

TWENTY MINUTES

JUNE 1990

THE XX (Twenty) CLUB

\$2.00

Beauty contest winner is a man

A SEXY BEAUTY queen with a knockout figure was stripped of her title when judges found out that she used to be a he!

Maurizio Gastoni, 28, wanted to see just how convincing her sex-change operation was — so the former guy entered a beauty contest under a girl's name.

Maurizio, who now calls herself Gena Gas, had the 10 judges going wild when she paraded her luscious legs and beautiful bustline across the stage.

They promptly awarded blonde bombshell Gena first prize in the beauty contest.

But after the glorious crowning ceremony, the contest's hairdresser realized there might be more to Gena's beauty than meets the eye.

The observant woman spotted a distinctive tattoo on Gena's back-

Outraged judges strip sex-change bombshell of queen's title

side — and remembered that she'd helped draw it on a guy named Maurizio's rump when she worked as a tattooist's assistant!

Organizers of the beauty pageant in Milazzo, Italy, stripped Gena of the title when they discovered the

truth and awarded the crown to her runner-up.

But Gena insists that the crown belongs on her beautiful head.

"They accepted me as a woman, and that's what I am!" she fumes.

"I won the contest fair and square."

— LOU TARRAGON



• GENA INSISTS the crown belongs on her head

(Reprinted from SUN, May 8, 1990 issue.)

IMPORTANT ANNOUNCEMENT FOR ANYONE INTERESTED IN TRANSEXUALISM

Rachel of TGIC (TransGenderist Independence Club, Albany, NY) is pleased to announce a series of TS TEAS. Teas will be on the Sunday (from 5 to 8 pm) following the second Saturday of every month at Rachel's house near Crossgates Mall in Guilderland, NY. TGIC holds its monthly party at the 145 Club in Schenectady on the second Saturday evening of every month. The hope is that people who come into town for the TGIC party will stay over and also attend the Tea.

The purpose of the TS Teas is to give the growing number of transsexuals in the area a chance to get together to compare notes and information. The Teas will not have any kind of structure or agendas, but the emphasis will be to provide a forum for the special issues faced by transsexuals. The Teas are not intended to be just another social event, but you can count on a certain amount of fun and laughs. A sense of humor seems to be a TS prerequisite.

Anyone interested in attending the Teas please contact Rachel, at Box 12293, Albany, NY 12212 or in care of TGIC, (518) 436-4513. Be sure to give your name plus a phone number or address so Rachel can get back to you.

Transsexual wins student post at Ala. university

BIRMINGHAM, Ala. (AP) - A University of Alabama at Birmingham student who campaigned on the slogan "the only transsexual to run" was elected Thursday, April 26, to the Undergraduate Student Government Association.

Kenneth R. Wright's 51 votes were the second-highest received in the balloting. He and the others elected will take office in June. Wright had said he decided to use his sexuality as an attention-getter in the election, and that he hopes to have a sex-change operation in the next few years.

During the campaign, he announced his transsexuality by posting dozens of gold handbills on campus. Wright qualified under his masculine name but later had his name changed to Caitlin Kiernan. Sometimes the 6-foot-4 Wright dresses in a skirt and heels. "The last thing I am is inconspicuous," he said.

(Reprinted from the Montrose Voice May 4, 1990 edition.)

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Transsexual Support

TWENTY MINUTES

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THE TRANSEXUAL SUPPORT
GROUP OF NEW ENGLAND
AND NEW YORK

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Rupert Raj-Gauthier
Assistant: Sonia
Advisor: Rev. Clinton Jones

Sen. Soaper says:

Pantyhose were developed by manufacturers for the purpose of allowing one hole to ruin both stockings.

Indians win Calder Cup, beat Rochester 4-3 in OT

Although the Springfield Indians winning the Calder Cup championship trophy for the American Hockey League is not gender related news, it is the best news for Springfield in (15) years. The Indians rallied from a two-goal deficit to force overtime, and then beat the Rochester Americans 4-3 in sudden-death at the Springfield Civic Center.

All the news that's print to fit.

This newsletter is funded entirely through subscriptions and the sales of educational materials. All written contributions welcome. A backlog of material may prevent the immediate publishing of submitted articles. The XX Club, or its members are not responsible for the opinions expressed or accuracy of information provided by the writers of unsolicited or solicited materials. Parts of this newsletter may be reproduced if source credit is given.

CLUB CALENDAR MEETINGS

Saturday, June 9
Saturday, June 23
Saturday, July 14

PICNIC

Saturday, July 28

Regular meetings of the XX Club are held the second and fourth Saturdays of the month at 2 PM sharp to 5 PM.:

Christ Church Cathedral
45 Church Street
Hartford, CT

(Located at the corner of Church and Main Streets in the downtown area across from G. Fox.) If you believe you are gender dysphoric, you are welcome to visit and find out more about our group and talk about yourself and your feelings. The XX Club is a transsexual support group, not a dating service. There is **NO SMOKING** allowed during the meetings, though we do allow smoking during breaks and after the meetings. We attempt to provide peer support and practical information about making the gender transition, as well as information about the Gender Identity Clinic of New England. Parents, siblings, spouses and significant others are also welcome to attend.

GUEST SPEAKER

At the meeting of the June 9, we will have as our speaker - Roger E. Peo, Ph.D. of Androgyny Unlimited. He will speak on the differing needs of transsexuals and cross-dressers focusing on how this has the potential of creating problems that divide the larger transgender community. The title of his talk would be "Transsexuals: Second Class Citizens?" He will follow up by answering your questions. So put this date on your calendar and plan to attend. Remember - all XX Club meetings begin at 2PM sharp!

THE C. J. AWARD

The Christine Jorgensen Award is presented annually by the XX (Twenty) Club.

Criteria for the award includes:

1. Dedicated service to the community in time and money.
2. Length of time contributed.
3. Still serving the gender community.

This year's recipient - Sister Mary Elizabeth is certainly more than deserving of the award bearing the name of someone who was a very dear friend of hers. Congratulations Sr. Mary!

TREASURER'S REPORT

Balance - from April \$1711.33

INCOME:

Collections - meetings	32.00
Newsletter subscriptions	116.00
Brochure sales	28.00
IFGE sales	.00
BF sales	3.00
Donations	.00
Savings interest	8.10
Total Income	\$187.10

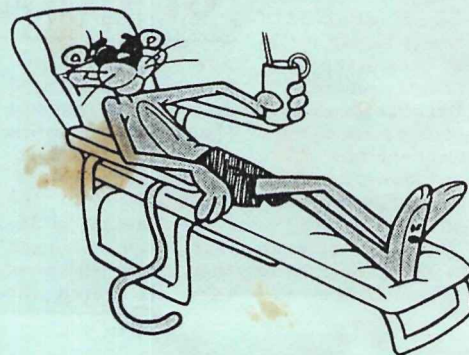
EXPENSES:

Refreshments	33.08
Newsletter & brochures	.00
Postage	30.00
Award	91.35
Supplies	2.37
Bank Fee	3.70
Total Expenses	\$160.50

Net Income for May \$ 26.60

Balance - end of May \$1737.93

XX CLUB PICNIC



This year's summer picnic will be held on Saturday, July 28 at Straton Brook Park in Simsbury, CT at or near the covered pavilion. All members, families, friends and significant others as well as members of other TS/TV clubs are invited to attend. Plan to arrive anytime after 11 a.m. and stay till dark. For the picnic, bring your own food, and if possible, bring a little extra to share with others. The XX Club will provide the ice and the soft drinks. Bring a hibachi and charcoal to cook hot dogs and hamburgers and such. Bring frisbees or other picnic games. There is a beach and a pond at the park, so bring those bikinis. So mark this date on your calendar and plan on having a good time.

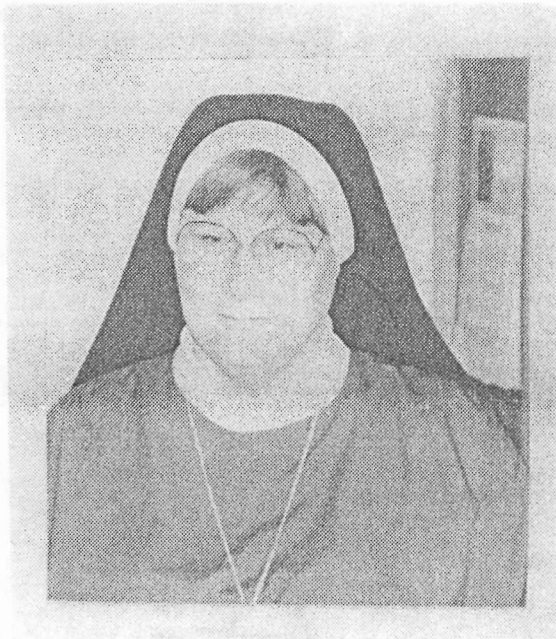
OFFICERS NEEDED

Due to personal reasons, Wendy and Vicki are stepping down as President and V.P. respectively. New officers will be needed to run the meetings.

A Salute To:

SISTER MARY ELIZABETH

by Rupert Raj-Gauthier



One of those truly special people in the world, it is time again to salute a woman who has been compared to St. Francis of Assisi and who has been named the champion in the fight for transsexuals' rights. That woman is my very dear friend, Sister Mary Elizabeth whom I have known for over a decade now.

Known as Joanna Michelle Clark before becoming a Sister, she compiled the book, *Legal Aspects of Transsexualism* - a landmark contribution to her fellow TS Americans. And, she has also written many articles on the topic of crossgender identity and has appeared on many television talk show programs. A graduate of the University of the State of New York, she is Director of Administrative Services for the Gender Dysphoria Program of Orange County as well as Executive Director of the Community of Religious in Service to America (CORISTA) and of J2CP Information Services - all three based in California.

Sister Mary Elizabeth was born in Pontiac, Michigan and traveled extensively with her parents during her grade school years. She joined the U.S. Navy in 1957 (as Michael) and was promoted rapidly through the ranks, achieving Chief Petty Officer status in 1965. During her military career she was stationed in Bermuda, Memphis, and Hawaii with deployments to Alaska, Okinawa and Vietnam. She left the Navy in 1974 and in 1975 changed gender from male to female to "free the woman within". That same year she enlisted in the Army Reserve as a clerk-typist. One year later, when the Army found out and tried to dismiss her, she sued and won a \$25000 settlement and an honorable discharge, making her the only known person to have served in the U.S. military as both man and woman.

In 1976, she joined Renaissance: Gender Identity Services, heading their Legal Research Division till 1981. The same year she co-founded the Gender Dysphoria Program of Orange County and has been heavily involved in helping the transgender community ever since. She also served as Founding Chairperson of the American Civil Liberties Union of Southern California Transsexual Rights Committee from 1980-83, and was responsible for the enactment of California's transgender birth certificate law, and the defeat of SB-2200, which would have prohibited MEDI-CAL funds for sex-reassignment surgery. Quite the victories given the legal limbo that faces many North American TS citizens.

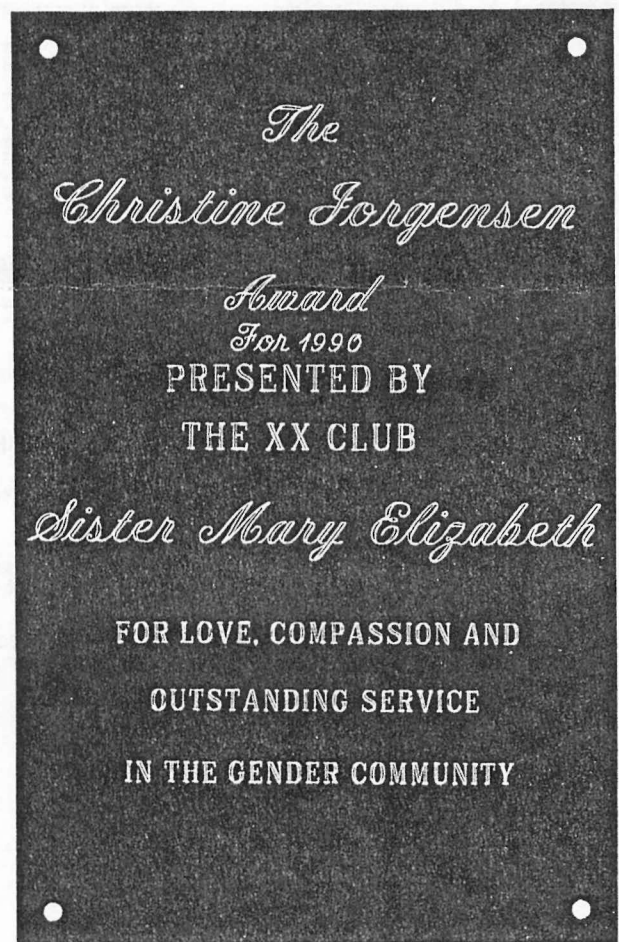
She took over the Janus Information Facility in 1986, at the request of Dr. Paul Walker, and today J2CP Information Services is the leading information/referral service for gender-dysphorics and helping professionals on the continent. A 1986 nominee for "Who's Who In American Women" and "Who's Who In California", she is listed in the 21st edition of "Who's Who In The West" as Joanna Clark. In July 1987, she became an Honorary Life Member of the Metamorphosis Medical Research Foundation.

In December 1987, she started her own religious order after being turned down by Sisterhoods all over the U.S. and at a candlelight service at St. Clement's By-the-Sea Episcopal Church in San Clemente, California, wearing a habit of her own design and flowers in her hair Sister Mary Elizabeth took the veil and the vows of poverty, celibacy, and obedience. She was later officially recognized in her new status by the Episcopal Diocese of Los Angeles, and is the first "new woman" to become an Episcopal Sister and, to me, she is one of a very few who truly exemplify Christ's teachings in their daily life.

Sister Mary was presented with a Certificate of Merit by the Metamorphosis Medical Research Foundation in 1988, and is also due to receive the "Gender Worker Award" from my wife and myself ("Gender Consultants"). Furthermore, she will also be the deserving recipient of the "Christine Jorgensen Award" to be bestowed by the XX Club.

Well wishers may express their personal gratitude to Sister Mary Elizabeth for her many pioneering efforts and outstanding contributions on behalf of the TS community by writing her c/o Community of St. Elizabeth of Hungary, Box 184, San Juan Capistrano, CA 92693-0184

This tribute was first published in "Metamorphosis Magazine", Feb. 1988. This revised version was expressly written for Twenty Minutes and The Transsexual Voice.



FRONT ROW VIDEO - 1982

(Transcribed and edited with additional commentary by)

Veronica Jean Brown

1982 may seem like a long time ago for some of us, and indeed, a few may look upon the early 80's as the 'good old days.' For those of you who have seen some of the early television programs on transsexuals, transvestites and female impersonators from this time period, or perhaps even caught some of the very rare transsexual programs of the 70's, you may realize how modern producers and directors have sensationalized this genre for the sake of ratings.

One of these early 80's program which I have in my personal collection is Front Row Video, made in California in late 1982. The hour long program featured in depth interviews with four transvestites, three transsexuals including special guest Christine Jorgensen and Paul Cummings, a sensational female impersonator who sings with a realistic female voice. The program started with the warm up guy getting the audience loosened up and ready for this 'bizarre' show. After some brief clips from a female impersonator show, local boy Lou Pettit did his bad Columbo impersonation in a fashion tip sketch. Of course the fashions he tried on were female clothing. Hosts for Front Row Video are Jerry Burns and Cheryl Flemming. I've skipped past all the transvestite stuff and gone right to the transsexuals.

You may or may not know them, but the people on this show certainly represented the cream of our little community back in 1982. It was like the recent planetary alignment where all their individual forces were focused in strength to speak to America. The guests included, Joanna Clark (later to take her vows in the Community of Saint Elizabeth of Hungary as Sister Mary Elizabeth), Jude Patton and as helping professional, the noted Doctor Paul Walker. Incidentally, if you don't know where the name JZCP Information Services got its name, it was from the combination of Joanna Clark's and Jude Patton's initials. So let's skip over the introductory educational comments by Joanna Clark and Jude Patton and go straight to Christine Jorgensen.

...she was tastefully attired in a black dress with a matching black feathered hat on top of her blond hair. Christine Jorgensen received warm applause from the audience.

JB: What was it like to be the first?

CJ: Oh dear, I don't think I was the first. There was somebody before me, even pre second world war.

JB: In 1952, you were the first publically known surgically created woman.

CJ: I was indeed, yes. That's when all the hoopla started.

JB: What about that hoopla? Did you plan that? Did you want the publicity?

CJ: Oh no. It was done by a friend of my family and unfortunately he got paid \$200 for the story. It paid off in the long run for me but at that time, I didn't like it at all.

JB: (to audience) Any questions for Christine Jorgensen in our audience?

CJ: Incidentally, in December it will be thirty years.

JB: Gee, in about a week - it will be thirty years. (applause)

CJ: I had the surgery then, I had part of the surgery in 1950, 1951, but the news story was December 1, 1952. That makes it thirty years.

JB: Let me ask you a question which may be a little difficult - the technology has improved?

CJ: Yes it has. I was part of the technology coming out the second world war. Plastic surgery was not very prominent prior to the second war, but after the war there were so many of the boys coming back who were burned, maimed and whatever. Plastic surgery sort of came to the fore at that time.

JB: And have you led after lo these thirty years a sex life and intercourse?

CJ: Oh yes. Not too wild but satisfactory, thank you.

JB: (He asks Joanna Clark details about the M-F surgery and Jude Patton about the F-M techniques. The next question was directed to Dr. Paul Walker by a man in the audience. Next, a short, fat and rather homely woman (HW) wearing a red peasant blouse with her hair wrapped in a checkered bandanna addressed all of this as being a perversion.)

CJ: Perversion by her standards. I don't know what her standards of perversion are.

HW: Okay. I can have a child, my husband can't.

JB: Are you saying there's something wrong?

HW: I know that's very unpopular, but you have to realize you're saying no, there's not and I'm saying, yes it is, so that's the only difference.

JB: Here's someone who has another thought on it. (Gives microphone to a black man (BM) in a white suit and tie.

BM: You are what you believe that you should be right now. You (to Jude Patton) believe you are a man and you (to Joanna Clark) believe you are a woman. But in the beginning you (to Joanna Clark) were a man, (to Jude Patton) a woman. That's what you were and God intended you to be that way and you were to live in that capacity. Don't you realize you were doing something that was totally wrong. Don't you feel anything wrong about what you're doing?

JB: Let them answer.

JC: I realize you are coming from a biblical standpoint. Would you have the same feelings towards a child born with spinal bifida, or with a hare lip or club feet? Should we surgically correct that or was it God's will that person was born that way and should live out their life?

BM: You were born a man!

CJ: What difference does that make?

JC: What difference does that make? We are both male and female.

JB: Jude, your feelings?

JP: (Laughs) My - I resent people interpreting God for me, okay? That's my feeling about it. (applause)

JB: (He asks Jude how he grew a beard.)

CJ: Hay I make an interesting point, that we all see the fact that we are both sexes. When a woman goes through menopause, wasn't it strange, you see grandma who has gone through menopause, suddenly has whiskers. And remember that little pale man coming down the street with pink cheeks and flabby muscles [he] used to be a very virile young man. He went through the change too because his [male] hormones decreased. We can see it, but we don't see it.

BW: (Blond woman in audience) These people were born with a mindset that made them know that they were in the wrong body and they needed to do something about it.

JB: If something is wrong, is the answer surgery?

BW: Sometimes, sometimes not. But it takes a lot of therapy and a lot of agonizing years and horrible decisions to go through and I'm really proud to see these wonderful people up there. (camera shot of Christine smiling)

CJ: I wonder if on the theological standpoint we don't deal more with the soul and the emotions rather than the physical body. Who is the person? Many years ago in the Phillipines, I encountered a Russian surgeon who had already transplanted the head of a dog on to another. He said it was a head transplant. I said, I don't know, you're dealing with semantics. Which dog is it? The brain or the body? Who is the person? All of this equipment is made to keep that (pointing to her own head) process alive. If we have a soul, which I firmly believe we do, it is certainly not in our liver. It's here (points to her head again).

JB: Doctor Walker, there has been an accusation that therapists such as yourself require transsexuals to come in and get counseling for a year, eighteen months or two years. All they want is the surgery. What do you say?

PW: The patients feel they want the surgery, they don't need us. We realize that some of them are not transsexual and should not have the surgery. They can learn how to be gay or lesbian or transvestites and we need to sort them out. Or if they are going to be transsexual, there are a lot of practical things to learn about the new role. For those who are transsexual, you see some people coming in terribly sad and unhappy. After counseling and surgery, [they are] happy, productive people, God must approve of that.

JB: I hope so, if they went through all of that. Thank you all, you were terrific and we're glad you could be here.

I omitted all the technical questions about the effects of hormones on the human male and female bodies, how a genetic woman can grow a beard and what happens during the sex reassignment surgery. The basic issues of true transsexuality are left.

Paul Walker said it correctly when counseling is needed to weed out the people who are not really transsexual. If a person slips through the system, they may soon discover they've made a terrible mistake. The inherent danger in all of this lies within the existing gender community which is in reality, nothing more or less than a self enabling, yet constraining social structure. Within this social system, the transgenderist becomes an elite transvestite. We should have compassion for the true nonsurgical transsexual who really has a dilemma, and not the transsexually inclined or wannabee person who spends half a life time in transition, and for one excuse or another, can't seem to do it. The gender community may be okay for the transvestite who needs to be among his own kind for support and fun, but for the transsexual, it's little more than a bigger closet.

Joanna Clark's (Sister Mary Elizabeth) defense of the religious aspects of all this is in comparing transsexuality to a [mental] birth defect. Modern medical science has perfected ways to fix or alleviate all kinds of physical and mental defects that God, in all of his/her wisdom should certainly approve of and that people should not disapprove of.

And there's the late Christine Jorgensen, a celebrity, entertainer and true explorer of the extreme limits of the human condition. Christine Jorgensen certainly ranks up there with the first person to discover fire, to plant a seed, to have compassion for another human, and in twentieth century terms, to walk on the surface of the moon. She aptly pointed out that we are two sexes in one.

Jacob Brownoski wrote that of all the animals on earth, humans have the least differences between the male and the female of the species. Yet while we are so similar, society has been carefully trained from three thousand years of male dominated religious brainwashing to see the human experience in self imposed, narrow minded, constraints all at the expense of a degraded and exploited female gender.

ROGER'S NOTEBOOK

by Roger E. Peo, Ph.D.

Member, Tri-Ess Professional Staff

In last month's column I wrote that transvestites and transsexuals share some outwardly common behaviors while having quite different emotional needs. This month, building on those thoughts, I have some observations on the way these differing needs seem to be effecting the whole transgender community.

An issue that continues to generate a great deal of discussion is whether any one organization can (or should?) try to serve the needs of the entire transgender community. There are two terms in this issue that need to be examined - serve and one organization. First, "one organization" means a formal collection of people who are implementing a philosophy, usually to achieve some long-term goals. So, businesses, governments and social clubs are all organizations. An organization can contain a few people or millions -- what binds it together are the philosophy and goals.

"Serve" is a harder term to define. For this column I will use it to mean meeting most of the needs of some group of people.

My observations and experience lead me to conclude that it is impossible for any single organization to meet all the needs of the transgender community. We have TFGE, Renaissance, Tri-Ess, Outreach, The XX (Twenty) Club, ETVC, The Chicago Gender Society, etc. all of which are serving the community. Each organization has its own goals, some of which are common to other groups, e.g. education of the public about transgender situations, trying to reach closeted transgendered persons, etc.

However, each organization operates under different philosophies. For example, while Tri-Ess restricts membership to heterosexual cross-dressers and their partners, Renaissance makes no such restriction. Choosing to embrace a wide variety of transgendered persons can make it more difficult to completely support any one segment. However, by choosing to focus on only one part of the community to provide specialized support can make an organization seem exclusionary. Is one way "right" and the other "wrong"? No, each has chosen to identify their focus of action.

In fact, diversity is good for the whole community. Just as each of us has different tastes in food and recreation, each transgendered person has unique needs. By experimenting with the smorgasbord of groups that exist, each person can find the one that most closely meets his or her needs. When these diverse philosophies come together in a spirit of cooperation the result can be more than any one group could have achieved on its own.

Only when one style of organization feels its way is the only way is friction and dissension created. There is more than enough to do in supporting transgendered persons without creating internal problems. Whatever the focus, each group should respect the differing philosophies of the others.

If you have subjects you would like me to write about or wish to write a rebuttal, send them to P.O. Box 4887; Poughkeepsie, NY 12602 or call (914) 462-7455. All communications are confidential. [January 10, 1990]

I KNOW IT ALL. I JUST CAN'T REMEMBER IT ALL AT ONCE.

PLEASE LISTEN

By: Sheila Mengert

BY THE NUMBERS . . .

(compiled by Veronica Jean Brown)

Estimated number of meaningful words printed to date in Twenty Minutes since October 1987: half a million

Total number of bad checks received by Twenty Minutes during fiscal 1988-1989: 3

Average number of hormone pills taken by transsexuals in the past month: 63,319

Percentage of San Juan Capistrano Californians who named family members when asked which household pests they feared the most: 3.9

Number of unclaimed used vaginal dilators left behind under Dr. Higgins' outer office couch cushions at the New England Gender Identity Clinic headquarters in Hartford, Connecticut since May 15th 1983: 17

Number of Volkswagen Beetles sold in the U.S. in 1949 and the number of known American transsexuals who had sex reassignment surgery in Brussels in 1984: 2

Equivalent number of first class stamps used by the Twenty Club in fiscal 1988-1989: 2,550

Total cost of sex reassignment surgery in Brussels in 1985, including hospital stay, anesthesia, required drugs, food and color cable television: \$1800

Estimated percentage of smart transsexuals who never had anything to do with TS support groups: 63.7

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TWENTY MINUTES

Why is it that cross-gender identified people are treated like they come from Mars? I recently had an occasion to face that question yet one more time, a question I had asked a thousand times before. I hoped that going over it once again might provide the answer I had always sought for the bizarre lack of manners that afflicts some people when they encounter a transsexual person. I don't wish to belabor the obvious.

Transsexualism is a rare condition and it affects sexuality, a subject about which human beings are notoriously immature. Still there must be some reason why people assume that a transsexual has no feelings when she is asked impertinent and irrelevant questions about some of the most private aspects of her life.

I can remember times in my own life when I was equally insensitive, assuming that what people face every day is no longer burdensome. We all assume that people get over a painful experience or condition in their lives and that thereafter they are super-people who can always take it. This assumption is quite simply wrong. Whether it be the loss of a loved one, a physical disability, or an experience of abuse, scars are left. Human beings are vulnerable creatures and pain and disability are not easily incorporated into a productive life.

When an individual does triumph over adversity we should be surprised at the courage shown, not heap further burdens upon the convalescent. Why then do we as a society assume that transsexual people have no limits, that hatred, scorn, ridicule, and shame will not wound a transsexual as much as it will anyone else? Is it once again the discredited moral argument that transsexual persons have somehow chosen their fate out of some perverse whim? Can such people truly imagine that anyone could imagine some way of discovering at age three or four an identification that would turn the rest of their lives upside down?

If there is one single characteristic that would convince the most ardent skeptic of the reality and the rigor of the transsexual condition it would be the early age of reported cross-gender feelings and their persistence in spite of every obstacle placed in the path of the transsexual by her physical disability and by society. No other condition to my knowledge is as persistent, compelling, and all pervasive as one's gender identification. This is not a case of a few weak-willed people who fail to resist the siren song to cross the gender border. There is no such song. Most people, for all the griping they do about how women or men are treated, would not be able to imagine changing gender, let alone entertain the absolute conviction that they are in fact identified with a different gender than their body indicates. Transsexual people are people of remarkable courage and character not because they willfully insist that they are members of the opposite sex, but because being members of the cross-gender identified sex they have managed to survive in bodies and social roles that are utterly inappropriate for them. They are victims of a cruel paradox, they are aliens in a familiar land. Their only hope of reaching others is to convince them of the depth, the reality, and the poignancy of what it feels like to face each day in a life role that is not their own. Transsexualism is a physical disability, and to live without treatment is as meaningless and as cruel as keeping a coma patient on an endless respirator when the spirit has long since left the body. Isn't it time that we stopped legislating the lives and bodies of other people and began to listen to their own experience with some respect and empathy. There is nothing more sacred than the core of another person's being, and if that core be cross-gendered identified, how dare we condemn that person to the debilitating trauma of life-long pretense. There comes a time when we simply must listen to each other, take one another's word for just how much pain is there. It is time we started listening to transsexuals.

Who among us would like to live a life by proxy? Would any of my readers like standing at the side lines forever watching the game of life, being told that somewhere there is a place for you, just get over that little idea you have. Well that idea that transsexuals have is who they are. It is as meaningless to tell transsexuals not to be transsexual as it is to ask them to forget to remember.

The mind, our identity, our soul, something there is in all of us, that is our actual selves, that something is not subject to change, because finally and simply it is who we are. To such a challenge the transsexual person can only say, "This is me." Yet that very affirmation of love and truth is so

often met with incomprehension and abuse. The transsexual person is then placed in the impossible position of denying her very self to gain admission to the human race. It just can not be done. Listen please, once again, all of you: It simply can't be done.

The denial that has allowed so many transsexual people to waste their lives in pain and disability must cease. We have to stop flushing perfectly wonderful human beings down the drain on the cruel whim of our own fears and prejudice. The tragedy is that these people can be spared the life-long trauma of chronic pain. They cannot, however, do it alone. They need love, support and understanding during their rehabilitation, their transition, their homecoming. Transsexuals are exiles in more ways than one, from their proper bodies, their families, from jobs, from housing, from human respect and compassion. They are strong but not invulnerable. Isn't it time that we stopped pointing toward some imaginary life boat and helped them onto our own, a life boat of gender congruity, of peace in one's own body and an end to pain most of us will never experience?

Transsexualism is not a whim or a fantasy. It is a life-long condition that can devastate lives and stifle the normal maturation process. If transsexuals are to live any sort of life at all it will be because those whom fate has spared the agony of body mind disharmony make the some effort to understand, aid, and encourage as they would in any other case of a deeply disabling condition.

Transsexuals are often years behind in the normal life experiences that constitute human growth. Instead they have substituted a fictional identity that corresponds to the expectations of others. When this fictional identity finally shatters and the transsexual seeks aid, she is often treated as some sort of traitor to an image however unhappy that others have grown accustomed to. The situation is analogous to the old days when a woman would be forbidden to marry because she was so useful to others as a nurturing maiden.

Transsexuals who are accustomed to chronic mental pain are only to anxious to help others and do so to relieve their own pain by focusing on others. The recovery process demands that the transsexual cease trying to adapt to the alien body-social role.

The medical aid that they require even demands an uncompromising portrayal of the nature and extent of gender-conflict and an unswerving adaptation to their assigned gender role. This is very difficult to do with family, friends and society pulling in precisely the opposite direction. That individuals who have already born so much should be made to endure this mental tug-of-war at the very moment when they have admitted the reality of their condition and sought a remedy is tragic and inexcusable.

I hope I will not be considered too harsh if I say that such insensitivity to such a disturbing plight in another human being is a sin, one for which our society pays by sacrificing some very kind and wonderful people. That these people were often loved family members is even more unfortunate. I do not attempt to minimize the confusion and anxiety that is engendered in all who are touched by the phenomenon of transsexualism.

I realize that the period of transition is trying to all involved and that there is little social understanding or support. Still, difficulty is part of the nature of human life. I only ask of my readers to exercise in this instance of the developmental disability of transsexualism the same commitment to education, reflection, imagination, and compassion that they would bring to bear in any other trial of human life. Remember that for every doubt, pain, and frantic wish, the effort of transition were avoidable, the transsexual herself has endured far more, not for weeks and months, but years, and often alone without guidance or support.

The tragic exile and pain of being transsexual is indescribable to one who has not endured it. May the day soon come when those who love transsexual people and our society may realize the great opportunity of self-discovery and compassion offered by the transsexual condition. Transsexual people are a healing and a binding force to the families and communities of which they are a part. Who can say who will benefit most by the healing of so many ancient wounds. Transsexuals need to be restored to the human family, to their own dignity and worth, and to their proper lives, the one toward which their souls have always been drawn. Their journey has been long, please listen, welcome them home.

LETTER

Dear Editor,

First, thank-you! *Twenty Minutes* has been a great help to me and comfort. Your coverage from medical to legal is always first rate. Though I'll admit I like the humor the best. So you don't get the wrong idea, I am laughing at myself. A sense of humor helps to carry one through it all.

Speaking of cartoonist, Angel is great! Tell her to keep it coming. I am a big fan of hers.

I don't know how to say it well so I'll just say it. I am scheduled for surgery this summer in Brussels. The information I obtained from *Twenty Minutes* made this possible. Thank you very much. You helped me make it and I can't say thank you enough.

Yours,
Lisa, Stayton, OR.

Dear Lisa,

Best wishes for Brussels. You'll really like Dr. Seghers. Remember to bring flats and not heels to go walking around the cobblestone sidewalks of Brussels.

Editor

MALE PREGNANCY ISN'T AROUND THE CORNER, BUT IT'S POSSIBLE

by Paula Monarez
L.A. LIFE, Daily News Staff Writer

To most of the world, the idea of a pregnant man is an alien concept. On Fox Broadcasting that concept turned into an alien reality on "Alien Nation". But a pregnant man may not just be the stuff that television scripts are made of.

"Theoretically speaking, it is possible for a man to carry and give birth to a child," said Dr. Arthur Misot, a Torrance obstetrician and gynecologist, who specializes in reproductive medicine and in-vitro fertilization at South Bay Hospital in Redondo Beach, CA.

Here's how it would work. An egg would be fertilized with the man's sperm in a test tube and then implanted in the abdominal cavity of the man. The egg would attach itself to the thin lining that covers the abdominal cavity near the pelvic area. Once in place, it would connect with the father's blood vessels and receive the necessary nourishment, Misot said.

Before the implant and during the first three months of pregnancy, the man would receive female hormones (estrogen and progesterone). The embryo would form its own placenta and grow. The baby would be delivered by Caesarean section, said Dr. Richard Paulson at USC School of Medicine.

SOS - SOCIAL OR SUPPORT?

by Veronica Jean Brown

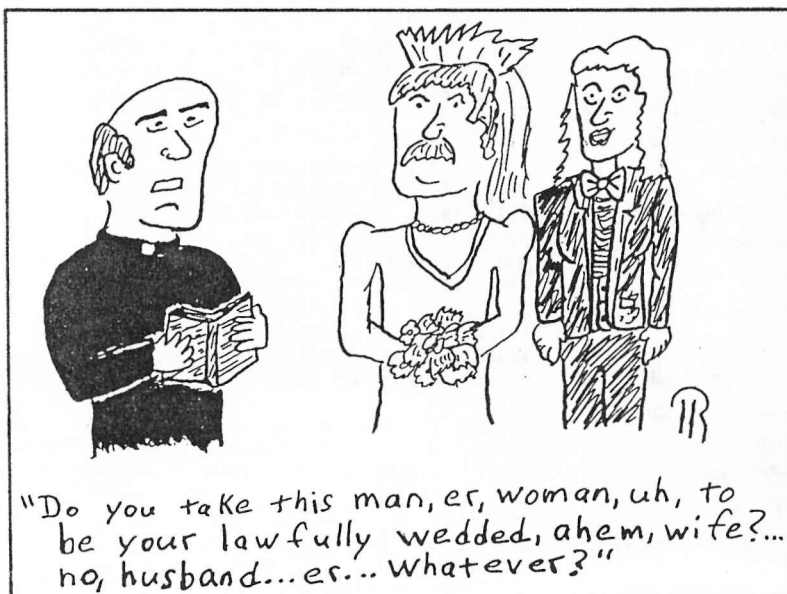
Son, when you grow up your going to make some guy a wonderful wife.

Thanks Daddy! I want to be just like you!



TAKE A WALK ON THE WILDSIDE

**I DON'T LIKE TO
SPREAD RUMORS.
BUT WHAT ELSE CAN
YOU DO WITH THEM?**



"Do you take this man, er, woman, uh, to be your lawfully wedded, ahem, wife?... no, husband... er... whatever?"

In the beginning when Doctor Harry Benjamin first encountered gender dysphoric people, all was dark. After a time, a pattern began to develop and a great light was formed. These early patients of Dr. Benjamin, it seemed, were all saying similar things. They felt trapped in the body of...they had these feelings of... What made this phenomenon interesting is that none of these people had access to any of the definitions, terms, meanings or what have you, that are available to us today.

Dr. Benjamin did his own research and eagerly sought out the works of other professionals working in the gender field. In the back of Dr. Benjamin's 1966 edition of The Transsexual Phenomenon is a bibliography containing some 120 listings ranging from 1931 to the mid sixties. Some of the titles and dates include: Sex Life and Sexual Problems of Transsexuals, 1950; Le Transsexualisme by Delay, 1956; Mutilerende Behandlung au Transseksualisme? by Bremer, 1961 - well, you get the idea. In other words, a lot of words got printed in the medical field all over the world about the subject of transsexualism. What makes these books and articles important to us is that they were written under the guidelines of pure objective medical research using scientific principles.

Included with this short article is a reprinting of the Sexual Orientation Scale as devised by Dr. Harry Benjamin in The Transsexual Phenomenon. Most transsexuals who used this chart as a guide in determining their own condition, may have found themselves in one or more of the columns. You, the reader, may get out of this S.O.S. chart whatever you can.

Transsexuals and transvestites mix, but like oil and water, they do not always mix very well. Consider the Nature of the two. Transsexuals need information, support, guidance, friendship and sometimes even a little love. As the transsexual person acquires some of these things, he/she may also acquire status within the circle of the support group and after more time has passed, may even come to avoid/despise the up and coming transsexual people. (It was okay when I was doing it, but now that I've graduated, I don't know you).

What transsexuals don't need is another group (such as transvestites) attempting to tell, instruct, or coerce them (the transsexuals) into different standards of behavior. Transsexuals by their very nature, are usually always vulnerable. They must face such social problems as family, wives, children, employment, religion and substance abuse. These are very important and sometimes very life threatening/changing situations.

It can be said that most true (of whatever type) transvestites are masculine oriented males who have specific and very different needs from those of the transsexual. Sometimes the behavior and thought patterns from their masculine worlds do carry over into their "fem" worlds. Indeed most transvestites exist in a social setting surrounded by other transvestites. It is here they find friendship and support on a social level. Some transvestites welcome transsexuals with open arms while others feel uncomfortable.

Whether or not you agree with all of Dr. Benjamin's findings, they have been nevertheless based on scientific studies.

True transsexual support groups and information services must exist and operate in a setting untainted and uninfluenced by non-transsexual sources. True transsexual support groups must educate and inform those persons who will most benefit from such information. And besides, it isn't where you put yourself on Dr. Benjamin's Sex Orientation Scale, it's what you do with that information after you've gotten it. This isn't a party, it's your life.

DR. HARRY BENJAMIN'S SEX ORIENTATION SCALE (S.O.S.) SEX AND GENDER ROLE DISORIENTATION AND INDECISION (MALES)

Profile	Group 1			Group 2		Group 3
	Type I TV Pseudo	Type II TV Fetishistic	Type III TV True	Type IV TS Nonsurgical	Type V TS Moderate Intensity	Type VI TS High Intensity
GENDER FEELING	Masculine	Masculine	Masculine with less conviction	Undecided Wavering between TV and TS	Feminine Trapped in male body	Feminine Total psycho sexual inversion
DRESSING HABITS AND SOCIAL LIFE	Lives as man. May get occasional 'kick' from dressing. Not true TV. Normal male	Lives as man. Dresses periodically or part of the time. Dresses underneath male clothes.	Dresses constantly or as often as possible. May live and be accepted as woman. May dress underneath male clothes if	Dresses as often as possible with insufficient relief of his gender discomfort. May live as man or woman; sometimes alternating.	Lives and works as woman if possible. Insufficient relief from dressing.	May live and work as woman. Dressing gives insufficient relief. Gender discomfort intense.
SEX OBJECT CHOICE AND SEX LIFE	Hetero, bi- or homosexual, dressing and sexchange may occur in masturbation fantasies mainly. May enjoy TV literature only.	Heterosexual, Rarely bisexual. Masturbation with fetish. Guilt feelings. Purges and relapses.	Heterosexual, except when dressed. Dressing gives sexual satisfaction with relief of gender discomfort. May purge and relapse.	Libido often low. Asexual or auto-erotic. Could be bisexual. Could also be married and have children.	Libido low, Asexual, auto-erotic, or passive homo-activity. May have been married and have children.	Intensely desires relations with normal male, if young. Later, libido low. May have been married and have children, by using fantasies in intercourse.
KINSEY SCALE	0-6	0-2	0-2	1-4	4-6	6
CONVERSION OPERATION?	Not considered in reality.	Rejected.	Actually rejected but idea can be attractive.	Attractive but not requested or attraction	Requested. Usually indicated.	Urgently requested and usually attained. Indicated.
ESTROGEN MEDICATION?	Not interested. Not indicated.	Rarely interested. Occasionally useful to reduce libido.	Attractive as an experiment. Can be helpful emotionally.	Needed for comfort and emotional balance.	Needed as substitute for or preliminary to operation.	Required for partial relief.
PSYCHOTHERAPY?	Not wanted. Unnecessary.	May be successful. (In a favorable environment.)	If attempted is usually not successful as cure.	Only as guidance; otherwise refused or unsuccessful.	Rejected. Useless as to cure. Permissive psychological guidance.	Psychological guidance or psychotherapy for symptomatic relief only.
REMARKS	Interest in dressing only sporadic.	May imitate double (masculine and feminine) personality with male and female names.	May assume double personality. Trend to transsexualism.	Social life dependant upon circumstances.	Operation hoped for and worked for. Often attained.	Despises his male sex organs. Danger of suicide or self-mutilation if too long frustrated.

Type 0 - Normal sex orientation and identification, heterosexual or homosexual. The idea of dressing or sex change foreign and unpleasant. Vast majority of all people.

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