



## KANE PRESENTS AT 14TH ANNUAL MEETING AASECT

The 14th annual National Meeting of the American Association Sex Educators, Counselors and Therapists (AASECT) was held in San Francisco April 2-5, 1980. This was a very important meeting for us to be represented; many helping professionals who are concerned with various aspects of human sexuality attended. These included psychologists, psychiatrists, sex educators and counselors throughout North America. Some of the major programs included various techniques for introducing significant aspects of human sexuality in secondary schools and undergraduate institutions of higher learning. Some of the many papers that were given include: A Perspective on Homosexuality by B. McNaught, Sex Therapy and Its Silent Assumptions by I. Haeberle, The New Sex Mythology and The Responsibility of Professionals by B. Zilbergeld, Techniques of Program Curriculum Development and Implementation for Sex Education in Elementary and Secondary Schools by M.L. Tatum, Learning To Be a Boy/Man, Learning To Be a Girl/Woman - Who Are The Teachers? What Should They Teach?, presented by Dr. M.S. Calderone, Sexual Physiology Fact or Fiction by Drs. W. Masters and V. Johnson. There were many adjunct programs associated with the total meeting. One of these was a film program on various aspects on human sexuality (including an excellent eight minute film on gender) and a number of round table discussions dealing with a wide range of relevant topics.

Ariadne Kane presented a round table discussion on the topic of Discovering the Androgyny Within You. Sharing the discussion was Dr. P. Rock, a leading exponent of androgyny awareness. Discussion centered on the techniques that are available for helping willing persons to discover within themselves their androgyny, and centered on

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## ANDROGYNY - AN OVERVIEW

At last year's Fantasia Fair we introduced a new workshop entitled, Discovering the Androgyny Within You. It was divided into two components. The first component was giving participants a chance to evaluate masculine/feminine attitudes and place them on a scale that indicates whether that person is strongly masculine or strongly feminine or perhaps an admixture of both (androgynous). For this component we used the Gender Role Inventory of Masculine/Feminine Adult Characteristics Scale developed by Dr. Sandra Bem.

The second phase of the Androgyny Awareness workshop was to allow the participants to discover the androgyny within themselves. Working with Dr. E. Elkin we used the Jungian concept of Anima/Animus and a powerful technique of Gestalt therapy, called guided fantasy. For a number of the participants, this approach opened up a new world of self-discovery.

I would like to share with you a model of what this guided fantasy of the androgyny awareness experience is.

First, the assumption is made that within the psyche of each human being there exists two complementary social components. We will call these Adam (masculine) and the Eve (feminine) principles. They are also known in the Jungian as being, respectively, the animos and the anima. The sex of each human being is determined basically after the third week of gestation. As the fetus continues to develop normally, the ultimate anatomical features of that sex are developed and upon birth the child is dubbed either a boy or a girl. It says nothing about the gender of that child.

During the stages of social growth from the period of say eighteen months until five years there is a great deal

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The Human Outreach and Achievement Institute is a non-profit educational corporation of the Commonwealth of Massachusetts. It serves as a resource for helping professionals, crossdressers, androgynes and transsexuals.

The Newsletter is edited by A. Kane and all inquiries should be mailed to the Outreach Institute, Kenmore Station, Box 368, Boston, MA 02215. Thank you.

#### LETTERS

From time to time we get letters that are of a significant enough basis for inclusion in our Newsletter. We share the following two letters with our readership.

Letter #1 comes from M. McDonald of Texas. It is addressed to Mr. J. O'Connor, a writer for the New York Times News Service.

Dear Mr. O'Connor:

On Sunday, 21 December 1980, a column of yours appeared in the morning news concerning sex on television. Your comments on the gay lifestyle (the Mendola Report) show an adequate sensitivity to the subject, but your misinformed comments relating transvestism and homosexuality do a disservice to a great many heterosexual crossdressers and further promulgates a largely erroneous stereotype. You state, "Being a transvestite does not necessarily mean that one is homosexual..." The fact is that being a transvestite is an 80-90% chance against being a homosexual, which

is slightly better odds than being non-transvestite. I have met with one gay crossdresser out of many dozens of "straight crossdressers" and he has a big hassle keeping his transvestism secret from his gay contacts. If you will think about it, the homosexual male wants sex with another male not an imitation female, so the connection between transvestism and homosexuality is tenuous at best. The misapprehension arises from the effeminate behavior of some gay men (that's where the term "gay" came from), so any male who affects any womanly garb or characteristics must therefore be gay, right? Wrong, amigo.

There are three facets of sexuality we must consider in this context: 1) one's Sex - male or female, which is noted on the birth certificate; 2) Gender - man or woman, the role we play in society, which is taught to us by our parents and peers as we grow up (and the indoctrination begins at the moment of birth, as the nurse selects a pink or blue blanket); 3) Sexual Preference - heterosexual or homosexual, who we want sex with, which may be an inborn or learned trait. These three considerations are present in all of us, and may overlap in any combination, but the great majority of crossdressers are male, heterosexual, and have a preference for women's clothing and, to some extent, her social role in society. Carrying the gender role preference much further we arrive at transsexualism, but that's a whole other "ball game". For readily available (but imperfect) discussion of the subject of crossdressing (we prefer that term to transvestism) check the November 1980 Playboy, page 166. It points out that crossdressers are generally intellectual, upper middle class (it's an expensive undertaking), guys with responsible jobs and lifestyles, not a bunch of perverted "fags". I have got nothing against gay people. If it's right for them, than it's o.k. by me, but the general public has been trained to hate their guts, and when you reinforce the gay/transvestite association you make it harder for me and my sisters. We have little enough

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how to implement these techniques. Proper environment was considered an important factor for androgyny awareness, within an individual, and how it can be integrated into the total personality expression of that person. The round table was attended by twelve interested people and a start was made toward rethinking our static conventional attitudes about masculinity, femininity and their particular cultural expressions.

Some impressions that I would like to share with the readership about this meeting: 1. It was apparent that a great number of professionals who attend these meetings have a very sketchy notion about sex/gender and the differences that are between them. Secondly, my presence at the meetings as a representative of the Outreach Institute and as an articulate spokesperson for the issues of concern about our paraculture added much to a better understanding among those professionals. I was able to meet with many in various informal settings and share some of our thinking. Thirdly, it is clear that much more exposure to the issues that relate to gender expression and the various current "definitions" of these forms of expressions (TVism, TSism, etc) must more readily be available to interested helping professionals. Apart from the Janus Information Facility in San Francisco, the Outreach Institute is the only recognized professional education organization in North America to achieve this goal of exchange of ideas and attitudes relating to gender expression and androgyny. Finally, the overall tenor of the meetings, seemed, to this writer, devoid of a kind emotional warmth that is so important for real understanding of issues and problems in human sexuality.

Of the many prominent speakers in the field of human sexuality that presented at this meeting of AASECT, two stand out and I wish to share some of their comments. Dr. M. Calderone, long time advocate of informed, intelligent sex education for the medical profession and Founder-Director of the Sex Information and Education Center in the United States (SIECUS) spoke about the business of learning to be a boy/man or a girl/woman. The essence of her remarks

centered around the family as the ultimate unit for developing intelligent attitudes about appropriate gender roles and how they interface in the cultural matrix of our society. She emphasized the need for getting as much information to parents so that they can be prepared to answer many of the questions that young people may have and to provide guides for judgments in seeking a comfortable gender role expression. Her philosophy and her approach to this critical issue is to be commended by all who wish for enlightenment in the complexities of human sexual experience.

The second speaker was a person that has written many autobiographical/fiction accounts about sexual and general issues in her growing up as a total person. Her name is Judy Blume and she is the author of many, many books on sexual issues for teenage girls. She sympathetically and quite emotionally shared some of the letters that she received from young people who read her books and wanted to share their joy and sorrow about the principal personalities in her books. It was truly a highlight of the Conference and pointed out most, cogently the need for better informed sex educators, counselors and therapists who work with young adolescents.

It is important that our readership know that the Outreach Institute will continue to serve as a forerunner and stimulant to bring relevant issues to national meetings such as this one. In order to continue in a much more effective way we do need a much greater funding base.

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FAN/FAIR 1981 ANNOUNCEMENT

The 7th Annual Fantasia Fair will be held on Cape Cod October 16-25 inclusive. It will feature a "smorgasbord" of programs that are social, practical and educational. Fantasia Fair is a positive growth experience for all persons seriously interested in understanding gender issues and exploring alternative life patterns. Highlighting some of the events will be our Fashion Show, Fan Fair Follies, Town and Gown Supper, and Awards/Banquet and several major seminars. For detailed information you may write to the Institute.

ANDROGYNY

of overlapping in the anima/animus aspects of the child's personality. There is a strong tendency to separate this overlapping psyche development. It is created and heavily influenced by parental, environmental and societal conventions to which the child will to some extent conform. However, within the psyche of each child there remains both the Adam and the Eve principles.

What happens during the next stages of social development is that by selective conditioning, the principle that coincides with the biological sex of the child is positively reinforced (dominant) and the complimentary principal is repressed. This conditioning carries on into the conventional stage of adolescent development and it is highlighted by awareness of sexual drives appropriate to the biological sex of the individual. It is at this point that much confusion and misunderstanding about the interaction of the dominant psychical principle and the repressant psychical principle makes itself evident. This process continues for a major part of adolescent sexual development and serves ultimately as a basis for adult attitudes, prejudices, and misunderstandings in human sexuality.

What has happened, in effect, is that in the course of development from early childhood to young adulthood we have culturally emphasized a particular gender role in conformity with biological sex and given much negative support to the complementing psychical principle within the person. In other words, we have destroyed the essential androgynous nature within the psyche of the individual, very early in social development.

For those who have general problems and are in conflict between a comfortable gender role and sex preference role, the dichotomy between the Adam principle and Eve principle becomes manifested. The task, then, for such persons is to find a path which will help in the resolution of the difficulty. One approach toward helping people with unresolved gender issues is to allow the psyche of that person make a positive contact with the repressant principle. This can lead to an appropriate and meaningful

psychical balance between the two principles. This is perhaps the significance of what is meant by discovering the androgyny within you.

This article is intended to open up discussion on the issue. We welcome all comment, reaction and criticism to this model of androgyny.

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LETTERS

understanding and tolerance shown to us as is. We would appreciate it if you could set it right in the future.

Sincerely,  
M. McDonald, Texas

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A second letter come from M. McDowell of Washington. It is a response to an Ann Landers article. Question: Is Cross-dressing against the law or not? Here is Ann Landers' response:

Dear Legal:

The only law I know pertaining to clothing is that "adults" are not permitted to appear in public without any". Here is a response from Ms. McDowell:

Your advice on the legality of cross-dressing (5th May, 1981) was a bit hasty, implying that no laws prohibit that act. Some jurisdictions don't legislate against it, some do, either specifically or indirectly. In my state, for example, we had a law against disguises aimed at the KKK and it was also used to outlaw crossdressing. This was not included in the rewrite of the penal code a few years back, so we are now clean, state wise. However, some cities within our state have unmercifully harrassed crossdressers and preoperative transsexuals.

When I go out dressed, I carry copies of letters from the City Secretary, the District Attorney, and the State Attorney General stating that no laws prohibit crossdressing in those jurisdictions. I am researching municipalities around my community for my own protection and as a project for the Human Outreach & Achievement Institute (Box 368, Kenmore Station, Boston, MA 02215, 617/277-3454). This organization exists to enlighten counseling professionals and to provide support for crossdressers among others, including a nine day gathering each fall on Cape Cod.

The couple who wish to enjoy turnabout evenings out should get something in writing from their City Secretary or Attorney to insure at least some measure of legal protection.



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A NEW GLOSSARY FOR BETTER UNDERSTANDING

We have long held the view that terms, categories and definitions which do not clearly describe a particular behavior should be avoided. However, we also recognize the need to bridge the gap between outmoded and misused terminology which has been by professional people and the general public. Therefore, in the interest of improved clarity and better communications and understanding, the following glossary of operational terms is presented.

CROSSDRESSER

(Synonym for TRANSVESTITE), a person who wears articles of clothing of the opposite gender.

ANDROGYNE

(Synonym for BIGENDERIST), a person who can comfortably express either alternative gender role in a variety of socially acceptable environments.

TRANSGENDERIST

(Synonym for the term PRE-OPERATIVE TRANSSEXUAL), a person who has decided to transit from one gender role to a preferred alternative gender role permanently.

TRANSSEXUAL

(Used to describe a behavior associated with surgical intervention), a person who desires anatomical congruence with the preferred, alternative gender role preference.

NEW WOMEN/MEN

(Synonym for term POST-OPERATIVE TRANSSEXUAL), a person who now lives in the preferred alternative gender role and who has completed the surgery needed to achieve anatomical congruence.

PARACULTURE

Refers to that part of the general culture in which are associated behaviors that deal with gender-related issues, androgyny and crossdressing.