

GenderFlex

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A Polygenderous Publication

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Bumper sticker spotted on pick-up

**Help The Government Destroy America:
JOIN AN
ENVIRONMENTALIST CLUB**

Billie Jean Blabs

Dear Darlings,

In the last issue I ranted on about a lotta stuff including the possibility the Earth may be accelerating toward an Ice-Age. Even if one discounts such a gloom-and-doom possibility, there is less doubt that the Earth's resources are being depleted too rapidly to sustain the current population, let alone projected future increases. A person (like me for example) could even wonder if the political rhetoric about jobs being the number one problem of America will exacerbate ecological disaster.

I recently heard a Reaganomics mouthpiece explain the reason he believed it was good to export American jobs to so-called third world countries. He stated: "If an American has the education of a Korean, then that American should earn Korean wages— we don't want low-tech industries, we want high-tech industries." Under that glib bit of gab one could deduce that these proponents of Ameri-con-omics only want rich people (with high-tech, high-paying jobs) to live in the US, and the way to effect that is to not only export low-tech jobs (like clothing and food) but the low-tech workers, too. That oughta solve the immigration "problem," the "alternative lifestyle choice problem," and the welfare "problem." Then, only rich people who can prove they can afford to live in the US will be allowed to live here. The others can move out to one-o-the countries the US dumps its garbage in and on.

Duz that sound familiar?

Seems like we live under the same feudal system as in daze of old— wanna job? Move to the stables of the king and live with the animals in filth but make sure the horses don't stink.

What's the difference between working (but not owning) the King's fields and paying more than what you can keep, Vs. being a franchisee operator of McFood?

None.

Why is it that politicians feel free to say small business is where 90% of all new jobs come from, while neglecting to point out two essential things: 1) big business is where unemployment comes from— the "downsizing" of conglomerate workforce after mergers, etc.; 2) that Nixon era policy of removing anti-trust laws so that Giant Conglomerates could "swallow" smaller businesses has eliminated independent small business? Why give a ray of hope (the creation of jobs through small business incentives) when, due to overt and intentional support of GIANTCO Conglomerates, the once-independent and full-of-vitality environment that small business needed to thrive has been destroyed?

Why do the architects of oppression want "less government" but pass more laws that repress independence? (And conversely dismantle or eliminate laws that promote independence?)

Thomas Jefferson eloquently stated his belief in independence by saying—in the face of group enfranchisement—that America would always be safe because Ameri-

can farmers (the majority of citizens at the time) were an independent, contentious bunch of individuals.

Now the majority of people are Pavlovian Dogs, victims of double-speak, mind-control advertising, unable to see the forest for the "spin" put on paper.

We live in an age of "ant colonies" responding to mind-fogging duality's of opposition. This is a core issue of failure—the oppositional dialogue of duality. No one is encouraged to find their own individual place or to take an individual position. Instead, each of us has been trained to cite some group's belief(s) as our own. Few and far between are the individuals who have the courage to "buck the system." No way. Nowadaze, the vast majority of people have been trained to wanna be "normal," wanna be "in the majority."

The essential nature of duality is that each component has "good" and "bad" qualities— you can't take one or the other without damaging the whole. And this is true even when there is triality, quadrality, and on and on. There can be no day without night; no dark without light; no good without bad; no majority without minority; no female without male.

There can be no democracy without difference. Consensus is not democracy, and group enfranchisement is not independence.

There can be no balance without inclusion of all.

That's why we live in an age of unbalance. That's why all that we know of our cultural institutions causes a chill— individually we all have a sense that certain things aren't "right." But since we are constantly bombarded with spinning double-speak that never never never includes the "opposition's" voice, we roll over in our sleep hoping tomorrow will be better, and we try to forget those screaming nightmares where the whole family is barricaded inside the house and we are running low on ammunition; the hungry hordes of anarchists want to eat us after raping us. Look at the rest of the world: hunger, poverty, pollution— that's what we have to look forward to as our institutions crumble. We have built structures from one side, a singular perspective— there is virtually nothing that can hold them together.

In the parable of the loaves and fishes, which is touted as a miracle but for the "wrong" reason, people were fed because they fed each other. This concept goes back much further than the revisionist his-story of the christian fanatics. The essential point that is NOT taught is that when you take care to see others are fed, someone will feed you; that if you feed yourself (greed and lack of trust) many many people go hungry. In America (and much of the world) we wish people were not starving but the most we do about it is to be glad it's not us. Oh, we donate a can of food here and there but we

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do not trust in being fed so therefore we do not feed any one but our individual selves. This is a duality of opposition; a philosophical point of view that insures trust and compassion will remain an unattainable ideal.

A blitch in October

Today is one of two times a year that we are all abruptly jarred out of harmony with the planet's solar orbit. Daylight Savings Time— pernacious plot or misguided mistake? Regardless, the underlying result, intentional or not, trains us to disregard the "Laws of the Universe." It took me several years to understand the displacement I felt in October and April. I came to understand my discomfort was the difficulty in adjusting to the time slam of one hour. Everyone gets used to the approximate one minute a "day" increase or decrease in sunlight, even to the point of being able to "tell time" without a watch. The slam of artificially adding or subtracting an hour insures a twice-a-year "lesson" that people can define the universe rather than understand the universe. Pernaciously, the coincidence of placing DST approximately a month "off" the equinoxes reduces the appreciation for planetary rotation and orbit (not to mention "other" holidays that have been placed "off" planetary cycles in order to eliminate Pagan spiritual observances). Speaking to the concept of "saving daylight so children can go to school in daylight, adults to work, and alla that rhetorical shit— Hey! change the school and work times to "fit" the solar system instead of trying to make the whole world artificially comply with some pin-headed grandiose (dim bulb) "idea."

Non-sequitur segue— Not!

Coupla-three items from the news includes a summary report from the non-partisan Economic Policy Institute that between 1983 and 1989 55 percent of the total increase in household wealth went to the richest one-half percent of American families. The report data reveals a sharp increase in wealth inequality over the period. While the super-rich enjoyed rapid growth of wealth, the "bottom" 60 percent of families found their wealth either stagnant or falling. The report uses wealth (the net value of assets such as stocks, savings, housing— less debt) rather than income (the flow of dollars in a given period) to provide a more complete picture of family well being. In analyzing the distribution of wealth, the report found that the top one-half percent saw their average wealth increase from \$8.5 million to \$10.7 million per family (a 26 percent increase), while at the same time the lower-middle and bottom wealth classes (yes they said classes) collectively LOST \$256 billion.

This is rather indicative that the so-called "trickle-down" policy of Reaganomics closely parallels what an old plumber told me was the main thing a plumber had to know: *Shit* trickles downhill.

Another news item: In 1980 it took 19 weeks of family income to buy a new car, in 1992 it takes 26 weeks. Of course, I don't know if that includes the slightly lower cost of buying a "new" car (four months "old") from a fleet lease/rental company, or just the sticker price of a never been driven car (or whether it includes sales of "new" lemons which all to often

are resold through another dealer without informing the buyer).

These results are indicative of the destructive nature of Savage Capitalism; forget theory, forget promises, forget rationalizations— look at results. What capitalism is evolving toward is a global Monopoly Game which is exactly what the Nixon-era hidden agenda was: Backrupt the players you like the least. Domestic inflation of the seventies was an inevitable result of "raising the stakes" globally; we fed foreign markets with our credit surplus causing world-wide inflation and "broke" the Soviet bank. Trouble is that we lost control of "the banker" and got caught in the same cash flow problem which "we" solved by extending our debt beyond our ability to pay. The US can not count on the rest of the world's "Monopoly Players" to continue supporting our "imbalance" so the game can go on— and, ya don't get any nutritional value out of eating the Monopoly board, tokens, money, or the deed, chance and community cards.

Hermetically Sealed

10,800 years ago as the planet Earth orbited out of the last Ice-Age, the Homo Sapiens who had lived through the last 90,000 years of replenishing the bio-system, began leaving their caves and exploring the newly invigorated environment. Most people at the time called themselves Hermes, or Herme; they didn't have individual names yet. In fact most of the name game had been unused for thousands of years. Hermes were basically hermits and really had no need of names since there weren't too many in any one place. Besides, Hermes were cannibalistic when push came to shove. The old adage "Eat or be eaten" went back even before Herme existence, all the way back to the first Protozoas who accidentally joined together in attempts to eat each other and thus became the first multiple-cell beings. Hermes were also basically hermaphrodites, a beneficial quality for survival over the 90,000 years of glaciation. Occasionally, two Hermes would copulate with each other during an attempt to "bring home the bacon," however, Hermes generally only copulated their self. They slept a lot, too. So, the daily routine of a typical Herme was to sleep, forage for food and fuck their self.

A typical Herme family consisted of a parent and occasionally an offspring. A few Hermes lived collectively but this often didn't last very long because when food wasn't readily available an individual Herme would often be banished from the cave, and since a homeless or roaming Herme was vulnerable, especially to a small collective group, the hungry often ate the homeless.

Offspring suffered the same fate, especially atypical offspring that resulted from cross-fucking. While Hermes were somewhat protective of their individual children, particularly if the child was clearly a Herme rather than a He or a Her and the parent Herme could get plenty of food, many of the mixed-up offspring— those that often resulted from a two-party sexual incident and weren't clearly Hermes, that is, didn't have complete sex characteristics, were the first to be eaten.

Unfortunately for the Hermes, the dawning of a new age of interglacial fecundity, and a rise in cross-fucking generated more Hesses and Hers than could be properly dealt with. The non-Hermes, that is the increasing numbers of Hims and Hers, roamed far away from the Herme homelands and gradually forgot the old traditions.

(Continued on next page)

Billie Jean Blabs— (Continued from page 3)

The non-Hermes, were a fiercely independent bunch, dedicated to cross-fucking since they couldn't do it to their self, and constantly engaged in fighting and killing all beings they encountered. It was sad to the old Hermes that the misfits had forgot that the reason for fighting and killing was to eat. Also, word filtered back to the elders that the misfits often killed the Hermes born to them.

After a coupla thousand years, Hermes were careful to avoid large groups of the Hes and Hers because the groups had become too violent, too viscous, and threatened Herme existence. So they kept to caves, mountains, forests and wherever Hes and Hers rarely ventured. This is not to say that Hermes completely avoided the misfits, for occasionally a misfit would seek out a Herme to gain knowledge and wisdom. The elder Hermes would pass on the old stories of how the world began, how to live with the world, Hermestory and the path one must follow to stay balanced.

So one day this He who climbed a mountain where a Herme resided came upon the Herme—who was copulating at the time—and began arguing the nature of the world, of god—which was an alien concept to the Herme but understandable because after all this was a misfit. Anyway, the misfit had named itself Moses and demanded the name of the Herme who could only respond that Hermes were Hermes: all that is. They discussed and argued and argued and discussed and they wrestled around for a while over the nature of All Things. The old Herme came to know that the misfit Moses was going to refute All Things, the ways of the past, including denouncing the Hermes as Original People and set up "laws" that Hes were the Original People. The old Herme watched the Moses chip and carve symbols on stones that represented the "laws." As the Moses descended the mountain, the old Herme thought "Good riddance."

Unfortunately, and probably as a result of genetic deficiency, the "law" was embraced by the Hes and soon Hermes were "outlawed." Untruths became *the stories* and *the stories* replaced the Truths. In one of the most widely spread lies, a story of the origination of Hes and Hers in a garden, a Herme represented evil, and the evil threatened the happiness of Hes and Hers, and the evil was called snake.

After several orbits around the sun, another misfit named Noah led a particularly violent group of Hes on a mission to drown all the Hermes. This took about forty orbits but the subsequent his-story claimed it was a forty day flood required by the god of Hims.

Hermes grieved and retreated farther into the secluded places where they remain today waiting for the onset of glaciers to grind the world anew.

[Portions of this segment were engraved in my brain before I was born.]

And-uh-one and-uh-two

In storical perspective, much of what we deal with as either-or just doesn't fit. That's why there are "exceptions to the rule." What is interesting (at least to me) is that there are more exceptions than there are either one or the other. Since most studies of "typicalness" or "normality" involve not the definition of typical or normal but rather the atypical or abnormal to make the definition, it seems rather obvious that people do not as much define what they are but what they should not be. Very few people seek to develop the potentials

they are born with; the majority of people seek to excoriate their uniqueness in a desperate attempt to be "normal"—i.e.: pour themselves into a mold like Jell-O.

One of my fascinations with gender exploration is the deconstruction of the prison of rule(s). Another fascination is the willingness to construct a prison of rules "opposite" of the "original" rules. Why?

Perhaps because "To transgress the rules is to risk retribution"? In other words, to reduce the risk of retribution one tries to demonstrate an adherence to rules. Any rule as long as it can be shown to be a rule. But then there is a distinction between "playing by the rules" as compared to "playing with the rules." People who play *by* the rules become tidy little "products" (Jell-O, cupcakes, etc.—interchangeable parts in the assembly line of commerce), while people who don't play by the rules are discarded. People who play *with* the rules become rulers—that is they become the "golden rule" as in "s/he who has the gold rules"; in order to get the gold one needs, one has to "do unto others before they do unto you." But there is another form of playing with the rules that allows—transvestites for example—one to slide between the cracks: to be or not to be, and yet, to remain undiscarded. This can be a wonderful "space," full of mystery and spirituality—the GenderZone—where it can be known that to be only "one or the other" is just one tip of the iceberg. This is not to say a tip is not fun or fulfilling, just that there is more shared commonalty when differences are not as polarized; it is also potentially more illuminating to experience both tips, and it is enlightening to be in that "space" between.

I am the transvestite, Billie Jean Jones. I am nearly invisible. I am not your "sister" or your "brother." When people look at me they tend to see either a man or a woman. Occasionally they see a male in a dress or a female in pants. Seldom, if ever, do they see "me." Instead, they see through my transvestic self and believe they see a male or female. They do not realize I am watching them through the cracks; that I know they can't "see" me, the essential me that is always "inside" operating the levers of whatever construct I am operating.

Do-da-do-da, Do-da-do-da
WAAAH!

Submitted for your approval—two glacial monoliths rising above unpredictable waters. To the East we have the land of Eff; to the West, the land of Emm. The citizens of each are convinced their monolith is the better of the two, and even though certain social visits are permitted by boat, the borders are closed and guarded. Occasional defections of an Ef to Emm or Em to Eff, in which the citizen must swim the waters between monoliths and thereby lose some of the rights and privileges normally accorded to a native, does occur. Often, such a denizen is

ostracized and belittled because of the passage— a dark and mysterious transition of which few speak. Most who have endured this passage elide the journey, frequently describing it only as “difficult.” A few Efs, as well as Ems, have jumped in the water, gotten wet and returned, but this is discouraged and is cause for second-class citizenship. Some who do it frequently are disenfranchised. A few who talk about their explorations are considered crazy, especially those who say that deep below the surface, the two monoliths are connected—that Eff and Emm are but two visible parts. The elders say this is not true, that the Maker made Eff and Emm separately, not as two parts of the same. They call these stories an “abomination.” Sometimes a child is born “an abomination” and is cast into the water to drown. Some say there is a place in the middle where one can find respite from swimming, from treading the waters. Some of the boaters in hushed tones have told stories of heads bobbing in the middle waters— terrible heads, neither Efs nor Ems, just scary things that cause the boaters to swerve away from their direct course to either Eff or Emm. Imagine, if you can, the horror of keeping your head above water in undulating, shifting seas, of constantly searching for solidity in—

The Gender Lore

And now for something completely the same!

Today is November 3, and I've just voted for the first time in twenty-four years. I'm happy, but if that slime GHB and his toad-e retain office, I gonna hafta consider becoming a feminist terrorist and embark on some serious “cleansing” of corruption in high office. Why didn't some whacko group bomb the last Repugnant Convention? I mean, geez, ya coulda had most of the anal-retentive no-choicers melted into the Houston landscape if somebody had the balls to drop a coupla little ol' bombs on the Astrodome— whadda waste of a great opportunity. Ya think I oughta...

Change the subject?

Well, I hadda sleep on that; and I did sleep fairly well—in fact I fell asleep with a smile on my lips. Oh yes indeedee, what a pleasure it was to watch and hear that mealy-mouth Pinhead concede the obvious; to see that Measure 9 failed in Oregon; to see two women win in Califoney. A coupla sad notes, Colorado especially. And of course, it is a little sad to see such potentially successful cross-dressers as Barbara, Dan-e, and even the Pinhead leave without even trying to get out of their closets. The Chicken Man and the Ozone Man, along with their spouses, don't seem to have as much “passing” potential. Oh well.

It is time to go to work, siblings.

But first, er, ah... lastly?

Didja eyeball the cover and wonder what the heck it means? It's a graphic representation of our culture's newest schism— that the “forces of evil” are conspiring to equate environmental sensitivity as “GOOD” whereas “right thinking people” have known all along it is “BAD.” Aren't ya glad I

clarified that?

One more—SOB!—Item:

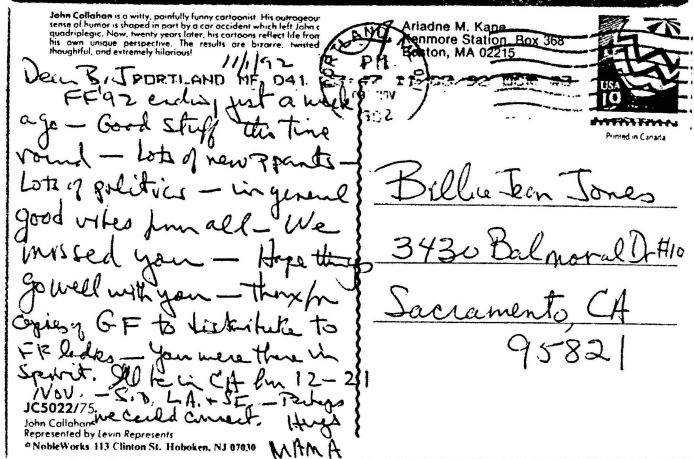
By the next issue I will no longer be the reigning Miss ETVC— Waahh! So wipe those tears away (or breath a sigh of relief) and send money right away!

Luv,

Billie Jean



“You're a transvestite, aren't you? I like that in a man!”



Dear Billie,

You have been nominated for a position on the Board of the International Foundation for Gender Education.

If you accept this nomination, will you please send a recent photo and a thumbnail sketch of your membership(s), offices held, and any other pertinent information of your involvement in the community to:

[Chairlady, IFGE Awards and Nominations Committee]

If you do not want to accept the nomination, will you please let [The Chairlady] know....

Sisterly Love,
Assistant to the Chairlady.

Dear [Chairperson],

Thank You so very kindly for your letter advising me of being nominated for IFGE's Board. I am sorry to be so late in responding.

I am unable to accept the nomination at this time.
Luv,

The Lost Girls' Page

Well, see, it's like this: Tyrrell, one of the founding "members" of the Lost Girls promised to send an article and photos of the Lost Girls in action. So, I committed one whole page in this issue. However, nothing arrived in the mail stream. Another phone call, another promise to send forth "Tales of the Lost Girls." No receipt.

Just who are the Lost Girls? Only the Lost Girls know. What do the Lost Girls do? Whatever they want. Rumor has it that the Lost Girls flock to specified locations in a seemingly arbitrary manner; scientists are still trying to determine these migratory patterns. Many questions remain unanswered as well as unasked. Where do they sleep? Eat? Do they walk that walk and talk that talk?

Rest easy siblings, I have seen them. In fact, I caught them relaxing at poolside as the photograph attests. Seems as though a flock of them alighted in Sacramento to escape the ravages of winter and were drawn to the Mr. & Miss Gay Sacramento event, Dec. 6. This fearless reporter, braving timidity, approached their Lostnesses and demurely inquired if they were indeed Lost Girls. And, they were!

They had been spending the entire weekend in Sac. and had ripped it up at Faces the night before. After Faces closed they travelled to Denny's or Lion's or one-O-those kinda feedbag locations, all glitz and glamour (and possibly a little tired), big-tall gurz just standing there waiting for a table when—the highlight of the weekend—the other patrons of the place gave them a standing ovation! Way cool stuff, hey kids?



So that's that for the Lost Girls until one-O-their Lostnesses actually send something more interesting than this.

Sex, Gender & Sexual Expression

Part 2 of 2

In part 1 (Feb./Mar. issue #10) I did a lotta blabbing about biological sex and gender differentiation, and a little blabbing about the lack of dialogue going on in American culture—due to the lack of intellectual stimulation and the preponderance of politically incorrect tv (teevee—i.e.: television), our national baby-sitter. In other words, that we are a nation of morons is becoming apparent to more and more people.

As a coda to part one, and in reference to Ambiguously Sexed Persons (ASPs—the snake in the burned out Garden of Eden story, you know: Adam and Eve and the legacy of incest [there is an interesting aspect to the division of gender in that the 'fall from grace' can be attributed to the division of shared 'humanity'—especially considering that the snake, or serpent, could have represented "the third sex"; ask yourself why the serpent could talk, why it could offer temptation and just what was the temptation?], and not only incest but murder and oedipal incest if one were to believe that story. And consider the subsequent Noah's Ark story: animals rounded up two by two and loaded into a boat with Noah's family to escape a world-wide flood that other cultures in other parts of the world did not experience. And that new beginning, perhaps just a cover story for another "cleansing" of ASPs, is in itself another story of incest that has resulted in all the begetting, breeding and mating that now shines as a pinnacle of modern social and biological evolution that is shown on the screen of the Wizard of Oz as the Traditional American Family, albeit rather dysfunctional in any setting other than teevee)—ahem—at any rate, as a coda to ASPs, I found an estimate by Dr. John Money that ASPs occur in one out of a thousand live births. Of course, statistics are not kept on hermaphroditic-type births, and surgery is nearly always performed discretely—oh well.

Oh hell, actually. See, we've all been ripped off by not having ASPs included in our conscious cultures. Who knows what kind of world we could be living in if ASP's had been "allowed" to contribute? Certainly not a world trained to think in simple-minded concepts of absolute either-or qualities.

Okay, just to recap: there are seventy-two chromosome combinations, a pre-natal process of six levels of sex differentiation stages and a radical adolescent rocket boost that determines biological sex. At best we have three words to describe a few hundred sex-types, although we only use two basic nouns, female and male. As nearly as I can tell, there are a half-dozen biological gender differences, the greatest difference being height, the next greatest being reproductive roles. And then there's about too many to count cultural differences ("constructed" gender role rules).

So with that outta the way I wanna slash and bash through summa the laughable qualities and differences in gender rigidity (might as well admit to a coupla more prejudices: 1. I believe gender differences, as a rule, are a crime against personhood; 2. Most gender differences are designed to imprison the minds of people).

I was accidently listening to a commercial radio station

the other day and I heard an ad for pantyhose that stated "...To really feel female, wear Brand-X pantyhose." Goddess be damned, clothes do make the man, er, woman. Uhuu, right. But a lot of 'sisters' I've met do believe the clothes allow them their 'feminine' feelings. Lordy, lordy, lordy—give me a break: if you can't express your feelings when you're naked, then you're faking them. It's like, if I wear pants will I feel really male? (I loved Marjorie Garber's comment that only transvestites and transsexuals literally or mimetically interpret restroom signs showing pants in this door, skirts in that door.)

Ya know, the whole gender trap, as fascinating as it can be, is in many ways just a diversion that can and does lead us all away from more basic issues like how to survive in an overpopulated environment—kinda gets me depressed some times. (Let's just chuck this for a while and get on to something more, er, ah, prurient! SEX!)

First off, let's blast a few holes in the stereotypes of homosexuality just to get things started—there exists a whole concept of repulsion to anal sex that fuels the virulent anti-sexualist no-choicers to condemn gay males as a bunch of butt-fuckers. The same rabid dogs of rhetoric can't find a similar image of repulsion for lesbian sex (although one can 'carry over' the idea of repulsion without substance). The statistical facts are that for over seventy percent of homosexual males, the preferred form of sexual expression is oral sex (followed by manual stimulation [mutual "jacking off"]); the least common form is anal sex).

The emphasis on anal sex by the vocal homophobes therefore must reflect their own fantasies of wanting to be either ass-fuckers or fuckees.

Holding, touching, kissing, caressing are major forms of sexual relations between people regardless of sexual orientation/attraction. Many lesbians are also into tribadism (rubbing bodies together) and frotterage (rubbing butts together); a fewer number are also into fisting (vaginally and anally) and fucking with dildos. Who does what to whom need not have moral values associated—but it does.

And that raises a coupla questions about who does what—like, if a female straps a dildo and "duz" another female, is the sex act "heterosexual"? What if a male uses a "marital aid" with a female? That's "heterosexual," ain't it? I mean, the point is that a male is supposed to be the active one and the female the receptive, right? So what does it matter if the active partner uses a "marital aid"?

If one were to use the "missionary position and only for procreation" model, any sexual act other than one with a high percentage of conception is a "perversion." Which means that sterile people can't be sexual. But hardly anybody behaves that way, in fact and in act, people enjoy touching, rubbing, kissing and squishing various body parts alone, with another, and with more than another.

In a typical male-female relationship, genital, oral (and anal), sex acts are (relatively) common. If a female orally copulates a male, is it a "homosexual" act because that's the preferred sex act among homosexual males? If he penetrates her anally is it a "homosexual" act? If, because "he" is the active one, it is a "heterosexual" act, then it should be

(Continued on next page)

Sex, Gender & Sexual Expression— (Continued from page 7)

a “het” act if he does another male. No? Perhaps the majority of male prostitutes that “fuck” males but don’t “get fucked” by males would disagree with an assessment they were homosexual, as would the married men who occasionally, and literally, “get a piece of ass” from another male. Likewise, the females who “experiment” with other females (“bi-curious, but scared”), generally consider themselves “normal” (read heterosexual). And, it’s common to see two women together in mainstream “heterosexual” porno films, erotic literature and photographs. But not so for men. Does this indicate homosexuality is more dependent on two active partners; that two receptive partners are more “heterosexual?”

So, what do you call an adult male who receives a female’s breast into his mouth? A tit sucking fag? Is the female a “phallic woman”; a dyke? If it was two females, is the one who receives, a “het” and the one who penetrates the “homo?”

While it may appear that these questions are “mind games,” I suggest they are not; they ask which sex acts, or which forms of sexual expression are considered homosexual or heterosexual below the surface of societal proscription. Generally, it would appear that same-sex sexual activity, regardless of the act(s) or ambiguous sex differentiation, form the definition of homosexuality. Therefore, it seems clear that any form of individual masturbation is a homosexual act— being sexual with your self is a same-sex act. But to use an “opposite sex” definition for heterosexuality does not seem generally as clear when you consider the “perversions” allowed within the couples’ sexual repertoire, as well as making rational allowances for masturbation.

It becomes even more complicated when one introduces gender-related explorations into a “het” relationship— just the act of “allowing” a female to be an active participant (rather than only being receptive) “deconstructs” the man-woman roles.

How are men and women defined? They are made. How a boy is made into a man is an ongoing process of brutality: from circumcision through schoolyard bullying through “I’ll put the fear of god in you; I’ll make a man out of you yet” through the military or cut-throat education and into business. A girl is made into a woman through repression and subjugation to men until she is “finally” made into a woman by being fucked. The simple definition of a man is that he fucks; the simple definition of a woman is that she is fucked. Any person who is fucked is a woman, or at the least, a non-man.

So, just what do you call a “heterosexual” couple, who in the privacy of their marriage occasionally reverse gender roles— the male-woman in lingerie who greets “her” spouse at the door after a long day at work with a big, wet kiss, is rubbed and caressed and gently pushed to “her” knees to confront the bulge in “his” pants?

It is interesting to consider that monosexualists (hetero and homo) generally have the least tolerance toward their “opposites,” and, that bisexuals are shunned by both extremes. Let me explain extremes: Kinsey developed an equal-interval scale with continuous gradations between heterosexuality and homosexuality. The scale was used to

rate individuals on overt experiences and psychological reactions:

- 0. Exclusively heterosexual
- 1. Predominantly heterosexual, only incidentally homosexual
- 2. Predominantly heterosexual, but more than incidentally homosexual
- 3. Equally heterosexual and homosexual
- 4. Predominantly homosexual, but more than incidentally heterosexual
- 5. Predominantly homosexual, only incidentally heterosexual
- 6. Exclusively homosexual

(Klein Sexual Orientation Grid takes this scale further in scope to include multivariable dynamics involving past, present and ideal characteristics involving attraction, behavior, fantasy, social and emotional preference, self identification, and lifestyle— but we’re not concerned with these complications yet.)

So the extremes are hetero-homo. While it may be difficult to comprehend the possibility that the majority of people are neither one extreme or another, there is a body of evidence that suggests this is true.

I personally suggest that biological sex differentiation can be likewise scaled:

- 0. Exclusively female
 - 1. Predominantly female, only incidentally male
 - 2. Predominantly female, but more than incidentally male
 - 3. Equally female and male
 - 4. Predominantly male, but more than incidentally female
 - 5. Predominantly male, only incidentally male
 - 6. Exclusively male
- And that gender can also be scaled similarly:
- 0. Exclusively feminine
 - 1. Predominantly feminine, only incidentally masculine
 - 2. Predominantly feminine, but more than incidentally masculine
 - 3. Equally feminine and masculine
 - 4. Predominantly masculine, but more than incidentally feminine
 - 5. Predominantly masculine, only incidentally feminine
 - 6. Exclusively masculine

(With respect to 0 and 6 being extremes in each scale, I assert that 3, an equal balance, must be considered rare.)

Of course none of these scales need be interdependent but I want to look at a couple of non-standard linkages.

First, a biologically differentiated exclusive male who is exclusively masculine would be homosexual. I hope you’re not surprised but what need would a man’s man have for non-men? Further, in order to qualify biologically, the male would have to be big, bulky and hairy; in order to be qualify gender-wise, the man would have to be rough, tough and gruff; yeah, hey it’s like Arnold Schwarzenegger and Hulk Hogan get married and don’t have any kids, see?

Secondly, a biologically differentiated female who is exclusively feminine would be a lesbian, a woman identified

woman into woman love— soft, fatty, hairless with an overabundance of emotional swings.

And of course, our “balanced” individuals would be— confused (ha-ha)—bisexuals.

What can be inferred from this, what is implied, is that the vast majority of people are not exclusively male or female, masculine or feminine, hetero or homo sexual. Not you, not me, and probably not very many people you know.

So what’s the big deal?

This: As individuals we are prevented from leaning what our capacity to be ourselves is; we are pounded and crammed into a tighter and tighter series of pigeon holes— squeezed through a series of sieves until we are as dry as a popcorn fart, as flat as a pancake and without the guts to stand up for ourselves and scream: “I’m mad as hell and I’m not gonna take it no mo!”

And that is the heart of gender differentiation.

Gender is the first box, the first closet, the first coffin in the process to kill individual spirit.

Gender also becomes an artificial division of Homo sapien commonality. A division that is enforced beyond the “cut” of “I” from “Other” as in infant from caretaker.

However, I believe gender is not always the operative issue where cross-dressing is involved— there are a number of people who participate in cross-dressing for erotic and fetishistic reasons who do not question their biological sex or cultural gender. As an extreme example of cross-dressing without gender or sexuality considerations, let’s go back to pantyhose— a few years ago several football players were first given pantyhose to wear during below-freezing weather; the results of the games clearly indicate the players did not “really feel female.” This is not to say that clothes don’t influence behavior— a person wearing a skirt will modify some behaviors to “adapt” to their apparel, regardless of biological sex. But the placement of clothing into the “field” of gender as a signifier of gender does not always hold true. Within the spectrum of cross-dressing, one can find many, many people who do not accept “gender” or “gender conflict” as a significant reason for why they do what they do. Additionally, many, many people prefer gender ambiguity to gender specificity. And many actors who cross gender roles find satisfaction in role playing but no conflict in their own gender identity. The current fashion in women’s clothing for the “men’s look” is not an indicator of gender conflict; nor is their wearing of padded shoulders, pants, flats and cotton underwear.

And, if gender were truly the operative issue, homosexuals would be embraced as inclusive of the so-called gender community. After all, since sexual expression is defined in gender role rules, the crossings by gay male “bottoms” and lesbian female “butches”—as well as more egalitarian relationships transcending the “opposite” couplings—are clearly “transgendered” realities.

Going back to the basis of gender difference, biological sex differentiation, it seems clear that the binary basis of male/female is an error. Therefore, the binary basis of feminine/masculine is a compounded error. The either-or

basis of hetero-homo sexual orientation/attraction is likewise another compounded error (it is also interesting to consider two other forms of sexual attraction/orientation such as Asexual [no sexual desire], and Onosexual [masturbation, usually called onanism, after Onan, son of Judah, who was destroyed by god for “wickedness”], and to consider what this says about sex and gender). The point of this is that there is no underlying “ground” to base either gender or sexuality on. While this may serve to comfort a few people, it also produces tremendous anxiety for the majority of people in our assumptive culture.

Monosexists, monogenderists and monosexualists are narrow-minded aspects of anti-humanists (a person, like me for example, could even evoke the biblical definition of the Anti-Christ and apply it to all the mono-ists).

Racism, which our culture at least pays lip service to, is also a mono-istic prejudice that has no underlying “ground.” That various groups of people can justify their oppression of other people based on racial differentiation, as well as ethnic differences, is an ongoing fact. That various methods of “proving” either superior or inferior status have all failed is biologically evident; but culturally, prejudice can be enforced as well as justified— the dominant group simply maintains its status as “the chosen people.” The preferred method of maintaining dominant status is to murder difference; to obliterate “proof”; to encourage destructive behaviors in subsequent generations— welcome to the nightmare, don’t wake up.

In every example of an “ism” one finds the “rules” are the same. That is, the “rules” are arbitrary, have no basis in what we call science, and are passed from generation to generation with a certain sick mutation. A lie is always more difficult to maintain than the truth. When the truth can not be contained, it is constrained. Dominant cultures, those that have aggressively destroyed difference, depend on fear to control people— welcome to the world of phobias, don’t speak up.

Homophobia is a cultural constraint in lieu of containing a truth about sexuality. Genderphobia is a cultural constraint against the truth of sex differences. Sex ambiguity remains contained for the most part— the ground of sex differences is paved over with an artificial horizon.

The reason homosexuality is “bad” is that it disproves biological sex equals (gender and) sexuality; the underlying issue is that all binarisms are binarily “valued” good or bad. Therefore, if you are homosexual, you are bad (as well as abnormal). Conversely, if you are heterosexual, you are good (as well as normal). In our constrained system bisexuality doesn’t exist— witness the monosexualists who will fight to the death that you are one or the other (which echoes the racist rule that one drop of black blood means you are black, not a mulatto).

Gender mavericks know well the societal assumption that if you exhibit cultural cross-gender aspects you are assumed to be homosexual. Within the so-called gender community, inverted homophobia has fueled an insidious form of discrimination, especially among the White, Hetero-

(Continued on next page)

Sex, Gender & Sexual Expression—(Continued from page 9)

sexual-identified Males (WHIMs). While loudly declaring "I'M NOT A HOMOSEXUAL," many WHIMs live part of their lives as "women," sometimes with a female. So, a male-woman can maintain a marriage with a female-woman and call it a heterosexual relationship. Tri-Ess does this very successfully, but for many it is a lie. Consider this: a male on feminizing hormones who identifies as a "woman," has a sexual relationship with a female who identifies as a woman also—what society might call a homosexual lesbian relationship (bad, but not as bad as gay [i.e.: two males]), the male-woman calls a heterosexual (good) relationship. The female-woman—without a gender "issue"—is placed in a double contradiction. The contradiction of wanting to be a "normal" female (good), faithful to her "husband" (also good), and yet, she is put in a position that questions her own (bad) sexuality (and to a degree her gender), and to constantly question what her husband really wants (it being bad to question)—how patriarchal.

That secondary transsexualism has become a viable definition (and not that much different from a permanently transgendered person) points to the underlying failure of the binary good-bad connection to male-female, feminine-masculine, hetero-homo binarisms, which in themselves do not have a grounded basis. Secondary transsexual people live in the gender of choice with the biology of birth (often augmented with hormones) and form sexual relationships based on attraction/orientation (such as a female who takes testosterone, lives as a man and is attracted to other females). While some would place secondary transsexuals in the Gay Community, a significant percentage live outside that community, or on the fringes.

Personally, I am fascinated with the fluidity of sex, gender, sexuality as it manifests in many of these combinations. How does one define a female on testosterone who lives as a man with a female-woman? A heterosexual man? A homosexual lesbian woman? How about the same female-man who lives with a male-man? A heterosexual female? A homosexual man? Would two females on testosterone who live as men with each other be gay men? Lesbians? How would you describe a female on testosterone who works and lives as a man with a male on estrogen who lives and works as a woman? Double-crossing heterosexuals? Homosexuals trapped in a heterosexual relationship? What would you call two males on estrogen who live as women with each other? Lesbians? Gay males? Bi-sexed, cross-gendered, bisexuals? Which of these relationships is "good?" Normal?

Toss out all the binary comparisons and values and what you have are some of the variety that forms part of the truth of diversity.

Perniciously, within the literature, and resulting attitudes expressed WHIMsically in GenderLand, can be found an underlying discrimination against men and male-related sex-characteristics—body hair and shape, voice and speaking style, mannerisms and deportment being placed in the "bad" register. This is perhaps the most insidious element. Not only are female-related attributes elevated over male-related elements, but paradoxically often, these WHIMs consider them-

selves to be "better," as in "I make a better woman than my wife." Puke-a-rama.

I suppose that much of this superior attitude comes from our cultural heritage of having the right to defend your wrongs to the death.

Regardless of where it comes from, it exists in WHIMsical GenderLand more so than in FTM GenderLand. And even within the FTM GenderScape, racial and sexual attraction/orientation differences generate oppressive discrimination.

That forms of discrimination are maintained and even escalated within GenderLand is curious when considering the struggle to find self-acceptance involves breaking through artificial boundaries. To take the right to live atypically without shame requires much internal recognition that one is not a pervert, not abnormal. To then turn around and point the finger at some one else who is trying to overcome their artificial boundary is the height of hypocrisy. An partially understood hypocrisy however—the easiest way to keep the spotlight off you is to point it at someone else—"There's the pervert over there!"

But that is a shell game that does very little to change the repressive rules— as long as a scapegoat can be found (or created), everyone who risks transgressing the rules, risks retribution.

For every transsexed person who judges a transvestite person as "what a waste," will find one (or more) less sympathetic person(s) to understand them. For every transvestite person who judges their self as "A better woman than my wife" will find one (or more) less sympathetic person(s) to understand them.

We all can understand the people in this world and ourselves much better, deeper and fully when we look at the atypical side of individuals—we do not learn what typical is (or "normal" if your evolution is still in the dark) from typical people, we learn it from that which is unusual, atypical, hidden.

This is one of the basis that science operates on and in—uncovering the "hidden." It is also the basis of the unconscious as explored by Jacques Lacan, who asserted that the nature of the unconscious was to remain undetected (elusive, unsubstantial). One can get a sense of *glimpsing* the unconscious only in the gap between cause and effect, something that is *non-realized* or *unborn*, or, paradoxically, *something forgotten*. Culturally, we are cajoled and prodded into blinding ourselves to what could be obvious but is "hidden." Not so much as hidden from us, but hidden within us by the process of socialization, and to a degree, by a process of forgetting.

In *Vested Interests*, Marjorie Garber brought forth, "into the light of day" dozens of cultural examples of cross-gender attributes that have been collectively "forgotten": that wigs, high heeled shoes, pink clothing, silk stockings—and numerous other examples—were originally for males.

Desire, that uncontrollable, infinite character of human desire, escapes from time to time "into the light of day" from the gap of the unconscious and "shows" something of what is hidden. Within the "field" of gender conflict, desire is often

directed, or misdirected, toward transsexualism, whether Primary or Secondary, and transgenderism, whether permanent or intermittent. If Desire is repeated over and over again, it can be considered an indication, or a fact, of transference—an example being that repeated cross-dressing/gendering concludes with a permanent crossing of gender/sex. Secondary Transsexuals "show" us that their gender "hides" their birth sex and that gender conflict can be resolved short of genital surgery, but what does this say about gender?

In general terms, gender is a division of work, home, social and sex roles. A person who has crossed the gap from one gender to another must find their place in these areas. Would it be fair to consider that people uncomfortable with their "assigned" roles use gender as a "ticket" to find comfort where they feel discomfort?

How many people classified at birth as female reject their gender-related work roles such as being a secretary, school teacher, caretaker for better paying jobs that may even involve aggressive leadership? Is this an indication of TG/TS direction? If they reject the "nice girl" image socially is this an indicator of gender conflict? If they reject the homemaker role, is it a gender issue? And sexually, if she desires a female lover, does this mean she wants to be a man?

Consider the birth males who learn they are to assert aggression in the workplace, court and "win" a wife and then protect her from other males, and provide economic support for a family—how many will reject elements of their assigned roles because they wanna be taken care of, economically supported, and instead of competing with males become objects of desire?

I suggest that if gender were not an artificial division of roles, these "manifestations of desire" would not be transferred to "gender conflict." Further, if sexual orientation/attraction were not proscribed by our culture, sex roles would only be defined as reproductive roles not gender roles—in other words, what a person wanted to do (or be done to) wouldn't have anything to do with masculine or feminine.

It seems to be in the nature of the role rules that many people experience discomfort or conflict. If, for example, males had the same opportunities for clothing and make up—the artifice of femininity—the so-called phenomena of "cross-dressing" could disappear; and, I suggest, so would the issue of gender as it now relates to cross-dressers. It would not be considered necessary to "cross-gender" in order to appear as one wanted to. In our culture, it is considered somewhat more respectable to "pass" as a female in order to appear in public with female-related clothing. This requires more "work" and a more thorough "guise" than if it was commonplace to see males in heels, hose, skirts, etc., as is common with females in pants, flats and socks.

Would it be fair to suggest that cross-dressers have a desire to escape elements of their "assigned" roles?

Would it likewise be fair to suggest the permanently transgendered and transsexed (who, after all, no longer "cross-dress") have "escaped" their assigned roles?

What then is their desire? Has the gap from which their desire came forth now closed? Catherine Millot, in her essay

on transsexuality titled *Horsexe*, suggests that once a transsexual accepts their condition, the question of desire is closed: the object of desire becomes the subject.

But what of the transvestite/cross-dresser's desire? What rushes through the gap does not seem to require absolute closure—what is on will be off, what is off will be on; an intermittent fluttering of boy-girl-boy-girl.

And what of the manifestations of becoming one's mother or father; of becoming one's "Other" as a love object?

In our heterosexual culture, males do the asking and females do the granting when it comes to sexual activity—does this imply that male CD/TV persons reject this imposition and become the grantors of their own desire? Or conversely, attain the position of rejecting the request? In my own experience as a cross-dressed male, I have experienced being the center of a lot of attention; being an object of desire; and I have exercised the power of rejecting sexual advances—conditions that do not happen to my boy self.

Can one leave out the "Star" quality of being a gender explorer? I think not. Drag shows, impersonator acts, the "special" quality of being "the third sex" all point to a certain rejection of "ordinariness" as well as immersion into narcissistic contemplation. One can also find, in nearly every "religion," a rejection of biological mortality and an embracement of "higher beings" who are sexless, or a "higher self" that transcends—desire, earthly desire, desire of the flesh, of the world: Special Beings.

One of the points I'm fumbling toward is that much of what passes as "gender choice" may not be an affirmative choice as much as it is a quasi-rejection of cultural "rule(s). When you are offered a choice between "one or the other" and reject one, that does not mean you have to chose the "other" because there are more choices. Don't be fooled.

Look at the basis of what you are "offered" and if it is a choice of black or white, choose gray knowing there is a nearly infinite and rich gradation of gray and far more choices.

What are the choices? Find out by tuning into your selfness; your cellular memories contain millions of years of genetic information about "past lives." Tune in to your own eroticism; to your abilities to manifest aspects of your self—there are so many different people to "be" and so little time.

Why try to cram your self into one of two little coffins?

Gratuitious Filler

Back issues of **TV Guise** (April, May & June '91) are still available by mail for one-fifty (\$1.50) each, postage paid; the July, August, September, October, November, Dec/Jan & Feb/Mar (91/92) issues are available for two bucks (\$2.00) postage paid (first class USA only). The April/May/June, July/August & Sept/Oct issues of **GenderFlex** are available for \$2. Contributions (articles, letters, etc.), and faith donations (cash preferred) will be gladly, joyously, gratefully accepted. Future issues will be mailed on a month-to-month basis for \$2.00 each, paid in advance (please include your address and make checks payable to Billie Jean Jones).

Ring Out the Old, Bring in the New



Chelsea & Joshua



Christina & C.J.

The Sacramento Mr. & Miss Gay 1993 event was held at Joseph's Town & Country on December 13. Chelsea and Mike organized the event which was glibly emceed by Vannah Woolsey-What and K.C. Woolsey. While there were six contestants for Miss Gay, only one brave contestant (C.J.) ran for Mr. Gay. As occurred last year, this year's winners were double cross-dressers. The often boisterous and enthusiastic crowd was grandly entertained by the contestants as well as by the reigning Grand Duke J.P. and Grand Duchess Shondra; Racine and Ashley also added their talents. Adriane won the judge's Talent Award although probably by a slim margin. All in all a swell time was had by all— Congratulations to Mr. & Miss Gay '92 (Joshua & Chelsea) and Mr. & Miss Gay '93 (C.J. & Christina)!

Gender-Related Organizations

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

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

ETVC (Educational TV Channel)—POB 426486, San Francisco, CA 94142-6486. Phone (Hotline) (510) 549-2665. ETVC is a non-sexual organization with the purpose of serving the educational, social, and recreational needs of "gender-challenged" people, their spouses, significant others, family members, friends and professionals in the helping services. ETVC is the largest organization of this type in Northern California and provides a wide variety of support including: rap groups, a significant other support group, print & video libraries, outreach, education and lots of social activities, plus more. Theme socials the last Thursday of each month, Chez Mollet restaurant, 527 Bryant St., SF, \$3. members, \$5 non-members (certain event/themes may be higher priced). Newsletter every other month included with annual dues—\$20.

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

Female-To-Male Crossdresser And Transsexual, \$10.

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

I.M.A.G.E. (I'm Making A Gender Expression) 2094 California St., Sutter, CA 95982 Phone: (916) 755-1073 between 6pm-11pm. IMAGE is a closed social club; new members must be sponsored by an existing member and accepted by membership vote. Three classes of membership: Individual, Couples & Honorary. Annual dues not established.

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

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

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

Support Organizations & Services

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

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

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

W.A.C.S Newsletter [Women Associated with Cross-dressers Communication Network]: POB 17, Bulverde, TX 78163.

AEGIS (American Educational Gender Information Service) provides referrals and offers support to people with gender issues, as well as publishing several informational booklets and *Chrysalis*

Quarterly, an excellent gender-related magazine. For \$30 you can receive four issues of CQ plus 3 booklets. Mail to: POB 33724, Decatur, GA 30033-0724. Phone: (404) 939-0244 AEGIS is affiliated with Renaissance Education Association, Inc.

The Human Outreach and Achievement Institute is addressed at: 405 Western Avenue, Suite 345, South Portland, ME 04106. (207) 775 0858. HOAI sponsors a service for helping professionals (GAIN); a Speakers Bureau; dozens of Seminars and Workshops; Information Packets and Periodical Publications; Fantasia Fair; and jointly with Theseus Counseling Services, HOPEFUL, a program for couples who have learned to live with cross-dressing but who want more out of their relationship. Write for free brochures. Theseus Counseling Services is addressed at: 233 Harvard Street, Suite 302, Brookline, MA 02146. (617) 277-4360.

For common emergencies, dial 911.

Special Thanks

to Vanessal of ETVC for donating another \$2!; to Evelyn of ETVC & more for another \$5iver! And Janet Nichols of DVG & ETVC for \$10! (I love these repeat offenders); to Linda & Bobbie of DVG for \$5 (see ya at the Cotillion); to Karin of DVG & ETVC for \$10! ; and Telzey Adams for the \$5 worth of pizza (should mention that Telzey is ETVC's fine Outreach Co-chair and Congress of Representatives member); to Holly Boswell for the \$10 check.

Special Thanx to Evette LaRoquaurie for the swell suede boots! And to Ariadne "Mama" Kane for the fab postcard.

Special Thanks to *Tapestry* for reprinting my blab: "Who Speaks Genderlingo?" in issue #62. And a belated thanx to JoAnn Roberts for publishing "A Cinderella Story" in issue #5 of *International TransScript*— sob, it was the last issue, kids (gee, I closed the magazine).

Sad News

Ginny Knuth, the caring and consistent dynamo behind most ETVC activities, has had her share of medical problems of late. After successful eye surgery, Ginny went to the doctor because her foot was bothering her. The doc hospitalized Ginny and told her that, due to her diabetes (poor circulation), he might amputate a couple of toes. When Ginny came out of surgery, she found that her leg had been amputated below the knee. Christmas carols will be sung for Ginny Dec 19 at St. Lukes Hospital (SF), where she will be on the 8th floor.

Elfrida Kitzing, one of the four founding members of ETVC, suffered a deadly heart attack in early September outside her home— gone, but not forgotten.

Upcoming (Mostly) Local Events

Nov 18— ETVC presents "Evening With The Classics": "Dahling, the social season is upon us." 8pm, Chez Mollet Restaurant, 527 Bryant Street, SF. Members \$5, guests \$8.

Nov 19-22— 3rd annual Fall Harvest Weekend, MAGGIE, POB 9433, St. Louis, MO 63117.

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

Nov 21— SGA Thanxgrabbing Party at Glenda's. Call (916) 482-7742 for details.

Nov 27— Pacific Center's TV/TS Mixed Rap, 8-9:50pm, 2712 Telegraph, Berkeley, donations requested.

Nov 29 ETVC Cotillion Committee meeting at Chez Mollet, 2:30pm— here's your chance to volunteer.

Dec 1— CGNIE Court Imperial Meeting, 7:30pm at Faces (20th & K Sts., Sac.). Open to all, no charge

Dec 1— DVG meets at Just Rewards, 2520 Camino Diablo, Walnut Creek, 8pm. Open to all, no charge.

Dec 2— Pacific Center's TV/TS Mixed Rap, 8-9:50pm, 2712 Telegraph, Berkeley, donations requested.

Dec 6— Mike & Chelsea present "Sacramento Mr. & Miss Gay '93 Festivities" 7-?pm at JTC, 2062 Auburn Blvd., Sac., doors open @ 6pm, show starts 7pm. \$7 single, \$12 couple.

Dec 8— ETVC's SOS Group meets at 7:30pm in San Francisco. Call (415) 664-1499.

Dec 11 Gender Discussion Group, New Community of Faith Church, 6350 Rainbow Dr., San Jose. 8pm, donations accepted.

Dec 11 & 12— PAARC presents its 4th annual Christmas Revue "Communities United," at the American Legion Hall, 1119 21st St., Sac. Benefits Sac. Urban Indian Health Project; Asian Pacific Counseling Center; Mexian-American Alcoholism Program/Hacer Project; AIDS Projects of the Women's Civic Improvement Club. 7pm reception, 8pm showtime, "A Musical Revue For The Whole Family." \$10 advance, \$12.50 @ door. Call 442-5468 for tix.

Dec 12— ETVC's Education Committee presents Psychotherapist Dr. Lin Frasert on "Gender Mythology." 2pm at Lily's, corner of Market & Valencia, SF, \$3 door charge.

Dec 12— SGA Executive Committee Meeting, 7:30m at JTC. Open to all, no charge.

Dec 15— DVG meets at Just Rewards, 2520 Camino Diablo, Walnut Creek, 8pm. Open to all, no charge.

Dec 16— Pacific Center's TV/TS Mixed Rap, 8-9:50pm, 2712 Telegraph, Berkeley, donations requested.

Dec 18— RGA social, New Community of Faith Church, 6350 Rainbow Dr., San Jose. 8pm, donations accepted.

Dec 19— SGA Holiday Party at Glenda's. Call (916) 482-7742 for details.

Dec 20— CGNIE presents a Christmas Dinner at the Townhouse, Sacramento. 7pm, donations accepted.

Dec 30— ETVC's "Speakeasy Whoopee," an almost New Year's Eve Party-Party echoing the "naughty" prohibition era. 8pm, Chez Mollet Restaurant, 527 Bryant Street, SF. Members \$5, guests \$8

Jan 5— CGNIE Court Imperial Meeting, 7:30pm at Faces (20th & K Sts., Sac.). Open to all, no charge

Jan 5— DVG meets at Just Rewards, 2520 Camino Diablo, Walnut Creek, 8pm. Open to all, no charge.

Jan 6— Pacific Center's TV/TS Mixed Rap, 8-9:50pm, 2712 Telegraph, Berkeley, donations requested.

Jan 15— RGA social, New Community of Faith Church, 6350 Rainbow Dr., San Jose. 8pm, donations accepted.

Jan 17— FTM Informational Meeting, 2-5pm; contact James @ (510) 658-0474 (location TBA).

Jan 23— ETVC presents Cotillion '93, California Club 7pm. Tickets \$20 advance, \$25 at the door. Call or write ETVC for advance tickets.

Jan 28— ETVC's monthly social at Chez Mollet, 527 Bryant Street, SF. Door charge.

Feb 14— FTM Social, 2-5pm; contact Sky @ (415) 871-80350.

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

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

(The events listed may be attended in drag, drab or blend.)