# TV GUISE

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## Gay Hero Saves TV

Sacramento: A man identified as "The Bozo" (an assumed name used to define his guilt) attempted to accost Billie Jean Jones, a Sacramento writer who was leaving Joseph's Town & Country at 2am, early Sunday morning, April 28.

Apparently, The Bozo followed Ms. Jones out, and after she said goodnight to friends and walked to her car, he rushed her and grabbed some butt. Ms. Jones slapped the man's hands away, ran around her car and attempted to unlock it. The Bozo lurched relentlessly onward so she circled another car while spreading her car keys between her fingers and making a fist. Since The Bozo continued his stumbling, nocturnal pursuit, Ms. Jones found herself trying to decide whether to make a stand and punch his drunken lights out, or continue running away farther and farther into the heart of darkness.

Suddenly the sordid scene changed. An employee of JTC, a waiter named Michael, approached the two and asked, "Girlfriend, is everything all right?"

"It would be except for this man, and he is really strange," Ms. Jones is reported to have replied. With that, Michael engaged The Bozo in conversation while Ms. Jones got safely in her car, started it, thanked Michael, and zoomed safely away.

Whew.

## Cafè Lambda

On Friday nights the Lambda Community Center's first floor is transformed into Cafè Lambda, an alchohol-free, smoke-free cabaret. Primarily organized to provide an alternative night spot for the Sacramento gay community, Cafè Lambda is open to anyone. Hours of operation are 8 to 12pm, Fridays only, no door charge.

After initially operating as an open-mike venue, Cafè Lambda started presenting featured performers May 10, beginning with Helena Holiday (see interview inside) and intends to continue that format. Persons interested in performing are encouraged to call Ron Rosenblatt 442-0185, at the center, 1931 L Street, Sacramento (the area is visibly patrolled by the Lavender Angels).

## Lesbian Transsexuals

The Phil Donahue Show that aired May 6 dealt with the subject of male to female transsexuals who were committed to lesbian relationships with genetic women. Three couples (A, B & C) formed the panel. Two of the TS's had had genital surgery, the third (C) had retained her penis. Couple B had been legally married in Canada (same-sex marriages are illegal there, but the TS, having been born in New York state, had no sex type on the birth certificate).

The educational message these couples came forth to deliver was that sex identification (male or female) and sexual preference (same or opposite) are two distinctly separate issues.

Couple A consisted of a TS, previously married (3 times) to women, and her partner, a lifelong lesbian. This TS stated she had to lie about her sexual orientation in order to get the surgery, because therapists in the sex reassignment field are basically aligned with the heterosexual world view. That is, men who want to be women, should want to be with men. She further stated that sex was better as a woman with a woman, than as a man with a woman ("...better orgasms...more orifices to [explore]...").

Couple B were married. They had met at another TS's house, "...and 30 minutes later were in bed together." Both A & B TS's had fathered children prior to transgendering. Neither had seen their children since infancy. TS A desired to see her child but the ex-wife was opposed. TS B didn't want to disturb her children.

Couple C consisted of a pre-op TS, and her lesbian lover was an ex-lover of TS A. She (GG C) stated that she had, "...the best of both worlds."

Audience disgust was in evidence, and the most vocal opposition came from people who claimed that the TS's who had fathered children had messed up the lives of the children by becoming women (although in both cases the transformation happened 12 to 15 years later and neither parent had seen their children since the age of three). The audience reasoned that since the TS's had always felt

(Continued on back page– see **Donahue**)

# *Billie Jean Blabs*

28 April 1991

Golly-gee girls, did you check out the front page story on my heroic rescue? Well, if you didn't, read it first then come back.

All done? Good.

Okay, here we go: first off, I'm going to blab about conversations I've had with TV's about gay bars, gays & lesbians; then I'll blab on about safety. Oh, I'll get sidetracked, and you might think I'm off the point, but try a little harder to understand— it's a little complicated, like most of life. In fact, I'm a complicated person in a complicated world, so I tend to disregard simple understandings because they usually don't take into account the interconnected complications. That's pretty simple, isn't it?

Here's an example of a simple understanding: "Today, the sun will set at 8:10 pm." That is simple if you know what pm means and you're in the correct time zone (adjusted for daylight savings time). But that's not as important as the fact that the sun does not "set." No way. While I am quietly sitting here in sandals, very sheer stockings, long purple skirt, and madras blouse, writing these exact words, our planet is spinning on its axis at approximately 1,000 miles per hour as it hurtles through space at approximately 58,000 miles per hour around our sun. Simply put, we pass from light to dark, and from dark to light. It would be more accurate to say, "Today, sunlight will cease at about 8:10pm, PDT."

So anyway, last Tuesday I woke up, made up and dressed: aqua-blue skirt, pink blouse, red blazer, white stockings and red heels. I had an 11am hair appointment. Then I went shopping, but first I decided to go to Weinstocks at Country Club in order to show off my make up to the saleswoman who had helped me select cosmetics. She wasn't there so I walked down the mall to a shoe store. As I walked in, I noticed an Orange Julius employee across the mall staring at me. There were no shoes I wanted, and when I walked out, all the O.J. employees were standing outside giving me the eyeball and giggling. I sauntered into JC Penney, stepped around a rack, and while inspecting a blouse, I smiled and waved at the congregation. They all turned and ducked back into the O.J. store. That got me thinking: while I sometimes suffer anxiety from being out in public, most other people (those who "make" me as a TV) seem to lose all sense of self-control; and, we TV's who go out in public, are probably too caught up in our nervous anxiety to appreciate the power we have at our disposal— the power that I found by smiling and waving to a group of five people who were so insecure with themselves that they ran away.

Anyway, I shopped a couple of consignment stores and drove home to meet Morgan. We had an early dinner at an outdoor cafè on a busy downtown corner. While we were there, a couple of men stood behind us for a while making comments to women who walked by. One woman abruptly turned around and asked them what their problem was— and they shut up. (See how it works?)

We left and shopped Ross and Marshall's. Then we went to Mervyn's. While I was waiting for change at the cashier, a man slipped a note under my hand. After receiving my change, I read it: "I think you are a beautiful woman. Would you like to talk?" He was gone by the time I looked around. Morgan thought it was cute (no, I haven't called him). We drove to Faces for a beer, and while we were there we talked to a TV named Tina (not her real name).

Tina said the town was dull, and she had been treated better in various other places, and she didn't like going to gay bars because, "Gays don't like us."

Well darlings, I've heard that before, and from several people. I tried to say that one gets what one puts out, but Tina was of a mind set not conducive to discussion. She further stated that TV's were too threatened to go to straight bars (because if a guy found out you were a guy, he'd kick your ass). Then she got a little hot when I said I wouldn't feel any more threatened going into a straight bar than a gay bar if it was true that gays don't like us. She huffed off after a few minutes of sulking silence.

Darlings, the truth of the matter is that I wouldn't go alone to a straight bar at all (dressed). No woman who was concerned with her safety would, either (especially not if she was dressed "sexy"). One of the things TV's must keep in mind is that women are at risk in the world: guard your purse, your body and your life. If a single woman goes into a bar where men are, one or more of them is going to ask her to talk, dance, drink. Same for two women together (or more). The only way you can do it safely is with an opposite-sex date or escort. I suppose a single woman in a lesbian/gay bar will be likewise "hit on" by other women. I know TV's in a gay bar are likely to be hit on (because I have). Besides feeling flattered, I feel good about the fact I didn't freak out and bellow (in my deepest voice), "Fuck you, you sick pervert!" Instead (with one exception), I've had conversations that have expanded my knowledge and understanding.

As for the gays not liking us: I've had the impression that TV's are the lowest in the pecking order in a gay bar. And, I've had the impression that lesbians have no use for us. In conversations with other TV's, there seems to be a general agreement on this, but with a couple of exceptions— a few have said they've been well received.

I believe it is important to remember that homosexuals are, and have been, an oppressed minority for a long time. If you don't accept them as people, then don't expect them to accept you. Tit for tat. My own experience indicates that If I act aloof, stand-offish, and unfriendly, I am basically friendless; and when I act openly, warmly and friendly, I have lots of friends.

One of those friends I have made (friends are made, not magically created) is Michael, one of the waiters at Joseph's. Little did I know, at those times we talked and joked, that he would come to my rescue. And as I sit here racing around the sun, I keep wondering why Michael came out of Joseph's when he did. Do you suppose that he, being far more in tune with the gay bar scene, suspected the bozo masher might harass me, and decided to go outside just in case?

I hope so.

Luv, *Billie Jean*

## Interview: Helena Holiday

TVG: "[May 8] Where shall we start?"

HH: "In the beginning, I was born a rich little black kid. I grew up in a very wealthy welfare project. My parents were influential welfare recipients. I had the best of everything. We were so wealthy that I of course went to Sweden for a race change— that's where I found out about sex changes. They were doing a lot of that back in the sixties. Everything was real radical back then, you know— I lived through it..."

TVG: "Obviously you're here today."

HH: "Oh yeah, I am, aren't I? Anyway, so, are you talking to me or one of my other personalities? Because I am doing a one woman show, it's called Helena Holiday and her multiple personalities in a one woman show— welcome to schizophrenia."

TVG: "Well, I'd like to blab about gender issues."

HH: "Oh, if you want me to be serious, I can be serious. Hmm, gender issue... I know who I am. As far as whether my identification is male or female— I think that's obvious to anyone."

TVG: "How long have you been living as a woman?"

HH: "Since I was 18 (and my parents could legally kick me out)."

TVG: "Did your parents reject you?"

HH: "I come from a dysfunctional family. My father was a doctor, my mother was a model, and everything looked "pretty" on the outside. We had a maid... of course, growing up, you know, everything was fairy dust... You may not believe this, but I didn't know how to make a bed until I was about eight— I saw the maid making my bed. Before that I guess I thought beds made themselves. I wasn't exposed to, in my early years, what *real* life was. Of course I identified myself, at six years old, that I was a little girl."

TVG: "In school?"

HH: "In the mirror. I looked at my self, as a child, in the mirror and, when you look at your *own* self, with your *own* eyes, you can not lie to your self. You have to look at your self— not in a narcissist way, but look into your own eyes. And some people are scared to death. Some people are so scared to look at themselves, in their own eyes, that they won't do it."

TVG: "Do you think that's analogous to the concept of finding answers within yourself, as opposed to looking for answers outside of yourself?"

HH: "That's a good question. I don't have an answer for it."

TVG: "Does it seem parallel to you, in that way?"

HH: "All I know is when I looked at myself as a child, I knew I identified with women."

TVG: "So, you identified as a woman at the age of six?"

HH: "As a girl. When I was going to school, I identified with the other little girls in school. I couldn't understand why I was chosen *not* to be able to participate in the things that other little girls were allowed. I just couldn't understand that."

TVG: "The issue of your sexual identification is separate from your sexual orientation?"

HH: "Of course! I can't understand how heterosexuals, or even gays, can get that confused."

TVG: "I think the mainstream social stereotype, of a cross-dresser of any respect, of anyone that attempts the other gender, excluding genetic women, are..."

HH: "Yes, but even gays have taken the forefront for cross-dressing, okay? They've taken the brunt end of cross-dressing each and every time, you know? Quote: A man in a dress is a fag."

TVG: "That's my point, it's a stereotype."

HH: "Okay, and I'm saying it's not fair for gays to be stereotyped in that manner, number one; and I don't think it's fair for transsexuals to be stereotyped also and, excluded from the gay community, occasionally as much as the straight community. See, it's like gays have been at the forefront, opening doors, closet doors so to speak, for cross-dressing... which is... a whole different issue, okay? We could sit here and talk about cross-dressing, gender issues, homosexuality, homosexuality with latent heterosexuality, I mean the spectrum of sexuality is so *huge*. I don't think it's fair that a person like myself should be thrown into a category because my gender identification is different than my sexuality—I like having sex with men. Okay? So does that make me homosexual in my sexuality? Or what? See what I'm saying: my sexuality is my business, number one; number two, I think my gender is also my business. It's obvious to anyone what my gender is: I live my life as a woman. So apparently I'm a woman, in that respect. But, I'm also a man. Also in that respect that, I have sex with men and I'm also homosexual male. I mean, am I not both? And can I not also be allowed to be both? Do I have to be something?"

TVG: "Good point. That raises a real complication. Before I saw the Donahue show, on lesbian transsexuals, the concept I was trying to deal with, was that a genetic male, who identified as a woman and had sex with a woman, must be a lesbian.

HH: "Or a she-male. There was one on that show."

TVG: "Right. And if she identifies as a woman, has a relationship as a woman with a woman, then she's a lesbian. But if she has sex with a woman as a male then they must be more than either or."

HH: "Apparently at that point."

TVG: "So, do you think gender identification is a less complicated issue than sexual orientation?"

HH: "Well, in the community at large–it's a big spectrum, as I said before–you know, most people don't really question it. I mean, the people who question it are a small percentage."

TVG: "On the point of she-males, and multiple combinations of sex identity and sexual orientation: Let's say you have a she-male who has retained her penis and is attracted to both men and women."

HH: "A bisexual she-male. That's a much smaller percentage. The only ones I've ever heard of, are mostly prostitutes."

TVG: "Do you think it's harder to tell a persons sexual orientation when they're doing it for money— 'cause then it's a job?"

HH: "Yes, I really do. I myself am not a prostitute, I've never engaged in prostitution. A lot of people in my position have. I would much rather be known for being able to sing, to use my talents to earn a living than, vs. you know, laying down with somebody for, 'left a good job in the city.'"

TVG: "I think people in the community of cross-dressers who don't have any exposure to the gay lifestyle, may have stereotypical concepts also, such as drag queens are prostitutes."

HH: "I think those people are on the fringe of the community— hustlers, she-males, bisexuals; people who use their services. Those people are like the fringe of our community. That's not really our community. And when I say our community, I'm referring to the gay community because they're really the ones who have done the ground breaking before I came along. I feel fortunate to be able to live in a day and a time where the gay community is strong, and

a recognizable force in the United States, and the world. It seems to me as though everybody is coming together, like the quilt is a good example of the humanitarianism that people *are* reaching out amongst each other.

TVG: "You're one of the few that I've heard perform that doesn't lip-synch. Are there very many others doing these kinds of shows [drag shows] using their own voice?"

HH: "There's not too many.

TVG: "A thing you touched upon, that I found personally intriguing, and you don't have to talk about this if you don't want to, was that you identified as a woman and you're sexually attracted to men, and I think, but I'm not sure, that you said you enjoyed being with men, and if that was accurate, I had a question... are you attracted to men as a man?"

HH: "How would I know? I've been living my life as a woman since I was eighteen, every day. It all depends on how you see yourself. To be honest with you, I really see myself as neither male nor female, even though I do present myself in a female way— that would be stereotyped as a female. I feel fortunate in that respect, kind of like a peacock, in that way. I don't really consider myself actually either/or, even though I'm both. I'm really the best of both genders. I consider myself a person, a human being. I'm compassionate, honest— I have a lot of good qualities... that I hope to see and expect from other people. I've always believed that you reap what you sow, so I'm nice to a lot of people because I want them to be nice to me, too. I want us to get along, I want us to be able to love each other in a brother and sisterly love. I think family is everything, and friends can be family. Sometimes your friends are your family... and when you're coming out of any closet, whoever you are, whatever type of closet you've built for yourself, you gotta have family, and even if it's just one person, one person with hope and a smile, or a pat on the back and a hug— that can make [a] world of a difference. I don't understand why people, as much love as there should be out there, how they can be so catty. In a humorous way I can understand it, I love humor... I would never purposely set out to hurt anybody's feelings, 'cause I know what it's like to be standing someplace, minding your own fucking business, and someone say (you don't even know these people), and they're going: 'Hey look over there (whisper, whisper, snort and giggle), oh god.' So how does that make you feel? People over here you don't even know, talking about you. They're obviously talking shit about you. Does that make you feel like a worthy person? To me, that never did. I think I go beyond gender, and beyond sexuality. As a person, I'm more into what's inside there— what's *your* heart all about? Where are *you* coming from, why do *you* do the things *you* do? I do 'em because I want some love back in return. I *love* love. I'm in love with love. I seek love. From everybody that I come in contact with. But, if *they* are the first person, or the first attitude they give me is non-love or non-acceptance... if they are like that, then I don't have time for them. But sometimes, I like the person despite that because I think they might be putting on a facade."

TVG: "You'll go the extra step to see if they just have a mask on?"

HH: "Yes, to see if there's something else there. Right. But I won't put up with it a bunch of times... life's way too short to give attitude all the time. I mean, with the same energy that people use to be hateful, why don't they be nice? I just don't understand it...

"In the sense that some people... get too full– they have too many cocktails and they lose it. They get into their... mind... They lose their sense of who they are... and we're supposed to overlook the fact that they're drunk and obnoxious and rude... and I think that's bullshit."

TVG: "Would it be accurate to say you've resolved your gender issue for more than ten years?"

HH: "Oh yes."

TVG: "Have you ever considered sex reassignment surgery, or hormones?"

HH: "I have, but like, I kinda like being myself as I am right now. And besides that, if I was an ordinary singer, take this however you want, I'd be mediocre, but the fact that I'm different..."

TVG: "Gender wise?"

HH: "Yes, that makes me spectacular."

TVG: "Have you ever taken hormones, or are you on them now?"

HH: "Not now but I have been on them before. I stopped because I wanted to enter a beauty contest."

TVG: "And hormones are negative in beauty contests?"

HH: "This particular contest it was."

TVG: "How long since you've been involved with hormones?"

HH: "Oh, it's been years."

TVG: "So the main reason you quit was the beauty..."

HH: "Well, that was the reason why I went off of them, and I haven't taken them since then because I really wanted to be able to boost my career. And... I think that's what's really funny, though, about the gay community— it's very interesting that, the second you start taking hormones you're no longer gay."

TVG: "That's going to be my next question, I'm still confused..."

HH: "I'm off hormones, does that make me gay? A lot of people out there think I'm a woman, and some of them think the hormones have changed my voice, and this is just my voice."

TVG: "The voice you were born with."

HH: "Pretty much."

TVG: "So if I understand kind of what you said... a true transsexual, a genetic male who identified as a woman, who had a place in the gay community, uh, might not find that their place in the gay community existed after they completed their transgendering at the point of surgery?"

HH: "Transgendering— humph. No, I think you are born with one gender— are you talking about genitalia?"

TVG: "You said that as soon as you take hormones you're out of the gay community, I think that's kinda what you said, so I was saying, well okay, uh..."

HH: "That's what I think is so... interesting, you know, I mean, people have asked me: 'Well Helena, are you a transsexual then?' you know, 'Are you on hormones?' And my reply basically is, you know, it's very interesting: when you're on hormones you're not gay but as soon as you stop taking hormones, you become gay. I said I'm not on hormones right now, so you tell me what I am. I mean, the question is redundant, who gives a (*#@!) what I am. Can't they just accept me as a person, as a good person? That's what I want to be known for: as being a good person. "

TVG: "You identified as a woman at an early age, you've been living as a woman since you were eighteen, and you've thought about hormones and experimented with them, and considered surgery, but you seem to be very comfortable, in a relative sense,

(Continued on back page— see **Holiday**)

# Gender Organizations

**C.G.N.I.E., Inc. (Court of the Great Northwest Imperial Empire, Inc.)** POB 160636, Sac, CA 95816. CGNIE was organized to raise funds for charities and continues to do so. Primarily part of the gay community, membership is open to anyone with an interest. CGNIE maintains an active relationship with many other Court Systems in the western United States. Annual events include elections of Emperor & Empress, Grand Duke & Duchess with related campaign events culminating in Coronation Ball and Grand Ducal Ball; also a Closet Ball; and Valentine Ball; and other Balls as selected by the Court. A variety of other events and fund raisers are scheduled by the reigning Court. Court Imperial (general meetings) held on first Tuesday of the month at Faces, 2000 K Street, Sac, CA, 7:30pm. No door charge. Annual dues— $24 (or $2 per month).

**ETVC (Educational TV Channel—** sometimes called the Educational TransVestite Club) POB 426486, San Francisco, CA 94142-6486. Phone (Hotline) (415) 763-3959. ETVC is a non-sexual organization with the purpose of serving the educational, social, and recreational needs of gender-challenged people, their spouses, significant others, family members, friends and professionals in the helping services. ETVC is the largest organization of this type in Northern California and provides a wide variety of support including: rap groups, a significant other support group, print & video libraries, outreach, education and lots of social activities, plus more. Theme socials fourth Thursday each month, Chez Mollet restaurant, 527 Bryant St., SF, $3. members, $5 non-members (certain event/themes may be higher priced). Newsletter every other month included with annual dues—$20.

**G.A.L. (Gender Alternatives League)** POB 3392, Napa, CA 94558 Phone: (707) 257-1973. GAL is a group in formation, with an eye on national representation of "Genderists." Seemingly predisposed to political and social activism, GAL is also concerned with educational outreach. Fees & Dues unknown.

**I.M.A.G.E. (I'm Making A Gender Expression)** 2094 California St., Sutter, CA 95982 Phone: (916) 755-1073 between 6pm-11pm. IMAGE is basically a closed social club still in formation (started Jan. 1). The stated purpose is to: assist members in appearance; perform educational outreach; organize social and recreational activities for the enjoyment of members and friends. New members must be sponsored by an existing member and accepted by membership vote. Three classes of membership: Individual, Couples & Honorary. Annual dues not established.

**J.A.G.** POB 1895, Sacramento, CA 95866. JAG is a FTM (female to male) closed group. Write for details.

**RGA (Rainbow Gender Association)** POB 700730, San Jose, CA 95170. RGA is another non-sexual social club open to anyone interested in gender issues. Poker Socials, Rap Group (with ETVC), Computer Bulletin Board, plus more. General meetings twice a month (1st & 3rd Fridays at 8pm) at the New Community of Faith Church, 6350 Rainbow Drive, San Jose. No dues or door charge; contributions accepted. Newsletter twice a month, $5 per year.

**S.G.A. (Sacramento Gender Association)** POB 215456, Sac, CA 95821-1456. Phone: (916) 441-8379. SGA is basically another non-sexual social club open to anyone interested in gender issues. General meetings are held on the fourth Saturday of the month at Joseph's Town & Country, 2062 Auburn Blvd., Sac, CA, 7pm if you want dinner, meeting follows, $2. door fee ($4 non-members). General meetings usually include a presentation, such as make up, clothing, etc. SGA Executive Committee meeting held the following Friday, same location, 7pm, open to members and guests. SGA is currently trying to organize a significant others support group, and a drop-in rap session. Annual dues– $20.

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

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# Upcoming Local Events

**May 25**– SGA General Meeting, 8pm at Joseph's Town & Country (7pm for dinner). Open to all, $2 door charge.
**May 31**– SGA Executive Committee Meeting, 7:30pm at JTC. Open to all, no charge.
**June 4**– CGNIE Court Imperial Meeting, at Faces (Video Room). Open to all, no charge.
**June 11**– Non-affiliated fundraiser variety and drag show 8 or 9pm (?) at The Mercantile Saloon hosted by former Emperor Paul and Empress Stacy.
**June 15**– Lambda Freedom Fair (Sacramento's Lesbian & Gay Pride Celebration), 10am to 5:30pm at McKinley Park (NW corner). Continous entertainment and speakers; carnival booths; concessions; and much more. Open to all– no charge– contributions appreciated.
**June 15**– Do-Cats perform, 9pm at JTC. No charge, but this will be a fundraiser (check 'em out!).
**June 22**– SGA General Meeting, 8pm at Joseph's Town & Country (7pm for dinner). Open to all, $2 door charge.
**June 28**– SGA Executive Committee Meeting, 7:30pm at JTC. Open to all, no charge.
**July 2**– CGNIE Court Imperial Meeting, at Faces. Open to all, no charge.
**Every Friday Night**– Cafè Lambda is open to all, but remember there are no prudish restrictions on flirting. Refreshments available. No door charge.

(The events listed here may be attended "en femme" or "man-drag.")

# SEX & SEXUALITY

**Sex** *n.* **1. a.** The property or quality by which organisms are classified according to their reproductive functions. **b.** Either of two divisions, designated male and female, of this classification. **2.** Males or females collectively. **3.** The condition or character of being male or female; the physiological, functional, and psychological differences that distinguish the male and the female. **4.** The sexual urge or instinct as it manifests itself in behavior. **5.** Sexual intercourse. **6.** The genitalia. **Sexuality** *n.* **1.** The condition of being characterized and distinguished by sex. **2.** Concern with or interest in sexual activity. **3.** The quality of possessing a sexual character or potency. (The American Heritage Dictionary– 1985.)

Under these definitions, people are classified by their sex as either male or female based on their reproductive function [potential] according to observable genitalia, and that the character of their sexuality is distinguished by which one of the two classifications (male or female) their observable genitalia places them into (most likely decided by a doctor at birth).

While it is generally known that human embryos have no physical sex differences at conception (it takes about six weeks), it is less well known that the primary sex of human beings is female (possibly due to the (present Christian) concept that their God took a rib from the first man, Adam to create a companion (Eve, a female) for Adam. This of course implies that man was created first (God created man in *his* own image) and women second, and therefore, women were created to serve men. It also implies that men should have one less rib (whereas women actually have one less) no wonder the church resists biology: If all embryos are female for their first six weeks, and women have one less rib, it doesn't take a great leap of the imagination to assert woman was created first (God created woman in *her* own image) and God took a rib to create man as a companion to women. Of course, there are many beside me that reject any notion that we were created in the image of God. It seems far more plausible that all the various One True Gods have been created by men and women *in their own images*). Let's take a brief look at DNA codes: female DNA code is 100% female in each and every cell of the individual; male DNA code is 97% female, 3% male in each and every cell of the individual.

In our culture, sex distinctions are imposed on individuals from the moment of birth— the way we are handled, spoken to, fed, clothed, educated, played with and treated form the basis of the way we think and act. Our culture therefore, largely determines our personality, and the way we see ourselves, others, and the world at large. It is a rigid system of social order that robs us of our individuality, ostensibly for the good of the group. But in fact, we do not have direct knowledge of the group, but are always being told to conform to it rather than expanding our individuality. The only direct knowledge any of us can experience is within our individual self, and therein lies the crux of all conflict: sublimating individual truth to group reality. Inevitably, individual members of a group tend to become weaker (as they sacrifice their individual truth) in order to strengthen the group; we follow the crowd instead of our self; we learn *what* to think instead of *how* to think. It seems to me that a group of strong individuals would be a strong group, but unfortunately strong individuals tend to enjoy life as a process rather than a conquest, and the cultures they try to create and sustain are often destroyed by the social groups containing the weakest individuals who are the easiest to control. Ah, control— why are there so many individuals eager to tell everyone else what to do? Is it because it is easier? I believe that is so— it is easier to fabricate reality than to unfold the truth: the truth is an ever flowing river and reality is a rigid barrier. Realizing your individual potential, your individual truth, is a lifetime process that knows no finite boundaries.

So how does this relate to TV's? If you are out of the closet (you admit you are a transvestite, you go out in public, you are not ashamed of what and who you are), you have gained strength as an individual, and you will have to bear the group dissatisfaction (which can add to your strength). This can be a very liberating move— it was for me. Once I decided to follow my inner truth, I couldn't hide the truth inside myself, and I decided to accept whatever consequences our culture, or others, might try to impose on me. What I have found out since then is that I imposed more on me than anyone else ever had (has). I feel that I have thrown off my yoke and am becoming a much, much bigger person. Perhaps even too big to fit in most groups.

Okay, okay— what does this have to do with sex and sexuality? Oh, glad you asked— I was carried away there for a moment.

In the simplistic either/or way of looking at things, subtleties and complicated combinations are excluded. We are taught (?trained, manipulated, brain-washed?) that it's either black or white, yes or no, boy or girl: in essence binary (on or off) thinking. While it's easy to see gray and maybe, it's a little harder to see hermaphrodites, or understand the connected interrelationship of opposites that seem to be one way and then another. Is it not possible that when we are conceived, we have the potential to be either sex biologically and sentiently? If that is so, as we develop biological traits of one sex, that doesn't mean we will automatically develop the feelings and consciousness of that sex. But if we exhibit feminine characteristics in a male body, our binary trained culture says, "No!" And if we continue to do so, our binary culture trains us to believe we are homosexual before we start addressing the issue of our sexual orientation, because if you act like a female then you have to be sexually active with males (and vice versa). This then, connects two separate issues (sex identity and sexual orientation) into one compounded error, and that error leads to many more compounded errors such as: a homosexual male wants to be a woman; a lesbian woman wants to be a man; a guy in a dress is a fag; a gal in pants and boots is a dyke (although it is more acceptable for women to cross-dress— in fact, I'm beginning to believe the majority of women are cross-dressers; check out the 'mens' look' underwear, padded shoulders, pants, flat shoes, etc.).

Is it any wonder that many TV's are confused about who and what they are, or have the capacity to be? Where's the education? And what about the issue of being denied access to personal expression? Frankly, I get a little honked off at our culture for allowing girls to be tomboys (there is no male equivalent in our language), and women to dress like men without giving me the reciprocal allowance. And when women reflect this intolerance ("You can't do that." "But," I say, " I already did."), it doesn't reduce my feelings that I'm being unfairly discriminated against.

Do I hear you asking, "Is there a point to any of this?"

I don't know— I'm just dialoguing along here... although I think

(Continued on page 7— see **Sex**)

## My Monthly Rag

(What Price Freedom?)

In this day and age everything has a price, and it's usually more than you can afford. However, the price of individual freedom keeps going up with every assualt, and it appears that it may (if it hasn't already) soon be priced out of the market. While I will certainly snivel that freedom, liberty and justice for all shouldn't be in the market place, and that unbridled capitalism will destroy any democracy, I still manage to scrape a few coins together for letters and phone calls. Why? Because the forces of tyranny and control never stop the assault on freedom and democracy. It isn't "One man, one vote," it's $100,000, one vote.

Ninety-eight percent of the wealth is owned by two percent of the population. And it seems as though one-hundred percent of government is controlled by the same two percent. And the reason is that the two percent have the cash to fool ninety-eight percent of the people one-hundred percent of the time. For example, how many ranking (state and federal) government officials do you know about who are not wealthy?

And another thing while I'm on my high horse: these morality groups like TVC (traditional values coalition) and the No Choice (anti-abortion groups) are the single most powerful enemies of freedom, other than politicians who want to be in power or stay in power.

I wonder if we all wouldn't be better off to rise up and kill 'em— there's too many people anyway. Besides, when push comes to shove, they'll kill us first.

Oh well, in the interim, I'm using my coins to call and write my support for AB101 (the California bill that would eliminate gay and lesbian discrimination). While I'm not gay, my rights are as limited as their rights. My rights are as limited as womens' rights, ethnic minorities' rights, or any other disenfranchised groups' rights.

I'm mad as hell and I'm doing something about it.

How 'bout you? You gonna sit around and wait your turn to be fucked over? (Govenor's office–445-2841.)

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Letters, submissions of articles, features, or stories may adressed to 3430 Balmoral Drive #10, Sacramento, CA 95821; however, no liability is assumed.

## Safety Notes

In light of the recent increase in hate crimes, the Lavender Angels have been organized and trained by and for the gay community in cooperation with the Sacramento police. The areas they patrol include Faces, Lambda Community Center, The Western, Mercantile House, and the blocks surrounding. They will escort you to your car, if asked.

It is recommended that you carry a whistle if you are going to be out and are unsure of your safety.

## Correction

The April issue of **TV Guise** reported that Lady Garnet and Leonard Harris, the current Empress and Emperor XVIII, were also Empress and Emperor XVI, which is incorrect. Neither have been Emperor or Empress previous to the 1991 election. However, they were Grand Duke and Duchess VIII.

## Gratuitious Filler

For those of you disposed to reading, I'll be selling copies of my new booklet, *Jim and Ned (A True Story by Michael Michelle)* at the May 25 SGA meeting (and anywhere else I can)– $2.50 (by mail– $3.)

For those who may want **TV Guise** to continue: feel free to send a faith donation (cash preferred). Thanx.

**Sex–** (Continued from page 6)

I had a point I was trying to get to... ah!

One of the things I've noticed in the TV/TS community is the factionalism of people into the following categories: 1) Cross-dressers– heterosexual; 2) Transvestites– bisexual; 3) Drag Queens– homosexual; 4) Transsexuals– ?sexual; 5) Genderists– non-sexual. I think my point has to do with the exclusion of people for whatever reason. If the TV/TS community mirrors our culture, what we will end up with is a bunch of separate groups militantly prejudiced against each other. Each faction will try to build itself up by tearing down another faction. New groups will form based on hating the former group(s). Soon there will be only one person in each group...

I truly believe TV's have a unique opportunity to grow beyond the boundaries of prejudice, whether it's racist, sexist, elitist, political, cultural, moral— or whatever (if you don't want to be discriminated against, don't discriminate— people in glass houses shouldn't throw stones). It is simply a matter of getting to and staying on our individual paths of personal understanding and growth, thereby fulfilling our individual potential and improving society.

Besides, our sex lives will improve.

## Holiday– (Continued from page 2)

being a woman in a genetic male's body."

HH: "Well, my philosophy is, if God gives you lemons, you make lemonade. You do the best with the situation that you can... That, in reality, is what I am, okay, but at the same time in reality, what I am is who I am: I'm a good person. So I'm transcending all gender, all sexuality— whatever."

TVG: "One of the interesting things is that you have dealt with your gender identification issue for quite some time, whereas a lot of people aren't even dealing with their gender identification, they're just dealing with the fact they like to dress in the opposite sex's clothes. They don't understand, for lack of experience, what it would be like to have already addressed that issue, and have it behind you for a while so that you can develop your total personage, and not just be hung up on this one aspect of your life."

HH: "Right. You have to round yourself out in other areas, too. I would say that building my life as a person was the first thing that I *had* to take care of. At the age of twelve I saw a magazine—it was *National Lampoon,* of all magazines—of a man who was married and underwent hormones, and sex-change surgery, and still remained married to his wife. At that point, it was just like you were saying: a transsexual lesbian. I walked away from reading that article, not the fact that, although I thought at the time that it was bizarre... but finally, on paper, I saw the term that most described me: what I really was. At that point it was like somebody had opened a door and said, 'This is what you are.' I had lived my life up to that point thinking, well what the hell am I? I should be a woman; I feel like a girl— but I'm not; I don't really feel like I'm gay— 'cause I knew, at that time, what gay was, and it wasn't that the homosexuality scared me, or frightened me, or anything like that, but it was that I saw the role models. The role models that I saw of gays were men, they were men that were men. But that wasn't what I was, they were men who were attracted to men, and I didn't see myself as a man, I saw myself as a girl. I could've been just a male, you know, a gay male person, but I'd be living a lie. I would be trying to justify my feminine half by saying that I'm a feminine male and that's all there is to it. But I transcend more than that. It's in the way I talk with people, it's in the way I look at people, it's the way I hold myself and carry myself, and everything. It just flows through me; just who I am— I can't help it.

TVG: "[Do] you draw more attention when you dress more like a man because you don't, don't look it..."

HH: "Right. I would draw more; I do draw more attention to myself when I'm not as made up, or whatever. [It's] gender fuck. People are going to look at gender fuck. But if the gender and the, everything is whole, then it passes. See what I'm saying?"

TVG: "Yeah. How do you describe, or can you explain, what gender fuck is?"

HH: "Gender fuck is when somebody looks obviously a man in a dress. They don't take the time to make themselves up fully, and they go out that way. Gender fuck would be like a mustache and earrings, or a man's suit with high heels. There's all forms of gender fuck. This is a public thing: gender fuck is when you go out in public that way. If someone was at home and they were sitting around in stockings and garter belt, and high heeled shoes or whatever, that's transvestism, okay? That's different. Most transvestites don't walk around in mens' suits and high heels— that's gender fuck."

TVG: "Gender blending?"

HH: "No, there's nothing blending about it. There's no blending at all."

TVG: "No blending. Is the term used..."

HH: "Because it's so radical. It's so radical it's gender fuck."

TVG: "If it wasn't radical, it would be gender blending?"

HH: "Yes."

TVG: "Is this a term that is commonly used?"

HH: "Yes, even psychologists use gender fuck."

TVG: "It's a radical kind of thing, then."

HH: "Yes, it's like punks, punk rock, that kind of thing. I mean, Boy George for instance: he is so pretty and everything, he could have passed himself off as a woman, totally, and gotten away with it as a female impersonator. But he chose to tell everybody: well, I'm a boy. So dress like a boy, but have his face all made up, and his hair and everything all made up. So Boy George is definitely gender fuck. But for him, it worked. David Bowie actually wasn't really gender fuck, he was more total androgyny, you know, way before Boy George."

(Helena Holiday performs live impressions of Billie Holiday, Judy Garland, Patsy Cline and Connie Francis, among others.)

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## Donahue– (Continued from front page)

they were women in men's bodies, they should never had fathered children because the children would be shattered when they found out their fathers were really women. The best response to the question of why they had fathered children was that the TS's had always been attracted to women sexually and, due to social pressure, had tried to conform to society (by being men).

One audience member stated that the heterosexual community had produced the largest share of dysfunctional families, and that these families have produced the most screwed up kids.

One caller called in and flatly stated that, "I think they are sick... and only did it for sex."

Phil paused, and in a soft, quiet voice asked, "But you're listening aren't you?"

Caller (meekly): "Yes."

Phil: "Why don't you watch until the end [of the show] and maybe you'll see them as people."

Great wit, although it seemed to go right over the audience's collective head.

A caller stated that she was a lesbian, in a lesbian relationship, and that lesbian, and gay, relationships were quite different than hetero relationships— more sharing, more equality, and less rigid roles.

Another caller announced that he was a female to male TS who was in a gay relationship with a genetic man. The reason he had undergone surgery was to be in a man to man relationship.

The last phone caller was a young (17) woman who called in to announce that she was the child of TS B, and that she wished her 'father' all the best. Couple B were reduced to tears. (So much for the audience's unchallenged assumption that children would be upset and their life messed up.)

As the credits rolled, an audience member asked if anyone (of the couples) had considered sex reassignment since getting together. GG A began stating that she had a gender issue and that she and her lover had been talking about it... End of show.