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Gender EXPRESSIONS

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Statement of Intent

Gender Expressions is a serious forum for balanced discussion about issues concerning the Gender Dysphoric individual.

The founders of *Gender Expressions* came together with a singular purpose in mind: the creation of a publication with high professional standards which would address specifically the informational needs of the Gender Dysphoric community.

It was distressing to us that the only national non-sexually-oriented publication with the stated purpose of serving the Gender Dysphoric community was generally available only in adult book stores

The most horrible feeling for a Gender Dysphoric attempting to sort out their uninvited dilemma is the feeling of isolation. *Gender Expressions* can attempt to mitigate that isolated feeling by providing a more accessible forum for discussion of gender issues for ALL interested parties. Since the goal is for *Gender Expressions* to be generally available, it is conservative in design. Someone buying a copy of this publication should not feel stigmatized by the choice of reading material. Therefore, photos will be reproduced solely in the context of a news article. To further lend credibility to this project, we have established a Board of Advisors. Our Board of Advisors is composed of respected professionals having experience with issues relevant to the Gender Dysphoric. Our contributors, respected members of the Gender Dysphoric community, professionals, interested individuals, Feminists, activists, and conservatives, represent varying points of view within that community. We are hopeful that as *Gender Expressions* grows, it will be as widely distributed as other specialty publications such as *Psychology Today*.

Your support is crucial to the success of *Gender Expressions*. It's time to cease sniping at what others have failed to do. It's time to push forward with *Gender Expressions*. We have the capability to make this dream a reality. **Won't you join us?**

World Class Expressions

This is the last piece in the magazine that is written. Last minute items that develop will be reported here in the future. Unfortunately, with publication dates only every other month, anything timely is stale by the time this book is out. Oh, well, maybe some day the publication rate will be increased... one can dream...

I won't waste space by repeating the front cover index.

There seems to be great discomfort within the gender community regarding discussion of gay/lesbian political activism. Whether the gender community ever works cooperatively with the gay/lesbian community or not, it is my sincere hope that we at least take a few pages from their political activist tactics. I would be very interesed in feedback from the readership concerning this and any other issues raised in this issue (or past issues).

There's more to life than Parties'n'Pictures...

- Janet Lynn Christon

Publisher's Letter

Siobhan Donovan

Gender Expressions planned to publish copies of two letters written by highly respected members of our community. Because one of the leaders did not wish theirs published, we decided not to publish the other. The reasons given by this community member was that the issue involved an incident between the two organizations - an incident which could have damaged the existence of one or both organizations involved. After much soul searching, we must agree. Unfortunately, the story of the "two letters" highlights a number of problems we face as a community. We intend to discuss the issues here because we believe that you, the reader, are interested in these issues because you want to be informed about the attitudes of your community leaders.

We believe that the majority of the community (both in and out of the closet) are interested in the political issues affecting them. Maybe you don't want to be directly involved in gender politics themselves - like most people who do not involve themselves in local or national politics, but they do like to keep informed on what is happening through the television and newspapers.

I had the chance recently to spend a weekend with sisters from one of our foremost gender support groups. We discussed whether the "rank and file" genderperson had any interest in the politics occurring between the various community leaders. The members there agreed that they want to keep abreast of gender community politics, and would like to see articles in *Gender Expressions* about these issues.

There is a disturbing trend within the gender community - an attempt to centralize all debate on gender issues, and control our "public voice". It has been said that the purpose for such control is to present a consistent message to Society about what we are. What happens in fact, is that free and open debate about gender issues is stifled. One central (and self-appointed) clearing house of opinion greatly reduces an individual's ability to make informed decisions regarding their lives. It is important to us all that no single group should be allowed to dominate the gender community. We have enough problems working to gain the basic human rights that we deserve, without finding ourselves hindered by those trying to control debate on the issues important to us all.

Pulling into the driveway
automatically
Like it's natural when
I unlock the door and walk in
the empty house, now a
barren collection of wood and plaster
Echoes hit me like a sledge
I can hear the chiildren upstairs
playing, arguing
almost
feel us together again on the couch.
I sort thru the mail on the table
leave a note to say hi and leave
almost running

Heather Ammerman

Thru the morning mist
dew
more fragile than crystal
covers our field
over a carpet of diamonds
I plod
looking back a dull path
follows me
Listening to the voices in my soul
butterflies
metamorphosize
fluttering splotches on the windshield
of here and now

Heather Ammerman

Native Americans, Transgendered Americans:

A Transsexual Herstory of Turtle Island

Nicole Storm

Author's note: Turtle Island is an ancient name for the North American continent, and is in common use among the indigenous nations and their allies

Part 2
Lhamana:
The Transgendered of Zuni

Zuni, New Mexico is one of the oldest inhabited towns on Turtle Island. It is what is commonly known as a Pueblo, and the people of Zuni are one of those groups commonly referred to as "Pueblo Indians". Unlike the Lakota people if the Northern Plains (see "Winkte: Lakota namegiver", *GenX* #4), their mode of living was not completely destroyed by the Westward expansion of the American Empire. They were not moved off their lands onto reservations, and their traditional food supply was not destroyed as the buffalo herds were. They've never defeated the U.S. Army in battle, nor even engaged them. Their traditional lifestyle is entirely different form that of the northern plains peoples, and was developed in response to entirely different conditions. Perhaps it could be said that, as town dwellers, they were people the American imperialists could better understand, felt less threatened by, and were less inclined to want to destroy. Of course, they also live in a desert, whereas the Lakota people lived on what the whites saw as prime grazing and farming land; and Custer did find gold in the Black Hills. It's probably fair to say that the U.S. Government allowed the Zuni civilization to remain relatively intact because they possessed nothing the whites were overly interested in stealing.

More has been written about Zuni than any of the other pueblos. It is one of the :"Seven cities of Cibola" which Spanish conquistadors reported on in the 16th century. While these reports are grossly exaggerated,[1] they do provide evidence that Zuni has been a thriving civilization for centuries, perhaps millennia. Prior to the Spanish invasion, Zuni Pueblo consisted of three towns. For defensive purposes, these were consolidated; and to a remarkable extent the Zuni people successfully held off the advances of the Spanish Empire, whether from soldiers or missionaries.

During the 19th century the U.S. Bureau of American Ethnology took an interest in Zuni, and in 1879 sent Frank Hamilton Cushing. Cushing was adopted into Zuni society, and even achieved prominent status. IN a dispute with the Navajo agent he signed a letter "1st War Chief of Zuni, U.S. Asst. Ethnologist." Both titles were genuine. Cushing also intervened in an attempted landgrab by the son-in-law of Senator John Logan. Since BAE was in its infancy, it could hardly withstand the wrath of such a powerful politician, however corrupt. At Senator Logan's insistence, Cushing was recalled in 1884. No ethnographer before or since has gained such trust at Zuni; and much of what he learned he kept secret.

Much has been written about the Zuni people's religious beliefs and practices. To the best of my knowledge, none of it was written by Zuni authors. The people of Zuni (like many other tribal peoples) believe that their religion should not be discussed with outsiders, and in deference to this that I will refrain from discussing it here. As one informant is quoted as saying, "the white man throws out his religion as if it were nothing, and then expects us to believe it." It is well known in anthropological circles that the power of a jointly held secret is essential to many belief systems. To see anthropologists systematically violate this helps explain the bad name anthros often have among the people they study.

Lhamana

The Zuni *Lhamana* (sometimes spelled la'mana; also ko'thlama) is a phenomenon widely reported on, especially in the recent revisionist trend among gay ethnographers. As we shall see, it is also a prime example of how significant information is often excluded and ignored in the course of advancing a thesis. No human society (nor individual, for that matter) will consistently fit any "definitive" theoretical model we try to impose on them. Recent uses of lhamana as an example of a "traditional gay role" have tended to exclude, ignore, and even contradict much of what is known about the lhamanas themselves. [2]

Lhamana is a voluntary transgendered status in which an adolescent male opts to live as a woman, This means adopting women's work, which at Zuni (as in most desert cultures) is quite rigorous and includes many areas considered "men's work" in Euro-American society. Since a lhamana is never incapacitated by childbearing or menstruation, she is expected to perform her duties to an even greater extent than [other women] are. Since lhamana status is assumed later in life than initiation into secret societies, some male ceremonial responsibilities are never entirely lost. Virtually every other aspect of male privilege as it exists in Zuni society is lost, and lost for life. Once lhamana status is assumed, it is considered irreversible. This leads the author to believe that one would only become a lhamana in response to a compelling gender dysphoria. One could hardly imagine a transvestite or a "drag queen" paying such a price in order to be allowed to "crossdress". Since males play all the roles in the kachina dances (female roles included), anyone so inclined already has a legitimate outlet. I don't mean to imply that those who take female roles in ceremonies are transvestites or gay men, but perhaps it happens sometimes.

It is (or was) the custom at Zuni to always refer to lhamanas in the feminine, often bewildering outsiders with statements like, "she is a man". The lhamana is traditionally referred to in feminine kinship terms. The Zuni language has no gender-specific pronouns, eliminating the all-too-familiar agonizing over whether to refer to one of us as "he" or "she" (though the Zuni seem to have had no problem when speaking English or Spanish). Also, like many other Native American languages, there is a significant difference between men's speech and women's speech in the Zuni language. When one adopts lhamana status, she indicates her gender through routine speech patterns; whereas in most European languages it would be necessary to refer to oneself directly in the third person. Since language is essential to one's social existence, all of the above seems to have contributed to the relative ease in which the transgendered were assimilated into Zuni society.

When I say lhamanas assumed their status with "relative ease", I don't mean to imply that there was no resistance to it. Often male relatives would try various ploys such as ridicule and other expressions of disgust to try to influence them to change their minds. While the men might not have been pleased with the decision, it's said that they would not go so far as to interfere with it through the use of force or authority. They seem to have recognized that the matter was out of their hands.

Female relatives had reason to welcome a family member's decision to become a lhamana. Zuni society is matrilocal. In other words, when a man marries he leaves his birth family and moves in with his wife's people. Becoming a lhamana menas one will stay with the family like a woman, and will do women's work for the family. This lightens the burdens of the other family members, and eliminates the pain of separation. If the lhamana did marry, there would be another pair of handss to do the men's work of the household. While lhamanas weren't revered in the same sense as the transgendered of some other nations, it does appear that they were generally regarded as an asset to the family.

We'wha and Mrs. Stevenson

Matilda Coxe Stevenson was one of the first people to write in depth of life on life at Zuni. Her report to the U.S. Bureau of American Ethnology (1901-02) is still considered the standard text on Zuni traditional life. Her husband was a captain in the U.S. Army, stationed in the area. She was not generally liked. Her attempts to learn of Zuni religious practices included threatening to call out the troops in order to gain admittance to ceremonies. Finally fed up, the people challenged her to produce her troops; and when they failed to arrive, her credibility was irrevocably lost. [3] One person who did befriend Mrs. Stevenson was We'wha, the lhamana who also appears to be her chief informant. For several years Mrs. Stevenson was unaware of We'wha's transgendered status, not believing those who had attempted to inform her of it. To Mrs. Stevenson's credit, even after learning that We'wha was a lhamana, she continued to refer to her as "her".

We'wha has been widely promoted as an example of "a gay Native American" who reached prominent status among "his" people. What the gay revisionists often fail to point out is that there is no evidence of her ever becoming involved with a man. Indeed, she is reputed to have fathered several children, although Mrs. Stevenson knew of only one case in which it was considered incontrovertible. While I would hardly characterize this as the norm, it does point to a flaw in some scholars' work (again, see note #1).

Much has been made of Mrs. Stevenson's oblique passage which says,

"there is a side to the lives of these men which must remain untold. They never marry women, and it is understood that they seldom have relations with them". That "which must remain untold" seems to be the fact that they married men if they married at all, and often had affairs with them. Unlike western concepts of homosexuality, this did not make the lhamana's husband or lover a "queer". While his relatives might oppose such an alliance on the grounds that it would not produce children, marrying as lhamana does not appear to have any sort of permanent stigma shich would preclude a subsequent marriage to a genetic female.

We'wha herself was a remarkable character. She was hard working and intelligent,and is said to have been universally loved by children. During a six month stay in Washington D.C., she developed a remarkable facility in English language (before going there she had known only a few words) and was accepted by President Cleveland and Washington society in general as a Zuni "maiden" or "princess". Upon returning, she reported that white women were frauds. She'd seen them in the ladies' room removing their false teeth, their padding, and "the rats from their hair".

When We'wha died, a pair of trousers was slipped on under her dress, and she was buried onthe men's side of the cemetery. There are reasons for this rooted in the Zuni religion,and although they are available in the ethnographic literature, I refuse to relate them here. Suffice it to say that this is the tradition. She was allowed to live out her life in accordance with the dictates of her nature, and by all accounts it was a full, happy, and productive life. The disposal of her body seems a minor matter compared with this.

The 20th century

Most of what we know about the survival of the lhamana tradition into the 20th century is written by Elsie Clews Parson, writing for the *American Anthropologist*. She also wrote on the traditional status of women in Zuni society from a feminist perspective (her own characterization). Her style of investigation was different from Mrs. Stevenson's. She certainly didn;t have the same threat of force at her disposal. although she insists on referring to lhamanas in the masculine, she faithfully quotes her informants referring to them in the feminine. To the irritation and amusement of many scholars, she also calls them "transvestites". In fairness to her, this characterization seems to come out of a purely materialistic understanding of the word. In other words, a "transvestite" (to her) was anyone who "crossdressed". In our current understanding this may seem naive, but it was probably the only word she knew.

As of 1916, there were three lhamanas at Zuni (in Stevenson's time there were five). By 1939, there was one. Like their predecessors, they spent their lives in women's occupations. These include plastering the adobe houses and building fireplaces, as well as pottery, weaving, adn the ubiquitous fetching of water. Informants report that it is the predilection for this kind of work which defines lhamana status, rather than sexual preference or desire to crossdress. As a person's work (in any society) is their contribution to the life of the community, I see no reason to question this assessment, nor add to it.

I haven't seen or heard any reports to suggest that there has been a revival of the lhamana tradition. If anyone has assumed this status since Parson's last report, I suspect the Zuni people would be very hesitant to tell outsiders. Zuni people are not fond of the attention which has been lavished on them over the years. Like most Native American groups, what they want more than anything from white society is to be left alone.

Notes:

[1] *The "seven cities of Cibola" were also called the "seven cities of gold". The conquistadora were especially concerned with the potential for plunderr, as the Spanish treasury was becoming depleted. While the Zuni people were prosperous as dry farmers, and to this day are noted for the fine quality of theri work in silver and turquoise (and other semiprecious stones), trhey were hardly as wealthy as early reports indicated.*

[2] *It should be noted that the term "revisionist" is not intended as a pejorative. Indeed, the present article fits this category nicely. in fairness, it should also be noted that there is much honest scholarship beig done by gay ethnographers, and that every point of view (including the present author's) has its attendant blind spots.*

[3] *At another pueblo Mrs. Stevenson visited, anyone who spoke to her was killed. Her arrogant refusal to respect religious secrecy is in keeping with the general mores of her time. While this hardly excuses her behavior,it does help to explain it.*

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Hair Image

Hi! My name is Sarah Luiz. Many of you have read about me in the papers concerning my lawsuit against my health care insurer. I am a transsexual and like yourselves, have faced many problems just like any woman does.

We all want our clothes and hair to accentuate our positive aspects, so I'm writing a series of articles about the hints I have to offer, which I developed through trial and error. I have been involved in clothing design for some time, and the proper use of cosmetics is also an interest of mine. Let's work together to make ourselves better and better so that our expression of gender is a success!

Transsexuals and crossdressers lack some of the things that women take for granted. Hair, for example. Hair is important to your image; it can make you or break you. I remember the days when my hair came out great and made my day better. Because some of us still have male hormones in their bodies, we may be faced with thinning hair or male pattern baldness. Don't let that discourage you, however.

Brushing

Brushing is very important. When you're alone at night or before you wash your hair in the morning, take a few minutes and brush! Brush the hair away from your face, then from one side to the other and bend over and brush your hair downwards. It is a relaxing way to begin or end a day. Brushing loosens the dandruff and other things that settled on your scalp, ready to be washed away. You'll be surprised how great your scalp will feel. (Make sure you do the areas that used to have hair! Even though you no longer have a full crop of hair.)

Washing

Now you're ready to wash your hair. It's important that your shampoo and conditioner have a ph balance. The ph balance is important because this is what neutralizes your scalp to the shampoo and conditioner so that your scalp pores stay open and can breathe which will hopefully lessen the loss of hair.

Styling

Styling is so important! Many times we know how we would like our hair done, and it seems no matter how many different stylists we go to, we never get the right style. It's important to communicate with your stylist. The stylist does know more about hair than you do, but you know what you want - and after all, it's your hair! Strive for a happy medium. Many times we want long, lustrous hair, but the hair we have to work with is thin and straggly. The solution is to get the hair cut in layers - especially on top. This will give height. If you're looking for more length, then you're going to have to achieve thickness. Try lightening your hair. That will make the hair shaft larger and increase your volume. If that's not enough, maybe a perm in combination with the coloring will give your hair needed volume.

Today's hairstyles have changed so much, yet you see a lot of the old styles returning in an updated way. It's important to go with a style that fits your facial features. If you're a shorter person, a shorter hairstyle will make you appear taller. If your face is oval or on the longer side, then a bob cut will make your face appear fuller and shorter. If your face is round and full, then you need a longer hair style. This will make your face appear thinner and will be more flattering. The best thing is to experiment with different hairstyles. Trying different styles in a wig salon is a good way to see which styles and colors work for you. That way you can try different styles without having to live with an unflattering style permanently.

Remember that although you may have the best hairstyle, beauty comes from within and shines through. That's what makes the difference between pretty, beautiful, and gorgeous!

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Postal Expressions

Address letters to Editor, Gender Expressions, 6A Glenville Ave, Allston MA 02134

In reading the article "Wimmin-Only Events" by Leslie Addison in the August/September issue, something caught my eye - probably because it hit so close to home for me.

In her third paragraph she quotes *In Search of Eve: Transsexual Rites of Passage* as saying that 40% of all male to female TSs are lesbians. I suggest that this is a gross *UNDER*statement.

It is a simple and well-known fact (at least among *most* of the "helping professionals" who work with TSs) that Sexual Orientation and Gender Identity have no interconnection whatsoever. One concerns how one feels about other people; the other concerns how one feels about oneself. It is also a fact that most of the *rest* of society believes that the two are inextricably intertwined. (Part of the problem probable stems from the persistent use of the misleading term *sex change*, rather than the accurate *gender reassignment*. Sex is... well... about SEX! Every time I speak on gender dysphoria to college classes and lay organizations this erroneous interconnection causes the entire question and answer period to change focus. Why would I undergo reassignment surgery if I already liked girls?

It comes as a great shock to them to hear that that is exactly the sort of mind set surgical referrals are designed to *weed out*: neurotic homosexuals who are convinced that changing their bodies will make their sexual orientation "correct" in the eyes of society. You are what you are, in your mind and soul. It is absolutely ludicrous to think that rearranging your plumbing is going to change who you want to have sex with. All it changes is *how* you have sex.

Due to a lack of specific counseling in this area, most post-surgical TSs feel "obligated" to *force* themselves into a heterosexual role. (For the same reason that so many end up trying to be Donna Reed clones. Because the strongest external reinforcement of their femininity comes from adhering to the most time honored and deeply rooted gender stereotypes.) I blush to admit that even I went through that phase - and as a psychotherapist I surely should have known better. I think I forced it for all of three months, until I finally admitted than even having a man touch me made my skin crawl. The horror is that so many TSs have not been told that their sexual orientation is *NOT* going to change with surgery. If you liked girls before, you'll still like 'em after; if you liked boys, that won't change either. What WILL change is society's label for you. When I still had a penis, society labeled mer "Straight" when I fell in love with a woman. Now that I have a vagina, loving the same woman makes me "gay".

This is the reason that I believe that the 40% estimate of Male to Female TSs being Lesbians is wrong. Latest estimates say that between 15 and 18% of the population is homosexual (and admit that THIS is probably short of the truth because so many closeted gays lie to the surveyors.) This means that less than 20% of the PRE-SURGICAL TSs are gay - which means that **less than 20% of the POST-SURGICAL TSs are going to be STRAIGHT!** (The percentage may be off by one or two percent, as the small population sample means that the standard deviation (pun semi-intended) will be correspondingly greater.)

I hope that the 40% figure quoted in the article was a guesstimate on the part of the original author(s), because if it was the result of actual survey responses, the subjects were either lying to the surveyors - or to themselves. The first alternative only fucks up someone's research data; the second can fuck up lives...

Kimberly S. Grant

To the Editor:

There are alot of things I could write in reply to Jocelyn's letter in the last issue (*GenX #4*)regarding the dialogue on TV fantasy/fiction here between Janet Christon, Barbara Chambers, and myself. Her psychodrivel in particular set me off. It would not be hard to find a whole slew of psych opinions about TS's that are equally derisive as those presented by Jocelyn about TV's. People in glass houses shouldn't throw stones. But I don't want to repeat myself, and if Jocelyn didn't get my message the last time I see no reason why she would do it after a second attempt.

But I will say this. I'm a TV, and although I've spent alot of time trying to find out the how's and why's of transvestism, and have learned much in the process, the answers still elude me. Those answers also elude all who are honest enough to admit the limitations of psychology and psychiatry. I know less about TSism, but that hasn't stopped me from admiring, respecting, and loving my TS friends. I may not understand, but I can accept. Why is acceptance so difficult for Jocelyn?

Sincerely,
Linda Lafrance

My Dear Barbara,
I feel compelled to write to you after reading your 2nd article on Estrogen Therapy with a dual purpose. Firstly. I do want to congratulate you for taking the time and the effort to give instruction and information to our Community. There is need to give the much needed help to those who need to know and want to know!

Secondly however it is vital that what you give to our culture in open or written statement be accurate and ads genuine as possible - and that is the second purpose that I have in writing to you. I think you must be much more precise in what you report to our sisters. I hope I do not labor these points too very much [sic] but please let me give you what *is* accurate statement!

(a) the word "period" has come to mean *menses* - whether it be a good term or not is not the point. Hence your statement "Normally, no." should be "Categorically, no." ! A transsexual has no means to respond to hormone therapy hence **no menses**! Hormones do some mood change and can induce a number of psychic changes - depression very notable and not just on a cyclic basis but on a continuous one - a serious side effect absolutely - don't treat it casually!

(b) The liver does **not** digest food - the liver does not secrete digestive substances directly into the stomach. The stomach is not the duodenum! Food is initially processed in the stomach then proceeds to the duodenum and there is subject to liver **contribution** to the food products via the hepatic duct, but the main goes on to the jejunum ileum i.e., small bowel where much more digestive processes take place, aided by the pancreas! To be correct animal fat is **not** a toxic substance nor are drugs given for therapeutic reason. neither are hormones. Not by any stretch of the imagination and they are passed into the **small bowel** where with absorption through the intestinal wall into the blood vessels that are there to pick up these products. These products are moved into the different pathways that are determined for various ingestive materials.

Hormones, and estrogen taken by mouth in specific, is moved in one of two pathways in the blood. a)Joined with very specific serum proteins i.e. globulins and albumens or in very small quantities in free form. The estrogen is taken to end organs where it reacts with specific receptors in a very complex set of chemical reactions to influence these end organs.

(c) Some of the ingested estrogen will go to the liver via the entrohepatic circulation for processing - to be degraded to excretion products or to be conjugated to go out into the circulation to contact other tissue and organs! This **is** the so called 1st pass to the liver, of estrogen. A healthy liver handles this very efficiently and will also handle very well the estrogen coming back through its hepatic cellular apparatus a 2nd time for redistribution or change to glucouronyl or inefonyl conjugates of estrone and estriol. The liver is not stressed in the healthy person even though he be male - on [stomach]; and is not unused to these biochemical pathways. A damaged liver has problems with these pathways but even that must be severe to be a notable event! That's why alcoholics have notable breast development - with Cirhhosis, estrogen is not broken down to the excretion products as usual hence there is more peripheral tissue stimulus by estrogen "piling" up in the blood stream! Your explanation was very misleading and inaccurate, probably not really necessary to give, since so many of our sisters don't even understand the simplistic information that I have written to you!

In addition benign hepatoma and malignant tumors of the liver directly due to estrogen therapy, oral parenteral, topical or recto/vaginal are so rare that to make a point of it is needless!! These tumors do not develop because the liver is "overstressed" as you report but because of direct hepatic cellular change due to estrogen - and this is again a "rare bird"! To be sure estrogen in the male (and the female) do have a number of side effects that may be unique to a few and not to the many. GI reactions can occur with many medications, not only estrogens! I challenge vigorously your statement that the liver handling estrogens can not process other substances, foods, or other medications. The liver is not dealing with a toxic substance with estrogen ingestion, and its efficiency is not lowered or changed by Estrogen use under ordinary conditions and while careful evaluation of an individual's pre-estrogen use is vital and that continued biochemical evaluation

is a mandate on estrogen throughout their use, most individuals **can** use estrogens **and** progesterones very safely and very effectively! I am personally investigating the medical literature as it is reported on TV/TS individuals using hormones - time is needed to be sure of the long range changes coming to men using these products and I will be writing in **our** literature what I know and have learned in the near future - but meanwhile you and I in our writings cannot afford to be casual or inaccurate in what we report and I do think that you have given inaccurate and misleading information and have stressed areas that have no need for stress.

By the way - those using injectable hormones can give them very well, safely and simply, in the anterior thigh, as do diabetics give their own insulin, and they won't run the risk of sciatic nerve injury or the possibility of running out of injectable space in the gluteus maximus areas!

Please, Barbara accept my critique without too much concern. This is a very sensitive area for so many individuals. It deserves again very careful and accurate presentation. I appreciate your motivation but I'm concerned about the content of the article. Once again estrogen and its biochemical counterparts are **not** toxins!!

With respect and sincerity,
Sheila Kirk

[Editor's note: Sheila Kirk is prominent in the TV group, TransPitt, in Pittsburgh PA. (One of our contributing editors was one of the founders of that group way back when...) She is a TV, Obstetrician, and last I knew, was a member of IFGE's Board of Directors - in addition to being medical consultant to Fantasia Fair, giving workshops during that activity, on transsexualism.

Her responses are in line with the "party line" espoused by the AMA. We know that the AMA has been on the "trailing edge" of medical thought, cf. their past position on Chiropractic, Acupuncture, folk medicine, all of which have been proven to be valid and beneficial forms of treatment.
*Yes, there are many who are part of the "Gender Establishment" and - lest you think I am the slightest bit paraniod - the "Gender Establishment" does exist - and has a vested interest in keeping the rank-and-file Tperson ignorant... in other words, what the writers in **GenX** say, scares them.*

The September issue of *Gender Expressions* just arrived and I have already read nearly half of it! It is a real blessing to find a publication that appeals to the intellectual side of our femininity and that stays out of politics. You have created here a gift for the mind and I certainly appreciate it. By way of showing my gratitude and perhaps contributing to your continued exploration of ideas, may I respectfully submit this latest article of mine to you entitled "The Game". It exploded from my pen one night in my favorite lesbian bar where I do a lot of my writing. The cozy ambiance, the chatter backed up by Tina Turner, Eurythmics or Spanish blues, adn being surrounded by Sisters is a charged atmosphere for me. I am a Feminist and the remark that begins this article was the spark that caused this final expression.
I look forward to *Gender Expressions* and only wish it could come out more often. Keep up the high quality of content. The transgendered community has plenty of news, politics, tearjerk, social outings. We need "food for the soul" as well and I can see that your publication comes closest to filling that need. Thank you for the excellent work.

Janice Van Cleve

*[Editor's reply - Gender Expressions staying **OUT** of politics? Maybe you should have read the ENTIRE September issue! There were quite a few items which were politically slanted - of course, our politics deals with the world at large, and are not restricted to the "TV/TS Community", which is perhaps what you meant. We are not a "mainstream" publication by any means.]*

The biggest problem involving manipulativeness isn't that TS use it occasionally. Thats understandable, given the circumstances. The really big problem is that TSs have been boxed into a system which makes it necessary in the first place. And then, there are times when a TS might slip up and not push the right button on the shrink-machine at the right time. Doesn't necessarily mean she isn't intelligent. Let's chalk it up to the fact that mind-reading can be inexact, or the fact that anyone can get blindsided by a power tripper.

- cjr

The Politics of Diagnosis

Part 2: Intuition or Fact, Neutrality or Social Engineering?

Jan Redbear

** An administrator of a prominent gender identity program, who happens to be an F-to-M TS, is speaking to the assembled dysphorics at the mandatory weekly session. "After several years of clinical experience running this program, I've found it only takes me a few seconds to tell if someone's a sincere TS, or really just a TV trying to pass himself off as a TS", he says.*

A visitor, trying to decide if she really wants to join the gender program, doesn't quite buy this. She asks, "OK, I've only been here a few seconds, so what am I? TV or TS?"

The administrator scowls briefly, then catches himself.
Stroking his well-groomed beard thoughtfully, he surveys the newcomer for signs of transsexual sincerity. "You're a bisexual", he says. "Yes, definitely bi".

** A well known transsexual spokeswoman who prides herself on her knowledge of all things genderal is addressing a group of very skeptical feminists. It isn't going well. To ward off some of their skepticism, she tells them, "my therapist says she had me 'spotted' as a TS within the first five minutes of my first appointment. She just had a 'feeling' about me. This was several years ago, when I still insisted I was a transvestite."*

** A TV is very curious about why a psychologist spoke of transgendered behavior as "psychopathology", so he decides to research the history of the view that crossdressing indicates a mental problem. He reads the preface of a psychiatric diagnostic guidebook and learns that many of the conditions listed are considered mental disorders only in relation to "conformity with the prevailing social milieu". He sits there a few minutes - fuming.*

There are some very important questions inherent in these incidents. Would a professional gender program administrator really determine someone's "true" transsexualism by just looking her over a bit - and still call himself a professional? Would transgendered persons presenting themeslves to therapists as TVs accept a diagnosis of transsexualism simply from the "vibes" picked up from a few minutes of conversation? Can professional psy-workers, with clear consciences, use nonconformity or social minority status as the basis for classifying whole groups of people as mentally disordered?

Unfortunately, all these can and do happen. The three scenes presented here were actual events. I've witnessed each, and more, on several occasions; and most people who've looked at the transgendered world realistically have seen them repeated many times, in many different ways.

In part one of "The Politics of Diagnosis", we saw how psy-pros use buzzwords like "empirical verification", "professional objectivity" and "scientific rigorousness" to claim the moral right to make pronouncements affecting the social - and sometimes medical - fate of transvestites and transsexuals. We also saw how their premises are totally unfounded: thus their claiming the right to decide our destiny is an unjust exercise of power.

In this installment we'll briefly examine the premises and conjectures of another group of psy-workers in general, and look specifically at how their conjectures affect transgendered persons. Unlike the pet theories of research oriented professionals, the pet theories of these pros *aren't* based on presenting evidence to support research for one simple reason - they don't conduct any scientific research. Nevertheless, their pet theories are also used to claim power over the transgendered. We'll also examine the familiar idea that psychology and psychiatry are socially neutral.

Do Insight and Intuition Equal Fact?

Sigmund Freud began the tradition of supporting psychological theories by appealing to nothing more substantial than "clinical experience" interpretend through a psy-pro's "insight" or "intuition" - his feelings. Nothing else. Ever since, a substantial number of psych practitioners have felt this technique is sufficent to give their theories the force of proven fact, and have felt it unnecessary to present evidence of any kind, for anything. So strong is their faith in their own "intuition", "insight" and "sensitivity", that many

openly refuse to consider evidence and hard data - even when it tends to support their theories. A cursory examination of psychological and psychiatric journals will bear this out.

Pros adhering to the "intuition is enough" school of thought naturally tend to favor developmental theories for the human traits they classify as "mental disorders", such as transsexualism and cross-dressing. Favoring organic theories would naturally oblige them to at least produce *some* evidence in the form of something physical. Even so, some *do* promote organic theories for the development of certain conditions, such as transgendered behavior, and still base their conjectures on intuition and insight alone. Thankfully, they are a relatively small and obscure segment of the overall psy-pro population.

Critics of the intuition method of theory proving have the same sound objections to these pet theories that they have to any other pet developmental theory. Briefly, the objection is that developmental theories are largely guesswork, since no factor or combination of factors in a person's background can be shown to reliably differentiate between transsexuals and transvestites; transgendered and non-transgendered; or hetero-, bi-, homo-, and asexual.

Do Credentials Permit Bias?

Intuitionist psy-workers should probably be given slightly more credit for intellectual honesty than those who quote their research on transgendered people. At least they don't try to maintain the pretense that biased samples make their pet theories more valid than intuition and gut feelings do. In the final analysis, it's perfectly acceptable to propose a hypothesis or theory based on *anything*; including intuition, wild hunches, and lucky guesses. But unless supported by *some* kind of evidence tending to prove them, the hypotheses and theories themselves can never amount to anything more than intuition, wild hunches, and lucky guesses. Psy-workers who reason along these lines make a big mistake by equating stating a theory with proving it. This is so patently ludicrous that it's probably safe to consider any model of transgendered behavior derived this way as less than worthless at best, and totally arbitrary at worst, if access to medical treatment is contingent upon it.

There's a hidden message being sent whenever psy-workers mask the shakiness of their positions behind terms like *professional* "clinical experience" or "sensitivity". The message is that these pros have somehow become convinced that the question *"why"* can always be answered with a big *"because I say so."* However, the most telling indictment of the "intuition is enough" school of psychological theory proof is that without the requirement of supporting evidence, it invariably supports whatever biases and prejudices a psy-pro has acquired, and allows them to be hidden behind the shield of "professionalism".

The Science of Stereotyping

You may object on the grounds that everyone is entitled to an opinion, and all the psy-workers are doing is merely expressing their opinions. This is absolutely true. However, psychiatrists, psychologists, therapists and the like should all be professional enough to say their opinions *are* opinions.

You may also object that everyone has *some* prejudices; and allowances should be made for whatever professional bigots are in the field: but the psychological disciplines as a whole are socially neutral, and make no judgements against individuals in a social or political context. To evaluate this claim, one must look at certain common prejudices in society at large and determine if these prejudices are incorporated into underlying assumptions and definitions accepted by the psychological professions as a whole.

Nearly everyone will agree that in this society there is intense prejudice and discrimination against sexual and gender minorities: gays, lesbians, transvestites, and transsexuals. It's also common knowledge that women are still saddled with being thought inferior to men. *Homophobia, genderphobia and sexism* are burdens of everyday life for many - and the "deranged" homosexual, "flaky" transperson, and "incompetent" or "inferior" woman are deeply ingrained stereotypes they must contend with constantly.

If the psych professions were indeed socially neutral, you'd expect these prejudices to be relatively uncommon. Unfortunately, this is not the case. These prejudices and stereotypes have crept into the psych professions as a whole. This becomes more evident when you examine what psy-workers choose to study, and what they choose to define as "mental disorder". Studying a group of behaviors or personality traits in a mental health framework is implicit acknowledgement that it's something *already* classified as a "mental disorder" that is being studied - and defining, studying, and

Gender Express

Supplement to Gender Expressions magazine *November 1989*

Gender Express: an irregular conglomeration of news items of interest to the gender community.

Editor: Janet Christon **Research Editor: Jan Redbear**

Gay Rights? NO, HUMAN RIGHTS!

Jacquie Marks

This is the first time Jacquie Marks's work has appeared in Gender Expressions. She has spent many hours of in-person research, making contacts and interviewing those most closely invloved with the cause of lesbian and gay rights - both pro and con. Her coverage of, and commentary on, the pending Gay and Lesbian Civil Rights Bill in Massachusetts makes it very clear how all of us, regardless of sexual preference or gender orientation, have a common cause we must work towards together - our basic human rights and dignity. The effort Ms Marks has made on behalf of both the gay/lesbian and gender communities sets an example for us all. - Jan Redbear

On October 3, 1989, a rally in support of the Gay and Lesbian Civil Rights Bill was held at the Massachusetts State House in Boston. This piece of legislation could be a model for the rest of the country. It would prevent discrimination on the basis of sexual orientation. This bill, now in debate on the floor of the Senate, would insure equal rights under the law in regards to non-discrimination on the job, institutions where mortgages and personal loans are involved, and grant fair housing.

These are not special privileges. They are basic civil rights. Once the bill passes, individuals who are dealing with discrimination would be protected by law. *"Gays and Lesbians, as well as anyone else who falls into the category of sexually oriented, deserve these basic civil rights, and must no longer be viewed as second class citizens. We mustn't settle for that,"* said one speaker.

Lives are at stake pending passage of this bill. Individuals are denied housing because of the way they choose to live their lives. How do we explain that to our children? How do we tell our kids that their father got fired because he wore a dress to work? What's wrong with gay and lesbian couples adopting a child if they can give them a good home?

The bill will also shed some light on the fact that those in the body politic who are minorities due to sexual and gender orientation are not a group of people with perversions, but are whole people who deserve equal rights.

Manipulation by some people in power causes the public to develop bigoted ideas concerning individuals who are honest about their sexual orientation. Gays, lesbians, *and our brothers and sisters with gender related issues* are an easy target to blame for the faults of society. Now that we are approaching the year 1990 (5750 on the Jewish calendar), we must wake up these bigots. There is a great need for unity in the United States so that we can take care of other important issues. Starvation, housing for the homeless, and above all the **promise that all citizens will be ensured equal rights**.

Basics!

(Continued on Page 2, Col. 1)

Comments on political action

Over the past twenty years, our gay and lesbian brothers and sisters have been fighting to destroy the myths that have surrounded them. These myths were caused by lack of understanding and narrow-minded thinking on the part of those who believe it is their responsibility to protect the public morals - while claiming their actions are God's will.

I was taught as a Roman Catholic that God gave us a free will, that I have no right to judge others, and that others have no right to impose their moral beliefs upon me. The exact opposite, however, has been happening in state legislatures across this nation whenever any gay rights legislation is defeated. These state legislators would have us believe that they have the right to impose their morality on everybody. While we can tolerate their opinions, it is only fair to ask that these legislators also tolerate ours.

Let me digress and explain exactly why gay rights legislation is relevant to Transpeople. I have seen too much apathy within the gender community over the years. It seems that most of the gender people, and indeed the organizations themselves, go to great lengths to completely divorce themselves from the gay and lesbian community. More than one gender support organiza-

(Continued on Page 3, Col. 1)

Gay Rights? NO, HUMAN RIGHTS!

The United States, a world leader, is known as "the land of opportunity". When you look around in the alleys and streets, all you see is bigotry, a dirty environment, and people being beaten, harassed, raped and murdered. For us to exist together we must develop a harmonious society where everyone is given a chance to excel, to their full potential, regardless of who they are. How can we keep peace with other nations if there is no peace in our own country? Time is running out. The United States should take the lead regarding equality for all individuals.

Equality is an issue that we can not give up on. No one said that life is easy. This is a fallacy, as one speaker at the rally pointed out. *"If you get knocked down on the ground and lay there, you're going to get stepped on. If you get up and keep moving forward, regardless of the pain you may experience at that time, eventually you will succeed."* Everyone experiences pain in their lives, it's how we deal with it that's important.

People are people. Because of a stereotyping and homophobic individuals dealing with our sexual and gender orientation, we are forced to be secretive, cautious about where we go day or night, and live in fear. We must deal more with the issue of protecting ourselves against rapists and others who rally together and beat up individuals - often fatally - because of who they are. This is wrong and must stop.

In 1973, homosexuality was declassified as a mental illness. Unfortunately, some doctors and others in society still view it in this light. In many situations gays, lesbians and the transgendered end up being treated by professionals who feel that this is the root of the problem. The real problem is regarded a symptomatic of the person's 'perversion'. Again, this reinforces the false belief that we are mentally ill. These individuals are then labeled and in many cases forced into conforming to what's viewed as acceptable in society.

When we are pushed into fitting a stereotype, destruction is cased in all areas of our lives. The person then leaves the hospital or treatment trying to be someone they are not and is left with mental scars and in confusion. Why can't we assure our children they can be whatever they want to be if in our society they are faced with the stigma of a stereotype?

Rarely do people look back in history to prevent making the same mistakes. All that this can lead to is mass destruction and a breakdown of our society. Segregation of blacks, which was only outlawed a short time ago (and still does exist) is brushed aside and what this did to our country is forgotten.

There was once a worldwide event which singled out anyone with supposedly the 'wrong' sexual orientation. **The holocaust.** Gays, lesbians and anyone within question as far as their appearance were labeled with pink triangles. They were considered to be worse than second second class citizens and discriminated against along with the Jewish population.

During the holocaust we lost too many of our brothers and sisters just on the basis of appearance. As one in attendance noted, *"the same thing is happening again and must stop!"*

Fortunately we do have friends in the Senate and the House of Representatives. These politicians have a strong belief in equality for everyone, which is a guarantee of our constitution. Many spoke or attended the October 3 rally, including Senators Golden, Pines, and Barrett; gubernatorial candidate Francis X. Belotti, the former Attorney General; House of Representative members Marjorie Clapprood, Byron Rushing, Nelson Merced, Mark Roosevelt and other co-sponsors and supporters of the bill who were present but did not get a chance to speak. Lt. Governor Evelyn Murphy should also be commended for her support.

In addition it is important to recognize the organizations who are not afraid to speak out against injustice: the Massachusetts Gay and Lesbian Caucus, the Coalition for Lesbian and Gay Civil Rights and the more than two thousand people who came to the rally. It is these people and the many others whom I haven't mentioned by name that should be proud for demonstrating their courage and perserverance in support the Gay and Lesbian Civil Rights Bill.

Perhaps the importance that this and similar legislation has for all of us can best be shown with these words from the rally:

"I learned that our politicians in the State House are ordinary people just like ourselves. We shouldn't fear them. We should feel free to discuss and share our views and inputs with them because we elected them to represent us."

"If society has a problem with the sexual orientation of people it is our responsibility to set an example and show them that in the United States our dreams can flourish and we can be whoever we want to be. Unless we do that we are neglecting our responsibility to the future generations of the United States and the world."

How to make a relationship a success

Lisa-Ann McNerney

What is a relationship?

A relationship is like a work of art, formed between two people who care for each other. Most people feel that "SEX" is the main thing that keeps a relationship going, but later on down the road are finding out that it's the last thing to count on. There are three things that you need to form a solid relationship, but don't seem to be very important to many people these days.

Communication: this is not only important, but is also the main foundation of a relationship. If communication is unbalanced, it will be hard to understand where the other person is coming from.

Trust: this is something people tend to have a hard time doing, especially if they've been hurt before.

Trust is the second important piece of a relationship. Most relationships lose trust once a person has lied to the other, or done something to really hurt them. As difficult as it may be, we must learn that nobody is perfect and everybody deserves more than one chance. It is always easier to run away when something goes wrong, but it is best when you stay and face reality.

The final piece which ties everything together is **Love**: the strongest part of a relationship. Love works in more than one way and has its effect upon us every day.

Comments on political action

tion specifically excludes gay membership - even though some gender people are gay. Public outreach and education performed by these groups includes exhaustive denials that gender people are gay - sometimes overshadowing the main message we wish to convey to the public. Any "taint" of "gayness" is studiously avoided by these organizations. These same people and organizations, however, don't seem to mind in the least using gay and lesbian bars and clubs as places to express themselves. Let's face one fact, people. To the average "Joe in the street", any man wearing a dress IS "queer"! That's right! You may not be homosexual, but to the average citizen, you are "one o' those". Some of these "average citizens" even sit in your state legislature. Any gender person or gender organization that feels the so-called "gay rights" legislation doesn't apply to THEM is living in a world of delusion.

We are striving for our fundamental human rights, we are not trying to recruit people into transvestism, transsexualism or homosexuality. Being a transgendered person is difficult - in my case, it has hurt my relationships with people and caused pain for me and my family. I would not wish transgendered status on my worst enemy; I hope my children never face this dilemma. Everyone I have spoken to in the gender community has the same opinion about this. There remain, however, those self righteous legislators who would have the public believe that we are only out to corrupt their children.

Let's look at the record: a U.S. Congressman was convicted of immoral acts and for contributing to the delinquency of a minor. The congressman was heterosexual. Defrocked clergy admitting to sexual encounters with prostitutes. As Jesus said, "let he who is without sin cast the first stone".

If these so-called guardians of public morals examined their own consciences, they would realize that they have no right to judge us or destroy our lives. They would not want their weaknesses exposed nor their privacy invaded, for as the good book says, even the just man falls seven times a day.

An Unforgettable Woman

It's passion that makes a candle
burn all night when a man must find
his way home, or the extremes a
woman
will go to for her loved ones! It's
the strength to endure pain that
makes
a woman so unforgettable. So with
time
she might get a few lines but these
just show the unforgettable path
she
chose for her life.

So, with all the passion that burns
inside that flickers in my eyes I used
to its maximum potential. That's why
when I leave a room I am an unfor-
gettable
woman.
- Sarah Luiz

Editor's note: As we transpeople become increasingly vocal about forcing Society to recognize our own basic human rights, there may (will?) be incidents that threaten our own civli liberties. This series examines what has happened to other activist organizations. Wherever our political sympathies lie, we should be able to learn from others' experiences. "It CAN Happen Here"

In the first part of this series, the history of the government's harassment of activists was discussed. This part of the series discusses detection of infiltration and effective countermeasures which may be employed.

The extent of the infiltration, burglary and other clandestine government intervention that has already come to light is alarming. Since the vast majority of such operations stay hidden until after the damage has been done, those we are now aware of undoubtedly represent only the tip of the iceberg. Far more is sure to lie beneath the surface.

Considering the current political climate, the legalization of COINTELPRO, the rehabilitation of the FBI and police, and the expanded role of the CIA and military, the recent revelations leave us only one safe assumption: that extensive government covert operations are already underway to neutralize today's opposition movements before they can reach the massive level of the 60s.

WHAT CAN WE DO ABOUT IT?

Domestic covert action has now persisted in some form through at least the last seven presidencies. It grew from one program to six under Kennedy and Johnson. It flourished when an outspoken liberal, Ramsey Clark, was Attorney General (1966-68). It is an integral part of the established mode of operation of powerful, entrenched agencies on every level of government. It enables policy-makers to maintain social control without detracting from their own public image or the perceived legitimacy of their method of government. It has become as institutional in the US as the race, gender, class and imperial domination it serves to uphold. Under these circumstances, there is no reason to think we can eliminate COINTELPRO simply by electing better public officials. Only through sustained public education and mobilization, by a broad coalition of political, religious and civil libertarian activists, can we expect to limit it effectively.

In most parts of the country, however, and certainly on a national level, we lack the political power to end covert government intervention, or even to curb it substantially. We therefore need to learn how to cope more effectively with this form of repression.

The next part of this pamphlet examines the methods that were used to discredit and disrupt the movements of the 60s and suggests steps we can take to deflect or reduce their impact in the 80s.

A CHECK-LIST OF ESSENTIAL PRECAUTIONS:

-Check out the authenticity of any disturbing letter, rumor, phone call or other communication before acting on it.

-Document incidents which appear to reflect covert intervention.

-Deal openly and honestly with the differences within our movements (race, gender, class, age, religion, national origin, sexual orientation, personality, experience, physical and intellectual capacities, etc.) before the FBI and police exploit them to tear us apart.

-Don't rush to expose a suspected agent. Instead, directly criticize what the suspect says and does. Intra-movement witchhunts only help the government create distrust and paranoia.

-Support whoever comes under government attack. Don't be put off by political slander, such as recent attempts to smear radical activists as "terrorists." Organize public opposition to FBI investigations, grand juries, show trials and other forms of political harassment.

-Above all, do not let them divert us from our main work. Our most powerful weapon against political repression is effective organizing around the needs and issues which directly affect people's lives.

WHAT THEY DO & HOW WE CAN PROTECT OURSELVES

INFILTRATION BY AGENTS OR INFORMERS

Agents are law enforcement officers disguised as activists. Informers are non-agents who provide information to a law enforcement or intelligence agency. They may be recruited from within a group or sent in by an agency, or they may be disaffected former members or supporters.

Infiltrators are agents or informers who work in a group or community under the direction of a law enforcement or intelligence agency. During the 60s the FBI had to rely on informers (who are less well trained and harder to control) because it had very few black, Hispanic or female agents, and its strict dress and grooming code left white male agents unable to look like activists. As a modern equal opportunity employer, today's FBI has fewer such limitations.

What They Do: Some informers and infiltrators quietly provide information while keeping a low profile and doing whatever is expected of group members. Others attempt to discredit a target and disrupt its work. They may spread false rumors and make unfounded accusations to provoke or exacerbate tensions and splits. They may urge divisive proposals, sabotage important activities and resources, or operate as "provocateurs" who lead zealous activists into unnecessary danger. In a demonstration or other confrontation with police, such an agent may break discipline and call for actions which would undermine unity and detract from tactical focus.

Infiltration As a Source of Distrust and Paranoia: While individual agents and informers aid the government in a variety of specific ways, the general use of infiltrators serves a very special and powerful strategic function. The fear that a group may be infiltrated often intimidates people from getting more involved. It can give rise to a paranoia which makes it difficult to build the mutual trust which political groups depend on. This use of infiltrators, enhanced by covertly-initiated rumors that exaggerate the extent to which a particular movement or group has been penetrated, is recommended by the manuals used to teach counter-insurgency in the U.S. and Western Europe.

Covert Manipulation to Make A Legitimate Activist Appear to be an Agent: An actual agent will often point the finger at a genuine, non-collaborating and highly-valued group member, claiming that he or she is the infiltrator. The same effect, known as a "snitch jacket," has been achieved by planting forged documents which appear to be communications between an activist and the FBI, or by releasing for no other apparent reason one of a group of activists who were arrested together. Another method used under COINTELPRO was to arrange for some activists, arrested under one pretext or another, to hear over the police radio a phony broadcast which appeared to set up a secret meeting between the police and someone from their group.

GUIDELINES FOR COPING WITH INFILTRATION:

1. Establish a process through which anyone who suspects an informer (or other form of covert intervention) can express his or her fears without scaring others. Experienced people assigned this responsibility can do a great deal to help a group maintain its morale and focus while, at the same time, centrally consolidating information and deciding how to use it. This plan works best when accompanied by group discussion of the danger of paranoia, so that everyone understands and follows the established procedure.

2. To reduce vulnerability to paranoia and "snitch jackets", and to minimize diversion from your main work, it generally is best if you do not attempt to expose a suspected agent or informer unless you are certain of their role. (For instance, they surface to make an arrest, testify as a government witness or in some other way admit their identity). Under most circumstances, an attempted exposure will do more harm than the infiltrator's continued presence. This is especially true if you can discreetly limit the suspect's access to funds, financial records, mailing lists, discussions of possible law violations, meetings that plan criminal defense strategy, and similar opportunities.

3. Deal openly and directly with the form and content of what anyone says and does, whether the person is a suspected agent, has emotional problems, or is simply a sincere, but naive or confused person new to the work.

4. Once an agent or informer has been definitely identified, alert other groups and communities by means of photographs, a description of their methods of operation, etc. In the 60s, some agents managed even after their exposure in one community to move on and repeat their performance in a number of others.

5. Be careful to avoid pushing a new or hesitant member to take risks beyond what that person is ready to handle, particularly in situations which could result in arrest and prosecution. People in this position have proved vulnerable to recruitment as informers.

OTHER FORMS OF DECEPTION
Bogus leaflets, pamphlets, etc.: COINTELPRO documents show that

the FBI routinely put out phony leaflets, posters, pamphlets, etc. to discredit its targets. In one instance, agents revised a children's coloring book which the Black Panther Party had rejected as anti-white and gratuitously violent, and then distributed a cruder version to backers of the Party's program of free breakfasts for children, telling them the book was being used in the program.

False media stories: The FBI's documents expose collusion by reporters and news media that knowingly published false and distorted material prepared by Bureau agents. One such story had Jean Seberg, a noticeably pregnant white film star active in anti-racist causes, carrying the child of a prominent Black leader. Seberg's white husband, the actual father, has sued the FBI as responsible for her resulting stillbirth, breakdown, and suicide.

Forged correspondence: Former employees have confirmed that the FBI and CIA have the capacity to produce "state of the art" forgery. The U.S. Senate's investigation of COINTELPRO uncovered a series of letters forged in the name of an intermediary between the Black Panther Party's national office and Panther leader Eldridge Cleaver, in exile in Algeria. The letters proved instrumental in inflaming intra-party rivalries that erupted into the bitter public split that shattered the Party in the winter of 1971.

Anonymous letters and telephone calls: During the 60s, activists received a steady flow of anonymous letters and phone calls which turn out to have been from government agents. Some threatened violence. Others promoted racial divisions and fears. Still others charged various leaders with collaboration, corruption, sexual affairs with other activists' mates, etc. As in the Seberg incident, inter-racial sex was a persistent theme. The husband of one white woman involved in a bi-racial civil rights group received the following anonymous letter authored by the FBI:

- Look, man, I guess your old lady doesn't get enough at home or she wouldn't be shucking and jiving with our Black Men in ACTION, you dig? Like all she wants to integrate is the bedroom and us Black Sisters ain't gonna take no second best from our men. So lay it on her man - or get her the hell off [name].
A Soul Sister

False rumors: Using infiltrators, journalists and other contacts, the Bureau circulated slanderous, disruptive rumors through political movements and the communities in which they worked.

Other misinformation: A favorite FBI tactic uncovered by Senate investigators was to misinform people that a political meeting or event had been cancelled. Another was to offer non-existent housing at phony addresses, stranding out-of-town conference attendees who naturally blamed those who had organized the event. FBI agents also arranged to transport demonstrators in the name of a bogus bus company which pulled out at the last minute. Such "dirty tricks" interfered with political events and turned activists against each other.

Fronts for the FBI: COINTELPRO documents reveal that a number of Sixties' political groups and projects were actually set up and operated by the FBI. One, "Grupo pro-Uso Voto," was used to disrupt the fragile unity developing in 1967 among groups seeking Puerto Rico's independence from the US.The genuine proponents of independence had joined together to boycott a US-administered referendum on the island's status. They argued that voting under conditions of colonial domination could serve only to legitimize US rule, and that no vote could be fair while the US controlled the island's economy, media, schools, and police. The bogus group, pretending to support independence, broke ranks and urged independistas to take advantage of the opportunity to register their opinion at the polls.

Since FBI front groups are basically a means for penetrating and disrupting political movements, it is best to deal with them on the basis of the Guidelines for Coping with Infiltration.

Confront what a suspect group says and does, but avoid public accusations unless you have definite proof. If you do have such proof, share it with everyone affected.

GUIDELINES FOR COPING WITH OTHER FORMS OF DECEPTION:

1. Don't add unnecessarily to the pool of information that government agents use to divide political groups and turn activists against each other. They thrive on gossip about personal tensions, rivalries and disagreements. The more these are aired in public, or via a telephone which can be tapped or mail which can be opened, the easier it is to exploit a groups' problems and subvert its work. (Note that the CIA has the technology to read mail without opening it, and that pay telephones can now be programmed to record any conversation in which specified political terms are used.)

2. The best way to reduce tensions and hostilities, and the urge to gossip about them, is to make time for open, honest discussion and resolution of "personal" as well as "political" issues.

3. Don't accept everything you hear or read. Check with the supposed source of the information before you act on it. Personal communication among estranged activists, however difficult or painful, could have countered many FBI operations which provedeffective in the Sixties.

4. When you hear a negative, confusing or potentially harmful rumor, don't pass it on. Instead, discuss it with a trusted friend or with the people in your group who are responsible for dealing with covert intervention.

5. Verify and double-check all arrangements for housing, transportation, meeting rooms, and so forth.

6. When you discover bogus materials, false media stories, etc., publicly disavow them and expose the true source, insofar as you can.

HARASSMENT, INTIMIDATION & VIOLENCE:

Pressure through employers, landlords, etc.: COINTELPRO documents reveal frequent overt contacts and covert manipulation (false rumors, anonymous letters and telephone calls) to generate pressure on activists from their parents, landlords, employers, college administrators, church superiors, welfare agencies, credit bureaus, licensing authorities, and the like.

Agents' reports indicate that such intervention denied Sixties' activists any number of foundation grants and public speaking engagements. It also cost underground newspapers most of their advertising revenues, when major record companies were persuaded to take their business elsewhere. It may underlie recent steps by insurance companies to cancel policies held by churches giving sanctuary to refugees from El Salvador and Guatamala.

Burglary: Former operatives have confessed to thousands of "black bag jobs" in which FBI agents broke into movement offices to steal, copy or destroy valuable papers, wreck equipment, or plant drugs.

Vandalism: FBI infiltrators have admitted countless other acts of vandalism, including the fire which destroyed the Watts Writers Workshop's multi-million dollar ghetto cultural center in 1973.
Late 60s' FBI and police raids laid waste to movement offices across the country, destroying precious printing presses, typewriters, layout equipment, research files, financial records, and mailing lists.

Other direct interference: To further disrupt opposition movements, frighten activists, and get people upset with each other, the FBI tampered with organizational mail, so it came late or not at all. It also resorted to bomb threats and similar "dirty tricks".

Conspicuous surveillance: The FBI and police blatantly watchactivists' homes, follow their cars, tap phones, open mail and attend political events. The object is not to collect information (which is done surreptiously), but to harass and intimidate.

Attempted interviews: Agents have extracted damaging information from activists who don't know they have a legal right to refuse to talk, or who think they can outsmart the FBI. COINTELPRO directives recommend attempts at interviews throughout political movements to "enhance the paranoia endemic in these circles" and "get the point across that there is an FBI agent behind every mailbox."

Grand juries: Unlike the FBI, the Grand Jury has legal power to make you answer its questions. Those who refuse, and are required to accept immunity from use of their testimony against them, can be jailed for contempt of court. (Such "use immunity" enables prosecutors to get around the constitutional protection against self-incrimination.)

The FBI and the US Dept. of Justice have manipulated this process to turn the grand jury into an instrument of political repression. Frustrated by jurors' consistent refusal to convict activists of overtly political crimes, they convened over 100 grand juries between 1970 and 1973 and subpoenaed more than 1000 activists from the Black, Puerto Rican, student, women's and anti-war movements. Supposed pursuit of fugitives and "terrorists" was the usual pretext. Many targets were so terrified that they dropped out of political activity. Others were jailed without any criminal charge or trial, in what amounts to a U.S. version of the political internment procedures employed in South Africa

and Northern Ireland.

False arrest and prosecution: COINTELPRO directives cite the Philadelphia FBI's success in having local militants "arrested on every possible charge until they could no longer make bail" and "spent most of the summer in jail." Though the bulk of the activists arrested in this manner were eventually released, some were convicted of serious charges on the basis of perjured testimony by FBI agents, or by coworkers who the Bureau had threatened or bribed.

The object was not only to remove experienced organizers from their communities and to divert scarce resources into legal defense, but even more to discredit entire movements by portraying their leaders as vicious criminals. Two victims of such frame-ups, Native American activist Leonard Peltier and l960s' Black Panther official Elmer "Geronimo" Pratt, have finally gained court hearings on new trial motions.

Others currently struggling to reopen COINTELPRO convictions include Richard Marshall of the American Indian Movement and jailed Black Panthers Herman Bell, Anthony Bo:Pom, Albert Washington (the "NY3"), and Richard "Dhoruba" Moore.

Intimidation: One COINTELPRO communique urged that "The Negro youths and moderates must be made to understand that if they succumb to revolutionary teaching, they will be dead revolutionaries." Others reported use of threats (anonymous and overt) to terrorize activists, driving some to abandon promising projects and others to leave the country. During raids on movement offices, the FBI and police routinely roughed up activists and threatened further violence. In August, 1970, they forced the entire staff of the Black Panther office in Philadelphia to march through the streets naked.

Instigation of violence: The FBI's infiltrators and anonymous notes and phone calls incited violent rivals to attack Malcolm X, the Black Panthers,and other targets. Bureau records also reveal maneuvers to get the Mafia to move against such activists as black comedian Dick Gregory.

A COINTELPRO memo reported that "shootings, beatings and a high degree of unrest continue to prevail in the ghetto area of southeast San Diego...it is felt that a substantial amount of the unrest is directly attributable to this program."

GUIDELINES FOR COPING WITH HARASSMENT, INTIMIDATION & VIOLENCE:

1. Establish security procedures appropriate to your group's level of activity and discuss them thoroughly with everyone involved. Control access to keys, files, letterhead, funds, financial records, mailing lists, etc. Keep duplicates of valuable documents. Safeguard address books, and do not carry them when arrest is likely.

2. Careful records of break-ins, thefts, bomb threats, raids, arrests, strange phone noises (not always taps or bugs), harassment, etc. will help you to discern patterns and to prepare reports and testimony.

3. Don't talk to the FBI. Don't let them in without a warrant. Tell others that they came. Have a lawyer demand an explanationand instruct them to leave you alone.

4. If an activist does talk, or makes some other honest error, explain the harm that could result. But do not attempt to ostracize a sincere person who slips up. Isolation only weakens a person's ability to resist. It can drive someone out of the movement and even into the arms of the police.

5. If the FBI starts to harass people in your area, alert everyone to refuse to cooperate. Set up community meetings with speakers who have resisted similar harassment elsewhere. Consider "Wanted" posters with photos of the agents, or guerilla theater which follows them through the city streets.

6. Make a major public issue of crude harassment, such as tampering with your mail. Contact your congressperson. Call the media. Demonstrate at your local FBI office. Turn the attack into an opportunity for explaining how covert intervention threatens fundamental human rights.

7. Many people find it easier to tell an FBI agent to contact their lawyer than to refuse to talk. Once a lawyer is involved, the Bureau generally pulls back, since it has lost its power to intimidate. If possible, make arrangements with a local lawyer and let everyone know that agents who visit them can be referred to that lawyer. If your group engages in civil disobedience or finds itself under intense police pressure, start a bail fund, train some members to deal with the legal system, and develop an ongoing relationship with a sympathetic local lawyer.

8. Community education is important, along with legal, financial, child care, and other support for those who protect a movement by refusing to divulge information about it. If a respected activist is subpoenaed for obviously political reasons, consider trying to arrange for sanctuary in a local church or synagogue.

9. While the FBI and police are entirely capable of fabricating criminal charges, your non-political law violations (such as drugs) make it easier for them to set you up. The point is not to get so up-tight and paranoid that you can't function, but to make a realistic assessment based on your visibility and other pertinent circumstances.

10. Upon hearing of Fred Hampton's murder, the Black Panthers in Los Angeles fortified their offices and organized a communications network to alert the community and news media in the event of a raid. When the police did attempt an armed assault four days later, the Panthers were able to hold off the attack until a large community and media presence enabled them to leave the office without casualties. Similar preparation can help other groups that have reason to expect right-wing or police assaults.

11. Make sure your group designates and prepares other members to step in if leaders are jailed or otherwise incapacitated. The more each participant is able to think for herself or himself and take responsibility, the better will be the group's capacity to cope with crises.

ORGANIZING PUBLIC OPPOSITION TO COVERT INTERVENTION

A BROAD-BASED STRATEGY: No one existing political organization or movement is strong enough, by itself, to mobilize the public pressure required to significantly limit the ability of the FBI, CIA and police to subvert our work. Some activists oppose covert intervention because it violates fundamental constitutional rights. Others stress how it weakens and interferes with the work of a particular group or movement. Still others see covert action as part of a political and economic system which is fundamentally flawed. Our only hope is to bring these diverse forces together in a single, powerful alliance.

Such a broad coalition cannot hold together unless it operates with clearly-defined principles. The coalition as a whole will have to oppose covert intervention on certain basic grounds - such as the threat to democracy, civil liberties and social justice, leaving its members free to put forward other objections and analyses in their own names. Participants will need to refrain from insisting that only their views are "politically correct" and that everyone else has "sold out." Above all, we will have to resist the government's maneuvers to divide us by moving against certain groups, while subtly suggesting that it will go easy on the others, if only they dissociate themselves from those under attack. This strategy is evident in the recent Executive Order and Guidelines, which single out for infiltration and disruption people who support liberation movements and governments that defy U.S. hegemony or who entertain the view that it may at times be necessary to break the law in order to effectuate social change.

DIVERSE TACTICS: For maximum impact, local and national coalitions will need a multi-faceted approach which effectively combines a diversity of tactics, including:

1. Investigative research to stay on top of, and document, just what the FBI, CIA and police are up to.

2. Public education through forums, rallies, radio and TV, literature, film, high school and college curricula, wallposters, guerilla theater, and whatever else proves interesting and effective.

3. Legislative lobbying against administration proposals to strengthen covert work, cut back public access to information, punish government "whistle-blow ers", etc. Coalitions in some cities and states have won legislative restrictions on surveillance and covert action. The value of such victories will depend our ability to mobilize continuing, vigilant public pressure for effective enforcement.

4. Support for the victims of covert intervention can reduce somewhat the harm done by the FBI, CIA and police. Organizing on behalf of grand jury resisters, political prisoners, and defendants in political trials offers a natural forum for public education about domestic covert action.

5. Lawsuits may win financial compensation for some of the people harmed by covert intervention. Class action suits, which seek a court order (injunction) limiting surveillance and covert action in a particular city or judicial district, have proved a valuable source of information and publicity. They are enormously expensive, however, in terms of time and energy as well as money. Out-of-court settlements in some of these cases have given rise

to bitter disputes which split coalitions apart, and any agreement is subject to reinterpretation or modification by increasingly conservative, administration-oriented federal judges.

The US Court of Appeals in Chicago has ruled that the consent decree against the FBI there affects only operations based "solely on the political views of a group or an individual," for which the Bureau can conjure no pretext of a "genuine concern for law enforcement."

6. Direct action, in the form of citizens' arrests, mock trials, picketlines, and civil disobedience, has recently greeted CIA recruiters on a number of college campuses. Although the main focus has been on the Agency's international crimes, its domestic activities have also received attention. Similar actions might be organized to protest recruitment by the FBI and police, in conjunction with teach-ins and other education about domestic covert action. Demonstrations against Reagan's attempts to bolster covert intervention, or against particular FBI, CIA or police operations, could also raise public consciousness and focus activists' outrage.

PROSPECTS: Previous attempts to mobilize public opposition, especially on a local level, indicate that a broad coalition, employing a multifaceted approach, may be able to impose some limits on the government's ability to discredit and disrupt our work. It is clear, however, that we currently lack the power to eliminate such intervention. While fighting hard to end domestic covert action, we need also to study the forms it takes and prepare ourselves to cope with it as effectively as we can. Above all, it is essential that we resist the temptation to so preoccupy ourselves with repression that we neglect our main work. Our ability to resist the government's attacks depends ultimately on the strength of our movements. So long as we continue to advocate and organize effectively, no manner of intervention can stop us.

FACTSHEET FIVE

Remarkable news to report here. We have arrived in the world of "underground" publications. For the uninitiated, I do not mean "X-rated" or "adult" publications; I mean the type of publication which is politically aware.

We were reviewed in the publication *Factsheet Five*, an established review of alternative-culture publications, music and videos. (Copies are available for $2 each from **Mike Gunderloy, 6 Arizona Ave. Rensselaer NY 12144-4502**) I recommend this publication as a real eye-opener.

Why am I proud for GenX to be listed with the underground publications? Because it signifies to me that our publication is not of the "establishment".

Readers, there is a whole world out there of people like us (no, not transvestites or transsexuals or transgenderists) - people who are interested in human rights, freedom of expression, Liberty. These people want to keep the best of our society, that is certain. They also want to change the parts of our society that no longer work... -jlc

Language was developed out of our deep need to complain.

- LILY TOMLIN

I know you have a lover
I heard you
on the phone, talking
laughing,
singing
in a warm giggly tone I recognized once

Willing,
soft music familiar to me once
It doesn't help to know why.
We
haven't touched like that in years.
Certainly
since we don't even live together anymore, and
even understanding your rights to feel
I never, ever
thought
it would be this hard

- Heather Ammerman

The Group Trap is the belief that you can accomplish more by sharing responsibilities, efforts, and rewards with others than you can by acting on your own.

It's an easy trap to fall into. It's a common expression that "in union there is strength." Just the opposite is true, however. You achieve more for yourself when your rewards are dependent upon your own efforts than upon the efforts of other people.

When you join a group effort to achieve freedom, you waste precious resources on an endeavor that has very little chance of success. In the same way, group efforts are common in businesses, marriages, and even friendships, and there too the Group Trap can cause subtle problems.

Groups are not living entities. They don't think or act; only individuals do. And yet, any group effort is based upon the assumption of a group purpose that overrides the individual differences of its members. It's expected that the group will act as a single unit with a unified purpose.

Only individuals think -- and each one thinks differently. Their interests and desires may overlap, but each person will continue to define his own objectives and have his own opinion concerning the best way to achieve those objectives.

Perhaps each person entering a group unconsciously assumes that it will act in unison for his objectives and by his methods. But every other participant probably has a similar assumption about his ideas.

What they get instead will inevitably be a compromise. The individual's goals and his concept of the best methods will be automatically compromised before anything happens to further his objectives.

It also means a certain amount of time and effort will have to be spent to arrange the compromise -- again, before anything concrete is done to further his objectives.

On the other hand, the individual who acts alone doesn't have to alter his objectives. He can employ the means he considers best suited to the objective, and he doesn't have to waste time and effort trying to arrange a compromise with partners.

Harry Browne
How I Found Freedom in an Unfree World

All I think about is losing my footing on the line I walk.
I must do what is expected
I'm a man, I must be that.
I cannot cry or feel any sensitivity.
I must not wear bright colors, grow my nails or wear makeup.

I am a woman I must know how to cook and clean.
My hair must be long and my skin like peaches and cream.
I must speak only when spoken to.
I'm to do what I'm told.
I must walk this line without any fault or suspicion!

Today I took a chance
I stepped away from the line
and moved in a new direction.
I'm scared but for the first time
I feel free and alive!
It's my Birthday!
I shall never walk the line again
and neither shall you!

- Sarah Luiz

Gnashing teeth,
interrupted sleep,
images
feelings flow
warm like blood.
waves like surf
swelling,
crashing,
breaking
on my heart in my mind
like my pulse
clock
tick tock
tick tock

Heather Ammerman

European Parliament Demands Equal Rights for Transsexuals

Strasbourg, France (Sept 12) Reuters - The european Parliament called Tuesday for an end to discrimination against people who decide to change sex.

It said in a resolution that sex change surgery and any related psychological treatment should be reimbursed by the twelve European Community governments. The Parliament also demanded legal protection of Tranbssexuals at the workplace, saying that between 60 and 80 percent of people who change sex are unemployed.

Transsexuals number about 3,200 out of a total European Community population of 320 million people, with three times more men seeking sex changes than women. The transformation involves castrating men and equipping them with artificial vaginas, while women can obtain testicle grafts.

The Community does not have to act on the vote by the Strasbourg-based parliament but such resolutions can generate pressure for new EC (European Community) legislation.

The legal rights of people who opt for sex changes vary within the Community and a majority of EC states excluding Italy, Spain, Portugal and Ireland already offer some social security refunds for surgery.

[Editorial comment - the numerical estimate seems low by current estimates based on a set percentage of the aggregate population. Secondly, European social thought seems to be a few years ahead of the USA concerning this issue.]

TransPeople and the Spiritual Connection

Just a few short notes on transpeople and spirituality. Reading Nikki Storm's articles, and through my own research, it seems to me that there must be something about the transgendered person's spiritual makeup that is different from a non-transgendered person.

Going back into European antiquity, for example, reveals that the Greek and Roman priests crossdressed. We can't prove that they were transgendered, all we have to go on is circumstantial evidence. The concept of transgender is relatively new, but we know for a fact that the priests of that era habitually wore feminine attire as part of their calling. Native American culture, as we have seen from Nikki's articles, believed that the transgendered had a special spiritual quality. I certainly have had feelings - call them ESP, delusions, whatever you will. There are phenomena which physical science can neither quantify nor explain.

I shall make the sweeping statement that the changes in culture due to Christianity eliminated a valid place in Society for the transgendered individual. Because the "pagan" priests crossdressed, and because during certain pagan celebrations crossdressing was "de rigeur", the Christians made these things "taboo" in order to overpower "paganism". They weren't condemning the act of crossdressing itself; they wanted to eliminate the religions which practiced it.

What is a valid place in today's society for someone in transition? What is a valid place in the contemporary world for crossdressers?

Your letters and comments are welcome.

- Marlys Morning Star

People who have political or religious beliefs usually try to convince others to share their beliefs, and their methods of persuasion can say a lot about the validity of their concepts. Factions which publish their ideas or share them face-to-face with others are contributing to the evolution of mankind's understanding of the universe. Factions which engage in bully tactics such as bombings, threats, hostage-taking, or having their opponents jailed or executed, are simply wrong.

Their ideas are wrong and they instinctively know it, but they've become
addicted to the adrenalin rush of fanaticism, so they cling to their beliefs
and practically try to force others to adopt them.

X. Rayburn
Methods as Message, or, Religion as Rabies

attempting to "cure" "mental disorders", by whatever method, keeps the psy-pros in business. True professional neutrality would require psy-workers to transcend society's everyday biases, and emphasize studying various sexual preferences and gender orientations in rough proportion to their distribution in the general population. You'd expect to see more investigation into the causes of heterosexuality than homosexuality, since the majority of people are heterosexual. Yet, such studies of heterosexuality are vastly outnumbered by studies concerning homosexuality. Similarly, you'd expect studies of factors causing people *not* to crossdress or desire sex changes to outnumber studies of transvestism and transsexualism as psychological conditions. It's extremely unlikely that anyone could locate studies of that nature anywhere on this planet.

One-sidedness to this degree is cause for great concern when exhibited by professionals claiming they're socially neutral. Only two things have ever been conclusively demonstrated about TVs and TSs: we exist, and we're minorities. Our minority status makes us outsiders or even "abnormal" in the eyes of society. Somehow, psy-workers have felt entitled to take mainstream society's minority-as-abnormal mindset to an extreme: and, in relation to gender orientation, have chosen to classify dominant social values and behavior as normal and healthy, while choosing to classify nonconforming transvestism and transsexualism as abnormal and mentally disordered. Far from being socially neutral, they have actually perpetuated, participated in, and reinforced the bigotry which already exists against transgendered persons, by investing it with an aura of scientific certainty that surrounds the high and titled status they enjoy in this society.

Defining Disorders and Institutionalizing Bias

The first step in the education of budding psy-workers is learning what they're supposed to consider mental disorders, and what they aren't. They learn definitions and diagnostic criteria, but nothing about the processes which produce these definitions and criteria. The present recognized world standard for diagnostic criteria is the ***Diagnostic and Statistical Manual of Mental Disorders***, also known as the DSM, a publication of the American Psychiatric Association.

At irregular intervals since 1952, committees have met to decide which "mental disorders" to include, and the symptoms that indicate them. Each time, the committees have divided into factions who have spent most of their time arguing that inclusion of certain human traits constitutes prejudice; while including other traits is just good science. Eventually, voting has decided what's crazy and what isn't. The net effect is that the factions with the most political clout within the APA are able to have **their** prejudices made into standards and given psychomedical legitimacy. This decision making method destroys any pretense of social neutrality; and by the broad definition of political, it negates the psy-pro's claim of political neutrality.

A look into the history of the DSM shows that the APA's role in developing the DSM has been - either by design or default - one of enforcing dominant norms, and the DSM itself has become a tool for norm enforcement. Also, a brief examination of the DSM categories applied to transpeople will reveal that each of them is riddled with sexist and homophobic prejudice; and most contain diagnostic indicators which are totally arbitrary.

A Brief History of the DSM

The original DSM, issued in 1952, was the work of a committee brought together by ***various governmental agencies*** under the auspices of the Public Health Service. The purpose was to replace the American Medical Associations's classifications of psychiatric disorders in *Standard Classified Nomenclature of Disease*. The AMA's publication was mostly concerned with readily observable problems such as catatonia and delusions of being God. Those who had assembled the committee believed the AMA's philosophy of what constitutes a mental disorder was too narrow and restrictive to meet modern social needs, and - most significantly - the needs of clinicians trained in psychoanalytic theory. In this new state-instigated manual, a number of presumed "sexual deviations" were classified as "sociopathic personality disturbances". These included, among others, homosexuality, so-called "paraphilias" like crossdressing, and several manifestations of gender dysphoria. A person who was so classified did not have to experience any subjective distress or anxiety; nor pose a threat to her or himself or others. They were classified as sociopaths and psychopaths on the basis of their nonconforming behavior being classified as psychopathic. In a report of the DSM working group and in the preface to the DSM, the APA admitted somewhat to playing the role of norm-enforcer, and explicitly acknowledged that conformity to

dominant social custom was a major basis for determining "pathology". It clearly stated that the majority of people diagnosed under DSM criteria were to be considered "ill primarily in terms of society and of conformity with the prevailing cultural milieu".

There were few changes in DSM-II, issued in 1968. Behavior such as homosexuality and transvestism were spared the "sociopath" stigma, but were still classified as "sexual deviations": this time under the broader category of "psychosexual mental disorders".

In the DSM-III of 1973, there was no change in the status of transgendered people. Homosexuality, however, was no longer classified as a mental disorder of any kind. No one should make the mistake of thinking that this reclassification was the result of new scientific knowledge; the efforts of a few enlightened members of the psych professions to show there was no evidence whatsoever that homosexuality constituted a mental disorder; or the educational attempts of mainstream gay/lesbian lobbyists. Those had all been *repeatedly ignored*. Instead, the removal was accomplished by more militant Gay Pride activists who woke up to the fact that the APA's psychomedical legitimization of bigotry had become one of the main factors in justifying all homophobic discrimination; and launched a multifaceted, concerted campaign to have homosexuality removed from the DSM. It is very significant - and very illustrative - that this edition of the DSM contained no references to "conformity" or "prevailing values": and dismissed the intense controversy over homosexuality with a terse comment that this edition "does not contain several time-honored categories".

From The DSM-III-r, 1987: Current Psychiatric Status of TVs and TSs

"302.30 Transvestic Fetishism
A. Over a period of at least six months, in a heterosexual male, recurrent intense sexual urges and sexually arousing fanatsies involving cross-dressing.
B. The person has acted on these urges, or is markedly distressed by them.
C. Does not meet the criteria for Gender Identity Disorder of Adolescence of Adulthood, Nontranssexual type, or Transsexualism."

Is there any evidence that this form of erotic enjoyment is a mental disorder, while many others are not? If so, then the evidence should be produced in a verifiable, replicable manner. If not, then this definition groundlessly incorporates the anti-TV bias so prevalent in many people.

Why is this a mental disorder in a heterosexual male, but not in a homosexual male, many of whom enjoy crossdressing as much as straight TVs? One of the more logical, although bizarre, explanations is that the definition is somehow circuitously connected to the outmoded, homophobic view that a gay man is basically an effeminate crossdresser. This ignores both the gay and transgendered communities' common sense knowledge that gays are about as equally likely to crossdress as straights are: and that the incidence of homosexuality among TVs is about the same as among non-TVs.

Why is this considered a disorder in males, but not in females? Remember, according to dominant social norms, a crossdressed female is socially acceptable. In some circumstances she's sexy. This category, by all appearances, is a manifestation of sexism. While it's fine for a female to desire to emulate the appearance of the socially superior male, it's called a "mental disorder" when a male desires to affect the appearance of the socially inferior female.

"302.85 Gender Identity Disorder of Adolescence or Adulthood, Nontranssexual Type (GIDAANT)
A. Persistent or recurrent discomfort or sense of inappropriateness about one's assigned sex.
B. Persistent or recurrent crossdressing in the role of the other sex, either in fantasy or actuality, but not for the purpose of sexual excitement (as in Transvestic Fetishism).
C. No persistent preoccupation (for at least two years) with getting rid of one's primary and secondary sex characteristics and acquiring the sex characteristics of the other sex (as in Transsexualism).
D. The person has reached puberty."

This category is a conglomeration of some of the features of transsexualism (A), transvestism (B), and the non-official status of transgenderism (C). Sex change or not, turn-on or not, the psy-pros have the bases well covered when it comes to assigning the "mental disorder" stigma to transpeople. As always there's the big question: where's the evidence? The GIDAANT classification's extremely arbitrary nature is more apparent in the accompanying explanatory material, which specifically states that homosexual crossdressers are included in this category, and "this disorder is common among female impersonators".

What do those statements really mean? Put the gays in one slot and the straights in another? That people diagnosed with GIDAANT would be TSs had they not used their genitals in sexual activity with a male? (That is something many TSs have experienced - contrary to current transsexual mythology.) Or perhaps it means they'd be Transvestic Fetishists, or something, if they didn't get on stage?

Who can tell?

"302.5 Transsexualism
A. Persistent discomfort and sense of inappropriateness about one's assigned sex.
B. Persistent preoccupation for at least two years with getting rid of one's primary and secondary sex characteristics and acquiring the sex characteristics of the other sex.
C. The person has reached puberty."

Ignoring, for now, that the Benjamin Foundation's "Standards of Care" requires diagnosis of TSism by the DSM definition, yet uses an *obsolete* definition no longer recognized by the APA, this category is apparently very straightforward when compared to the others. Inerestingly, it is one of the few DSM categories where self-diagnosis is required. If you examine the features of transsexualism listed here, it's clear that *only* the TS can diagnose his or her transsexualism. It's common knowledge, however, that psy-workers unfortunately don't allow medical treatment for transsexualism on the basis of it's APA/DSM-defined symptoms.

There are problems with the APA's definition. Some are major, some are minor. One set of major problems centers around "secondary sex characteristics". Genitals are primary sex characteristics. But what are secondary sex characteristcs? Breasts, or the lack of them? Maybe. But there are many genetic males with substantial breast development; and genetic females with none. Distribution of body hair? True, there are common patterns of hair distribution, but immense individual variation; even with facial hair.

Perhaps there are answers, or at least clues, in the DSM. Reading the explanatory material we find: *"To varying degrees, the behavior, dress, and mannerisms become those of the other sex"*. This may actually be one of the best illustrations of sexism you will ever find. One very good definition of sexism is that it's the belief that *any* appearance or behavioral traits can be divided into masculine/feminine and assigned to a specific sex: *or that they SHOULD be*. Note well: such views can only be arbitrary. Yet these very basic sexist biases are incorporated to some degree in the DSM's discussion of "sex characteristics" as they apply to transsexuals.

If the accumulated experience of thousands of TSs means anything, it is very often the degree of conformity to a psy-worker's inescapably arbitrary and sexist ideas of "sex characteristics" - undoubtedly based on "intuition" and "sensitivity" derived from years of clinical experience - that actually determine the likelihood of being awarded medical treatment.

"302.85 Gender Identity Disorder Not Otherwise Specified"

Disorders in gender identity that are not classifiable as a specific Gender Identity Disorder."

That is certainly short, sweet, and could mean literally *anything*.

There are several examples given, such as:

"Adults with the clinical features of Transsexualism of less than two years' duration."

Is there anything magic about two years? Would someone be a "Not Otherwise Specified" for one year and 364 days, and suddenly become a TS the next day?

One final example from the DSM:

"People who have a persistent preoccupation with castration or penectomy without a desire to acquire the sex characteristics of the other sex."

There's a potential for cruelty here. Persons like this could easily suffer as much distress as the "classical" TS; yet the psychological professions make absolutely no provision for allowing such people access to medical treatment. Finally, this category could easily include people who are unable or unwilling to conform to an unavoidably sexist therapeutic ideal of "sex characteristics".

The Helping Hand Strikes Again

We've seen so far that psy-workers, when dealing with the transgendered, ignore evidence that doesn't fit their pet theories; present unsupportable hypotheses as proven fact; and base the very definitions of "mental disorder" on nothing more than our nonconformity, and their prejudice. No one, by any stretch of

the imagination, can call this situation "professionalism" and retain the tiniest shred of credibility. In its dealings with transgendered people, there isn't a single sign of true professionalism in the psych fields. Instead of professionalism, there is arrogance of the worst sort: and you, I, and every TV, TS and TG, are merely **CRAZY BY DECREE**. Being stigmatized by this decree may well be the ultimate in bigotry.

This is no idle academic exercise. The decree of our "mental disorder" affects all of us directly. Much of the discrimination we face can be traced directly to the unfounded psychomedical declaration of the "psychopatholgy" of TVs and TSs; which often makes discrimination seem justified, or even benficial.

Worst of all, the social prejudices that psy-workers have perpetuated in the DSM have legal backing at times. Depending on the jurisdiction, a person can be committed - incarcerated, actually - for being transgendered if a psychologist or psychiatrist states that the person, in his professional opinion, has a condition covered by the DSM. Once committed, a psychiatrist can order any treatment to "cure" transpeople. This can be anything from trying to talk you out of it to administering life-threatening procedures that would be called "torture" if done to a political prisoner in a far-away country; and called The Inquisition if done to a religious dissenter a few centuries ago.

When practitioners of any profession have the power to define nonconformity as an inherent flaw in a living human person, it is no longer sufficient to say that the profession isn't socially neutral. It is actually engaging in social engineering - a system where psychomedical definitions both justify and perpetuate discrimination; and where certain psy-workers have the backing of the state to exercise whatever power they see fit to coerce people into following dominant social norms.

Many transgendered people have already realized that, like it or not, we are an oppressed group. It is extremely important for our survival that we see clearly that the source of much of our oppression is with those we've been repeatedly told we must respect the most. Our so-called "helping professionals".

Their handiwork, which allows the entire transgendered community to be considered "crazy by decree", inflicts incalculable damage in terms of loss of our freedom, our civil and human rights, and sometimes our lives.

To be continued.

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Peregrine Press

Business Forms - General Printing
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He said, "You know what the most difficult part about the male to female transsexual surgery is? It's when they drill a hole in your head and suck out half your brains!"

She retorted, "But the female to male transsexual surgery is even more dramatic. There they drill a hole in your head and suck out your sexual security!"

The Game

Janice Van Cleve

What sex are you? It must be an important question, since it dominates so much of our lives. It is the first question the relatives ask when you were born. It figures prominently on your driver's licanse and on every school transcript, survey, registration - in short, on every government or employment form you've ever seen. What sex are you? How do you know?

Very young children seem to accept things so easily. They ask, "are you as boy or a girl?" Whatever answer you give them they say, "oh", and simply catalog your reply in their ever-curious minds. But society injects labels into these young, growing minds - labels that describe what each sex *ought* to be. Girls play with dolls and boys climb trees. Sugar & spice is contrasted to puppy dog tales. "Act like a lady!" "Don't be a sissy!" It starts early, and these artifical distinctions are forced on children until curiosity is dulled and questions are replaced by assaumptions. Organized religion often goes even farther and actively disourages and sexual curiosity at all.

Thus children grow up in a fantasy world of superficial assumptions about sexual identity, heavily supported by images and words that, more often than not, hide the truth rather than promote the falsehood. "Do as I say, not as I do" is carried over into, "accept my description, not my example".

Then comes puberty and reality smashes the mirage - at least for half the population. Girls cross a universal, natural bridge into womanhood: menstruation. Every twenty-eight days or there about, nature itself reminds a woman that she is, indeed, a woman. Regardless of occupation, clothing, or status, all women share in a democracy that makes them all equally women. Their very bodies involuntarily revolve around the same natural cycle (with minor statistical variations found in any generalization). Even as society's artificial definitions fade with age and experience, nature's menstrual cycle continues to remind and reassure a woman that she *is* a woman. In this equality that she shares with all women, there is no need to prove her sexuality - it is manifested naturally.

Men, on the other hand, have no such natural cycle to remind and reassure them of their sexuality. Lacking the security of a natural reinforcement for their sexual identity, men have evolved an unnatural set of criteria to prove they are men. It is called "the macho game".

The macho game has different rules in different cultures andd differetn times, but is based on the same principle of whgat a man can *do*rather than what a man *is*. This principle is most often manifested in three ways: physical prowess, control of things (financial ability), and control of people (power). The odd thing is that, however much these "proofs of manhood" are extolled, so few men ever achieve them! The Arnold Schwartzneggers, Donald Trumps, and Ronald Reagans are a tiny, exclusive minority of the male population.

Now if the macho game had restricted itself to some kind of chivalry or competitive ranks of achieve-

ment, it might have developed into something worthwhile for society. Instead, the macho game, unnatural in itself, has become surrounded with an equally artificial set of attributes, which in their most exaggerated form have taken on the character of "rights" - the "right" to be the head of a household, the "right" to priesthood, the "right" to control the family budget, the "right" to gawk at women as sex objects, the "right" to get sexual satisfaction without giving it, the "right" to drive, to vote, to lead, to earn a higher wage - the "right" to swagger about as lords of the planet and expect women to serve them. The list goes on and on.

Now it is just possible that some of the artificial "rights" could be excused in the case of those few who actually succeed at the macho game. One might possibly overlook Muscle Mike's brutish manners - he is, after all, a physical success. One might overlook Tycoon T.J.'s ruthless exploitation - he is, after all, a political powerhouse. One might overlook Boss Burt's arrogant insensitivity - he is, after all, a political powerhouse. Granted these are abuses, but at least the abusers have succeeded in the game.

But what about the vast majorityof men who have not positively demonstrated their mastery? There are many, of course, who have opted not to play the game at all. Some have staked their identity on non-sexual criteria: genius, skill, talent, professionalism, etc. These men risk their sexual identity by devoting themselves to objectives equally attainable by women. Those who truly have submerged theri sexuality in non-sexual endeavors do not fdeel threatened by women who achieve as much or more in the same arena. There are other men, too, who simply opt out of the macho game and participate in life as equal human beings without any need to compete or "prove" their sexuality.

For the majority of men, however, the macho game is real - but they are not up to it. These are the "macho wannabes". The wannabes can claim no talent or achievement that uniquely qualifies them as iwnners in the macho game. In spite of that, they still lay claims to the "rights" that macho success supposedly confers. They find it difficult to give up the image even though they can't attain the standard. Unable to win but unwilling to opt out, the macho wannabes claim their "rights" on the basis of nothing more than their anatomy. Lacking their own credentials, they put down women in an attempt to complete what they lack in the achievements of other males. They brag and bluster in a complex pecking order with the silent understanding that calling anyone's bluff will unnecessarily reveal the sham of the whole game.

To protect themselves against exposure, trhe macho wannabes introduced the dark side of their claimed "rights" - dominance. Successful machos dominate because their credentials of success - physical prowess, financial acumen, or political clout --all contain a certain power within themselves. When the macho wannabes claim domination too, their lack of credentials not only magnifies the baselessness of the macho game but also causes them to exaggerate it to most absurd proportions"

Jewish women in menstruation were declared "unclean" by the patriarchical men of the Old Testament and had to attend purification rites to be acceptable in male company again. (Lev 15:19-30)

A man was convicted of sodomy in Georgia for having "unnatural" intercourse with another man. However, women may be subjected to anal intercourse and the court will not interfere. (Hardwick v. State of Georgia, 1986)

Women are still paid less than men in many job categories even though many are single parents trying to raise a family on their own.

Lot so wanted to adhere to the artificial forms of hospitality that he offered his own daughters to be raped in order to spare his male guests. (Gen 19:7-8)

Kings routinely used and abused a succession of women in order to get a son; daughters not being considered good enough to satisfy the male ego. In Sparta, girl babies were left on the rocks to die because boy babies were more highly values.

(To be fai, there are many men who don't really play the macho game but just play along so as not to be ostracized by other males. These men lack the courage to opt out of the game but their heart is not really into it, either. Nevertheless, they still help to perpetuate the game, poerhaps unconsciously, by permitting the claim to dominance on the basis of anatomy to go unchallenged.)

In spite of their oppression, however, women have risen to be powerful queens, confident nuns, honored medicine women, and courageous saints. Finally now in our own time, anatomy is losing its grip on our definitions of social roles. Women are pumping iron and competing admirably in sports. Women are building successful businesses and careers - even battling sexual prejudice to do it. Women are managing corporations and leading natrions. When they are allowed to compete on an equal footing, women can and are achieving successes just as well as males.

This doesn't bother the macho winners or those who don't play the game, but whrer does it leave the macho wannabes? Caught in the gap of inability to succeed themselves yet unwilling to relinquish the status of macho dominance, they cling to their artificial male "rights" and become increasingly insensitive and restrictive. They are losers who fear to admit it. Whether they are beaten at their own game or the game itself is discredited, the macho wannabes lose.

The future of male sexual identity is clearly not to be found in the macho game. On the other hand, it cannot simply be submerged in non-sexual achievement or ignored in favor of some neutered state. There must be something of real value in maleness that confirms male sexuality in a non-abusive, non-artificial way. Someday, hopefully inb the not too distant future, men will discover a positive, self-fulfilling, sexually affirming means of celebrating their unique sexuality without relying on dominance at the expense of women.

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By Dr. Harry Benjamin

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That's GenderTainment

Toni Lynn Pavick

As a record collector and disk-jockey I have always been a bit of aficionado of the 45 rpm record. You remember the 45, the little record with the big hole. The beauty of the 45 was that you got the hit on the A-side and the bonus of the flip side. Sometimes the flip side was a gem every bit as good, if not better than, the hit. The Beatles' *Eleanor Rigby* was the flip to their hit *Yellow Submarine*. Other times the flip side was a total toss away. How many of you remember the B-sides of any of those classics by the Crystals or the Ronnettes?

The B-side, for me, is that extra added treat, proving that old cliche about there being two sides to every story. With that in mind I picked up a compact disc by **Phranc** That's right, Phranc, not Frank, with a P-H and a hard C.

The front cover photo of the second album by this young folksinger/story teller, causes a double take by the uninitiated. Phranc sports a red turtle neck sweater, a wholesome glass of milk in hand, and a flat top that would win a prize on a Marine Corps base.

Phranc looks like the mythical Ozzie and Harriet type son that any mom and dad would be happy to call their own. But I forgot to mention that Phranc is, deep breath, **a girl**. That's right, a hand on the double X ranch. Her second album *I Enjoy Being a Girl* was released this summer on Island Records (compact disc catalogue # 91259-2).

Phranc makes no secret of being a lesbian. She sings this fact proudly intertwined with anger in the song *Take off Your Swastika*. At times, she nips at the hand of the music industry. In *Folksinger*, Phranc tells us that anyone can be an androgynous folk-star, but you have to remember the rules:

Androgyny's the ticket
At least it seems to be
Just don't wear a flat top
and mention sexuality
and girl you'll go far....

Folksinger - Words and Music by Phranc © 1988 Folkswim Music

Accompanied by just her guitar, Phranc pays tribute to her grandmothers in *Myriam and Esther* and brings you into the relationship between grandchild and grandmother. She makes you laugh and then think in *The Rodeo Parakeet*, a song about rape, and in *The Ballad of Lucy and Ted*, sings of the two polar bears that had some young boys over for dinner.

Like Tracy Chapman, she sings of political issues such as the racist regime in South Africa, in Bloodbath. While at times, her lyrics seem overly simple, she makes up for that with feeling she projects.

For the transgendered, I recommend the song *Individuality*. I'm sure this one wasn't written specifically with us in mind, but it sounds like our cry to those who force us into perfect TS/TV boxes:

It doesn't matter how you wear your hair
Or what kind of underwear you wear
The world would be a pretty boring place
If everyone were the same...

Individuality - Words and Music by Phranc © 1988 Folkswim Music

The fun song on the album has to be her rendering of Rodgers and Hammerstein's *I Enjoy Being a Girl*. After a listen, no one can doubt it.

The album features liner notes by **Orson Bean**, star of stage, screen, and 1960's television game shows (I've Got a Secret or To Tell the Truth, I'm not sure which, ask your mom), that introduce Phranc to the 'straight' audience but in no way compromise her. I doubt that your local disk-ateria will have this record out front with the Bon Jovi platters, so you may have to search it out. Fortunately, for Phranc, and us it's on a major label.

Phranc is the B-side of the gender world, a side that is as equally important and fascinating as the M2F side. Thinking about Phranc causes us to realise that while we may be as different as jockey shorts and panties, we also share a common ground in our struggle for personal, individual gender identity, pride, and acceptance. Who knows, after looking at the other TGs you may find new facets of your own TGism. Don't be a square, check Phranc out!

Loose notes from my tight leaf notebook dept:

The long hot summer saw the release, and subsequent trip straight to the discount frisbee bin, of Boy George's latest effort *High Hat* (Virgin 7 91022-1). Virgin Records America's lack of promotion on this album doomed it to a slow death. This waxing, the Boy's second solo longplayer, has George in more danceable light, but lacks the sparkle of his Culture Club efforts.

For video fans, no release of a compilation of Culture Club's video clips in greatest hits format was ever planned for the USA. But no thanks to non-magic of different television standards, such a compilation is available for sale in the UK. Entitled *This Time -- Culture Club's greatest Hits* (Virgin Video VVD 058 <UK>) the VHS tape features 10 of the groups clips, including the long version of the video for *Do You Really Want to Hurt Me*. This version was edited for American consumption due to the presence of some minstrel show black-face singers in the initial sequences. The tape can be had for a mere £9.99 (about $16 US), but as the UK uses a television standard known as PAL, it cannot be played on American VCRs and must be converted to our NTSC standard. Such conversion can cost about $53.00, but for a real fan, is well worth it. I know, I did it, and the tape didn't even have to have a real life test prior to conversion! If you'd like more details, just write to me here at *Gen X* headquarters.

In the library you can enjoy the book *Changing Places* from Scholastic Inc. in their Point fiction series for teens (ISBN 0-590-33580-4). It's the classic case of teen jock 'Josh' switching places one night with his girlfriend, cheerleader 'Jenny', the work of a mystical fairy godfather. The burning questions posed include: While Josh ever learn to fasten a bra behind his back, and will Jenny's experiences in toe-shoes help her on the football field. Before you get the wrong idea, let me tell you that author Susan Smith treats this subject in very tasteful manner, and Josh and Jenny get an idea of what the other half is all about. *Really now, though, what boy would ever think of being a girl. Yuck and gross!* The ideas they are putting into our teen's head these days. That thought that our children might learn that masculine and feminine are both good, and present in both of us is a dangerous concept. Next thing you know long haired rock stars wearing makeup will start parading around on stage and the reds will take over. Shameful!

During the early days of radio, stations, known as border blasters, sprung up along the Mexican-American border. These stations with super high transmitter powers reached all corners of the nation. Because of lack of regulation, these stations were popular amongst gospel hucksters, the forerunners of today's Jim and Tammy Bakker types, and quacks that could cure anything from the irregular bowel to the transgendered. *Border Radio* from Gene Fowler and Bill Crawford tells of Brother A. A. Allen, a regular over the airwaves of the stations during the 50's with tapes of his revival meetings. According to Fowler and Crawford, in one of his sermons Allen told of '...a former hermaphrodite who "was slain under the power of God" at an Allen revival and was reborn "a real man"'. Allen also preached the story of '...another believer lived 21 years as a woman before Brother Allen's healing touch turned him into a man. His wife declared, "He's all man, now," to which Brother Allen responded, "Surely his wife should know?". Do the standards of care police know about this guy?

The book is available from Texas Monthly Press, P O Box 1569, Austin TX 78767 and is ISBN 0-87719-066-6.

If you think that gender bending rock and roll is new, give a listen to a release from 1965 by the Barbarians which asks the musical question, "Are You a Boy or Are You a Girl?" You can answer this Boston based group's question by wrapping your turntable around this classic 45 (Laurie Records 3308). With cheeky references to long hair and Liverpool one can say that GendeRock started here. Interesting to note is that while shocking for its time, the long hair of the Beatles they refer to in the song, is Yuppie short compared to today's standards.

Next time, a review of the 1971 gender-film *I Want What I Want* starring Anne Heywood as TS Wendy (neé Roy) Ross. You won't see it on late night TV, but its at your video store. Till then, peace and luv from your rock'n'roll disk-jockette

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RESOURCE GUIDE

This resource list was compiled from recent gender organization newsletters. Publisher assumes no responsibility for accuracy.

If your group is not listed here, please send a group profile including type of organization, fees, contact person, and sample newsletter to:

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Your group could be selected for a future group profile.

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PO Box 2283
Woburn MA 01888-0483

Transupport
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Portland ME 04101

The connecticuT View
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P.O. Box 2281
Devon CT 06460

Northern NJ Chapter
c/o Ms Kimberly S. Grant
7 Mill Rd
Irvington NJ 07111

F2M
c/o S.G.
P.O. Box 615
Tenafly NJ 07670

Sigma Nu Rho
c/o Dorothy G.
Box 467
Oakhurst NJ 07755

Northern NJ Group c/o L. Frank
Box 9192
Morristown NJ 07960

Lambda Iota
P.O. Box 8383
Long Island City NY 11101

As A Woman
P.O. Box 350369
Brooklyn NY 11235

Long Island Femme Expression
LIFE
P.O. Box 121
Ozone Park NY 11416

Chi Delta Mu
P.O. Box 327
Massapequa Park NY 11762

TGIC
P.O. Box 13604
Albany NY 12212

EON
PO Box 6293
Camillus NY 13031

Butterfly
Box 7161
Endicott NY 13760

Transvestites Anonymous (TVA)
P.O. Box 92055
Rochester NY 14692

Transpitt
P.O. Box 3214
Pittsburgh PA 15230

Nancy Ann Forrest
Phila. TS Support Group
P.O. Box 15836
Philadelphia PA 19103

Renaissance
Box 1263
King of Prussia PA 19406

Baltimore/Washington Alliance
c/o R. Lewis
P.O. Box 50724
Washington DC 20004

JANUS/DC
c/o H. Martin Malin, Ph.D
4835 Del Ray Ave
Bethesda MD 20814

Butterfly Couples OF NoVA
C/O 4835 DEL RAY AVE
Bethesda MD 20814-3013

Carolina-FEMS Attn: Christina
P.O. Box 843
Goose Creek SC 29445

Sigma Epsilon
P.O. Box 724222
Atlanta GA 30339

Central Florida Sisters
c/o Dale Larson
107 Morelia Lane
Kissimmee FL 32743

Serenity
c/o Box 307
Hollywood FL 33022

GIAD
701 Murphy Ave. No.
St Petersberg FL 33703

Beta Chi Chapter
P.O. Box 31253
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RESOURCE GUIDE

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Elyria OH 44036

Paradise Club
Box 29564
Parma OH 44129

CROSS-PORT (Attn: Heather)
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Cincinnati OH 45230

Iota Chi Sigma
P.O. Box 20710
Indianapolis IN 46220

Crossroads
c/o Box 196
Garden City MI 48135

I.M.E. OF W. Michigan
P.O. Box 1153
Grand Rapids MI 49501

CLCC
P.O. Box 16265
Minneapolis MN 55416

CHI Chapter/Tri-Ess
P.O. Box 40
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P.O. Box 578005
Chicago IL 60657

St Louis Gateway Femmes
P.O. Box 1262
St Louis MO 63188

Club Gemini
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Leavenworth KS 66048

River City
P.O. Box 1305
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P.O. Box 4351
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Long Beach CA 90810

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San Diego CA 92112

Shangri-La Club
c/o Nancy Watson
Box 18202
Irvine CA 92713

Delta Chi
c/o Kymberleigh Richards
P.O. Box 6394
Ventura CA 93006

Tri Ess, C/O Carol Beecroft
Box 194
Tulare CA 93275

Gender Community Advocates
c/o Ms Tauria Linala
512 W. Evergreen
Santa Maria CA 93454

ETVC
Box 6486
San Francisco CA 94101

Rainbow Gender Association
P.O. Box 700730
San Jose CA 95170

Society of Janus
P.O. Box 13852
Sacramento CA 95853

NWGA
Box 4928
Portland OR 97208

The Emerald City
Box 31318
Seattle WA 98103

When requesting information from any of the groups listed, please include a SASE and a few bucks to defray the group's cost of sending the info to you.

Another way of looking at structure is as patterns of communication that determines how information flows. Information is power - it enables us to do what we otherwise could not do. In a hierarchical group, only a small number of people have access to information and they make decisions. In a nonhierarchical structure, everybody makes decisions and so all must have access to information.

-Starhawk

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☐ ONE YEAR	$30.00	☐ ONE YEAR FIRST CLASS	ADD 12.50	TOTAL 42.50
☐ TWO YEARS	54.00	☐ TWO YEARS FIRST CLASS	ADD 25.00	TOTAL 79.00

DO NOT SEND CASH!

☐ Money Order ☐ Check

Make check or money order payable to **BISLEY ENTERPRISES**

NAME _____

ADDRESS _____

_____

CITY _____ STATE _____ ZIP _____

Mailing instructions _____