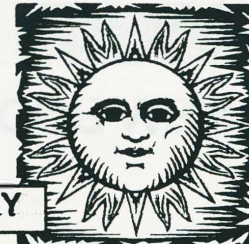


# THE TRANSGENDERIST



The Publication of Transgenderist Independist Club Albany, NY

SEPTEMBER 1996

## CHICKENS, EGGS AND TRANSSEXUALS

Marc Breedlove June, 1996 Psychologue, the newsletter of the Psychology Department of the University of California at Berkeley

Most of us are perfectly comfortable with the fact that we are male or female. In fact we normally never give it a thought. But there are a very few people who feel they were born with the wrong body - men who feel they should have been born women and vice versa. In many cases these people, referred to as transsexuals, remember feeling this way even in childhood. When the feeling becomes strong enough, the person may seek surgery to remove their testes or ovaries, may have their external genitalia surgically altered and take hormones to make them appear like the other sex.

These extreme measures are accompanied by discomfort and risk, so no one would entertain them on a whim. Rather, transsexuals take such drastic measures because they feel so strongly and consistently that they should have been born the opposite sex.

Because transsexuals are born with bodies that seem perfectly normal to other people, we may suspect that the source of these deep-seated feelings about their bodies arises from their brains.

The recent report from Dick Swaab and his colleagues at the Netherlands Institute for Brain Research confirms this notion (Zhou, J. N., Hofman, M. A, Gooren, L. J. G., & Swaab, D. F. A sex difference in the human brain and its relation to transsexuality. Nature, 378, 68-70, 1995). Swaab and colleagues examined the brains of many individuals, including homosexual men, heterosexual men and women and six male-to-female transsexuals. They found that a tiny region with the unwieldy name of the central region of the bed nucleus of the stria terminalis (BSTc) was larger in men than in women.

Sexual orientation seemed irrelevant to the size of the BSTc. Because it was as large in homosexual men as in heterosexual men.

But the BSTc of the six transsexuals was as small as that of women - about half the volume of the BSTc in other men. Thus the brains of the transsexuals seem to coincide with their conviction that they are women. Of course such a report seems fantastic for several reasons. We know the brain is the center which controls all our behaviors, so of course differences in our behavior must reflect some differences in our brains. But the brain is a very complex system, and who would suspect that we might discern a difference related to such a rare and complicated condition as transsexuality?

On the other hand, perhaps this is no more surprising than the discovery of sex differences in the structure of the human brain, and there have been several such reports over the last decade. If we can discern differences in brain structure between men and

(Continued on page 7)



### In This Issue

**CHICKENS, EGGS, AND TRANSSEXUALS**  
Page 1

**GENDER VARIANT CHILDREN**  
Page 2

**DEBORAH FORTE MURDER TRIAL VIGIL SET**  
Page 2

**GYNANDROMORPHOPHILES**  
Page 3

**VIRGINS' PLAY MEN'S ROLES IN ALBANIA'S  
FEUDAL SYSTEM**  
Page 3

**DRAGAPALOOZA!**  
Page 5

**RANDOM THOUGHTS #15- Jennifer [REDACTED]**  
Page 6

**SOME BASIC FACTS ABOUT CROSSDRESSING**  
Page 8



## NEW BOOK ALLEGES US SPENDS MILLIONS "TREATING" GENDER VARIANT CHILDREN

### "Most of My Friends Are Dead"

[New York City - July 21, 1996]

According to Phyllis Burke's new book, *Gender Shock*, for almost three decades the US government has been funneling millions in taxpayer dollars to locate, diagnose and "treat" scores of children for being gender-variant.

### Only The Tip of the Iceberg

States Burke, "Government records indicate that, since the early 1970's, at least 1.5 million dollars was awarded from the National Institute of Mental Health (NIMH) alone. The institutions that received these funds include UCLA, the State University of New York at Stony Brook, the Roosevelt Institute in New York City, Fuller Theological Seminary, and the Logos Reassert Institute."

Noting that many of the NIMH records on these grants have since been destroyed and that tens of thousands of additional funds have been awarded from other agencies to a variety of individual researchers, "[this] leads me to believe that 1.5 million dollars awarded to institutions is probably the tip of the iceberg."

The diagnosis most often used against genderqueer children was "Gender Identity Disorder. GID, well-known for its application to transsexuals seeking sex reassignment surgery, is still also routinely applied to diagnose and treat non-complaining crossdressers, transgendered people, and children suspected of homosexuality or homosexual behavior. The protest group Transsexual Menace picketed the American Psychiatric Association at their national meeting in New York City in May, demanding an end to GID and pathologizing gender-variant behavior.

### UCLA's Feminine Boy Project

Burke states that the largest documented governmental case involves UCLA researchers O. Ivar Lovaas, George Rekers (who claimed to have been funded himself for over a half a million dollars by NIMH), and Dr. Richard Green. Green, whose work on genderqueer boys was detailed in his 1987 study *The Sissy Boy Syndrome*, was the "principle analyst" at UCLA's feminine boy project.

### 4 years Involuntary Commitment for One Genderqueer

"Treatment" across programs has run the gamut from basic psychotherapy, to round-the-clock reward/punishment regimes of behavioral modification, to forcible institutionalization in a psychiatric ward — sometimes complete with thorazine, haldol or other psycho-active drugs.

Daphne Scholinshi is one such child who was involuntarily

committed by her parents at 14, after being diagnosed by doctors with GID. "She was athletic, she did not want to wear dresses and she refused to be submissive. After the first three months, Daphne attempted suicide by drinking Sea Breeze, a facial astringent."

Daphne would not be released until 4 years later when she was 18. "Most people die after they get out. The recovery from the system is what gets people in the end. Life expectancy of my friends is pretty low. Most of my friends are dead."

[END]

## DEBORAH FORTE MURDER TRIAL VIGIL SET

[NEW YORK CITY - August 4, 1996] A peaceful Memorial Vigil has been called by members of Transsexual Menace, IFGE, GenderPAC, Renaissance, and AEGIS for the murder trial of Ms. Deborah Forte -- Monday, September 16th. The trial will be held in either Lawrence, MA or nearby Newburyport.

Ms. Forte, a Haverhill, MA woman, was brutally killed May 15th, 1995 after suffering deep stab wounds to her chest, a smashed nose, severe blows to her head, and partial strangulation.

Charged in the crime was Mr. Thompson, who confessed to a coworker that he had killed Ms. Forte after "messing around" with her and then discovering she had a penis. In a coincidence viewed by some as sadly ironic, and by others as simply monstrous, Ms. Forte's murder occurred only hours after dozens of gender activists had left the May 15th, 1995 Memorial Vigil for the murder of Brandon, Teena, held in Falls City, NE.

Community leaders say they have called for the Deborah Forte Memorial Vigil to continue focusing awareness on the tragic level of violence against the transcommunity, as well as to make sure Ms. Forte's death does not go unremembered.

Those interested in attending should contact Riki Anne Wilchins (Riki@Pipeline.Com, 212-645-1753), Nancy Nangeroni (NRN@world.std.com), or Alison Laing (a.l@lng.com). GenderPAC will be renting several rooms in nearby motels for attendees requiring overnight accommodations, Sunday, September 15th.

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# Gynandromorphophiles

Pronunciation: Gynandromorphophiles (GINE (as in mine) and row MOOR foe FILES)

Meaning: Gyn (women) andro (men) morph (change) o philes (lovers) = lovers of men who change into women (or males who change into females) or "transy-chasers"

UPI Science News

TORONTO, Aug. 13 (UPI) — Researchers said Tuesday they have identified a distinct psychological group of men who are sexually interested in transvestites, transsexuals or she-males — people who dress, look and act like women but have male genitalia.

Called gynandromorphophiles, these men are "heterosexuals of some stripe", says Ray Blanchard of Toronto's Clarke Institute of Psychiatry, and they are a lot more common than psychologists believe.

*These men are  
"heterosexual of  
some stripe...."*

In a presentation at the annual meeting of the American Psychological Association in Toronto, Blanchard, head of the clinical sexology program at the Clarke Institute, said the gynandromorphophiles presence can be seen in numerous personal advertisements in which she-males seek these men, through voice mail advertising telephone numbers in which the gynandromorphophiles seek she-males and in numerous magazines — including publications as distant as Japan — which cater to the pornographic needs of these men.

From his study, Blanchard said that fellow psychologists who dismiss gynandromorphophiles as homosexuals seeking like-oriented cross-dressers or other she-males seeking similar types are wrong in that assessment.

"Admittedly this study is primitive," Blanchard said, "but from the data we can regard gynandromorphophilia as a distinct psychological condition."

Blanchard determined, by analyzing advertisements on one voice mail system in Toronto, that the gynandromorphophiles are heterosexual men — including some who are married — who are attracted to these transvestites, transsexuals and she-males. He said that transsexuals who respond to advertisements are men who have not yet completed sexual reassignment surgery so they have male and female characteristics.

The gynandromorphophiles, according to the advertisements, are masculine; seek to play a dominating role in the relationship with the she-male and are seeking she-males who desire to act like women, Blanchard explained.

The psychologist said his research identified 51

gynandromorphophiles in the one voice mail system he explored, which he said, indicates that even though the phenomenon is little covered in psychological literature, there are large numbers of men who practice gynandromorphophilia.

Blanchard said the goal of his study, the first systematic discussion of the subject, was to determine that gynandromorphophilia actually existed. He made no attempt to interview any of the gynandromorphophiles, but told United Press International that could be pursued in future studies. Copyright 1996 by United Press International

## VIRGINS' PLAY MEN'S ROLES IN ALBANIA'S FEUDAL

Date: Sunday, July 14, 1996 Source: By Steve Pagani. Reuters.  
Section: WOMANEWS Parts: 6  
Dateline: BAJZA, Albania Copyright Chicago Tribune

Deep in the barren mountain region of northern Albania, a group of women cling to a tradition as old as the blood feuds that have returned to haunt this tiny corner of the Balkans.

Searing poverty, war and bloody vendettas wiping out the male line of a family in feud meant women — sometimes girls — took control of the household.

It is a custom rooted in legend that many even in Albania believed had died out with the feudal system communist leaders tried to eradicate during 45 years in power. But the women live on. They are known as the "vowed virgins" of Albania.

When a girl adopts the mantle of paterfamilias, she cuts her hair short, dresses as a boy and takes on a man's job, which can mean back-breaking work toiling in the fields.

With a fervor similar to that of an order of Roman Catholic nuns, the "virgins" stick to the unwritten rule that forbids them to marry or have children.

What surprises the outsider is that the men and village elders in this staunchly chauvinistic society accord the virgins all the rights and privileges of males.

No bar falls silent when one of the women walks in for a glass of throat-scorching raki (local brandy). They negotiate deals on behalf of the family and are consulted on village affairs.

Lula Ivanaj is one such woman. At the age of 15, her destiny was laid before her. She willingly accepted her widowed mother's plea to head the family of 10 daughters and one son. The boy was considered too weak to take on the job.

"I am never regarded as a woman but as a man," said Ivanaj, 41, sitting in the one-room home of her elder sister in the rural town of Bajza, 90 miles north of Tirana.

"Usually if the men have been killed either through war or blood

(Continued on page 4)



ALBANIA (Continued from page 3)

feuds, then a woman has the power to take over the defense of the family -- but it was more often because of blood feuds," said the chain-smoking Ivanaj, surrounded by family members assembled to mark a Roman Catholic feast day.

Family vendettas have made a comeback since the communist dictatorship collapsed in 1990, and the Bajza area is serious blood-feuding country.

Ivanaj's sister, Marije, mother of 11 children, and other female family members wear long dark dresses, black scarves or white headwraps characteristic of the region. Ivanaj wears a sweatshirt and trousers.

"I've never worn a dress or scarf. At weddings and on special occasions I put on a suit, shirt and tie," Ivanaj said with a loud laugh, shaking her crop of short, wavy hair.

After years in male company, Ivanaj sits and gesticulates as a man, while her sisters display rural hospitality, offering olives, mutton and bread. Outside, pigs and chickens scratch the earth around fig and plum trees.

*How does a rigidly bi-polar culture deal with a lack of men?*

*By letting females become men. . .*

Does Ivanaj talk to her sisters as would a woman?

"No, I never discuss women's affairs," she answered. "Nor do

they expect me to."

Marije shook her head in agreement. Confusingly, Albanians nod their head for "No" and shake it for "Yes."

"We don't talk about women's subjects -- I regard Lula as my brother," said Marije, who had never seen her husband until her wedding day.

Matchmakers had sought Ivanaj as a wife for suitors when she was young.

"I used to run away from the house and hide whenever I saw them coming," she said.

She was originally known as Lule but changed her name to the more masculine form of Lula.

Although Ivanaj knows how to cook and sew, she has spent most of her working life driving a tractor. She is now an experienced welder -- a job unthinkable for a non-virgin in the region -- and hires out welding equipment to supplement a meager income.

Ivanaj's forebears migrated to the plains just a few miles south of the Albanian Highlands to escape the harsh mountain life almost a century ago when Albania was ruled by the Ottoman Empire.

Peasants near the town of Bajza turning the soil with hoe and spade for this year's crop of potatoes and livestock fodder acknowledge the existence of the virgins with a smile.

They all knew Dilore, who lived nearby in Suk-Dajc and was thought to be the oldest virgin when she died last year at age 86.

A middle-aged woman called Pashke was also known to be living in the area, near the Mediterranean coast and a short distance from the border with Montenegro.

Some villagers indicated a point beyond the range of gray mountains known as the Albanian Alps where the tradition of vowed virgins was believed to have originated.

Whatever its origin, Ivanaj is proud of the tradition.

"I started my career as a boy, and my life will end as a man," she said.

**Transgenderist Independence Club**  
**PO Box 13604, Albany, NY 12212-3604**  
**(518) 436-4513 (live Thurs. 8-10 PM)**

Transgenderist's Independence Club (TGIC) is a nonprofit, educational, non-sexual social support group for persons wishing to explore beyond the conventional boundaries of gender, including crossdressers, transsexuals and their friends.

**TGIC Officers**

President	Winnie
Vice President	Joan
Secretary	Joyce
Treasurer	Winnie
Newsletter Editor	Gina

The Transgenderist is the newsletter of TGIC, published monthly and mailed First Class to members, prospective members, friends, professionals, and exchange publications. Copyright 1996 TGIC. No part may be reproduced without prior permission from the originator. Readers are invited to submit articles relevant to the Transgendered Community for consideration. You may bring or mail typed pages for publication to the TGIC clubroom. Format should follow that shown in the current newsletter. You may also e-mail the articles to [Jeeena@AOL.COM](mailto:Jeeena@AOL.COM). The article should be part of the body of the e-mail. If you must attach a file please save it in ASCII .

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### ED'S ANNUAL GATHERING RETURNS

The "second annual" gathering at Ed's (in North Petersburg) will be held Saturday, September 7, starting at 3 P.M. Couples are encouraged to attend. The deck now has a roof, and the party is on - rain or shine. Steak will be served! R.S.V.P. is preferred but not required. If you wish to bring a dish, please do not bring glassware. Party is open to members of TGIC and Sunshine clubs and their partners please R.S.V.P. Call for directions and details.



## NEW SUPPORT GROUP

Love? Sex?  
 Partners? Parents?  
 Employment? Legal?  
 Sad? Lonely?

A new structured support group for those who are actively pursuing a transgender path is forming. The group will be a serious forum to share the joys and challenges of our daily lives as transgendered and transsexual people. A talking stick will be used and the group will set and enforce guidelines to create a safe and focused space.

The group will meet on the **second and fourth Monday** of each month from 7:00 - 9:00 PM, in the TGIC loft, a private space on Central Avenue in Albany. We encourage people to plan to come regularly so that they can more effectively part [redacted] group. For more information contact: Jennifer [redacted]

*Arlene Istar* CSW CAC

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## DRAGAPALOOZA!

An Outlaw outdoor Drag Picnic  
 Break bread with New York City's Drag Queen and King community.  
 Dragapalooza!

The largest drag picnic in the world.

WHERE: Tompkins Square Park

WHEN: Sunday the 1st of September

TIME: 1PM till your to bloated to stand up

Spontaneous performances by, Hedda Lettuce of the Hedda Lettuce Show (Ch. 35, Wens. 9:30), international cult star Chicklet, drag king divas Justine Kase and Dred, Miss Understood, Baby Jane Doe, Tina Sparkles, Buster Hymen, Jade Elektra and the Illusions, Polly Grip, Aqua, Bubbles, Mia Guy, Phyllis Hole, Wondress, Dixie Cups, Marsha Pitt, and many more!!!

B.Y.O.F.-Bring your own food

B.Y.O.W.-Bring Your Own Wig

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Hedda Lettuce at-212-330-7601 or heddalettuce@nycnet.com

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## Random Thoughts #15

by Jennifer [REDACTED]

## GenderPac National Mobilization

Take out the Papers and the Trash!

Or... Garbage!

Yakity Yak!

Wednesday. Trash day. You get up in the morning, get ready for work (hopefully), and before you head out to work there's a little project you have to do. You don't like doing it... but, just the same, it has to be done. Every week it has to be done. You look in the cupboard under the sink for the plastic bags, open the broom closet where the garbage has waited patiently all week gathering unspeakable friends, and you begin sorting-yüich!. Plastics and glass in one bag, metal in another, papers in a third, and the really disgusting stuff in yet a fourth. A squirt of disinfecting air freshener makes the closet nice and fresh. You tie up your bags and lug them to the curb, your hateful task done for another week. You are now free to go about your day confident in the knowledge that you did your civic duty and recycled. Hopefully, no one will notice the slight catsmp stain where your blouse sleeve brushed against the trash bag.

But is your job done? Yes, you've done your civic duty, and your home is nice and fresh and clean for another week, but what about your duty to yourself? Have you taken out the mental garbage which had been accumulating for so many years? Have you sorted through the trash piled so high in the closet of our mind? Have you recycled that which you can reuse? Let go of the clutter of what other people have said over the course of a lifetime? Are you able to leave for the future confident and proud that you did your duty to yourself? Or is the weight of all the trash pulling you down so much that the only thing you recognize - and think everyone else does as well - is the stain on your personality?

In 1968 there was a popular protest/counter culture movie and album called Alice's Restaurant. If you are too young or don't remember it, basically the theme was a metaphor about "big brother" government. The plot revolved around a group up of hippies who took over an abandoned church and made it into a home/restaurant - hence the name. On Christmas they celebrated with a big Christmas party. After the party someone had to take out the trash. To make a long story shorter, the trash was dumped along side a rural road. They were spotted by the police and ticketed for littering, disturbing the peace, and sentenced - to pick up the trash. In the hit song from the album Woodie Guthrie Jr. rambles into a long narrative of the plot and how he served his sentence. He states, "And there I was, just picking and bagging, bagging and picking... Now, imagine if we had a hundred people, a hundred people! Just picking and bagging, bagging and picking, a hundred people! Why, it'd be a movement! And that's what it is. The Alice's Restaurant movement."

The point? Well, one person acting alone, often gets buried under a hill of trash. But a hundred people working together, well, that's a movement. Think about it.

"You can get any thing you want at Alice's Restaurant... septing Alice"

Copyright 1996 - Jennifer [REDACTED]

[August 21, 1996] Today leaders of the major US gender organizations together announced a Mobilization Meeting to formally launch a nationwide movement against gender-based oppression under the name of "GenderPAC." The Meeting will be held just outside Philadelphia on Saturday, November 2nd, 1996. Joining in the call were IFGE, Renaissance, Tri-S, AEGIS, FTM International, the CTO, Intersexed Society of N. Am. (ISNA), and the Transsexual Menace (NY).

Said Alison Laing, JoAnn Roberts, Angela Gardner, Dallas Denny, Jamison Green, Lynn Walker, Jane Ellen Fairfax, Cheryl Chase and Riki Wilchins in a joint statement, "We are calling all gender activists to join us in Philadelphia to plan and map a strategy to end gender-based oppression in our time - not just for ourselves, but for our loved ones and for the youngsters coming up behind us. The moment has come to join hands and bend our communal will to launching this movement. The time for unity is now."

The mobilization meeting will kick off at 9:00 am sharp Saturday morning, and end at 12:00 noon the following Sunday. It will feature few breaks or presentations, devoting the time exclusively to planning policy, implementing tactics, and staffing all activities necessary to launch a nationwide movement.

### A Broad Agenda

The Meeting's aggressive agenda illustrates leaders focus on making GenderPAC a broad-based combination of the gay community's Human Rights Campaign, Nat'l Gay & Lesbian Task Force, Gay & Lesbian Anti-Defamation League (GLAAD), and Lambda Legal Defense & Education Fund. Activities scheduled for discussion, staffing and implementation include:

- . Congressional lobbying
- . Transgender & Intersexed Children
- . Trans-related Violence
- . Employment Discrimination
- . Gender Legal Defense Fund
- . Child Custody Laws
- . National Gender Lobbying Day
- . Minority Outreach
- . Media Response & Anti-Defamation
- . Public Relations
- . Membership
- . Corporate EEO Policies
- . Fundraising
- . Minority Outreach
- . Research
- . Marriage Laws
- . Military Policies



## TransPrisoner Project

Rooms will be provided by those in the Philadelphia area for those needing some financial assistance to attend. In addition, GenderPAC will be renting a number of rooms in nearby motels, for those willing to share accommodations, and private rooms are available at moderate cost. Every effort is being made to make the Mobilization Meeting as affordable as possible.

## Attendance Is Limited

Due to space considerations, attendance is limited to 50 people on a first-come-first-serve basis, so please make your reservations early. To make your reservation now, please contact Angela Gardner at [cgv1@voicenet.com](mailto:cgv1@voicenet.com) (610) 975-9119 or Alison Laing at [a.l@lng.com](mailto:a.l@lng.com) (617) 894-8340. For more information on the Mobilization Meeting itself, you can also contact Riki Anne Wilchins at [Riki@Pipeline.Com](mailto:Riki@Pipeline.Com) (212)645-1753.

*CHICKEN, EGGS, TRANSEXUALS (Continued from page 1)*  
women, why not between transsexuals and other genetic males?

Is there a simple way to dismiss these findings? Since all the transsexuals had received long-term treatment with estrogen and all but one had been castrated, one concern is whether the brain differences simply reflect the hormone treatments rather than the psychological condition of these people.

But among the other men and women are several cases which seem to dispute this view. For example, several of the women were well past menopause and so had seen little estrogen in the years before they died, and two of the heterosexual men had been castrated to treat prostate cancer. Yet the women without estrogen still had a small BSTc and the men without their testes still had a large BSTc. So there does not seem to be any simple relationship between hormone exposure and BSTc size. You can think of other spurious

reasons for the correlation, such as body size or brain weight or age, but the scientists have examples that seem to rule out each of those possibilities. So the only variable that seems to explain the small BSTc in the transsexuals is their transsexuality itself.

But there is another aspect of these results that we must consider, and that is the origin of transsexuality and brain differences. When did this difference in the size of the BSTc arise in these individuals - in childhood, in adolescence or in adulthood? We will not know the answer to this soon, because the BSTc is so small that none of the non-invasive imaging techniques provides enough resolution to measure or even detect the BSTc. That means that at present we can measure the BSTc only by removing the brain, which in turn means it can be measured only once in any one individual, after they have died.

Thus there remain two alternative explanations for why the BSTc is smaller in transsexuals. Perhaps as babies these individuals were born with a small BSTc (or born with a BSTc that was programmed to grow only a little) and that small feminine BSTc caused them to regard themselves as feminine and to become

transsexuals. But on the other hand, it is possible that other factors (such as filial structure, peer interactions, or random variation) caused these boys to regard themselves as feminine and grow up to be transsexuals. And those same "other factors" may have caused their BSTc to develop a small size.

For most laymen the idea that experience can alter the structure of the brain may seem unlikely, but for over 30 years neuroscientists have provided demonstrations that this idea is quite correct. At Berkeley, David Krech, Mark Rosensweig and colleagues found that when rats were raised in enriched environments (with toys and other rats) rather than caged alone, the animals showed many reliable changes in brain structure. Shortly after, David Hubel and Torsten Wiesel of Harvard demonstrated that depriving kittens of visual stimulation to an eye would alter connections between the eye and the brain.

Such demonstrations of experience altering brain structure have been extended to monkeys and, in recent years, to humans.

For example, a human who had lost his hand as an adult showed clear evidence that the side of the brain controlling that hand was reorganized less than a year after the accident (Yang, T.T., Gallen, O., Schwartz, B., Bloom, F. E., Ramachandran, V.S., & Cobb, S. Sensory maps in the human brain. *Nature*, 386, 592-593, 1994 [letter]). As noninvasive imaging techniques are perfected we can expect to see further demonstrations that experience can alter the adult human brain.

Why am I so confident that there will be more such demonstrations? I'm well aware of how much humans can learn, how much they can alter their behavior, and how frequently they do so. All of this behavioral plasticity requires that something in the brain remain plastic, too.

But there is another important feature of the recent work with transsexuals that we can all ponder. Whether these men were born with a small BSTc which caused them to become transsexuals, or whether these men became transsexuals which then caused them to have a small BSTc, the fact remains that their brains are physically different.

And that difference is not trivial, because any difference we can detect with our primitive understanding of neuroanatomy is, by definition, not trivial. Thus we might regard transsexuality as a deep, abiding conviction. Presumably these adults could no more



"Sheriff! Ben Wiggins is ridin' into town, and he's wearin' that same little chiffon number that he wore when he shot Jake Sutton!"



## Some basic facts about Crossdressing

**WHAT CAUSES SOMEONE TO BE A CROSSDRESSER?** This is one of the most difficult questions that there is to answer, and for the answer there are only theories. While some researchers believe that social environment may be at cause, today most are looking to genetics. (the structure & coding of genes)

**THE GIRL WITHIN** The most plausible reason for crossdressing lies in the theory of the girl within. In it's simplicity it says that every man has a feminine component to his personality, and every woman has a masculine component to her personality. Our total personality makeup is a combination of both masculine and feminine characteristics. Crossdressing can be looked upon as a tool used by the girl within to bring out and develop the feminine characteristics.

**BUT WHY CROSSDRESSING?** If all men have this girl within them, then why don't all men crossdress? While all men do have a feminine side, only a small percentage, currently estimated to be about one to three percent of the male population, express this side by crossdressing. When crossdressers are asked why, most say that it relaxes them. Crossdressers when dressed usually try to emanate the female as much as possible. They take on a feminine name, they dress in total feminine garments, In essence they attempt to become a totally different person, one who does not have the problems and worries that their male counterpart has. It can be said that they attempt to develop a feminine personality.

But very few crossdressers live totally en femme, Most spend the majority of their lives in their everyday masculine role. When the crossdresser returns to their normal everyday masculine role, the feminine personality integrates along with their masculine personality to help form a more complete person out of him, one who is more caring and sensitive and considerate of others.

**DO CROSSDRESSERS WISH TO BECOME WOMEN?** Unlike the transsexual the crossdresser does not detest his male body and does not wish to have it surgically altered to that of the female. He is content with his maleness and with his masculinity, but also recognizes he has a feminine component to his life. While the crossdresser does not wish to become a woman, due to his high admiration for the traits of the woman he does wish to become womanlike, discovering and developing the most positive traits of the woman and integrating them into his own life.

**ARE CROSSDRESSERS GAY?** This is the worst of all myths about crossdressers. Most crossdressers are in fact heterosexual people. In all surveys it has been found that only about 5 percent of them were gay. Most people believe that cross dressers are gay because the gay crossdresser is generally more open than the heterosexual crossdresser. For most people their first encounter with crossdressers will be the impersonator at a gay bar, or the drag queen.

**ARE THERE DIFFERENT TYPES OF CROSSDRESSERS?** While with the exception of the transsexual, all men who don feminine clothes can be termed as crossdressers in the general sense, a number of other terms are used today to more closely define crossdressers by their reason for crossdressing.

**FEMALE IMPERSONATOR:** The female impersonator is a person who's prime reason or crossdressing is employment. They have perfected their crossdressing into a performing art. It is interesting to note that the late James Cagney got his start in show business as a female impersonator.

**FETISH:** The fetish is a person who is sexually aroused by the wearing of certain articles of feminine clothing. Unlike the average crossdresser, the fetish will not dress completely, and will only dress when they wish sexual arousal. In reality the true fetish cannot even become aroused unless wearing the article of feminine clothes that gives him pleasure.

**FEMMIPHILE:** This is the most common form of crossdresser. In it's simplicity, the femmiphile is a person who has a love for what our society considers to be feminine and a very strong desire to associate themselves with the feminine. Femiphiles have high admiration for the female and wish to emulate them as much as possible.

**TRANSGENDERIST:** Unlike the average crossdresser who will spend most of his time in the masculine role, the transgenderist is a person who lives and works in the crossgendered role full time. Unlike the transsexual, he is content with his male organs and does not plan surgery to remove them.

**TRANSSEXUAL:** While often confused with the crossdresser, transsexuals are NOT considered to be crossdressers. Unlike crossdressers who recognize themselves as males with a feminine part to them, the transsexual is a person who is psychologically a member of one sex, and physiologically a member of the opposite sex. Unlike the crossdresser, the transsexual cannot be content unless the physiological body is surgically altered to be congruent with the psychological person who occupies that body. While crossdressing for personality expression is far more common in masculine to feminine form, transsexualism is about equally common in female to male as it is in male to female.

**ARE THERE WOMEN CROSSDRESSERS?** Yes, but due to the fact that the woman's fashion world has adopted every article of male clothing, their numbers are much smaller than the masculine to feminine crossdresser. Most women who wish to express their masculine side will do so by taking on a profession that is consider to be masculine such as a lumberjack or attorney. For them, the easiest way to express their masculine side is through strength or aggression.

**CAN CROSSDRESSING BE CURED?** While many years ago psychologist did attempt to cure crossdressers, today most have recognized that crossdressing is lifelong and find that better results can be obtained by teaching the crossdresser to accept their feminine side. While most crossdressers can control their urge to cross dress, **THERE IS NO CURE. CROSSDRESSING IS LIFELONG.**

**ARE THERE DANGERS?** While crossdressing in itself is not harmful, there is a danger involved when a crossdresser is unable to accept his feminine side. Because society does not socially



accept crossdressing in males, many crossdressers have difficulty in coming to terms with their feminine side. This inability to accept themselves has caused many crossdresser to turn to drugs or alcohol, to become violent, and even suicidal. They attempt to shun their feminine side by trying to display manners that they feel are considered by society to be macho and manly.

**IS THERE ANY WAY OF TELLING IF SOMEONE IS OR WILL BE A CROSSDRESSER?** In reality, no. Crossdressers come from every religious, social, and ethnic background and work in almost every profession from doctors and lawyers, to truck drivers and general laborers. Even when crossdressed it is not always easy to tell if a person is a crossdresser as many have perfected their cross dressing to the point that one cannot distinguish them from the genetic female.

**WHAT KIND OF PEOPLE ARE CROSSDRESSERS?** Crossdressers in their quest to gain the positive qualities of the female are generally more caring and sensitive, are more feeling and have a desire and need to share feelings. They participate in many community projects and are more open to the needs of others.

**ARE MOST CROSSDRESSERS MARRIED?** To this we can answer a resounding YES. In one survey of crossdressers it was found that about seventy percent of them were in fact married, and about seventy percent of those had children.

**WHAT ABOUT THEIR WIVES?** Because crossdressing is socially unacceptable, many crossdressers do not tell their wives about their crossdressing needs. This often results in marital disharmony. Many crossdressers are afraid that the wife will not understand and will leave upon finding out about her husbands feminine desires. Where the wife is aware of her husbands feminine side and has decided to accept and even assist her crossdressing husband in becoming more feminine the marriage has in fact been strengthened. Wives have found their crossdressing husbands more willing to do household chores and to be more loving, sympathetic, and compassionate.

**WHAT ABOUT CHILDREN?** While it is very rare for the children of a crossdresser to themselves become crossdressers, many wives who accept their husband cross dressing are fearful that the children will become crossdressers and thus do not allow their husband to crossdress in front of their children. Many crossdressers themselves feel that the knowledge of their crossdressing to be far too much of a burden on the children and simply do not let them know. Where the father has informed his children of his crossdressing, it is generally found that when told during an early age, the children benefit from a father who is more compassionate sympathetic, and involved with them.

**WHAT PROBLEMS DO CROSSDRESSERS FACE?** Because crossdressing is still somewhat socially unacceptable, most crossdressers experience extreme loneliness and depression. Crossdressing generally starts during an early age, usually between 6 and 13. With no information on the subject the young cross dresser often feels that he is the only person with the desire to crossdress. This often causes much inner turmoil within the young crossdresser and has often caused many to turn to suicide. Many crossdressers first find out about others through magazines in adult bookstores. Since most of the ads in these magazines are placed

by people seeking sex, some crossdressers have experimented with homosexuality in an attempt to meet others like themselves. Crossdressers who have joined organizations like the Society for the Second Self find that there is no need for the false sexual relation in order to meet others like themselves. TRI ESS chapters are totally non sexual in nature. They are in fact social and support groups that attempt to bring crossdressers together to meet, have fun, and talk about their crossdressing needs and desires. Many wives can be found attending these groups also.

Other problems faced by the crossdresser stem from a society that is hostile and prejudicial toward them. Due to the social prejudice of others, most crossdressers find it necessary to keep their crossdressing desires a secret for fear of losing their jobs, their apartments, and social standings. While there is an old saying "The others mans grass is always greener", crossdressers have in fact found that the grass while perhaps a different shade of green, is just as green on both sides of the fence. Rather than choose sides, the crossdressers has found that he likes both shades of green equally. The crossdresser has in fact grown beyond the point of being an ordinary male and has become a total person.

I hope that the above information has helped you to better understand crossdressing and the crossdresser. For further information about crossdressing and crossdressers, please write to us or to our national office in Tulare Ca.

TRI-ESS  
P.O. Box 194  
Tulare Ca. 93275



"Anyone here not a feminist?"



**BECOME AN IFGE MEMBER**

The International Foundation for Gender Education is a 501(c)3 non-profit organization. Basic membership is \$25 per year. Subscriptions to Transgender Tapestry are \$40. Brochures and forms are available in the TGIC Club Room. Call or write to:

IFGE (617) 899-2212

PO Box 229

Waltham, MA 02154-0229

The I.F.G.E. has now started, in co-operation with D B Associates, the publishing of a monthly version of Transgender Tapestry to be placed FREE on the internet. You can find this new version of the community's largest TG Publication at...

<http://www.tiac.net/users/dba/ifge/ifge.htm>

This magazine will be updated every month and will also shortly carry the I.F.G.E.'s entire line of books and advertisers.

**ANONYMOUS HIV ANTIBODY TESTING**

Your regional HIV Counseling and Testing Program provides free HIV counseling and antibody testing, support and referral. No names will be asked.

(NYS Health Department) **Albany Area:**

(518) 486-1595 or 1-800-962-5065.

**NEXT NATIONAL COMING OUT DAY- 10/11/96**

SUNY @ STONY BROOK's LESBIAN, GAY, BISEXUAL AND TRANSGENDERED ALLIANCE will host an ALUMNI "FAMILY" REUNION IN CELEBRATION OF OVER 20 YEARS OF QUEER STUDENT ACTIVISM ON SB CAMPUS! Please contact ALANA SAMUELS-CO-CHAIR if you are/were a member of the Stony Brook Gay Community



Scene from *The Crying Game II: The Rural Version*

Regular Meetings are held every Thursday at the TGIC Club Room on Central Avenue in Albany, 7:30 - 10pm. Some come earlier and stay later, but it is wise to call if you are not a Keyholder or if it is your first visit. Come dressed either way, meet and talk with friends. Many continue to socialize at one of the local night spots after the meetings.

**SEPTEMBER, 1996**

(NS = No Smoking Meeting 2nd & 4th Thurs.)

**Sept. 5** Thursday Meeting, 7:30 pm (Back To School-Girl)

**Sept. 12** NS Thursday Meeting, 7:30 pm (Trailer Park Tits: WhiteTrash Nite)

**Sept. 19** Thursday Meeting 7:30 pm (Pearls & Cotton: Barbara Bush Night (Bea Arthur-OK)

**Sept. 26** NS Thursday Meeting, 7:30 pm ( Belles Are Ringing: A Little Southern Comfort)

**OCTOBER, 1996**

**Oct. 3** Thursday Meeting 7:30pm (Flannel Time, Dykes are us.)

**Oct. 10** Thursday Meeting 7:30pm Melons & Salami: Gina Lollabrigida Night

**Oct. 17** Thursday Meeting, 7:30pm

**Oct. 24** Thursday Meeting 7:30pm

**Oct. 31** Thursday Meeting 7:30pm- HALLOWEEN!

**MAJOR COMING EVENTS**

- Sept. 1-8 Dignity Cruise VII, NYC to Bermuda
- Sept. 19-21 Paradise in the Poconos, Canadensis, PA
- Sept. 26-29 Southern Comfort, Atlanta, GA
- Oct. 20-27 Fantasia Fair, Provincetown, MA
- Nov. 6-9 Fall Harvest, St. Louis, MO
- Nov. 6-10 Tri-Ess Holiday en Femme, Chicago, IL
- 1997- June 19-22- Second International Congress on Sex and Gender Issues- King of Prussia, PA. Guest Speaker: Kate Bornstein. Contact JoAnn Roberts, Ph.D., P.O. Box 61263, King of Prussia, PA 19406 Phone: 610-640-9449

**Albany NY Area: TGIC-On-line**

All transgendered people in the Albany NY area are invited to join TGIC On-Line, a very informal e-mail network sponsored by Transgenderist Independence Club (TGIC) an over 30 year old organization for TG people. TGIC meets every Thursday night at a private club room in Albany, and then many go out to The Playhouse on Central Avenue at about 10PM. Messages exchanged on TGIC-On-line focus on events of interest to transgendered people in a region from Lake Placid to Kingston. If you are interested in joining the network, or want more information about TGIC, drop a line to Gina at [Jeeena@AOL.COM](mailto:Jeeena@AOL.COM) (three e's)