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The indispensable companion to Scottish transgender lifestyle, culture and current affairs

the Tartan Skirt

SUMMER 2001/£3.50

ISSN 0968-4042



SNAP DECISIONS
report on gender dysphoria in Scotland

RIGHT, YOU 'ORRIBLE LOT
show some respect!

BEING OUTED
protect yourself against wrongful eviction

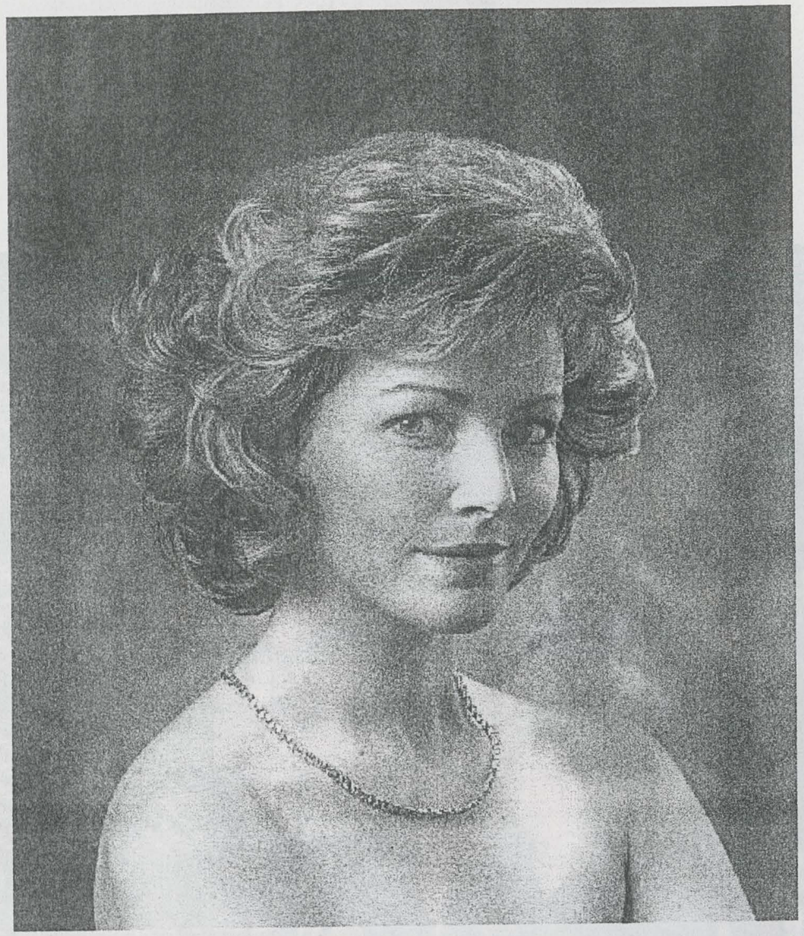
IT'S NOT AGAINST THE LAW TO DREAM
report of the Forum on Transgender Issues

PULL YOURSELF TOGETHER
...for a better bust

HAIR TODAY
gone a wee bit tomorrow

PARTNERSHIP RECOGNITION
4th Equality for All Conference on Family Values

YOUR ALTERNATE HAIR.....



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The **TARTAN SKIRT** is the magazine of the Scottish Transgender Community brought to you through the efforts of members of the community and friends.

We are proud to acknowledge the generosity of all concerned who selflessly contribute to these pages giving freely of their time, expertise and experience.

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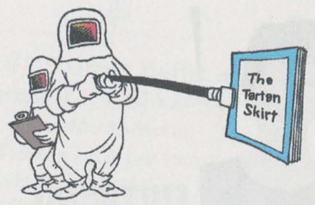

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EDITORIAL

Any unsolicited contact by a national newspaper is guaranteed to have my emotions revisit the hellish experiences of the past when my character was being regularly painted in every conceivable colour of distortion and sexual fantasising taking place within the minds of 'so-called' journalists. So when Tom Shields of the Daily Herald asked me for a copy of the Tartan Skirt I wet my knickers. The true professional that I am, I bit the bullet and somewhere in my tirade of abuse I asked why. Suitably chastened, he explained about the 'Diary', the column he co-writes, and I acceded to his request. I was just a little bit disappointed that he chose to describe the magazine thus, *"Nor is it a serious report on the issues involved since the magazine itself takes a fairly light-hearted approach."* Just goes to show, you *still* can't believe everything you read – unless, of course, you read it in the Tartan Skirt!

I've certainly struggled to hold a balance between a serious report on the issues and the light-hearted approach, this time. Given the growing involvement of the community in its march towards self-determination, and its interest in the impact of others upon the direction this takes, there are three major reports included in this issue which will undoubtedly have a profound impact on all our lives - the long-awaited report of the SNAP committee on "**Transsexualism and Gender Dysphoria in Scotland**", the Equality for All Conference Report on "**Family Values**", and the Equality Network "**Forum on Transgender Issues**". (A subsequent meeting to progress the recommendations of the Forum on Transgender Issues was held in Edinburgh on 5th May this year and will be reported in the next issue of the Tartan Skirt.)


DIARY

Firhill dressing down

TOM SHIELDS & KEN SMITH

What's new on TV

Thanks but no thanks

Crime and punishment

So what else is new? I'm pleased to welcome Seòras back after a period of illness, to tell us what the stars hold for us, and welcome on board Dorothy who has kindly offered to provide an 'agony aunt' service for readers. I'm particularly pleased about this because of the increasing number of letters and e-mails the Tartan Skirt receives from folk experiencing difficulties in their lives and who are unsure of where to turn to for help.

And in case you haven't already heard, the ninth edition of the *"Tranny Guide"* is now available. If you like to smile as you read, let me also recommend *"Dress Sense"* to you. The latter publication presents a very tongue-in-cheek approach to cross-dressing and should appeal to those who don't take themselves too seriously!

I take my hat off to the Livingstone Group once more for their latest initiative in getting the message across that we are real people with real needs. They have arranged to have an advert appear inside fifteen buses throughout the West Lothian and Edinburgh areas. Not content with that, they have recently distributed 250 information packs about the West Lothian Transgender Support Group to GPs and health centres in West Lothian. Their next project will be the production of audio tapes of the packs for the blind. Well done, girls. You're a shining example to us all!

Julia Gordon
Editor and tea lady

WEST LOTHIAN TRANSGENDER SUPPORT GROUP
Are you, or a member of your family, a cross dresser or transexual?
Would you like to talk to others in the same situation? Contact . . .
Help line 07979 685796
or Come along to the DROP IN CENTRE at
Crofthead Farm Community Education Centre, Templar Rise, Dedridge, Livingston
Tuesday 6.30pm - 9.00pm
Friday 6.30pm - 9.00pm
or you can visit our website @ www.westlothiantsg.co.uk
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£106 all inc.
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Fax 01489 [redacted]
e-mail [redacted]

Scottish TV/TS Group Buffet and Disco
Saturday 15th December
The Minto Hotel
Tickets - £7 per head
details and tickets from Irene:
Tel 0775 9830541
e-mail [redacted]

Volunteers required to help organise a T-float at this year's Pride Scotland event.
Please contact Lorraine at 01592-[redacted]

Please Note:
Deadline for all advertising and submissions for the Autumn 2001 issue of the Tartan Skirt is:
15th July 2001
DEADLINES ARE FIRM!

Crosslynx Programme
June 13th - Miss Crosslynx 2001
Sept. 12th - Chief Inspector Nanette Pollock will be giving advice on police complaints procedure for any trans-gendered person who is/has been a target of harassment, attacks, violence, etc.

Miss TV Scotland Weekend
October 26th - 28th
Minto Hotel - Edinburgh.
For details contact Loraine at Hide & Sleek
Tel: 01592 [redacted]

Caption Competition

Win a year's subscription to the Tartan Skirt!

All you have to do is think of a funny caption for the picture and send it in. The winning entry will appear in the next issue of the magazine.
Closing date for entries is 31st July 2001.

Every cross-dresser's nightmare! Your wife and mother-in law have arrived home early.
But what's the maid thinking?



Winner of the Spring 2001 Caption Competition is Susan from Glasgow with...

"Fuck the half-time score Gregory, ah'm savin' masel' fur the showers!"



Report of the Forum on Transgender Issues, Edinburgh, 9th December 2000

Equality Network

Background

Last year the Home Office published the *Report of the Interdepartmental Working Group on Transsexual People* (RIWG). This had quite a lot of input from T-organisations south of the border, and Scottish Executive input. It can be found at: http://www.homeoffice.gov.uk/ccpd/wgtrans.pdf

One person at the forum reported that she had contacted MSPs of all parties, including the Justice Minister, Jim Wallace, about the implementation in Scotland of the ideas discussed in the RIWG. SNP MSPs had not yet replied. Jim Wallace's reply was that he was open to representations, i.e. the ball is in our court.

There was a discussion about which parts of the T-community would be included in legislation, and to what extent moves in Scotland should be co-ordinated with England and Wales – there are cross-border issues, such as for someone living in Scotland whose birth certificate is registered in England. It was suggested that we be as inclusive as possible, and work with colleagues south of the border.

It was noted that the first paper on the issue, that had been drafted by civil servants in London, had been very bad – the RIWG is a big improvement.

There followed a discussion about some key issues:

Birth certificates: the Government currently maintains that these are a historical record so cannot be changed. However they are changed in some cases, e.g. adoption, so this argument is not valid.

Any legislation should be as inclusive as possible, and not limited to people who have had surgery – should include not just people using hormones, but all people living as their new sex.

It was noted that if this was done by signing a statement of intent, followed by two years living in the new sex before it is fully recognised, there would be very few, if any, cases of people wanting to change back later.

It was noted that the potential requirement of sterility, before a person's new sex would be recognised, discussed in the RIWG, was particularly problematic for FTM T-people who did not or could not have surgery. The solution needs to be more flexible.

Any legislation should be as inclusive as possible, and not limited to people who have had surgery ... should include not just people using hormones, but *all* people living as their new sex.

It was felt that the suggestion in the RIWG that a health professional be needed to certify intention to change sex and also to certify the completion of the two-year period, was problematic. Doctors may be prejudiced and this can lead to real problems. Also, for some people this suggestion over-medicalised the issue.

Marriage and Family Law

This report is based on notes of the discussions at the Forum, reported in the order in which they were discussed.

There were 27 representatives present, including people from the following groups:

Beaumont Society
Equality Network
LGBT Community Safety Forum
LGBT Consultative Forum
MAST
Outright Scotland
Parents Enquiry
Reach Out Highland
Scottish Gender Society
Stonewall Youth Project
West Lothian Transgender Support Group.

It was noted that marriage and family law is devolved to Scotland.

A transsexual person cannot marry someone of the opposite sex, because in law at present they remain their original birth certificate sex. In theory, in some cases, a transsexual person can marry a person of the same sex, but even here there are problems for post-operative T-people: they cannot legally 'consummate' a marriage, which makes the marriage voidable in Scots law.

It was suggested that the law had been better before the case of Corbett vs Corbett, which established the three tests (chromosomal, gonadal and genital) for sex, which completely ignore the mental personality.

It was noted that when an existing marriage is dissolved, for example after one spouse transitions sex, you retain a lot of responsibilities but tend to lose all the rights.

It was noted that there are some overlaps with the issue of same-sex partnership recognition for LGB people, but it was felt that the issue of a transsexual person being able to marry a person of the opposite sex is different and should be approached separately.

It was suggested that neither being trans-sexual, nor cross-dressing, should be automatic grounds for divorce. There should not be an automatic divorce on change of sex of one partner.

It is common for transsexual status to be used as a reason to deny a parent access to their children – sheriffs' attitudes can be very discriminatory here.

Other Legal Issues

It was noted that in England, T-people have been prosecuted for "behaviour likely to cause a breach of the peace", simply for who they are – their appearance, etc. It is not known whether this has happened in Scotland.

There are problems with people being put in the wrong sex cells when arrested, and strip-searched unnecessarily or by inappropriate gender staff; also similar problems in prison.

It was suggested that the problems with the criminal justice system are more about practices like this than about the law itself. However the willingness of the Police to start addressing the issue was noted.

The need for training for PFs and sheriffs in equal ops was noted. How are the judiciary chosen?

Discrimination at Work and in Goods and Services

It was noted that the Sex Discrimination Act (which is reserved to Westminster) only protects (to some extent) T-people who have had or are intending to have gender reassignment surgery. This should be extended to cover all people who register as their new sex, and also people who are transitioning – on the basis that they have registered their intention to change and are during the two-year period. The Sex Discrimination Act should also protect transvestite people from discrimination at work.

It was noted that T-people can legally be prevented from working with 'vulnerable groups'. The exceptions for protection of T-people, in the Sex Discrimination Act, need to be changed.

Gender identity should be included in equal opportunities promotion by public, private and voluntary organisations.

Insurance companies can legally discriminate. Also, insurance policies may become void on sex transition. The RIWG suggests that this is a matter in which the law cannot interfere. We disagreed: the law could ban forms of discrimination by insurance companies. Also, insurance companies treat personal information too cavalierly, so that the right to privacy may be breached – the insurance companies could be approached directly about this.

There is also a problem with pension provision for people who transition sex.

We discussed discrimination in sport. It was suggested that sport is all about unfair advantage! If the Sex Discrimination Act was extended to stop discrimination against T-people in the supply of goods and services, this could help with sports facilities.

Sports facilities are often controlled by local authorities, so perhaps this issue can be approached through local authorities' equal opportunities policies – we should work on guidelines on this for authorities.

Perhaps sportscotland could promote guidelines on this issue?

The problem is not just about rules, but also about social discrimination, for example harassment in the changing rooms.

Legal Recognition of T-people's Sex

It was suggested that birth certificates should ideally not record sex at all, and the legal categories of male and female should disappear. It was recognised that this is not likely to happen soon! However the division of people into M and F raises significant issues for intersex people.

As noted above (key issues), there are major problems with basing the definition on surgery. Many FTM people in particular don't have genital surgery, as there can be a lot of complications.

It was noted that the definition of *"living in the role of the new sex"* over the two-year period needs to be right. It should not be necessary to have a full-time job, as this may not be possible for some people. Also, one should not have to live as a sexist stereotype of the sex role, and in particular it must be recognised that a proportion of T-people are lesbian, gay or bisexual.

... better to move away from the medicalisation of the issue.

Should a doctor's certificate be needed to register for the start of the two-year period, or to confirm its completion? This is open to abuse by a prejudiced doctor, and there should always be easy access to another doctor, to avoid this. It would be better to move away from the medicalisation of the issue. The medical profession took this issue into their realm – should we be colluding with the medical model?

Would it be better to do this by self-certification? On the other hand, it was recognised that there is a need for evidence of adherence to the intent to change sex over the two years. Could this be done by a statutory declaration? Since you can change name by statutory declaration, why not sex? Or it could be witnessed by a 'professional person', like passport photos are. It was noted that people are unlikely to make false declarations about themselves.

(POSTSCRIPT A subsequent meeting was held in Edinburgh on 5th May. This will be reported in the next issue.)

The question is not, to whom do I talk, but who listens?

It is so very hard to be an *on-your-own, take-care-of-yourself-'cause-there-is-no-one-else-to-do-it-for-you* grown up.

We must live within the ambiguity of partial freedom, partrial power, and partial knowledge.

All important decisions must be taken on the basis of insufficient data.

Yet we are resposible for everything we do.

You are free to do whatever you like. You need only face the consequences.

Learn to forgive yourself again, and again, and again.

We have only ourselves and one another. That may not be much, but that's all there is.

How strange, that so often, it all seems worth it.

Sheldon Kopp's Laundry List of Eternal Truths
No Hidden meanings

Of Who We Are

What we are today comes from our thoughts of yesterday,
and our present thoughts build our life of tomorrow:
Our life is the creation of our mind.

The Buddha

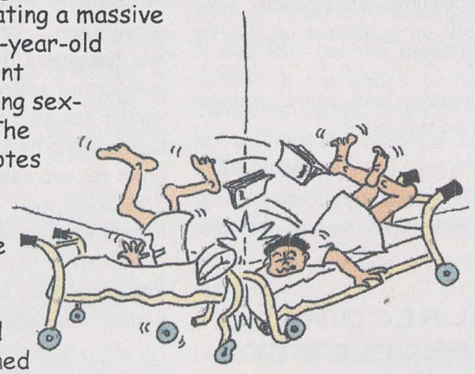
Of Forgiveness

All forgiveness is a gift to yourself.

A course in miracles (workbook 103)

Health Hazard!

A Dutchman who went into hospital in 1992 to be circumcised awake to be told he had been given a vasectomy because of a mix-up in patients' records. He got off comparatively lightly, though, compared with a soldier who went into a military hospital for a skin graft, but had his penis amputated instead. The soldier attempted suicide as a result and lived in "social seclusion" while suing the Ministry of Defence for damages. And a German hospital is anticipating a massive lawsuit after a 36-year-old minor hernia patient ended up undergoing sex-change surgery! The father-of-two's notes were mixed up by mistake with the transsexual's. The patients had been referred by other physicians and had never been examined by the surgeon.



SELLING US SHORT - ADVERTISING IN BAD TASTE

PASS... OR PASS UP?
Is she the girl of your dreams?
Or is she actually a he?
It's a matter of knowing who you're dealing with.

So claims Credit Lyonnais' new advertising campaign for its emerging marketing division. **We know the difference**, comes the bank's reply.

The photograph in the advertisement is that of an attractive young woman. *"It is a man,"* replies a Credit Lyonnais spokesman. *"It is a transvestite."*

Presumably the message is that however attractive a bank looks from the outside, you may get a nasty shock when you go inside.

FREE WILLY!

by Aileen

I was in my usual rush.  So what's new? Charging out of the kitchen to the car, back in again for the shopping list, back out to the car, in again for the car keys, out again, in, out, in, out. Instead of writing down the name of the superglue I needed (okay, so I had dropped the rather expensive baby figurine - but jeez at least it wasn't a real one!), I threw the old tube in my handbag and galloped out of the kitchen for the last time. On to Safeway and then to the DIY store for the glue. Once I'd stuck that little baby back together again no one would be any the wiser.

Pulling my trolley out of the rack it occurred to me it really was time for a pee, I mean if you've got to go you really should. Do you know one of the worst things about being a woman? Toilets! That's what. There's always an endless queue. And to make matters worse, only one of the two cubicles was in use, the other had a sign on it stating 'OUT OF ORDER.' Grrr! I hate that! When it came my turn I shot in, like a rabbit being overtaken by a greyhound. Boy, did I need to go! So I did what I had to do and guess what? No toilet paper! Well, really! Diving into my bag I rummaged around. I thought I had some tissues, but no such luck. Oh, well. Using my fingers to tuck my, well, you know, my hmm, little appendage out of the way - so as not to cause offence you understand - I went to pull my hand away, only... my willy came with it!! Oh, oh. My mind raced. The 'superglue' had burst in my bag and the fingers of my right hand were now stuck to my willy. The thought that I was in deep sh*t was hardly compensated by the relief I was feeling for having had my pee.

Just then there was a loud banging on the door. *"Hurry up in there. My little girl needs to go now!"* When in doubt... PANIC! So I did. But nothing changed... my fingers were well and truly stuck. To cap it all, that day of all days I was wearing a skirt. If I had been wearing trousers, I could have got away with it by just pulling them up. But oh, no! I've got to wear a skirt, haven't I? Oh heck! I had to think quickly. I may get myself into some scrapes but I'm famous for getting myself out of them. Maybe it's all the practise I get!

Right, practical as ever, it occurred to me that all I had to do was rip my skirt from bottom to top, to accommodate my arm, and my coat would cover me. I would look as normal as I ever do. Easy. So I grabbed the hem of my skirt at the vertical seam with my teeth on one side and my left hand on the other and pulled! Well, my teeth may never be the same again, but it worked! Pulling and ripping, pulling and... well you get the picture. Soon I had ripped my skirt up to the waistband. Victory has seldom felt so sweet. Quickly, pulling on my coat, tucking my right sleeve into its pocket, I slung my bag over my neck and sallied forth in grand style. Free at last. Well, to some extent!

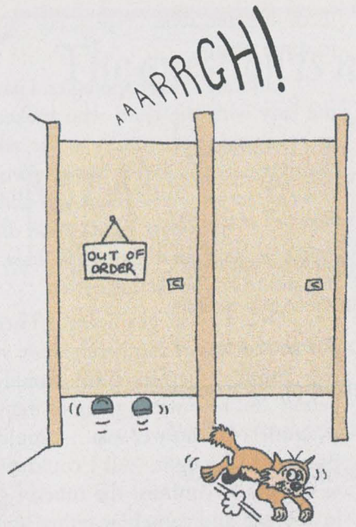
Offering sincere apologies, I passed the lady with the child who looked at me in round eyed wonder as she asked, *"Mummy, did that lady take so long because she's only got one arm?"* Bless you child, I thought. The perfect excuse and I didn't even have to think it up myself! Hey, the day seemed to be getting better.

OK, now to get home. Then it dawned on me! I can barely drive with two hands... in fact three would be better! So, how was I going to manage with one? The answer was... I couldn't! Bummer, I thought. All I could think to do was to confront the tube of glue in my bag and somehow either appeal to it for mercy or beat the sh*t out of it! Very gently, and I do mean gently - I was down to my last hand remember! - I eased the tube out. It was burst all right, but I'd figured that out already! I had a look at the instructions to tell me what to do when you glue yourself! Damn. I had to soak the stuck bits in warm soapy water, it said. No problem there then! Dumping the glue in the nearest bin, being very, very careful none had got onto my fingers, I contemplated my options. I realised I didn't have many! If I had to soak myself in warm, soapy water then that's what I had to do.

Back in Safeway, it didn't take me long to find just the right size and shape of plastic container I was looking for. Unfortunately, it contained some lovely, but very expensive, chocolate segments - absolutely delicious. Then on to the rest



Mummy, did that lady take so long because she's only got one arm?



of my shopping... a large thermos flask, and a bar of soap! Looking askance at my Nelson impression, the checkout lady seemed about to say something when I jumped in with, *"Don't ask. Just don't ask."* She just nodded.

On then, to the cafeteria. The nice young lady didn't bat an eye when I asked for just a fill of hot water for my thermos, please. Ah, the shallow callousness of youth.

Back into the toilets and, lucky me, no one there. Whoopee! Knowing this could take a while, I headed for the 'OUT OF ORDER' cubicle. In a few minutes I was lowering some of my most tender parts into some nice warm soapy water. Did I say warm? Sorry, I really meant bloody scalding! My screams could, I'm sure, be heard in the car park. After a while I tried again - more gently this time, you can be sure of that - and sure enough, after what seemed like several hours, willy was free!

Never one to be deflected from my purpose, I resumed my shopping - *and* went on to buy more glue. Once home, with the shopping put away and the figurine glued together, I felt at peace with the world. Helped along with a glass of wine, of course! I have a large thermos flask, surplus to requirements, now. Anyone wish to acquire it? I promise you, you never know when it might come in handy!

End



The Bench Test

HAIR RETARDING CREAMS

Jean [redacted]

About a year ago I decided that I wanted to be less hairy. I wasn't very hairy for a male, but I was still *too* hairy. I thought about electrolysis and didn't fancy all those needles being stuck into me, and it seemed too expensive in any case. So I had a look at what was being advertised via the internet.

I came across hair removing and hair retarding creams that seemed to be marketed at bodybuilders and athletes. The hair retarding creams claimed to work by starving hairs of their nutrients, and to work best where hair could be plucked rather than shaved.

I purchased a spray called **Ultra Hair Away** from a firm in Canada ... and it worked! After about 3 months there was a noticeable reduction in hair growth, especially where I had plucked the hairs. To my surprise, this was also noticable on my face, which I shave. Then, just as I was seeing some progress, I lost contact with the company.

I went back to the internet and found a competing product, a Swiss-made cream called **Bio Depiless**. I bought this from a TV supplies shop in London. It seemed to me to work even better than the first product, and it had the advantage of being a great moisturiser as well. Then, after a couple of months I lost contact with this supplier, too.

I phoned the UK distributor of the product and was delighted to learn that I could buy it easily over the counter in John Lewis. And that's what I now do.

A year on I would estimate that in the plucked areas - chest, stomach, arms and hands - hair growth is less than 20% of what it was to start with. On my face, the reduction has not been



quite so dramatic, but I would still put it at half of what I was used to. In all areas, most of the hairs that do grow back are very fine, and not at all like the coarse stuff I started off with.

This product hasn't made me hairless - at least, not yet - but it *has* made me ***much less hairy***. I showed the results to someone who provides laser hair removal, and she thought that laser would not necessarily have given me better results.

I reckon it has cost me less than £200 altogether, so far. However, I *have* put in many hours of plucking. **Bio Depiless** comes in a face cream, a body cream and a spray. I have only used the creams and have found that one tube of the body cream lasts me for about three months, while a tub of face cream lasts for five.

Transsexualism and Gender Dysphoria in Scotland

Extracts from the Report of the Scottish Needs Assessment Programme (SNAP)

"For the simple man in the street, there are only two sexes, a person is either male or female, Adam or Eve. The more sophisticated realise that every Adam contains elements of Eve and every Eve contains traces of Adam, physically as well as psychologically."
Harry Benjamin, 1966.

GROUP MEMBERS

Dr Tad Baecker, *Consultant Psychiatrist, New Craigs Hospital, Inverness*

Dr Susan Carr, (Chair) *Consultant in Family Planning & Reproductive Health, Sandyford Initiative, Glasgow*

Ms Linda Chapman, *Speech & Language Therapist, Glasgow Royal Infirmary*

Mr Trevor Crofts, *Consultant Surgeon, Royal Infirmary of Edinburgh*

Dr Caroline Dobson, *Clinical Psychologist, New Craigs Hospital, Inverness*

Dr Mark Hamilton, *Consultant Gynaecologist, Aberdeen Royal Hospital*

Dr Tony Pelosi, *Consultant Psychiatrist, Hairmyres Hospital*

Dr Andre Phanjoo, *Consultant Psychiatrist, Royal Edinburgh Hospital*

Ms Clare Sharp, *Research Assistant, Scottish Needs Assessment Programme, Glasgow*

Ms Ailsa Spindler, *Transsexual*

Dr Philip Wilson, *General Practitioner and Research Fellow, Department of General Practice, Glasgow University*

EXECUTIVE SUMMARY

Transsexualism, or Gender Dysphoria, is a condition in which there is a mismatch of an individual's body and their psychological gender identity. Through a lengthy process of self-awareness, diagnosis, long-term assessment and lifestyle change the transsexual person can achieve a comfortable state of being. This process usually requires considerable input from health professionals and has cost and service implications for the National Health Service.

In order to estimate the prevalence of transsexualism in Scotland, questionnaires were sent to all relevant professionals in Scotland, and to transsexual self help groups. It was found that about 300 transsexual people are known to be in treatment in Scotland and the prevalence of the condition was found to be 8 / 100,000.

The Harry Benjamin International Gender Dysphoria Association produces Standards of Care for treatment of gender dysphoria. These standards are adopted by most clinicians working in the NHS and form the basis of care in the main Scottish treatment centres. They state that before any surgery patients should be assessed by two professionals experienced in the field, one of whom should be a mental health clinician. They also state that before any irreversible treatment is undertaken, the patient should live successfully in the converse gender role for a minimum of one year during which time hormones may be prescribed.

Treatment consists of long-term psychosocial assessment leading, in many cases, to hormonal treatment and eventual gender reassignment surgery. Some individuals may need post-operative psychological input.

Treatment can involve general practitioners, psychiatrists, psychologists, psychosexual doctors or nurses, speech therapists, endocrinologists and surgeons. Self-help and family support groups are very important in the gender transition process.

Initial access to treatment in Scotland is haphazard. Patients present at general practice, psychiatry, psychology, family planning and sexual health clinics, and to self-help groups or the Internet. As clinical and social awareness of the condition increases, however, patients seem to present earlier at appropriate treatment sites.

There are no funded gender dysphoria services in Scotland. There are interested clinicians in the main centres who treat patients. There is no gender reassignment surgeon in Scotland and all patients are referred to England or beyond for gender reassignment operations. A poll of professionals working with gender dysphorics in Scotland supported the setting up of a national centre.

Taking into account the prevalence of transsexualism in Scotland, the haphazard access to services and the increasing evidence of good outcomes after treatment, the report recommends the establishment of a national Managed Clinical Network for gender dysphoria in Scotland.

AIMS AND OBJECTIVES

Aim

The aim of this SNAP report is to provide an overview of transsexualism in Scotland in order to inform clinicians and to assist Health Boards in providing a cost-effective, ethical and streamlined service for this minority group.

Objectives

- To determine the prevalence of gender dysphoria in Scotland

- To describe the clinical needs of transsexual people
- To review current health service usage by transsexual people
- To make recommendations to service planners for optimum, ethical care
- To obtain views of health care professionals on the need for a Scottish centre for gender dysphoria

INTRODUCTION

Gender dysphoria is a psychological state in which an individual feels that he or she has been born into the body of the wrong sex. There is a strong and ongoing cross-gender identification, and an overwhelming desire to live and be identified as a member of the opposite sex. This is a condition that was first described in 1966, and is classified by both ICD2 and DSM3 criteria for Psychiatric Disorder.

The reported prevalence of transsexualism varies from 1/2900 for male to female (M-F) and 1/8300 for female to male (F-M) patients in Singapore to 1/11900 for M-F and 1/30400 for F-M in the Netherlands. The sex ratios described are consistently 3:1 male: female.

Before preparation for this report, there were no published data on the prevalence or incidence of gender dysphoria in Scotland and no formal coordination of service provision.

There is increasing evidence of a biological basis for transsexualism and an increasing awareness of the condition by patients, professionals and the public. The aim of treatment should be social integration and prevention of psychological morbidity, leading to a good quality of life. The transsexual will alter lifestyle, appearance and name in order to confirm his or her gender identity, but in most cases extensive clinical input is also required.

This report on transsexualism in Scotland will provide information on the clinical condition and current services both locally and nationally, and should inform the planning of NHS service provision, to the benefit of gender dysphoric patients.

Ethical Context

Gender dysphoria is a condition with a range of treatment options varying with the needs of each individual. Some gender dysphorics do not wish clinical intervention. Those whose goal is physical gender reassignment may require multidisciplinary clinical intervention in order to achieve a body that aligns with their gender identity. Other patients with gender dysphoria may primarily require psychological or psychiatric support. Much of the life of the transsexual person may thus be managed by the medical and associated professions to paramedicals.

A clinician has a duty of care to his/her patient, and should agree a treatment framework with each individual according to the patient's particular need. However, it is important that there are accepted standards of care for these patients, as with those with any other condition. The Harry Benjamin International Gender Dysphoria Association, a professional organisation formed in the 1970s, has addressed this issue and publishes a Standards of Care document that is regularly updated. These criteria are internationally recognised as ethical guidelines for the treatment of transsexuals, and currently form the basis of best practice in clinical care.

The Harry Benjamin Guidelines state that before clinical intervention is provided to a transsexual person:

a) The patient must be diagnosed and assessed by a suitably qualified professional
b) No irreversible procedures should be undertaken until the transsexual has lived consistently in the converse gender role for a minimum of one year. During this time they have to show evidence of social integration in this role. This is known as 'The Real Life Test'. Hormones can be given at this stage.

Adherence to these guidelines provides protection for the patient from inappropriate treatment (or exploitation), and protection for the clinician from manipulation to prescribe or offer surgery.

There are some clinicians who express a moral objection to facilitating transsexual change. Gender dysphoria, however, is a recognised clinical condition and any treatment is carried out with full knowledge and consent of the patient and is in the patient's best interests. A physician has the right not to treat if he/she has moral objections but has a duty to refer the patient to another clinician who is able and willing to treat. The patient has a right to a second opinion if they are unhappy with the manner in which they are being treated.

It is undoubtedly in the best interests of both the patient, the health service and society to streamline clinical care in order to conclude the transsexual person's dependence on clinical services as rapidly as is appropriate. This should enable the transsexual person to resume an independent and socially integrated lifestyle and will release clinical time that can be used to help other patients.

Clinical Context

Diagnosis and ongoing assessment

Gender dysphoria is a condition which is usually not brought to the attention of medical services for many years. Gender dysphoric individuals entering treatment are reported to have high rates of substance abuse and previous suicide attempts. This morbidity is likely to be due to unresolved gender identity problems but more work is required in this area. Even after diagnosis there can be major delays in accessing treatment due to lack of knowledge (by both transsexuals and clinicians) of the availability of services.

Detailed assessment is required to reach a correct diagnosis and determine whether hormonal and surgical treatment are likely to be helpful. Once gender dysphoria is diagnosed the patient has to undertake a process of assessment and treatment in order to attain a comfortable state of being. All patients must have a mental health assessment during this process. Lifestyle changes alone may be the ultimate goal of some individuals whereas others will choose to progress to physical gender reassignment involving hormonal therapy and, in some cases, gender reassignment surgery.

Psychological/psychiatric treatment

Although there is a considerable literature describing the psychological characteristics of transsexual patients, there are few studies of the effectiveness of psychological or psychiatric interventions. A few authors have reported on small numbers of patients with psychiatric co-morbidity whose gender dysphoria was resolved with treatment of the co-morbid condition. However, most such studies are of individual cases or are methodologically flawed.

Gender dysphoria is usually associated with severe psychological distress. Patients will require support from psychiatrists/psychologists, counselors or self-help groups regardless of progression through surgical treatment.

Hormonal therapy

If both assessing clinicians and the patient agree, cross-gender hormonal therapy is prescribed. This is usually prescribed by the general practitioner on the recommendation of the facilitating clinician. Care must be taken in treated patients to prevent the complications of hypogonadism. Long term cross gender hormonal therapy will almost certainly cause permanent infertility. Alternative fertility options should be discussed with the patient before commencement of therapy.

Surgery

The goal of the transsexual person may be gender reassignment surgery:

Male to female patients undergo removal of male genitalia with or without vaginal construction (neovaginoplasty) and clitoridoplasty. Sometimes breast augmentation is required.

Female to male patients require hysterectomy and oophorectomy before construction of a penis (phalloplasty or metaidoioplasty). Bilateral mastectomy is also performed often as a first surgical procedure.

Not all transsexual people wish to proceed to full-scale gender reassignment surgery. Some may prefer only to undergo a supplementary surgical procedure such as breast surgery, which can be beneficial to some transsexual people.

There is a need for good psychological support both for those having full reassignment surgery and those undergoing secondary surgery.

Other treatments

Speech & Language Therapy

Although voice surgery is occasionally carried out for male to females, current first line treatment is speech and language therapy, which is recommended particularly for male to female transsexuals.

Hair removal

Facial and body hair growth is a major problem for male to female transsexuals and shaving and electrolysis



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are the main modes of treatment. There is little evidence to support laser treatment for hair removal.

Other needs may include the removal of tattoos inappropriate to the converse gender role, and for male to female transsexuals, the provision of wigs and beauty and deportment lessons to aid social integration.

Outcomes of treatment

There is strong evidence to support treatment of transsexual people.

For transsexual people with unequivocal cross gender identity, psychotherapy does not alter this and sex reassignment does relieve suffering. There have been no methodologically sound reports of resolving gender dysphoria with psychotherapy.

A recent review of outcome studies following surgical gender reassignment for male to female transsexual people was published by the Development and Evaluation Committee of the South and West NHS R&D Directorate. The authors concluded that surgery is not a cosmetic procedure, but one which attempts to reconcile the individual's core identity with their physical characteristics. Although some patients report complications, dissatisfaction and regrets, it is evident that most male to female transsexual people experience a successful outcome following surgery. However, the authors add that most studies have not collected data prospectively and are hampered by losses to follow-up and lack of validated outcome measures. They highlight the need for high quality trials to determine the benefits and risks of gender reassignment surgery.

Modern surgical techniques are now leading to improved sexual functioning as well as cosmetically acceptable genitalia. Good cosmetic appearance and good function lead to a more satisfactory social and personal outcome. This makes it imperative that surgery is done by an experienced gender surgeon familiar with state of the art techniques. Several studies, however, have highlighted the need for a period of post-operative psychotherapy. Regret after gender reassignment has been found to range from none to 3.8%. Poor outcomes are rare but can be predicted by a lack of social support and presence of pre-operative psychosis.

Costs of surgical gender reassignment have been estimated at around £10,000, based on extra contractual referral costs from a large UK surgical unit.

Legal Context

There is no legal bar in Scotland to gender reassignment operations. They must be carried out with the full consent and understanding of the patient. This has not however been tested in the Scottish courts. There is a problem, however, that hormones used in treatment are not licensed for cross-gender use. This leads to reluctance on the part of some doctors to prescribe,although it is accepted clinical practice.

In England a landmark case was taken to a high court action brought by three transsexual women. The Regional Health Authority had refused to fund their treatment under the National Health Service. The court held that the refusal to pay was "unlawful" and "irrational" and the case was upheld by the court. In an appeal, the judgement was upheld and the authority are now legally bound to fund the treatment for people with gender dysphoria.

Article 8 of the European Convention on Human Rights makes a strong statement on the rights of the individual:

"Everyone has the right to respect for his private and family life, his home and his correspondence."

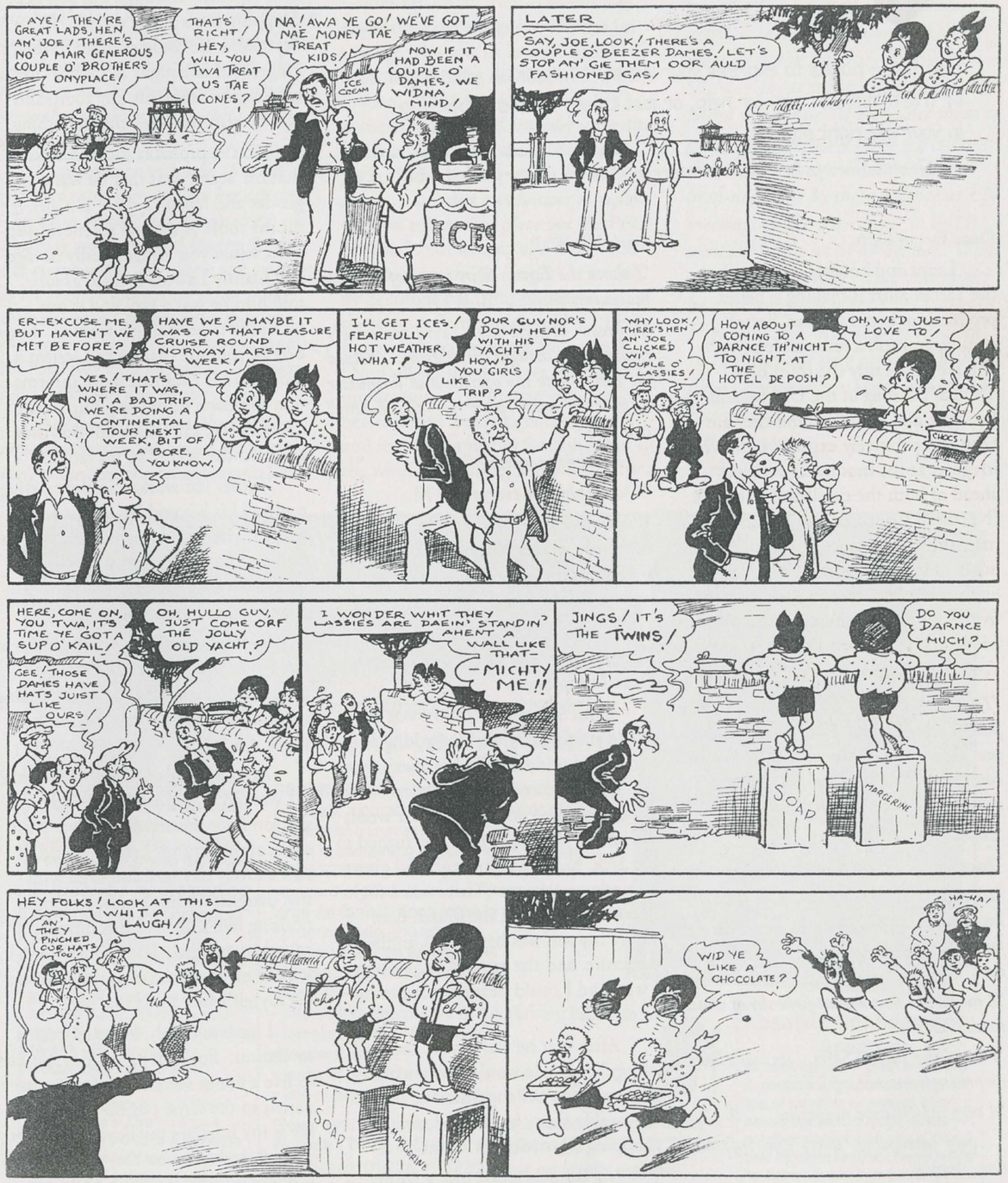
Britain is one of only four members of the Council of Europe that refuses the transsexual the right to amend the birth certificate. This impinges on the transsexual person's right to marry within UK law, when they have commenced living in their new gender role.

RECOMMENDATIONS

- Transsexual people in Scotland should be offered the full range of services which have been shown to produce positive therapeutic outcomes.
- As contact with services is long term, the majority of provision should be local and community based.
- Surgical gender reassignment operations should only be performed by a specialist surgeon. Urgent consideration should be given to establishing a surgical facility in Scotland.
- Services should be community-based and patient-centred, taking into consideration a social model of health.
- Patient responsibility and participation should be encouraged and supported in the form of self-help and family support groups.
- Difficulties in recruitment and postgraduate training of professionals should be addressed.
- There are many unanswered questions about transsexualism in Scotland. Therefore, it is imperative that an integrated programme of audit and research should be established.
- Most of these recommendations would be met by the establishment of a national service such as a Managed Clinical Network for Transsexual People in Scotland.

THE BROONS

Boys will be girls - back in 1938!



The Sunday Post 24th July 1938

SPEAK OUT!

Use these pages to express your views and opinions, your anger or frustration, to ask for help, or just to say what's happening in your life right now.

[material deemed to be abusive or disrespectful will not be printed - Ed.]

Dear Tartan Skirt,

Leaps and bounds – that's what the Tartan Skirt is making – better production, better articles, better quality, and still a reasonable price! You are now easily the third best TV/TS/TG mag in the UK, behind Repartee and Translife (and they are both comparatively expensive and very irregular at the moment!), and just ahead of both the excellent Cross Talk (Northern Concord) and Beaumont magazines. You must be the finest north of the border - nay, north of Sheffield or Manchester! With these five mags, is any country so blessed with quality TV media?

Danielle

[Thanks Danielle - it's always nice to be paid a compliment. Your letter has given me the excuse to include a few other comments I've received since becoming the editor of the Tartan Skirt.

"Much needed." P. R.

"Excellent… very enjoyable read." A. B.

"It's nice to get a magazine that takes the transgender world seriously… I wish I'd found it sooner… I feel I've been missing out." N. J. G.

"A magazine that doesn't fight shy of wider issues." Dani

"I loved the Tartan Skirt… it was always surprisingly interesting." Zoe

"A very informative magazine." J. A.

"…very interesting, lively and informative." Janice

"The magazine is great… keep up the good work." R. W. P.

"I think the Tartan Skirt is one of the best magazines there is." B. F. T.

"A breath of fresh air… very favourably impressed… thought stimulating… helped me consolidate my options and formulate a feasible 'game plan' for the future." A.E.S.G.

"…excellent magazine." S.L.

"…something for everyone." M.

What more can I say? Thanks to everybody who makes this magazine what it is by providing the content you obviously enjoy reading – Ed.]

○○○

Dear Tartan Skirt,

Until September 2000 I was the proud mother of three fine young adult sons. The middle child has always been the 'special' one, I suppose, because we almost lost him when he was six weeks old and at the age of four was rushed to the Sick Kids in Edinburgh and given a Lumber puncture. There was a flight of stairs connecting the fourth floor where my son was having his lumber puncture, and the ground floor where I was, and I could hear every word he screamed.

After that he was always the 'clingy"'one. He would come with me every week to the supermarket and get the weekly shop, he always loved his shopping trips with his Mum.

My lad developed into a happy teenager and had many hobbies, including cycling, model railways, gardening and going away for weekends in his tent.

During the early part of last year we had many family tragedies to cope with, and through it all we stood firm together, although our son kept dropping hints about secrets. In early September he could contain himself no longer and one night as I was in my bed reading, he came into my room and said he wanted to tell me something.

You've probably guessed by now that his 'secret' was that he was transgender and loved to dress as a girl. I hit the roof. A natural reaction I suppose, when you visualise Lilly Savage and Danny La-Rue dressed as tarts. I told him he was a fool and it was no fun at times being a woman. However he told me that he had joined a group and if I wanted more information someone from the group would speak to me. He then went downstairs and told the 'secret' to his father.

Father has worked in the catering trade all his life and has worked with many trassexual colleagues and did not find anything wrong in what his son wanted to do. He said, "You are twenty-three, and its your life".

After the initial shock, I went with my son to meet someone from the group who explained to me the feelings around the decision that my son had made.

After a couple of weeks I was asked if I wanted to go into Edinburgh with my son fully dressed as female. With some apprehension I said I would. I had a lovely day in Edinburgh with my 'daughter' who, I must say, looks nothing like Lilly and is genuinely mistaken as a girl. Sometimes when I look at my son dressed as my daughter I see myself when I was that age.

I have to admit, it has all been a revelation. For so long my boy has had to live a life in secret. But for any other parent in the same position, all I can say is my boys are my boys, no matter what they do or who they are. My son is doing no-one any harm and I am proud of him. I am not only the proud mother of three sons but I now have a lovely 'daughter' as well.

Wendy

○○○

Dear Tartan Skirt,

I enjoyed Alexandrina's article 'Mint Weekend' about Ms TV Scotland 2000 in the last edition of the Tartan Skirt. (I also had the pleasure of chatting to her, plus friend, at the Friday evening disco and remember thinking, "Now this lady has style and attitude!").

Can I make one minor, if not downright pedantic, correction to her article? The 'fetish brigade' did not gatecrash on Saturday night, but had bought tickets like everyone else. They were late arriving at the event, having come direct from their esteemed Glasgow fetish shop at closing time, and then had trouble finding the hotel they were staying at. The poor dears hardly got any dinner at all.

As Alexandrina says, their arrival anywhere tends to be a mini event in itself as their occasional appearances at MsDemeanour testify!

Tabby [redacted]

○○○

Dear Tartan Skirt,

Re: the Equality Network Forum on Transgender Issues that was held in Edinburgh on 5th May. I found myself angered by the arrogance of Press for Change who saw fit to send their Scottish members the following e-mail request. ***"PLEASE would any PFC activists in Scotland consider attending this meeting. If we want them to get it right, then we need a presence there … we need a volunteer to report back on what takes place via the PFC Forum."*** Not so long ago this proud nation chose to *'get it right'*, or wrong, by decisions made for ourselves, by ourselves. Someone should tell PFC. I attended that meeting and what I heard makes me think we have a unique opportunity to point the way to a better future for transgender people, and maybe not just in Scotland, but in the whole of Europe, and not just for a minority of individuals represented by a narrow focus group, but for *everyone*.

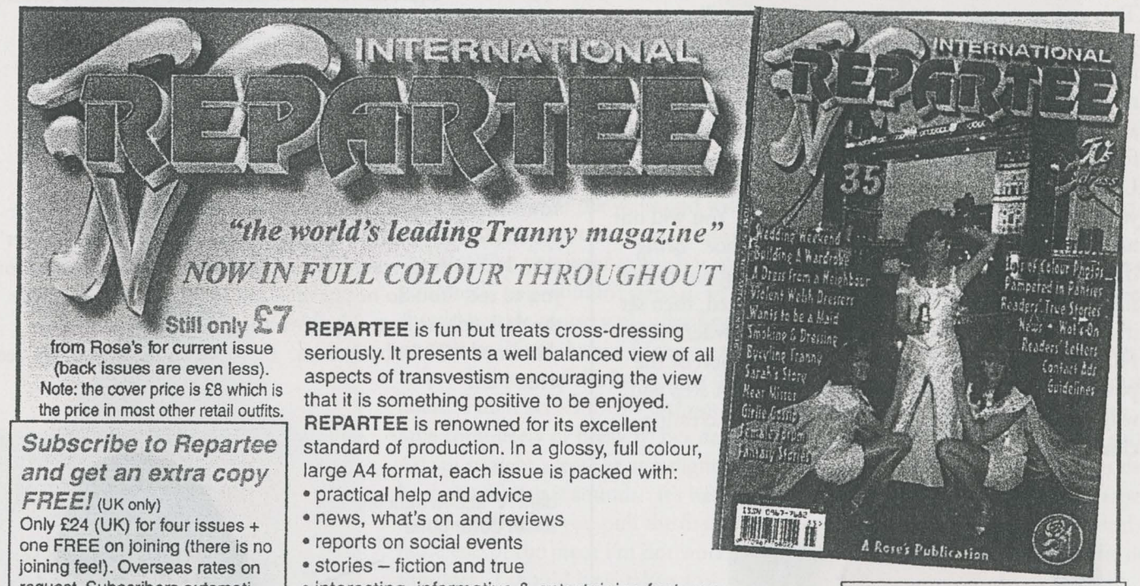
(name withheld by request)

○○○

Dear Tartan Skirt,

*A letter came into my hands which asked all Press For Change activists in Scotland to attend the meeting of the Equality Network on 5th May about transgender issues. I found the phrase "**if we want them to get it right then we need a presence there**" disturbing. Given PFC had been noticable by their absence at EN meetings in the years prior to this it sounded like a lot of arrogance. What we get <u>will</u> be right - and that might be different from what PFC wants in England. PFC has done good work in England but they cannot claim to have a presence or a voice in Scotland.*

Ruth Stewart
Chairperson
(Crosslynx)



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Creating Cleavage

OK, so you want to have a real-looking female chest. Having cleavage will probably help you pass more than anything else. You can be tall, heavy, maybe not have feminine facial features, or have a really bad hair day, but toss in a great looking rack and you'll pass 80% of the time. It's really not that hard to do, but like make-up, it takes some practice. I've done this about fifty times and I still have results that come out better or worse than other times. So, lets get to work!

Cindy

STEP ONE

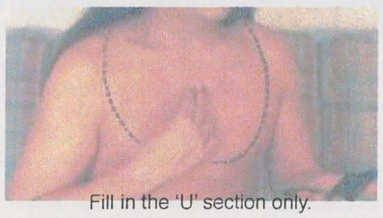
Lose the hairy chest!

Yep, your wife or partner will hate this one. My wife gives me the cold shoulder treatment every time I get rid of my body hair. This is not like leg hair, where sometimes you can just bleach it and cover your legs with stockings to hide it. You have to get rid of the hair, period! What method you choose is up to you. Shaving, depilatory, waxing... all get you the same results. I use a Silk-Epil from Braun - one of those electric hair pullers. They allow me to go without shaving for up to 3 weeks. The down side is this.... THEY HURT LIKE HELL! If you have never used one, I'll explain how much they hurt. Place you hand on a cement block. Now get a hammer and smash your thumb. Now wait about five minutes. Ok, smash your thumb again. It's that second one that *really* hurts! That is the type of feeling you get with these devices. Well, perhaps that might be an exaggeration... but not by much. They are really not that bad on the legs, but on the stomach and chest get ready for some major stings. Especially, right down the middle where your nerve endings overlap. OUCH! Just wanted to warn you.

STEP TWO

Cover your chest with foundation.

This will accomplish three things. One, it will give you a nice even skin tone to match your neck and face. Two, it will help cover your irritated skin from removing the hair. (Which will happen whether you shave, use a depilatory, or pull it out.) Three, it makes for a nice canvas for your contour powder later. Unlike your face, you can pull the foundation across your skin, just like you do with your neck. You will not need as much coverage as you do on your face. Bring it down from the neck, then blend it pulling out to the sides. Stay within the "U" area I have marked, then set it with a medium tone transparent loose powder. DO NOT get outside the lines with the foundation or the powder! Your tape will not stay attached. (A step you will see later and the most important part of creating cleavage.)

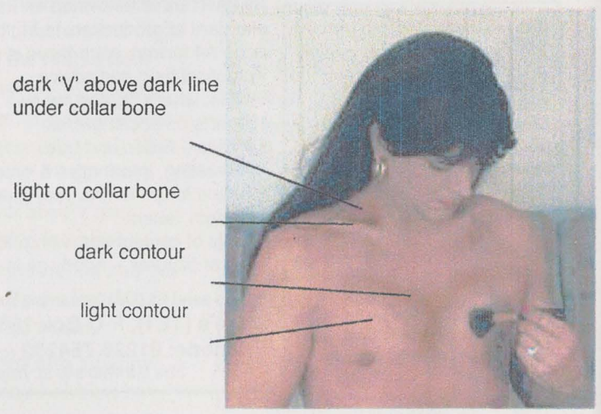


Fill in the 'U' section only.
Apply down from the neck and blend pulling out from centre.

STEP THREE

Applying contour powders.

You will use a light white and a dark brown for this. I use eye shadow for both. I also use a light loose setting powder too. I have exaggerated the application, to make it easier for you to see. You do not have to put it on this heavy. Apply the dark colour first. Up from the middle and out like a shortened "C" on both sides. Basically an arc... you can see what I am



step three continued...

talking about. Also, don't forget a straight line under your collar bone and a "V" above it. Genetic women are much thinner in this area than men. You want to give the same allusion with the dark colour. BLEND all these areas well. Just like you face make up, you should not be able to tell where colours start and end. Now apply white or light colour to the area between your dark "C" and the nipple. This curved line will be shorter and wider than the dark lines. Put a straight line on the collar bone also. Remember, ***light brings out... dark recedes.*** The same principles for the face apply to the chest area. Blend everything really well! You might want to take a quick break before moving on to the next step. It is the hardest part to get correct.

STEP FOUR

Taping the chest.

This is without a doubt the hardest part to get consistent. It can also hurt and leave a scar if not done correctly. There are really only three choices when it comes to taping. Duct tape, athletic tape, and surgical or first aid tape. All have their own pluses and minuses. I use the first or the last, specifically, coloured duct tape or Transpore ® surgical tape by 3M. Transpore ® has decent adhesion, is breathable, and slightly elastic in nature.

OK, lets get going. First thing, make sure the area you are going to tape is clean and dry! Take a damp washcloth and wipe the area well. This will help clean up any makeup that might have accidentally fallen in this area. Also, if you went a little wild on the anti-perspirant, we need the area near your arm pits cleaned too. This is necessary for good adhesion of the tape. Now, get a piece of tape about 12 to 14 inches long. It might be a little sorter r longer, depending on the size of your chest. Feel where you pectoral muscle is. You are going to apply one end of the tape just to the outside of this muscle, half way between you armpit and your nipple. Apply it at an angle so it ends up just beside and under the nipple. You will also want to slightly curve it as you go, next to, and under this area. At this point, only about one-third to one-half of the tape should be attached. If you have less than that left, your piece is too short. Let the remainder of the tape hang and repeat this step on the other side.



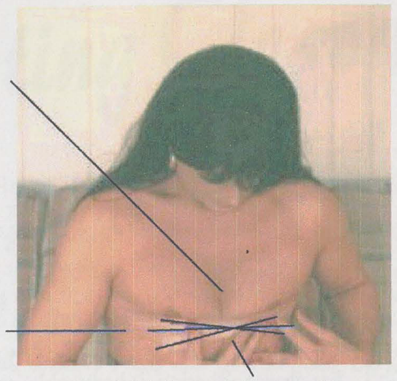
Tape starts here,
apply at an angle,
slightly curve under nipple
and stop there.



Hold up the skin with one hand so that your free hand can pull the tape to one side, then the other.

Now, bend over at the waist and with both hands, press your chest skin up and toward the centre your neck. I know... you can't get it up that far, but that is the direction you want to push it up. Besides, if you could move you chest up to your neck, you wouldn't need to be doing all of this work to create cleavage! You should be able to use you index finger and thumb on one hand to hold it all in one place. If you have a friend or an understanding wife or partner, have them help. Grab one of the loose ends of tape and pull it to the opposite side of your chest. Pull it across firmly but not too hard. Pulling too hard will pull off the tape completely or break it. Besides, you not playing "tug of war" with your skin. Attach straight across or at a slight downward angle. This is a little harder to do by yourself than it sounds. It's hard not to interfere with the other piece of tape dangling there as you pull the first one across your chest. I usually loop back the loose end of the piece I'm not working with, up on my wrist holding my skin or shoulder. I should have taken a picture of that. Sorry about that, but I think you'll find out what I mean when you try it. Well, after you get the first piece across and in place, rub you fingers on it to ensure a good adhesion. Repeat the same procedure for the other side. If you think you might be going somewhere warm, you might want to use a third piece over the top for extra security. You should end up with one nice wrinkle in your chest for the cleavage. If you end up with two or three little ones, just push on your skin above and below the tape in the middle of your chest to reposition it for one wrinkle. Some people say to just pull as hard as you can on the tape to get cleavage instead

Single crease!
If you end up with 2 or 3, push in on the skin and move them around until you have only one.



Apply a third strip of tape to secure, if necessary.

Side tapes in final position - a sort of flattened ><.

step four continued...

up first. You can do that, but you will risk damaging your skin! I know this sounds dumb, but there is a difference between taping skin in place that has been repositioned, and pulling skin in place. The first is moving a whole area in place, then securing it there. The latter will pull on your top layer of skin, which could result in blisters. Also, try to make sure there are few or no wrinkles in the tape. That can also cause a problem. I hope these last two warnings makes sense to you. If it doesn't, it will 6 hours later after you did this the wrong way. Just ask my friend Jo. She had a red skin irritation along with a few blisters for a month!

STEP FIVE

Bra and filling.

Go ahead and put on your bra. Any full coverage or 3/4 cup will work fine. You can use regular breast forms in a full coverage bra. Stay away from bras with wide seams at the tops of the cups, like Playtex Cross Your Heart or most Minimizer bras. You'll end up with a two section boob. Also, flat back forms work much better. In the picture I am wearing a full coverage bra with forms. I prefer 3/4 cup bras with breast enhancers. Why? I personally think I look too large with regular forms. Most genetic women are not falling out of their tops. The only problem with enhancers is they really are made for 32 to 36 inch bras. They tend to get lost in a 38B or larger bra. Socks, nylons, rice sacks or foam work very well. If you use any of these, be sure they are flesh colour or cover them in tan colour stockings. You don't want to bend over in public and have onlookers see white athletic socks stuffed in your bra! Also wear a bra with a thick or foam lining if not using a form or enhancers. It will keep a more natural shape. A padded Wonderbra, a size smaller than your normal bust size, can give startling results!



The final result - full coverage bra with added breast forms.



Well, that's about it, in a nutshell... *or should I say bra cup.*

Have fun experimenting with your cleavage. I hope this helps you evolve more toward your feminine illusion.

An added note: When you are ready to remove any type of tape, DO NOT YANK it off. Some of the top layer of skin might come with it! Pull it off slowly and hold your skin in place as you remove it. If you are wearing tape during warm weather, your perspiration will make it easier to remove later. In mild weather, your body heat over a few hours, will make the adhesion better. So, be careful when you remove it! If you use a really good tape, you might need to take a hot shower to help remove it. Better than damaging your skin, though.

YOU AND THE LAW

This Issue: The Matrimonial Homes and Rent Acts - where you stand with regard to these.

by Catherine (a serving police officer with a Scottish Force)

In this issue I would like to talk not about Criminal Law, but about Civil Law. Specifically, ***The Matrimonial Homes (Family Protection) (Scotland) Act 1981*** and how my colleagues and I can become involved with this. Also, more importantly, where you stand as a result of this legislation. I will also take the opportunity to talk about ***The Rent (Scotland) Act 1984***, in this issue of the Tartan Skirt.

Firstly, The Matrimonial Homes Act was introduced in 1981. This was meant to put an end to men throwing their wives out into the street when the marriage broke down. However, as you will see, the legislation now works either way for either gender.

This legislation declares a general right of occupancy for spouses who have no individual title to the matrimonial home. Previously, a spouse who was the owner or tenant of the matrimonial home could eject the other spouse at any time. Now the 'non-entitled' spouse has his or her occupancy rights set out. As these rights are statutory rights, attempts to evade them can be criminal offences under Section 22 of the Rent (Scotland) Act 1984. The 'non-entitled' spouse is now a 'residential occupier' for the purposes of the Rent (Scotland) Act 1984.

The Matrimonial Homes Act can be divided into two parts for the purpose of simplicity.

The first consideration is when both parties are a married couple. (This is what the bulk of the legislation was designed to deal with.) If the couple are married, both partners have the same occupancy rights. Therefore, if the police are called after a domestic argument they have no power to force anyone to leave at the request of the other partner. Both parties, regardless of whose name appears on the rent book or mortgage details, are legally entitled to stay in the house. If one party, say, the wife, wishes the husband put out then she must apply to the Courts for a court order - only then can the other party be put out of the home.

Remember, if the police are called to your house for a domestic incident try to remain calm or you may find yourself being arrested for a breach of the peace.

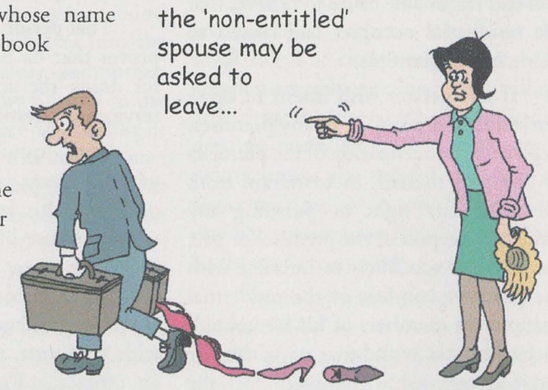
Also, if for the sake of peace you decide to leave for the night there is nothing to stop you returning the next day. If your partner locks you out she or he is committing an offence by so doing.

The second part of this legislation covers the situation where both parties live together but are not married. It doesn't matter how long you may have lived together as the legislation does not take this into account. What *is* relevant here, is whose name appears on the rent book or mortgage agreement. Again, it is insufficient to say that you pay the mortgage if your name doesn't actually appear on the documentation.

For this part, it may be helpful to consider the person whose name appears on the rent book, as the 'entitled' spouse. This, as you may guess, means that he or she is entitled to live in the house. The partner whose name does not appear on the rent book is called the 'non-entitled' spouse. Again, if the police are called after an argument and the 'entitled' spouse asks that their partner, the 'non-entitled' spouse be put out of the house, then the police must ask that person to leave. If they refuse to leave then they would be arrested for a breach of the peace.

You may believe that such a course of action is morally unacceptable, and many officers do hold just such a view, but they are duty bound to act on the complaint of the 'entitled' spouse, regardless of the length of time the other person has lived with them.

If the 'non-entitled' spouse wishes to have the same occupancy rights as his partner, then he or she can apply to the courts for this. If it can be proved that they are a cohabiting couple then the same rights would be granted for a period not exceeding six months.



Thereafter, another application must be made for a further six months.

With regard to children of couples, the rights situations are very similar.

If you are married and then separate, both father and mother have the same rights with regards to access or custody of their children, *not withstanding any relevant court orders.* If, however, you only live together and then separate, despite the fact that you may be the natural father of any children between you, you have no automatic rights regarding them.



...does acts likely to interfere with the peace or comfort of the residential occupier...

Say, for instance, after separating from your partner, you were to pick the children up after school without their mother's knowledge or approval, she could make a complaint to the police and you could be arrested and charged with abduction. Even though they are your children, in the eyes of the law it is you at this juncture who have no legal rights. To gain these rights you must once more apply to the courts who will then grant you the same rights as their mother.

With regard to The Rent (Scotland) Act 1984, your rights here are very clearly laid out.

1) If any person unlawfully deprives the residential occupier (you) of any premises (your home) of his occupation of the premises or any part thereof, or attempts to do so, he shall be guilty of an offence unless he proves that he believed and had reasonable cause to believe, that the residential occupier had ceased to reside in the premises.

2) If any person with intent to cause the residential occupier of any premises, to give up the occupation of the premises or any part thereof, or to refrain from exercising any right or pursuing any remedy in respect of the premises or part thereof does acts likely to interfere with the peace or comfort of the residential occupier or members of his household, or persistently withdraws or withholds services reasonably required for the occupation of the premises as a residence, he shall be guilty of an offence.

The landlord of any premises or an agent of the landlord shall be guilty of an offence if:

a) he *does acts likely to interfere with the peace or comfort of the residential occupier or members of his household, or,*

b) *he persistently withdraws or withholds services reasonably required for the occupation of the premises in question as a residence and in either case he knows or has reasonable cause to believe that that conduct is likely to cause the residential occupier to give up the occupation of the whole or part of the premises or to refrain from exercising any right or pursuing any remedy in respect of the whole or part of the premises.*

That person shall not be guilty if he proves that he had reasonable grounds for doing the acts or withholding the services in question.

It all sounds a bit technical but what it means is that if your landlord or one of his lackeys does something to your house like, say, cutting off the electricity, water or gas, or if he forces entry to intimidate you in an effort to move you out because you are in arrears with your rent, then he is committing an offence. Remember, though, the same rules of evidence apply. Two witnesses or one witness with other evidence.

The effect of this law is to reinforce the Scottish rule of law that an eviction without a Sheriff Court decree is unlawful. If the landlord calls the police to have you evicted then they must be shown a court decree. If the landlord does not have this then the police will likely warn him or report him for any offences under the Act.

A landlord does not have the right to enter your house and put you out into the street. Even if you owe back rent he must apply to the court to have you evicted. And, of course, your landlord could not force you out because he didn't like what you wore!

Hopefully, the above will help your understanding of the above Acts, and remember, all things being equal, ***none of your rights are affected by your cross-dressing behaviour.*** Also, if you are living together, as opposed to being married, then you might want to apply to the courts immediately for occupancy and custody rights.

TV/TS NEWS

Free information for Everyone

This is a monthly newsletter dedicated to the distribution of information without prejudice or bias to any individual or organisation.
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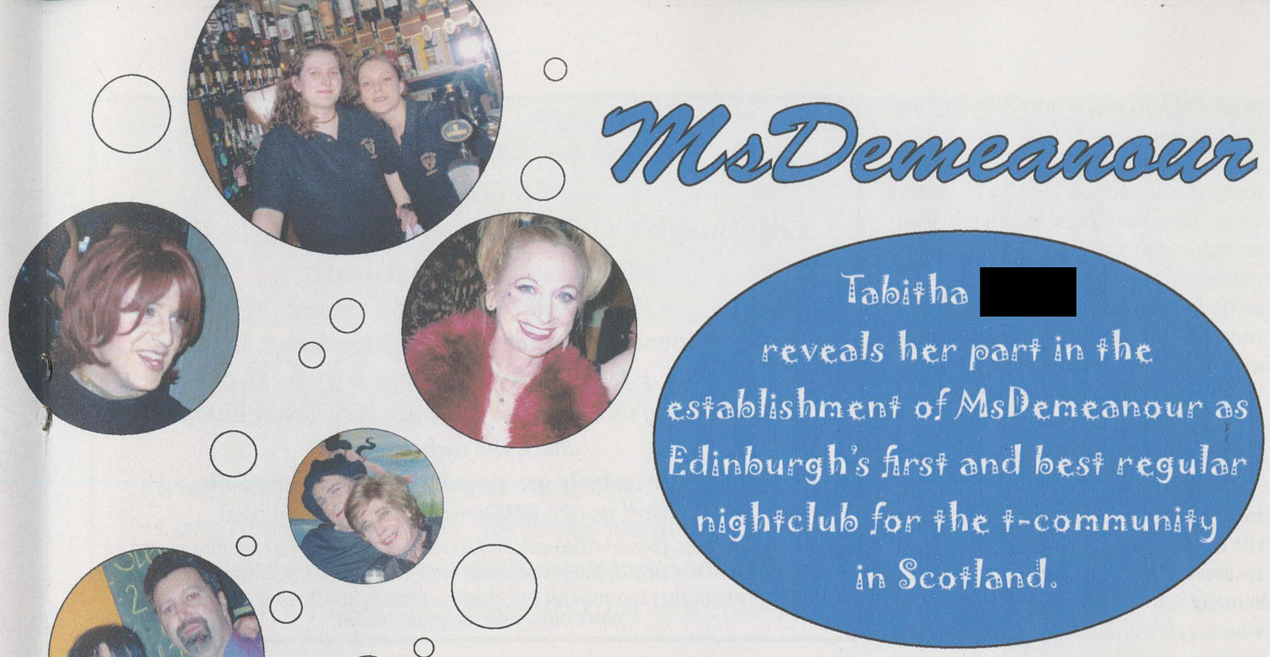


MsDemeanour

Tabitha [redacted] reveals her part in the establishment of MsDemeanour as Edinburgh's first and best regular nightclub for the t-community in Scotland.

It all began in Napoleon's, Manchester around September last year. Napoleon's, in case you didn't know, is possibly the best tranny bar this side of Pluto. It inevitably manages to turn the world, at least for a few hours, into a happy, smiley place where TV's, TS's, gays, straights - whoever - can all have a wonderful time.

I was there with my partner Keith on one of our frequent weekend visits, and was halfway down my fourth orange Bacardi Breezer (always through a straw - saves the lippy, darlings), when suddenly it hit me. The jolt on the back of the head from a fearsome trannie's handbag whose foot I had accidently skewered with my heel seconds earlier, produced a vision of startling clarity...

As I lay sprawled on the dance floor, the little stars that were going round and round formed themselves into the image of a gorgeous Tranny Godmother, complete with magic wand, and as the strains of Dancing Queen were fading in my ears her baritone voice said, *"Listen up Tabby, you're having such fun here - but why should places like Manchester, London and Blackpool have it all to themselves? Surely a big grown up city like Edinburgh should have its very own Tranny Club as well? I hereby command you to make this your new mission in life. And by the way, hen, everyone can see your knickers!"*

With that, the image of her expensively lasered and overly made up face went wobbly and then un-wobbled itself into Keith's bearded visage, peering down at me.

"Are you all right, dear?" he asked.

"OK Tranny Godmother, I'll see what I can do," I burbled.

"You what?" said Keith.

I scrambled inelegantly to my feet and said, *"Keith, I've had an idea...".*

Well that's the official, but rather unlikely, description of how it started. In any case, Keith and I warmed to the idea and started looking around for somewhere to run Edinburgh's first TV/TS night club. After a lot of looking, the Phoenix Cellar Bar in Broughton Street seemed perfect - a little on the small side but completely in the right area of town, self contained, a marvellous little changing area with built in mirrors, dressing table, etc., etc. What really swung it was the helpful and positive response of the owner John Murray who was not even a little fazed by the idea! So things were moving.

We always wanted to give the place a 'nightclubby' feel so the money started to roll out on things like tablecloths, candle holders, drinks coasters, drinking

straw holders, coffee urn, coat rail and hangers, a sign for the front door, curtain for the changing area, and so on. And then, of course, you have to let people know that your baby nightclub exists so more cash rolled out on a website, posters, advertising, Post Office Box and so on. Only very occasionally did we consider the inevitable question ***will anyone actually want to come?*** After all, the Tranny Godmother *had* spoken, and would probably be extremely pissed off if we tried to back out now.

The name we were working with for the club was *Tranny Heaven,* but in the end it was a girfriend of mine (well, to avoid the possibility of a law suit, actually a friend who is a girl... that is) who suggested the name MsDemeanour without actually realising it. I was at her house for dinner one night and, I have to admit, with only one ear on the conversation. She said something like, *"...blah, blah, blah minor misdemeanour, blah, blah, blah...."* And I thought - that's it - *MsDemeanour!* So thanks, Helen dear, now you know!

Opening night on the 17th February this year - and my house descended into anarchy. Tanya the DJ arrived from Dunbar and took up residence in the spare bedroom. Zoe, my best tranny friend and back-up DJ, arrived from Glasgow and disappeared into the box bedroom. The kitchen was showing distinct signs of wear and tear owing to the gargantuan buffet for an estimated 40 - 50 people that Keith had spent all day preparing - a fact that was totally lost on the cats who were going loopy trying to get at it. The phone kept ringing - mainly calls from Jaye and Jenny who were coming from East Kilbride, had forgotten their Edinburgh A-Z and couldn't remember how to get to Broughton Street - and suddenly I couldn't remember how to do make-up any more. Some more friends from Glasgow arrived who were staying in the little flat under my place... I locked myself into the shower room and asked the Tranny Godmother for guidance.

For some reason the Tranny Godmother seemed to be unavailable at that time - please call back later...

MsDemeanour

IS HERE!

Edinburgh's Only Regular TV/TS Night Club

Running once a month

ON: Saturdays 8.30pm - 1.00am

AT: The Phoenix Cellar Bar, 46 Broughton Street, Edinburgh

T-Girls: £4.00 *Regular Boys & Girls:* £5.00

Upcoming dates: 6th June - 14th July (thereafter, check the website)

Visit our website at: www.msdemeanour.co.uk

or E-Mail us at: [redacted]

For advance tickets, please write enclosing a cheque or PO for the full amount and an SAE (we'll put the stamp on) to MsDemeanour, PO Box 17176, Edinburgh EH11 1TD

We strongly recommend purchasing tickets in advance as entry can't otherwise be guaranteed!

The opening night actually went very well with about 40 folk turning up. Thanks to everyone who came! Everyone, including the bar staff and security people John and Moira, had a good time though some people had be told rather sternly that they hadn't eaten enough buffet and would they mind having another helping, corset or no corset?

The club is now running quite smoothly and we're particularly looking forward to a bus load visit from the West Lothian Transgender Support Group in May. (They also very kindly invited Keith and me to their regular monthly Saturday night meeting in April, which we both enjoyed. Thanks girls.)

As we hoped, *MsDemeanour* is beginning to attract other people who are not necessarily TV or TS themselves but just like the idea of going to a place which is *fun,* has a bit of glamour and where they can feel welcome. And that's the way it should be! We're looking forward to planning further dates beyond the last advertised date of 14th July with probably an extra date on 23rd June to coincide with the Gay Pride March in Edinburgh that day. Other plans include *MsDemeanour* weekend package trips to the Manchester hotspots!

And Finally.

Maybe you've read all this and are thinking something like, *"I would really, really like to go somewhere like MsDemeanour. I've got all this lovely stuff and I know I look good and feel good in it..."* but your heart stops at the reality of actually walking out the front door. Well, two years ago I would not, no way, never never never have imagined I would now be doing this. In fact, round about two years ago I was a sweaty-palmed, quivering wreck, in my best little black dress, sitting in Keith's car outside C.C. Blooms in Edinburgh saying over and over to myself, *"I can't do this - I am not getting out of this car and going in there dressed like this..."* Keith, bless him, stuck to his task and eventually persuaded, cajoled (or was it herded) me in there to meet my future - *and it felt wonderful.* So come on honey, get yourself together, walk out that front door and get to *MsDemeanour* - maybe your future's there too.

love,
Tabby

XXX

Continuing Tales of Transgender...

Our Forgotton History

Goddesses and their Male-born Priestesses

Every Goddess religion had its male priestesses. Castrating themselves, wearing women's clothes, and living as women, these priestesses were considered to be living proof that the soul or spirit transcends the flesh.



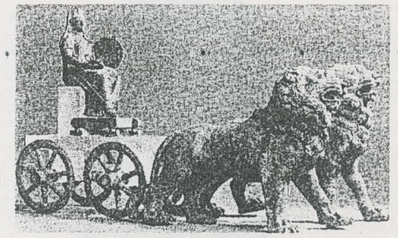
Neolithic artisans of Çatal Höyük fashion the Mother Goddess nearly 8,000 years ago.

Cybele

The great mother-goddess of Anatolia, was probably first worshipped almost 8,000 years ago at Çatal Hüyük, one of the world's earliest cities, located in present day Turkey. Cybele is generally represented enthroned in a *naiskos* (shrine) or chariot, wearing either a fortress-shaped crown and carrying a libation-bowl, drum and cymbals. Lions were thought to be representative of her male sons, consorts or male-born priestesses. She was often shown flanked by lions (leopards in early depictions) or her chariot was drawn by them.

The queen or mistress of her people, Cybele was responsible for their well-being in all respects. Primarily she came to be associated with the concerns of women, protection against one's enemies, healing, guardianship of the dead, and the gift of prophecy.

Cybele's male consort was **Attis**. She was also linked to the god **Dionysus**, to the androgenous male **Agdistis** - indeed she was occasionally identified with him - and to the satyr **Marsyas**. While the centre of her worship was at Pessinus (in Turkey), Cybele came to be worshipped in many places including Macedonia, Thrace, Carthage, Spain, Gaul, Italy, Britain, and northern Africa.



The Goddess Cybele in her chariot drawn by lions

Her worship was carried to Greece during the eighth century BCE, where it became Hellenised and associated with the worship of **Rhea**, **Gaia**, and **Meter**. Cybele was officially brought to Rome in 204 BCE. A temple on the Vatican Hill was dedicated to her in 191 BCE and, after being destroyed by fire, was rebuilt by Caesar Augustus, who acknowledged Cybele as the chief divinity of the Roman Empire.

Cybele's retinue included many priestesses, castrated male-born priests and transgendered males, known as **Galli**. Early Christians were determined to destroy her cult and from the first century CE onward, conflict increased at an exponential rate until in the fourth century CE, Valentinian II officially banned the worship of Cybele.

Isis

The manifestation of the Mother Goddess in Egypt, as Isis, dates from the period between 3,600 and 3,000 BCE.

A goddess of nature, the arts, healing and magic, she was called the Mother of the Pharoes.

Isis appears to have been associated with gender variance from an early date. Isis says of herself in an early ritual drama concerning Osiris's death, *"I turned myself into a man, although I was a woman in order to make your name endure on earth."*

The male-born priestesses of Isis dressed in the linen garments of the Goddess and were called **Cinaedi**. They appear to have comprised one of several groups of priests. The Latin writer Apuleius describes one such individual as wearing "gilt sandals, silken gown,



The Goddess Isis, from the tomb of Princess Thuya, Western Thebes, c. 1375 BCE.

and costly ornaments." While some of Isis's priests shaved their heads, ancient sources indicate that the Cinaedi may have grown their hair long or worn indigo wigs made of horsetail plumes. Some grew their nails long, shaved their faces daily and smeared them with milk-soaked bread to make them seem smoother. Some depilated their bodies, wore exotic perfumes, and walked 'with a woman's mincing gait." At least some may have undergone ritual castration.

One of the most important functions of the male-born priestesses of Isis was to assist her female pristesses in magically causing the Nile to rise each year so that the land might be made fertile. This ceremony appears to have been an ecstatic dance-drama which included the ritual raising of skirts. Such a dance can be viewed on a marble relief at Ariccia, near Rome on the Appian way. Scenes of ecstatic dancing, lifting of skirts, shaking of buttocks, tossing of heads and raising of arms reveal the enthusiasm of the dancers, as well as their genitalia.

Gender variant priests continued to serve Isis until the fourth century CE, when the Christianised Roman Emperor Constantine forbade them from participating in the rite of raising the Nile and other ceremonies. When they refused they were put to the sword and the temples to the Goddess desecrated and destroyed.

Hêra

In Greek religion and myth, ruler of the heavens, overseer of animals, and patron of Women. According to Homer, Hêra's favourite cities were Argos, Sparta and Mycenae. Of island sites, the best known is Samos. Hêra was served not only by female priestesses but also by transgendered male-born priests. According to Athaneus Hêra's they dressed in feminine garments, "snowy tunics that swept the floor of wide earth", and§ wore arm bracelets and golden headpieces. They grew their hair long, braided it, and decorated it with yellow or gold ribbons.



Hêra holding a small horse - 6th century BCE

That sherds of Samian pottery were traditionally employed by the priests of another Goddess, Cybele, to perform ritual castration suggests that the priests of Hêra may also have been eunuchs.

Hekátê



Hecátê

The Greek goddess Hecátê was ranked as attendant to several other Goddesses, including Cybele and Aphrodite. That she has been interpreted in so many widely contrasting ways reflects the extent to which she was worshipped across the ancient world, from the eighth till the fourth century, BCE.

'The Attendant who Leads', 'The One before the Gate', "The Bringer of Light', Hecátê was a dispenser of justice and bestower of wealth. She is especially associated with crossroads and *trivia* (placed where three roads meet). As such she is a goddess of liminality, a patron of liminal or marginal persons.

Hecátê was served by priestesses as well as transgendered priests called ***semnotatoi*** or ***demosioi***. The 'revered ones of the Goddess' told fortunes, practiced magic, and cared for her sacred places.

Ma-Enyo

In Comana, in the ancient city of Cappadocia (present day Sahr in southern Turkey) Ma-Enyo, goddess of war, a variant of the great west Asian mother goddess, was celebrated in an opulant temple by thousands of spritual functionaries called ***fanatici***, many of whom were transgendered.

The ***fanatici*** carried double-axe emblems in procession and used a whirling dance to achieve states of exstacy. The latter fragment of tradition remains today in the dervishes of Konya.

Under the Emperor Caracalla (211-277 C.E.) Comana became a Roman colony and Ma-Enyo became synchretised with the Roman goddess Bellona, popular among Roman soldiers, though practices changed little. Comona continued to receive honours from Rome until the official recognition of Christianity. Patriarchists among the Greek population at this time condemned Comona as a city of effeminacy and un-manly luxuries.

Associations of Ma-Enyo/Bellona with Amazons and transgenderism survived into the Renaissance, as exemplified by Macbeth (1605), in which Shakespeare compares Lady Macbeth to Bellona and has her beg the spirits of darkness to "unsex" her (Act 1, Scene 5) so that she may commit murder without being troubled by traditionally feminine behaviour.

Demeter

Greek goddess of grain who presided over bountiful harvests. The Eleusian Mysteries were founded to



Demeter c.435 BCE.

commemorate Demeter's grief-stricken search for her daughter Persephone after the latter had been abducted by Hades, lord of the underworld. During that period of grief, Demeter encountered two eccentric female figures, Baubo and Iambe. The appearance of Baubo-Iambe occurred after the procession of worshippers left the temple of Zeus and crossed the bridge over the river Cephisus. This was the scene of the ***Gephyrismos***, which means "to joke at the bridge." At this time, the transgendered priest, dressed in women's clothes, lifted his skirts. Certainly, if he were a eunuch, the sight of his genitalia might provoke surprise or laughter. Beyond the participation of transgendered priests in the gephyrismos, the Mysteries attracted a number of men whose homoerotic inclinations were well known, such as the Roman Emperor Hadrian and his lover Antinous.

Kotys

The Thracian or Phrygian goddess, and later Greek and Roman goddess, of the hunt and the waning moon. Kotys was worshipped in Greece by the seventh century BCE. She is sometimes accompanied by a male consort Sabazius and, together, they parallel Cybele and Attis in many ways, as with an association with music, healing and transgenderism. Devotees of Kotys and Sabezius included priestesses and male-born priests called *Baptai* ('baptists') owing to their rites of ritual baptism before communion. They would chant in unison, *"I have fled the evil, I have found a better way."* Among the Romans, the term 'Baptai' came to designate effeminacy and licenciousness for those of homophobic mindset.

Astarte

Goddess of love and later also of war, she is the Queen of Heaven, in other cultures identified as ***Ashtoreth***, ***Athirat***, ***Asherah***, and ***Innana*** or ***Ishtar***. She is frequently identified with ***Aphrodite*** and ***Venus***. She was worshipped by the Mesopotamians, Syrians, Egyptians, Canaanites, Phoenicians, Greeks, Romans, and even heretical Hebrews. Indeed, the consort of Asherah was the male diety El, who became synchretised with the Hebrew ***Yahweh*** (or Jehovah), later elevated to become the sole diety.

As a manifestation of the life-bestowing aspect of the Great Goddess, she is often depicted as a nude woman holding her breasts or raising her arms above her head. She sometimes wears a bird mask and is occasionally flanked by male goats. She may also appear as a gender variant goddess, however, both as a woman warrier crowned with horns and driving a chariot and as an hermaphrodite with female breasts and an erect phallus. An ancient text makes reference to Inanna in the following way: *"She turns a man into a woman - She turns a woman into a man - She adorns a man as a woman - She adorns a woman as a man."*



Athirat

Transgendered male-born priests served as spirtual functionaries (hierodules) of these various cults. The *Kalebim*, the faithfull 'dogs' of the goddess Astarte, the *Qedeshim* who served Athirat, the *Assinu*, *Kalaturru*, *Kalum* and *Kurgarru*, transgendered priests of Inanna. As a patron of gender variant women, Inanna was also served by transgendered female, perhaps lesbian, priests called *sinnisat zikrum*.

Elements of the goddess worship were largely erased in a cultural purge *c.* 630 BCE, in the reign of King Yosiah, at the behest of Yahweh's priests, who required supremacy.

Aphrodite

Goddess of love and later also of war, also known as the Lady of Byblos and the Queen of Heaven, and frequently identified with Astarte and Venus. Believed by some to be of African origin.

Through her own association with the castration of her father, Cronos, as well as her own gender variant aspects, Aphrodite becomes linked to gender variant males. She is also the mother of Hermaphroditus, the very emblem of gender variance or transgendered identity.

Her son/consort was ***Adonis***, celebrated at Phaca in what is now Lebanon. The annual rites of the Adonia vividly recall those of Attis. Offerings of gold, silver, flowers, and clothing were cast into the Adonis River (Nahr Ibrahim) by priestesses and priests, many of whom were transgendered. A ball of fire was said to appear above the temple

as a sign of reunion with the Goddess.

Aphrodite was worshipped at various times by the Egyptians, Canaanites, Phoenicians, Greeks and Romans, and was frequently identified with *Astarte* and *Venus*. *Venus Castina* became the patroness of Roman males who were 'born with a woman's soul'.

Atargatis (also called *Dea Syria*)

Near Eastern - primarily Phoenician - goddess depicted as a young woman wearing an Egyptian dress or as a mermaid wearing a fortress-shaped tiara. Atargatis is a lunar diety who presides over fertility and the hunt. Mother of the legendary Queen Semiramis, she has a male consort named ***Hadad*** (or *Attah*).

Atargatis' seat of worship was at Hieropolis in Syria. Here she was served by a multitude of priests and priestesses, including the gender variant Galli.

Many of her male worshippers appear to have been slaves, possibly including sub-Saharan Black Africans, and were among those participating in the great slave rebellion that occurred in the Greco-Roman Empire between 135 and 131 BCE. While the revolt was crushed, the rebellion nevertheless succeeded in encouraging numerous ancient writers to adopt anti-slavery positions.

The faithful of Atargatis were the victims not only of Greeks and Romans but also of Hebrew zealots. Perhaps as many as 25,000 men and women died at Carnaim in 164 BCE at the hand of Judas Maccabeus. Her faithful were then persecuted by the Christians. Nevertheless, Atargatis was worshipped until at least the fourth century CE.

Artemis (Roman *Diana*)

This Greek and Roman Goddess of womanhood, the Moon, Nature, and the hunt, was also worshipped in Crete, England, France, Italy, Spain, and elsewhere.



Artemis as patron of animals

Among her priestesses were the ***melissae*** ('Bees'), her high priestess their queen. Diana may also have been served by Amazonian or *antianeirian* priestesses. *Antianeiria* refers to a complex of traits including rejection of marriage, love of hunting, skill as a warrior, hatred of traditionally masculine men, a sense of comradeship with gender variant males, and a desire to remain in the company of women.

She was also served by transgendered male-born priests. The ***megabyzos*** and possibly also the ***essenes*** (referring to male bees).

The ***megabyzos***, or ***megabyzoi*** - a Persian term - date from the seventh century BCE. They arrived at Ephesus from all parts of the known world and were celebrated for both their beauty and wisdom. As with other gender variant priests, the appearance of the megabyzos was of great importance. They were clean-shaven and powdered their faces or painted them with an ointment containing flecks of gold. They wore their hair in a feminine style, "with a plait looped in front of each ear." Their attire mixed the feminine and masculine, together with priestly adornments. In early times they may have worn panther skins in emulation of the Goddess, as evidenced by columns at Ephesus. In later times, they wore long-sleeved garments, *chitons* or *calasires*, decorated with meanders, flowers, and animals sacrificed to the Goddess. These garments were of different colours, including saffron and sea-green. Most often, however, the megabyzoi wore garments of purple, the dye from the murex shell. This dye was associated with royalty and effeminacy. The most exquisite purple garments were the *actae*, sewn with purple and gold threads and ornamented with golden sheaves of millet. They also wore turbans or tiaras, often of gold, necklaces resembling rosaries, and delicate slippers.

The megabysoi were frequently eunuchs. In the latter days of the worship of Artemis/Diana, however, it appears that ritual castration was replaced by sacrifices of phallus-shaped breads. Texts dating from the fourth century suggest that the rite of castration was partly undertaken to sever family ties, and that upon becoming a eunuch the initiate was adopted by an elder member of the megabyzos community. The megabyzoi performed various functions, including the composition and performance of hymns, the casting of horoscopes, the overseeing of temple finances, and the organisation of public festivals. The great festival of Artemis/Diana took place each year on May 25th, the birthday of the Goddess. Gold, silver and other images of the Goddess were carried by the megabyzoi and priestesses to all parts of the city for public viewing. Megabyzoi and priestesses dressed as Artemis/Diana also rode through the city in stag-drawn chariots. They were best known, however, for their ability to divine the future by way of the Ephesian letters. Roughly equivalent to Teutonic runes, the letters, made of wood and painted gold, were carried in pouches that hung from the waist. They were employed not only as a divinatory tool but were also believed to function as amulets or talismans, protecting the wearer from harm.

Among the Goddess's most renouned worshippers was Alexander the Great, who loved to dress as Artemis in the processions honouring her.

As ***Artemis Kordaka***, she was honoured with the *kordax*, a dance-drama in which women and men dressed in the garments of the opposite sex.

The Christian church played the greatest role in the destruction of the religion of Diana and the deaths of her followers. The apostle Paul said to early converts to Christianity, *"The temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."* Responding to Paul's invitation Christians destroyed the great temple of Artemis at Ephesus, one of the famed Seven Wonders, in the third century CE. It was rebuilt, but was again burned by the Christians in 405 CE. At this time the patriarch of Comstantinople proudly proclaimed that the Christians had succeeded in "stripping away the treasury of Artemis." The destruction of the temple provided the funds and materials to built the churches of Saint Mary and Saint John at Ephesus and the Hagia Sophia at Constantinople.

Al-Lat

Arabian, pre-Islamic, gender variant goddess served primarily by women and by gender variant males known as ***Mukhannath(un)***. A diety of love and a warrior, depicted as wearing a helmet decorated with spirals, Al-Lat was one of a trinity of goddesses, joined by ***Al-Uzza*** and ***Manat***. Al-Lat was also called *Moawallidah*, "She who bringeth forth." Her faithful would circle the Kaaba, the shrine of the sacred black stone, chanting, *"By Al-Lat and Al-Uzza, and Manat, the third idol... verily they are the most exalted females whose intercession is to be sought."*

By the fifth century BCE, she was known to the Greeks and became syncretised with other goddesses including Athena, Astarte, Baalat, Cybele, Inanna/Ishtar and Venus. Certain Sufis continued to worship her as *Sayyidat al-Kabirah*, or, the *Great Lady*.

Her transgendered male-born servants, the ***Mukhannathun***, were homo-erotically inclined musicians and dancers described as an "effeminate class who dyed their hands and affected the habits of women." As ritual musicians, they sang and danced employing tambourines, aulos-like reed aerophones and finger cymbals. Their ritual performance helped trigger an altered state of consciousness, in which they delivered prophecies.

Artimpasa (or *Argimpasa*)

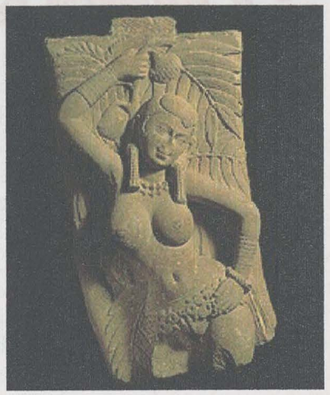
Little information concerning this diety has survived, although she appears to have been viewed as a Great Goddess in ancient Russia and surrounding countries. She was often accompanied by a lion and sometimes by a male consort.

The Goddess Artimpasa was served by transgendered male-born priests called ***Enarees***. She appears to have been especially associated with plant life, and even more specifically with cannabis (or marijuana). The use of this magical plant, or entheogen, indicates, as does other fragmentary data, that her religion or cult included elements of Shamanism.

Artimpasa was compared by Greeks and Romans to Cybele, and also to Aphrodite Urania. As this aspect of Aphrodite, she was further linked to male gender variance and homoeroticism.

Devi

Of the many goddesses of Hinduism, Devi is most often described as the Great Goddess of India. She represents a syncretic blending of the Goddess(es) of the pre-Hindu Indus Valley region with those of Hinduism. Of *Durga*, *Kali*, *Parvati*, and other goddesses, it is said, "Distinctions are apparent rather than real; each is Devi and Devi is each of them and the sum of all that they represent."



Sandstone fragment of a yakshi, a semi-divine form of Devi who bestows on her devotees the gift of fertility in both field and womb. Second century BCE.

Devi's following includes the ***Shakta***, among whom are found third gender males or transgender male-to-females. The gender variant ***Hijras***, however, are associated more with the goddess *Bahucharamata*, believed by some to be a sister of the goddess Devi.

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"Things Can Only Get Better ..."

(as the song goes)

by Colette

We were having a discussion today - my friend Barbara and myself. She was adamant - no, not Adam Ant although sometimes I do wonder - that things were much better today than many years ago. Not particularly in the tranny world but just generally. I had my reservations as, although I had to agree with her on many counts, I still wondered if this really is the case, why are there so many miserable people around with long faces looking so, so serious?

Her basic argument was that we have been ruled and governed by the same people since time began - and I had to agree with her there. They may have different names and go under various banners, but they are still the same lot doing their best to grind us down. It's in *their* interests, and they have the backing of the media to make us feel small and ineffective. Hence, it's important to inject that feeling of misery into us to help keep us in our place. They are there to take the load off us, and we should be jolly grateful and pay them due homage.

What do we as trannies do to change this situation? Not one whit. We are as bad as the rest, if not worse at times. We *are* fragmented, but I don't mind that as I'm not really a 'big group' person. What I *do* object to is the way some of us don't appreciate that ***we are all individuals and have different needs and desires***. There are serious ones, and the fun brigade, and many many splits within those parameters. We are not all the same.

Recently our little gang were going to one of our usual monthly venues. We share transport when we can. No, it's not a case of being pressured by Whitehall, but more in the 'saving money' situation. A local friend who is in the throes of going 'all the way' down the TS route phoned to say she couldn't make it as she had a friend visiting. We suggested she bring said friend along but was informed that this was not a good idea, as she was a TS who didn't like trannies!! Now, I've heard this many times, and also the so-called recommendations from some counsellors that they should cut off their tranny roots. I just cannot accept this and feel sorry for the individuals involved. Advice like this can simply result in loneliness.

I am also more than a bit concerned at the number of our sisters, of all persuasions, who advocate that we demand legislation to make trannies and TS's acceptable to the public at large. Well, you know what I mean. You cannot legislate for taste and personal preferences. We just have to accept that many do not like us, will never take to us, are a little afraid of us, etc. and no amount of directives from Government or the media will alter that fact. Just be glad that some do not mind our little quirks. I've been quirky since I was four. I'm sixty-seven now and I've got no complaints. I must admit that I do get a touch annoyed when I hear that remark, *"Of course, I'm a real woman now"*. They will never be a real woman, no matter how many ops they have or hormones they take. Why don't they just settle for being what they are - a transsexual? In my opinion it's little wonder that many of the general public are sceptical towards us with attitudes like that about. Let's just settle for what we are.

So are things better now? Well I guess so, on the whole, but I really did enjoy myself in the sixties when Soho was my patch. I had two girlfriends who were receptionists at the Regent Palace and they got loads of invites to those parties along the Bayswater Road and Kings Road. I was dragged along, if you will excuse the term. I was 'different' you see, and a bit of a novelty in my white minis, tan tights, belted white PVC mini coat and matching thigh boots. The coat and boots were from M&S and I wish I still had them - they were scrumptious.



The parties were fun and more than a touch intriguing - rubbing shoulders with the famous and the infamous - together with the odd Russian spy, no doubt, but they never tapped me for any secrets. They could never prise from me the fact that my favourite minis came from the 'Young Girls' department of C&A!

But times change, of course, and so do we. Well most of us do - I'm afraid the same cannot be said for me. They keep telling me that sixty-seven year old girls shouldn't dress like I do - but what the heck - you're a long time dead. The other song title is more me, *"I Am What I Am"*, and I just don't care what they say.

End

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BEEN THERE DONE IT

In the West, gender dysphoria is commonly attributed to a biological abnormality, parental influences favouring assumption of a gender opposite to the subject's anatomical sex, or a combination of these factors.

In Southeast Asia (among Hindus and Buddhists), numerous cases of gender dysphoria occur. They generally receive less attention than they do in the West and evoke relatively little concern on the part of the persons affected and the members of their families.

The condition is attributed to residues of a previous life as a member of the opposite sex.

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FAMILY VALUES

What partnership recognition do we want in the new Scotland?

Extracts from the fourth annual Equality for All Conference

The conference opened with a keynote from Alison Cleland, of Napier University in Edinburgh, entitled ***"Our Relationships and Scottish Law"***, an excellent survey of the current legislative situation. After a short question and answer session, delegates divided into workshop groups covering the following partnership-related topics:

- Parenting
- Legal recognition
- Financial implications

Over lunch some use was made of the 'graffiti walls' set up in the venue for people independently to express thoughts and opinions on the topic of the day.

Following lunch the second keynote was delivered by Professor Kenneth Norrie of the University of Strathclyde, entitled ***"Partnerships and Families – Recognition in Other Countries."*** After another question and answer session delegates regrouped for the second workshop sessions, all of which were given the same tasks – finding solutions and making proposals for change.

The plenary session gave each workshop group the opportunity to feed back to the whole conference.

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OUR RELATIONSHIPS IN SCOTTISH LAW

Keynote speech by Alison Cleland, Napier University

Marriage

Marriage (Scotland) Act 1977, s5(4)(e) – There is a legal impediment to marriage where both parties are of the same sex. This means same-sex marriage is not possible in Scots law. The impediment is more wide-ranging than that: Scots law does not recognise the right of persons to change their gender in any circumstances. Thus, a male to female transsexual is told in Scots law that she may marry a female, but not a male.

In 1992, a Scottish law Commission Report on family law acknowledged that there was some support for a change to the marriage law to accommodate homosexual and transsexual people, but made no recommendation.

The Scottish Executive White Paper *Parents and Children* (2000, Para 6.4.2) states that "While we fully recognise that a same sex partnership may have similar characteristics to a partnership between opposite sex cohabitants, it is not the executive's policy to introduce same-sex marriage in Scotland."

Parenting

Children (Scotland) Act 1995, s3 – Marriage partners have parental responsibilities and rights in relation to the children of the marriage. A father of a child can acquire parental responsibilities and rights only by marrying the child's mother, entering a formal agreement with her, or obtaining a court order.

Adoption (Scotland) Act 1978, s14(1) – Only couples who are married may apply to adopt children, although the courts have allowed single homosexual people to do so – T Petitioner 1996.

The fourth annual ***Equality for All*** Conference, on the subject of partnership recognition was held at the Scottish Trades Union Centre in Glasgow on 5th November 2000.

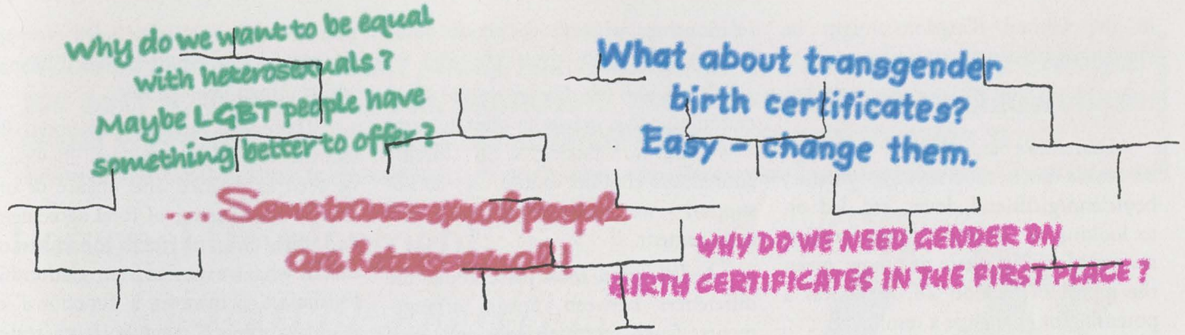
It was attended by 81 people from a variety of backgrounds including MSPs and civil servants, professors and practitioners of law, members of community groups and voluntary organisations, and other individuals from the LGBT communities in Scotland and further afield.

Relevance of gender issues to family law cases

Transsexuals – Courts in England have taken the view that gender re-assignment may have a detrimental effect on children's welfare and have been more willing to grant indirect, rather than face-to-face, contact between a transsexual parent and a child – e.g. Re L (Contact: Transsexual Applicant) 1995.

Protection from violence

Matrimonial Homes (Family Protection) (Scotland) Act 1981 – Remedies to combat domestic abuse cannot be used to protect a violent person's same sex partner or children. Cohabiting couples, who are covered to a lesser extent by the Act, are defined as "Those living together as if they were husband and wife."



Benefits flowing from relationships

Housing (Scotland) Act 1987 – allows succession to a tenancy by someone who is a member of the deceased's family. A life partner will be regarded as a member of the family if married to the tenant, or living with him or her "as husband and wife." Thus a same-sex partner cannot take over the tenancy.

Damages (Scotland) Act 1976 – spouse can claim damages for the death of spouse but a same-sex partner cannot do so, because a claimant and the deceased must have been "living together as husband and wife."

Welfare benefits – It is not possible for heterosexual partners to claim income support if their partners are working, but same-sex couples can, because the law does not recognise them! They cannot, however, claim family credit because their relationship is not recognised.

WORKSHOPS

Topics covered included parenting, legal recognition, financial implications, discussion of inheritance, parenting and financial responsibility for partners, pensions, workplace benefits and moving forward. Discussions were wide-ranging with many participants bringing their own experiences to the groups.

Of the many issues raised several were of particular interest to ourselves, such as the hostile attitude of the courts to transgender parents leading to lack of access to children or access that depends on the goodwill of the custodial parent. There was a clear understanding that family law needs radical revision to recognise that lesbians, gay men, bisexuals and transgender people are parents, and that children are disadvantaged if their parents are discriminated against.

The need for there to be a legal recognition of gender (in its widest context) was identified with particular reference to marriage and Civil Partnership Recognition (CPR), as well as an acknowledgement of the diversity of the transgender community.

The final part of the workshop was spent identifying 'ideal' outcomes and ways of moving the partnership recognition process forward.

It should not be assumed that there was consensus around all points.

PARTNERSHIPS AND FAMILIES: RECOGNITION IN OTHER COUNTRIES

Keynote speech by Prof. Kenneth Norrie, University of Strathclyde

"1999 may well go down in history as a watershed in the legal struggle for LGBT equality. While in the late 1990s many legislatures across the world extended various statutory benefits to same-sex relationships, most legal systems continue to make a clear statutory disctinction between same-sex and opposite-sex couples (usually by ignoring the former completely), as well as the more obvious (and deliberate) distinction between married and unmarried couples. Both distinctions have come under increasing challenge and in 1999 decisions from each of the highest courts from Canada, South Africa, and Vermont, U.S.A. held legislation to be unconstitutional which treated same-sex couples differently from opposite-sex couples. In that year too, the British House of Lords held that a same-sex couple could be a "family" for certain statutory purposes, and the European Court of Human Rights for the first time accepted that the prohibition of discrimination contained in Article 14 of the European Convention of Human Rights covered sexual orientation discrimination.

Constitutional challenge by judicial review of legislation itself is an unfamiliar process in the United Kingdom (though not entirely unknown) and as British courts begin to grapple with their new powers under the Human Rights Act 1998 they will inevitably be drawn to the jurisprudence of legal systems well-used to such challenges. In the United States, Canada, South Africa, and Europe there is an extensive and well-established equality jurisprudence which has not yet developed in the United Kingdom. The bringing into force of the Human Rights Act 1998 will, however, require British courts to deal with equality issues in ways similar to those adopted abroad, and it is likely that guidance will be sought, through explicit comparative study, from the principles which continue to evolve in the constitutional courts throughout the world."

Professor Norrie went on to explore the constitutional challenges that have been made in three particular jurisdictions to statutes which gave benefits to opposite-sex couples while witholding them from same-sex couples, and to construct an argument, based on the approaches adopted abroad, under which similarly differential treatment

in the United Kingdom might be challenged before the courts here.

WORKSHOPS

Discussion around the meanings of words such as marriage, partner, boyfriend/girlfriend, lover, etc. led on to looking at the value our education system places on these and how, given the repeal of Section 28, there was a potential for change as a result.

There was some discussion of the Family Law Bill, and a general feeling that more information was needed in order to understand the impact this would have on the subject of relationship legislation.

It was felt that non-marrying heterosexuals may also support the idea of a civil partnership, and that it should not be seen as just for same-sex couples.

There was agreement that civil partnerships should contain all the benefits of marriage but without the name, and apply equally to all relationships, whatever the gender of the partners.

It was also felt that we should avoid conducting this debate in church terms - we are not talking about forcing churches to conduct unions they do not support - we are talking about a civil arrangement.

A discussion took place about the differences between 'opt-in' arrangements (such as marriage and civil partnership, where the rights and responsibilities are assigned by mutual agreement) and 'de-facto' arrangements (such as common law marriage, where rights and responsibilities come into being without the explicit agreement of the partners).

While the judicial route was the preferred option of some for obtaining optimum rights and responsibilities, and to ensure the best cohabitation and non-cohabitation rights, others wanted a mixed legislative and judicial approach. Either way, the aim was to arrive at partnership laws that included everyone - heterosexuals, homosexuals, bisexuals and transgendered people.

There was some anxiety about the fact that our community will inevitably be seen as divided and unsure of our case in the absence of total agreement, and there was no total consensus on exactly what we wanted from relationship legislation. However, a 'functional' or gradual approach, giving society a 'reality check' - stating our case clearly through developing media links, group working and press releases - seemed the best way to move forward.

PLENARY

During the afternoon plenary session each afternoon workshop put forward three suggestions for action. This was followed by a discussion to try to arrive at a policy position for future campaigns. The Equality Network undertook to prepare a policy proposal on this basis which is now under way.

GUIDELINES FOR CONTRIBUTORS

The Tartan Skirt welcomes letters, articles, press cuttings, etc. sent in by its readers, for without these it cannot survive. There is no team of journalists, feature writers, photographers, etc. – there's only you and me.

In return, authors of substantive articles receive a complimentary copy of the magazine. (Similarly, contributors who are also subscribers have their subscription period extended by an additional issue.)

No minority interest group associated with the transgender community will be denied a voice within the pages of the Tartan Skirt, so illuminate, educate and entertain with tales of your experiences as a unique individual. Remember, even if you don't get published, ***writing is great therapy!***

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Don't be heartbroken if your article doesn't appear in the next issue of the magazine – it might take me longer than this to get round to it. Material that is not used often has more to do with the subject or the space available in the magazine than the quality of writing. Remember, it's my job as editor to tidy things up. **Please keep trying!**

FEELING APPREHENSIVE ABOUT ASKING FOR SOMETHING? IT'S NOT EASY TO ASK FOR WHAT YOU WANT WHEN YOU DON'T FEEL CONFIDENT. TAKE A TIP FROM ANDREW'S CONTINUING SERIES IN PERSONAL DEVELOPMENT BY ACQUIRING SOME BASIC NEGOTIATION SKILLS.

Personal Development:

NEGOTIATION – WHAT IS IT?



by
Rev. Andrew Hunter

There are two situations when ***negotiation cannot take place***:-

1) *When one of two persons involved immediately agrees to what the other is asking for or suggesting.* If you get what you want – back off!

2) *When one of the two adamantly refuses even to discuss the matter.* If this happens, don't push it. If deadlock occurs, try to obtain agreement to seeking help from others. If necessary, within an organisation, refer the matter to a more senior person. You may need to find a different organisation.

Negotiation occurs whenever there is an issue that cannot be resolved by one person acting alone; it occurs when the two (or more) people who have to be involved begin with different positions on an issue, have different views on how to proceed, or have different aims for the outcome.

These principles apply whether the situation is ***formal*** (like negotiating a salary increase) or ***informal*** (negotiating house rules in the family.)

However, negotiations are *rarely* concluded simply on the basis of a wholly objective, logical and factual discussion. Two major and more subjective factors are also at play – ***influence*** and ***persuasion***.

- ***Influence*** *essentially is about the effect on each person involved of the whole context in which the discussion takes place, including the nature and quality of the relationship between the parties, whether there are unresolved issues from previous discussions, as well as each individual's unspoken ambitions, fears, doubts, desires, needs and so on.*

- ***Persuasion*** *involves all those skills of argument and discussion that can be used by one person to (hopefully) obtain another person's agreement.*

Don't negotiate when you don't need to. If you have authority to make decisions, it is unwise to enter negotiation. Make your decision, announce it and be prepared to give reasons for it (but not defend it.) With such authority, you may be experienced as autocratic.

Get clear between ***negotiation*** and ***consultation***. The former implies that both persons accept that agreement between them is needed before a course of action can follow or decision taken. Consultation implies a willingness by one person to listen and respond to the views of others, whilst reserving the right to make the final decision. So – make clear whether you are seeking agreement (***negotiation***) or inviting views and comment (***consultation***.)

Assuming negotiation is your intent, do planning around your desired outcome in terms of:

- *what ideally do you want*
- *what realistically might you get*
- *what is the bottom line – below which you will NOT negotiate?*

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RESPECT SISTERS!

I have numerous friends who are not part of the transgender scene but who come into contact with it simply because they know me. Some of them even do business with T-customers. What they all seem to struggle with is the extent to which we appear to be a group of individuals utterly devoid of endearing attributes of any size, shape or description. Quite the opposite, in fact. Top of their list of personality traits is a total lack of consideration, closely followed by an unbelievable degree of selfishness.

A while back I was shocked by one of my friend's revelations about how much money the business she worked for had been fraudulently conned out of, not by one, not by two, but by *several* T-customers. The owner had become so upset by this experience that she had decided to withdraw from dealing with the community altogether. Then, just the other day, another acquaintance informed me she had lost so much time making appointments for T-people who didn't bother to turn up or phone to cancel, that she too, felt she couldn't carry on offering her services to us, for financial reasons, even though she'd have liked to continue.

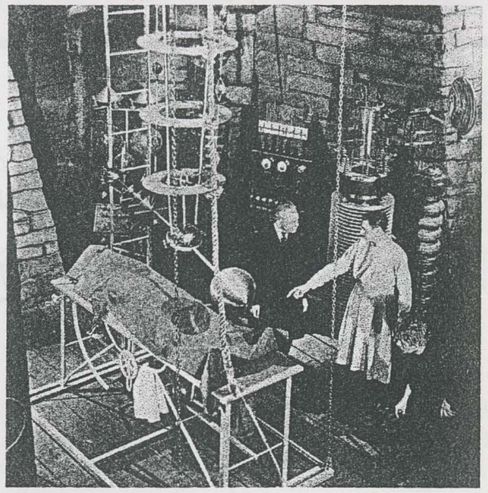
Certainly, in the past, I've found myself making excuses for the behaviour of others when they hadn't lived up to their promises and had caused inconvenience to people I care about, but I'm beginning to wonder why I defended them. The behaviour of some T-people is clearly both rude and inexcusable because the people they hurt are the very people who come forward to help them.

God knows it's hard to value yourself when most everyone and everything round about you seems to be telling you you've no right to exist. All the more reason, you might think, for appreciating the odd time someone does hold out their hand in friendship and service to us. But it would appear that there are those who are unable to grasp it, because they seem unable to grasp even the most fundamental aspects of how to treat another human being well.

I guess if you don't respect yourself very much you won't know how to respect anyone else.

My *real* friends, despite all the times they've been embarrassed or put out by the selfishness and lack of consideration shown them by T-people, or hurt by their lies and deceptions, still feel able to sympathise with the human being who has injured them – **they just don't want to have anything more to do with them, that's all.**

The Jaggy Thistle



Early sex-change operations were bound to be controversial.

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dear Auntie Dot

The Tartan Skirt is pleased to welcome Dot (Dorothy) onto the team to help with any difficulties you encounter in your life as a result of your transgender experience.

I don't get much opportunity to dress as I'm temporarily staying with my parents who find my desire to live as a woman difficult to understand. I dress in my bedroom and wait until they go to bed before I can move about the house. A friend of the family, who is gay, has offered me a place to stay but there's a catch. We've fooled around a bit and I do like him but he would like a relationship and I don't think I'm ready to commit to him. I have lived the last 34 years a lie, I don't want the next to be the same.

It sounds as though, while your parents know and have difficulty with how you wish to express yourself, they have not decided to distance themselves from you altogether. Provided you are able to keep the lines of communication open and proceed sensitively, listening to their concerns, you have the opportunity to continue to try to explain matters to them in the hope of improving your domestic situation. If this fails and you feel you must move out, is your friend's offer the only option open to you? Might you not find alternative accommodation on your own which comes without the sort of strings you are all too aware of and don't feel totally comfortable with? You could then continue to see him as you wished, allowing any relationship to develop free from feelings of obligation.

I've got a problem and I don't know who to turn to. I'm 16. A few months ago my sister caught me wearing her dress. She was angry at first but then she agreed to buy me my own girls clothes. She even helped me with make up. I go out dressed all the time because I look and feel great as a girl. Now my sister's friend knows and she's threatening to tell my mates unless I take a job I've been offered in a burger bar working as a girl. I need the money so do I risk working as a girl, or do I not take it and risk my sister's friend telling everyone about me?

I guess I'd be angry, too, if I caught someone wearing my clothes - male *or* female. If anyone should know the significance our clothes have for us, it's someone who cross-dresses. And it's a mistake to assume that other people won't feel the same about their clothes. It sounds as though when she had time to consider your actions she decided the behaviour itself was OK by her. Indeed, you are truly fortunate in having a sister who is so willing to support you in your cross-dressing. Have you told her that her friend is blackmailing you? - for that's what it amounts to. It's possible she would intervene on your behalf to persuade her friend that what she is doing is wrong. But maybe your real enemy is your fear of disclosure. Whether this is forced upon you now or you are 'discovered' at some later date, this is something you will, in all probability, have to eventually face. Much easier to do this on your own terms, if you can. Why not tell your mates yourself? At least then you will find out how dependable they are. And if they walk away, make new friends as your new-found self. If you need to earn some money, again, you will feel better about this if you make your decision on your own behalf. Of course, you could always tell your friends about your cross-dressing, anyway... *and* take the job as a girl, if that's what you want to do!

I am a 33 year old whose 10 year marriage is about to unhappily end. I am a secret cross-dresser and hetero. I have a close friend who says she has deep feelings for me, as I have for her. I would like to be totally honest about myself but I am very scared of revealing my inner self.

You don't mention if your cross-dressing had anything to do with the break up of your marriage, and maybe that's no longer important. It is possible, however, that the failure of your marriage has served to remind you that keeping such a secret can put a strain on any relationship - hence your concern about entering this new one.

You want to be open with your new friend, to let her know who you are, but you are afraid of her rejection of you as a consequence. You know your friend better than I do, but still you don't know how she will react. And if she reacts unfavourably, what then? Will this betray a depth of feeling, a valuing of her relationship with you, that fails to match your expectations? Will you still regret then, not having kept your cross-dressing a secret for the sake of holding on to this relationship, even though you now know this to be less than what you had hoped it might be?

And what of your respect for your friend's right to know who you are? There can be no place in love for deception. It is one thing to enter a relationship in ignorance of the consequences our actions hold for others - it is quite another to enter one in the light of awareness.

You speak of a dilemma that confronts all of us, at some time, in some way. A choice founded in respect for others (as well as for ourselves) may not give us what we hope for in the short term but it does offer the best hope of forming meaningful relationships with other human beings..

your Stars with Seòras



Aries
March 21st - April 20th

June You feel very sociable - enjoy it, but don't overstretch yourself. Around the Full Moon on the 6th you want to pack your bags and leave everything behind you - what are you running away from? Your energy will be drained but your personal planet Mars will turn direct again next month.

July Around the 20th things will come together and you'll feel stronger again. Beware of artificial stimulants - try fruit instead, especially from your own area, this will be much better. Show your emotional side in your close relationships, especially around the 5th, or life will become difficult for you again.

August Now is the time to enjoy life to the fullest. You should have had a chance to look at your situation and do something about the things you don't like and celebrate those you do. Use your ruler's (Mars) influence to discover new and wonderful things - don't be scared!

Taurus
April 21st - May 21st

June Love is in the air with Venus moving into your sign early in the month. The New Moon on the 21st heralds challenge and adventure. You may want to look closely at your relationship - is it love or material security that binds you?

July Your zest for life will improve as Mars turns direct again on the 20th and you'll soon be able to look back and laugh about everything. Sobriety at the beginning of month will pay off - especially at your workplace.

August Now is the time to decide what is really important to you, throw out all the rest and concentrate on this. But don't let the dreamer you are forget that "Life is a Cabaret".

Gemini
May 22nd - June 21st

June Should you, or shouldn't you? Instead of treading your emotions this is a good time to show them to yourself and others freely to banish your inner demons. Your mind may play tricks on you but from the 28th onwards your ruler Mercury will be in direct motion again and things should calm down.

July Well, you survived - didn't you? And as a little reward for having endured a painful birthday, you'll find your relationships blossoming. A wee "sorry", though, might not be out of place - is it really so important to keep face all the time?

August Stillness and quiet - you find these difficult to bear, especially this month. It's a time for family get-togethers and parties, though you might find yourself in the depths of self-contemplation around the end of the month. Don't be afraid of the dark!

Cancer
June 22nd - July 22nd

June A peaceful summer will follow a very turbulent and emotional spring. Big plans are on the horizon, but there is still quite a lot of groundwork to cover. You may run into trouble with officialdom so try not to do anything you might regret later or you will find yourself in need of cheering up.

July Happy birthday and yes, if you really want that designer toilet brush at 30 pounds, go for it! But be careful not to overreact to criticism. Do make an effort to understand others - they're interested in your welfare and not out to get you!

August Bored in your job - so why not find something else? This is a favourable time to explore pastures new. That is also true for your relationships. If you are in a secure loving relationship, things will be just like you always imagined. Have some sparkly in the park and enjoy!

Leo
July 23rd - August 23rd

June So what do you want, do you really, really want? Not sure? Well don't despair or get too anxious about it because someone special will now come into your life and help you see what is important to you once more.

July Had nightmares recently? Think about what your unconscious self is trying to tell you. Around the 20th you will be able to take an active role again, but don't forget that somebody still has to do the chores.

August Things are starting to make some sense (hard to realise with that birthday hangover, though). Your relationships will improve and enter a deeper level right now. So long as you remember that other people have feelings too, you should have a pretty satisfying month.

Virgo
August 24th - September 23rd

June Everybody else is enjoying the weather while you think only of work! Nothing unusual for you, but if you see clearly which are mountains and which are mole hills then how many mountains are there, really? The Moon will also help you realise why you are reacting to things the way you are.

July Do you really want to be the secretary of the Suburban Vietnamese Pot-Belly Pig Appreciation Society? - think hard before you commit yourself to something you don't want to do. Now is the time to find out what the meaning of life is.

August A wonderful month for you. You'll even get the better of beaurocracy, which will be obliged to back down. Did you remember to plan your holiday? Remember, work isn't everything and it will still be there when you return.

Libra
September 24th - October 23rd

June Sex is something you can't get enough of this month. But remember it isn't all there is to life. You also need to guard against feeling intensely possessive and jealous - relax and enjoy the company.

July What's the difference between friends and family? Well you can choose your friends, but you seem to be stuck with that weird bunch you share your genes with! At least that's how you'll feel about them this month. They're lovely, really, though.

August You'll experience some challenges in your professional life this month. Don't worry - you'll prove yourself to be up to it, and other people will appreciate your knowledge and co-operation. Your social life may feel a bit empty but best to get out into the country and get in touch with your inner wild beast.

Scorpio
October 24th - November 22nd

June You'll rediscover inner values and what really matters to you. Having avoided taking a close look at the skeletons in your closet you'll now feel able to do this, though you might be a bit self-critical in the process. Just remember that to err is human.

July You might just feel you are going mad. You feel imprisoned in your life, unable to do all the crazy things you've always wanted to do. Forget your morbid fears and open up to the new experiences life wants to show you. There could also be some travelling involved.

August You'll still feel a little bit off-balance at the start of the month but there *is* light at the end of the tunnel. All your problems will resolve themselves - just so long as you accept them and don't try to fight your own shadow.

Sagittarius
November 23rd - December 21st

June Your health may have been suffering of late so take plenty of rest and time out to appreciate the beauty of the world, particularly any blossoming flowers. That blue feeling will quickly clear up towards the end of the month.

July Trust your instincts, it's OK to be sociable. There seems to be something holding you back - but is it real or imagined? It's a good idea, though, to keep your eyes on your purse this month as you could be tempted by some get-rich-quick scheme, which turns out to be less than it appears.

August If you followed my advice for last month, this should be an opportunity to splash out again. There will be plenty of quality moments to share with your loved ones and you will feel at one with yourself, again.

Capricorn
December 22nd - January 20th

June Be careful your sense of humour doesn't give offense to some! Just be yourself, as this is what people close to you appreciate most. If you have a pet, you might face some unexpected vet bills.

July Your relationships don't feel particularly rewarding right now. Perhaps you should treat your loved one (or intended victim) to a no-expense-spared night out? After all, your austere idea of romance is not everyone's cup of tea.

August After all the work you've done, everyone's getting a pay rise except you. Have you overlooked something - or is this a sign to move on? Examine your motives and the motives of those around you more carefully. You *will* win in the end.

Aquarius
January 21st - February 19th

June Slow down or you'll trip up! Your existential angst won't make it easy to do, but go and visit friends. At least get out of the house. It's not wise to overspend but if you are generous to others, they'll pay back your kindness.

July At least you can relax again, a little bit. Other people irritate you, but the tension is still within you from the last few months. Do something daft - find the child within you, you thought you'd lost so long ago.

August Must life be so serious? Try laughing at yourself and you will realise that fun is important too. Nostalgia for better times will haunt you, but take yourself out of your disillusionment and start to dream of the future!

Pisces
February 20th - March 20th

June People around you are the focus of your attention. Don't let yourself become paranoid, though - *they're* not staring at *you*! Although your self-confidence is weak you should be your usual self by the end of the month.

July Now is the time to develop your hidden talents. Is there something you always wanted to try? Follow your fancy - especially after the 20th, when you will have found all the energy you need to do this.

August The Full Moon on the 4th makes Mystic Meg look like a beginner compared to you. Your intuition will amaze everyone. Trust it and overcome those inner fears. You aren't usually aren't too concerned what other people think? So why now?

Equality Network

The Equality network campaigns to remove the inequalities facing lesbian, gay, bisexual and trans-gender people in the laws and institutions of Scotland.

THE EQUALITY NETWORK
58a Broughton Street
Edinburgh
EH1 3SA

Tel: 07020 [redacted]
Fax: 07020 [redacted]
Web site: www.diversity.org.uk/equality/
Email: [redacted]

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Rank Outsiders, BCM Box 8431, London WC1N 3XX
e-mail: [redacted]

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the Tartan Skirt Directory

Gendys Network

For all who have encountered gender identity problems personally, transsexuals, trans-gendered people and gender dysphoric people of either sex, and for those who provide care, both professional and lay.

For further information, write to:

Gendys Network
BM Gendys
London WC1N 3XX

e-mail: [redacted]

Scottish representative:
Sue Robb
3 Station cottages
Strathcarron
Ross-shire IV54 8YR

The Beaumont Society

The Beaumont Society is a nationwide self-help organisation for all those who cross dress. We hold many open social meetings around the country. The Beaumont Society is a welcoming membership organisation with its own magazine and newsletter.

For further details of Beaumont Society publications and events write to:

The Beaumont Society,
27, Old Gloucester Street,
London WC1N 3XCX

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01582 [redacted]

Web site - http://members.aol.com/Bmontsoc
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3G
GRAMPIAN GENDER GROUP

Meetings are held in Aberdeen on the third Saturday of the month.

Contact: *Gillian*
Tel: 01224-[redacted]
(6.30 - 9.30 pm, Mondays & Tuesdays)

E-mail: [redacted]

There is also an information page on the Press & Journal website -
http://beehive.thisisnorthscotland.co.uk/Grampian3G

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e-mail: [redacted]
website: www.geocities.com/crosslynx

SCOTTISH TV/TS SUPPORT GROUP

Meetings are held on the last Saturday of the month from from 1-5 pm.

The June meeting will be held at LGB Centre, 63 Broughton Street, Edinburgh. Thereafter, meetings will be held at:

The Phoenix Cellar Bar
46 Broughton Street
Edinburgh

Contact: Irene Tel: 0775-[redacted]

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Contact John at tel: 0780[redacted] (Monday to Thursday, 6-9pm)
E-mail contact: [redacted]
Website: http://www.westlothiantsg.co.uk

transgender, family and friends .....

Highland T-Group

Information and support for the Transgender Community in the North of Scotland. Meetings are held in Inverness at REACH Out Highland on the first Friday of every month, from 7-10 pm.

Contact: Vikki Melrose at *vmelrose@hotmail.com*
or Aileen at *T-group@reachout.demon.co.uk*
or REACH OUT Highland:
Tel. 01463[redacted]
Fax. 01463[redacted]
or write to: The Highland T-Group, c/o REACH OUT Highland, 34 Waterloo Place, Inverness, IV1 1DG.

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