

OUTREACH



NEWSLETTER

VOLUME X NUMBER I

WINTER 1986

LECTURES AND WORKSHOPS ON GENDER ISSUES, A BREAKTHROUGH AT U. OF IOWA

by A. KANE

In February I was invited to give some lectures and workshops at the 15th Annual Changing Family Conference. It was held at the University of Iowa and this year's theme was "Being Female and Male: Traditions, Changes and Dilemmas."

The lectures were divided into three major topics. The first set the stage for gender awareness both within an individual and within a culture. The first concept developed was to raise consciousness about the arbitrariness of attributes that are ascribed to being a man or woman. Participants prepared lists of these attributes under the headings of "Masculine" or "Feminine" and discovered that the choices on the lists were arbitrary. Furthermore, they could choose a composite set of these attributes to define an individual and not necessarily characterize the person as masculine or feminine. The result of this exercise illustrated that gender roles are socially constructed and are, indeed, individual.

The second concept involved the use of a social matrix to indicate four broad categories of sex-gender behaviors. Below is a diagram indicating these. "M" and "F" refer to male and female while "m" and "f" refer to masculine and feminine; respectively. A matrix box can have a combination of M-f, M-m. It could also have a combination of F-m, F-f. This diagram conveniently illustrates some possible sex-gender combinations. However, it is not limited to these four. Within each one these combinations there will be a wide variety of variations. The purpose of this idea is to give helping professionals a "roadmap" to assist them while working with clients who have gender problems.

The third concept that was presented was the use of the anima/animus notion as defined by Dr. Carl Jung in his Analytic Psychology. Within each man there exists a set of attributes which Jung described

CONTRASTING VIEWS ON THE CONCEPT OF FEMININITY

by J. THOMAS

Transsexuals must be different from other persons, different at least in one respect -- in the sense that the transsexual has lived part of his/her life in each gender role. Having lived part of one's life as a man and part as a woman must make such people different, must prepare them to know more about both men's and women's roles than do most people. Perhaps the relevant issue is the degree to which the life experiences of the transsexual are comparable to the life experiences of the non-transsexual. The following is an attempt to address this fascinating issue.

Someone once asked me, "From your perspective as a psychologist, counselor and transsexual woman tell us how transsexual women, as opposed to genetic women, view their gender role." The questions wasn't all that surprising, until I thought about it. Do genetic women view themselves differently as women than do transsexuals? At first blush one would certainly think so. How could a person who was born to one sex, and then, at some point in life, deciding to live as the other anatomical sex (the transsexual woman), think of herself in the same way as a woman who had spent her entire life in the femme role (the genetic woman)? Certainly having lived two different gender roles in one lifetime would lead to different perceptions regarding the role of woman or the concept of femininity.

From my own experiences I had seen the effect that fantasy development had on my early conceptualization of womanhood. All those years during which I lived as a man (wanting to be and envying all the women in my life) I had observed the behaviors of women around me, concocting my own concept of femininity. Like a novice chef preparing her first stew I indiscriminately added whatever someone said should be in my stew, added my suggested ingredient because I didn't really know what constituted a truly adequate stew. Over those long years of constant envy and frustration I had in-

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 The Human Outreach and Achievement Institute is a not-for-profit, educational corporation of the Commonwealth of Massachusetts. It serves as a resource for helping professionals, cross-dressers, androgynes and transsexuals.

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WE GET LETTERS

Dear Ariadne,

Thank you for your participation as a speaker at the Ninth International Symposium on Gender Dysphoria, held September 12-15, 1985 in Minneapolis. Lectures such as yours contributed greatly to the success of the program.

As a small token of our appreciation, we are enclosing copies of the audio-tapes of any presentations you were involved in.

It was a pleasure to have worked with you and I hope we meet again in the future. Again, thank you for your contribution to the Symposium.

Cordially,

Sharon Satterfield, M.D. and Host
 Ninth International Symposium on
 Gender Dysphoria

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Editor's note:

The following letters were sent to us from two children whose Dad is a crossdresser. They have shopped together and also been to a restaurant. Tracy is a girl.

Dear Outreach,

My name is Tracy and I am eight years old. Sometimes my father is Valerie. One Saturday Valerie was getting ready to go to the Mall. My brother Neal and I asked if we could go with him and he said that we could. After he got ready, we got in the car and went there. We went up the escalator to the second floor. There were some stores there and a lot of restaurants. Valerie bought some pizza and we sat at a table. A little kid was sliding on the floor and his mother looked at Valerie with a weird look. After we were done with lunch we went downstairs. My brother spent a lot of time looking for work boots and a Christmas present for my mother. Neal saw a stand that had a lot of glass things. He bought a heart-shaped box. There was another stand with a lot of gold things. I bought some earrings for my mother. After that we went home.

I had a great time. When I go out with Dad, he always says that I'm in his way, but when I go shopping with Valerie she does not mind. I think that my father wants to be a girl more than he wants to be a boy. If you are a TV and you have children and you did not tell them that you dress up as a girl, I think you should. It's not a big secret.

Tracy

Dear Outreach,

My mother, sister, and I went to the Golden Island Restaurant Saturday night. When we got there I noticed that one of my friends was there. Soon our waiter came. We ordered chicken wings, beef teriyaki, and rice for appetizers. I got a drink called a Shirley Temple. Right after my friend left my father came in dressed as a woman. Everyone was just looking at the way he was dressed. He was wearing some pretty crazy clothes -- a short skirt and a blouse, some high heels, and a fur coat. He sat down and we had supper together. The waiter thought that he was my mother's friend. Then came the main course: sweet and sour chicken. It was a pretty weird night, but I still had a lot of fun.

Neal (age 10)

OUTREACHING TO OTHER WIVES
OF CROSSDRESSERS

by M. FRANK

I just received a letter from the wife of a crossdresser who recently discovered her husband is a 'transvestite', after 15 years of marriage. This letter stirred many emotions within myself. I have been married to 'Lynda' for 32 years and found out about her 'hobby' 10 years after our marriage. 22 years ago, I could not have written this article. At that time, hearing words like crossdresser or 'transvestite' was shocking to me. However, I did hear about the term transsexual and went to two dictionaries didn't find this word in either one. Does that tell you something about our society? The dictionary at our local library contained the word 'transvestite' and it read 'men who like to wear women's clothes; homosexual. I was very unhappy about this state of affairs. This may sound light and give the impression that I have it all together but, I want to tell all who read this piece, it took me 22 years to get to this point. The key for me was wanting to find out more and more about people who crossdress; to see what it was all about. I loved this man (and still do) and if he liked dressing up in women's garments, I wanted to learn as much as was known and available about this behavior.

Advice is difficult to give in an article, such as this, but one thing I have learned is that, if the marriage is a good one, important areas of the relationship will help guide a marriage partnership over some 'rocky social terrain' and behaviors. It is most important that channels of communication be open between wife and husband so that each and understand the issues and negotiate, effectively, on the sticky points.

I will be writing other articles about crossdressing issues and being married to Len/Lynda, and these will appear in subsequent issues of this Journal. Thanks for taking the time to read this article.



FANTASIA FAIR 1986

The 12th ANNUAL FANTASIA FAIR will take place in PROVINCETOWN MASSACHUSETTS. The FAIR is a 9 day, unique holiday vacation to live, learn and explore diverse aspects of alternative gender lifestyles. The dates are from OCTOBER 17-26 1986. For full details and registration please write the INSTITUTE.



LECTURES AND WORKSHOPS ...

collectively as the anima (the Eve principle) and within each woman there exists a set of attributes collectively described as the animus (the Adam principle). With this concept, gender roles can be looked at as attempts at balancing the animus with the anima within each person. This is analagous to the Yin/Yang principle found in the Chinese philosophy of the Tao. The first workshop that I designed and facilitated was for helping professionals who have clients with gender problems. Here we tried to raise consciousness about one's own gender awareness and how that relates to helping clients with gender problems. One exercise that was used involved the pictorial description of one's animus (for the woman) or anima (for the man). By representing this construct, pictorially, one can get a clearer notion of one's own gender role.

The second exercise in this workshop was for the men in the group to represent themselves in a feminine gender role and the women to represent themselves in a masculine gender role. In pairs, they interviewed one another while in the alternate gender role. This exercise helped to focus on the difficulty in crossing a gender boundary.

The third segment of the workshop involved general discussion of the crossdressing paraculture and its various segments, including transvestite, transgender, and transsexual people.

The next workshop was designed for participants from the paraculture. Here we tried to raise consciousness as to the of motivations of some crossdressing behaviors, and how these relate to various gender role expressions. We were fortunate to have Ms. Jane Nance, a crossdresser from Topeka, Kansas to relate her personal odyssey in the world of crossdressing to the participants. Many found her remarks to have a familiar ring in their own quest for gender contentment.

Ms. Mariette Pathe Allen presented an extraordinary slide show of photographs of crossdressers from various segments of the paraculture. Her sensitivity and warmth is amply reflected in the quality of the pictures she has made. They illustrated her compassion and were a sincere reflection of the diverse aspects of her subjects.

The lectures and workshops presented at this Conference are truly a milestone in raising social consciousness, in breaking down frontiers of ignorance, and in serving to broaden the base of understanding diversity in gender expression.

CONTRASTING VIEWS...

ternalized my immature concept of what being a woman would do for me. The "grass is always greener" principle was at work and I just knew how much better my life would be "if only I were a woman." If only I were like other women, when my life would be perfect. If I had just been born a woman I would be able to wear pretty clothes, my hair would be long and luxuriant, I would have magnificent coiffures, I could have long, painted nails, my mother would accept me as her daughter and the two of us would be as close as sisters, etc., etc., ad nauseum.

Certainly all of this (based on fantasy and wishful thinking rather than the real world experiences that are obtained by growing up as a woman) must have led to my conceptualizing a model of woman that differs from that formed by a genetic woman -- right? Well, once I would have agreed and readily I would have spewed out an answer loaded with stereotypical womanly behaviors. No longer is it possible to answer so easily.

A more thoughtful answer first deals with the use of stereotypes. To say that all transsexuals view femininity the same is to say the concept of woman is the same for all genetic females. Observers of human nature would not accept such a generalized statement. Students of human nature would remind us of individual differences within gender role. Not all genetic females view femininity the same. For some behaviors deemed feminine are amplified, for others the same behaviors are minimized or thought unworthy. In point of fact, there seems to be a continuum of femininity that runs the gamut, from zero (the absence of any observable feminine behavior - she acts just like a man) to 100 percent (total feminine behaviors - the completely helpless, what I call a porcelain 'china doll' woman). Very few women fall at either extreme; most are somewhere in the middle.

Similarly transsexual women have differing views as to what constitutes womanhood. Not all transsexual women view womanhood in the extreme (at 100 percent femininity). However, and perhaps transsexuals seem to go through a stage of development that focuses a high priority on feminine behaviors (perhaps this is what sets us apart from our genetically female sisters). In other words, perhaps by virtue of their later entry into womanhood, transsexual women are faced with a crash course in girlhood adolescence. These "late bloomers" must undergo the experiences that genetic females generally receive during their teen years. For example, at the

ripe old age of 45, this transsexual woman found herself living, for the first time, exclusively in the role of a woman. I had no prior experience with regard as to how women relate to men. The first time I was approached by a male who innocently offered to buy me a drink at a cocktail lounge, I had no idea how to handle the situation: I panicked since I had no experience in handling the approach and attentions of a man. My experience in such situations was that of a man approaching a woman. Never had I been on the receiving end. It took time to learn how to deal with handling the attentions of the newly-opposite sex and other such social situations.

Even here I question the difference between how the genetic and transsexual woman each views her role. The critical issue seems to be the time of life during which the girl-becoming-woman is learning her adult role (adolescence is defined as the state or process of growing up -- the period from puberty to maturity). This period can occur at any time for the transsexual woman: it may occur during teenage years if the dysphoria is identified early. Or it may occur afterwards, even as late as the seventh or eighth decade of life. What may be perceived as aberrant behavior in a forty year old (my panic when the gentleman offered the drink) would not seem atypical in a teenage girl who didn't know how to handle the advances of a gentleman.

The important point is that we all need time and the experiences of living to learn our gender role. Gender does not seem to come to us as part of our birthright. More pertinent is the observation that the true difference between the transsexual and genetic woman's concept of femininity may reflect this different stage of development (assimilation of the role of a woman).

An interesting sidelight to this regards being "read" in public. Transsexuals are often concerned as to being identified as a non-woman when in public. Almost all seem to report this fear during their first forays into public life as a woman. For others, it continues as a lifelong concern. The ability to get beyond the stage of constant fear of recognition and non-acceptance is a most interesting topic; there are a multitude of factors which contribute to the feeling of acceptance and "comfort factor" when in public. Perhaps a future article can discuss this phenomenon.

What I noticed during my early public experience was the frequency with which

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BOOK REVIEWS

HOLLYWOOD ANDROGyny

by R. METEREAU

reviewed by E. BORDEN

"Don't you find it confusing being a woman in the 80's?" Jessica Lange asked Dustin Hoffman in "Tootsie", one of the most popular movies in recent years. Indeed, confusion is a key ingredient in films that explore sex role reversals, and audiences seem to delight in Hollywood's forays into the androgynous zone. In the pages of Hollywood Androgyny, Rebecca Bell-Metereau shows how cross-dressing and other sex exchanges have been a recurring motif in American film since its earliest days.

Hollywood Androgyny studies more than 250 films which use transvestism or role exchange in a major scene or as a narrative device. Here, the reader will be fascinated by Hollywood's use of androgyny and gender in the portrayal of masculine and feminine roles from the silent era to the present day, from Charles Chaplin and Pearl White to "Tootsie".

In addition to explaining each decade's treatment of these themes, the author also scrutinizes influential films, directors, actors and actresses that helped create the major trends. She shows how these films and characters broke from the traditional mold of popular beliefs and values, often violating the unwritten dress and behavior codes taken for granted in the majority of Hollywood products.

While its style is lively, Hollywood Androgyny is an in-depth, thoroughly researched book. All genres (underground and mainstream films alike), periods and forms of the art are considered. Men crossdress in such post-World War II films as "I Was a Male War Bride" and "Some Like It Hot"; cowgirls and tomboys have significant roles in "The Plainsman", "River of No Return", and "National Velvet"; various alternative gender roles are portrayed in "La Cage aux Folles" and "Rocky Horror Picture Show", among others.

The performers are as varied as the films: Charlie Chaplin, Mary Pickford, Marilyn Monroe, Marlene Dietrich, Dustin Hoffman and John Wayne. The book covers role reversals on television as well: Lucille Ball, Red Skelton, Milton Berle, Benny Hill, Monty Python's Flying Circus and Saturday Night Live are included.

For the film aficionado, the sociologically inclined observer of American culture, or anyone with an interest in what our art forms reveal -- or hide -- Hollywood Androgyny is an immensely and thoroughly enjoyable book.

THE UNINVITED DILEMMA

by K.E. STUART

reviewed by B.A. LIND

Kim Elizabeth Stuart uses a personal and anecdotal style to report her findings about transsexuals in "The Uninvited Dilemma". Ms. Stuart interviewed over 75 male to female and female to male transsexuals, and her book reflects a generally compassionate understanding of their "Question of Gender", which is her subtitle for the book. This is an excellent survey of the transsexual population, and should be required reading for helping professionals.

A sampling of the Table of Contents reveals the scope of the survey: Gender and Sexuality, In the Beginning, Going to School and Working, The Ingenious Years, Adulthood, The Obstacle Course, etc. She covers the waterfront as best as possible in 150 pages.

Her survey questionnaire used in the oral interviews can be an excellent foundation for a patient history to be used by a helping professional.

That's the good news about the book. A negative comment is that there are some statements, which could be challenged, that are not germane to Ms. Stuart's study. Statements such as "homosexuals only dress in such clothes to attract sex partners" and "heterosexual crossdressers are masochistic, latent homosexuals, who can easily be cured by therapy" might have been left out of this study since they serve to confuse transvestism with transsexualism. The accuracy of such statements might also be challenged by helping professionals.

Nevertheless, this is, perhaps, the best published survey available, and it would be a valuable addition to your book collection or group library. For the transsexual, the book contains a good deal of "how to" information and provides a community of experiences to which one can relate in a positive fashion.

COMING OUT AT THE COMPANY CHRISTMAS PARTY

by V. PARKER

In December of 1985 I went to my company Christmas party en femme. The party was held on-premise and was for employees only. Although almost everyone advised me not to go, I was very sure that the risk was minimal. I had gone to work dressed as Valerie on Halloween for two years in a row; the second time, I spent the entire day as Valerie. Although I told many of my co-workers that I was a cross-dresser, most of the 300 or so employees thought that I had dressed for the traditional Halloween contest.

I had taken the day of the Christmas party off, and I got up early to give myself extra time to get ready. Soon after breakfast, my wife, Cathy, informed me that the septic system was backed up. Cleaning sewer pipes was not a good way to get into a feminine mood! The job was done by 11 o'clock, and I started to prepare for my transition. Cathy had gone out while I was cleaning the sewer, and by the time she came back I had about finished making up my face. She became angry when she saw me, and we argued. Later, she brought me a glass of wine, and everything was suddenly alright again. By the time my two children (ages 8 and 10) came home from school, I was completely dressed. They told me that I looked nice, and agreed to clean the snow off my car because Valerie didn't have any boots.

By the end of the 25 mile drive to work I was very nervous. No one noticed me as I went to my office. When I came out a few minutes later, I was greeted with "Oh, no, it's Valerie again!" by Jean, the engineering department's secretary. My former boss, Bill, volunteered to walk downstairs to the party with me. Walking into that crowd of almost 300 people was one of the most difficult things that I have done as a cross-dresser. Everyone was nice to me, and within a few minutes, I was talking to people and feeling relaxed. No one seemed to be staring at me, but this time it wasn't because I was passing. I had conversations with the CEO as well as many other people that I knew.

The food was catered, and as I went through the serving line I had an odd desire to "pass", and I think that I did. I sat down to eat, in the nearest empty chair. After a minute, Ted, who I hadn't seen for a long time, sat next to me. I felt fantastic when he told me that I looked beautiful!

Earlier, the VP of engineering had jokingly told me that he had a profit-sharing check for Dean, but since he wasn't there, he didn't know what to do with it. He later gave me the check in

private, and personally thanked me for working there. It was a moment that Valerie will always remember. After that I went back to the party where I talked to the owner about some of the things that I had been doing in the cross-dressing world. I mentioned that many crossdressers had told me that I would be fired for what I was doing. He thought the idea was ridiculous.

By then the party was breaking up. On my way out I got into a conversation with Ed and Mike, a couple of workaholics who had not bothered to join the party. We talked for half an hour about the things we always talk about. They didn't seem to notice that I was wearing a red knit dress, long blonde wig, and 3" heels!

Later I went to a friend's apartment where a private party was taking place for the engineering department. A lot of wives that I had never met were there. I had a woman-to-woman conversation with one of them about clothes, and other things like that. I got to know Harold and his wife Andrea a lot better. Harold is new in our department. Andrea has worked in another part of the company for months, but I had never talked to her. If I had been there as Dean, I'm not sure that it would have come out that way. That's what the experience was really about -- getting to know people by letting them know me.

ANNOUNCEMENTS

In keeping with OUTREACH INSTITUTE policy, we are pleased to announce the following Paraculture events. Please write to the address given for details.

MAY 1-4 SPRING FLING GGA-CHICAGO
FOR DETAILS- Ms. Sharon R.Hart
GGA , P.O. BOX 2312
CHICAGO ,IL 60690

MAY 16-18 POCONO FESTIVAL-PENNA
FOR DETAILS - JOYCE DEWHURST
37-50 76th st
JACKSON, HTS. NY 11372

MAY 26-JUNE 2 TIFFANY CLUB OUTING
CAPE COD MASS.
FOR DETAILS - MERRISA SHERRILL LYNN
TIFFANY, P.O. BOX 19
WAYLAND, MA 01778

JUNE 5-8 BE ALL YOU WANT TO BE -CHICAGO
FOR DETAILS - N. OWEN- BE ALL WEEKEND
P.O. BOX 342
CHICAGO, IL. 60690

OCT 17-26 12th ANNUAL FANTASIA FAIR
FOR DETAILS - Ms. EVE GOODWIN
KENMORE STATION ,BOX 368
BOSTON, MA. 02215

OUTREACH-IOWA WORKSHOP; A WIFE'S EXPERIENCE

by Helen N.

I was hesitant to join my cross-dresser husband in attending a workshop in February at the University of Iowa. The workshop, sponsored by "The Outreach Institute", was facilitated by Ariadne Kane. My husband had been asked to be a speaker on the program. I readily supported that idea. When he asked me to join him, a lot of ambivalent feelings on my part became apparent. Since my husband and I have only revealed this part of his personality to our three children and a select number of friends, I was concerned about my chances of running into an acquaintance if I attended the workshop. Also, I had never talked to a group about my feelings regarding my husband's crossdressing. I have corresponded with one wife of a crossdresser. My husband and I have gotten together with 3 crossdressers and their wives to visit and share on several occasions. Both of us have been leery of getting together in a large group.

However, I made the decision to go based on a wish to support my husband's contribution and a sense of responsibility on my part to educate myself and give to others, if possible. The past months I have been lamenting the scarcity of information in literature about wives of crossdressers, so I came to the conclusion that it's as much my responsibility to contribute to that area as anyone else's.

The weekend turned out to be far more helpful and enjoyable than I ever expected. There were professionals from the University and surrounding areas, crossdressers, and as far as I know, I was the only wife of a crossdresser.

My husband and I had been married for 10 years with 3 children when I was first informed about his crossdressing. Only within the last 5 years have we begun to deal directly with the situation as a result of my husband's requests to dress in my presence and to accompany him out in public on occasion. It was a long hard road to come to my present attitude of acceptance. So many of my past expectations were challenged, and fantasies were shattered.

The professional photographer, Mariette Allen, who was invited to the workshop to show her slides of crossdressers, was a real inspiration to me. Her attitude was, "These are interesting people

who are worth understanding." Her love of people is contagious. Her photography is exceptional in color, composition and subject matter. But especially her attitude towards crossdressers was inspiring to me. It's good to rid myself of the former notion that the males who don't pass are weird and strange.

The first evening I didn't reveal to the group that I was Jane's wife, although I was getting vibes of acceptance from those present. We did role playing and made drawings. It was a good experience. I was still somewhat anxious about what might be in store for the next day when my husband was to give his presentation.

Saturday morning the program started with Ariadne's presentation about gender and crossdressing. Jane shared her experiences with the group. I felt she did a very good job. Since there were approximately 12 crossdressers in attendance, I was sure that people were able to relate to many of her struggles and hopefully to her successes as well. That afternoon we did a lot of sharing in a group. Each person told something significant about himself or herself. At that time I let the group know that I was Jane's wife. It felt good to let more of myself be known to a larger number of people. Sharing is so healing. One crossdresser was concerned about telling his dates about his crossdressing. He has experienced both acceptance and rejection in the past. Another crossdresser was wanting to tell his co-workers about his crossdressing. A transsexual shared her experiences with the group, especially the guilt that she has related to her religious beliefs. Several crossdressers lamented the fact that their wives weren't there. I felt the group gave helpful feedback to each other. The support and warm acceptance was obvious to me.

That evening, after the workshop was over, Jane and I joined about 10 of the participants of the workshop for dinner. We continued to share and exchange names and addresses with promises to write. I made a commitment to correspond with one crossdresser's wife.

In the past, when I read of crossdresser's conventions, I thought it was good for others but not for me. However, after the past weekend, it is obvious to me that a workshop such as the one Ariadne Kane arranged is an excellent way to educate as well as support. I'm sure I received far more than I gave that weekend.

I am grateful to Ariadne Kane and Mariette plus Peggy, Howard, Irene and Jeff of the University and many others who put the program on. I hope to encounter more wives of crossdressers at future workshops.

CONTRASTING VIEWS...

the person reading me -- looking knowingly, was a teenage girl. I now believe that there was a definite reason for the adolescent female's heightened awareness. Just as I, these girls were dealing with the assimilation of the woman's role. They, too, were grappling with feelings of self-consciousness, were dealing with concerns regarding appearance, and were sensitive about others perception of them. Naturally they would be more sensitive to my tell-tale signs of discomfort or non-familiarity with my new role. It was the same for them! Sisters under the skin, we were in the same boat.

The genetic woman, then, learns to become a woman during her teens, society's designated time for maturation. Her concept of femininity is refined during those years. It is then that the budding girl learns a woman's role, and becomes a woman. For the transsexual, this process can come at any time.

Differences do exist in the self-concept of women between certain transsexual and certain genetic women, but the differences relate to self identity rather than gender identity. Moreover, the differences in the self concept of woman are precisely the same as would be obtained comparing genetic women with each other, or transsexual women with each other relative to the degree to which each has reached a level of maturity regarding self. In other words, the differences between genetic and transsexual women regarding their concepts of womanhood is a function of the level at which they function with regard to self-actualization as a person. For some, genetic female as well as adolescent transsexual, the level of functioning may be quite minimal. We all have known genetic females who never seem to have matured: the little girl who has never and will never take charge of her life. These women persist in believing their fantasies; dreams that may never come true. Such ladies require their dream man to complete their lives. How different is such fantasy ideation from the transsexual who tells herself, just as unrealistically, how complete her life will be after she has the surgery, after her sex change. She believes that then she'll complete her education, get a good job, meet the right man and have a happy life.

Contrast this thinking with that of mature women, genetic and transsexual alike, who have developed to the the point where they have taken control of their destinies.

These women accept responsibility for themselves and take over the reigns of leadership with regard to their future. These women view their role very much in the same manner. It is not a matter of knowing what constitutes the role of woman. More importantly, it is the maturation of one as a responsible, caring, human being.

MOVIE REVIEW

DRAMA IN BLONDE by LOTHAR LAMBERT
taken from UNIVERSITY ART MUSEUM
NOTES, Berkeley California

[Editor's note: I saw this film and found it interesting in that it captures some of the fantasy aspects that many CD's experience. TV's and TS's can relate to the main character.]

Can a timid male bank clerk find happiness dressed as a woman in the dazzling world of cabaret? In a film by Lothar Lambert, what do you think? Lambert himself portrays the put-upon teller Gerhard, oppressed by the attentions of his domineering sister Hanna (Ulrike S.) and depressed by the affections of the girl next door (Dagmar Beiersdorf). At the invitation of a colleague he discovers a new home-away-from-home in the Travesty Club, a transvestite bar where Gerhard eventually makes his own, disastrous stage debut. Scenes in the bank, where Gerhard's exploits are digested daily by fellow workers (Albert Heins, Dorothea Moritz), are rivalled only by the routines in the club where transvestite stars like Joaquin La Habana and Tara O'Hara hold sway.

Directed, Written and Edited by Lothar Lambert. Photographed by Helmut Rottgen. (1984, 81 mins. In German with English titles. Color.