

TRIPLE ECHO

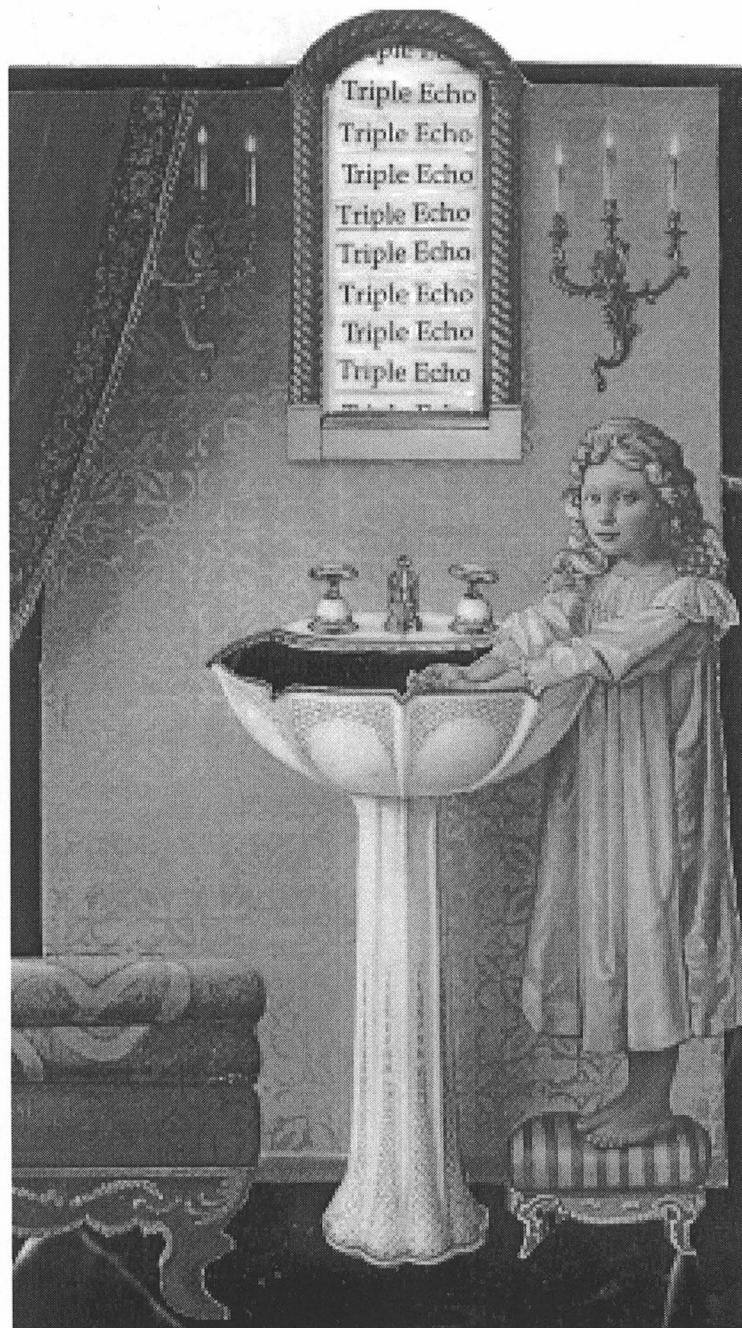
AT THE CROSSROADS OF THE SEXES



Introducing Tara Taylor - Transwoman!

Gender Purity at the Olympics

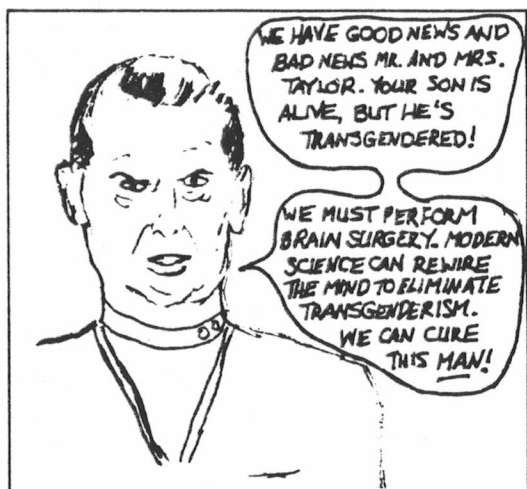
Plus Old Books, New Books, the Internet and More!



Triple Echo

Volume 2 Number 4 September 2000

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Deliberately missing deadlines

I want to thank the people who sent in their encouragements after my last editorial regarding the challenges of publishing *Triple Echo*. It was certainly heartening to hear that you find it worthwhile. I didn't plan on writing another such editorial for awhile, but in putting together this issue, I realized I had to make a decision. I had set certain standards for this publication when I first started, but the pressure of putting it out quarterly has become my enemy. So, I decided I would embrace one of the suggestions I received. After this issue, *Triple Echo* will be published irregularly.

I dreaded doing this because it has all sorts of negative consequences.

It's a killer for subscription development, since people generally like to receive things regularly, and the longer they don't appear, the easier they are to forget. On the other hand, it's equally counterproductive to fill up the publication with dreck and punctually meet my deadline every three months. Both options have significant drawbacks, but I figured I could better live with myself if I chose quality over punctuality.

The threat of a deadline, however, was not without its advantages. It minimized creeping thoughts that perhaps I would be doing more good by diverting some of my ideas toward publication in a mainstream newspaper or magazine. Although the original purpose behind *Triple Echo* was always to attract an audience beyond the trans community, each issue we put out has only a minuscule fraction of the potential audience of a daily newspaper.

If the point was solely to entertain a trans audience, then *Triple Echo* is a bit of an anachronism. It should be clear to anyone who has typed "transgender" into an Internet search engine that most trans people get their information from the Internet. I knew this before I started, of course, but I still felt there was a place for a paper publication. I have this idealistic notion, which perhaps is ahead of its time, of a fully rounded trans culture which includes magazines, films, assorted other artistic endeavors, and yes, even trans businesses. Something beyond the Courts and the Internet, where most of trans culture currently resides. We need different outlets for our creativity, different opportunities to demonstrate to the outside world that we are not just "unhappy people". I do get a sense also, unfortunately, that we're not there yet, that perhaps we embrace our victimization a little too enthusiastically. It keeps us from growing personally and stunts our ability to create a supportive and lively trans culture.

Nevertheless, we haven't given up! In fact, recognizing that *Triple Echo* should have an online presence of its own, we're in the process of establishing our web site. We hope to have this up and running shortly. It will consist primarily of select articles from the first volume of *Triple Echo* and will be found at www.tripleecho.com. It's not an especially fancy web site, but *Triple Echo*, the magazine, is mostly text based anyway. (Another anachronism. But then, what do you expect from someone who has a fondness for history and moments of misguided nostalgia for an era when ladies never left home without first putting on their stockings.)

I hope, despite the danger of an irregular publishing schedule, that you'll stay with us as we regroup and relaunch *Triple Echo*. Despite my less than promising evaluation of trans culture, there are enough trans people out there doing interesting things to provide enough material for an interesting publication. (They just don't do it in convenient, three month intervals!) When the next issue of *Triple Echo* lands in your mailbox, I hope you'll agree we made the right decision.

Teddy Michaels

September

1974

Les Ballets Trockadero de Monte Carlo perform for the first time in a second storey loft theatre in Manhattan's meat-packing district. The troupe of male ballerinas was created to present an entertaining view of traditional, classical ballet in parody form and to demonstrate that "men can indeed dance en pointe without falling on their faces." The Trocks, as they are affectionately known, are popular around the world and frequently perform at AIDS and gay and lesbian benefits.

1952

Facts on File reports that "Dr. Elizabeth Forbes-Semphill, 40, Scottish physician, announced in Aberdeen September 12 after a hospital stay she had become a male and adopted the given name Ewan." This news occurred three months before Christine Jorgensen's story made the headlines, but it was widely assumed that Dr. Forbes-Semphill was a bit of a fraud, for in becoming male, he became heir presumptive to the baronetcy of Semphill. Nevertheless, a month later he married his housekeeper, Isobel Mitchell.

1640

Phillipe d'Orleans, brother of France's Louis XIV, born September 12th. Philippe was both gay and a crossdresser and on occasion appeared publicly in female attire. He was a childhood friend of another great historical trans person, Francois Timoleon de Choisy. Both were raised in the company of women and their pastimes were those of girls rather than boys. Although unlike Choisy, Philippe occasionally rebelled at his treatment, as an adult he was "always adorned like any woman, covered with rings and bracelets and gems." Despite his homosexuality and crossdressing, Philippe sired a dynasty from Marie Antoinette to Italy's Victor Emmanuel, Austria's Franz Josef, and Spain's Juan Carlos. Indeed, if France had a king today, his descendants who would wear the crown. For more on Philippe, see Nancy Nichols Barker's, *Brother to the Sun King: Philippe, Duke of Orleans*.

Triple Echo

AT THE CROSSROADS OF THE SEXES

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The principal aims of *Triple Echo* are to provide informed comment on issues of gender as they may relate to trans identified persons; to inform its audience in an accurate fashion and to facilitate awareness of trans people's lives.

Submissions and letters to the editor are welcome. The editor reserves the right to edit or refuse any submission. Submissions will not be returned. Please do not send originals or self addressed envelopes. Views expressed or implied are those of the individual contributors and do not necessarily reflect the views of the publisher.

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October

1996

In the first public demonstration by intersexuals in modern history, 26 gender activists from Hermaphrodites With Attitude and Transexual Menace gather outside the annual meeting of the American Academy of Pediatricians (AAP) to protest AAP's continued support of Intersex Genital Mutilation (IGM). The AAP releases a press statement declaring that IGM is in the child's best interests, since it prevents possible future psychological and social trauma. (Excerpted from *Read my Lips*, by Riki Anne Wilchins.)

1995

An Iranian man who made a bet that he could get away with dressing as a woman and riding in the female section of a public bus in Tehran not only lost the bet, but was sentenced to 20 lashes. Under Iran's Islamic laws, men and women sit in different sections of government owned public transportation. In sentencing him, the court said the bet was "obscene and against social norms."

1754

Writer Henry Fielding dies. Although known primarily as the author of *Tom Jones*, Fielding started his career in theatre. His plays capitalized on the possibilities of cross gender casting. Much of his satiric use of gender reaffirms historical notions of masculine authority. His pamphlet *The Female Husband*, based largely on the life of actor and transman Charlotte Charke, shows Fielding at his most defensive about female appropriation of male identity.

1720

The governor of Jamaica sends out an armed sloop to capture the pirate ship of 'Calico Jack', otherwise known as Captain John Rackham. A fight ensues and the crew is captured, whereupon it is revealed that two of the pirates that fought most gallantly are actually women. Although Anne Bonny's life as a man seemed mostly due to circumstance, Mary Read had spent her childhood living mostly as a boy. She also served time in various regiments and on ships as a man. Both Anne and Mary were tried for and convicted of piracy, but died in prison before they could be executed.

November

1994

Jaye Davison, who received an Oscar nomination for her transwoman role in *The Crying Game* tells *Entertainment Tonight*, "I don't really have a star career ahead of me because, basically, what are they going to do with me?" At least she saw it coming.

1988

Talk show host Phil Donahue dons a skirt to host a show on crossdressing. Donahue was generally sympathetic towards trans people, and unlike many of the talk shows that followed, his shows on transgender issues were sensitively done and educational. Donahue later remarked that the crossdressing show "caused the most controversy, the most comment, the most press attention, the most hysteria."

1972

Lou Reed's album *Transformer* released. The album was produced by David Bowie and Mick Ronson, and it was Bowie who insisted, against Reed's wishes, that the first single should be *Walk on the Wild Side*. Reed was certain it would be banned from radio and that the album would suffer the same sort of media neglect his previous albums recorded with the Velvet Underground had suffered. Instead, the album rode the wave of gay and sexual liberation of the early 1970s. Besides *Walk on the Wild Side*, the album boasts another trans friendly song titled *Make Up*.

1800

Law passed in Paris requiring women who wished to wear pants in the streets at any time other than carnival to obtain police permission. Until 1880, only a handful of women actually requested permits, but by the late 19th century there were regular reports in the press of the scandalous behaviour of women who flouted the law. Women's attempt to improve their lot by changing their dress was met with ridicule, harassment and legal action. The press found "gender frauds" (presumably transmen) particularly worrisome because it was felt that their supposed sexual confusion was a danger to themselves and those around them.

THE CRYING GAME

It was a hot, steamy August night twenty five years ago. I was living in a ground floor apartment of a two storey, old town house. Above me was another apartment occupied by two young males. Up to that point, our relationship had been no more than mere pleasantries. I was older than the two men who lived above me - they looked barely old enough to drink.

This night, I could not eat, could not sleep, in fact movement of any sort caused sweat to drip down my body. So I was sitting, as a last resort, outside on the front steps, gasping for any breath of fresh air.

One lad who I shall call Rob suddenly appeared at my side. He sort of threw himself down beside me. Even in the dim light, I could see he was very pale and breathless. So, I broke the ice with a "hello, how are you?" and then the dam broke. He babbled this story to me.

He had gone to a bar with a view of meeting some lady when he had been turned on by what he called a very attractive woman. She was wearing a tight fitting dress, a lot of makeup and very high heels. So they started conversing and after a few more drinks, they left together and went to her apartment which was in the market and not too far away.

Once inside the apartment, past the hand holding stage, Rob discovered this woman was a man. His reactions was one of extreme horror and revulsion. He was shocked. He ran home and there I was, waiting on the steps, the first available ear.

Now I am fairly liberal minded myself. And in my youth, have swung both ways. After all, if there is real chemistry between two people, what difference does gender make? But Rob didn't know me, he didn't know my feelings on what could be interpreted as a very delicate subject. I kept my views to myself.

I am a heterosexual woman, but twenty five years ago I was still experimenting. I could feel this boy's distress and so kept my real views hidden. I expressed shock too and sympathy.

The predominant feeling from Rob was one of personal revulsion. On the hand, he had been fooled by the appearance of a woman and had been sexually aroused, and then he had begun to question his own

sexuality. He was shaken to the core and it was evident to me by his comments that he had been brought up in a totally heterosexual world. This had been his first experience in something dark, the unfamiliar delicious fruit.

Rob moved out shortly thereafter and, I never did know what happened to him. But I suspect he probably married, has a few children and is trying to live happily ever after. Is what happened twenty five years ago still deemed disgusting by heterosexuals or have sexual mores really changed? Have any of you readers been equally surprised as Rob, but perhaps delighted like myself instead of revolted?

I would love to get feedback from other readers of Triple Echo.

Jenny N

TRANSGENDER WARRIOR

I just read *Transgender Warriors: from Joan of Arc to RuPaul* by Leslie Feinburg published in 1996 (ISBN 0807079405). I expected a rant from a radical, in-your-face, screw society drag king. I was wrong. I learned a bit about the history of one transperson of essentially male gender, female sex. He recognises the importance (read necessity) for unity in the queer, trans, gay and women's movements to promote our common humanity.

The most fascinating part of the book for me was his numerous examples of transpeople that were leaders in their societies and the numerous examples of societies where transgender people were not just accepted but were held up as unique and revered.

Another interesting proposition is put forward. According to Leslie, the rejection of transgendered people in Western societies grew with the advent of societal materialism and paternalism. Leslie's labour union roots seem to be the source of this exploration. Although not totally convincing, I found this concept interesting food for thought.

I would recommend this book to anyone interested in the roots and future of the transgender movement. I am almost moved to be an activist. Soon, I hope.

Valerie Béliveau

Olympic ideals

Olympic trials

By Teddy Michaels

Apparently mistaken for a man, Olympic hopeful and pentathlon, heptathlon record holder Apasha Blocker filed a federal lawsuit against the Minneapolis City Center, claiming that security guards assaulted her and violated her civil rights. Her suit alleges that as Blocker exited a women's room, security guards, apparently mistaking the athletic woman for a man, confronted her, saying, "Can you freakin' read?", kicking her, handcuffing her, and using racial slurs. Blocker, 23, is black and all four City Center guards are white. Blocker's attorneys declared that she suffered injuries to her wrist, arms, and back that may end her career.

GenderPac News Release June 19, 2000

This year's Olympic Games in Sydney will mark the first time in over 30 years that female athletes will not have to undergo a sex test to prove that they are female. In the long history of "gender verification", Olympic authorities have never actually found a man masquerading as a woman, although they have managed to expose and humiliate a number of women who did not live up to their definitions of femaleness.

The purpose behind sex testing was not only to weed out competitors who may have had an advantage in terms of strength and speed, but also to protect athletes whose physical appearance might give rise to suspicions about their true sex. Such suspicions were not uncommon before sex testing.

Mildrid Ella Didrikson was a masculine woman who won two gold medals and one silver in the 1932 Los Angeles Olympics. She inspired a campaign by the media to "restore femininity to the successful athlete". Suspicions that she was male only ceased when she began wearing dresses (which, we all know, no true male would ever consider doing) and then were settled forever when she

married.

There is no evidence that Didrikson had a male phenotype, but in researching this article I found no shortage of conflicting statements about other athletes.

German high jumper Dora Ratjen, who competed in the Berlin Olympic Games, later changed her name to Hermann and began living as a man. Ratjen had supposedly only started living and competing as a woman at the insistence of the Nazis, which, if true, demonstrated that the Nazis had no problem compromising their social purity philosophies when it furthered the orchestration of German superiority at the Berlin games. Depending upon which report I read, however, Ratjen was either a male who had taped up his genitals or a male identified intersexual.

Only a handful of individuals who had intersexed bodies have been discovered in Olympic competition.

One of the earliest was Zdenka Koubkova of Czechoslovakia who broke the world record for the women's 800 metre race in 1934. Although she competed as a woman, Koubkova later started living

It was announced to the world that her extra Y chromosome was one too many for her "to be declared a woman for the purposes of athletic competition."

as a man.

Two French women, Clair Bresolles and Lean Caula, who were part of the relay team which won silver at the European championships in 1946 were later found to be living as men. Information on Bresolles and Caula is scarce, but what there is of it is typically hysterical. There were reports that they underwent genital surgery and that one of them even fathered a child "somehow".

The argument that women with male phenotypes had inherent advantages, and the anxiety that men may be masquerading as women, finally created enough pressure on sporting authorities to introduce sex testing in 1966.

When they were first introduced, sex tests consisted of thorough gynaecological examinations that American athlete Mary Peters described as the "most crude and degrading experience I have ever known in my life." By the time of the 1968 Mexico Olympics, the sex testing system had been refined to the less invasive "sex chromatin" test, in which the presence of two X chromosomes was enough to satisfy the authorities of an athlete's womanhood.

This may have appeared to be a satisfactory criteria for determining the female sex, but there are a number of alternative chromosomal arrangements that still produce what society would consider a woman. Precise definitions of femaleness can be elusive, as the very first woman to fail a sex test clearly demonstrated.

In the 1966 European Cup at Budapest, the Polish runner Eva Klobukowska passed the old-style visual examination, but became a public victim of the sex chromatin test when it was introduced in 1967. The hapless Klobukowska, who was not overtly masculine and who was to give birth to a child a few years later, had an XXY karyotype. It was announced to the world that her extra Y chromosome was one too many for her "to be declared a woman for the purposes of athletic competition." Although her extra chromosome gave her no advantage in athletic competition, Klobukowska, who won the bronze medal in the Women's 100 Metres in the 1964 Tokyo Olympics, was stripped of her records and medals and banned from competition.

One would think that such a dubious beginning to sex testing would give the authorities pause to think, but at that point in gender history there would be no turning back. The sex chromatin test became the standard, although it failed to identify conditions in some female athletes that would have given them a pronounced advantage. Women with the hereditary condition known as congenital adrenal hyperplasia, for example, have the normal complement of female chromosomes and would pass the gender test. But because their bodies break down progesterone into the male hormone androgen, they can have, depending on the severity of the condition, masculine musculature and body strength.

It was not until the 1992 games in Albertville that the IOC replaced the test that humiliated Klobukowska with a more refined gender test based on amplification of the *Sry* gene. The absence of the *Sry* gene was considered a key element in determining the female sex, although the doctors administering the tests allowed, in the journal *Nature*, that "it obviously cannot replace all the genetic, hormonal and phenotypic criteria that characterize gender."

Klobukowska would have passed this latest genetic test, although her records and victories were never reinstated. Her unjust public humiliation, it can be reasonably assumed, did not do much to encourage girls to participate in sports.

American swimmer Debbie Meyer, for example, became so worried about the sex tests at the 1968 Olympics in Mexico that she had the test done privately before she left for competition. Girls who begin training before the start of menstruation often succumb to the myth that it will make a man of them and Meyer apparently worried that she had trained herself out of being female. Happily, her training resulted instead in a gold medal and an Olympic record in the 200 metre freestyle.

Women's sports have often provided us with the opportunity to witness society struggling with its insecurity at gender variation. If society could craft the ideal woman athlete, she would be athletic without being masculine. No one actually says this, of course, but masculine women athletes never obtain commercial endorsements, no matter how

successful they are. When confronted with a female athlete who is not especially feminine, the inclination among the movers and shakers behind women's sport is to encourage her to fem up a little. The campaign to "restore femininity to the successful athlete" is always lurking in the background.

The guarantee of femininity "for the purposes of athletic competition", meanwhile, resided in the athlete's certificate of femininity. This certificate was obtained upon passing the sex test and was valid for life, but had to be produced for inspection at every major event.

The notion of a "certificate for femininity" sounds ludicrous, but it's simply a paper version of the kind of evaluation that people perform every day. Evidently, the security guards at the Minneapolis City Center conducted their own visual sex test on Apasha Blocker, and without a certificate of femininity to back her up, she suffered the consequences of

failing.

Had such a certificate been in use in the 1930s, there is little doubt Stella Walsh would not have been issued one.

Stella, who was born Stanislaw Walasiewicz, lived in the United States but because of her dual citizenship, competed for Poland in the 1932 Los Angeles Games, where she took the gold in the 100 metres, edging out Canadian runner Hilde Strike. In the 1936 games in Berlin, she placed second to American Helen Stephens. After accusations that Helen Stephens, who was a six foot farm girl from Missouri, was a man, German officials felt obliged to perform a sex check, whereupon they issued a statement confirming that Stephens was indeed a woman.

Forty-four years later, Stella Walsh was caught in the middle of a bungled robbery and was gunned down in the parking lot of a discount store in Cleveland. As she had been a victim of a crime, an autopsy was performed on her body and it was discovered that Stella had male genitalia. One would think that the conclusions of an autopsy would be fairly straight forward, yet I found conflicting reports on Stella's sexual status. Some said she had a genetic condition known as "mosaicism" which gave her a mostly male chromosome balance, others suggested she was intersexual, while most said her genitalia were unambiguously male. But if this were so, surely she would have lived at least some of her life as a boy, which, as far as anyone knows, was not the case.

When the news of the autopsy broke, a number of commentators began referring derisively to Stella as "he". Undoubtedly, Stella Walsh would not have been "declared a woman for the purposes of athletic competition", but declaring her a man solely on the basis of her apparent biology can also be problematic. Surely anyone who lived 69 years as a girl and a woman should be entitled to the pronoun.

Unlike the unfortunate Klobukowska, Stella's biology has had no effect on her records and she is still a member of the US National Track and Field Hall of Fame, although the Ohio Hall of Fame has yet to admit her.

The confusion of sexes and the now inconsistent application of what constitutes a true female were evidently too much for the International Olympic Committee. Although the IOC no doubt prefers to think that the abolition of sex testing was done to restore dignity to female athletes, there is, of course, another part to the story. After 34 years of trying to codify what constitutes a woman, the IOC has discovered that determining sex is a far more messy business than we like to believe.

Triple Echo

AT THE CROSSROADS OF THE SEXES

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Woman Relieved of Agonizing ITCH

For years I suffered from
transgender itch. Thanks to Dr.
Hayley's tonic for Trannies, I
now lead a marvellous life!



Dr. Hayley's Tonic for Trannies

Don't Suffer! Be Visible!

Virtual Freedom

What a boon the Internet has been for trans people! Pity it can't do it all.

By Alison Terry

Has any group of people benefited more from the Internet than trans people? Perhaps, but not many.

The Internet represents a kind of freedom for many people with diverse interests, some of them not so wholesome. As the Internet developed, however, trans people were in a unique position. It wasn't against the law to be trans and yet we had been so oppressed that for centuries we'd been largely invisible.

This secrecy had the expected and desired effect of making trans people feel guilty and ashamed. These are useful emotions to your enemies. Guilt and shame will keep you in a state of self imprisonment. If you managed to overcome these obstacles and decided to seek out other trans people, the problem then became where to find them.

It's true, of course, that trans groups existed before the Internet, but they weren't easy to locate. Newspapers in some cities even refused to accept advertisements from them. How do you attract members when you've been shut out from the main avenues of information?

In 1977, when I tried to meet other trans people who lived in my home town, I had to join a California based organization to do it. I still remember Tri-Ess sending me with my membership package a card with their address on it that I could slip into the local public library's subject card catalogue under "Transvestism". It was a clever way to reach out to potential new members, but it was surreptitious and painstaking. I checked the catalogue a month or so after I had put the card in it, but the card had disappeared. I always wondered if some lonely tv had plucked it out, or whether it was some diligent library worker intent on cleansing the card catalogue.

Information is a powerful weapon. We did the best with what society gave us, but it wasn't very

much. Generally speaking, society controlled the message. Ergo, there were a lot of very isolated, very lonely trans people.

Nowadays, it's still possible to be lonely, but impossible to feel isolated. You can amuse yourself for days skipping from trans site to trans site. Like anything on the Internet, these sites vary in quality, but that's hardly the point. It's the number and variety that is so staggering. And while you'll still be hard pressed to reduce our numbers to a one in something statistic, the community has become connected like never before into a sizable and potentially powerful voice for change.

But while the Internet has been a great benefit to the trans community, it still has one significant drawback. It's only virtual reality. That means, for example, that you can have your own web site, but still not be out to your next door neighbour or your family. Millions of people can know about you, except for the ones that matter most. Some trans groups even exist only on the Internet. We are everywhere on the net, but nowhere on the street. We're out and proud, but not really.

The true value of the Internet to the trans community is that it has accelerated the time frame that would normally have been required to organize and assemble. In doing so, it has speeded up our campaign to be accepted within society as a whole.

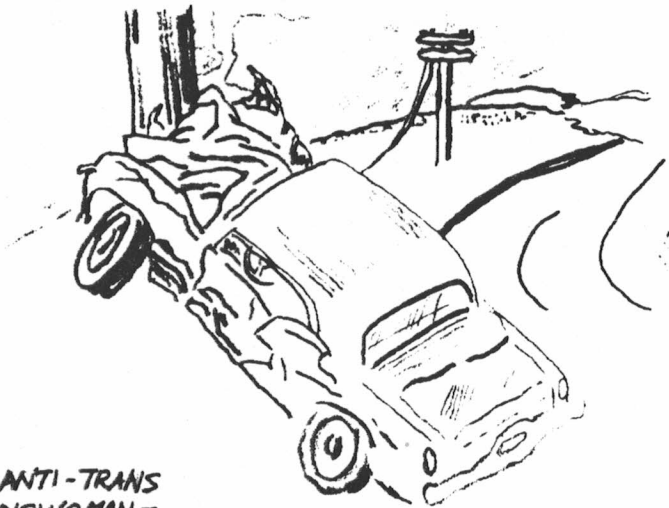
These are not insignificant steps forward, but the Internet still can't do the difficult things for us. The moment you shut down the computer, it's still the same world that greets you when you walk out your door. As important as the Internet is to us, and to the world at large for that matter, it's still only information and entertainment. It's not real life. Changing that, or your place in it, is still going to take a lot of blood, sweat and tears.

TARA TAYLOR TRANSWOMAN!

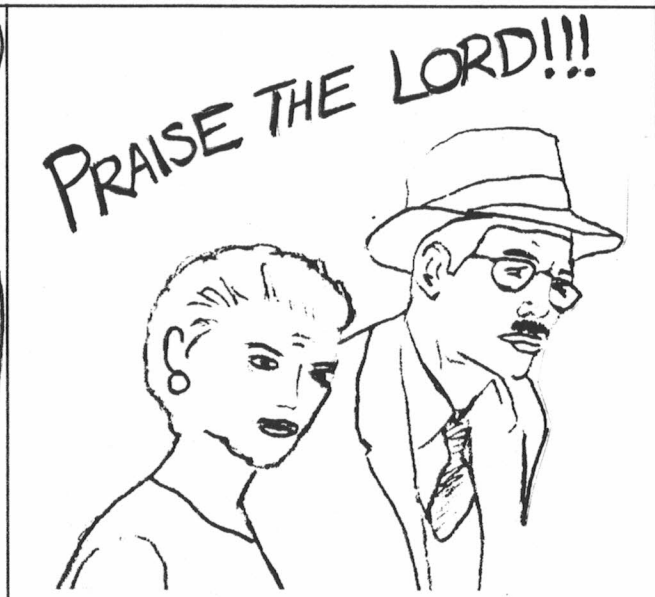
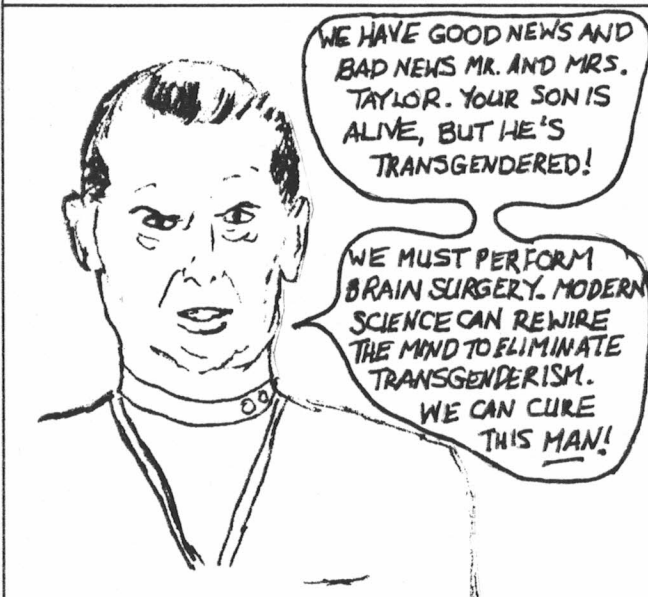
Episode one: Modern Science

Story by Teddy Michaels

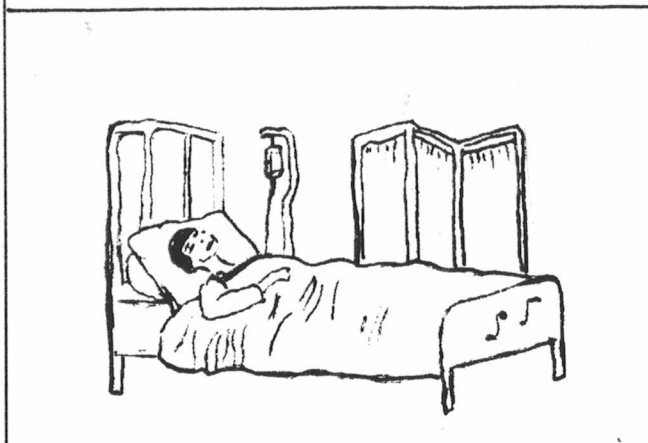
Drawings by Alison Terry



READ BY THE EVIL DIRK REDNEK OF THE ANTI-TRANS SQUAD, TARA TAYLOR - HAPPY, CONFIDENT TRANSWOMAN - IS FORCED OFF THE ROAD ONE DREADFUL NIGHT, SETTING OFF A HORRIBLE CHAIN OF EVENTS...



TARA - NOW A POST OPERATIVE TRANNIE OF AN ENTIRELY DIFFERENT KIND - LIES ALONE AND CONFUSED IN HER BED.



DR. DORIGHT ADVISES THE FAMILY OF THE REQUIRED REGIMEN FOLLOWING TRANSGENDER CORRECTIVE SURGERY.



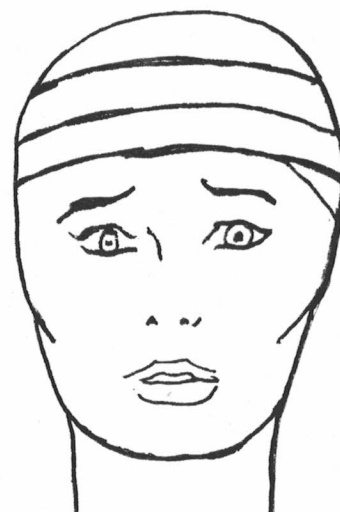
CASSANDRA, TARA'S FRIEND & CONFIDANT, COMES TO VISIT AND IS HORRIFIED AT WHAT SHE FINDS.



CASSANDRA RETURNS.



WILL OUR HEROINE REJECT CASSIE'S DRESS AND
LEARN TO LIVE AS A MAN? WILL CASSIE BE



CAUGHT AND
HANDED OVER TO
THE AUTHORITIES
FOR SUBVERTING
THE GENDER
SYSTEM?

TUNE IN NEXT
TIME FOR
TARA
TAYLOR,
TRANSWOMAN!

Tall Tales and Old Warriors

Old books on sexual behaviour are fascinating historical documents. Not only do they reveal how trans people were regarded, but hidden in their pages are lost stories of past trans warriors.

By Teddy Michaels

When I was young, my frustration at being unable to live the way I wanted and my curiosity about who I was inevitably led me to book stores and libraries. At the time, books on trans people were rare. If we were mentioned at all, it was usually a passing reference, and not a very truthful and complimentary one at that. It made me angry to think that so-called normal people would be forming their opinions about us based upon such ignorant twaddle, and I raged that we had no opportunity to present a counter argument.

This pursuit of knowledge never did much for my mood, of course. Later in life I came across an observation by Herodotus that pretty well encapsulated the frustration I felt at the time: "The ultimate bitterness is this: to have consciousness of much, but control over nothing."

Nowadays, when there are numerous, balanced books on transgenderism, I still like to search in second hand book stores for those small-minded tomes that caused me such grief in my youth. A lot of these books can now be bought in hard cover editions for as little as three dollars. It seems the bookstore owner thinks, and many people believe, that old books on sexual behaviour are as useful as yester-

day's newspaper.

My continued interest in these books probably has something to do with my trying to get revenge on the pseudo experts who tormented me by reminding people of what they once wrote about us. Most of all though, now that the playing field has evened out somewhat and trans people have a voice of their own, these books are fascinating historical documents. They reflect the time in which they were written and often reveal more about the people writing them than they do about trans people.

I picked up one volume called *Sexuality and Homosexuality*, by Arno Karlen because the subtitle promised a solution to one of life's great mysteries: *The Definitive Explanation of Human Sexuality, Normal and Abnormal*. The book was published in 1971, which is a little too recent for my liking, but interested me because it would have been new when I was still a youth. It has about 50 pages on transgender behaviour, which, not surprisingly, the author regularly refers to as "deviant". This was a word I always raged against, as any sensitive soul would.

In fact, in re-reading some of these books now, it is not so much the fact they got their stuff wrong - sometimes they didn't - but it is their lack of sympa-

"I was astonished, for I had not for a single moment thought that this woman who was speaking to me and who had behaved in such a convincingly feminine manner, was actually a male transvestist. I congratulated her and thanked her for coming to see me. I even invited her to take afternoon tea with me, and in view of her superb femininity I asked her to preside at the tea-table."

thy and compassion that is especially mean-spirited. Here's Karlen's take on transsexuals:

It seems that the majority of transsexuals are happier than before if they receive sex transformation - not happy, in some cases, but at least less unhappy, and they are very miserable people indeed to begin with. Even many who oppose transformation admit that the immediate future holds hope of no other help for them... Considering the number of people who have been involuntarily castrated or sterilized with medical, governmental and judicial approval during the past hundred years, it is difficult to see why this accommodation of a small number of harmless and hopeless people should be opposed so vigorously in carefully selected cases.

Karlen is scraping together all the pity he can muster for the "hopeless" transsexual, but note that he's only recommending it "in carefully selected cases". It's clear that the sole criteria here is the level of the transsexual's desperation. Mildly miserable simply isn't good enough.

By far the majority of the discussion is centred upon the question of how did they get this way? This was a discussion that never went well for trans people because it automatically presupposed normalcy for conventionally gendered people. Worst of all was the fact that their explanations never remotely resembled my life.

If there is a typical family background for the transvestite, it is a cold harsh mother and an abusive, withdrawn or absent father. He may have lived with older sisters, aunts or other relatives. Sex wasn't talked about at home. Masculine aggression was discouraged by mother, and demanded in what seemed impossible amounts by father... Most likely, the boy cross-dressed in secret; if discovered, he wasn't strongly hindered by his mother, and the detached father did not intervene.

I have long since come to the conclusion that one of the instruments by which trans people are oppressed is the continuing assault on our families and lovers. They are either blamed for our transgressions, or

pathologized if they have the audacity to continue loving us. If I can laugh off some of the outrageous lies they've said about us, this one still sticks in my throat. Call me paranoid, but I see it as a deliberate attempt to isolate us by attacking our supporters.

Other highlights of *Sexuality and Homosexuality* (the very title suggests Normal and Abnormal) are its interviews, including one with Virginia Prince ("a matronly looking person close to fifty") and another with one Hugo G. Beigal, whose claim to expertise in these matters is that he "practices re-educational therapy and hypnotherapy". Beigal manages to offend nearly every sexual minority with his ignorance. On transvestites: "I believe that the majority of transvestites are repressed homosexuals". On homosexuals: "I don't think homosexuality is a sickness per se, but I do think it's a sign that one is dealing with a neurotic person". On transsexuals: "I...consider the transsexual a psychotic."

Wow.

The second treasured volume from the *Triple Echo* library is called *Sexual Behaviour, Creative and Destructive*, by Kenneth Walker. Despite sharing Arno's opinion that we're deviant and "unhappy people", this book, published in 1966, is surprisingly sympathetic. (I should perhaps mention that I never came across an author who considered the possibility that much of our unhappiness came not from our transgression - which free from harassment is actually a source of great joy - but through its oppression.) The reason for Mr. Walker's sympathy seems to be that as a surgeon he had some experience with intersexuals and trans people. He had therefore concluded that society should "adopt a broader view of sex, and sexual development."

Walker's advice to what he calls transvestists - Walker is English, which perhaps explains the term - is rather enlightened for the time.

...if my patients are not satisfied with dressing up in female clothes in the privacy of their own homes, then I advise them to disappear completely from the environment in which they have hitherto been living and to start life again as females elsewhere. If transvestism were amenable

to psychological treatment, which it is not, this highly inconvenient disappearing act would not be necessary.

If it were only so simple! This advice must have been influenced by a visit he had with a woman who came to talk to him about transgenderism.

I was astonished, for I had not for a single moment thought that this woman who was speaking to me and who had behaved in such a convincingly feminine manner, was actually a male transvestist. I congratulated her and thanked her for coming to see me. I even invited her to take afternoon tea with me, and in view of her superb femininity I asked her to preside at the tea-table. She poured out the tea as only a woman could have poured it.

Walker's very civilized behaviour towards the "male transvestist" was mostly due, it seemed, to how well she passed as a female. He wasn't much concerned by trans people as long as they managed to fit within the two accepted genders.

For the male transvestist who dressed up at home he recommended what we would call "getting in touch with his feminine side". Once the transvestist understood that he could express his emotions and his creative instincts, the impulse to dress would fade away. As ludicrous as this advice sounds, Walker appropriated it from a transsexual acquaintance, Georgina Turtle. Miss Turtle concludes her advice as follows:

A man need not to be a woman to do all this. There is no doubt that he does feel a nicer person when he is dressed up as a woman, but this is only because he has rationalised his problem into believing that a new life will enable him to leave behind all that has revolted him in the past.

Had Miss Turtle simply left it at "he does feel a nicer person when he is dressed up as a woman" she would have been closer to the truth. Both Walker and Turtle do not recommend surgery, which seems an odd piece of advice coming from the post operative Miss Turtle.

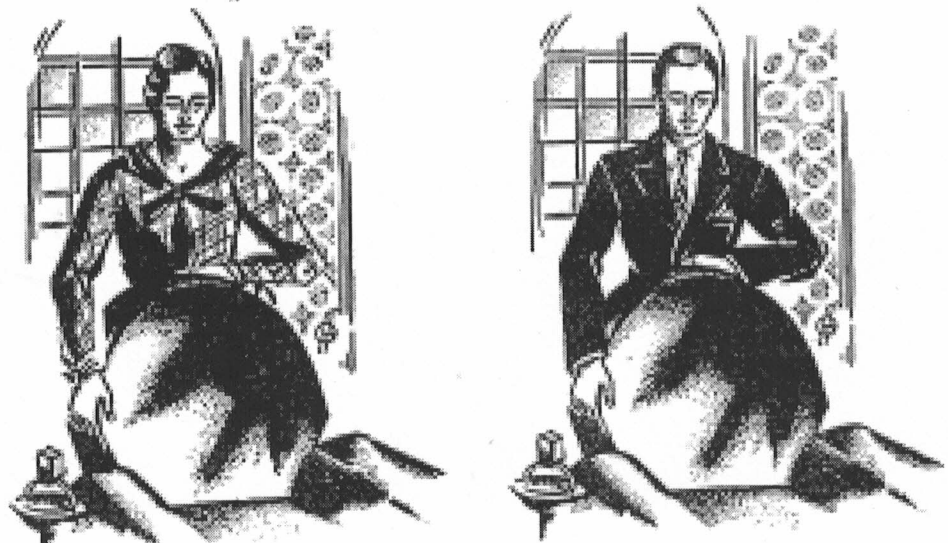
The last volume was written by another doctor and first published in 1919. I have the second edition which appeared in 1933. *Love: A Treatise on the Science of Sex-Attractions*, by Bernard S. Talmey is one of my personal favourites. The book was printed before the term transsexualism had been coined, but it is clear from the text that the author is referring to both transsexuals and transvestites under the blanket term transvestism. Although most of it is bunk, Talmey actually seems to think pretty well of us.

Transvestism ...is a sexo-esthetic inversion of pure artistic imitation. Hence it occurs mostly in artists and men of letters, i.e., in persons endowed with a highly developed artistic taste...The patient's experience of an increased comfort and well-being by the gratification of the pronounced impulse of cross-dressing, is more akin to the satisfaction of the artist, experienced by the successful expression of a certain symbolism. Transvestism is more in harmony with the basal esthetic demands. The patient harbors exalted ideas and is striving to secure artistic enjoyment in the appreciation of the beautiful.

Double wow.

There follows a series of case studies. I love case studies because they send me back to other times and allow me to live vicariously the lives of historic trans people. There is a fabulous story of a 62 year old who, being forbidden by his father at age 15 to wear girl's clothes, went out to tame the Wild

Transgenderism illustrated, somewhat ridiculously, for a 1919 audience. The captions read "Third patient dressed as a woman" and "Third patient dressed as a man."
(Eugenics Publishing Company, Inc., 1919, 1933)



"Transvestism is more in harmony with the basal esthetic demands. The patient harbors exalted ideas and is striving to secure artistic enjoyment in the appreciation of the beautiful."

West. "...he has done his part in winning of the West, with the result that he carries two Indian bullets in his legs. But he covers them up with petticoats, he says, as often as opportunity permits."

Another case is clearly transsexual, although, of course, there was no such category in 1919. "From his childhood he had the wish to be a girl. His desire now is to live as a woman absolutely... He longs for the female form. He often wished to be castrated to be more like a woman. His desire to show himself in female attire is founded upon the impulse of being considered a full woman."

The other curiosity that arises as a result of the books age is that it nonchalantly refers to female transvestites, which nowadays we are led to believe do not exist. Dr. Talmey doesn't find female born transvestites quite so interesting, however, because they, like male born men, do not take much interest in clothes, whereas "...the normal woman attributes a vast importance to feminine dress, and the male transvestite with the female soul excels her in dress-valuation."

The chapter closes with the case of the "celebrated Dr. Mary Walker", who always dressed in male clothes and who "was constantly agitating for this liberty". Dr. Walker was evidently quite the activist. In a communication with a male born transvestite she says she expects to speak at the legislatures in Albany and Springfield, Illinois "on the right of clothes". She adds: "The constitution of the U.S. guarantees a republican form of government to every State, and it is not republican when the State puts the people in dress-chains."

Within the pages of old books one finds clues to the lives of the trans people that came before us, and what interesting lives they had! True, not all of them ended happily, but many carried on and fashioned satisfying lives for themselves against greater odds than we face today.

The lies that people write about us still make my blood boil, but now at least I'm not afraid to confront the ignorance. Trans people have come too far and there are too many of us to be silenced. Still, it's helpful to spend a moment thinking about all the transmen and women that came before us. Their battles in the face of much adversity should be an inspiration to us all.



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

It may not have been quite like Gary Larson pictured it, but yes, there were trannies in the Wild West. (Universal Press Syndicate.)

WANTED!

Collector of transgender literature, books, magazines, novels, club newsletters, papers and photos. Special interest in Canadian materials. Wish to correspond with senior members of our trans community, to preserve and record our his/her/story. Would like to hear from others interested in establishing a Canadian Transgender Library and Archive. Best prices paid for small or large collections. Contact:

S.C. Donaldson
8048 - 24 St., S.E.
Calgary, Alberta, Canada
T2C 0Z3
1-403-203-0703

Third Sex, Third Gender: Beyond Sexual Dimorphism in Culture and History, edited by Gilbert Herdt. Zone Books, ISBN 0-942299-82-5.

By Teddy Michaels

Although most human societies assume the dimorphic, male-female model, there is within those same societies a "hermaphroditic identity" that is masked or driven underground by prevailing social attitudes and taboos. It would, perhaps, be more accurate to speak of "hermaphroditic identities" since if this book makes anything clear, it is that between the polarities of male and female there are a large number of variations. There are clearly many more sexes and genders than three. The essays in this volume, for example, cover eunuchs, hermaphrodites, sodomites, sapphists, berdaches, Western trans persons, and third gender people from Albania, Polynesia, India and New Guinea.

Third Gender, Third Sex examines the ways in which various societies incorporate (or refuse to incorporate) these alternate identities into a third gender status. In his introduction, Herdt observes that third gender people "acquire greater force the longer they exist historically and are eventually transformed into social roles and practices". Unlike the hijras of India or the Native American berdaches, Western trans people have had a relatively short period of visibility and have "no matching social and historical category and role" to which to anchor themselves.

It is difficult to speculate on what cultural role we could possibly adopt. Historically, gender has been about reproduction and gender role. The diverse selection of third sex, third gender people examined in this volume, whether eunuchs, hijras, sodomites or the Albanian transmen known as "sworn virgins", are united by their inability (sometimes socially enforced) to have heirs. For example, eunuchs could still have sex with men or women, but because they could not reproduce they were relegated to third gender status.

Modern trans people have long since subverted this definition of male and female. Male-born transgendered people father children, but live as women. Female born trans people give birth to children and live as men. The reproductive role may not fit the body, but it certainly subverts the notion.

Similarly, in a world which has been steadily breaking down gender roles, particularly since the feminist movement of the late 1960s, it is difficult to identify a role that is exclusive to one gender. The

concluding essay in the book, on present day trans people, echoes this idea that the historical social models for third gender people are no longer viable. Anne Bolin suggests that the trans community is "in the process of creating not just a third gender but the possibility of numerous genders and multiple social identities." Logic suggests that the role we will carve out for ourselves will largely be determined by the court cases we fight in our future.

The essays in this volume are all interesting and serve to illuminate society's collective anxiety over those of us who transgress the conventional male-female model. As a historical and anthropological tour of sex and gender, it demonstrates that Western society's notion of "normalcy" has changed vastly over the last few centuries and that its current notion is hardly universal.

Randolph Trumbach, in his essay on sapphists, the name given to masculine women in the 18th century, points out that in the 17th century there was a vastly different conception of sex and gender.

In this paradigm there were two genders - male and female - but three biological sexes - man, woman and hermaphrodite. All three biological sexes were supposed to be capable of having sexual relations with both males and females. But they were presumed, of course, to have sex ordinarily with the opposite gender only, and then only in marriage, so as to uphold the Christian teaching that sexual relations were supposed to be primarily procreative.

Intersexuals, therefore, were not considered aberrations. They were, however, obliged to choose one gender or the other. Society's disgust was reserved only for those intransigent individuals who kept changing genders. In European law of the time such individuals were guilty of sodomy.

The current notion of intersexual people as defective males and females gradually took hold in the 18th century, although they were more likely to be regarded as female since women were generally considered to have defective male bodies.

Third Gender, Third Sex is full of such historical facts that provide the reader with a good idea of how society arrived at its current interpretations of sex and gender. The effeminate male, for example, was once considered a womanizer rather than the swishy homosexual stereotype that exists today. In the 17th and early 18th centuries, effeminate men socialized with women and were not interested in anything masculine. From the mid-eighteenth century on, when the persecution of sodomites (that is, those men who during the sexual act were penetrated) reached a fever pitch, effeminacy became

the hallmark of the sodomite. Since the sodomite became like a woman, it was commonly assumed he behaved and looked like a woman. And not just like any woman, but like a whore. For this reason, men in general became very anxious to avoid any suggestion of femininity in their appearance or behaviour, a situation that remains unchanged today.

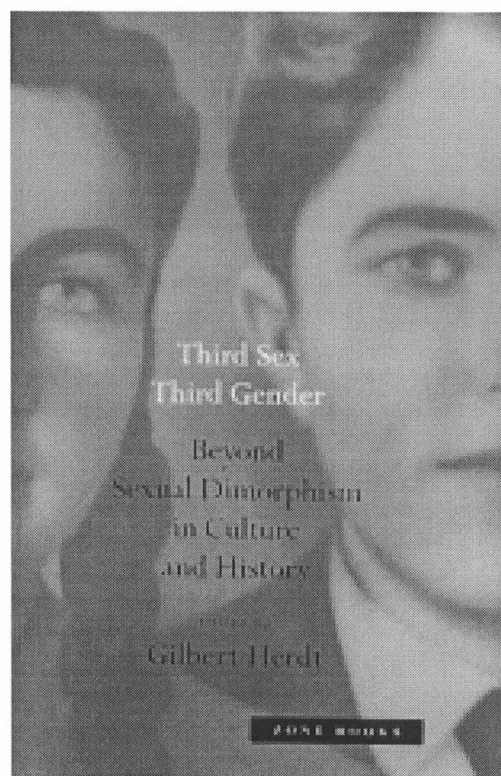
Same sex desire was thus interpreted as a psychological hermaphrodisy and homosexuals were conceptualized as a third gender. This concept was furthered in the late 19th century when homosexuality shifted from being a behaviour to a sexual identity. Western ideas of third gender have been framed mostly by sexual partner.

Ancient cultures, meanwhile, defined third genders primarily by occupation and social role. In Polynesia, where gender liminality (borrowing the term used by the author Niko Besnier) has resisted the colonization of the West, male to female people are generally considered to excel at women's work. "In urban settings, liminal men are superb secretaries and coveted domestic help. In this sense, liminal persons are more womanly than women, a theme that recurs elsewhere." Unfortunately, it is little comfort knowing that gender liminal people are more accepted in other parts of the world since where third gender status is institutionalized, it is invariably institutionalized beneath the existing male/female binary. Trans people have a tendency to romanticize our supposed acceptance in other cultures, but the reality is we are still frequently harassed and marginalized. You can be trans in Polynesia, but to be taken seriously you have to downplay that aspect of your personality. Although we in the west do not enjoy that level of acceptance, I'm not so sure that ultimately our position is not the better one, since it seems to me that we have more tools at our disposal to change society.

The essays on berdaches and hijras also bring new insights to third gender people in North America and India.

The colonization of Native American berdaches was especially vicious, but male born berdaches have been documented in nearly 150 North American societies. (Female bodied berdaches have not been studied nearly so thoroughly, a situation that again reflects the low level of awareness of female to male lives throughout history.) Early analysis of the berdache tradition was lacking in subtlety and less than sympathetic. The emergence of feminist theory, with its critique of biological determinism, made a reevaluation of the berdache role possible.

Unfortunately, it seems we all use people to advance our own political agendas and feminist



scholars were no less guilty than others. It made me uneasy to think how we trans people have also co-opted the berdache tradition as one of our own. It is easy for us to be sympathetic with the berdache, and even easier to be angry at their brutal repression, but in reading Will Roscoe's essay, I couldn't help thinking that as trans people we should be very careful. The restoration of the berdache to their place of honour must begin with the Native American societies of which the berdache tradition was such a proud component.

The hijras of India had more luck in resisting Western colonization, although their social standing tumbled under British rule. They benefited both by ancient Hindu depictions of alternative genders among humans and deities and the historical role of the eunuch in Hindu and Muslim court culture. These spiritual and cultural traditions still form the foundation of the hijra community. Serena Nanda, the author of the hijra essay, does an excellent job of analyzing the hijra's role within the context of Indian culture. The importance of emasculation becomes more comprehensible when one understands the spiritual significance behind it:

Emasculation links the hijras to two powerful procreative figures in Hinduism, Siva and the Mother Goddess, and it sanctions the hijras' ritual roles as performers at births and marriages. Emasculation is explicitly identified with the

worship of Bahuchara Mata... Bahuchara is widely worshipped in Gujarat, particularly by women who wish to conceive a son. She is particularly associated with male transvestism and transgenderism and thus has a special relationship to the hijras, several of whom are always present at her temple to bless devotees and tell them of the power of the goddess.

The peculiarities of the hijra role may not be to all trans people's liking, but you have to admire the stability of their traditions and their successful and disciplined social organization. There is very much we could learn from them: "It is the ability of the • hijra community to tolerate a wide range of gender-role behavior and gender identities, without losing its cultural meaning, that is one of its great strengths, accounting for its persistence over time."

It is difficult to summarize all the essays in a short review, but one of the most fascinating is undoubtedly René Grémaux' paper "Woman Becomes Man in the Balkans". It concerns the cultural tradition, found mostly in the mountainous regions stretching from Bosnia-Herzegovina to Albania, of the "sworn virgin", a woman who assumes a male social identity with the approval of her family and the larger community. This practice, which flourished primarily in the late nineteenth and early twentieth centuries, took place in a deeply masculine, warrior culture in which women remained social outsiders throughout their lives.

Gender segregation ruled throughout the public domain. Household chores and tasks in the peasant and pastoral economy were usually strictly gendered. As a rule, females were unarmed and hence considered inviolable. According

to indigeneous common laws, they enjoyed immunity and remained under men's tutelage throughout their lives. This male-female dichotomy of rights and duties left little room to manoeuvre freely, and, as one might expect, the conditions for a distinctive "third gender" came about.

Central to the transformation from woman to man was the high appreciation for males and masculinity in the culture. The house, that is, the whole social, economic, and moral unit of the society, could not function without a male head of the household. Marriageable women, unlike the female brought up as a son, could not inherit property. Once having been declared male and having taken the oath of celibacy, he was accorded all the privileges of men, although, of course, being celibate he could not pass his property on to heirs.

What is interesting about several of the case histories cited is the ease with which these new men entered into the role. They became fiercely masculine, and any suggestion that they were not genuine men was often a killing offence. Undoubtedly, the oppressed role the women had to endure was a great incentive to change gender, but the vehemence of some of the "sworn virgins" also suggests that there were other factors involved.

Despite being an informative book, *Third Sex, Third Gender* ultimately raises more questions about gender than it answers. This is the way it should be, after all. Once you've dismissed the notion that there is one simple, universal and fixed definition of man and woman, which this book does very thoroughly, you become aware of the astonishing variety of ways in which gender diversity is expressed, tolerated and institutionalized in various cultures.

TRANSFORMING FAMILIES (Continued)

But it is not the only one. The chapter written by a sister of a deaf FTM rings with her pride and love for him. The testimony of the brother of an intersex man who had been raised as a girl (and presumably physically transformed shortly after birth) and who was then disabled while in university is full of admiration for his courageous brother. Although the chapters vary in quality, the book is nevertheless full of heart warming stories.

Given the publisher's apparent incompetence in assembling a book, I wondered whether the inclusion of so many different types of trans people was a fluke, a happy accident that occurred while they were out looking for loving families of trans people. In the end, it probably doesn't matter. All that matters is the richness of human life that is presented

here.

It's sometimes easy to feel cheated that your own family may not measure up to the ones in the book, but you cannot walk away from their stories without feeling the power of their love. For all its flaws, *Trans Forming Families* is one of the most genuinely pro-family books you're ever likely to read.

(Editor's note: Many of the contributors to Trans Forming Families are members of PFLAG, Parents and Friends of Lesbians and Gays. PFLAG also has a trans component. It is a very special organization that is built on love and acceptance. Trans people whose families are not so understanding and who are feeling abused by a hostile society are encouraged to visit their local PFLAG chapter. You won't regret it.)

Trans Forming Families: Real Stories about Transgendered Loved Ones, edited by Mary Boenke. Walter Trook Publishing, 1999. ISBN 0-9663272-1-7.

By Teddy Michaels

Readers who recall my "miracle of trans publishing" article in the September 1999 issue of *Triple Echo* will be pleased to know that Walter Trook Publishing is at it again. In that piece, I argued that despite the amateurism of many trans publishing ventures, the publications still provide worthwhile content that manages to surpass the substandard packaging and editing. So, first let me vent about the things that bug me about this book.

Walter Trook Publishing gave us *Mom, I Need to be a Girl*, by Just Evelyn, a portion of which is excerpted in this volume on trans families. *Mom, I Need to be a Girl* was an important book because it highlighted the neglected issue of trans youth and placed it in the context of a loving family. *Trans Forming Families* continues exploring these worthwhile themes. Unfortunately, despite the promising addition of a title page, this book soon lapses back into the sloppy standards of the previous one. You might think I'm expecting too much, but is it being picky to ask that the text be understandable? There are sentences in this book that make you stop and wonder what the writer is trying to say: "I conceived after trying for almost 3 years. We were told to go to a drive-in movie, but settled on a visit to friends." Okay, I figured it out. Something to do with a drive in movie being romantic and that leading in some unscientific way to a baby being produced, but I hate stopping in the middle of a paragraph to try to figure out what I just read. (And who told her to go to a drive-in, anyway?)

Throw into the mix all the copy editing and proofreading errors, the goofy underlining for emphasis, and the sudden change in spacing between lines of text in one chapter and you get a book that is extremely annoying to read. I haven't even mentioned the butterfly graphic that appears in most of the book's available white spaces. Metamorphosis. Yeah, I get it already.

Okay, enough of that. Now, on to the miracle of trans publishing.

It's still a good book! The reasons for that are

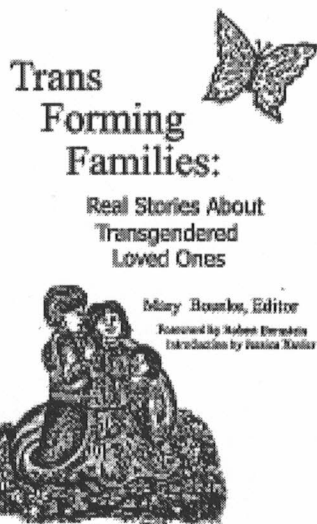
many: its honesty, the diversity of people represented and its ability to make you stop and think about the power of love. The truth about being trans is that society stigmatizes not just trans people, but their partners and families also. This stigmatization is evident from the accounts presented here, and the following quote is typical of the reactions of family members: "These last months have been painful, as I have allowed myself to grieve the loss of normalcy, the loss of the Donna Reed family life that was the envy of our neighbours." It takes a lot of courage to face up to this so called "loss of normalcy". Although all the people here have moved beyond their self directed fears and beyond the notion that social conformity is the great happiness in life, it was hardly a painless journey.

Why did they do it? If it caused them so much pain, why did they continue to support their trans family members? Quite simply, these are special people. They were blessed with a great capacity to love and that love led them through much pain to understanding and, ultimately, to an even greater capacity for love. Not all people are brave enough to take this journey. We need to be out as families to give other families strength to love the way they ordinarily would if society did not shame them into "not loving".

The diversity of people represented is another of the book's strengths. One might suppose that the lot of a transsexual in Iran would not be an easy one, and here we have proof. Noosheen, a MTF, was ridiculed and assaulted, and even his immediate family made derogatory remarks about her. His parents,

although well-educated and liberal by Iranian standards, were affected by their society's intolerant attitudes, and became reluctant to take Noosheen out with them. In a six month period, Noosheen attempted suicide ten times, which awoke her parents to the reality that if they didn't do something soon, their child wouldn't be around for too much longer. Finally, she and her mother made it to England, and from there to the United States where they are desperately hoping they can stay. Meanwhile, the father continues working in Iran to support them. It's an incredible story of love and self-sacrifice told in five pages.

Please see page 20, *Transforming Families*



Trans Canada

Alberta

Illusions Transgendered Society of Alberta
426 - 8 Avenue, S.E.,
Calgary, AB, T2G 0L7
(403) 265-7789
E-Mail: bnbblethr@cadvision.com
Web: <http://www.geocities.com/WestHollywood/Village/5276/>

Illusions provides a safe, discreet atmosphere in which crossdressers and transsexuals can meet others. Social events.

Phi Sigma
PO Box 81115, 755 Lake Bonavista Dr SE,
Calgary, AB, T2J 7C9.
(403) 271-6247

Phi Sigma is a chapter of The Society for the Second Self and is open to male, heterosexual crossdressers.

Edmonton Transgender Support Line
(780) 988-3738

Illusions in Edmonton
Box 1852, Main Post Office,
Edmonton, AB, T5J 2P2
(780) 488-3234
edm_illusions@huno.com

British Columbia

BC FTM Network
P.O. Box 10, 1895 Commercial Drive
Vancouver, BC, V5N 4A6
(604) 254-7292
E-mail: bcftmnet@hotmail.com

The BC FTM Network offers peer support and information for female-to-males, their partners, family, friends and allies. There is a limited lending library of books, videos and newsletters and a support/discussion group that meets twice a month. It is open to anyone assigned female at birth who identifies as male some or all of the time, regardless of where that person is at in regard to transitioning or not.

Cornbury Society
PO Box 3745,
Vancouver, BC, V3B 1Z1
(604) 862-1321
E-mail: cornbury@bc.sympatico.ca
Web: www.transgender.org/tg/cornbury/

Social/support group for male, heterosexual crossdressers. Spouses and partners welcome. Meetings, monthly newsletter.

Trans/Action
c/o 620 - 1033 Davie Street
Vancouver, BC, V6E 1M7
(604) 687-8752
E-mail: bfindlay@imag.net

A political action group which is advocating changes to human rights and doing educational work on trans issues.

Trans Alliance Society
#294, 3495 Cambie St.
Vancouver, BC, V5Z 4R3
Web: www.transalliancesociety.org

TAS is a not-for-profit umbrella organization for the trans community in British Columbia.

Zenith Foundation
8415 Granville Street, PO Box 46,
Vancouver, BC, V6P 4Z9
Phone (604) 261-1695
Fax (604) 266-4469
Web: www.GenderWeb.org/~zenith/

Zenith Foundation - Victoria Chapter
Audrey Scammell
E-Mail: sivraj@netcome.ca
(205) 598-9711

Zenith is a charitable non-profit foundation. Its objectives are to work toward improving the security and circumstances of people with gender dysphoria, primarily transsexuals. Main aims are in education, information and advocacy, support and counselling. There is also a social component. Primary publication is the bimonthly Zenith Digest.

Manitoba

Prairie Rose Gender Club
PO Box 23 Grp 4 RR1,
Dugald, MB, R0E 0K0
(204) 257-2759

Winnipeg Transgender Support Group
(204) 284-5208 (Winnipeg Gay/Lesbian Resource Centre)
E-Mail: wtsg@pangea.ca/~wtsg/

Peer support and information for all trans folk; education and lobbying for medical services and legal rights.

Nova Scotia

ATG (Atlantic TransGender) in Halifax
E-Mail: atggrp@geocities.com
Web: www.geocities.com/WestHollywood/7557/

ATG provides a safe haven for transgendered individuals and those who share their lives. Contact via internet.

ValleyPRIDE (Kentville)
E-Mail: mike.giffin@ns.sympatico.ca,
Web: www.geocities.com/WestHollywood/Heights/2377/

An informal social gathering of lesbian, gay, bisexual, transgendered and two-spirited persons who are out and about in the Annapolis Valley of Nova Scotia. Meetings and social events.

Ontario

Canadian Boyz and SOFFAs
Chapter of American Boyz FTM Support Network
Marcus Charles Frappier (416) 466-0235
E-Mail: mc@oil.ca
Web: www.netgsi.com/~listwrangler/

Canadian Crossdressers Club - Wildside (Toronto)
161 Gerrard St E, Toronto, ON, M5A 2E4
(416) 921-6112
E-Mail: info@wildside.org; Web: www.wildside.org/

Affiliated with Wildside, a store for crossdressers and drag queens.

Gender Mosaic of Ottawa
PO Box 7421, Vanier, ON, K1L 8E4
(819) 770-1945; E-Mail: gender_mosaic@geocities.com
Web: www.geocities.com/WestHollywood/9630/

Gender Mosaic is a non-profit support group which serves the trans community in Ottawa and surrounding area. Services include monthly social, discussion and spouse/partner support meetings, a bimonthly newsletter and a lending library.

Gender Metaphor
Ottawa Transgender Support and Outreach
608 - 2767 Innes Road ON, K1B 4L4
E-mail: gender-metaphor@ottawa.com
Web: www.geocities.com/WestHollywood/3190/

All welcome, but special focus on married couples. Personal and on-line support, socials and public interaction.

Ontario Female to Male Network (ON.FTM)
378 - 532 Montreal Road, Ottawa, ON, K1K 4R4
Phone (613) 728-7776; Fax (613) 728-8054
E-Mail: onftm@cyberus.ca
Web: webhome.idirect.com/~martybear/index.htm

Female to Male ts/tg network for anyone assigned female at birth who identify all or part of the time as male. Information, peer and partner support, socials and discussion.

Ottawa TS Discussion Group
P.O Box 42067, RPO St. Laurent,
Ottawa, ON, K1K 4L8
E-mail: ts-ottawa@canada.com
Web: members.xoom.com/ottawats/

Provides a safe forum for all transsexuals and intersexuals in Eastern Ontario and Western Quebec. Social/support meetings. Lending library.

SOS Club - TS (in Toronto)
Support for Spouses of Transsexuals in transition
C/O The 519 Church St. Community Centre
519 Church Street, Toronto, ON, M4Y 2C9
E-Mail: sosclub@idirect.ca
Web: webhome.idirect.com/~players/

Toronto Transition Support
c/o The 519 Church St. Community Centre
519 Church Street, Toronto, ON, M4Y 2C9

Transsexual Menace - Toronto
E-mail: sarah@interlog.com
Web: www.interlog.com/~sarah/menace.htm

Two Spirited People of First Nations (Toronto)
(416) 944-9300

Xpressions
PO Box 223, Station A, Toronto, ON, M5W 1B2
(416) 410-6949; E-Mail: xpressions@xpressions.org
Web: www.xpressions.org

Not-for-profit, open, social and support group. Monthly newsletter and quarterly publication, Monarch.

Hamilton Transsexual Peer Support Group
(905) 528-0207 Ext. 43
E-mail: janet@interlynx.net
Web: www.geocities.com/WestHollywood/Cafe/8922

Intersex Society of Canada
PO Box 1076, Haliburton, ON K0M 1S0
E-mail: mholmes@isna.org
Web: www3.sympatico.ca/morgan.holmes/AFC.WWW

Chrysallis TG Support (Peterborough)
E-mail: chrysalistg@yahoo.ca
Web: www.angelfire.com/ok3/chrysalistg/

Prince Edward Island

Gay, Lesbian, Bi and Transgendered Community Support
53 Grafton Street, Charlottetown, PE, C1A 1K8
(902) 892-4163; E-mail: mark.smith@isn.net

Quebec

FACT Quebec
PO Box 293, 5858 Cote de Neiges Blvd,
Montreal, PQ, H3S 2S6

Le Spectre (Montreal)
(514) 528-1700 - Contact Michelle de Ville.

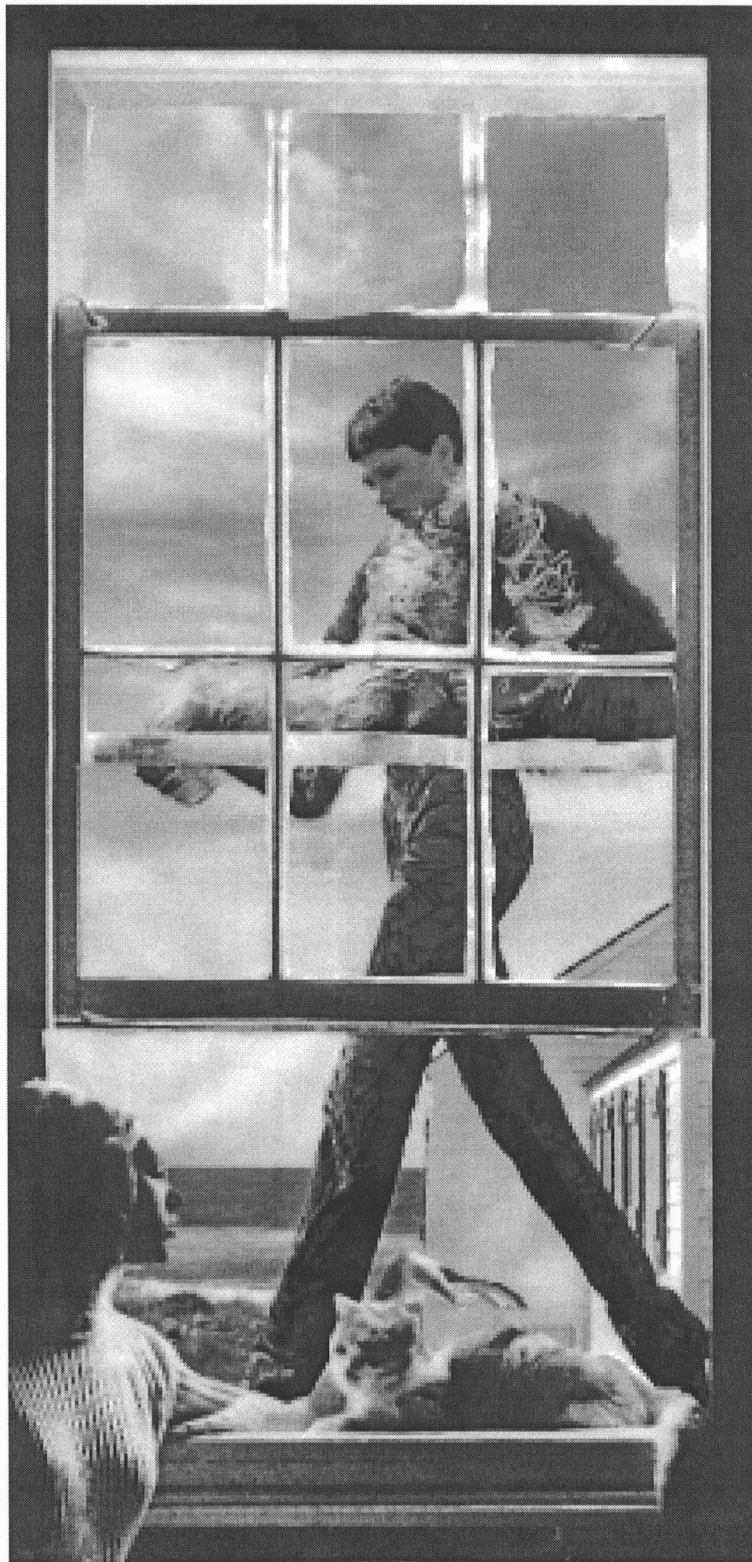
Travestis Montreal
E-Mail: mac@mblink.net
Web: www.mblink.net/~mac/tvm.html

Action Sante: Travesti(e)s et Transsexual(le)s du Quebec
Pager (514) 851-7674

Information, resources, support for the Montreal area.

Premier Contact - Outaouais
Josée-Chantale Hubert - Coordonatrice
(819) 777-3493; E-mail: premiercontact@videotron.ca

D'informations et de support pour personnes souffrant de troubles d'identité du genre ou de transsexualism.



Collage by Rachel Steen