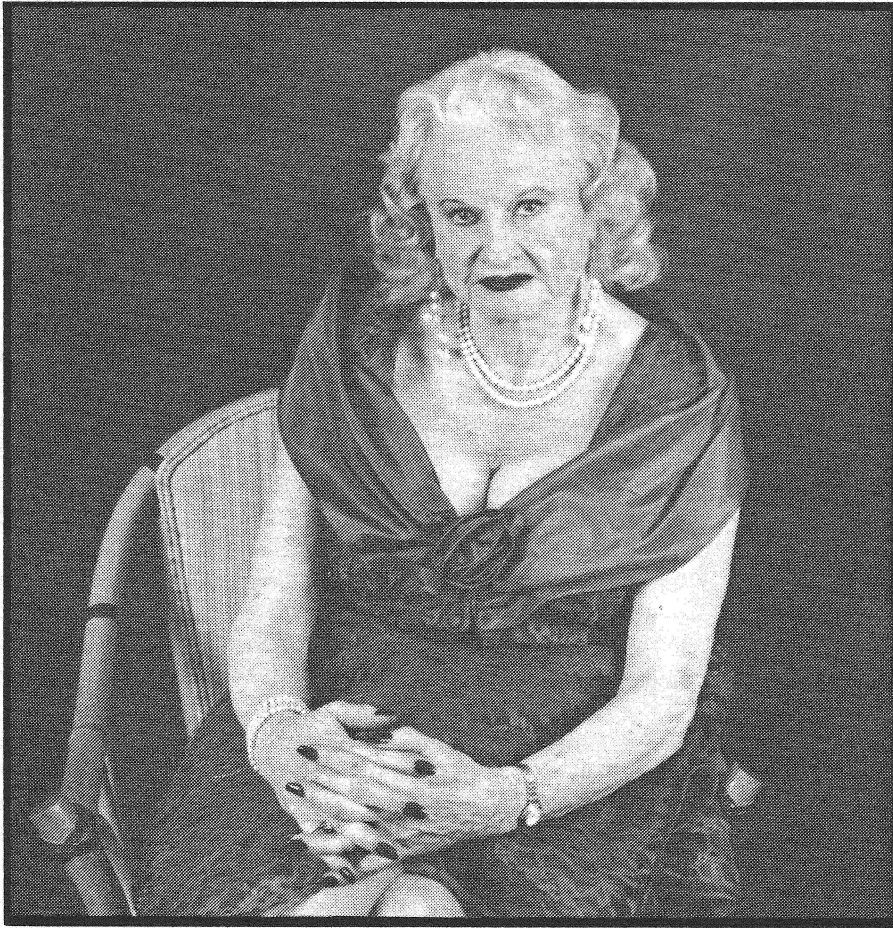
I suppose that the reason I am not the man of my dreams is because my dreams are for the world to be a harmonious interaction of life in delight—an ecological paradise where everyone is respected, loved and filled with compassion.

I love the man I've been, and the girl/woman I've been. I'm looking forward to loving me as I become the person I

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Virginia Prince Response

[A series of letters from Anonymous Boxholder in the last issue [#17] of **GenderFlex** had been sent to Virginia prior to publication since she was mentioned in one of them. Her response follows along with a subsequent letter sent to her.]



Dear Billie Jean,

Thanks for the note and the opportunity to reply to one of your letter writers, which I am doing below. Apologies for not getting this back to you sooner but it couldn't be helped. I am absolutely swamped and time is more valuable than money (almost). You will have to refer the reader to the issue I am replying to [#17].

When are you coming south again in order that I can get my brain cells all screwed up and rearranged again like last time? This normality is boring. I need a bit of time with a nut like you to come out even. Of course, I must temper that last comment with a heartfelt statement that "I love nuts"—wal-, pea-, pine-, pecans, cashews and billiejeans. Now for the reply!

In a recent issue there was a letter from some reader who not only didn't have the courage to sign even her femme name but couldn't even make up a name and had to hide behind "Anonymous Boxholder." Now I am very aware of the need for security in our field but it is a little too much to be attacked by a hit-and-run writer who doesn't mind accusing and attacking other people and then hide behind anonymity giving the victim no

opportunity to defend herself.

The letter writer started out referring to cross-dressing clubs as the "Aryan Sisterhood." This is a terribly bigoted racial remark. Since the earliest days of *TRANSVESTIA* magazine, which I founded in 1960, there were Black, Asiatic and Hispanic readers. When I founded the first social group, which came to be known as FPE in 1962, there were minority members and there still are in the successor organization, TRI-ESS. True, there were not many but that was not due to any discrimination or antagonism on the part of white members. The primary purpose of *TRANSVESTIA*, and subsequently of FPE and TRI-ESS, has always been to help people who were cross-dressers to deal with life's problems— regardless of race, creed or color. The fact that the great majority were white was simply because fewer minority persons wanted to join. In actuality there are probably proportionally fewer male cross-dressers in Black Society than there are in white societies, and there are economic, psychological and sociological explanations for that. But there is no call to use a derogatory term like "Aryan" to refer to that fact.

The writer then goes on to refer to me as the "Fuhrer," a term that I roundly despise and vigorously deny. I founded the first magazine and I started the first group for cross-dressers so I was the original leader, but I never dictated or imposed terms, ideas or behaviors on anyone. The term is entirely unwarranted and inappropriate. I did have clear ideas of what I wanted the magazine and the groups to be, and I was willing to defend those concepts against those with other ideas. And there were many who did [have other ideas]. A number of groups formed back in the late 60s and early 70s who did not agree with my position that the magazine and the groups that made up FPE should be limited to heterosexual cross-dressers. Those that joined [FPE] agreed with that position and it is perpetuated in the policies of TRI-ESS to this day. Those who didn't agree went off and started their own groups, of which the present day Paradise Club in Cleveland and Crossroads in Detroit are ex-

(Continued on next page)

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Letters, submissions of artwork, photographs, articles, features or stories may be addressed to 3430 Balmoral Drive #10, Sacramento, CA 95821; however, no liability is assumed, no payment will be made, and— I may print and edit whatever you send or give me. 3.5 diskettes (Mac or IBM) preferred.

Virginia Response— (Continued from page 3)

amples. Nobody was forced into going along with my ideas.

The writer goes on to say that thirty years ago Virginia Prince could put a label on people and it would stick. I didn't invent the term "transvestite"—Magnus Hirshfield did in 1910—but I was almost single-handedly responsible in getting heterosexual cross-dressing recognized as a valid diagnostic condition. In spite of the writer's idea that I could and did do what ever I wanted because I was the "Fuhrer," the terms I did propose, namely *femmiphile* for the individual and *femmiphillia* for the condition, were never popularly accepted. I did not and could not impose my ideas on anyone.

In regard to the term "bigenderal," I was the one who proposed it and I intended it to mean someone who had the ability to present him/herself in two different genders, which is what every cross-dresser does so it was an appropriate term. But one of the lesser, little local wannabe "Fuhrers" tried to ridicule it and put me down in the process by dividing the word into two parts to come up with "Big Ender." I think the writer is correct in regard to this person because he/she would like to "have the status and clout" I had in the beginning. Incidentally, the writer denies that he is bigendered but his own admission that as a man he occasionally cross-dresses (and I am sure feels more feminine and less masculine when he does so) proves the point. He is indeed bigendered because he can express the feminine and the masculine according to his choice and circumstances.

As for the term "transgendered people," I am as opposed to it as the writer. I invented the noun "transgender" to specifically describe those persons who have crossed the gender line into full-time gender transition but without having sex changing surgery. But when it is converted into an adjective, it not only deprives transgenderists themselves of a proper technical "name," but it tars everyone with the same brush, and very few of those included have trans'd anything in a permanent way. It is a complete misnomer but, like that other popular misnomer "gender dysphoria" for transsexuals (who are really afflicted with "sexual dysphoria"), it is in common use and so is probably frozen into the language.

Well, enough for now—I'm going to go back and tune my "drum" on the off-chance that someone still might like to march with me. Thanks for reading.



Dear Godmother,

Thank You for your response. If I was really in control of my life I would have already visited you. I do love you and I will try to travel south again just to help you scramble your brain because I know that it takes a person like me to do that for a person like you. Although, it's probably a good thing I don't live closer to you— I mean, how would you like to be a

vegetable omelet all the time?

Okay, let's get into your letter— first though, in April I sent you a copy of **GenderFlex** #16 (along with #15). In #16 my column dealt with censorship by omission and included the phrase "The Aryan Sisterhood" in a letter I wrote to a newsletter that was not printed or responded to. I used it, perhaps unfairly but not completely inaccurately, to provoke thinking people into recognizing male bashing, as well as tunnel vision, was occurring in various pages of "GenderJournals." So, it was I who initially used the phrase "Aryan Sisterhood," not the letter writer. I agree with you that it is a "bigoted racial remark." I hope you can understand the reason I wrote what I did was because I could not remain mute on the subject.

But that's not all, Godmother— I have had three different article/letters on the subject of defining "the community" from a white male perspective omitted from publications. I feel that is discriminatory to females, as well as ethnic and cultural "minorities." I feel it would be far better to stay focussed on the segment one identifies with (the local), rather than try to define what everyone else should do (the global). And I feel it is completely hypocritical for editors of GenderJournals to put down males and masculinity and then expect society to "accept" them. Since other publications have decided to not let this kind of dialog be carried in their "sacred pages" I have been publishing my one-sided half of the dialog. It is amazing to me that trying to communicate on these issues of discrimination and tunnel vision has caused so-called 'adults' to act like school kids: "It's my ball and you can't play."

One other thing I want to comment on is your claim that Anonymous Boxholder is bigendered because he admits to occasional cross-dressing. One of the reasons I published AB's letters is because AB is one of many people who have written and talked to me about not feeling gender conflict as a reason for cross-dressing. Rather, many of these people have other reasons. The point is that they don't personally identify as women. Some I have communicated with are erotically motivated— and they can't get women; perhaps they substitute the clothing for what they lack. Some are possibly trying to "regain" the mother who couldn't love them. One of the things I have tried to explore in **GenderFlex** is/was: Does clothing, in and of itself, define gender? I don't think so. An expression, yes; as a manifestation of personal identity, yes—but if some guy has to put on stockings and a garter belt in order to climax, no. As you know, it takes all kinds to make a world.

Hope All is Well.

Luv,

Michigan Womyn's Music Festival

Janis Walworth is again leading the effort to include transsexed womyn at the MWMF. The event will be held in August, 1993, and Janis is in need of money and people to staff a transsexual booth at the Festival. In spite of a survey of 633 participants at last years' MWMF in which 73% said transsexuals should be welcomed at the event, the organizers and staff have neither responded nor altered their anti-TS policy. Can you help?

Janis Walworth POB 52 Ashby, MA 01431

An FTM with IFGE at the APA

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The Annual Convention of the American Psychiatric Association (APA) is a magnet for controversy. Psychiatrists are doctors who can hold multi-edged swords over almost anyone, and many people wouldn't go near a psychiatrist for fear of being sedated, electro-shocked, and locked away. Yet we were going to spend four solid days with them! As I walked into Moscone Center, San Francisco's premier conference and exhibit hall, I saw the signs of controversy painted on the sidewalk and on the walls of the building: "APA Go 'way," "Transgender Liberation," and "TS Rights" were spray painted or stencilled every few feet. I knew I was in for an "interesting" time.

"We're not here for a personal growth experience," said Yvonne Cook, booth captain extraordinaire. "We're here to pass out information packets!" Yvonne, Dan Riley, Sheila Kirk, Laura Caldwell, Melissa Foster, and Roxanne de Lyon had set up IFGE's 20-foot booth the day before. Now we were opening boxes of literature packets and preparing for the hordes of doctors who would be strolling the aisles looking for freebies and new ideas. We had a few new ideas...

Our packets consisted of a copy of *Tapestry* and a couple of information sheets targeted toward APA attendees, all packaged in a 9 x 12 white catalog envelope with the words "SEX" and "GENDER" printed in big black letters. One could feel a bit awkward standing in front of the booth, all dressed up for corporate America and offering the passers-by a package of sex and gender. It took me just a few seconds to rationalize that it wasn't the sex we were selling, it was the gender. Sex was just one of the attention-getters. We were the other attractions. And even though we were hidden away in the most remote corner of the exhibit hall floor, we still managed to attract attention.

"May I offer you an information packet, Doctor?"

"Are you interested in information on the transgendered community, Doctor?"

"Do you have patients with gender identity issues, Doctor?"

"Do any of your patients have gender?"

We did brisk business on the first day, in spite of the fact that many people refused our offerings out of fear, or aversion, or the conviction that gender issues were not a part of their practice. Many people also expressed genuine appreciation for our information and our presence at the convention. Dan told me the story of one doctor who visited IFGE's booth last year, at the first APA convention we attended: this man sat down at our booth and wept because he had not known about IFGE and the resources it provides. He felt that if he had known, perhaps his patient might not have committed suicide. In spite of his grief, he was grateful that IFGE was letting TVs and TSs know they are not alone, and

letting the medical and legal communities know of resources they can use to educate themselves and their clients and patients with respect to gender and transgender issues.

No such dramatic scene was to unfold in our booth this year, but we did have some memorable moments:

One doctor asked us, "What's gender education?" We responded by explaining that the Foundation works with transvestites and transsexuals, and he replied, "Oh, I think I'm well enough informed," and he walked away with a smirk and without our packet.

Another doctor refused my offer of information saying, "I don't believe God makes mistakes." I said to him, "Neither do I." He smiled and said, "Good" as he walked off, but I don't think he knew who he was talking to.

One woman came up to me and asked me, "Where's your dress?" I told her I didn't wear those anymore. She looked confused and said, "Why are you here?" I told her, "Because I used to have a female body." She gasped and looked me up and down and praised my appearance, saying she never would have known. "I know, thank you," I said.

It was awkward sometimes to be on display, but I also noticed that many of the men came up to me to ask questions rather than choosing to address one of the ladies. I suspected they felt safer or more comfortable talking with another obvious male. Usually there was no reason to come out as an FTM, but occasionally I couldn't resist the opportunity. Like the time a doctor said, "I didn't think anyone was still doing the operations; after all, with a post-operative suicide rate of 30% it seems that not many people are satisfied with the results." I responded by telling him, "It worked for me!"

"You mean, you...?" he sputtered.

"Yes. I used to have a female body. It's true that there are fewer gender clinics providing surgery today than there were in the past, but many private practitioners now take up the slack between supply and demand."

"Amazing," he said. "Perhaps I'll take one of these packets after all."

What really amazed me were the doctors who said, "We don't have this problem in our city," or "town," or even "country." Imagine Italy without transvestites! One Italian national psychiatrist believes they don't exist. Other European doctors told us their societies had integrated the TV/TS populations more successfully than we have in the U.S. I wonder what integration means. I hope it's true, but somehow I have my doubts.

Shoshanna Gillick, M.D. (psychiatrist) joined our booth staff on the second day. When she'd hear a doctor claiming no one in his town had gender issues, she'd look at his or her badge and ask where they practiced. "Detroit?" she'd say, "Why, there are several clubs in your city. You'd better take this information, because if you haven't seen us yet, you're going to see us eventually." Dr. Gillick pulled no punches.

Also pitching in were Martine Rothblatt, Director of

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An FTM with IFGE at the APA- (Continued from page 5)

the Health Law Project of the International Conference on Transgender Law, and the inimitable Wendy Parker, who pulls all punch lines.

Several times each day we were asked if we were affiliated with the protesters who were demonstrating outside the convention center. We responded by saying that we knew some of those people and that they were raising valid issues. We also said that while we did not condone the vandalism that occurred, we were grateful for the protest because it gave us an opportunity to talk to more people who otherwise wouldn't have been aware of our areas of concern.

Many people asked us, "Why are they protesting? What do they want?"

"We want control of our own lives," I said. "We want the stigma of mental illness removed from our foreheads, and we want respect as human beings. We want humane, responsible, and reasonably priced medical care, and we want our civil rights. We don't want to live in fear and shame and poverty."

"Oh," the psychiatrists said.

Some of them obviously supported us enthusiastically. Others would say, "Well, it's a lot easier for me to understand your message here in the booth than it is when I feel bombarded by demonstrators."

"But if there hadn't been demonstrators," I asked, "would you have bothered to think about us at all?" We found out later that three demonstrators had been arrested: Transgender Nation activist Anne Ogborn, who spent the night in the women's lock-up, and two pre-op MTFs who spent the night in the men's lock-up and endured some harassment.

On the third day, Dr. Richard Green introduced a history-making panel presentation at one of the morning conference sessions. The topic "Gender Conflicted Health Care Providers" was attended by only 18 APA members, but those 18 were mightily affected. Sheila Kirk, M.D., Jane Thomas, Ph.D., Steve Dain, D.C., and Shoshanna Gillick, M.D., each in turn told about her or his gender conflict and how it had affected their professional lives. This was the first public presentation of its type at a professional conference. The questions and comments from the very supportive audience indicated that they felt privileged to be present, and felt ashamed that more of their colleagues did not attend. From some of the personal experiences related, it was clear to me that some psychiatrists are learning to deal with gender issues as human rather than clinical. One man said he realized from the presentation that if he could separate a patient's gender issues from his or her other issues, and not assume that the gender issues were an outcome, then he would be better able to serve his patients.

Dr. George Brown, another psychiatrist who is very friendly with the TV/TS community in his state of Texas, pointed out to his colleagues that they didn't have to come to the APA to hear the kinds of inspiring life stories the panelists had told. He said, "There are

support groups in nearly every major city in this country where you can meet a broad spectrum of individuals whom you may never see in a clinical setting."

"It's true," said another doctor, "people only come to us when they're in serious trouble. And we've judged a lot of people we haven't seen by judging those we've seen."

These revelations may seem obvious to us, and we are entitled to be frustrated that health care providers don't understand, but it was reassuring to see that these people were open to new information, and were able to integrate it into their consciousness.

As an FTM, I was not surprised by my invisibility. Most people don't think of female-to-male as a possibility, either for cross-dressers or transsexuals. One woman told Dan that he was not cross-dressed. For all of his insistence that he was a cross-dresser, the woman denied his existence because she was wearing slacks, too. Another woman who was talking to Yvonne at one point confessed that she had never heard of female-to-males, and Yvonne called me over as an exhibit.

"James is a female-to-male transsexual," Yvonne volunteered. The woman looked me up and down very critically, saying, "Very good, that's very good," as if I were a piece of sculpture, an imitation of life. I squirmed a bit under her objectification, and she said, "Oh, I'm sorry, was that politically incorrect?" I was so astounded that I couldn't think of it at the time, but I wish I had said, "It's morally incorrect."

And Dr. Green reported that a longitudinal study of "tomboy girls" was denied funding by the National Institute of Health (which funded Green's famous longitudinal study of "sissy boys") when a woman on the funding review committee objected to the project on feminist principles, saying, "Calling a girl a tomboy is like calling a black a nigger." It's no wonder that the literature on which professionals rely denies the existence of female-to-male crossdressers, and gives no validation to the FTM childhood experience.

There's a lot of gender education to be done in this world, and somebody's got to do it. Sometimes I wonder why it has to be me doing it. But when I hear a heartfelt "Thank you for the good work you're doing," I am gratified.

According to a report in the San Francisco Chronicle of May 28, 1993, "the APA proposed that well-adjusted transsexuals [should] not automatically be considered to have a mental disorder." This is real progress, and I'm glad of it, but please forgive my cynicism in wondering where I have to line up to get my "well-adjusted post-op" stamp, and— how much will it cost?

[James Green is Director of the FTM Group, publisher of the FTM Newsletter. This article may not be reprinted without permission from James. Contact him @ c/o FTM, 5337 College Ave. #142, Oakland, CA 94618.]

Double Cross-Dresser Blab

[We are gonna be blabbin' with Francis (F) & Roxanna (R) about all kindsa stuff including Non-Francis & Non-Roxanna. For the purpose of this introduction, we will be joining the previously recorded blab session already in progress.]

GF: "Okay. A fascinating thing that you [R] brought up a little bit ago— were you feeling uncomfortable because Francis is Francis and Roxanna is not physically manifested?"

R: "I'm heterosexual. We have about four different dynamics— as a couple, our regular selves, that's one dynamic. The second one is when we are both cross-dressed; the third when only one of us is; the fourth when the other one is."

F: "We can be two girls together. But, two guysr is..."

R: "Weird."

F: "...the most uncomfortable for both of us."

R: "Yes, that's the weirdest; I'm not kidding. So I really have a little bit of difficulty with that, because Francis is not the kind of guy I would hang around with."

F: (Laughs)

GF: "So, when Roxanna is also being manifested, it's okay to like Francis? When you're both double cross-dressed?"

R: "Roxanna is partly bimbo and she likes kind of macho-type guys; guys that are aggressive. She's really a heterosexual woman. She's had hard times with gals that come on to her; she doesn't know how to behave, she's not a lesbian. What happens when a woman comes on to Roxanna is that she starts to express some male response which makes her uncomfortable because she is trying to stay in her role. So that's why Roxanna tends to relate to real men."

GF: "So, are you saying that when a female comes on to Roxanna that because Roxanna can't provide female biology, she doesn't feel comfortable?"

R: "She doesn't want her maleness to come out. It's like that painting back there; it's always there in the background but it pops out every now and then, sometimes when you don't want it to."

GF: "Jocko can come out at any time?"

(Group laughter.)

GF: "So, if a female comes on to Roxanna and you get turned on, what happens is that Jocko starts coming out and you don't want that kind of relationship?"

R: "Right. And there are situations where women interested in TVs or drag queens come on to her, and she doesn't like those kind of relationships. She's basically a straight woman."

GF: "It seems to be a very defined territory: There's Roxanna and there's Non-Roxanna, and females who are interested in transvestites or people who gender-blend— that's not Roxanna's scene?"

R: "She's never in-between. I don't partially cross-dress; for me it's 100%."

GF: "It's the whole personae?"

R: "Yes."

GF: "What about you, Francis?"

F: "Oh, I'm in-between a lot. My sexuality thinks this makes

us mostly male. I've always felt like I'm a male. I just happen to be in a female body. I've always been an assertive woman, but now I'm doing this, I feel more shy as Francis because it's newer, it's out there, people aren't used to relating to me."

GF: "And you're still an adolescent learning your boyhood."

F: "That too. But I think I really am more of a shy man. It's like when I let the masculine part of me come through as a female I am a strong, assertive woman, but then I kind of 'rest' in Francis."

GF: "An assertive, strong woman isn't the same as being an assertive, macho man?"

F: "No it's not, not at all."

GF: "Then the power you have as an assertive woman doesn't come through as a guy?"

F: "No. I'm not a butch woman. I'm a feminine woman but I'm also a strong woman. And I don't feel like a butch guy as Francis. I'm not a macho guy even if some people see me that way."

GF: "I thought I just heard you say that your assertiveness as a woman doesn't work when you are Francis because it's not as assertive; that you feel more shy in your manhood than in your womanhood."

F: "Right. I'm more used to being a woman. It's like flirting— I'm more comfortable interacting with men because that's what I'm used to."

GF: "And what about you [to R]?"

F: "Are you recording this?"

GF: "Yeah." (Howls of laughter.)

F: "This is too funny. You didn't even tell us; we could get more comfortable."

[So I turned the tape off and we all got some juice, wandered around sipping our liquids and blabbing. Francis mentioned that he was trying to learn how to pick up women as a man without much success. A female-man friend had recently told Francis the way to pick up women was to act like a jerk.]

F: "...I don't think I can do that. I have to be true to my ideals so I'm not going to do that."

GF: "I'm beginning to believe, based on my own distorted relationships, that that is a good way to attract women, because— and this is not to put women down, because I have my own passive-aggressive tendencies—I really think it's a kind of passive-aggressive hunting technique. What many women really seem to want is some guy they can play with; that they can really be smarter and better looking than. So, I think part of what you were told is valid; if you act like a dummy, a woman can do what she knows how to do— like flirting: Men do the asking but women do the granting."

F: "That's true."

GF: "Basically, all a guy has to do is say: 'Hey, I can get a hard-on.' And if he comes across dorky enough, then I think women that just want to take a chance on somebody, will be more willing because they're not threatened."

R: "It's very possibly true because a lot of guys I know are nice guys and they weren't getting dates, but they were saying a lot of macho, jerk guys were getting all the girls. So some of them started acting like jerks and got dates."

F: "That may be how you get dates, but my friend (who I won't name), is getting dates but he's not keeping the girls."

(Continued on page 8)

(Double Cross-Dressers—continued from page 7)

So I said: 'Fine, you got some dates, but they all dumped you because you kept acting like a jerk.' I figure if I start out as a gentleman, I think I'll find the real ones that like me, and it won't be something like, 'Yeah, great for two times or something but I don't want you anymore because you are a jerk.' I'd rather be true to who I feel I am to begin with, and maybe have a harder time finding somebody as far as dating, dancing, friendship, relationship."

GF: "That is part of the dating thing, but I think guys also go through things like: 'I don't know if I really want to be with somebody but I wanna have a good time, I wanna get laid, and there ought to be women out there that just wanna have a good time and get laid.'"

—There is that kind of weirdness going on. What you are talking about seems to be a much more intense relationship. Frankly, all of us being dysfunctional children raised by dysfunctional parents in a dysfunctional culture have to overcome a lot before we can get into successful relationships."

F: "It is all very complex. Just like this whole thing with us, the two of us—it's really complex—I mean, I don't know where this is going to go."

GF: "How did you two meet?"

F: "That's a different story. It has nothing to do with cross-dressing, whatsoever."

R: "We've been married twenty-one years."

GF: "So how did the development of cross-dressing enter your relationship?"

R: "Part of the reason cross-dressing seems to work—we don't have a whole lot of difficulties—is because we didn't start out as cross-dressers."

F: "But, we met theatrically. We met in costumes and make up—Roxanna as a male and me as a female. I was an artist's model being put in costumes with extreme make up—make up that Roxanna taught me to use."

R: "Yes. We met as artist and model. I was photographing women; I had a complete collection of women's clothing but it was not for me, it was for the models."

F: "Years later we saw it as cross-dressing 'over there.' He was projecting how he would dress if 'she' came out, only it was on other women instead."

R: "I did not 'come out' until about five years ago."

GF: "You came out to yourself, Francis and the public five years ago..."

R: "Francis really wasn't in existence, yet."

GF: "Right. For this purpose though, we'll say Non-Francis and Non-Roxanna. You were able, in your relationship, to bring cross-dressing out and into the relationship?"

R: "Yes. Before that it was almost unconscious on my

part. I've always been attracted to TVs and TSs as part of my art, but I never made the connection like I do now."

GF: "So you came out five years ago to Francis, er, I mean Non-Francis?"

R: "Well, I had one other time—when we first got married."

F: "I remember that very well."

R: "Non-Francis asked me, 'Is there anything you'd like to do?' So I had this big steamer trunk where I kept all the women's clothing for the models—and so I pulled out some stuff and put it on. It completely freaked Non-Francis out."

F: "I had a *Crying Game* experience. I felt physically ill; I felt like throwing up. It was really strange because I liked the visual imagery—it was kind of interesting, this black corselette, corset kind of thing he had hooked himself into—but the fact it was my husband doing it; it was a visceral kind of thing, I looked and watched and felt, and it made me ill. I couldn't handle it and I did not like it."

GF: "If I heard you correctly, you said what you looked at was visually, physically interesting but what you feel sick was the fact..."

F: "That it was *him*."

GF: "Yes, your husband."

F: "And, it was also not a real female; I've always been bisexual, at least in my fantasies even though I hadn't acted that out until recent years. I like the feminine image, I like feminine clothes, and in a narcissistic kind of way, I kind of like looking at myself all femme'd out in different outfits and costumes. I always had this inner feeling about myself that I was a drag queen—I've been playing pre-

tend as a woman my entire life. I do it well, I feel comfortable about it and I like it, even though I feel more masculine inside and that's more comfortable emotionally. So I consider myself a transgendered person more than a TV or cross-dresser even though I love men's clothes. But back when I was being a totally femme model and Non-Roxanna was putting on a corselette, it was like both at once, male-female, a she-male..."

R: "I didn't have a wig or make up on."

F: "It was too personal—looking at my husband—it was too much."

GF: "Okay, bear with my ignorance for a bit because I do find this fascinating—what I thought I heard you say on the one hand was that Non-Roxanna/Roxanna looked pretty cool in the corselette."



F: "True."

GF: "But on the other hand, your sense of your husband, and your sense of you being a male and female heterosexual couple, went into revolt."

F: "Right. That's what happened. It was a very confusing feeling—when tummies do flip-flops, it's usually because you are confused. It wasn't that I felt like I hated it, I just felt this uproar inside that was confusion, and I didn't know what to think."

GF: "I think one of the things people forget about gender is that it's the first thing that happens to you after you are born; it's the first division, the first categorization, the first classification. It becomes automatic; unseen. People can easily say that when they get up in the morning they don't think about their gender presentation, but they decide what they are gonna wear and look like."

F: "But they don't think about whether they are going to be a man or a woman today. It's like I'm a woman, that's a given, so what am I going to wear now?"

GF: "Exactly, it's an unseen filter."

R: "But it's still artifice."

GF: "Yes, it is artifice and you don't consciously think about it. But I do understand, from talking to other people, how women can feel that kind of revulsion, that sickness. And it really challenges their own gender identity, and it calls up for examination their attraction to their husband—the person over there in sissy clothes who has a dick."

F: "I think it's more than that, too. Back then, that primal experience, the first time I saw Roxanna as her male self with femme clothing—she did change vibrations; she's a shape-shifter, we both are, I've always known that about my self but I kept it secret from other people. I can be male or female, I could be an animal, I can have other vibrations and I've done that, people have seen it. And that's what happened—no wig, no make up, just a corselette, high-heels... Oh, and stockings and a garter belt. Yes, I remember, the garter belt was attached to the corselette; everything was black. And, the vibrations changed; I was not in the presence of a man anymore. I was in the presence of a woman. I felt it. That's what freaked me out. A woman who had a mustache and was my husband."

GF: "So fifteen years later..."

F: "I think I unknowingly suppressed that in Roxanna, then. I didn't say, 'You can't do that.' I've never said that."

GF: "But you never said, 'Hey, let's do that again!'"

F: "Well, it was a bedroom situation and I wasn't sexually into it."

R: "What happened is that I was given permission to come out of the closet. She didn't say, 'Dress like a woman.' She just said, 'What would you like to do?' And I thought, 'Well, this is what I want to do.'"

GF: "And you went and did it."

R: "Yes. And so, I had to experience that—okay. Then I went back in [the closet]."

F: "And we didn't talk about it. We should have. It's like, what I was feeling was that this is not what I want in the bedroom. This could be theatre; we could do this other times, or Roxanna could do it when I wasn't home."

R: "In those days, cross-dressing was thought of as primarily sexual—it is much more than that."

F: "Back then, I think we probably would have drifted apart if that's what Roxanna had wanted sexually—dress as a woman or in women's clothing with me. I

was too young, it wasn't the stage I was in."

GF: "So, five years ago you actually manifested Roxanna into the light of day."

R: "It actually came out because of an S&M-type party where all the males had to be cross-dressed. The Mistress of the house preferred the men to be feminized or cross-dressed—that was the theme. Most of them were feminized or dressed by their wives or girlfriends, or some of the women there, including getting their legs shaved. It was a total trip, lots of mustaches came off. I dressed myself before we went, and I did it several times after that party. But it was actually Non-Francis who told me I was a TV. I hadn't thought about it, I just did it—which is different from being feminized."

GF: "Exactly."

F: "I said, 'You're doing it yourself; this is part of you.'"

R: "That opened up the bottle; that party was a trigger for all that stuff waiting there. Shortly after that, an outreach group from ETVC came to a Janus meeting—we belonged to Janus—and I hadn't heard of ETVC or any TV-type groups. We went to their Halloween social a couple of months later. It wasn't for another year that I joined, and by that time I was starting to cross-dress fairly well."

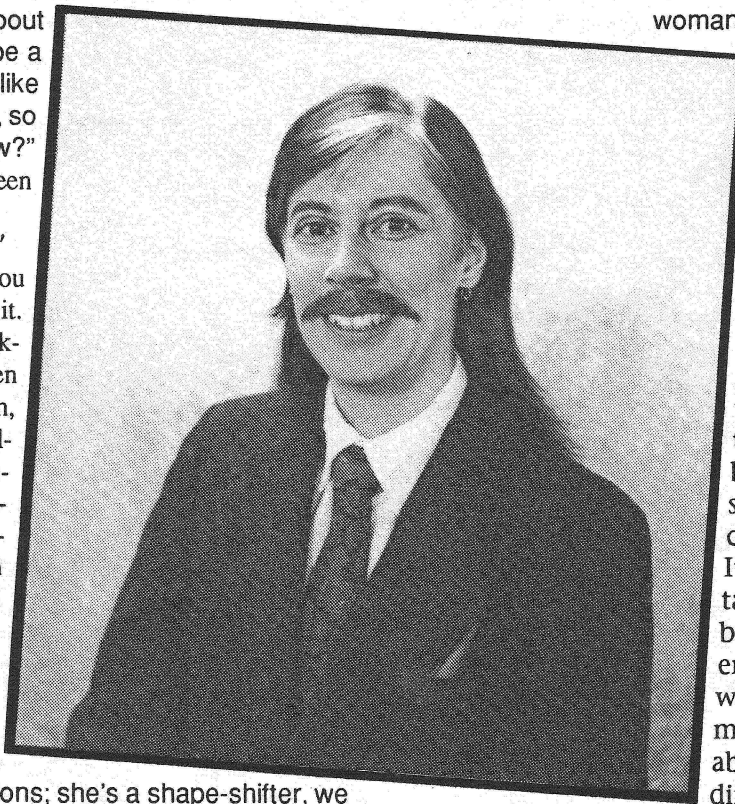
GF: "So Francis, you became a significant other of a member of ETVC—when did Francis manifest himself?"

F: "About two years after that at another Halloween party; so, three-and-a-half years ago."

GF: "What happened when you saw Francis for the first time?"

R: "Interesting. It really—almost off-balance, like, it was an interesting phenomena. It might have been like most wives who see their husband cross-dressed."

(Continued on next page)



(Double Cross-Dressers— continued from page 9)

GF: "They see their husbands looking like women, and now here you are—a male-woman—looking at your female-man wife?"

F: "Ha-ha-ha."

R: "Uh-huh."

GF: "So what is that? Non-Francis had a strong reaction twenty years ago at the first glimpse of Roxanna— how was it for you?"

R: "Well, it wasn't anything like that, I wasn't revolted by it. It wasn't a turn-on for me, either. I was looking at it in a kind of neutral state."

F: "It wasn't a total surprise either, was it?"

R: "It wasn't a surprise. There is also an age difference, twenty-one years ago, Non-Francis was much younger, and my experience is that younger women have more difficulty dealing with cross-dressing, especially with the person they're connected with."

F: "I think the only problem I was having with it was you wanted to do things sexually while dressed that way, and I couldn't handle it."

R: "I did, I did."

F: "And that hasn't really changed, we don't really have a sexual relationship when Roxanna is Roxanna— *unless I'm Francis*, then it's a whole different thing. Talking about me as a woman, Roxanna as a woman, we don't have that kind of a relationship."

GF: "There's no sexual chemistry then, but there is sexual energy between Francis and Roxanna when you're both manifested?"

F: "Yeah, yeah."

R: "Yeah."

GF: "Hey, you're both smiling!"

Both: "Yeah."

F: "Going back to the Halloween when I came out— I was already coming out as a cross-dresser. I was already wearing men's clothes; I was into jackets, men's jewelry, cufflinks, pocket watches, ties and hats; I already had that stuff."

GF: "A stash. Where did you hide it?"

F: "In the closet."

GF: "Whoa."

F: "Roxanna already knew about the clothes. What I didn't realize is that an entire part of my personality had been kind of asleep for fifteen years while I was being a total femme model and secretary; basically a feminine person. I didn't know a completely different part of my personality was going to come out just because I put a mustache on and played a role. When I went to that Halloween party, I put the same clothes on that I'd had—Roxanna had seen at least part of it—jackets and hats; I'd worn male-type hats a lot even though they were women's hats. So I just happened to have a real man's hat which took it a step further, and when I put the mustache on and heavier eyebrows, and used a Hungarian accent that night, and a whole Gypsy act— a whole new person came out. It shocked me, maybe more than Roxanna, because I felt like a new person. That was what the strength of it was for me: That I was a new... *guy*."

GF: "You are also what would have been called perhaps twenty years ago, an invisible woman. The majority of 'professionals' held the position that there was no such thing as a female transvestite."

F: "We've been around for years."

GF: "One of the elements of their clinical definition of transvestitism was the pleasure, adrenaline releases, endorphin releases, and emotional pleasure that males experienced was non-existent for females."

R: "That's not true."

F: "But that's exactly what it *is* for females; that's exactly what it is for me— a real rush."

GF: "Several female-men have told me the same, as well as making the point of the difference between men's clothes, designed for men and sold in men's departments, and 'Men's Look' clothes designed for women and sold in women's departments. If I understand correctly, you are not interested in 'Men's Look' clothes for women."

F: "Right, I want the real thing, real men's clothes. If I have to have them tailored and altered to fit me, that's fine. By the way, this was my father's shirt I'm wearing."

GF: "Way cool. Okay, so— when we first started blabbing, I was trying to understand Non-Roxanna's 'discomfort' being around Francis; part of that seems to be the lack of sexual chemistry between Non-Roxanna and Francis, and also, if I understand correctly, there isn't a sexual chemistry between Non-Francis and Roxanna, either."

F: "Not really, we're just girlfriends."

R: "Yeah."

GF: "So, Francis and Roxanna have a sexual component, Non-Francis and Non-Roxanna have a sexual component, but when you are two guys or..."

F: "Two guys— no."

GF: "...two girls, you don't have any urges, no electricity?"

R: "I think it's because we're so much into role playing, and— I'm basically androgynous."

F: "And I guess I'm a 'true bisexual.' I love TVs, I really do; as a woman. But as a woman I love real women; females. And as Francis, I love real women as well as TVs. So, as Francis, I like to cruise females, and I'd like to have a relationship of some sort with one that I could go either way with— as Francis or as a female. But, when I'm being Francis around TVs, it's a different kind of relationship, like with Roxanna— I know that Roxanna is a male-woman. And it works with Roxanna because we already are partners, we already love each other. Francis doesn't go around cruising other TVs, although I am kind of turned on by some of the transsexual women down at the MotherLode— some of them are just so female, I just stand there going..."

GF: "Are you drooling? You like the workers on purple footballs [estrogen]?"

F: "Right, and they're on that little stage."

R: "I should probably amend the fact I said I was hetero. I'm basically hetero, I don't consider myself bisexual, but Non-Roxanna has had a little bit of sexual experience with transsexuals, and Roxanna has had some sexual experiences with men."

GF: "With males? Or, other cross-dressers?"

R: "Men. She's been on a number of dates with men. Basically, she likes doing it because it intensifies the role playing; she does not get this with other TVs. She likes to be taken out to dinner and dancing— she really loves and

enjoys that part. But then the men want favors."

GF: "Oh yes—you ought to put out for me because I paid for a nice dinner?"

R: "Exactly. And I know what these guys want; it's like an unspoken agreement. I do enjoy playing around to a certain extent—small favors—my last name really is Rochette. I enjoy playing the femme role and exerting this kind of feminine power that women have over men, in a sexual sense. It gives me a really beautiful viewpoint from that other side."

GF: "That's probably the hardest thing Francis has to deal with, because Francis can ask every woman he sees, but it's only the ones that say 'Yes' that will allow Francis to get anywhere."

F: "I'm finding that out the hard way. I'm kind of a lonely guy sometimes. I really do think men have a hard road to follow."

R: "Roxanna is in the position of turning people down. She has correspondence from over two hundred men—I'm not talking about TVs—and in most situations it's 'Thanks but no thanks.' She has certain standards."

F: "Just as a point of clarification, I think there is an element in the TV World, or groups, that may see us, meaning me and Roxanna, as immoral or amoral, or weird—because we have been open about our relationship to other people, and we do have an open relationship—and I want to clarify that's not the case. We are not sneaking around like some couples seem to do—no lies, no tension. I feel that because we know who we are, who each other is and where we are and what we are doing—I think this makes us a much healthier couple even if we do go out with people of the same sex as we are, although of opposite sex genderwise."

GF: "And there is sexual orientation/attraction—it's a tragedy that people may go through transition in order to explore their sexuality; like the transsexual types who father or mother children, go through transition and feel compelled to connect with an 'opposite-sex' partner. The only constant is they have to be 'heterosexual.' But they've been sexual with both females and males. That's confusing because it says bisexual to me. If you always live in a closet of *What You Should Do*, it seems unlikely you will find out what you really want, especially considering that you need to try stuff in order to determine if that's what you want. So, the point you were making, that you are not promiscuous sluts, is quite valid to state, and, points to your collective courage to live outside the main cellblock in the prison of rules. I suppose that you may be also saying, 'Hey, what we do is our business and we feel really good about it, but it's not like we are going to do it with you.'"

F: "Ha-ha; we may not want to anyway."

R: "Ho-ho; they may not measure up."

GF: "The problem with your relationship, what's not typical about it, is that it's not dysfunctional."

F: "We don't have a typical relationship whether we were cross-dressers or not. But because we are both cross-dressers and we both go out with other people, makes us even more atypical."

R: "Yes."

GF: "Personally, I feel you are very moral about it, and the people that might say you are immoral are the kind of immature people who don't know the difference."

R: "That's like, Roxanna will not date married men for the most part. She has, but invariably they were sneaking around."

F: "You know, we are three people sitting in this room who are pretty open to all kinds of possibilities, but it's like—just who are these other people? I mean, we see them sometimes and make a beeline away from them and hang out with people that we feel comfortable with."

R: "Are you talking about the social get-togethers?"

F: "Yes, at the socials, and even at my job."

R: "We've only had a few problems with people being judgmental and wanting us to behave the way they want us to. I'm perfectly willing to allow them to behave the way they choose. It's not like we're a public nuisance or threatening their lives."

F: "Well, Roxanna has stopped a few cars."

R: "True, but they decided to stop themselves. The way I look at it is like blaming the rape victim because her skirt was short."

GF: "It's real interesting to me that women make the point that the way they dress is not a legitimate male defense in a harassment or rape case—that dressing style, whether it's considered glamorous or sexy, is personal expression and does not mean availability for sexual advances. And yet, many women who have cross-dressing mates are quick to claim: 'You dress like a slut!' And, 'You went to a gay bar dressed like that? You must be fucking some guy!' Which suggests to me that many women who dress 'up' and go to a bar, may well be looking for an encounter. It is a paradox that when they dress up, it's non-sexual but when a male-woman dresses up, they *know* it's sexual."

F: "Even though it's not necessarily true. The bottom line for us is that we don't care or worry what other people think—unless someone comes to me and asks me about myself, or I overhear them talking about me or our relationship, I will talk to them and try to 'straighten them out'—that is, if I care. And, it depends on who I'm being, and if we are together—that's part of this whole thing: When we are Francis and Roxanna we are different than being Non-Francis and Non-Roxanna."

GF: "In a way, you have to build another relationship, don't you?"

F: "We kind of did, yes."

R: "Yes, but we didn't have to quite start from scratch."

GF: "True, but doesn't this make the original relationship much bigger?"

R: "It's also a continuing expansion of our interest in role-playing. We've been into erotica and S&M, and all these different interests overlap. In my case, the type of women Roxanna models herself after, are the women I've seen in the S&M community—strong, aggressive, dominant types."

GF: "The manifestations I've seen of Roxanna are..."

R: "More feminine, because of where you've seen her."

GF: "And she hasn't seemed too aggressive; not leading the parade."

R: "No, She's not an organizer."

F: "She is a party girl, though. She loves to dance."

R: "It depends on the environment. An S&M party is

(Continued on next page)

(Double Cross-Dressers— continued from page 11)

different than the Chez environment, which, when I first went there was like going to a Lady's Tea. Very proper. I remember getting some hard looks because I was dressing more for Roxy's S&M look."

GF: "Like the card that says, 'Son, your father and I don't mind that you dress as a woman but do you have to look like such a slut?'"

F: "Exactly, full circle, here—one of the original Lost Girls."

GF: "I think most of the male cross-dressers that have manifested have come out of the so-called 'fetishist' or erotic closet. And there is a big sexual connection to it that, in the social world of GenderLand, is suppressed and sometimes outrightly denied."

R: "I can understand not bringing it up in a social, educational context, but to totally deny it is like— look you guys, probably 99% of you started as closeted erotic dressers; and many stay there and never go past that, which is fine, I correspond with many people like that, I understand it, I was there too, and in some ways, I still am—but to put people down or deny something most of us have gone through is like denying growing up."

GF: "Exactly— ya wanna be accepted? Well then, accept."

F: "I don't think I'm an adolescent anymore, either. I've grown up in about four years; I joke about it—that I started out at about fourteen—my pictures prove this—hat too big, pants too big; now I feel emotionally about twenty-five."

GF: "That's a pretty adolescent age for a man."

F: "But I have silver in my mustache."

GF: "Oh yes, you do. Ya know, when we get done with this, would you show me how you do your mustache? My guy-self wants one."

F: "Sure."

GF: "Before the tape runs out, I wanna ask you about the cross-dressing eroticism from the female-man's perspective. What do you feel in your attraction for men's clothes?"

F: "I've always been attracted to older movie stars of the thirties and forties, and like many girls, I was in love with my dad, and my godfather—they both wore hats, fedoras. They dressed well, ties, cufflinks, two-toned shoes— like the movie actors. All these things struck a chord in me and I don't know why, particularly, but I've always liked that look. I think I have the reverse of the mirror thing that a lot of M2F CDs have, in that, they're always looking at women, their clothes and stuff, but not as desirable women, rather: 'Ohmigod, look at that dress!' For me, I wanted to dress like Clark Gable."

GF: "The first time you wore men's clothes out of desire?"

F: "I bought a boy's tie in Junior High and started wearing it with shirt-type blouses. My mother told me: 'You don't go to Catholic school, you don't have to wear a tie like those girls do.' I said: 'No, but I want to.' I could never explain it to her. It really all started when I was three— I had an invisible playmate, a little boy; I wouldn't talk to him out loud, I would talk to him in my head and then become him and act it out. So sometimes I would be play-acting as a little boy, other times as a little girl, and it was just as comfortable being a boy or a girl. I did this through my teens— it was part of my inner landscape back in the heterosexual Mid-west. And, I was sexually attracted to both girls and boys; I was even called 'lezzie' by a person who turned out to be a lesbian, but I didn't

know what that meant until I moved to L.A. when I was twenty. Then, all of that kind of went away— even though I still loved men's clothes, I became this total femme-model, which was how I earned my living and it became my lifestyle."

GF: "But you were still involved in role creation."

F: "But it was all female, all feminine, and all because the male artists wanted that. And Non-Roxanna wanted me to dress femme, keep my hair long, use make up— and it was okay; I've never been unhappy being a woman or with how I looked, but I felt something was being left out, missing. One day when we were living in Seattle, I said, 'Hey, I know what's missing.' I started going to thrift stores and buying exclusively men's jackets, fedora hats, cufflinks, ties— I had twenty-five ties by the time we moved here. I didn't wear those clothes to work, hadn't put an ensemble all together until that Halloween party. Everything that had been bottled up in me went— 'Yes!' I can wear suits and ties, and hats, and my mustache, and this other part of me that's been inside since I was three can come back— I am him, he is me. And he has influenced my femme self, I'm more comfortable being masculine when I'm being a woman. I feel great about me: Integrated. Although, a lot of people seem to get real confused about me. I feel like a catalyst in some ways and other cross-dressers— M2F and F2M—have said similar things; that everything's fine at home or at a social meeting, but when you hit the street— Bam! Other people dump their confusion, hostility and issues on you."

GF: "Their non-integratedness."

F: "Yes, and their cruising."

GF: "Oh? I keep missing out on that; but I do understand a little of what happens when you focus on your own self— you become less typical than most people, and at some point, you have to decide whether it's more important to understand your self or to be understood by others. Personal growth can be a lonely position because you ultimately phase out of 'group think.'"

F: "That's what a lot of this is about, don't you think? Self growth, the self exploration process— it never ends. We are both exploring our selves, together and individually."

R: "Yes. I've been an artist since I was about fifteen years old. I often talk about life and art as being blurred— one and the same thing. I've been doing this virtually all my life so it's sometimes hard for me to understand the problems other people, including TVs, have, especially their hang-ups— social, sexual; how they relate to other people. I can sympathize, sometimes I think I can understand, but at the same time I'm kind of outside of it and I don't feel it the way they seem to. It does have to do with being creative; most creative people, from what I know, tend to be bisexual, tend to be more free with their gender or self-image. They're not so much into boxes, they tend to be more free-flowing."

[So, darlings, that's where the tape ran out. Francis showed me some cool stuff about mustaches, and they both showed off their communal closet which doesn't look much different than any other married couple's closet, except if you look close, you will notice two distinctly different-sized wardrobes for each gender.]

Billie Jean Blabs—(Continued from page 2)

was born to be. A person whose gender is about as important as their hair color— and about as changeable.

Luv,

Some Chris Moran

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Dear Billie Jean, (April 29, 1993)

Thank you a few hundred times for all the photocopies! My head is spinning with all of the neo-marxist/feminist/liberationist wunderment! My god, is *everybody* in the Bay Area on welfare? Who has the bloody time to think up all this shit????— much less commit it to paper. [Re: SF Bay Times articles referenced in **GF** #16.]

Although my heart is with Kate Bornstein, personally— methink her presumptuous. Like Rachel, I believe a person has a Right to declare themselves and their identity without sanction or approval from ANYone; without fear that one might intrude on someone else's feelings about *their* identity. Can't please 'em all. Can't be so afraid of offending another person that you sublimate your own spirit-driven desire (outside of mass-murder, that is). I mean, trying to constantly be Politically Correct starts degenerating into Political Co-Dependency, real fast. *Allow me to do some stream-of-consciousness GenderSurfing*: I tend to piss-off or seriously perplex a good many of the Alices and Alexes inside and outside of Genderland. I consider myself a transgendered person—small "t". I previously considered myself a pre-op, and still have left a door open to one day become post-op if I so choose. Yet that option is nothing more to me, at this juncture, than elective plastic surgery on my wee-wee. The "woman-trapped-in-a-man's body" myth was useful at one time. I am on estrogen therapy which I am very happy with when it is effective (complications too historically complicated to explain simply without further complications). I am struggling with electrolysis (complications related to previous complications) both moneywise and bodywise (ibid)—but am only doing so because the result would greatly please me aesthetically and spiritually. I still answer to the masculine pronoun, but never use it in reference to myself, and more frequently am addressed by others in the feminine. I have one wardrobe (dull), one name (three words, the middle is Dylan). Several recent acquaintances have remarked that until they spoke at some length with me, that they did not know which way I was going, M2F or F2M. After I payed them off, I thanked them again— who am I to deny their fantasies? k.d. lang is a personal hero of mine. I strongly identify at a psycho-spiritual level with womanhood/kind, but I do not deny that I am a PWP (Person-With-a-Penis). I strongly identify with women who, if they are not free of stereotypes, **choose their stereotypes consciously**. I identify with almost anyone who goes against the grain of gender. Leslie Feinberg is a personal hero of mine. I consider **Stone Butch Blues** required reading for all seventh-graders

and older. I've tried, honestly, to recall when I've benefitted from "male privilege." I can't. I have been offered it a few times, but it has always been hastily withdrawn upon further inspection. My veneers were always thin, even when I thought myself deeply sequestered in a personal State-of-Denial. I admit to not really understanding most men or most men's motivations, but I love a good many men, particularly those who have either grown-up or have grown sideways. I am not a bastion of knowledge on women, either—but I sexistly admit to loving women and their company more inclusively than I do men, particularly those who have grown sideways. I am a dominant submissive. Kind of an equilateral, if you follow my drift. I am immensely fond of anyone in any conscious stage of Gender-Drag, truly love most of us, and am learning my damndest to ignore those gender-fuckers who judge me because I don't fit into their particular prison cell. I am a transgendered person with a transgendered identity and I don't believe in scoring extra-points for it, or giving extra points to the 'Mones & Scalpel Set, or deducting points from the weekend Glam-Bangers. I am a sibling of all persons who are lesbian, gay or bi— Homophobes bring out the crazy and vicious side of me, especially ones who wear dresses. Trans/gender/sex/ vestiphobes all but turn me into a wrathful angel of doom, especially those of the lavender variety who ought to know better. I have become more self-involved in the past year than in the previous thirty-five put together (bet you couldn't tell, could ya?). I am an adult offspring of an alcoholic person and a person diagnosed with acute paranoid-schizophrenia, several generations worth. Somewhere along the line my self-esteem was a tad undermined, but did it *make me Queer*? No, but it sure helped me become a pretty insecure Queer. Frida Kahlo pictures hang in my kit[s]chen. My parental recipe was supposed to bake up one heck of a good Victim Pie, anybody want a piece? In my family "rolling your own" was regarded just as another form of incest. Nyuck, nyuck, nyuck. (... 'And the lord said "Why not?"— thank you **so** much). *And as I ride the curl of this gender wave, / wah-wah-wah-wah-wonder....*

Now that THAT is out of my system....Please understand that I was not upset at being quoted or not attributed for my ditzzy remark about our fair Motor City. I was actually very flattered. I like throwing a little "shade" now and then, keeps the fangs well-honed, and if you can't chew on the ones you love, honeybabe, who *can* you chew on?

Thanks again for the repros. Much, much love,

Dear Chris,

...Loved your GenderSurfing curl— can I publish it?....

Dear Billie Jean, (May 13, 1993)

The letter took on a life of its own, became a "piece." If you think it's too long, I may be able to hack it up a bit....

Dear Chris,

...I like the original better. Do you have it on disk?....

(Continued on next page)

Chris Moran— (Continued from page 13)

Dear Billie Jean, (June 4, 1993)

As for the original letter—I'll search. I'm not quite certain what you want. If you would like the reworked version couched in a letter, or just to print the original, or some combo of the two. You're the editress, darling—lemme know what you want. Be gutsy, I can...sniff....gulp...take it.

Much of my writing starts out as correspondence, journal entries, etc. I readily admit that the reworked version is more self-conscious, self-indulgent, and loses some of the spontaneity, but gains conceptual weight and complexity. You're right, sometimes this reads as stiffness. But I am willing to trade-off the lighter touch in order to see how far the envelope can push before it explodes. Of course, one always runs the risks of just making ca-ca... especially when writing to an audience which is so leadenly culturebound in the gender-norms of white, middle-class, patriarchal 20th century America.

Case-in-point: the well-meaning, but almost hostile and invertedly divisive article attributed to Evelyn Perry ("Only a TV"). I absolutely support her concerns about the bizarre class-consciousness so rampant in the (here we go) TV/TS/CD/TG/NM/NW culture(s). To say one is "only a TV" is indeed a sad comment on the entire culture's self-concept.

That we are bought into a false heirarchy where a person who makes one set of decisions about how to express their gender-concept can even remotely feel superior (or inferior) to another person's set of decisions is horrific. But Evelyn's thoughts (read: programming) about masculine and feminine appearance in regards to transsexual [sic] "passing", either full or part-time, reflects some of the worst Hollywoodized conceptual traps plaguing our culture(s) and society in general. Women and men, and those inbetween the poles, come in ALL body-frames, boobsizes, shapes, colors, and with all kinds of rough, red, dry, unsightly, bumpy skin types. My local compatriot, Connie Norman (former ACT-Up organizer, post-op, radio diva) calls the type of thinking Evelyn appears to be engaged in: "Lookism." As people who transgress the norms of socially defined gender (either in changing our clothing, or in changing our bodies, or in changing our identifications) WE have the opportunity to be seen and heard on our own terms—to challenge or conform where and how we wish, and to accept the responsibility for our decisions. We can choose to view ourselves as victims or as leaders. We can choose to "only be," or we can attempt to assimilate (read: hide), or we can claim our own identities and celebrate our unique magic in the human spectrum. But nobody said it would be easy; nobody said it would not be without sacrifice. And not all of us are blessed with Madonna's looks and Billie-Jean's gams!

I know of too many suicides and hospital cases amongst OUR people because they could not fit into one or another absolute concept of Hollywoodized gendered expression. In a recent conversation with Ariadne Kane, she made the comment that most of our culture(s)' old-guard still talk about "Passing" while the new-wave talk about "Coming Out." It is a difference between self-hate and self-celebration.

I have always personally referred to OUR COMMUNITY as

"Transgendered," although I have no wish to push my definitions on someone who does not want to wear them. You and Evelyn do not seem comfortable with that terminology. My personal reasons are such: No amount of hormones and surgery can erase my unique personal his/herstory, the texts and intertexts of my life (thank you Sandy Stone). Hormones and surgery are only options of personal choice. Sometimes that personal choice is masked by the perceived social need to absolutely conform to Wo/Manhood, but it is still a choice—nobody forces a person to sign that wavier.

One of these days all us folks may find true common ground, but not until we learn to celebrate our uniqueness(es) together, and stop drawing ridiculous, imaginary lines of division. Until then we can continue infighting, back-biting, engaging in pointless arguments and psuedo-iconoclams.

I just got in from five butt-grinding, soul-bruising days (ouch) at the 1993 American Booksellers Association Convention & Trade Show in Miami. 90 degrees, 99 percent humidity. I'm in serious PMS-style jet-lag phase and I think my hair has permanently collapsed. I'll look through my files today. Yes I can send it, or anything else to you on disk anytime you need. And, no, once again, I loved the joke, and, no, dwiddlebrain, you do not need my permission to quote or quip... I know I must have started this somewhere, probably way back when I was worried about stepping on somebody's toes.....or, g*dforbid, offending someone. However, to set the record straight (excuse me): I don't even have a single pair of panty-hose to my name.

Love,

Dear Chris,

...What I want is to include GenderSurfing into your crabby wordstream reaction to Evelyn's article....

Dear Billie Jean, (June 16/17, 1993)

Still looking for the original GenderBum letter on disk. I'm not sure about incorporating it with my last tirade, however. Truly TOO much breast-beating (that's A/B cup, Evelyn). Think about it. As the last letter is in direct response to the Perry article, it should go first. The GenderPaddler letter could go in the next issue, perhaps incorporated into a less manic bit of timely communication. Editrix to editrix: *Be gutsy, be great* (or is that *grate?*)!....

Love,

Dear Chris,

Here's the newest issue of **GenderFlex!**

[Evelyn is of course shocked that her article caused a commotion. I sent her a copy of the letter and she called to respond. However, I was too drunk to write down what she said.]

Okay, I do believe that's all the time we have for this installment. Don't forget Fantasia Fair Oct. 14 thru 24. And, don't forget (or delay) sending lotsa money, provocative articles and irate letters!

Luv,

Gender-Related Organizations

C.G.N.I.E., Inc. (Court of the Great Northwest Imperial Empire, Inc.) POB 160636, Sac, CA 95816. CGNIE was organized to raise funds for charities and continues to do so. Primarily part of the gay community, membership is open to anyone with an interest. Annual events include elections of Emperor & Empress, Grand Duke & Duchess with related campaign events culminating in Coronation and Grand Ducal Balls. A variety of other events and fund raisers are scheduled by the reigning Court. Court Imperial (general meetings) held on first Tuesday of the month at Faces, 2000 K Street, Sac, CA, 7:30pm. No door charge. Annual dues— \$22 (or \$2 per month, April is free).

DVG (Diablo Valley Girls)— POB 272885, Concord, CA 94527-2885. Phone (510) 849-4112. DVG is a non-sexual social club in the Concord/Walnut Creek area. Monthly socials held at Just Rewards, 2520 Camino Diablo, Walnut Creek, CA on the first Tuesday and third Monday of each month, 8pm. No door charge. Monthly newsletter included with annual dues— \$10.

ETVC (Educational TV Channel)— POB 426486, San Francisco, CA 94142-6486. Phone (Hotline) (510) 549-2665. ETVC is a non-sexual organization with the purpose of serving the educational, social, and recreational needs of "gender-challenged" people, their spouses, significant others, family members, friends and professionals in the helping services. ETVC is the largest organization of this type in Northern California and provides a wide variety of support including: rap groups, a significant other support group, print & video libraries, outreach, education and lots of social activities, plus more. Theme socials the last Thursday of each month, Chez Mollet restaurant, 527 Bryant St., SF, S3. members, \$5 non-members (certain event/themes may be higher priced). Newsletter every other month included with annual dues—\$20.

FTM (Female to Male) Group— 5337 College Ave. #142, Oakland, CA 94618. FTM publishes a quarterly newsletter for female cross-dressers and FTM transsexuals. Support and informational meetings held monthly (informational meetings open to non-FTMs; support is for FTMs only). Currently selling paperback copies of Lou Sullivan's *Information For The Female-To-*

Male Crossdresser & Transsexual, \$10; *FTM Resource Guide* \$3.

I.F.G.E. (International Foundation for Gender Education) POB 367, Wayland MA 01778. Perhaps the largest organization concerned with the CD/TV/TG/TS "Community." Publishers of *TV/TS Tapestry Journal*, and more.

RGA (Rainbow Gender Association) POB 700730, San Jose, CA 95170. RGA is a non-sexual social club open to anyone interested in gender issues. Poker Socials, Rap Group, Computer Bulletin Board: (208) 248-4162 (300-2400 baud), plus more. General meetings twice a month (1st & 3rd Fridays at 8pm) at the New Community of Faith Church, 6350 Rainbow Drive, San Jose. No dues or door charge; contributions accepted. Newsletter every other month for \$10 per year.

S.G.A. (Sacramento Gender Association) POB 215456, Sac, CA 95821-1456. Phone: (916) 482-7742. SGA is a non-sexual social club open to anyone interested in gender issues. Social meetings are held on the fourth Saturday of the month at Joseph's Town & Country, 2062 Auburn Blvd., Sac, CA, 7pm if you want dinner, meeting follows, 8pm. \$2 door fee (\$4 non-members). SGA Executive Committee meeting (club business and planning) held the third Saturday, same location, 7:30pm, open to members and guests— free. Call SGA for current schedule of their significant others support group. Annual dues— \$20.

Society for the Second Self (Tri-Ess)— POB 194, Tulare, CA 93275. Tri-Ess is primarily for heterosexual males who cross-dress, and their families. A variety of social and educational services are designed to foster self-acceptance and expression. Individual (local) chapters are located throughout the US and Canada (about \$20 a year each). Publishes the *Femme Mirror* four times a year which is included in annual (National) dues of \$35. Write for application & information.

Transgender Nation— Box 34, 3543 18th Street, San Francisco, CA 94110. Transgender Nation is a focus group within Queer Nation working specifically for transgender rights. Group meetings are at the same time as Queer Nation; QN's phone # is: (415) 985-7141.)

Other Organizations & Services

RGA Rap Group meets the second Friday of each month at the New Community of Faith Church in San Jose, from 8 to 10pm. Contact Martina at (408) 984-5619.

ETVC's Significant Others Support Group meets the second Thursday of each month, from 8 to 10pm. SOS meetings are open to people involved with a CD/TV/TG/TS person, but who are not one themselves. Write ETVC, or call Ginny at (415) 664-1499.

Pacific Center for Human Growth, 2712 Telegraph Ave, Berkeley, CA 94705 provides weekly peer-support meetings for Bisexual, Gay/Lesbian, TV/TS persons. Info: (510) 841-6224

The Sweetheart Connection newsletter [formerly W.A.C.S.— Women Associated with Cross-dressers Communication Network]: POB 7241, Tallahassee, FL 32314

Partners newsletter for couples: POB 17, Bulverde TX 78163.

AEGIS (American Educational Gender Information Service) provides referrals and offers support to people with gender issues,

as well as publishing several informational booklets and *Chrysalis Quarterly*, an excellent gender-related magazine. For \$36 you can receive four issues of *CQ* plus 3 booklets. Mail to: POB 33724, Decatur, GA 30033-0724. Phone: (404) 939-0244. AEGIS is also affiliated with Renaissance Education Association, and has recently taken over J2CP's information distribution and publications function (J2CP Online BBS remains with Sister Mary Elizabeth).

The Human Outreach and Achievement Institute (405 Western Avenue, Suite 345, South Portland, ME 04106. (207) 775 0858) sponsors a service for helping professionals (GAIN), dozens of Seminars and Workshops, Info Packets and Periodical Publications (some free), Fantasia Fair; and jointly with Theseus Counseling Services, HOPEFUL, a program for couples (Theseus: 233 Harvard St., Ste. 302, Brookline, MA 02146. (617) 277-4360.

For common emergencies, dial 911.

Special Thanks

to **Francis Vavra** and **Roxanna Rochette** for sharing their selves and photos; to **Virginia Prince** for her letter and photo; to **James Green** for his article; to **Kaye Dee** for her letter; and to **Chris Moran** for her wave letters. Special Thanks to **Cheryl Sheppard** for her \$5 contribution; to **Vanessa** for yet another \$2!; to **Rhonda Ann Shaw** and **Cara** for their \$2 each; to **Jamie Faye** for the \$20! donation!; to **Michelle L.** for her \$3; to **Andrea, Maureen Michaels** and **Kay Barton** for their \$2 each; to **Shannon B.** for her \$10! order/contribution; to **Evette Roqualaurie** for her \$2; to **Rae Ann** for her \$4; to **Shelly Schoeder** for her \$10 order; to **Ellen Campbell** (MA-FTM info) for the \$2; to **J.B.** of RI for the \$3; and to **Maren Gerhard Hafner** (Germany) for the \$8.45 worth of stamps.

Special Thanx to everyone at the **Way Cool FTM info** meeting June 13.

And Special Thanx to **Divinity** for publishing "Lay•bull" in *All The Beautiful People!* And to **Holly Boswell** for reprinting "Dear Siblings" in the June newsletter of *Phoenix* (NC).

AEGIS Survey

Theoretically, there may well be a copy of a survey AEGIS is circulating inside this newsletter. The survey is intended to provide feedback from "transgendered" persons regarding the HBGDA Standards of Care to the HBGDA (Harry Benjamin International Gender Dysphoria Association, Inc.). AEGIS requests the survey be returned by Sept. 15, 1993.

Gratuitious\$ Filler

Back issues of **TV Guise** (Issues 4 thru 10) and **GenderFlex** (Issues 11 thru 17) are available by mail for \$2 (two bucks) each, postage paid, first class USA only.

Contributions (articles, letters, etc.), and faith donations (cash preferred) will be gladly, joyously, gratefully accepted. Future issues will be mailed on a month-to-month basis for \$2 each, paid in advance (please include your address and make checks payable to Billie Jean Jones).

Upcoming (Mostly) Local Events

July 29— ETVC presents "Friendship Bingo." 8pm, Chez Mollet Restaurant, 527 Bryant Street, SF; \$3, guests \$5.

July 30— Pacific Center's TV/TS Mixed Rap, 8-9:50pm, 2712 Telegraph, Berkeley, donations requested.

Aug 2— MONDAY DVG meets at Just Rewards, 2520 Camino Diablo, Walnut Creek, 8pm. Open to all, no charge.

Aug 3— CGNIE Court Imperial meeting, 7:30pm at Faces (20th & K Sts., Sac.). Open to all, \$2 dues.

Aug 4— Pacific Center's TV/TS Mixed Rap, 8-9:50pm, 2712 Telegraph, Berkeley, donations requested.

Aug 5— Pacific Center's Walnut Creek Gender Rap, 1250 Pine St, Suite #301, 7pm. (510) 939-7711 for info.

Aug 6— RGA social, New Community of Faith Church, 6350 Rainbow Dr., San Jose. 8pm, donations accepted.

Aug 8 FTM Informational Meeting, 2-5pm in SF.

Aug 12— ETVC's SOS meets TBA, call (415) 664-1499.

Aug 13— Gender Discussion Group, New Community of Faith Church, 6350 Rainbow Dr., San Jose, 8pm.

Aug 14— Bill Jones will again present a demonstration workshop on make up. Call (415) 338-1777 btwn. 8:30-5pm for reservations; \$3, Drama Dept, SF.

Aug 16— DVG meets at Just Rewards, 2520 Camino Diablo, Walnut Creek, 8pm. Open to all, no charge.

Aug 18— Pacific Center's TV/TS Mixed Rap, 8-9:50pm, 2712 Telegraph, Berkeley, donations requested.

Aug 19— ETVC Couples, 8pm, SF, (415) 664-1499.

Aug 20— RGA social, New Community of Faith Church, 6350 Rainbow Dr., San Jose. 8pm, donations accepted.

Aug 21— SGA Executive Committee Meeting, 7:30m at JTC. Open to all, no charge.

Aug 26— ETVC's presents "South of the Border" 8pm, Chez Mollet Restaurant, 527 Bryant Street, SF. Members \$5, guests \$8— \$1 each entry goes to "a worthy charity."

Aug 26-29 — 2nd annual International Conference on Transgender Law and Employment Policy. Contact Phyliss Frye, 5707 Firenze St, Houston TX 77035-5515.

Aug 28— SGA Monthly Social at JTC, 8pm (7pm if you want dinner). \$2 members, \$4 guests.

Sept 1— Pacific Center's TV/TS Mixed Rap, 8-9:50pm, 2712 Telegraph, Berkeley, donations requested.

Sept 3— RGA social, New Community of Faith Church, 6350 Rainbow Dr., San Jose. 8pm, donations accepted.

Sept 7— CGNIE Court Imperial Meeting, 7:30pm at Faces (20th & K Sts., Sac.). Open to all, no charge

Sept 7— DVG meets at Just Rewards, 2520 Camino Diablo, Walnut Creek, 8pm. Open to all, no charge.

Sept 9— ETVC's SOS meets 2pm, TBA, (415) 664-1499.

Sept 15— Pacific Center's TV/TS Mixed Rap, 8-9:50pm, 2712 Telegraph, Berkeley, donations requested.

Sept 17— RGA social, New Community of Faith Church, 6350 Rainbow Dr., San Jose. 8pm, donations accepted.

Sept 18— SGA Executive Committee Meeting, 7:30m at JTC. Open to all, no charge.

Sept 20— DVG meets at Just Rewards, 2520 Camino Diablo, Walnut Creek, 8pm. Open to all, no charge.

Sept 23— ETVC's monthly social, 8pm, Chez Mollet Restaurant, 527 Bryant Street, SF. Members \$3-5, guests \$5-8.

Sept 24— Pacific Center's TV/TS Mixed Rap, 8-9:50pm, 2712 Telegraph, Berkeley, donations requested.

Sept 25— SGA Monthly Social at JTC, 8pm (7pm if you want dinner). \$2 members, \$4 guests.

Sept 29- Oct 3— 2nd Annual Southern Comfort Conference; Atlanta, GA; Ramada Hotel \$49 per night. POB 33296, Decatur, GA 30033, (404) 603-9426. Lotsa stuff.

Oct 10— FTM Support Meeting, 2-5pm in SF.

Every Wednesday Night— ETVC "Hang-out Night" at the Chez Mollet; prizes, discount food & beverage; first Monday is ETVC's Singles meeting.

Every Friday Night— Café Lambda, 1931 L Street, Sac. Smoke-free, alcohol-free— no door charge.

Every Sunday Night— Bisexual support Group at Pac. Center, 7 to 8:50 pm, donations accepted.

(The events may be attended in drag [dressed as a girl], drab [dressed as a boy] or blend [be laconic enough not to define].)

The following survey is being conducted by the American Educational Gender Information Service, Inc.
Please return it to AEGIS, P.O. Box 33724, Decatur, GA 30033-0724.

Instructions: There is no need to identify yourself by name, but you may do so if you wish. Please complete all items legibly. If you want to editorialize, do so, but please answer the question as asked. Do not leave any items blank. You may mark N/A (not applicable) for items which do not apply to you.

Results of this survey will be presented at the October, 1993 meeting of the Harry Benjamin International Gender Dysphoria Association, Inc. Results will be published in *Chrysalis Quarterly*, AEGIS' magazine, in the first half of 1994.

1. Please write today's date: (mm/dd/yy)

____/____/____

2. What is your date of birth? (mm/dd/yy)

____/____/____

3. What is your age in years?

4. What was your sex of assignment at birth?

MALE: _____ FEMALE: _____

5. In what gender are you living now?

MALE: _____ FEMALE: _____

If crossliving, for how long? _____

6. Have you ever taken hormones?

YES: _____ NO: _____

7. Have you had genital sex reassignment surgery?

YES: _____ NO: _____

8. Do you plan to have sex reassignment surgery?

YES: _____ NO: _____

9. Have you had breast reduction/chest reconstruction surgery?

YES: _____ NO: _____ (N/A if MTF)

10. Do you consider yourself:

Transsexual: _____ Transgenderist: _____
Crossdresser: _____ Other (Specify): _____

11. Have you ever heard about the Harry Benjamin International Gender Dysphoria Association (HBIIGDA)?

YES: _____ NO: _____

12. Have you ever heard of the HBIIGDA Standards of Care for Hormonal and Surgical Sex Reassignment of Gender Dysphoric Persons?

YES: _____ NO: _____ (If NO, go to #15)

13. When did you first hear of the Standards of Care? (mm/dd/yy)

____/____/____

14. From whom or where did you first learn of the Standards?

15. Have you ever been to a gender clinic?

YES: _____ NO: _____ (If NO, go to #17)

If YES, what year? _____

16. Did anyone at the clinic tell you about the Standards of Care?

YES: _____ NO: _____

17. Have you ever consulted a therapist (specify psychologist, psychiatrist, counselor, etc.) about your gender dysphoria?

YES: _____ NO: _____ (If NO, go to #21)

18. Did he or she tell you about the Standards of Care?

Therapist #1: YES: _____ NO: _____

Psychologist: _____ Psychiatrist: _____

Counselor: _____ Other (Specify): _____

Therapist #2: YES: _____ NO: _____

Psychologist: _____ Psychiatrist: _____

Counselor: _____ Other (Specify): _____

19. Did you tell your therapist about the Standards of Care?

Therapist #1: YES: _____ NO: _____

Therapist #2: YES: _____ NO: _____

20. Did you know about the Standards of Care when you entered therapy the first time?

YES: _____ NO: _____

21. Have you ever consulted a physician for hormones?

YES: _____ NO: _____

22. Did the physician tell you about the Standards of Care?

YES: _____ NO: _____ (If NO, go to #24)

23. Did you tell the physician about the Standards of Care?

YES: _____ NO: _____

24. Have you ever joined a support group?

YES: _____ NO: _____ (If NO, go to #26)

25. Did anyone at the support group tell you about the Standards?

YES: _____ NO: _____

26. Did another transgendered person tell you about them?

YES: _____ NO: _____

27. Have you ever told another transgendered person about the Standards of Care?

YES: _____ NO: _____

28. The Standards of Care require a 90 day evaluation period by a therapist before referral for hormonal therapy. Did you follow this standard?

YES: _____ NO: _____

29. Do you think this standard is a good idea?

YES: _____ NO: _____

Why or why not? _____

30. The Standards of Care require a one-year (minimum) period of full-time living in the new gender role before sex reassignment surgery. Did you follow this standard?

YES: _____ NO: _____

31. Do you think this standard is a good idea?

YES: _____ NO: _____

Why or why not? _____

32. The Standards of Care require a letter from a therapist for authorization of hormonal therapy and two letters from therapists for sex reassignment surgery. Did you follow this standard?

YES: _____ NO: _____

33. Do you think this standard is a good idea?

YES: _____ NO: _____

Why or why not? _____

34. Do you think that the Standards of Care serve a useful purpose?

YES: _____ NO: _____

Why or why not? _____

35. The Standards of Care require that the individual wish to be rid of the genitals in order to receive hormonal therapy. Do you agree with this standard?

YES: _____ NO: _____

Why or why not? _____

36. Do you believe that breast reduction surgery/contouring of a male chest in genetic females should be considered genital sex reassignment surgery (i.e. should require approval letters)?

YES: _____ NO: _____

Why or why not? _____

If you wish, you may address these or other issues on separate pages.