

THE TRANSGENDERIST

NOVEMBER 1994

A Publication of Transgenderist's Independence Club, Albany, NY

PRESIDENT'S COLUMN - Winnie [REDACTED]

I was in Colorado during the first week of October. After business was done, I spent a few days sightseeing in the Rockies, driving through some spectacular scenery in the National Park just before the high road was closed for the season by snow. Also visited the Gender Identity Center (GIC) of Colorado in Denver. This is an open group like TGIC, and has about the same number of members. But there are more active leaders, resulting in better organization. They moved into new quarters in August, a store-front duplex shared with a contractor. Very nice facilities, with a meeting room larger than ours, plus an office, restroom and kitchen/storage room.

They held an open house during the day on Saturday, October 8, with a small tent and a few card tables set up in front of the premises for cosmetics, clothing and help services. Besides GIC members, a few passers-by stopped in to see what it was all about, with no apparent problems. I also attended a general meeting in the evening of Monday 10/10, efficiently run in a "sit around in a circle and talk one at a time" format, which TGIC hasn't done for a while. They have special-interest group meetings scheduled regularly every day of the week. It's interesting to see how other groups do things, and perhaps pick up some ideas that TGIC might try. Like us, GIC has a large turn-over in membership - there were few who remembered the 1991 IFGE Convention in Denver, when I was there last. More of their members take an interest in getting things done, however - so how about it, *you* reading this?

The bad news for GIC is that their open house provoked a protest from the business next door to their landlord, who promptly gave GIC 60 days to move out. So, they are again looking for new quarters. The lesson: while gender groups are coming out and gaining more acceptance, it's still dangerous to do so. But we must keep trying.

Again this month, we are greatly indebted to Callan, who has provided most of the material for this newsletter. I hope her articles will inspire some of you to respond with a letter to the editor or an article of your own.

DINNER PARTIES

Sad to say, our dinner party in October was cancelled due to lack of interest. If we can't do any better this month, we won't schedule any more. So, if you want this program to continue, mark your calendar for **November 12** at 8 pm, and we will make reservations at the *Northway Inn*. Please sign up at the club room or call 436-4513 and leave a message for Joan by Thursday, November 10. **Leave your number** so we can call to confirm whether "go" or "no" and verify the location.

Contents

PRESIDENT'S COLUMN - Winnie [REDACTED]	1
MAKEUP DEMONSTRATION	2
SEX & GENDER - Callan [REDACTED]	3
BOOK REVIEW - Callan [REDACTED]	5
STYLE & SUBSTANCE & CROSSDRESSING - Callan [REDACTED]	7
GÖTTERDÄMMERUNG - Miss Take	8
LESLIE FEINBERG SPEAKS - Callan [REDACTED]	9
ANNOUNCEMENTS	10
CALENDAR	10

MAKEUP DEMONSTRATION

THURSDAY, DECEMBER 8, AT CLUB ROOM

**Laura Walsh, Image Consultant
BeautiControl Cosmetics**

Laura has a consultation room at her home in Mechanicville, offering complete privacy free of distractions for individual or two or three clients. She can provide assistance on makeup application, skin care, color analysis, and fashion, including body type and image.

CALL (518) 664-2616 for appointments

**Now! More days in '95!
TEXAS 'T' PARTY
7th Annual
Feb. 21st - 26th, 1995
in San Antonio, Texas**

No other event in the gender world will show you such a great time at such a great price! The Texas 'T' is known for: a wonderful location, food, weather, seminars, and most of all, PEOPLE! Won't you be part of our celebration?



**Texas 'T' Party
P. O. Box 17
Bulverde, TX 78163
(210) 980-7788**

Please send S.S.A.E., if possible.

TGIC

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	Winnie

The Transgenderist is the newsletter of TGIC, published monthly and mailed First Class to members, prospective members, friends, professionals, and exchange publications.

Copyright 1994 TGIC. No part of any TGIC publication may be reproduced without prior permission from the originator.

TGIC General Membership Dues: \$40/yr

Drag Yourself
to a very special screening of

Priscilla

Saturday Nov. 5th, 8:45PM at Proctor's

Come and join your Transgender Community as we get painted and celebrate a great movie.

Admission only \$2 for those in frocks!

The Legendary Barbara plans to be there.
How about you?

In this society, we learned early that things are supposed to be good or bad, black or white. We learn that men have penises, sleep with women, and love sports. We also learn that women have breasts, sleep with men, and love to cook. It all seemed so simple.

But today we know that not all men sleep with women. Not all women like to cook, and some of them even like sports. Things aren't as cut and dried as they seemed in 1960's sit-coms. Not everyone is married with 2.5 kids in a suburban dream house. If there are going to be changes like this, then we need some way of talking about them.

Today, we talk about a number of different aspects of sex and gender. One is physical sex, the anatomical details of a person's body. But, thanks to a number of changes, especially the women's movement, we now know that anatomy does not mean destiny. Whether you are born with a penis or a vagina between your legs, you can choose what you want to do and what you like. We often use the words male and female to discuss physical sex.

We accept that some people are oriented to be attracted to members of the same physical sex, and use the words sexual orientation to describe this. People don't have to, as they did during more limited times, pretend that they really fit stereotypes and are attracted to the opposite sex. We can openly state our sexual orientation. This lets us express ourselves in a freer and more open way, letting us be happier and more productive people. We know that this is a benefit to all of society.

We often use the words heterosexual, homosexual and bisexual to define sexual orientation. However, even these words can be limiting, and we can also use simple phrases like male-oriented or women-loving to describe a person's orientation.

All of this is wrapped in a gender role. Each of us defines a role for ourselves as we grow up. We choose from a range of characteristics. We often use the words feminine and masculine talk about these characteristics.

In the past, the choices you made were supposed to be closely tied to your physical sex. If you were a girl, you wore dresses, learned to cook and became a nurse or teacher. We now accept that having people's choices limited because of their physical sex eliminates a lot of useful talent. Your biology should not limit your options in the world.

Over the years, we have moved a lot of choices from the old masculine range of selections into a neutral category. Today, anyone can be the head of a company, or love sports, or be a whiz at money. These are not specific masculine or feminine attributes, but just the attributes of humans. Women can be assertive and nurturing.

However, fewer of the previously feminine attributes have fallen into the neutral column, primarily because men have not chosen to claim them. Men are less likely to choose to be nurturing, introspective or aesthetic. Because men's roles already give them power through hierarchy, there has been a disincentive to change, as changes may appear to lose them power. Some changes have taken place, primarily not in men accepting feminine characteristics, but in men accepting some actions that were formerly feminine, such as cleaning up or taking care of the kids.

Now that fewer and fewer characteristics are gender biased, we each have a wider selection to choose from. However, there is still a range of behaviors that are gender specific, primarily to women. This includes clothing, such as wearing dresses and makeup, and some behaviors and modes of action.

Some people have a natural predisposition to transgress gender roles, to see themselves in roles that are appropriate to a gender assigned to the opposite sex. This predisposition may be genetic or the result of hormonal conditions in vitro, but is a natural condition. The transgression usually includes cross-dressing, wearing the clothes of an inappropriate gender, but it also includes living, acting and manifesting as in another gender role. This crossing of gender roles is often called transgender.

A range of both men and women are transgendered. However, with the wider range of behavior and dress open to women, fewer women need to openly acknowledge their transgender. Men, because transgender behavior usually manifests initially by wearing clothing that is not acceptable in society, are more prone to be noticed, and to have to acknowledge their behavior.

Because men explore their transgender issues clandestinely and in adolescence, a time when their hormones run high and sexual stimulation is quick, transgender and sexual behavior often become tightly intertwined. Often, the first orgasm occurs during a session when they are experimenting with women's clothing in secret. This connection of illicit sexual stimulation and taboo transgender activity creates a powerful combination in the young boy.

As the man matures, he can begin to sort out the sexual stimulation, and the interest in transgender behaviors that first led him to experiment with clothing. Often, they find underlying issues that lead them to transgress gender roles. As they search to identify these issues, they will come to some level of gender role transgression that is comfortable to them.

One option is fetishism, where items of clothing are sexually stimulating and used to create sexual fulfillment. In this case, because gender transgression is only done in conjunction with sexual activity, there is little need for outside knowledge.

Transvestism usually involves dressing completely as a woman, although the level of detail is very variable. Some will only use rudimentary clothing and hair, while others will work hard to be as "passable" as possible. Transvestism also can be connected with a wide range of behaviors which may include bedroom activity, attending support groups, going out to bars, going out in public or attending conventions. While transvestites dress completely, they usually clearly identify themselves as their birth sex, through action, dress or declaration.

Drag queens are crossdressers who have a male oriented sexual preference. These are men who usually perform as women, for example doing lip-synch, but who usually have no desire to hide or change their birth sex. Drag queens often make the point that they "only dress for the show;" they are full men who enjoy the company of other men. Drag queens are usually much more stylish than crossdressers.

Transgenderism usually also involves complete crossdressing, and adds the desire to explore gender roles. While transgendered people do not deny their birth sex, they both dress and act in roles that are inappropriate for their physical sex. Transgenderists usually explore different modes of thought and behavior in the attempt to define a role for themselves that expresses their own inner gender transgression as fully as possible while remaining effective in society.

While transgenderists may live in a gender role not appropriate to their physical sex, they do not have an overwhelming need to deny or change their birth sex.

Transsexual people do need to change their birth sex. While they dress in clothing deemed inappropriate for their physical sex like transvestites, and do not accept the role constraints of their gender like transgenderists, they also need to have surgery to change their genitals. This sexual reassignment surgery (SRS) is done

in many places around the world, but only after a long and formal period of treatment and exploration.

Transsexuals clearly identify as the opposite of their birth sex, both pre-operatively and post-operatively. Even before surgery, they are clear about their internal sex.

There has been some division made between primary transsexuals, who from a young age reject their own sex, and secondary transsexuals, who live for some period of time in a role appropriate for their physical sex and decide to change sex after a period of exploration.

It is important to note that each person will find their own level of satisfaction. While there is a range of transgender behavior, there is not a progression of behavior. Many will choose to do nothing more than crossdress, a few others may find the need to change their physical sex. There is no one outcome that suits all people, nor one solution that helps them all.

However, all transgendered people share the issue of feeling the need to deny and hide their transgendered feelings. This can cause shame and pain that can often be difficult to transcend.

All people who transgress traditional gender roles open up a wider range of possibilities for themselves, and they are able to fashion a role that is more comfortable, expressive and effective. This can help to make them better human beings, and help all of us understand that the categorization of any human trait or behavior as either solely masculine or feminine limits all of us in our quest to be happy and effective.

Copyright ©, 1994, Callan [REDACTED],
All Rights Reserved

JOSEFINA A. SPECKERT M.ED
PSYCHOTHERAPIST

(413) 499-5858

30 EAST HOUSATONIC ST. SUITE #3 PITTSFIELD MA. 01201

BOOK REVIEW - Callan [REDACTED]

*"My Name Is Chellis
& I'm in Recovery from Western Civilization"*
Chellis Glendinning
Shambala, 1994, \$13

Something is wrong with our world. We have so many people who need healing, so many problems and issues. Chellis Glendinning is a pioneer in the field of eco-psychology, understanding humanity by understanding our relationship to our environment.

In *Hello, My Name is Chellis & I'm in Recovery from Western Civilization*, she looks at how we can both heal ourselves and heal the earth by returning to a state of naturalness. We have tried to restructure the world and eliminate our natural rhythms and instincts, and in doing so, we are out of balance with the first duality, the balance of wild/tame. Our original trauma comes from our domestication, our denial of our essential humanity.

By looking at natural people, who are in touch with their primal matrix, Glendinning shows our roots. They have a powerful sense of being part of the earth, of the creation. They have natural rhythms that keep things in balance, from natural birth control to an instinctive equality of "the sexes."

The growth of society, away from our hunter-gatherer roots, required us to start changing the way we think about things. We attempted to understand our world by trying to see some order in it. But as we did that, we ended up imposing orders and structures that were not organic, and we created a separation. For those of us who know that our primary fear is a fear of separation, it is important to remember that separation is inherently a man made artifice.

The trauma we all suffer from the unnatural acts that we go through everyday, as a participant in society, is at the root of our issues, according to Glendinning. We are detached from our primal matrix. This detachment creates the pain that drives

people to desperate acts such as violence. We are in a spiral where we keep discovering new consequences of our separation and trying to fix them with new separation processes.

But the seeds of our healing lie inside all of us. We still have the basic understandings we have always had, and by discovering and reconnecting to our own natural selves, our primal matrix can heal us. When we come home, we can help heal the world

Celebrate Creation! is the message she leaves us with. Understand and praise the natural beauty in all things, from flowers, to fire, to your own soul.

Ms. Glendinning has found the keys to connecting to her naturalness in the outdoors, capturing the joys of a gatherer (though not a hunter) as many have. She acknowledges that there are other ways, like AA, but this is primarily a book about her journey. This must be kept in mind when we try to use her results to heal ourselves.

My Name is Chellis is a good personal viewpoint on issues of why we must embrace our humanity for our own healing. However, the issues in healing the entire world by finding a balance between our natural rhythms and our technology is beyond this book, as Ms. Glendinning says.

There are many other books that offer a better and more comprehensive picture of how and why we created a culture that denies natural rhythms, and suggest ways to being to heal, like Shoshanna Zubhoff's *In The Age of The Smart Machine*, which focuses on the relationship of people to technology.

The ability to blend humanity and technology becomes more and more important as technology can carry us farther and farther from our primordial human roots. We will never be able to return to a hunter gatherer state, nor would we want to. But we must be able to live in the world with a strong sense of naturalness, of harmony

with our environment, our neighbors and ourselves. It is easy for technology to try to deny our humanity, and we suffer consequences from that denial.

My Name is Chellis is an important addition to this discussion, because it makes the link between the healing we have been doing, as recovery, and the healing we must do of the place we live. It can help people understand why they have the problems they do living in this world, and give some view of another option.

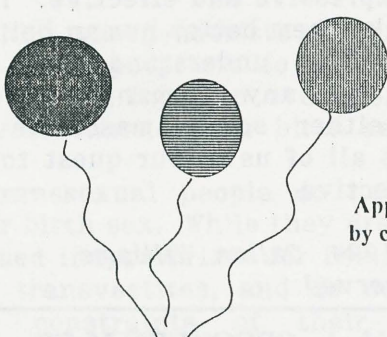
If you have a feeling that you are suffering trauma because you are forced to live against your nature, My Name Is Chellis might be useful for you.

Copyright ©, 1994, Callan [redacted],
All Rights Reserved

ANNOUNCEMENT

Choices Counseling Associates
is expanding and welcomes

**Rick Foster, C.S.W.
Shelley Glick, C.S.W.
Barbara Rio, C.S.W.
Scott Schreiner, C.S.W.**



Appointments can be made
by calling (518) 439-9270.

Choices Counseling Associates

Chanel suits, patent leather, corsets, red lips, lycra. There is no doubt that crossdressing is about fashion and style. We choose fashions that appeal to us and we chase or create them. Andy Warhol said, "If you see someone walking down the street who looks like your teenage fantasy, they're probably just someone who had the same fantasy and just has the guts to wear it. So forget it."

One key distinction is the difference between fashion and style. Style is an expression of who we are. Fashion refers to trends set somewhere else. What is "in fashion" is a consensus of some designers and magazine editors.

"Dare to be a Fashion Slave!" declares one button. The concept is clear: dare to follow the trends, follow along, wear whatever is "in" this season. While Kathryn Hepburn has never been a fashion slave, she is a quintessentially stylish woman. No one can completely avoid trends, nor would we want to, but becoming bound by them limits our own personal style.

When we carry ourselves with a healthy knowledge of who we are and the best choices for us, we always look our best. We show up clearly and openly, and carry ourselves with a pride and authority that is very attractive to others. We may not be attractive in a fashion sense, looking like we stepped off of a page in *Allure*, but for most people, male and female, we never will look like idealized models. Rather, we will be attractive because of our style, open and fun, accessible and honest. These are qualities that everyone responds to, male or female, young or old.

Of course, the prescription to discover and stick to your own unique style is true not just in clothing, but also in how we act. Our opinions and choices are most effective when they are our own honest and open choices, and not when they are a fashion that we simply copied from the radio or a book. As with dressing, we need to

take the trends and see what new things fit well into our personal integrity and style and only integrate those parts. A slave to fashionable ideas is as unattractive as a slave to fashionable clothing.

As we build our own personal style, we must keep in mind that style is not a replacement for substance. Our style complements and expresses who we are as a person, not vice versa. We are not a facet of our style, rather our style is a facet of us.

Too often, styles become fatally alluring. We decide that we like expressing a certain style so much that we take it to extremes. Rather than being stylish, we become stylized, an exaggerated representation of an attitude. While stylized portrayals are often a good way for an artist to make a point, and while, for example, we all enjoy stylized photographs we see in magazines, stylized images do not represent the reality we live in. To be captured by "the stylized" is to deny the full range of being human.

It is easy to get lost in the allure of fashion, in being one of the "in" crowd, of thinking that if we look like everyone else, everyone will like us. But people don't like us because of what we wear, they like us because of what we are, and our style should express our inner person.

It is also easy to get lost in the allure of the stylized, in trying to create an exaggerated image of what is attractive. But we quickly find that image to be one-dimensional, limiting what we express, and others will see us as shallow and distant.

Our goal must be to develop a style that is complete and human, fully expressive and sustainable. This is a challenge for each of us. You can be a full, complete and happy human and look really good at the same time. And that is a nice place to be.

Copyright ©, 1994, Callan [REDACTED]s,
All Rights Reserved

Götterdämmerung

The Smallbany Experience, November 1994

By your pal, Miss Take

Oh Honey! Halloween recovery in progress! Soak those tender feet and loofah any newly shaved areas! Ingrowns are a bitch, and so am I!

Now that November is here, we are wondering *Is there life out there*, as Reba sang so pretty at the Knick? Who knows? The Smallbany bar scene seems to be lagging, and we haven't broken any Thursday night attendance records in a while.

Albany is such a political town that we tend to get our lives confused with politics. Keep the drag down, doesn't look good to the voters. Do what you have to, but don't take any risks. Better safe than sorry. Lois Comondenominator! (I love *Dragazine!*)

On the other hand, queer activities, like Leslie Fineberg's visit to our film festival, workshops and other events are happening!. We hear great things about the Romanovsky & Phillips concert held to benefit the Juniper Fund, supporting People With AIDS (PWA's)

The answer? Everything is out there, if you look. The more energy you put in, the more there will be! Let loose a bit, and let your light shine, reflecting back on you!

Activities

Arlene Istar, a lesbian-feminist therapist and community activist who works with genderoids, is running some great Sunday workshops. These are times to get a view of some of the issues facing us as individuals.

Her next one is on Bisexuality (or *Ooh! This fence feels so good!*). Many people have noted the connection between bi-sexuality and bi-gender (as the prince suggested we call it.) In *NightMoves*, TG columnist Steffanie Kristel talks about how, when she expresses as a woman, she enjoys the company of men. Not unusual! If you have similar feelings you might get a clue on November 20, 1PM. at the Women's Building. Bring \$3.

More are coming, including a winter series on taking our own power in this heterosexist culture, and a spring series on Butch/Femme/TG (with some help from Hawk) Very supportive & well worth the cheap price Go girl!

I am a druid. In case of emergency, call a tree! Well, why not? Go ahead, be a pagan!

Pagans gave us great holidays like Halloween, masks and magic and an acknowledgment that there are powers outside of the current realm of known science has a point. There are lots of people agree, and there is an active Pagan community in the area.

No bizarre human sacrifices or Satanism, just a respect for the cycles of the earth and the people who live on it. In many corners, pagans hold a respect for those people

who spiritually bridge between worlds, say the world of the masculine and the feminine.

Want to check it out? Call Richard at 274-5403 for details on the Hudson Valley Pagan Project!

Bars

Yawn. It looks like people aren't going out. George has closed upstairs at the WaterWorks on Wednesdays (still dancing Thurs-Sunday) and other places are kinda quite. Our barkeeps aren't sure what to make of this phenomenon. Maybe its just the political side of Smallbany, people involved in this election.

Whatever, it means good deals. Club Ozz has all you care to drink on Friday from 10 and on Sunday from 7PM to 4AM. Everybody is trying for your business, so why not go to a local establishment and get pampered?

The Written Word

The Prince of TVs has laid down a challenge in the latest *CrossTalk*, Kym Richard's digest of whatever she can find. (Oh, Kym sorry about the flame you took on ALT.TRANSGENDER! You're a non-op and you're OK!)

Virginia has realized that most TV fiction is about being forced to be a TV, having someone else take the responsibility for the transgression of gender. Punish me, petticoat me!

The challenge is for authors to write stories where the protagonist (big word!) takes the lead in gender transgression. Lets grow up and take responsibility for our lives! What a concept!

Good thought! Wonder if any of this was triggered by those old crones, The TramaQueens, who did a big parody of those "forced to be a TV" books at The Prince's Awards at IFGE Portland.

At any rate, if you want to look for deconstruction's of TV fiction, there is a survey in the Bulloch book, and one by somebody named Paul K. in *CrossTalk*.

Taking responsibility for our own action. To paraphrase Neil Sedaka, *Growing Up is Hard To Do!*

Finale

Our little newsletter has been getting some good notices lately. A blurb in *Community*, the excellent publication of our Gay & Lesbian Community Center, noted that TGIC was available and has a "great newsletter."

Nightmoves, the local adult entertainment monthly, devoted a special box to congratulating an article by some dog named Kal-Kan and to this very column, calling it "hilarious" and me a "genial gem"!

Such nice words! It almost makes me want to have Ed, one of the publishers, bend over while I whip his bum raw, then let him kiss my shapely feet in shiny black patent spike heels that attach to my garters. I know he'd like that.

I also hear that a local therapist wrote in asking for more info about something she read in this column! She didn't even send cash! Give it up girl! There is no more!

This is Miss Take, saying "*If its good... its a Miss Take!*"

Leslie Fineberg Speaks.

It was the quiet grace and powerful dignity that held the group spellbound while she addressed her audience. She spoke out of a place of moral authority, the clear knowledge that we are all the same, all humans. She had the scars to give her credibility, along with poise and maturity that shows wisdom from lessons learned.

Leslie Fineberg held an audience of over 150 people, mostly women, in the palm of her hand on October 23 at the Capital Region's Third Annual Lesbian & Gay Film and Video Festival in Albany. They had just seen a new video, *Outlaw*, made by Alice Lebow, in which Leslie talked about her life as a gender outlaw. From bodies to bathrooms, from lovers to the constant fear, Leslie laid down the challenges she had everyday as a "passing woman," a butch transgendered person. Coming out as a lesbian before Stonewall, she has been a clear voice for transgender liberation for many years.

The excellent video is full of the energy that marks Leslie's life, and laced with snippets of pop culture views of transgender. Her stories of her discovery of her past, from the discovery of the berdache tradition by close attention to a diorama to the way she first experienced connection with MTW transgendered people are strong statements which outline a life dedicated to liberating herself, and eventually others, from the limits and separations inherent in our hierarchical heterosexual culture.

Where the video ended, Leslie in the flesh began answering questions. The group asked penetrating questions, on topics from the difference between economic oppression, heterosexual pressure and gender expression in the context of women who chose to live their lives as men, to gaining an understanding of why what happened at Camp Trans outside the Michigan Womyn's Music Festival was so important, not just for trans people, but for all women and, for that matter, all men.

Leslie's message was clear. If we let anyone take the power to define what we are — woman/man, upper class/lower class, white/black, whatever — then we give them the power to separate and control us, give others the power to oppress us. It is what we share in common that gives us our power, how we define our identity in a positive way, *who I am*, not in a negative way, *who I am not*.

The people in that room heard the message, loud and clear, a message of liberation from the heterosexual stereotypes, of empowering each and every one of us. One woman, having spent years as a butch, announced that she saw that she was transgendered. Others agreed, women who have always known that they do not fit neatly into some simple box marked femininity, felt the power in that room, a power of intense and open acceptance of others as humans, simply humans. Many were moved to tears, and all joined in a standing ovation.

Taking the time to focus for a moment on everyone who wanted to speak to her, Leslie's passion and intelligence shone in short one-on-one sessions around the festival. From her attendance at a brunch to the time spent signing her *Stone Butch Blues* (about to be a movie), her novel about a he-she's journey to find herself, she applied the tools of a community organizer, using the gift of her energy to unlock the energy in others. The message of personal empowerment, of the ability for each one of us to stand up and say what we need to say, for each one of us to also stir the power in others was clear and strong.

"I grew up as a woman. I can talk to people who share my cultural background about transgender, and many of them respond, are supportive. If I can help my transgender sisters, like I did at Camp Trans, that is part of the process. If any of us are oppressed, we are all oppressed," said Leslie as she warmly welcomed members of the gender community who attended. It is very hard to face the slings and arrows of society and come out in a gender expression you know to be unacceptable to many. "It's hard to be out, and it makes me hard in a way I don't want to be. It's also very hard on my partner," said one woman who lives a butch life.

There was a broad range of gender expression at the gathering, including bearded women, transgenderists femmes, butches and more that could be labeled. But among these people there was also much spirit of transgressing gender that could not be labeled, people who appear to fit neatly in a gender category, but know that they have parts of themselves that are difficult to express in a world that has a rigid gender system. We all have barriers to full expression, barriers that limit our achieving our full potential.

Leslie Fineberg has taken her message of transgender liberation around the country, hitting all states but Montana. She has found that, like in Albany, people across the country are ready and receptive to the message that gender is not an absolute thing, but a system of our own invention. Other cultures have defined gender differently, and we can too. In fact, if we want to unlock the imagination in each of us, imagination we need to face the challenges of tomorrow, we must also unlock the unique gender and identity in each of us.

The groundwork has been laid. It is now up to each of us to choose the action we can take, from quietly supporting the movement with our dollars and our votes, to using our voice to help lead. We each have a role to free not only ourselves, but all of the others who are dealing with their gender, a role in making a new tomorrow.

Callan [REDACTED], 10/24/94



ANNOUNCEMENTS

BOGUS EVENT

According to an article on the last page of *Renaissance News* for October, our announcement last month under MAJOR COMING EVENTS of *Fort Lauderdale Freedom*, in Sunrise, FL on Nov. 2-5 is the promotion of one person and not supported by the major groups in Florida.

TRI-ESS MEETINGS IN SCHENECTADY

The Lambda Chi Lambda Chapter of Tri-Ess has published their schedule of meetings in Schenectady, once a month on Saturdays at 7 pm; interested TGIC members may attend as guests, call us for more information.

1994: Nov. 19, Dec. 10

1995: Jan. 21, Feb. 18, Mar. 18, Apr. 22,
May 20, June 17

SUPPORT GROUP FOR TRANSSEXUALS

To be held Wednesdays, 5-7 pm, September 21 to November 30 at the office of facilitator Josie Speckert:

30 East Housatonic St., Suite 3
Pittsfield, MA 01201

Fee: \$110 for 11 weeks.

Phone (413) 499-5858 for more information.

SHOPS IN PLATTSBURG

For you gals in the North Country, Patricia Ann says there are two excellent resale shops in Plattsburg, both carrying an upscale line of clothing:

The Fashion Exchange, 164 Boynton Ave.

The Wearhouse, 58 Bridge St.

Also, Ann's News Stand across from Plattsburg AFB has a good selection of TV publications in its Adults section.

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.

CALENDAR

Regular Meetings are held every Thursday at the TGIC Club Room on Central Avenue in Albany, 7:30 - 10:30 pm. 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 Central Ave. night spots after the meetings.

NOVEMBER 1994

Nov 3 Thursday Meeting, 7:30 pm

Nov 10 Thursday Meeting, 7:30 pm

Nov 12 **Saturday Dinner**, 8:00 pm
Northway Inn

Nov 17 Thursday Meeting, 7:30 pm

Nov 24 **Thanksgiving**, NO MEETING

DECEMBER 1994

Dec 1 Thursday Meeting, 7:30 pm

Dec 8 **Thursday Meeting, 7:30 pm**
MAKEUP DEMONSTRATION

Dec 10 **Saturday Dinner** (maybe, depending
on turn-out in November)

Dec 15 Thursday Meeting, 7:30 pm

Dec 22 **Christmas**, NO MEETING

Dec 29 Thursday Meeting, 7:30 pm

MAJOR COMING EVENTS

Contact TGIC for more information. Some registration brochures are available in the Club Room

Nov 10-13 *Tri-Ess Holiday en Femme*,
New York, NY

Nov 17-20 *Fall Harvest '94*, Iowa City

Nov 18-20 *Riverside Gala*, Cambridge
Springs, PA

Dec 5-7 *Investments Christmas on the
Cape*, Cape Cod, MA

Jan 26-30 *Tiffany Club First Event*,
Natick, MA

Feb 21-26 *Texas T Party*, San Antonio

Mar 13-19 *IFGE Coming Together
Convention*, Atlanta, GA