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Merry Christmas

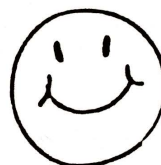


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TRANSCARE

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TO MINORS.
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To be sold only to
Adults making a
direct request.



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THE MINORITIES TRUST
WELLINGTON
NEW ZEALAND



EDITORIAL)

FROM LEONE NEIL

HUMAN RIGHTS BILL TABLED IN PARLIAMENT

Its mid September. Parliament has ended for this year. A few days beforehand a new Prime Minister took charge of Labour who held power. Geoffrey Palmer was booted out, and Mike Moore took over. Wed 29.8.90 there was no hint in the Parliamentary Order Papers about the Human Rights Commission Act amendments. A few days after the leadership Coup Thursday 6.9.90 in the last hour of Parliaments sitting and also following the eulogies to retiring MPs Parliament held its first and momentous discussion upon the HUMAN RIGHTS COMMISSION ACT AMMENDMENT BILL. Leone received a phone call at home 4.15pm as she was stepping into the bath! (where all momentous decisions are made except when on the throne). A hurried try of several radios to pick up the debate, while the bath went cold. As Fran promised, and Margaret and Elizabeth (Wild, Shields & Tennent) kept saying would happen THE BILL - OUR BILL (and others) WAS presented and I am sure it only happened because while Geoffrey procrastinates, Mike acts. Some good responses and support given along with a few objections mixed with support for some parts. A clearly mixed up male mentality which will need targetting once we know who will win the election. National are very anti-Gay and have little to offer the electors, while Labour now at last has a good chance BUT they did leave it all rather a bit late to gain a good and decisive majority. Leone sent letters of thanks to a small select group of MPs. and minuted copies to all COMMON GROUND SUPPORTERS.

NEW ZEALAND BILL OF RIGHTS

This has now become Law. Discussed elsewhere in Transcare. The Human Rights aspects of concern to us must wait until the HUMAN RIGHTS COMMISSION BILL HAS BEEN DEALT WITH. Then maybe the Bill of Rights can be ammended accordingly. However, in its present state, thanks again to fumbling Geoffrey, it might well need to be repealed and re worded in total, if it is to be of any value. There are existing laws and also legislation which actively were designed either in intent, or else in interpretation to discriminate/victimise selectively disadvantaged minority interests such as ours.

DECISIONS OF THE INDECENT PUBLICATIONS TRIBUNAL

Elsewhere herein is a random list of DECISIONS taken from H.M. CUSTOMS list of decisions. A- Z.

HEARD ON RADIO NEWS RECENTLY

see previous TRANSCARE

Mr Claire Costly aged 22 of Glen Eden was sentenced to 200 hours Community Service for selling Animal Sex videos.

BEWARE OF VIDEO RIP OFFS at \$100 a tape.

A member has reported that on buying a tape about boobs and cocks TV it was only for 10 mins and then another entirely different hetero story was the rest of the tape. One supplier is known to make up some tapes taking snippets from several and joining into one tape. About 2 weeks ago Customs and Police raided a New Lynn Warehouse and confiscated a large shipment of illegal tapes and mailing lists of clients. May well be 'THE MR. BIG' who also operates from Australia and imports from the Phillipines. Time may tell!

TRANSPeOPLE STUDIES

We had a recent enquiry from an Auckland University student doing a paper about crossdressing. Didn't disclose identity but believed to be a former female workmate of Leone.

Otago University student doing a bisexual study and research questionnaire is enclosed with this issue of TRANSCARE. Please complete and return promptly. *Oops! That was last issue, EDITOR.*

There is another small research enquiry from USA which we wish you to complete and send back promptly - follow instructions sent you, THANKS

ALL QUESTIONNAIRES SHOULD BE BACK NOW!

My cousin the Governor General says hello . . .

GOSH, GOOD GOLLY IT'S SIR PAUL!

THE twilight world of stripping and prostitution become less attractive to me.

I wanted a more respectable way of life, a lifestyle that my family could admire me for.

It seemed important that I succeed—to prove to my family that I wasn't a complete failure.

I detested prostitution as a way to survive and I had outgrown the strip club line of entertainment.

In 1983, while in a cabaret show called *Play Girls*, I was asked if I would appear in the opening credits of a TVNZ drama called *Inside Straight*.

The show's star was Phillip Gordon, a chap I had met in 1974 at the NZTF Drama school. I pestered him for a job—and ended up doing seven episodes playing a character called Desdemona.

The role gained me a foot in the door and my acting ability was taken more seriously.

In 1984, after appearing in an episode of another TVNZ series, *Roche*, I moved to Auckland and became involved with a drag-show at a gay nightclub. There I developed a talent as a lip-sync artist, miming songs.

I also did the rounds of talent agents but none wanted me on their files.

One night at the Alexandra Tavern, I ran into Alistair Douglas, an actor I had met some years earlier.

He was a little taken aback at my new sexual status but told me I would be perfect for a major role in a short film a colleague was casting for.

He put me in touch with Robert Bruce, the ex-wrestler and now a casting agent. Robert had previously turned me down when I asked him if he would put me on his files . . . but with Alistair's influence, Robert put me onto the director of the film, Peter Wells.

Peter auditioned me and some months later rang to tell me I had the role. The film was *Jewels Darling*—my first starring role. The story was about Jewel, a transsexual, and Mandy, a transvestite.

It was a tricky subject and the censor ruled the content was contrary to good taste. But Julian Mounter stepped in and, with his weight as head of TVNZ, the programme was screened a year later.

It got a mixed reaction but for the most part, people were genuinely impressed . . . so much so that it won five nominations in the 1987 GOFTA awards, including my own for best actress.

On awards night, an event televised live to the nation, I knew that many eyes would be on me and that fellow transsexuals, anyone in the gay community, acting colleagues, people who I had met over the years, would be rooting for me.

My success was the success. It proved that against the odds you CAN do it and I was proud to be able to represent other people like me at such an auspicious occasion.

I also hoped that my family was watching.

Until this day they have never spoken to me of the highest point in my career, maybe my life.

I still ask myself what must I do to prove to them that I can be a respectable, productive person despite my transsexuality.

PREMIER

In 1989, I attended the premiere night in Auckland of a TV documentary, *The Mighty Civic*, in which I had a delightful cameo role in it.

Sir Paul Reeves was the guest of honour. Paul is my mother's cousin and we had been at numerous family gatherings together in the past. But this was the first time I had met him in his capacity as Governor-General.

I avoided contact with him at the premiere so as not to cause him any embarrassment. But he spied me across the room and came to greet me and introduced me to all within earshot as "Georgina Beyer, his cousin."

I was standing with Tairua Royal, a Limbs dancer, and told her I was flabbergasted that Paul was so open about being related to me.

Here I was, gaining acceptance from an important—if distant—rela-

THE
GEORGINA
BEYER STORY
FINALE

Love is . . .



telling him wear your things

Narcissus

PHOTOS
OVER
PAGE

Transsexual Georgina Beyer began life in one of New Zealand's richest, most influential social circles. So far she has told of a strange boyhood, suppressing a desire to dress and act as a girl while playing Sunday cricket with Bob Jones and being raised by the wealthy Beyer family.

In part two last week Georgina told how she broke the news of changing sex, by dressing as a woman for the reception of her mother's funeral.

And she told how she got her first break into television after years as a prostitute, introduced to a TV producer by well-known Wellington transvestite Carmen. In this final episode Georgina tells of gaining the highest award for TV work in New Zealand. How a chance meeting with the Governor-General highlighted her bitterness toward her family. And how she found herself broke and living in a small Wairarapa town today.



GOVERNOR GENERAL . . . Sir Paul Reeves (right) with my great uncle Percy in the early 1970s.



PUBLICITY POSE . . . 1977 at Wellington's Club Exotique.

tion in public, while my own immediate family have nothing to do with me.

My aunts and uncles have been fairly tolerant of me. Some have even come to see me. But my immediate family doesn't care. I'm sure they'd be quite happy if they never heard about me again.

My half brother's now a born-again Christian so my outlook doesn't really fit in with his lifestyle.

I think my stepfather wants to have as little to do with me as possible. I can understand that. Ignorance is bliss they say.

They are probably infuriated, though, whenever my name appears in a newspaper or if someone asks if they are related to me. Beyer is a pretty unusual name in New Zealand.

"Living on the headline" would be a good description of where I'm at today. As far as acting goes, I don't know what has happened. Maybe it's just that my popularity has waned.

The agents I've had haven't been much help. Ninety percent of the time, I find my own work.

Featherston is not that far from Wellington—and I'll live anywhere there's work.

I moved to the Wairarapa because my friend is buying a house here and I wanted to get away from the gay scene in the cities.

To this day, I am bitter that I was forced to repress and hide my true sexuality. I'm pretty sure that my mother, if not all my family, must have known.

There I was, an effeminate little boy . . . it must have been pretty obvious. But their remedy was to squash it, to try and nip it in the bud. This left me with a guilt complex.

I just got more secretive about it. Until now.

JESSICA'S WIG SALON

Now relocated from St Kevins Arcade in Karangahape Road AUCKLAND to suburbia at

198 Pt. Chevalier Road, Pt. CHEVALIER (north West)

Double fronted shop and salon. ~~AUCKLAND~~ we do not have the phone number but it should by now be in the Phone book.

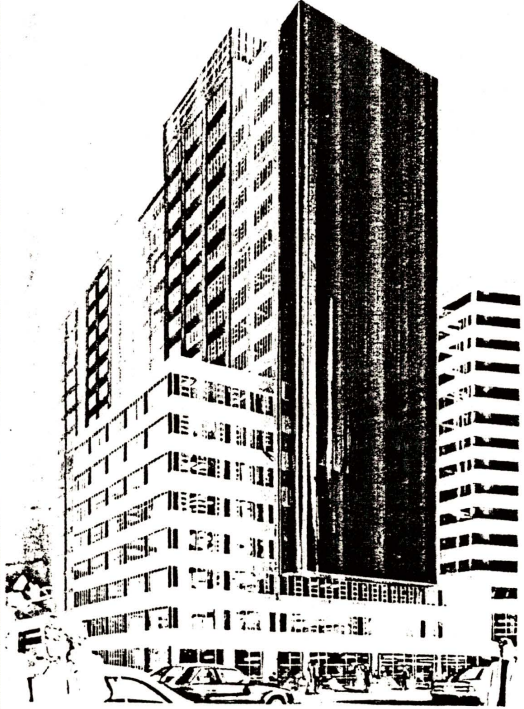
New Zealand's largest selection of wigs, curls etc.

EVONNE of DUNEDIN applied for & got a Wig benefit right away while Leone had to wait and fight for 4 years. (Only bald girls eligible)

HAS now come out of the closet and her spouse has kicked her out too. The best of luck to her and our sympathies to both who we trust will remain the best of good friends.

DEPARTMENT OF
LABOUR
THE TERRI MAHI

THE DOMINION
**'Transvestite'
and 'tampon'
in road crash**



Aurora House. The Terrace
WELLINGTON

TWO people involved in a road crash in New Plymouth on Saturday night were probably more embarrassed than injured.

Emergency services arriving at the corner of Courtenay and Eliot Streets found one person dressed as a transvestite and the other as a tampon.

The two women were on their way to a "T" party, dressed as something starting with T, when their van and another vehicle collided about 7pm and the van rolled.

Both women were taken by ambulance to Taranaki Hospital where they were treated and discharged. — NZPA
MONDAY 3.9.90

NOV 19 89 HOMOSEXUALITY
Brazil has a more advanced form of this ambivalent and exploitative relationship between heterosexuality and homosexuality. Every major city has its male prostitutes — called *bichas* — who dress as women. They are generally ridiculed by heterosexual men. But from these heterosexual men are drawn the *bichas'* clientele. They emerge from the transaction with their heterosexuality intact because it is assumed that they will take the dominant, 'male' role — not the despised 'female' role. The twist comes when one learns that the most common complaint among the *bichas* is that they are always being asked to penetrate their clients when they would far rather be penetrated themselves.² Sex is complex — but it sometimes seems that only lesbian and gay people are prepared to face its complexities without hypocrisy.

FROM NEW INTERNATIONALIST

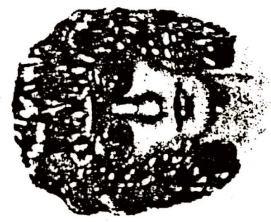
SALE OF THE CENTURY
QUIZ TV 1 13.9:90

In Minnesota USA its illegal to hang male and female under clothes on the same clothes line! The reason why is not known. Could they hang opposite each other? What on earth provoked this absurdity?

*Quaker
prudity
?*

**THERE IS
STRENGTH
IN NUMBERS**

THE DOMINION Tues 7.8.90
**Disguised gunman
holds up tavern**



A POLICE computer-generated identikit drawing of the man involved in yesterday's Palmerston North hotel robbery.

A gunman, disguised as a woman, held up two managers of a Palmerston North tavern, making off with the weekend takings from a bars, restaurant and nightclub complex.

Police would say only that the amount taken was substantial. Witnesses used the new computerised identikit system to produce the picture of the man involved.

Detective Sergeant Dennis O'Rourke said a man entered the tavern about 10am using a back door off Featherston Street. He went to the office and pointed what was believed to be a pistol at the manager and office manager and told them to lie on the floor.

He was believed to have left by the same door on Featherston Street.

The robber was possibly European, about 20 years, 1.78m (5ft 10in) tall. He wore blue overalls, black wrap around sunglasses and a woman's grey, shoulder-length curly wig. He carried a blue sports bag.

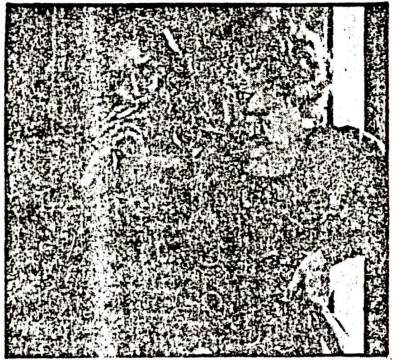
A statement on behalf of manager Murray Seater, from Hancock and Co's Auckland office, confirmed the robbery took place and said: "Fortunately no physical injury was incurred and no arms discharged."

"We are assisting the police in their inquiry and any further statement would be inappropriate."

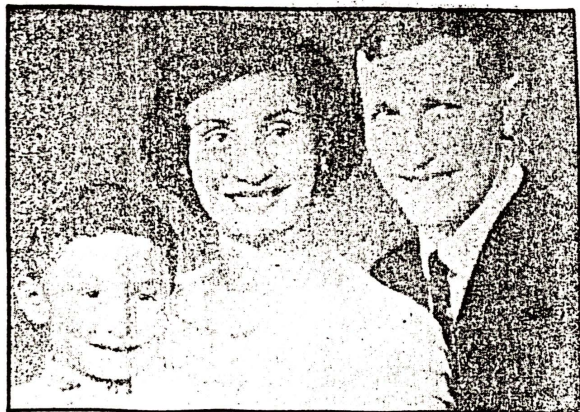
THERE ARE SOME 8 CLOSET TVS and 3 TS living in PALMERSTON NORTH. I just hope none were the gunman in disguise as we see reported in this NEWS item.

Editor

By GEORGINA BEYER



DESDEMONA (left) ... in TV's Inside Straight.



STICK IT IN THE FAMILY ALBUM ... me, mum and step dad in the early 60s.



BIGGEST NIGHT ... arriving for the GOFTAs.

DEAR LYNDA L.

I am the "inner side" of what people call man. I am usually called SANDRA by people. I am not happy about the Domination File. (See previous TRANSCARE) I'll tell you why. I can't see how it is going to lead to understanding.

To clarify this; my experiences! Stephen, 'my other half,' used to express himself in a very male way. What do I mean by that? He did usually what HE saw was right, not so much out of duty, but because he saw that it was good to do it. But he didn't love the world he did it to! He had a certain intellectual authority and command over himself, but not LOVE. The result that I was not allowed any scope at all. And yet I possess real feminine magic. I am in tune with things around and with needs; needs of myself and others. I am also bound to act in such a way that I mirror what he does. I am not free unless he makes me free. His actions denied me. He hurt me badly. He was also actually hurting everyone. So when he could not avoid becoming aware of me (because after all I am as attached to him as the inside of a coat is attached to the outside!) what he felt was a power of quite a different sort from male power, and one which seemed to sap his strength from within, and make him long to give up his "ego-centre".

The only way his "ego-centre" could agree to this was by adopting the image of my forcing him to do it, and humiliating him. The humiliation was in fact only an externalization of what he was actually doing to me in real life, and from a holistic point of view, in reality - to us both! For male power is, when it oversteps itself and acts without love, ultimately a self-humiliation in itself.

CONTINUED PAGE 15

THE DOMINION August 24 1990

BILL OF RIGHTS

now Law after 5 years.

WHAT IS THIS DEFINITION?

READERS PLEASE NOTE

← NOT INCLUDED.

By SIMON KILROY Political Reporter

- Freedom of peaceful assembly, association and movement, including the right to leave New Zealand.
 - Freedom from discrimination on the grounds of colour, race, ethnic or national origin, sex, marital status or religious or ethical belief and a guarantee of the rights of ethnic, religious or linguistic minorities.
- The bill also sets out the rights of those arrested, searched or detained.

Included in those rights are the right to consult a lawyer, the right to silence and the right to a fair trial.

The bill originally included the Treaty of Waitangi and would have covered the rights established by the treaty.

However that section was dropped when the bill was downgraded to the status of ordinary law.

It has also been criticised for not including social and economic rights, such as the right to housing and the right to work.

The Opposition voted against the bill with justice spokesman Paul East calling it a Clayton's bill full of well-meaning phrases but unenforceable.

However Mr Palmer said it was an extraordinarily useful contribution to New Zealand constitutional law.

The passage of the bill drew a quick reaction last night from the Aids Foundation, which said it made large groups of New Zealanders second-class citizens because it did not include protection from discrimination on the grounds of sexual orientation and disability.

NEW ZEALANDERS have a Bill of Rights. Parliament passed the legislation last night, five years after Prime Minister Geoffrey Palmer first presented the proposal to the House.

It received its third reading and passed 36 votes to 28 as Parliament sat under urgency in the legislative rush before the election, and will become law when the governor-general gives his assent.

Mr Palmer had originally wanted the Bill of Rights to be New Zealand's supreme law with the courts able to use it to overrule other legislation passed by Parliament if the freedoms guaranteed by the Bill of Rights were being damaged.

It was also planned that it would be entrenched legislation, able to be changed only if 75 per cent of MPs agreed or a referendum of all voters opted for a change.

But the version voted for last night can be changed by a simple majority of MPs, and has exactly the same status as any other act.

A clause added after public submissions makes it clear courts cannot use the Bill of Rights to toss out other legislation.

Instead, the protection provided is that the attorney-general must tell Parliament if it is considering legislation inconsistent with the Bill of Rights.

There is no requirement for Parliament to pay any attention to the attorney-general's advice.

The catalogue of rights in the bill covers many basic civil liberties.

It includes:

- The right not to be deprived of life, not to be subjected to torture, cruel treatment or medical experiments and to refuse to undergo medical treatment.
- The right to vote for New Zealand citizens 18 and over.
- Freedom of thought, conscience, religion and expression, and to worship.

An Introduction To Transsexualism.

A transsexual is a person who feels an overwhelming need to live and function in the opposite gender role to that of his or her biological sex. The earliest records of human behavior clearly indicate that transsexualism existed long before this name was coined, but the cause of the condition remains obscure. Several widely held, if somewhat diverse, explanations are that transsexualism originates from endocrine, genetic or environmental causes; quite possibly more than one of these factors is significant. Although the question of origins is of considerable interest, the practical issue facing a transsexual is the question of what, if anything, is to be done.

There are no definitive statistics, but knowledgeable estimates suggest that in Britain today there are at least ten thousand transsexuals. Female-to-male transsexuals appear to be some three to five times rarer than their male-to-female counterparts, though this difference in proportion is changing.

During the early stages a male transsexual can be expected to go through a period when he cross-dresses in the privacy of his room, or when the other occupants of the house are absent. If he feels confident enough, he may also venture out. Of course, many men who cross-dress go no further than this. Men who cross-dress but feel no desire to live and function as women may be termed transvestites. The dividing line between a transvestite and a transsexual is sometimes difficult to draw, since a spectrum of commitment to the feminine role exists, but one can define the types as one can define colours in a spectrum. Most transvestites are heterosexual and don't want to be women, some feel it would be 'easier' or better if they had been, others do live as women but insist they are not transsexuals. The incidence of transvestites may be as high as one percent of all males; transsexuals form a much smaller proportion. There seem to be very few female transvestites, probably because women have a relatively greater freedom of dress.

There are fundamental differences in outlook between the transsexual and the homosexual, a fact not always understood. It is true that some transsexuals are experimentally homosexual before changing roles, but perhaps the majority have led relatively normal lives up to that point.

On the other hand, a transsexual whose identification with the feminine role is complete and who enjoys the company of men will positively not regard herself as homosexual. The characteristic desire of male to female transsexuals is the removal of male sexual characteristics and the creation of female characteristics, including a pseudo-vagina, which will allow them to assume the role of women to the fullest possible extent, short of menstruation, conception, giving birth and lactation. For female to male transsexuals the desire is for the removal of female characteristics and the creation of male characteristics so they can live the role of a man as far as present day surgery will allow. The average homosexual would no more permit such surgery than he would the removal of a healthy arm or leg. He and his male partner value his male qualities. Homosexual partnerships in which one partner undergoes gender reassignment usually dissolve; if the other partner had wanted a woman presumably he would have chosen one in the first place. After gender reassignment most transsexuals assume a sexual preference compatible with their new gender though some do not. There are transsexual lesbians and homosexuals. It is a question of gender not sex.

Once experienced, transsexual feelings are unlikely to diminish either through the individual's sex. Psycho-analysis, psychotherapy, drugs, electric shock and aversion therapy have been tried in order to change gender orientation to that normally associated with the individual's sex. For the correctly diagnosed, committed transsexual these attempts invariably proved unsuccessful, sometimes with disastrous results. A transsexual is therefore faced with two possible courses of constructive action: to accommodate as best (s)he can to life as as his/her biological sex or to seek gender reassignment. It is essential to grasp that for the transsexual this is not a simple choice but a profound dilemma; whatever path is eventually followed, the predicament deserves compassion and the decision respect. The third choice, suicide, is often the last desperate resort. It is a question of gender euphoria versus gender dysphoria.

It must be clearly understood that there is no such thing as a 'sex-change' in the strict meaning of the phrase. In the medical sense, biological sex is determined by an individual's chromosomes and cannot be changed. At the present time, in the United Kingdom, this fact has certain legal consequences which will be discussed later. What can

be accomplished, largely through the transsexual's own efforts, are varying aspects of what the medical profession have chosen to term gender reassignment, that is, social, hormonal and surgical reassignment. Except at the surgical and cellular level the net effect of these techniques, where successful, represents for all practical purposes, a fair attempt at a change of sex in the external sense at least.

The course of gender reassignment is a slow and complex one, fraught with difficulties, involving many emotional, social and physical readjustments requiring much patience and enormous motivation. It is a sensitive continuing process, of which surgery, whilst it is the culmination, is but one of the many essential of a successful transformation.

The decision to seek reassignment is not, and should not be, an easy one. Apart from the problems of employment and possibly an existing marriage, with or without children, which are considered in later sections, there is a basic issue which all transsexuals must face: it is whether or not they will pass successfully in close everyday contact as members of the opposite sex. The problem is not simply one in physical appearance and voice but also in manner, vocabulary and personality; not merely passing but being. It is necessary for the transsexual to be successful as a person and not simply as an actor. Thus there are practical, social, physical and psychological considerations which may indicate that gender reassignment would be a mistake.

In terms of appearance female to male transsexual physique may alter but small stature and bone structure will barely change. For the male to female, a large boned six foot man cannot become a petite five foot three and whilst surgery can improve some facial features it cannot perform miracles. Nor will hormone treatment modify the masculine voice, which having broken at puberty remains forever broken, and there are limits to what speech therapy can achieve.

However powerful the feelings involved, it is vital that the transsexual and those counselling be objective when evaluating appearance, voice and manner. To pursue a certain life style at the cost of alienating all normal social contacts, and quite possibly being

jobless, is hardly a recipe for future happiness. There is little social discrimination against successful transsexuals, for they are not distinguishable from any others of their new sex. but for those unfortunate enough to have made an unconvincing transformation life can be terribly hard. Better by far to settle for some less extreme compromise.

Those contemplating gender reassignment should also consider their age and physical health. As a rough guide, the mid-fifties may be considered old by many surgeons while socially the chances of acceptance and successful adjustment may become less with the years. A history of thrombosis might contra-indicate hormone therapy, or it might be that even after considerable achievements in social reassignment a serious heart condition could result in surgery eventually being refused.

These reminders are not set down to discourage potential transsexuals from seeking help, but in an endeavour to promote a realistic approach.

In reaching their decision, many transsexuals find it helpful to discuss the problem thoroughly with a professional counsellor or social psychotherapist. If such help is sought, it really must be with someone who has had previous experience with transsexuals. In most cases, counselling will have to be undertaken privately. An hour of discussion every month or so may suffice but there are many transsexuals with more than one psychological problems, feelings of helplessness, depression and persecution being common, for whom a good deal of counselling is often necessary. Counsellors can be located through various pastoral foundations or through the British Association of Counsellors. Experience shows that knowledgeable counselling can prove invaluable and is strongly recommended.

For those transsexuals who have lived in silence with their problem for many years the mere presence of a knowledgeable listener, together with the realisation that they are not alone, can greatly ease the immediate burden, but the basic dilemma remains. After much heartsearching many transsexuals, through love of their spouse and children, for religious or other reasons, decide not to seek gender reassignment. For all who think that reassignment may lead to a resolution of their difficulties the advice must be to find out

precisely what is involved.

From: Ms Pat Charles, Co-ordinator Cross Gender Information
THE TERENCE HIGGINS TRUST
52-54 Gray's Inn Road,
LONDON WCI 8JU

WHORES!

FROM NEW TRUTH Friday 20.7.90

Some Transvestites also are amongst the SHIP GIRLS.
SHIPS IN THE NIGHT...but it's no plain sailing for Timaru's "coastal hostesses".

Harbour of shame, cry Timaru folk, but SEAMEN'S GIRLS NO

ONE of New Zealand's forgotten subcultures survives—long after its notoriety of the 1960s. Our waterfronts continue to attract "ship girls"

And in Timaru one of the girls believes the public image of "coastal hostesses" hasn't changed much since Japanese and Korean fishing boats first began using New Zealand ports.

Now Monique, appointed spokesperson for the Timaru girls, has spoken out.

She and the other girls are sick of being "spat on" by society and the media in Timaru.

Monique said it has become almost impossible for her and her fellow "coastal hostesses" to be seen in public.

"We are continually referred to as sleazy whores who do nothing but lie on our backs for a quick buck. That is so untrue.

"Many of us who board the ships merely do so to party up with the crews and officers that invite us.

"Most of the time we go home later.

"If we stay it's because we choose to, not because we have to.

"We always have the last say."

Monique said there were 10-20 women aged between 18 and 45 who regularly visited certain ships when they docked in the port of Timaru.

"We've known most of these crews for years now, and to be honest it's about the only place in Timaru where we can go and have a night out without being hassled."

Monique admitted that men visiting the port did pay some women for sex, but said not always, as gifts were often given instead.

"You can't make money in Timaru. Nine times out of 10, nothing happens.

"The Korean, Filipino and Japanese men that invite us onto their ship do so for parties and company.

"They aren't like most

'Only place we can go and not be hassled'

Kiwi guys, who only have one thing on their mind. Nor are they violent towards us," she said.

Monique and her fellow "ship associates" took exception to the fact that they were referred to by some people as living a life of "drugs, booze, and violence."

They also disagreed with comments recently that announced they were a "high risk factor for contracting and passing on AIDS."

"That's a load of hogwash. I wish the people who delivered these low blows knew some of the facts.

"It really confirms people's worst pre-conceived ideas about ship girls.

"No seaman now can obtain a contract to work on a ship unless he can present a negative AIDS certificate. I've even had guys show me their certificates."

"Ninety percent of the time seamen carry condoms anyway, as they are married and they don't want to get AIDS any

more than us. "All seamen also get pamphlets on AIDS from their respective Governments warning them of the dangers open to them, because they are continually into ports throughout the world," Monique said.

She admitted there was "occasionally" money to be made on the ships, but long-term friendship and "partying up without being hassled" were the two prime objectives of all the girls.

Monique did not believe "ship girls" deserved the rubbishing they received from Timaru people.

She said none of the girls went out and blatantly advertised sex for sale.

She said she had a Japanese boyfriend and certainly did not consider herself or her associates as prostitutes.

"Sure we make a bob or two, but it's very sparingly.

"I can bet you anything you like none of us girls have AIDS, because we all make our men wear condoms."

"Now how many girls in Timaru can say they are safe from the disease when some are sleeping with a different man each night of the week," said Monique who has visited ships in the Port of Timaru since 1988.

She said it was a pity Timaru people frowned upon them.

"Luckily these bad attitudes have not reached the minds of all Timaru people.

"We all have our families, friends and lifestyles that are totally separate from the ships."

"The fact that we choose to socialise on ships is accepted by them."

"Our individual rights to choose is respected at times," she said.

JOYCE'S JOTTINGS:

WHO AND WHAT ARE YOU?

As a reader of this article the chances are that although you are classified as male on your birth certificate you dress either fully or partly in women's clothing whenever you can. This cross-dressing behaviour is called transvestism and those who do it, transvestites. However, this term does nothing to define the reason for cross-dressing and is little use as a term to describe those with a common interest.

If you want to know who you are and who are those who share the same motivation for cross-dressing then I suggest that it is important that you look at yourself as objectively as possible; you need to work out why you do what you do. Having done so, if you can come to terms with those findings you will then be in control of your life and able to make the best of it.

There are, in my view, three main reasons for cross-dressing; they are not mutually exclusive but one will usually predominate over the others. These reasons are:

- * A conviction that you are a female trapped in a male body
- * A need to be seen and behave as a woman rather than a man
- * Improved sexual stimulation/satisfaction

In looking at yourself there are, in my view, five key issues to examine. They are: Gender; Gender role; Sex; Choice of sexual partner; Preferred sexual activity.

The order in which I give them here is a personal choice; it will be necessary for you to determine their order of importance to you. That ranking will be an important indicator of your motivation for being 'different'.

Gender is a mental issue. Are your attitudes and emotions those regarded as manly or are you more inclined to those normally associated with women? Is it important to you to retain/increase this difference if it exists

Gender role is social. Do you live a life which accords with the manly stereotype? Are you comfortable with that lifestyle? Or do you find yourself uncomfortable in that role and yearn to be able to live as a woman? Is it important to you to do so?

Sex is a biological phenomena. Are your sexual characteristics anathema to you? Do you feel cheated by your body? If so, do you feel sufficiently strongly about it to undergo surgical and chemical treatment to bring it more nearly in line with your preferred sex? (Remember you cannot fully assume the characteristics of the opposite sex). If not, presumably you can (or must learn to) live with the difference between your sex and gender.

Is your desired sexual partner of the same sex or opposite? Or will either do as long as you get sexual satisfaction? Are they to have sex and gender coincident? Or doesn't it matter? Is getting (and retaining) this partner more important than the means used?

Do you have an over-riding desire for a form (or forms) of sexual activity and/or satisfaction that is not among those generally accepted as normal between persons of opposite sex expressing love for one another? Is this activity/satisfaction more important than the other issues?

Resolve these issues and you are well on the way to knowing who and what you are; but don't be concerned to stick a label on yourself. Labels in themselves solve nothing and you probably don't have access to relevant labels anyway!

But that's another issue altogether and deserves an article of its own.

THE GENDER COMMUNITY: WHERE ARE WE GOING IN THE NINETIES?

(Continued)

CO-OPERATION AND PRIDE

The whole point of my talk today is that we have to work together in the nineties. Our numbers are proportionately small in this country, so we can't afford indifference on this matter. I maintain that there is a common agenda and 'Unity' should be one of the answers to the question: "Where are we going in the next decade?" Whether we choose to live full-time as a TG, achieve a personal goal of surgery as a TS, or desire to express our femininity in weekend social gatherings as a TV, it is clear that we want to be able to express who and what we are without obsequious hand-wringing apologies to society. The bottom line is that we need to recognize a need for being proud of who we are.

In order to know where we are going in the next decade, I think an answer should be attempted to the following question: "What is it that we as a group do to evoke such a violent reaction in Society?" It's always been curious to me that people who choose merely to express themselves without any harm to others seem to threaten so many people. The less aware, unenlightened and uninformed 'great unwashed' in our society are upset by our mere existence and seem to find a more forgiving understanding attitude toward convicted violent criminals. The puritan yoke of our legacy has historically allowed us to be more tolerant of violence than sex. You can see it in our movie codes that place more importance on sex than random violence.

The mere existence of Senate Amendment 722 labels all of you as outcasts and misfits. We have become the modern day equivalent of biblical leper colonies. My criterion (as one of the 'New Lepers') is asking: "What would it take for a family to disown or ignore you?" You see it in many cases of gender shifting. It's ironic that in unconditional love you want a person to become all they can be; to stretch and grow as a human being, not limit their happiness. The more nervously macho, frail, and male egos in our society might think that just being near us will cause this phenomenon to rub off. I suggest to bigots that options in life are limitless and the possibility of gender expression regardless of sex is inherent in everybody. Medical science can certainly prove that there are male and female attributes in both sexes and the quest to explore the other side is a goal of personal growth and total integration of the complete self. Recognition of the anima/animus, yin/yang theories of life are as old as history itself, of course as Albert Einstein was once quoted, "Great spirits have always encountered violent opposition from mediocre minds".

Over the years, I have observed a destructive and vicious cycle of distrust and sarcasm amongst the different segments of our community regarding the many different lifestyles. Bickering and infighting amongst various TV, TS, and gay groups have caused unnecessary division and hurt feelings. It has even gone so far as to cause the dissolution of valuable networking groups.

Starting anywhere you like along the cycle of mistrust, it is a cycle that feeds on itself. Mistrust breeds fear. Fear is born from ignorance; It's not stupidity, just unenlightened views. For example, a gay male might mistrust a straight TV because they may feel that TV's may harbor a basically anti-homosexual feeling; Homophobia does permeate our society.

HOMOPHOBIA

This country is extremely homophobic. There is an irrational obsession with dividing up all human life as gay or

not gay. It is a kind of voyeuristic compulsion by society to assign a slot to everyone's personal sexual preferences as if it were their business in the first place. The whole subject of homophobia in America is insufferably tedious but, like it or not, this community will always be associated with traditional gay lifestyles as long as most people still feel that the only reason that we dress is to attract men.

Outside of the obvious validation of femininity that attention affords our own psyche, we know that is often not the specific intention, but we continue to be thought of as drag queens by the less educated in society.

Part of the solution is to actively work with the gay community instead of shunning it so that by joining forces, we will be well situated to set the record straight as to the spectrum of differences in lifestyles along the gender rainbow.

MISTRUST

As I was saying, fear and ignorance together create a catalyst for violence. Herbert Spencer has said that there is a principle which cannot fail to keep man in everlasting ignorance; and that is contempt prior to investigation. The cycle of mistrust pervades our community as well. Heterosexual TV's mistrust bi-sexual TV's because some say they hurt the cause by allowing society to lump all TV's in with gays, society not being able to yet recognize the difference between TV's, TG's, TS's, gay males in drag and female impersonators. Some TV's mistrust TS's because they feel that they have either given up on their masculine side or more appropriately, possibly secretly jealous of their intense commitment toward their femininity. TS's I have seen sometimes have nothing to do with gay queens or TV's because mostly after surgery, they just want to disappear into the crowd and do anything but stand out. Street queens and gay prostitutes in drag are most certainly ostracized from most everybody and legitimate theatrical female impersonators in turn are not thought of part of either socially aware gays, lesbians, or the gender community as a whole. Gays mistrust organized TV groups, organized TV groups mistrust TRI-ESS, TRI-ESS mistrusts Ariadne, Ariadne mistrusts Merissa, and nobody is talking to Virginia.....(I'm just kidding..... But you'd better keep your distance if you upset Virginia).

One popular hangout in Los Angeles is the Queen Mary. I've noticed over the years that the bar separates itself out in terms of a stratified society that I previously mentioned, based on sexual preference and personal tastes. Performing female impersonators don't talk to TV's and TV's huddle together away from the TS's, lest it be catching. The TS's don't consider themselves as gay men so they don't relate to either the TV's or the performers. The straight 'Ozzie and Harriet' type couples out on a voyeuristic night on the town don't talk to anybody because, as we all know, you can catch AIDS from provocative discussions. So on and on and on. To me this stratification which is so evident is reenacted in every gay bar in the country and is perfectly symbolic of the type of communication problem we face. This is another challenge of the nineties and beyond.

So, all in all, everybody mistrusts everybody just at the time of the greatest need to come together in understanding. Individually, we have no clout socially, but together, we do. Again, "if you don't hang together you hang separately". The theme of the IFGE conventions has been 'Coming Together'; that more than any other theme should be our goal in the nineties.

Gender Identity Center of Colorado, Inc.

DSM III STATUS

Another goal of the 90's should be changing our DSM III status with the American Psychological Institute which will affect future benefits, housing, and job discrimination. The fact that we are lumped in with DSM III disorders may be our own fault due to apathy. If we're not part of the solution, then we're part of the problem.

A possible solution might be aligning ourselves with a broader base in the women's movement by stating the obvious: Is a man who does what a woman does, mentally ill? By ridiculing men who wear women's clothes, it discriminates against women by implying that women's tastes and activities are a sure sign of mental illness. This should surely be seen as offensive by feminists.

Women who adopt traditional male ways by asserting themselves towards the acquisition of power, money, and status are envied. Women who dress 'mannish' get more respect in business or are admired as fashion trend setters. They are not relegated to DSM III status of mental disorders. Our male dominated society sees it as desirable for women to mimic men and raise themselves up to a supposed top position.

This self-flattery is illusion because men who choose to mimic women's ways are seen as desiring a lower rung on the social ladder. Willingly relinquishing power is seen as mental instability. Men who desire the feeling of vulnerability and emotional sensitivity are ridiculed because it symbolizes woman's weakness. The obvious implication is that women and 'womanly things' are only for second class citizens and this association of the womanly arts with mental illness should be an affront to all concerned feminists crusading for equality.

The American Psychological Institute removed gays from DSM III's 'mentally ill' status and now it's time to remove gender prejudice. The reality is that men who do those 'lowly things' that women do are not mentally ill, they are just getting in touch with a beautiful, nurturing quality that women enjoy.

By letting women, who comprise a 53% majority of the population, become aware of this discrimination, we stand a better chance of acceptance. By allowing men to make fun of us, we are allowing men to contribute to putting women down. Feminists should resent the implication that 'men's ways' are 'better ways' since it belittles women.

If politicians thought for a minute that they were alienating women, they couldn't discount us as a minority of 'nuts and flakes'. We must say to politicians, the American Psychological Institute, and society, don't downgrade women's things and don't look down on femininity as inferior. The key is to get the women's movement on our side (Gloria, are you listening?). If you allow politicians to do it to us, then by quiet complacency, you allow them to do it to you and you jeopardize your hard earned rights. It's not an issue of sex, it's an issue of gender. Women can do what men do, but men can't do what women do is a tired old prejudice that I hope will fall by the wayside in the 90's. To change old attitudes, though, requires active participation on our part. Eternal vigilance may be the price of freedom, but the woman's movement has taught us that power is not given away freely, it must be wrestled free.

Participate specifically by writing letters to politicians or volunteering to speak at colleges and political groups. A TV/TS speakers bureau should be a part of every local gender organization, just as IFGE maintains a speakers list.

IFGE

Back in 1846, Henry David Thoreau may have said, "Beware of all enterprises that require new clothes", (but that same year on her return from a shopping spree, Mrs. Thoreau modified that by saying, "Beware only of enterprises that require a matching handbag and accessories"). A 144 years later, IFGE is saying, "Beware of enterprises that discriminate about clothes!

The coming together last year in San Francisco of the Congress of Representatives was an important step in the recognition of working together and the need to be personally involved. Groups like IFGE work on a margin financial basis and need all the active financial help and personal participation they can. The same holds true for the Outreach Institute, various gender clinics around the country, and the increasingly numerous local crossdresser groups around the country which I feel have an inherent responsibility to make themselves known and to volunteer public speaking at colleges, universities, and law enforcement agencies, etc., to disseminate the word that we are not a dangerous element to society as has been suggested by the United States Senate or 'B' movies. Even though we are all aware of the limits of exposure in so far as it endangers our career, livelihoods, or relationships; there is a safe balance which can be maintained on a need to know basis. The longer we choose to hide from society the longer we lock ourselves in the closet.

CD SOCIAL CLUBS

At the risk of creating a huge controversy, it has been suggested that there is no bigger closet in the world than a CD Club. However, it is important for peer group validation and a safe outlet for gender preference. It is also a "hiding in the closet" cycle that feeds on itself; kind of like going to a play and seeing the actors perform the entire play backstage instead of in front of the curtain on a stage for the world audience to see. The downfall of the peer group and club support can be that it drives us further into the closet than before and might cause us to be even more fearful to interact with society instead of getting out making our case known to the public and being proud of who we are.

Advancing our cause can be done in a discrete and quiet manner if one feels they have too much to lose by putting themselves on the line. This can be done in the form of financial support to any number of the aforementioned organizations. It can be done by writing letters to your congressmen and representatives. People in society tend to discount the importance of a personally written letter to political representatives.???????? However, they do get read and they do get answered as this is the only way they have of knowing what their constituency is thinking.

The few letters that politicians get represent the tip of the iceberg. This is something that can easily be done without fear of revealing your personal lifestyle. Going to festive gender social events is all well and good as an important element of networking, however, this exclusion of the various other elements in the community: ts, tv, gay or dominance groups, points out our own intolerance toward understanding and brings out a kind of discrimination that exists in all of us. The continuance to promote secrecy from the rest of society almost certainly creates a kind of prison for all of us.

By Wendy Parker

This series will be continued in the next few editions of this newsletter as space does not allow for its entirety to be printed in this issue. Topics which will be presented in the future installments include:

**The Woman's Touch
Gender Peer Group Pressure
AIDS Related Backlash
Specific Goals in the 90's
Summary**

The author of this work has generously donated a complete text of this speech for inclusion in the GIC library. If you are interested in commenting on this work, please submit letters to the editor of this newsletter as well as the Tapestry.



New TransEssex TU/TS GROUP
PO BOX 3, BASILDON, ESSEX. SS14 IPT

HELPLINE: 0268 583761 7 til 10.30 pm

DATE.....

Dear Leone

I thought it was about time I introduced NEW TRANSESSEX to your news letter, this group has run in England for about eight years and by myself for six years, maybe your members would like to see my article LOOKING BACK which has appeared in my last and present magazine.

Though I enjoy working with T.V.s and T.S.s (as many know I am a gender female) It can be hard going at times, particularly when it comes to getting any help but we plod on, my boyfriend who is also non T.V. and I cope with all the problems and hassle of providing a service for our members. We are convinced at times our efforts go completely unnoticed with the exception of a few. I am sure the co ordinators of the world have the same problems.

How ever we seem to produce great parties each month, our attendance is always around eighty or more, we hold special parties in June (our anniversary)and at Christmas with a live band in addition to our resident DJ. We are always looking at ways to raise funds. At present we are organising a bring and buy sale of clothing, so far it seems I collect and bring, and hopefully they buy.

Well Leone we do enjoy your news letter and I wish you well with your group.

All good wishes

Stacy Novak,

Stacy



LOOKING BACK



It is six years now since I first announced over the mike I was co-ordinating the group. I have met hundreds of people, given newspaper interviews, been heard on radio, written thousands of letters, seen a big turnover of helpers than I ever imagined possible.

In the early days I did not work full time and had lots of time to spare for the group. Then I bought a business that took up a lot of my time, I was always pleading for help, whether or got it or not things always seemed to carry on.

Because I did not have so many work commitments there was a lot of fun times, lots of visits, I sometimes wonder what happened to girls who moved on, got married, found partners or just plain disappeared. I used to go with Tanny to all the Tudor Lodge Balls hosted by Ron Storme and the famous Porchester Hall where Ron also had balls, and also Denis Guilding.

One of the funniest moments was very early on when Gordon still ran TE, there were two DJs, Mick who you all know and let's call him Jo. Both were terrified of you lot, you know, it was all new to them. They went to the bar together, even to the loo. Well Jo ventured up the to bar on his own one night for some reason. The line of conversation he heard included long johns, he looked at me amazed and said "You don't wear them, do you?" I replied; "Only on the motorbike," he asked if I rode, I told him it was my boyfriend's bike, Jo asked what my boyfriend thought of my coming to a place like this, I told him he comes too, he looked amazed. I asked him if he would like to meet to talk about bikes, At that moment Tanny came to the bar. The introduction left Jo flabbergasted, I thought you were a couple of girls.

Well that sat at the table and talked bikes and got on like a house on fire. A short while later a young girl came in, stormed over to Mick and Joe left that table. That was the last we saw of him, his lady never forgave him "for chatting up a bird". She never believed Mick either.

The next month Mick insisted that Barbara, his wife, came to protect him, he said. He gave her strict instructions not to leave him for a second. She helped him set up the disco, went to the bar. Mick did not see her for the rest of the evening. When Mick realised the time had come for him to "Come out." Very soon both were involved in helping and organizing with me for the next 5 years.

Stacy
Narcissus

INDECENT PUBLICATIONS Continued from OCTOBER TRANSCARE.

In the last issue of TRANSCARE we dealt with the INDecent Publications Tribunal and the H.M. CUSTOMS attitudes, Policy and Practices towards Literature entering New Zealand. Some local material produced is also subject to scrutiny too but usually as a result of the Activities of keepers of Public Morals THE SOCIETY FOR COMMUNITY STANDARDS or as its better known, The Bartlett Brigade.

We now list as best we can determine TRANS RELATED MATERIAL on which decisions were made by the Tribunal on behalf of the CUSTOMS DEPT as at APRIL 1990. This is taken from the H.M. CUSTOMS MANUAL. Decisions prior to 1980 have been deleted according to the Manual.

We are including for convenience Fetish/Bondage/Erotica/TV type listings at our discretion. This list may not be complete or entirely as accurate as we would wish. BOOKS, MAGAZINES, COMICS are covered.

<u>TITLE</u>	<u>CLASS</u>	<u>AUTHOR/PUBLISHER</u>	<u>Decision</u>	<u>No</u>
269 Fetish Photos Vol 1 No 1	CI 18	Unknown	5/90	
303 BONDAGE PHOTOS No 4	UI	London Enterprises Ltd	5/90	
A.ADVOCATE 21st Birthday	CI 18	LiberationPublications	53/89	
" MEN Jan 85	CI 18	" "	16/88	
" Aug 86	CI 18	" "	8/87	
" Aug 89 Sept 89	CI 18	" "	81/89	
" Oct 89 Nov 89	CI 18	" "	81/89	
(Serial restriction order of published between 25/5/88 and 22/12/91 Dec 16/88 and 81/89)	CI 18	on all issues of ADVOCATE MEN		
ALL AMERICAN MAN Feb 88	CI 16	Liberation Publications	41/89	
" " Dec 88	CI 16	" "	37/89	
ALL MUSCLE	CI 18	FOX STUDIO PRESENTATION	14/87	
" " Issue 2	CI 18	" " "	48/89	
ALL STAR HUNKS	UI	ARENA PUBLICATIONS	38/89	
Australian Golden Boys Vol 1				
No 2	CI 16	Pictorial Magazines	15/88	
B.BEST of Hustler Vol 7	UI	Hustler Magazine Inc	1032	
" " " Vol 9	UI	" "	18/87	
Best of MEN ONLY Vol 17,18	CI 18	Paul Paymond Publisher	15/88	
BIZARRE FASHIONS	NI	Not known	56/89	
BIZZARE vol i No 2	UI	Centurian Publications	6/84	
C.CENTURIANS LATEX ANNUAL Vol 1	UI	" "	24/87	
" BOOK 1	UI	" "	4/88	
" LATEX ANNUAL 1982	UI	" "	30/88	
" WHOLE CATALOGUE OF the Exotic & Bizarre	UI	" "	1039	
COLT MEN Nos 5 & 6	CI 18	COLT PUBLICATIONS	54/88	
" " Issue 11	CI 18	" "	34/88	
(2 year serial restriction order for all issues of COLT MEN published between 14.10.88 and 14.10.90)				
COLT MEN 19	CI 18	COLT STUDIOS	11/89	
COLT MEN,Best of issue 1	CI 18	" "	5/89	
COLT STUDIOS PRESENTS				
All American Jocks Issue 9	CI 18	" STUDIO Inc	25/88	
COLT STUDIO presents				
No 2, 8, 10, 11.	CI 18	" Publications	34/88	
D.Dominated Vol 1 No 1	UI	LONDON ENTERPRISES LTD	1026	
DRAG QUEENS Vol 1 No 3	CI 18	HOLLY PUBLICATIONS	3/87	
(Not to be Publically displayed)				
DRAG QUEENS Vol 5 No 2	CI 18	AMERICAN ART ENTERPRISES	43/89	
DRESSED UP Vol 1 No 3	CI 18	Red lion Publications	47/89	
F.FANCY ANNUAL No 1 & 2	UI	Under counter publications	1/87	
FANCY's LEATHER & VYNL FASHIONS	NI	Not known	56/89	
FANNY HILL	NI	TAPE RECORDED VERSION by Venus Productions		
FANNY HILL	UI	HOWARD PRODUCTIONS PTY LTD	986	

<u>TITLE</u>	<u>CLASS</u>	<u>AUTHOR OR PUBLISHER</u>	<u>Decision No</u>
FEMALE MIMICS INTERNATIONAL No 53 Vol 19 No 3	CI 16	MAGCORP	3/90
FEMALE MIMICS INTERNATIONAL Vol 16 No 7	CI 18	EROS PUBLICATIONS	43/89
FIESTA there are a number of these It is not clear if they are TRANSVESTITE/TRANSSEXUAL ALL	CI 18	GALAXY PUBLICATIONS	from 5/88
FORUM ADVISOR Spring 1980	CI 18	FORUM INTERNATIONAL LTD	1013
FORUM LIFESTYLE Summer 1980	CI 18	" "	1013
G.GAY ACTION	UI	Unknown	4/88
GAY BOYS No 4 & 5	UI	COQ INTERNATIONAL	1065
GAYNISSUE 157	UI	MAINOJ PTY LTD	72/89
GAY Nos 58, 70, 71	UI	SLOAN STREET PUBLISHING	1065
GAY Nos 130, 132, 136	UI	Not known	26/88
GAY No 145 Nov 1981	UI	Not known	39/88
GAY SCENE Vol 15 No 1	CI 18	Regiment Publications	3/85
GEISHA GIRLS Vol 7 Nos 2,3,4.	CI 18	PARLIAMENT PUBLICATIONS	47/89
H.HE-SHE No 1	UI	Not known	40/89
HUSTLER a big range all	UI	HUSTLER MAGAZINE INC	various
I.I ONCE HAD A MASTER	UI	ALYSON PUBLICATIONS INC	4/85
J.JANUS a range of this title	UI	GATISLE LTD UK	30/88
JANUS a " " " "	UI	Bi Soulle	2/88
K.KNAVE a " " " "	CI 18	Galaxy Publications	5/88
L.LACE & SATIN Vol 1 Nos 1,2	CI 18	Unknown	31/88
LACE & SATIN Vol 1 No 3	UI	unknown	31/88
LATEX SLAVES Vol 1 No 1	UI	CENTURION PUBLICATIONS	9/84
LATIN & LACE Vol 1 No 2,3	CI 18	Unknown	31/88
LEATHER BONDAGE	UI	?	1065
LEATHER BOUND	UI	LONDON ENTERPRISES	1065
LEATHER MASTER	CI 18	Fox studio Magazines	48/89
LEATHER MISTRESS/slave games	UI	PLEASURE BOOKS NY	1083
LEATHER SCHOOL	UI	" " "	1083
LINGERIE AND LACE Vol 3 No 4	UI	Komar Ltd	17/84
LOVE THY TV NEIGHBOUR Vol 2	CI 18	TV PUBLICATION	86/89
M.MANDATE March 1978			
Jan 1979			
April 1983	CI 18	Modernismo Pub USA	12/88
June 80, Oct 80, Nov 80		" " "	14/87
Jan 85, Feb 85, March 85			
July 85, Sept 85, Nov85			
May 1984	UI	" " "	12/88
Oct 85	UI	" omm	14/87
June, AUG, DEC 1985/6	CI 18	MANDATE PUBS USA	15/88
June 86	CI 18	George Mavety	52/86
Nov 87 Vol 13 No 11	CI 18	MANDATE PUBLICATIONS LTD	4/90
June, July 1989	CI 18	" " "	81/89
Aug & Sept 1989	CI 18	" " "	81/89
Serial restriction order of of MANDATE published between 16.5.88 and 22.12.91 Dec 13/88 and 81/89	CI 18 on all issues		
Vol 3 No 33	CI 16	Modernismo Pub Ltd	23/87
Vol 13 No 6 June 87	CI 18	" " USA	13/88
The Men of Vol 1	CI 18	" " "	14/87
Vol 9 No 7	UI	" " LTD	2/84
MAYFAIR	CI 18	Fisk Publishing	1062
(This decision applies to all issues published between 13.4.83 and 13.4.85)			
The Best of No 7	CI 18	" " LTD	33/88
MAGAZINE Vol 7 NOS 5,6	UI	" " "	575/576
Vol 15 NOS 6,7,8	CI 18	" " co Ltd	978
MAGAZINE Vol 12 Nos 4,5,6,12	CI 18	" " "	908
(Two year restriction order all issues 14.12.78 & 14.12.80)			

<u>TITLE</u>	<u>CLASS</u>	<u>AUTHOR OR PUBLISHER</u>	<u>DECISION NO</u>
MEN OF ADVOCATE MEN May 87	CI 18	Liberation Publications	14/88
MEN OF ADVOCATE MEN May 89, July 89, Sept 89	CI 18	" "	81/89
Serial restriction order 22.12.91 Dec 81/89 and 16/88	CI 18	all issues between 20.5.88 and	
O.OUI several issues	CI 18	PLAYBOY PUBLICATIONS &	various
" "	UI	LAURANT PUBLISHING LTD	"
OUTRAGE May 89	NI	DESIGNER PUBLICATIONS	70/89
June 89	NI	" "	70/89
P.PENTHOUSE Australian Jan Feb March 1980	NI	ADM Franchise Pty Ltd	954
PENTHOUSE Australia Jan Feb March April May July 1988	CI 18	PENTHOUSE INTERNATIONAL	33/88
(Two year restriction order all issues between 28.7.88 & 28.7.90)			
PENTHOUSE Australia LETTERS No 25	CI 18	" "	92/89
PENTHOUSE Australia SEX SCENES No 1	18	VIVA International	92/89
PENTHOUSE BLACK LABEL Aust Vol 10 Nos 6,7,8,9,10	UI	PH EDITORIAL SERVICES LTD	67/89
PENTHOUSE COLLECTION 1987 also several other s	CI 18	PENTHOUSE INTERNATIONAL LTD	33/88
PENTHOUSE a very long list	whole page		
PUNISHED vol 1 No 1	UI	Academy Press	3/88
QUEEN OF THE QUICKIES	UI	PLEASURE BOOKS NY	1083
QUEENS OF THE ROAD	UI	JACK MILTON	631/635
R.RUBBER & LATEX GIRLS	UI	? PENTHOUSE	1077
RUBBER BONDAGE Vol 8	UI	CENTURIAN PUBLICATIONS	9/84
RUBBER QUARTERLY Vol. 4 No 7	UI	EROS PUB	10/84
4 3	UI	NIGHT BIRD MAGS	10/84
S.SHAMED SHE-MALE	UI	STAR DISTRIBUTORS	1058
SHEER SILK STOCKINGS	CI 18	J JORDAN ASSOCIATES	57/88
SPARTICUS No 4	UI	Sparticus	1073
T.TALES FROM THE LEATHER NUN	UI	LAST GASP ECO-FUNNIES	941
TEASED, TORMENTED & TRANSFORMED Vol 1 and 2	UI	J JORDAN ASSOCIATES LTD	86/89
THE BEST OF RUBBER LIFE Vol 1 No 2	UI	EROS PUBLISHING	10/84
THE BEST OF SEXOLOGY TODAY Vol 1 No 3	CI 18	MEDI MEDIA PUBS	22/86
THE LEATHER LOVERS	UI	PLEASURE BOOKS NY	1083
THE LEATHERMAN'S HANDBOOK 2	UI	MODERNISMO PUB	14/87
THE LITERATURE OF FLAGELLATION Parts F to N		PARTHENON VERLAG FDR	12/88
THE NAUGHTY GOVERNESS	UI	PLEASURE BOOKS NY	1083
THE PERFUMED GARDEN	UI	HOWARD PUBLICATIONS PTY LTD	983
THE EX MANIACS DIARY 1985	CI 18	TUPPY OWENS	9/87
THE WHOLE CATALOGUE OF TRAINERS & GAGS	UI	CENTURIAN PUBLICATIONS	24/87
TIGHT PANTIES & LONG LEATHER BOOTS	CI 81	Harem Magazine Pub	12/86
TOP & BOTTOM OF ONE MANS LEATHER	UI	HOUSE OF MILAN USA	25/87
TORSO various classifications	UI, CI 16, CI 18	Vasity Comm.	various
TRANSVESTITE CASTLE	UI	CENTURIAN PUBLICATIONS	1070
TRANSVESTITES IN BONDAGE Vol 1 No 5	UI	" "	30/88
TRANSVESTITES IN BONDAGE & FEMALE DOMINATION	UI	" "	1070
TRANSVESTITES TRANSFORMED	UI	" "	1070
TRANZ Volumes No 17.18.19. 20. 21.22.	UI	SWISH PUBLICATIONS UK	1/85
TRANZYZY No 1	CI 18	Unknown	43/89
TV DREAM FANTASIES Collection Vol 1,2	UI	?	24/87
TV EXHIBITIONISTS Vol 1 No 1	CI 18	HOLLY PUBLICATIONS	43/89

TITLE	CLASS	AUTHOR OR PUBLISHER	DECISION NO
TV IN TRAINING	UI	STAR DISTRIBUTORS	1058
TV QUEENS Vol 2 Nos 3 & 4	CI 18	AMERICAN ART ENTERPRISES	43/89
TV TRAINING	UI	STAR DISTRIBUTORS	1058
TV TRANSFORMERS Vol 1 No 1	UI	AMERICAN ART ENTERPRISES	43/89
VENUS SCHOOL MISTRESS	UI	GROVE PRESS INC	6/85
WILD SILK Vol 1 No 1	CI 18	?	12/86
WOMEN WHO DOMINATE MEN Vol 1 No 1	CI 18	HOLLY PUBLICATIONS	43/89
A FULL LIST CAN BE SUPPLIED UPON REQUEST cost \$10-00 NZ			

A number of GAY orientated listing have been included above.

PUBLISHERS COMMONLY RESTRICTED DUE TO THE NATURE OF MATERIAL THEY SUPPLY

HOLLY PUBLICATIONS)
 PARLIAMENT PUBLICATIONS) Many others as well but these
 CENTURIANS USA) predominately cover TV/TS MATERIA

NOTE: Material examined since APRIL 1990 not included.

CODES: UI = Unconditionally indecent.

CI = Conditionally indecent Restricted to age (16,18).

- or above.

NI = Not Indecent.

***** CONTINUED FROM PAGE 4

On the otherhand the female figures in your quotations are nothing other than "punishers". What a totally 'male' idea! I utterly rebe against the idea of "female" which is concerned with power over men, by either physical or psychological force!

There is something else, surely, which is compassion for the human being who suffers.

If ever there were ^{such} people as appear in your quotes, although I personally think all the stories are bogus, (I may be wrong); they need to be loved. Little boys dressed as girls and humiliated? Haven't we got to overcome the idea of this as humiliation? Give up the pointless thrill?

Stephen and I agree. We are one. We want to merge more and more until we are intertwined facets of one crystal.

I hated humiliating him years ago. My task is to love him and be love by him. For GODS SAKE!

Sincerely yours SANDRA M-BRIDGES UK.

+++++

EVONNE OF DUNEDIN says having come out, she was serving dinner soon after to over 150 MID-WIVES attending a course and had no problems at all serving, and speaking with the women who gave no indication that any of them were otherwise aware that they were being served by anything than another woman GOOD FOR HER.

+++++

LABOUR DEPT (where Leone works) has now reversed its decision to remove from its EQUAL EMPLOYMENT OPPORTUNITY PLAN specific reference to gender orientation, and sexual orientation. For the past 3 years this was dropped after consultations with sta recommended earlier this be part of the E.E.O. Policy. It has now reappeared as part of the overall Departmental Policy, whi the 6 corporate divisions incl EMPLOYMENT (who pay Leone) have their own E.E.O. POLICY STATEMENTS - none of which mention any specific reference to the overall statement. Meaning it canbe ignored conveniently when it suits. I GUESS ITS SOME PROGRESS

+++++

**A VERY MERRY XMAS
 and a
 HAPPY NEW YEAR TO ALL.**

Jesus was a victim . . .

Sir - I must agree with the Dacre/Hannken letter (City News, Nov. 8) regarding the opinions expressed by Dianne Haworth.

I suppose it would surprise her to know that Jesus Christ, Ghandi, Abe Lincoln and several others suffered at the hands of the so-called "legitimate government" which was only a select group controlling the economy of those countries.

Backed by the armed forces - their maidservants these legitimate governments enforced their views on people until people of strength and quality (usually called 'guts' by us of the working fraternity), stood up and said, "Follow me. There is another way and in trying to bring about change we will suffer - but so what?"

That, Dianne, is the difference between a party of change (call it what you may socialist, democratic socialist, Labour) and the Tories, Nationals, National Front and Fascists who believe they are the chosen ones born to rule.

Lastly, Dianne, top marks for a flannel tongue try. But sorry, there are no takers.

GENE LECKEY
 Westmere

AN OLD CLIPPING
 "CENTRAL LEADER"
 AUCKLAND
 MID 70'S

RADIO NEWS

Lace makes men sexy! Psychologist suggested men should wear it! Has this shrink a problem? WE KNOW LACE DOES MAKE MEN SEXY***

SENT IN BY KEVIN OF THAMES. We hope to have the Catalogue soon.

Words and pictures
by PETER BUSH

BLACK negligees, lace knickers, silky cullotes . . . the feminine delights you expect to find in any of the big stores in the major towns and cities of New Zealand.

The labels and prices suggest exclusive manufacturers operating from the stylish capitals of Europe. Wrong, wrong, wrong.

Try Westport, New Zealand—51 Russell Street to be exact.

There you will find the local Masonic Lodge with its wrought iron gates and corrugated iron walls.

Go to the back of the building and there is a small hall with giant portraits of former Grand Masters of the Lodge adorning the walls.

There, under the grand masters' stern gaze, operates a lingerie manufacturer.

It's the home of Lacy Collections, who cater to the larger ladies, those size 16 and upward.

How did this all come about in a town that once echoed to the tramp of tough gold and coal miners, whose lifestyles and generous thirsts have become legendary, the once great West Coast, where today the dole queue has sadly become for many a way of life?

It all came about because Maxine Skupski, 52, herself a self-confessed and ample size 20, could not find lingerie to suit her.

Maxine explained: "If I found a petticoat that fitted it was made for a woman ten foot tall, and the cost of one I liked was more than \$70. So I decided it was cheaper to have one made."

Maxine, who had been running a Access Scheme business class, went to one of her former pupils Kathleen Judge and asked her to make her a petticoat and nighties.

For Kathleen it was a work of love, she had worked for 15 years as a seamstress for Lane Walker Rudkin's Westport factory.

Both Maxine and Kathleen were impressed with the result. They decided there was room in the market for larger lingerie. One in four New Zealand women were overweight, they were told.

Within a week of their setting up their sewing machines in the Masonic Hall they had landed an order for 300 nighties from a local store.

Other orders followed, especially for Cullote Petticoats, but because of the high markup shops place on clothing—as high as 100 per cent—they are now planning to build up

Women who said knickers to dole

the business around mail order.

"For a small emerging business, we found the advertising rates pretty tough coming on top of the high cost of our materials and machines," said Maxine.

When they began operating three months ago, they applied to various Government departments for development loans for those starting a new business. They got nowhere.

"They are more than useless and totally out of touch with the market place. I am furious with them," said Maxine.

After being turned down by regional development they went it alone. Maxine's husband George provided the finance; Kathleen Judge brought her 15 years experience in the garment trade; Maxine her business acumen; and Coleen Todd another graduate from Lane Walker's clothing plant, coming in as a machinist.

Most of the locals have got in behind the fledgling business. Some are not so keen.

Meanwhile, Maxine and George are keen to see the West Coast moving again. And they are prepared to do something about it.


PETTICOAT JUNCTION



WEST COAST LINGERIE . . . Chris Rodger, Amber Jo Illsley and Sharee Seymour sh

Presenting
The International Foundation for Gender Education's
5th annual

**'COMING TOGETHER - WORKING TOGETHER'
CONVENTION**



Cross-dressers, Transsexuals, Wives & Partners,
Medical & Mental Health Professionals, Friends & Allies
working together to build a happier and brighter future for us all.
COME AND JOIN US!

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In the majestic Regency Hotel, in Denver, beautiful Denver,
at the foot of the Rocky Mountains.

*(Hotel registration is separate from convention registration.) Special fees: \$55.00 per night single, \$65.00 per night double or twin, \$110.00 per night tower suite, \$150.00 per night hospitality suite.
For reservations: Regency Hotel, 3900 Elati St., Denver, CO. 80216 (303) 458-0808
(Special hotel rates are guaranteed from the preceding Friday to the following Tuesday for those who would like to come early and stay late.)*

CONVENTION REGISTRATION FEES:

Full Convention (more than 3 days): \$230.00 per person, \$390.00 per couple
Any 3-days: \$195.00 per person, \$305.00 per couple
2-days (Friday & Saturday only): \$150.00 per person
Per diem: Tuesday \$50.00, Wednesday \$90.00, Thursday \$80.00, Friday \$90.00, Saturday \$90.00, Sunday \$50.00

Discounts: 15% if paid by Oct. 1 1990, 10% if paid by Jan. 1 1991, 5% if paid by Mar. 15, 1991
(Special additional 10% discount for IFGE Supporting members and Benefactors.)

For information and Registration
The International Foundation for Gender Education
P.O. Box 367, Wayland, MA 01778
1-617-894-8340
Offices: 6 Cushing St, Waltham, MA 02154

Host Organization:
Gender Identity Center of Colorado
Box 11563, 3715 32nd Ave.
Denver, CO 80211
1-303-458-5378

International Foundation for Gender Education
TV-TS TAPESTRY PUBLICATIONS
P.O. BOX 367, WAYLAND, MA 01778
OFFICE: 6 CUSHING ST., 2nd FL., WALTHAM, MA 02154
1-7-894-8340/899-2212



**** I.F.G.E. GENERAL OUTLINE ****

I. WHAT IS I.F.G.E.?

- A.) I.F.G.E. is a non-profit educational resource for issues related to cross-dressing and transsexualism.
- B.) I.F.G.E. provides the means for individuals and organizations world-wide to work together for the benefit of all.

II. WHAT ARE I.F.G.E.'S PRIMARY OBJECTIVES?

- A.) To work with the cross-dressing/transsexual community to build a better and brighter future for all.
- B.) To provide ongoing and effective service to the cross-dressing/transsexual community, to those persons affected by that community, and those persons serving that community.

III. HOW WILL THIS BE ACHIEVED?

- A.) Through education, information, and cooperative action.

IV. WHAT SERVICES DOES I.F.G.E. PROVIDE?

(The services provided by I.F.G.E. are also the means through which cooperative action can occur.)

- A.) International Headquarters: (a) A professionally managed business office. (b) A telephone crisis line. (c) Information distribution and referrals. (d) Walk-in peer counseling. (e) Research library. (f) Publisher's clearing house. (g) Meeting space for local conferences and support.

Future plans: Develop a computer bulletin board system. Develop professionally managed regional offices and community centers throughout North America.

B.) Publications:

- 1.) TV/TS Tapestry Journal. Articles, editorials, letters, entertainment, world's largest personal listings directory, and constantly updated directory of organizations and services.
- 2.) Informational booklets such as: 'Wives & Partners', 'Transsexualism', 'Hormones', 'Legal Aspects of Transsexualism', 'Religion', 'Directory of Terms', 'Directory of Organizations & Services', 'Speakers Handbook', and several 'How To ...' pamphlets.
- 3.) Publishes books such as 'Legal Aspects of Transsexualism'.
- 4.) The I.F.G.E. Update Newsletter. A communications publication serving I.F.G.E.'s Congress of Representatives, Board of Directors, and Officers.

Future plans: To develop 'Tapestry Publications' into our community's primary publisher's clearing house for educational and informational books and pamphlets.

C.) Programs:

- 1.) Annual 'Coming Together - Working Together Convention'.
- 2.) Annual Congress of Representatives Conference.
- 3.) Transsexual Issues Conference.
- 4.) Female-to-Male Issues Conference.
- 5.) Mental Health Professional Conference.
- 6.) Regional organizational development conferences.

Future plans: To sponsor additional education and development workshops and conferences.

- D.) I.F.G.E. Congress of Representatives: Communications network and mutual support system non-profit CD/TS organizations and services world-wide.

E.) Action Committees:

- 1.) Educational Resources (Speaker's Bureau, & Research).
- 2.) Marketing (& Fund Raising).
- 3.) Finance (Foundation Trust Fund, Christine Jorgensen Fund, General fund, & Programs Fund).
- 4.) Publications (& TV/TS Tapestry).
- 5.) Legal.
- 6.) Programs (& 'Coming Together' Convention).
- 7.) Nominations/Awards (& the Trinity Award).

V. CONCLUSION:

I.F.G.E. can provide the direction, the coordination, the leadership, and the means to achieve a primary objective, which is to build a better life for all. However, that objective cannot be achieved without the support and cooperative action of all. I.F.G.E. understands that you may not need I.F.G.E., however, I.F.G.E. needs you.

HOMOSEXUALITY

What your dreams make you

Native Americans not only accepted lesbian and gay people, they also respected them as prophets, hunters or healers. Rae Trewartha looks at homosexuality in traditional culture.

To be lesbian or gay in modern Western society is to walk a tight-rope. Every time you meet a new situation you have to decide how many steps forward you can take - just how 'out' you can be without offending the sensibilities of people who are afraid of the differences you force them to confront.

It is encouraging, therefore, to learn about the place of lesbians and gay men in traditional North American Indian society and to re-discover that homophobia is not some sort of genetic trait indigenous to all cultures. Indeed, many North American Indian tribes so valued 'gayness' that people who displayed these characteristics were picked for special office.

Gay traditions were prevalent in most American Indian tribes. There are reports of both women and men living in same-sex marriages, of women who dressed and acted as men and men who acted and dressed as women.

The European chroniclers who first came across such behaviour and customs described them in terms that belonged to their own world. So American Indian homosexual men were called 'berdaches' - French for 'slave-boys', used to refer to passive male homosexuals. The name stuck - although its servile connotations were quite inappropriate in the Native American context where berdaches were accorded considerable social prestige.

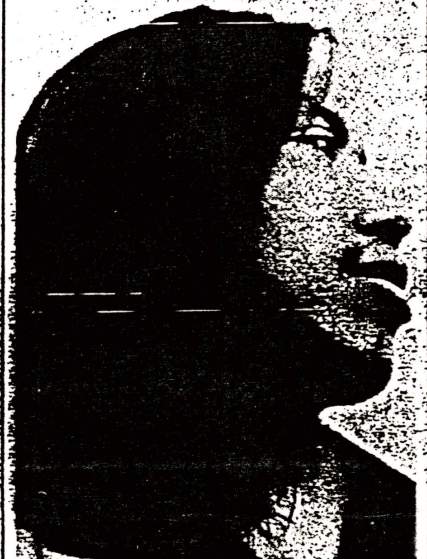
Indeed, gay transvestites were often the shamans or healers of the tribe. Sometimes they had specific religious duties. Among the Crow Indians, for example, the tree that was used in the Sun Dance ceremony would be cut down by homosexual men. Berdaches were regarded as having special intellectual, artistic and spiritual qualities. They were also reputed to be hard workers. Their

ability to combine female and male qualities often put them into the role of mediators between the sexes. When asked when you die... what will you be in the spirit land? A man or a woman? one Sioux woman naturally replied 'both'.

It appears to have been fairly easy for women in North American Indian societies to take traditionally male roles and live as men. Girls in the Yukon who declined marriage and child-bearing would dress as men and take part in hunting expeditions, reported Edward Carpenter in the late nineteenth century. This was also true of Sioux women who became warriors and married women. In the Kaska Indian families of Canada, parents would raise one of their daughters to become a warrior. Her sexual experiences would be with other women. Indeed, if there was sexual contact with a man it would ruin the lesbian's luck with game.

But it was not all hunting and war-making. The Kutrenai Indians of the Plateau speak of a woman who left the tribe for a year and married a white man. When she returned she had changed her name to 'Gohé to the Spirits' and from then on behaved 'as a man'. She went on to achieve fame not only as a hunter and warrior, but also as a shaman, healer, prophet and guide.

The distinction between homosexual and heterosexual was not always clear or constant. Friendship rather than identity could determine the course of events. As women spent most of their time with women and men with men they were often emotionally closer to members of their own sex than to members of the opposite sex. A nineteenth-century army officer, who studied Indian customs closely, reported on male pairs, saying: 'They really seem to fall in love with men



Gay American Indians are trying to revise traditional attitudes to sexual diversity.

Photo: Gay American Indians

and I have known this affectionate interest to live for years."

The union of two men was often publicly recognized in a 'friendship dance'. Historian Walter M Williams argues that these friendships were not necessarily homosexual, but that for all males who felt erotic attraction to other men, these relationships provided a natural avenue for same-sex behaviour. He cites a report from the 1920s saying that for the Yumas: 'Casual secret homosexuality among both men and women is well known. This is not considered objectionable.'

Spirit

But what was it about American Indian cultures that gave them such a relaxed and positive attitude towards homosexuality? To understand this we must look at their view of the world.

Indian society did not conceive of the universe as being composed of absolutes and polarities - of black and white, male and female, good and evil. Nor did it automatically equate gender identity and sex roles with biological sex characteristics.

Similarly, the spiritual and the physical were not separate. An understanding of the spiritual informed a tribe's every institution, custom, endeavor and pastime. What was 'natural' to a person was what the spirits told that person to be. So, if the spirits told someone, through visions or dreams, to act and dress as a person of the opposite sex, for that person *not* to do so would be to go against their culture and to endanger their own lives. Or in the words of one Indian elder: 'To us a man is what nature or his dreams make him. We accept him for what he wants to be.'

Some tribes believed that 'gayness' was something people were born with. Others believed it came to a person in a dream or a vision. While others had special ceremonies to test whether a boy or girl was gay. For instance, in



A Shoshone female hunter. Indian women could be warriors - and marry other women.

CONTINUED OVERPAGE

Painting: Walters Art Gallery



HONARY
MEMBER
AWARD
TO
DENISE OF
HUAPAI
XMAS 1990

STOP
PRESS

LABOUR OUT
and
NATIONAL IN
with a big
LANDSLIDE
VICTORY.

Hopefully
we do not
have to say
goodbye to
our rights
for the
next 10yrs

It now will
mean a lot
of hard
work more
so than we
had to do
previously
Trust new
Politician
more symp-
athetic!

THIS AWARD TO DENISE
IS IN RECOGNITION OF
THE HELP & SUPPORT
SHE GAVE LEONE NEIL
SINCE THE FOUNDATION
of THE MINORITIES TRUST
2 Chronicle Weekend,
Wanganui Chronicle,
Saturday, June 17, 1989

Bra's birthday

PARIS (NZPA-Reuter).— That
much-maligned item of female clo-
thing, the bra, celebrated its 100th
birthday this week, having braved the
fire and the fire of its feminist critics.

French lingerie manufacturers say
the brassiere, once contemptuously
burnt by liberated women who saw it
as a symbol of male oppression, is
enjoying healthy sales while the
fashion business languishes.

"Lingerie is thriving and bra sales
with it," said Elizabeth Delaigle,
spokeswoman for the Salon de la
Lingerie, which represents French
underwear manufacturers.

Bra sales in 1987, the most recent
years for which figures are available,
accounted for more than a quarter of
the eight billion franc (\$1.25 billion)
underwear business and sales are
steadily rising each year, Delaigle
says.

The bra was dreamt up in 1889 by
Parisian boutique owner Herminie
Cadolle, who had the idea of cutting
the midriff out of the full-body corset
to give women a breather.

The invention ushered in new
freedom and spelt the end of rigid
lace-up stays.

Cadolle's first version was little
more than a glorified corset but by
1912 she was producing a version of
the modern bra in cotton and silk.

The device was euphemistically
dubbed the "soutien-gorge" (bosom-
supporter) a word which first entered
the French dictionary in 1904.

In the decades that followed the
bra's shape altered to suit the fashion
of the day and women's changing
images of themselves.

In the 1920s, when women who had
worked in arms factories in World
War I were campaigning for their
rights, boyish profiles were all the
rage and bras were designed to
flatten the bust.

Ten years later the fuller figure
was popular again and manufacturers
first began classifying bra cups in
sizes from A to D. The late '40s, hit by
a post-war shortage of silk, saw the
triumph of synthetic fibres, which
gave bras elasticity and support.

The underwired bra was an inven-
tion of the 1950s; the brainwave of
American millionaire and film-maker
Howard Hughes, who wanted a bra
that would show voluptuous Holly-
wood star Jane Russell's 38-inch
(95cm) bust to advantage in his latest
western.

HOMOSEXUALITY

Californian tribes a child was seated on
the ground with tools or weapons repre-
senting men's work on one side and those
representing women's work on the other.
The grass was set alight around the child
and their future was determined by which
pile they chose something from as they
ran from fire to fire.

Western responses

It was hard for Westerners to grasp such a
philosophy - especially when it clashed so
fundamentally with their own sexual
taboos. So early writers would incorrectly
describe the berdaches as hermaphrodites
(people who have both male and female
sex organs). Many tribes did use a term
meaning 'half-man, half-woman' to
describe the berdache, but this referred to
a person's spirit or character, not to
ambiguous genitalia. Western society was
unable to understand that Indian society
provided, through the berdache system, an
alternative gender role.

This had some brutal consequences.
For the colonizing forces the prevalence
of homosexuality only served to reinforce
their belief that they had a divine right to
destroy Native American culture and its
peoples. Only tribes which have had little
or no contact with European civilization
have been able to retain their sexual diver-
sity. In the 1950s and 1960s anthropolo-
gist Tobias Schneebaum was studying the
Amakaeri people of Peru, living in the
depths of the Amazonian rainforest. They
maintained a culture where homosexuality
was the norm and heterosexuality only

occurred for purposes of reproduction.* A
similar situation exists in parts of tribal
Polynesia.

Today, gay North American Indians
are involved in a struggle to recover the
wisdom of their ancestors in relation to
homosexuality. It is not an easy job. But
some tribes have managed to retain more
than others. According to lesbian North
American Indian activist Barbara
Cameron, the Pueblo Indians are 'prob-
ably the most together tribe in the country,
the ones who have best retained the old
ways and traditions... gay people are still
accorded positions of respect in the tribe.
Some are healers, medicine people...'

Twenty years after the Stonewall Riots
in New York, which seemed to pave the
way to gay liberation in Western societies,
we are still fighting for the right to have
homosexuality accepted without preju-
dice. It would appear that as a community
we will, in all our rich diversity, continue
to walk a tight-rope and only dream of
being accepted for 'what our dreams or
nature make us' □

Freelance writer and anthropologist Rae
Trewartha is a lesbian, a mother and an AIDS
activist from Aotearoa(NZ).

1 *Another Mother Tongue*, Judy Grahn, Beacon Press, 1984.
2 *The Spirit and the Flesh*, Walter L. Williams, Beacon Press,
1986. 3 *Which Homosexuality? Essays from the International
scientific conference on lesbian and gay studies*, Gay
Men's Press, 1989. 4 *Keep the river to your right*, Tobias
Schneebaum, Grove Press, 1969. 5 *Ritualized
Homosexuality in Melanesia*, G Herdt, Holt, Reinhart and
Winston, 1984. 6 *Gay American History*, Jonathan Katz,
Thomas Crowell, 1976.

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and social acceptance.

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AND ANONYMINITY IS ABOVE ALL
PROTECTED. There are some 20,000
others in NZ like you, in all
occupations, & economic status.
Some TVs live fulltime as women.
Some fail to provide for this
need and their lives sometimes
suffer as a consequence. WIVES
who accept also need our support

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WE HOPE TO HAVE THE EXPANDED VIDEO
CATALOGUE READY BY CHRISTMAS FOR EARLY
RELEASE IN 1991

COMING SOON

WE HOPE TO HAVE PART 1 OF THE ARCHIVE
LIBRARY CATALOGUE READY FOR RELEASE
EARLY IN 1991 which will show the vast
range of material acquired.

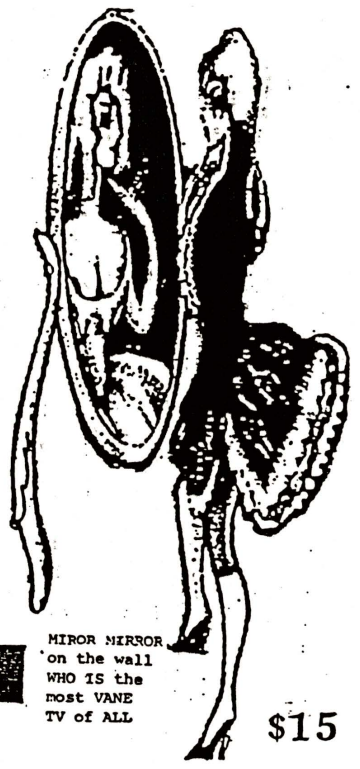
ISSUE 56 HERE IN NZ NOW Hurry while
stocks last.





Vice Versa

Transcare
New Zealand
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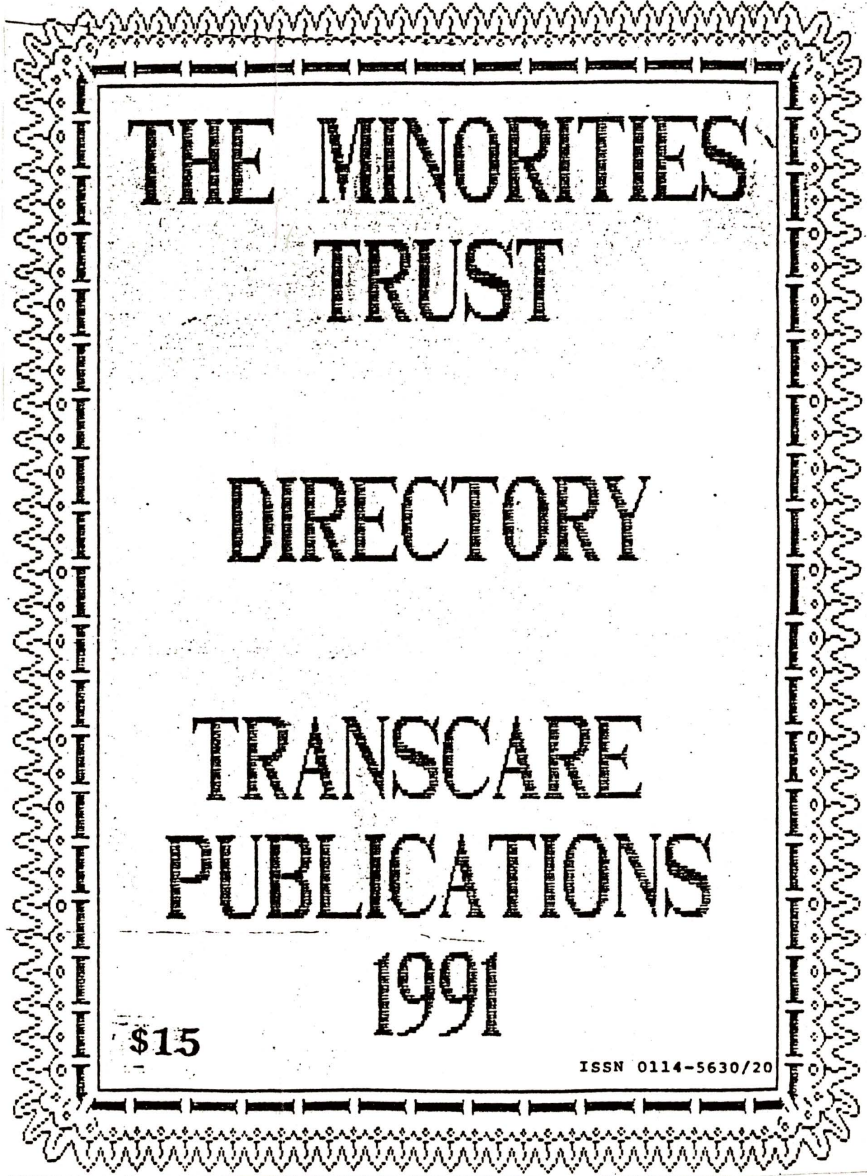


ISSN, 0114-5630/20

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MIRROR MIRROR
on the wall
WHO IS the
most VANE
TV of ALL

\$15



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