

# ❖ *The Transgenderist* ❖

APRIL 1, 1997

## ALBANY MED COLLEGE CLONES SEX ORGANS

In The Bedroom, Counting Sheep -- In Inches:  
AMC Students Clone Sheep With Human Organs

*Albany, NY April 1, 1997-* Albany Medical College announced today that medical students working at the facility have successfully cloned male and female sex organs, using sheep as hosts. By including components of human DNA in sheep, students were able to create transgenic sheep that developed with fully functioning human organs.

Starting in 1990, when a male student who had been working on genetic functions the sheep isolated the genes that coded development of sexual organs and created a sheep that would have complete human female reproductive organs. The sheep, named Jenny, was kept by the student as a mascot, and stayed in the students room.

Later, when one of the female students complained, a sheep was developed that had fully functioning human male organs. "It looks like something out of an adult film," says one investigator who has seen the sheep. One female sheep was reported to sport size 46 DDD size mammary glands and had to be kept in a sort of sheep brassiere for support and comfort.

University staff began to become suspicious when they realized that there was a very high incidence of Woolite use. This led them to find that many students had sheep for pets. One student, who spoke on the condition of anonymity, said "With the hours that an intern spends on the wards, there is no time to maintain a relation

*(Continued on page 2)*

## GIULIANI TO VISIT ALBANY

TGIC TO SPONSOR EVENT

*Rudy G & TGIC: What A  
Combination!*

Albany, April 1, 1997 - He's here and he's queer -- or at least he's mayor. Rudy Guilani, mayor of NYC, attended a press association's political satire dinner, and performed in a pink size 22 ball gown, blonde wig and false eyelashes worthy of Howard Stern. New York papers were split on this event, a "tribute to Victor/Victoria," with the Post supporting Guilani and the News comparing him to Lord Cornbury, the governor of NY in colonial times who insisted on

*(Continued on page 2)*

## TGIC PRESIDENT TO APPEAR ON RUSH LIMBAUGH?

TV or not TV -- That Is The  
Question for Rush Limbaugh

*Albany, April 1, 1997 -* Rush Limbaugh, TV and radio personality, may have his cables crossed.

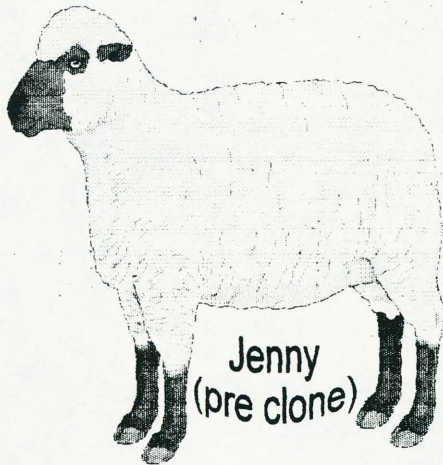
Limbaugh contacted Winnie Brant, the president of an Albany NY transgender support group called TGIC. Brant, who confirmed that she had been

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ship. These loving animals helped keep us sane during the short time we had for relaxation." Transgenic sheep have been bred to create substances and organs that can be transplanted into humans, so it was no surprise when students successfully transplanted a genetically engineered male organ from a sheep into a volunteer who had suffered trauma to his own genitals in a tragic scalpel accident.

Officials see great hope in delivering these genetically enhanced organs to those who feel that they haven't been satisfactorily blessed by nature. Dr. Gretchen Farquar, head of psychiatric services notes: "It is amazing how much aggression and destruction has been caused by males who are insecure over the size of their appendage. With this new technology, we believe we can deliver hoses of any size, thereby relieving the pressure to measure, and making the world more peaceful for all. And if that doesn't work, maybe they just want to keep a new pet for some comfort."

(Rudi - Continued from page 1)

not only representing the queen but also dressing like her.

Now, "Rudy-Paul," as some wags are calling him, has turned into an MTV celebrity. A recording of his performance of "Happy Birthday, Mr. President," a la Marilyn Monroe, has been edited into a music video, with orchestral backing by BabyFace. The mayor has shot additional footage, and it is said to be on the path to be one of the next big hits.

Through the auspices of the Guilani campaign, TGIC has been invited to co-host the upstate premiere of this new video, at a benefit. All members are encouraged to dress like Rudy, as there will be a look alike contest, and a very special surprise contestant has been primmed.

It all takes place at 7:30 PM on 4/1 at PJ Ladds on the corner of Dove and State streets in Albany, where the video will be seen on satellite hookup. Admission is \$20, or free to those who look better than Rudy -- and aren't you prettier than the mayor-in-a-dress?

(LimbaughContinued from page 1)

invited to speak on the Rush Limbaugh show to discuss issues pertinent to the TV community.

When Ms. Brant questioned the term TV, asking if Limbaugh meant the broader category of TG, Limbaugh appeared confused. Ms. Brant explained that her group was for transvestites and other transgendered people.

After an awkward pause, Limbaugh claimed he had another call, and hung up. A spokesperson for Limbaugh later called to cancel the interview. Brant was told "Let's just say that Mr. Limbaugh was mistaken in his understanding of what type of TV he was contacting, and had mistakenly contacted TGIC."

Brant took the mix-up in stride. "As a TV myself, I'm not sure I want to be identified with those other TVs -- the TV talk show hosts. After all, they have a much worse reputation than crossdressers!"

### APRIL'S NEWSLETTER SPARKS DISCUSSION

The April edition of *The Transgenderist*, the newsletter for Transgenderist's Independence Club caused a controversy at last week's support meeting. While most of the members saw the cover stories for what they were, there were several chagrined members who made several frantic phone calls before realizing the April fools joke.

"I wanted to know how I could obtain a female sex organ and even went so far as to contact my local Agway feed store to see if they had any sheep in stock", stated Ruth who is a well known member of the crossdressing community. Imagine my shock when I was told that all of the sheep were sold out. I suddenly realized that the newsletter editor and the manager of Agway were in this together. I think its quite funny.

The Transgenderist is no stranger to April Foolery. Two years ago the April edition raised quite a few eyebrows when it was reported that a well known heterosexual crossdresser was planning SRS surgery. Happy April to everyone and keep your sense of humor, you'll live longer.



# GENDER SHOCK

(Continued from last month)

When he was four years and eleven months old, Kraig's treatment began with a genital examination to determine if he had any physical abnormalities that the doctors felt might otherwise account for his feminine behaviors. To this end, researchers working for the feminine boy project also tested his chromosomes, and performed a sex chromatin study. His mother knew that they were testing to see if Kraig was really a boy, or if there were some hidden girl component in his body. They found that Kraig was an anatomically normal male.

Kraig was then sent by Richard Green to George Rekers and O. Ivar Lovaas, and a ten-month behavioral treatment began. Rekers later wrote,

"Before treatment, [Kraig] had been described by a psychiatric authority on gender identity problems as one of the most severe cases he had assessed . . .

[Kraig] continually displayed pronounced feminine mannerisms, gestures, and gait, as well as exaggerated feminine inflection and feminine content of speech. He had a remarkable ability to mimic all the subtle feminine behaviors of an adult woman . . . He appeared to be very skilled at manipulating [his mother] to satisfy his feminine interests (e.g., he would offer to 'help mommy' by carrying her purse when she had other packages to carry)." It is difficult to know what condition Kraig was actually in when he was first brought to UCLA, but much is revealed in the transcripts recorded by Dr. Green in his retrospective study of these boys, which he published in 1987 as *The Sissy Boy Syndrome*.

Green's transcripts include interviews with the parents at the time they brought Kraig to UCLA, and with the mother and Kraig when he was seventeen, and again at eighteen years old. (It should be noted that Kraig's name was changed by Dr. Green to "Kyle" for *The Sissy Boy Syndrome*, and most recently, in 1995, by Dr. Rekers to "Craig" for his *Handbook of Child and Adolescent Sexual Problems* .

What of Green's determination that

Kraig wanted to be a girl? It was the Vietnam era, and at seventeen, Kraig recalled, ". . . before I started kindergarten I was afraid that all boys had to go to the army and be killed.

I thought I had to go to the army and be killed, so then I wanted to be a girl 'cause I didn't want to go get killed." This was clearly not a prehomosexual or pretranssexual desire being expressed, and in particular, nowhere in the transcripts or reports does it anywhere state that Kraig was disturbed, or even unhappy, about his anatomy. Kraig also remembered playing with a "mixed" group of children, and that his best friend was a boy. This was not a boy who played only with girls, another symptom of "deviant sex-role."

At the intake interview with Kraig's parents, Dr. Green asked them if Kraig had a history of cross-dressing, and if he ever expressed the belief that he was a

***"He had a remarkable ability to mimic all the subtle feminine behaviors of an adult woman . . ."***

girl. The parents had some memories of Kraig with a shirt on his head, pretending he had long hair, and a few other instances of mop and towel play. Kraig also wore his father's T-shirt to bed one night, and the next morning, looking at himself in the reflection of a glass oven door, Kraig said he was wearing a dress. These incidents were enough for Kraig to be labeled as "cross-dressing since he was two years old." Green and Rekers never documented if this child refused to wear boy's clothing.

Rekers and Lovaas designed the primary clinical feature of this treatment, which Rekers later replicated in treating Becky, and continues to recommend: the play-observation room with the one-way mirror, and the masculine and feminine toy tables. To obtain baseline play behaviors, Kraig's dress-up table featured various clothing and grooming toys. "On one side were girls' cosmetic articles and

girls' apparel, consisting of a woman's wig, a long-sleeve dress (child's size), a play cosmetic set (lipstick and manicure items), and a set of jewelry consisting of bracelets, necklaces, rings, and earrings

On the other side of the Dress-Up Table were boys' apparel: namely, a plastic football helmet, an army 'fatigue' shirt . . . an army belt with hatchet holder and canteen holder, and a battery operated play electric razor . . ."

The affect tables in Kraig's playroom featured: "girl toys associated with maternal nurturance, namely, a baby doll in a 3-foot crib with sliding side, a baby bottle, baby powder, and a Barbie doll with two sets of dresses, shoes, hat, and miniature clothesline . . .

On the other side were placed articles associated with masculine aggression, consisting of two dart guns with darts, a small target, a rubber knife, plastic handcuffs, and a set of plastic cowboys and Indians . . ."

Kraig was left by his mother at the door to the play-observation room, where a doctor, presumably Rekers, led him into the room. Kraig's memory of the doctor is that he had very big ears that stuck out. When Kraig entered, he saw the large mirror and the two tables of toys. The doctor instructed Kraig, "When I leave this room, you may play with any of the toys on this table." He pointed only to the affect table, the one with the baby doll and the handcuffs. "Even though you will not see me," said the doctor, "I can see you play, so, I will know if you are playing with this table or a wrong table. So remember, choose toys to play with from this table only." Kraig watched the doctor with the long ears leave the room and close the door behind him. It might have been difficult for this four-year-old to understand exactly how the doctor would be able to see him, and he might have wondered why he did not simply stay in the room if he was going to watch him anyway.

Kraig did not display interest in the "masculine" toys, although his attraction

(Continued on page 4)



to the army belt was noted. In fact, he took the army belt and tied it around his head. Kraig did not receive a masculine play point on the observer's scorecard for playing with the army belt, however, because what he did with it was considered "inappropriate play (e.g., cross-gender role use of same-gender toy object, such as army belt for a bonnet)." A variety of "probe" conditions were used, to see if Kraig changed how he played depending upon who was in the room. The only time Kraig engaged in exclusive masculine play was in his father's presence, which is not difficult to understand considering the father's response to his dressing up the stuffed animals.

Kraig's deviance was also addressed within his home, creating what Rekers described as a "24-hour" program, with "investigators . . . 'on call' at all times," and frequent visits to his home by research personnel. The home phase of the behavioral treatment consisted of a token system: when he was good, his mother gave him blue tokens, and when he was bad, she gave him red tokens. Before the token system was put into place, Rekers and Lovaas decided to start with "non-gender" behaviors which would be "clinically safer." These included brushing his teeth for a blue token, tracking dirt on the carpet for a red token. After he stopped those behaviors which earned red tokens, they moved on to the feminine gestures, and initiated a system of consequences, or "back-up reinforcers," for the blue and red tokens. Blue tokens could be cashed in for favorite candy bars, watching television or other treats. Getting a red token for a feminine outburst such as "Oh my goodness," or playing with dolls, might result in Kraig's losing some of the blue tokens he had accumulated, getting a time-out, or not being allowed to watch television. For the first four months, a research assistant was sent to Kraig's home three times a week to be sure that his parents, particularly his mother, were fully implementing the token system. The most effective red token back-up reinforcer was selected in "consultation" with the doctors: "physical punishment by spanking from the father." Each red token earned Kraig one "swat," and Rekers and Lovaas concluded that spanking was the only red to-

ken backup reinforcer that successfully affected Kraig's behavior. The final feminine play behavior extinguished by Rekers and Lovaas, using the red tokens, was "plays with girls."

According to Rekers and Lovaas, Kraig experienced an almost miraculous turnaround, although there was some suspicion that "he was 'going underground' with his deviance, suppressing his femininity in the company of adults." By the beginning of session 56, Kraig would enter the playroom and say aloud, "I wonder which toys I will play with. Oh, these are girls' toys here, I don't want to play with them." Rekers and Lovaas actually refer to this as Kraig's "spontaneous verbal labelling." Here is a child whose every movement and voice inflection were being charted. He was probably dreaming of blue and red chips after a few months of this. As with Becky, Kraig is finally described, by session 60, as engaging in "exclusively" gender-appropriate play. Rekers, perhaps in a bid to continue funding for this type of treatment, claims in his 1995

### *The Sissy Boy Syndrome.*

Handbook that he would never want a child to have rigid gender play behaviors. Yet his two hallmark cases, Becky and Kraig, are respectively described in their posttreatment play as rigidly feminine and rigidly masculine.

Kraig's suicide attempt and subsequent confusion and anxiety about his sexuality do not affect Dr. Green's conclusion that none of the children in the feminine boy project were "harmed by treatment." Ironically, despite the publication of the follow-up studies with Kraig, George Rekers, in his 1995 handbook for pediatricians, continues to use Kraig's case history as a treatment model, although he has modified some of the initial case report. Gone is the statement "Kraig had been described by a psychiatric authority on gender identity problems as one of the most severe cases he had assessed."

Gone is the description of Kraig as using his "mother's" clothing, which is now de-

scribed as "girl's" clothing. Referring to Kraig's use of his "mother's" clothing would have been a way of backing up an extreme attachment to his mother, one of the popular theories at the time on the cause of gender deviance in boys. Now, however, that is no longer quite as fashionable, and it is "girl's" clothing that Kraig is described as wearing. Once again, although Kraig never is reported to have repudiated his anatomy, Rekers writes in 1995 that "Such boys exhibit many cross-gender behaviors in conjunction with a crossgender identity evidenced by persistent repudiation of their male anatomic status." The reason for Rekers' emphasis on the child's repudiation of his penis is that the specter of transsexualism is far more powerful at this point in time than the specter of homosexuality.

One of the strangest phases of treatment for these boys involved their group therapy. Picture a large group of feminine boys on a playground with male coaches reinforcing any sign, however minuscule, however "inept," of masculine behavior, shouting constantly with deliberate emphasis on masculine nouns: "That's a good boy." "Come on, guys." "You're getting taller; you're going to be a big man when you grow up." When feminine gestures are exhibited by a boy, the therapist/coach says, "Hey, don't run like that." We are told that "the boys know what the admonition refers to." Any type of female role taking, which typically surfaced during rest periods from sports or enforced "rough housing," was met with immediate negative reinforcement: "You don't look much like a stewardess. You look more like a pilot. I think you'd make a better pilot." According to Dr. Green, who supervised this arena of therapy, there was a particularly distinct advantage to this type of treatment. At first, the boys would allow each other to take on female roles, but soon, they turned on each other, and in Dr. Green's view, this was an important aspect of their rehabilitation. "For example, one boy with an effeminate lisp took severe exception to another boy's speech, citing a lisping quality. When the therapist wondered whether the criticizing boy had ever also had difficulty in his manner of speaking, this was adamantly denied."

[and it goes on and on and on...everyone SHOULD read this book! \_Gender Shock\_ by Phyllis Burke



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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.

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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. The article should be part of the body of the e-mail. If you must attach a file please save it in ASCII format.

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.

**ANNOUNCEMENT**

TGIC is taking up a collection to purchase the INTERNATIONAL CONFERENCE ON TRANSGENDER LAW AND EMPLOYMENT PRACTICES (ICTLEP) PROCEEDINGS. Thank you to Moonhawk River Stone for your donation to this cause.

*Arlene Istar*

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# YOUR MOTHER WEARS COMBAT BOOTS

NY Times March 9, 1997 By DAVID BERREBY

*So many people get snagged on the details: 'I'm a white Republican male. I have to wear a three-piece suit. I have to eat with this fork.' Forget that! The party really begins when you can throw all that stuff out the window and say, 'I'm ready to experience life.'* "

-- RuPaul, in the January issue of Interview magazine.

Drag queens like to say that anything you wear is a form of drag. After all, when the day ends the yuppie guy trades his power tie for sweats and a cap worn backward; the businesswoman's practical pantsuit and sensible two-inch heels get exchanged for things tighter, clingier, blacker.

So why shouldn't businessmen dressed as cowboys in a Houston bar be called, as one fellow drinker put it, "transwestites"? What are clothes, anyway, if not a projection of a fantasy?

In "The Man in the Red Velvet Dress: Inside the World of Cross-Dressing" (Birch Lane Press, 1996), J.J. Allen writes that the day will come when he can go to any party and get compliments on his beautiful dress. ("After all," writes Allen, a successful salesman and contented cross-dresser in Los Angeles, "a good dress is expensive -- and is a guy so wrong for wanting a compliment on his appearance?")

But if the response to Mayor Rudolph W. Giuliani's performance at the Inner Circle dinner for press and politicians last weekend is any indication, Allen will have a long wait.

The mayor's pink-gowned, platinum-curved alter-ego, Rudia Giuliandrews, was all over the newspapers. One of the mayor's Democratic opponents, Bronx Borough President Fernando Ferrer, told Newsday that the show was "weird" and implied that the mayor might need help of the sort only psychological jargon can supply: "I couldn't decide if it was Freudian or Jungian."

Maybe 20 years ago the mayor of New York wouldn't have performed in a wig, gown and make-up thick enough to have coated Elizabeth I of England. But nowadays, in movies like "Priscilla, Queen of the Desert" and "Mrs. Doubtfire," drag is safely desexualized, presented as a lovable eccentricity, well-suited to that standard Hollywood message: just be yourself.

In the real world, drag is not confined to amiable lip-synching by cute, nonthreatening gay men. Gay culture has its spectacular drag queens like the Lady Bunny, organizer of the annual Wigstock bash in Greenwich Village, and its satirists like Hedda Lettuce, the singer-impresario and columnist who, writing in the gay weekly Next, re-



cently scoffed at the very idea of a heterosexual cross-dresser: "Their denial is as great as their need to wear bad make-up."

Yet there is a separate culture of cross-dressing straight men, who sometimes involve their wives in transvestite organizations that won't admit homosexuals. And there is a third kind of cross-dresser who considers himself female and is preparing for a sex change.

If the drag subculture has been sanitized for the mainstream ("I'm a Disney character," said RuPaul, who is, among other things, host of a television show), perhaps that has helped make heterosexual cross-dressers more acceptable, at least if they are famous or powerful.

Howard Stern lost no fans by promoting his last book in drag. Whatever fans think of Dennis Rodman's refusal to become a plaster-saint Inspiration to Youth, his penchant for dresses is seen more as eccentricity than perversion; Neil Cargile, the

(Continued on page 7)



*(Combat Boots Continued from page 6)*

Nashville businessman known as "high-heel Neil," hasn't been drummed out of business, polite society or even the Republican Party.

In "Vested Interests" (Routledge, 1992), a meditation on society's periodic flirtation with cross-dressing, Marjorie Garber, a professor of English at Harvard, proposes that drag marks a "category crisis," a blurring of cultural, social or esthetic distinctions.

Conventions of gender change over the centuries (an 18th century French aristocrat would not have regarded his wig, makeup or silk stockings as effeminate). But the lines are always drawn, and their blurring, Ms. Garber argues, is a sign of cultural flux.

A century ago, a woman in pants could provoke as much unease as a man in a dress. But now practically no item of man's clothing -- combat boots, even boxer shorts -- is off-limits to women. To shock, a woman has to appropriate other tokens of maleness, like the false beards used by "drag kings."

Sometimes women take up articles of male apparel like ties and shoulder pads that connote privilege, power, even menace. And that may be a kind of fantasy of power -- power to pay salaries, hire and fire, arrest and harass, which belong, disproportionately, to heterosexual men. But these

women don't seem to provoke male anxiety.

Neither does the drag of gay performers. "The essence of drag and camp is about people on the margins," Jennie Livingston, director of a 1991 documentary on transvestites, "Paris Is Burning," once said.

But for straight white men, a binge of cross-dressing can symbolize not marginality but its opposite. The corporate executive who straps a halved coconut to his chest for a routine at the summer-fun outing goes back to power suits, power lunches and power.

A drag queen, however fabulous a creature, is an outcast. For an influential man, drag can be a

way of stating he has power to spare.

Maybe that's why the straight cross-dresser is resented by many drag queens, and not infrequently by women. "At least RuPaul is the real thing," the theater critic Linda Winer wrote in an essay comparing straight men in drag to

***"...heterosexual cross-dresser? Their denial is as great as their need to wear bad make-up."***

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**LETTER FROM A LINGERIE FETISHIST**

Dear Winnie,

I received the info you sent, thank you. I've found it very informative. I do realize that TGIC is not a counseling group and you are not a personal sounding board. I am a little unsure of myself at this point so I decided to write to you personally. Hope you don't mind. I'm a 34 year old white male. I'm a professional counselor and work locally. What I am finding is that I am a fetishist. My secret practice has always distressed as well as pleased me. Recently I have chosen to be open about it; the problem was locating a safe outlet.

For the past few years I have discovered I enjoy wearing women's lingerie and undergarments. I have always done this in private and have never shared it with anyone. This dressing has provided me with an outlet to relax, feel sexy and somewhat feminine, and to let my guard down, so to speak. I've decided that I would like to share this and also learn more about it. My feelings about this seem all over the place, but anyways I would enjoy talking more about the subject, perhaps you might be able to help. I'm not quite sure if I'm ready to attend any meetings as yet, but would love an opportunity to continue to discuss and explore. Again, thanks for your time, hope to hear from you soon.

Sincerely, (signed), 1/7/97

\*

Dear Friend,

Sorry for the delay in answering your letter, but I've been mulling over what I might write to you - it's difficult without knowing more details of your situation, such as marital status, etc.

I have seen a transvestite fetishist defined as someone who cross dresses for the purpose of sexual gratification and, from your letter, assume this may apply to you. There is nothing inherently wrong with this, except for the distress you say it causes. I would guess that part of the distress is feelings of guilt and shame, peaking after climax when you take off the lingerie, due to the apparent incongruence of performing a male function in female attire. You must recognize that these feelings are foisted upon you by a society that relegates moral authority, especially in sexual matters, to religious leaders who depend for their livelihood on promoting feelings of guilt for all sorts of sins - put cash in the collection

plate if you want to go to heaven. Hope I have not offended you, but I'm very cynical about religion.

So, dump the guilt, relax and enjoy your undies. There may be a downside in that some fetishists become totally dependent on their fetish for sexual performance, a disadvantage if your partner is not appreciative. Those who submit to certain bondage practices designed to intensify sexual pleasure may find themselves dependent on the services of a dominatrix. If you do not wish this to happen to you, you should consider decoupling enjoyment of the clothes from strong sexual arousal. Strategies for accomplishing this rely on the physical impossibility of maintaining arousal for hours on end. Some guys regularly wear ladies' lingerie under their business suits or work clothes, and find this satisfactory.

The other alternative, which I personally recommend, is to overcome fetishism by becoming a complete cross-dresser. If you love lingerie, you'll surely like dresses, high heels, makeup, wigs, and jewelry, too. These things diffuse the good feelings all over one's body and prevent undue fixation on any one particular item of apparel. To obtain the benefit of decoupling, you should plan to stay dressed up for a long time, at least a day. If you have an "accident", don't get disgusted with yourself and take the clothes off, clean up and stay dressed. Especially, if you have an "accident" while trying on clothes in a store, please have the decency to buy the clothes. Some previously friendly stores have turned away crossdressers after finding dresses smeared with ejaculate left in the changing room.

My interest in women's clothes started with admiration of nicely dressed girls, a natural instinct. I wondered what it felt like to wear such clothes, and decided to find out by experiment, which I thought might also help me to better understand women. Yes, the clothes felt as good as they looked! I began with lingerie and jewelry, things that a guy might buy for a "girlfriend." While putting the undies on, thinking about women elicited arousal as an automatic response, an unwanted though not entirely unpleasant side

effect, ending with climax and feelings of shame. If I had consulted a psychologist at this stage, I might have been mis-diagnosed as a fetishist, though I have never cross the slippery slope onto the operating table. However, one can stop at whatever level where one feels most comfortable. TGIC includes members of all stripes. Pay us a visit soon and get other opinions.

We know of no one who has been "cured" of cross-dressing, though the urge may become dormant for long periods and diminish with age. However, if anyone has managed to "kick the habit", it is unlikely that they would ever admit to having cross-dressed, so we really don't know for certain.

Sincerely, Winnie, 1/20/97

*The Village Times, Setauket, NY-Mar. 6,*

1997- An employee at a shoe store on Main Street in Stony Brook reported on Monday at 2:45 pm that it appeared that someone had left the toilet seat up in the employee rest room, but only

## Police Report

females work in the store. Police checked the basement upon the employee's request. The alarm never went off and no items were missing from the store.

There were about 50 additional calls made to the Sixth Precinct between Feb. 24 and March 2.

Submitted by Vanessa



**PRESIDENT/TREASURER'S MESSAGE**

Winnie [REDACTED]

In 1996, our income and expenditures were both about \$5,000 and our average bank balance was about \$1,000, so our cash flow is good. Details are posted in the Club Room. While we gained about 20 new members, we lost about 20 old members who did not renew their dues. If TGIC is to grow and improve services to ourselves and the rest of the transgender community, we must do better than this.

I hope all current TGIC members will renew their membership this year, and all prospective new members who are reading this newsletter will join. If not, please tell us why you do not wish to belong to TGIC. If you don't find our newsletter *The Transgenderist* useful, please suggest how we may improve it. Newsletter costs increased from 3¢ to 4¢ per page last year, so we don't want to print stuff you don't want to read.

Until we can increase our membership income, we must ask for donations from loyal members and friends to fund special purchases, projects and outreach. I wish to thank those few of you who have done so. As announced last month, we are seeking donations to purchase a set of ICTLEP Proceedings for the club reference library. We are asking members to donate their time and effort as well as cash to improving the club room facilities. If you promised to do something at our business meeting in February, please follow through in timely fashion.\*

**APRIL IS CLOTHING CLEARANCE MONTH!!!  
FANTASTIC PRICES!!!  
FINAL OPPORTUNITY!!!**

The used clothing donated to *TGIC* has been accumulating in the club room, loading down our coat rack and piling up in bags, boxes and loose on the floor, where it is becoming a tripping hazard. This stuff is *free* to any member who wants it, though we ask for a cash *donation* to the Club of what it is worth to the taker. We will bring in some hangers and put as many things as possible on the rack where they can be easily seen; can someone loan us an extra clothing rack for the month? If your wardrobe is meager, come to any or all of our meetings in April and shop 'til you drop! I'm sure there are many hard-to-find sizes in our *exclusive* collection. If you have clothes you no longer want, bring them in and replenish our stock; mark any high-quality items in good condition with a "minimum donation" tag. But do not hang your coat on the rack, or anything else you want to keep! In May, all remaining items will be removed from the club room and donated to charity.

**Committee Reports**

The Facilities Committee had not been able to contact the landlord however Tina volunteered to do so this week so we can invite him to our meeting to discuss renovations to the club room.

Members pitched in at our meeting 3/20 and folded and hung up all of the donated clothing.

Gina volunteered to work revising and updating new member information packet.

We are still asking members to volunteer their time to help with the growth of the club. It really won't take up much of your time and its a good opportunity to give back to the club.

Some suggestions for a Finance Committee to be formed were aired but no volunteers yet.

**TRI-ESS MEETINGS IN  
SCHENECTADY**

The Lambda Chi Lambda chapter of Tri-Ess holds meetings on the third Saturday of each month at "YOURS", a bar at 145 Barrett St. in Schenectady. This is the same place where TGIC held meetings several years ago, when it was called "Mother Eve's", and the "145 Club" before that. The new owners, Joe and Niko, are very friendly towards us. A number of TGIC members are also members of LCL-Tri-Ess, and other members of TGIC are invited to attend as guests. To cover the cost of renting the large private upstairs room where we meet, there is a meeting fee of \$10-\$20 per person, depending on attendance. Meetings begin at 7:00 p.m., but you are welcome to come anytime after 5:00 p.m. and use facilities on the premises to change. There is a nice, congenial bar with soft jazz music downstairs, and smoking is permitted. Next meeting is Apr. 19.



# CALNDAR AND EVENTS

## TGIC MEETINGS

(No smoking)

- April 3 Golden April Showers: Rubber & Vinyl Night
- April 10 Polyester Power: An Easy Care Event
- April 17 (COMMITTEE REPORTS)  
Still Cher-rie: Gypsies, Tramps & Dweebs
- April 24 Tribute To "Oscar": Odd Couples Forever!
- May 1 The World Is Red: A May day Salute
- May 8 Yet Another Chrysis: Drag Mom's Day
- May 15 Cupcake, Sweetie?: The PTA Bake Sale
- May 22 (COMMITTEE REPORTS)  
Live From Smallbany: Ap Plause To Anchorwomen
- May 29 An Evening In Paris: Prom Night

## 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. Internet version of Transgender Tapestry  
<http://www.tiac.net/users/dba/ifge/ifge.htm>

## 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.

## MAJOR COMING EVENTS

April 4-6, 1997 Annual Spring Fling, Club Xpressions, Ontario, Canada at Niagara on the Lake Call Xpressions 416-812-6879

April 15-20, 1997 - California Unity -IFGE/California Dreaming Convention, Long Beach, CA Contact IFGE P.O. Box 229 Waltham, MA 02254 See pg. 7 ad.

May 4,5,6, 1997 -First Annual Gender PAC Political Conference (Free) Washington, DC Riki Wilchins 274 W. 11St. New York, NY10014 212-645-1753 EMAIL-RIKI@pipeline.com

May 29-June 1, 1997 CRUCIBLE - A FESTIVAL OF TRANS GENDER SPIRITUALITY ancient Alchemical practice, Spirituality and transgender Cauldron Farm, 12 Simond Hill Rd., Hubbardston, MA 01452. Contact: Raven at (508) 928-4198,

June 4-8, 1997 - BE ALL YOU CAN BE Chicago, IL Naomi Owen P.O. Box 10240 Chicago, IL 60610

June 19-22-1997- 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 610-640-9449

## TGIC-On-line

All transgendered people are invited to join TGIC On-Line, an informal e-mail network sponsored by Transgenderist Independence Club (TGIC). Messages exchanged on TGIC-On-line focus on events of interest to transgendered people in a region from Lake Placid to Newburg. If you are interested in joining the network, or want more information about TGIC, send an e mail message to: **tgic-request@hartebeest.com** with any

subject line and in the message body, the text: JOIN TGIC STOP You will receive an automated acknowledgement (Journal) of your request, which must be approved with the list moderator.

## TRI-ESS MEETINGS IN SCHENECTADY

The Lambda Chi Lambda Chapter of Tri-Ess holds meetings the third Saturday of each month. See page 9 of this newsletter.

## LGBT NE COLLEGE CONFERENCE APRIL 11-13

The Third Annual Lesbian, Gay, Bisexual, & Transgendered Northeast College Campus Conference will take place during the weekend of April 11-13, 1997 on

the campus of SUNY at Stony Brook, sponsored by the Long Island College Coalition. Last year, the Conference was held at SUNY-Albany and TGIC provided the main "T" representation. Those of you who attended will remember what a

great event that was. If any of you wish to travel to Long Island and participate this year, please contact TGIC or LICC as soon as possible. A Transgender Issues workshop is

scheduled for Saturday, April 12. The cost is only \$45 and includes hotel accommodations at Best Western (Fri & Sat evening), all workshops, a buffet dinner, and dance. If you wish to make a financial contribution, make checks payable to LGBTA and mail to:

*SUNY @ Stony Brook, LICC-LGBTA Student Union Room 045A*

*Stony Brook, NY 11790*

*(516) 632-6469*

*e-mail: PRIDE@ic.sunysb.edu*