

THE TRANSGENDERIST

MARCH 1995

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

PRESIDENT'S COLUMN - Winnie [REDACTED]

This issue of our newsletter is late because I was at the *International Congress on Gender, Cross Dressing and Sex Issues* in California last week and, before then, busy trying to finish my paper for presentation there. After 26 single spaced pages, I had to call it quits the night before leaving. Sometime soon, I hope to polish it up and get it published somewhere. Anyway, I had to compress my talk on Akhenaten into ½ hour and illustrated it with projected transparencies copied from books on ancient Egypt. See the abstract elsewhere in this issue.

This Congress was the first attended by significant numbers of psychologists and other professionals interested in transgendered behavior as well as many individuals involved personally. In the mix of several hundred people, it was sometimes difficult to decide who was which without a scorecard; some belonged in both categories. At the luncheon on Feb. 25, Dr. Stanley Biber and Virginia Prince received awards for their pioneering work, while Roger Peo and Lou Sullivan were honored posthumously.

The other TGIC member at the Congress was Callan [REDACTED], a regular contributor to this newsletter. It seems that Callan wrote a nasty letter to another of our columnists, who disguises her identity under the pseudonym Miss Take, castigating her for frivolity while important matters like the Congress are ignored. Well, that lazy Miss Take reprints Callan's letter to fill up her column, including much reporting on the Congress. Which saves me the trouble of writing more in my column here. Yeah, I'm lazy, too, and will print almost anything to fill out these pages.

Besides being a presenter, I was enlisted as moderator of another session, including *Transgender Identity, Art, and Subversion* by Chelsea Elizabeth Goodwin. She informed me that she wished to illustrate her talk with some "performance art". No problem - "art" was in her title, was it not? Then her two performers illustrated the "subversion" aspect by wheeling in a cartload of flagellation implements and demonstrating their use while Chelsea talked. Well, I've seen and heard of such things before - nothing much surprises me anymore - but I thought it distracted attention from Chelsea's powerful talk, rather than enhance her presentation.

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Since I have devoted considerable effort for many years to avoid detection of my transgendered inclinations in order to avoid any punishment that might result from disclosure, I am somewhat mystified by those who appear to seek punishment. I want only to enjoy cross-dressing; my submission to torture is limited to wearing corsets and high heels. But, as Ed implies in his article herein, there seems to be some sort of connection between boobs and bondage, which arouses the ire of feminists. I wonder

if seeking punishment or restraint is a sign of vestigial guilt; after all, flagellation was an activity pursued by the Religious Right in the Middle Ages; by gladly receiving punishment here on Earth, they hoped to avoid eternal punishment in Hell and God's curse of the Black Death. Now, maybe we can convince today's Religious Right that flagellation will prevent AIDS!

DINNER PARTIES

Our February dinner party was cancelled due to lack of interest. The next party is scheduled for March 11; I hope you have signed up already, because it will be too late by the time you receive this!

TGIC

PO Box 13604, Albany, NY 12212-3604
(518) 436-4513 (live Thurs. 8-10 pm)

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

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(413) 499-5858

JOSEFINA A. SPECKERT M.ED
PSYCHOTHERAPIST

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

Book Review - Callan

Lying With The Heavenly Woman
Robert A. Johnson
Harper, San Francisco \$15

Around the turn of the century, Carl Jung developed an understanding of the human spirit by looking at a wide range of myths from many human cultures and identifying archetypes, or common threads. Jungian therapists, like Clarissa Pinkola Estés, author of *Women Who Run With The Wolves*, use these archetypes to help us understand ourselves and our relationships.

Lying With The Heavenly Woman, a book by Robert Johnson about the effect of the feminine archetypes in the life of a man. It is written for any man who is searching for self knowledge and peace, and contains no specific references to transgender.

Many of the good things in life - love, caring, compassion, warmth - are inherently feminine. For men to deny this part of themselves is to deny themselves a rich, full and joyous life.

Today, we have the "white hot challenge of freedom," like at no other time in human history. We are no longer merely players in someone else's script, following the rules of our parents, our tribe, our town, our religion or even our partner. We are autonomous individuals, empowered to make our own choices and our own mistakes. This is a recent phenomenon, and it means that we have to have new skills, skills of understanding and thinking, skills that Johnson labels differentiation, that allow us to understand our world and not just to respond to it viscerally. We need to be able to think and understand for ourselves, for the old structures have given up their authority to our individual power.

The only way we can make the right decisions is to understand people, starting with ourselves. That journey of understanding, of knowing the inside of people, is especially hard for men because

we live in a culture that resists feelings, that resists the feminine energy that resides in each of us. The patriarchal culture has placed great emphasis on technological achievement, but little on understanding, on sharing from the soul. Our myths, shared stories of emotion that speak from below our mind, are shattered. We cannot express the breadth and depth of our feelings when we have them: our language has only one word for love; Sanskrit has ninety-six different words.

We must be aware of our inner selves to be effective as free thinking, independent people. This is a journey of exploration that takes us away from the traditional male role, forces us to explore things that are not yet highly valued in this macho and goal oriented culture. We may expect that in the future, all will understand this and work to balance thinking and feeling. This is the only way that we can succeed as independent and effective people.

Those who break the ground for this new role are out of synch with time. They belong neither to the old, traditional roles, not do they have the polished presentation of those who have only been in the new role. They struggle and fight to find ways to put together head and heart in innovative ways that combine worldly effectiveness and deep feeling. They falter, and misstep, but they lead the way, finding a path for men, and society, to move forward.

We have the joy and responsibility of freedom. It is a new thing. We now need, by learning about the inner world, to grow into the people who can make the next steps towards total integration, of binding the masculine and the feminine into a new, fulfilling and beautiful world that lets each of us express our full humanity, lets each us both do and be, both act powerfully and feel deeply.

Johnson then goes through the primary feminine archetypes, including mother, mother complex, sister, friend, anima, daughter, sophia and hetaira. Each of these is a component of humanity, existing in all

of us, and only by understanding them can we understand ourself and can we understand others.

The understanding that we all must have a relationship with the components inside ourselves if we are to have successful relationships with those outside is one of the best things in Jungian theory. All characters in the myth/dream/story are part of us, part of our own humanity.

Each of us will be better in relationship when we know ourself, accept ourself, and love ourself better. It is the comfort and wisdom of the world, and it is contained inside of us. If we do not know ourselves, our handling of the forces from inside will be confused, mixed, warped, twisted. There are many ways to learn, and Jungian theory is one of them that has been effective for many.

Johnson's book is only a starting point, but it is short and self contained, albeit with many references to his other works. It may help you in your journey to find and intergrate the feminine inside of you.

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Shoes That Don't Fit, or...

"Don't you step on my blue suede shoes"

Read. Read deep. Read deep between the lines; or, read only the lines. That is your choice... but read. Read everything, and learn.

When I was very young, I nearly always wore tennis shoes, they were comfortable, fit well, were light weight; and even in the late fifties, were worn by both men and women with little variation save the size. As I grew, my father required me to work in ponds with him raising fish bait on his bait farm and, to work on the family marina. This required respectively high topped waders (a form of huge boots which nearly covered your whole body) or leather work boots which were clumsy, hot, and heavy; but great protection for your feet. Secretly, I envied tap shoes in black patent leather: there was something mysterious about them, something dangerous for the people who wore them - a risk from the reflection from those shiny toes. I settled for moments stolen from work in tennis shoes.

As I grew into an adult, the waders gave way to expensive, heavy and ugly wing tips that pinched in more ways than one. God, I hated those shoes, and everything they represented: orderliness, structure, repression, even the phony sense of responsibility they conveyed. I preferred the work boots, which, though uncomfortable, had a humility, an honesty lacking in wing tips. Moccasins and sandals by now too joined my foot wardrobe, what a great idea, a simple light leather shoe, held together by an unpretentious leather winding, that fit any adult equally well. My envy for tap shoes gave way to gorgeous high heel pumps: sleek, sexy, beautiful, and highly stylized, yet my feet weren't engineered to fit the sizes then available. Overcoming the fears, I acquired several pair and for a moment now and then, I too was sleek, sexy, beautiful, wildly exciting and highly stylized... highly stylized.

As I matured, the waders, wingtips and work boots grew unbearably tight and heavy, and slowly were largely discarded. Tennis shoes gave way as styles changed to running shoes. Running shoes came on the scene which - with slight, even unnoticeable differences, were identical for all - I spent a lot of time in running shoes, nearly as much in moccasins. Fortunately, by now, the world and shoe makers were learning that feet (and people) come in larger sizes, and the heels became a familiar footwear. Before long, I learned that the highly stylized prize of a few years earlier, although beautiful, also pinched and were largely discarded. Mostly today, I wear running shoes and moccasins, and for work, practical low heel shoes. I haven't entirely discarded either my high heels, or my work boots, although the waders and wing tips are gone - discarded with many of my earlier beliefs about who, and what, I was.

I wore a lot of tight shoes during my life, that didn't fit. They made a statement about who I thought I was, or more usually, who I wanted others to think I was. Deep inside, I knew what felt the most comfortable. Today, moccasins and running shoes fit me fine; I guess, somehow, I always knew they would, just didn't understand it. I think moccasins felt best - but then again, isn't that what this journey is all about - learning to understand what our feet have been trying to tell us our whole lives? Yet, I have to wonder why so many need to force themselves to wear certain shoes long after they know they won't fit. I guess just knowing isn't enough, you have to feel the pain of the pinch. Let's make a deal, I won't tell you your shoes don't fit... if you will walk a mile in my waders, wingtips, pumps, and moccasins.

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ON BONDAGE - Ed H.

It has been a while since I wrote (or, more correctly, keyboarded) on the subject of "love bondage" as it relates to our community. I was hoping for some positive feedback as encouragement for more articles, but I guess that a lack of negative feedback is almost as good, and spurs this commentary.

While "friendly bondage" - without whips and chains or pain - is only recently becoming commonplace in movies and on television, and even spoken of in public, I believe that it has long played an important parallel role of vulnerability for many members of our community.

From my readings on bondage in general, it appears that ninety percent or more of men who are interested in bondage are primarily interested in restraining their female partner as sexual foreplay. This does not appear to be the case within our community. Of the TV's I've spoken to who have any interest in bondage, the universal preference is having their feminine vulnerability augmented by being restrained - usually as sexual foreplay.

Harmony Communications' (the best in the bondage business) magazine, "Bondage Life", has two pages (of 66) of each issue devoted to readers' letters and photos of males in bondage, and most of these are cross dressed! (Male bondage is in such a minority that the section is titled, "Bound for Controversy".)

Only a few years ago, just suggesting the possibility of an interest in bondage to your date was enough to warrant a label of weirdo, but times are changing. (If someone is accepting of our cross dressing, one should certainly not think us any stranger for a bondage interest!)

Restraining your lady may seem interesting to both, but there is likely to be a bit of hesitation on her part until she has developed a trust for having someone

else - you - in total control of her fate. This can be a great obstacle in friendly bondage play if tying her is your preference.

Such is not the case for the submissive bondagee. While "bondage" in itself might cause a bit of hesitation, there is little intimidation when the newcomer to bondage (your partner) is asked to do the tying! Perhaps suggest that a friendly wrestling/tickling match might be more evenly matched when the usually-stronger person's hands are restrained! (Of course, turnabout can be fair play, and you might suffer the teasing and tickling that you have imposed upon her in the past!)

Bondage as a love-game will certainly not appeal to everyone. I've talked with more than just a couple of folks who have strong interests in bondage, but have partners who are unwilling to participate in such activities, whether as bondager or bondagee. Much of this is based on old parochial attitudes impressed over the years, so deeply entrenched as to be irreversible. It's unfortunate that this occurs, because any person should enjoy giving such great pleasure to their partner when all that is required is such a harmless activity.

But then, there are many who ARE significantly adding to their love-making hours with a bit of restraint. It is on TV and in the movies and the "whips & chains & pain" symbolism is disappearing. One can now wrap a scarf around his or her partner's eyes without being assured of a scream in return. It is becoming one of the acceptable and "in" things to do as sexual foreplay.

The tying itself is only the tip of the iceberg. It's the roll-play - the teasing, tormenting, sexual games and fantasies fulfilled - that will add hours of ecstasy to traditional love-making. A simple satin sash about the eyes, and another encircling the wrists overhead at a bedpost - can set the scene, opening the doorway to a new, yet undiscovered realm of pleasure, for both partners.

Abstract of paper presented at the International Congress on Gender, Cross Dressing and Sex Issues, Van Nuys, California, February 23-26, 1995

Early in the last century, explorers of Egypt came across a desolate, ruined city on the Eastern bank of the Nile in the middle of the country. At the boundaries of this place, they found a number of stelae depicting what appeared to be two queens worshipping the sun in the form of a disk with rays ending in human hands. But when they deciphered the hieroglyphs, they found that one of the "queens" was a king! His name was Akhenaten, and the other queen was his wife Nefertiti. The name of the sun-god was Aten, and the city was Akhetaten, "The Horizon of the Sun", which the king had founded to last for eternity.

Since that time, much more has been unearthed about this intriguing couple, through excavations of the city and other sites in Egypt. Akhenaten is now famous as the "Heretic Pharaoh" who abandoned all the old gods of Egypt in favor of Aten as the sole God. Nefertiti may be even more famous because her bust, discovered in a sculptor's workshop in the city, has been pictured and reproduced by the thousands in modern times. They reigned for 17 years *circa* 1360 B.C. and were succeeded by an ephemeral king Smenkhkare and then by Tutankhamen, whose tomb discovered in 1923 caused a sensation.

Upon succeeding his father Amenhotep III as Amenhotep IV, Akhenaten immediately began to build a new temple for Aten close by the great temple of Amen at Karnak, which his father had greatly expanded, near the old capital city of Thebes. He suppressed the cult of Amen, ordering the name and image of the old "King of the Gods" to be hacked out wherever it could be found, and changed his name to Akhenaten. Coinciding with the first appearance of Aten as a rayed sun-disc, he instituted an astonishing new way of depicting the royal family.

His beautiful wife Nefertiti was portrayed in statues and reliefs with the exaggerated voluptuous figure of a female fertility goddess. But what really perplexes Egyptologists is the fact that Akhenaten had *himself* portrayed with the exaggerated voluptuous figure of a female fertility goddess!. Denying what should be obvious to any transgendered person, the usual explanation is that he had a passion for telling the truth, and suffered from a condition that rendered him epicene. However, every condition known to modern medicine that might have given him a shape resembling these statues would have made him impotent and sterile, which is contradicted by his claim to have fathered at least six children.

The first attack against Amen that can be attributed to Akhenaten is firmly dated to the middle of the reign of his father Amenhotep III, because the desecrated temple was dismantled and buried in the foundations of that king's construction at Karnak. At this time, Akhenaten would have been a young prince, perhaps struggling with his gender issues. The damaged reliefs were of the god in his ithyphallic form, Amen-Min. The iconoclasm is atypical because the name and figure of the god were not completely defaced, only the phallus and other symbols of masculinity.

While the possibility of transvestism has been suggested, it is usually dismissed because there appear to be no portrayals of the king wearing women's clothes, only a man's skirt (or kilt) which was the "uniform" of pharaoh. However, there are portrayals of Queen Nefertiti (according to the inscriptions) in which her pretty face is replaced by *his* ugly mug! The usual explanation is that Akhenaten regarded his "deformities" as a gift from God and honored his family by having them depicted in like manner. There are other reliefs of the couple together, in which Queen Nefertiti

is also dressed as a pharaoh, including a man's skirt (at the time, women wore only dresses).

The gender confusion extends to the succeeding king Smenkhkare (often thought to be a co-regent at the end of the reign of Akhenaten), who also was depicted with a figure resembling a naked woman, and was married to Akhenaten's eldest daughter Meritaten. Smenkhkare is known to have used an alternative feminine name, Neferneferuaten, and Egyptologists have constructed many strange, contradictory theories to account for this!

Then there is the matter of the mysterious mummy discovered in 1907 in Valley of the Kings tomb KV 55, near the spot where Tutankhamen was found later. A male mummy in a queen's coffin, with all traces of a name erased by vengeful intruders, along with other feminine Atenist funerary equipment. Again, ignoring the simple explanation obvious to the transgendered, Egyptologists have proposed several implausible alternatives.

The next pharaoh, the boy-king Tutankhamen, returned to the old religion under the guidance of his regent (and successor) Ay, who had been a firm supporter of Akhenaten's heresy. The last vestiges of Atenism were buried with Tutankhamen, and careful examination of his funerary equipment has revealed that much of it was originally made for Smenkhkare. These young men are generally thought to be brothers, but the identity of their parents is a puzzle, since Akhenaten and Nefertiti claimed only daughters.

A re-examination of the archaeological evidence in the light of transgenderism as the most likely motivation for Akhenaten's actions produces a consistent history of his reign and family situation. There is a logical link to his selection of the Aten as God, so concluding that the world's first monotheistic religion was founded by a transgendered king, precisely because of this aspect of his personality. Most authorities believe that his revolutionary religion perished with him. But Sigmund

Freud, in his book "Moses and Monotheism", believed that Moses was an Egyptian and the religion he gave the Hebrews must have been an Egyptian religion, and could only have been the Aten religion.

Suggested Reading

In almost any book about ancient Egypt, especially about Tutankhamen, there is usually at least one chapter devoted to the reign of Akhenaten. A few more specialized works that may be found in some public libraries are listed below. The reader should be aware that the interpretation of the archaeological evidence depends greatly on the opinions of the authors and the time at which they were written.

- Alan Gardiner, Egypt of the Pharaohs: Oxford Univ. Press, 1961
Cyril Aldred, Akhenaten: Pharaoh of Egypt: Thames and Hudson, 1968
Cyril Aldred, Akhenaten and Nefertiti: The Brooklyn Museum, 1973
Cyril Aldred, Akhenaten: King of Egypt: Thames and Hudson, 1988
Donald B. Redford, Akhenaten: The Heretic King: Princeton Univ. Press, 1984
Donald B. Redford and Ray Winfield Smith, The Akhenaten Temple Project, Vol. 1: Initial Discoveries: Aris & Phillips Ltd., 1976
Joy Collier, The Heretic Pharaoh: John Day Co., 1970
Sigmund Freud, Moses and Monotheism: Vantage Books, 1939

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Closets are still for clothes, not for Transpeople.

Riki Anne Wilchins

Okay. Okay. First of all, let me say that I really enjoyed my first Southern Comfort. Its an enormous achievement we can produce such events and they make invaluable contributions to our growth as a community. In addition, I was grateful to discover the organizers could accommodate a low-rent, gendertrash reject like me, trying to politicize the atmosphere. And finally, I know hat courage it takes for us as transpeople to attend a conference, any conference, and be public about our identities

With all that said, what we did was wander around in a upholstered ghetto for three days. Now don't get me wrong, it was a *nice* ghetto. But it was still a ghetto, and only a rented one at that. We could be out, enjoying the fiction of a normal life as long as we hid indoors. But no matter how proud we felt, the truth was we could no more walk out the front door of that motel or shop in the mall right across the street than we could waltz around the moon. We were still in a closet; it was just one we'd bought for the weekend.

What I found strange and unsettling was the almost complete silence about this: except for some discussions in the TG track, it was virtually unmentioned. There were workshops about passing, putting on makeup, styling your hair, disguising your voice, you name it. But there was nothing on the oppression we as transpeople face every day of our waking lives, and therefore none whatsoever about how we might change our lot for the better.

Right now, someone is saying "Well, why *should* be talk about it? I don't feel this oppression you're going on about. And anyway, conferences aren't the time or place for that sort of thing."

Well, do you know anyone who's been beaten up for crossdressing? Or maybe someone who's been fired, harassed or busted. Perhaps someone who's sweated blood when women in a public restroom began examining them with barely concealed suspicion and hostility.

Or maybe you know someone who lost custody of their kids, or spent a month in a terrible panic because the pictures of themselves dressed up are missing, and they imagine a thousand awful places they might be laying out. Maybe you know someone who's living in fear at this very moment because a co-worker recognized them on the street.

Then again, maybe you know someone who is just your average occasional crossdresser and is tired of feeling like a freak, a pervert or a second class citizen. Or perhaps even you hate that sick feeling in the pit of your stomach when you're out and a police cruiser pulls alongside and the cops give you a long, slow once-over, or you're out walking late one night and think you hear the tread of heavy male footsteps fall in right behind you.

Maybe you're tired of having to hide what you do in the smaller ghetto of your own home, or your bedroom, or the one

dark bar that is semi-safe for you on Saturday nights. Maybe you don't want to wake up to another day in a world which tells you that men who dress "like women" are fags, or homos, or fairies, or sick, or somehow unmanly, or simply embarrassing and disgusting to those of us who are "normal."

Maybe you've even had a fleeting fantasy of all transpeople, your brothers and sisters and all of those wondrously in-between, looking however we damn well please and walking with pride in plain broad daylight, just as God intended for the simplest and meanest of her creatures.

The things which happen to us, the feelings, the shame, the need to "pass" as "real," these are *not* private humiliations. These are profoundly *shared experiences*: we all have them and they affect *us all*. There is a system out there we call the nonocracy (non-AHK-ra-see). Just as a democracy empowers people and a theocracy empowers religious leaders, so the nonocracy grants privilege and status to non-transsexual and non-transgendered people while simultaneously disempowering, marginalizing, manipulating and persecuting drag, transsexual and transgendered people.

Our lives are the result of the intentional, *systemic* injustices of the nonocracy and the only way to combat it is through systemic organized resistance.

For just as long as we allow this system to go unchallenged,

For just as long as we remain disorganized,

For just as long as we remain more interesting in passing than politics and making-up rather than making waves,

For just as long as those of us who can pass do, leaving those of us who cannot bear the full brunt of abuse and loss of status,

For just as long as we indulge in our petty, pointless male /female, "real"/fake, homo/hetero, passable/ unpassable, transgender/transsexual divisions,

For *just* so long will we remain a powerless and a divided people content with our three days of normalcy each year, hiding the best and most beautiful parts of our complex, multi-layered identities in life's crevices and alleyways where we are out of sight and out of mind. In short, we will remain where the nonocracy is designed to keep us.

It is time we started speaking out about real freedom. It is time we began organizing to leave today's transgendered children a much *better* world than the twin prisons of secrecy and silence we inherited and to which we have lately become so unconsciously and sadly accustomed. It is time we looked through the front doors of the upholstered ghetto and let the scales drop from our eyes and vow at last to forge the tools to make an end to our common oppression, no matter how long or how difficult the struggle ahead of us might be.

Riki Anne Wilchins is a founder of *Transsexual Menace* and is working with Lynn Walker, Leslie Fineberg, Holly Boswell and Dallas Denny to organize the first National Transgender/Transsexual March On Washington for Civil Rights. Contact Riki Anne at [redacted] [redacted], NYC 10014 for information or arguments.

This article was first printed in the October-November 1994 edition of *GenderQuest*, the publication of Phoenix Transgender Support, Box 18332, Asheville NC 28814, and has been submitted to *Tapestry*. It is reprinted with permission of the author.

Götterdämmerung

The Smallbans Experience, March 1995

By your pal, Miss Take

Drag & The President! Helen Hunt reports (on *Letterman*) that she got a tour of the White House & a visit with the president after taping the *Christmas In Washington* special. The best part? Her makeup artist was with her, and the week before he had been in drag filming the new Gloria Estephan video! What a country!

Even Cowboys LaCage, the new drag attraction in Nashville got a visit from the real Reba. *ET* showed Reba being blown away by the way one of the Reba's got her inflections and all! My prediction? Watch for a Reba double in her stage concerts, used like Cher did to give time to change clothes.

Yup, it's out there. Gender Bending as an accepted norm. It takes balls to wear a dress! Go out there and take a chance - you may get to meet the President too!

Action In Congress

I recently received a big ol' snotty letter from that queen of bloat, Callan Williams. I was going to use it as a coaster, like I do most of my correspondence, but then I realized if I print it, I could fill up this column with her big words and save myself lots of work! So here goes:

Dear "Miss Take", (whoever you are)

You have been putting out your column for six months now, and I, for one, am sick of your self righteous tone and side attacks on me and on all of the institutions that make Albany and the gender community so good. You seem to think that all you have to do is be a gadfly, making smart comments, like some pontificating drag queen. I will have you know that there is more to humor than lame puns and cruel witticisms.

Why don't you report on some of the most important things in the gender community? For example, the *International Congress On Sex, Crossdressing & Gender* that took place this month in LA? You could talk about the 300 people, mostly researchers, therapists and professionals who delivered over 100 papers on all aspects of gender, from anthropology to linguistics. This was a powerful group gathered for what Vern Bullogh wanted to be "a quiet Stonewall for the TG community." Maybe it wasn't quite that, but it was a breakthrough event, gathering most of the noted lights of gender, from Dr. Doctor to the Chinese surgeon who has already done organ transplants between a male and female patient.

Of course, you, with your little mindset would probably stick to reporting things like how Winnie [redacted] oversaw a B&D session! That wasn't her fault! Chelsea Elizabeth Goodwin was doing an important paper on *Transgender Art, Identity & Subversion*, and the performance art piece where Bunny, naked from the waist up came while being whipped was an important part of it! Winnie was just the

moderator, giving her paper on *The Gender Heresy Of Akhenaton* at another session.

Or maybe you'd report on gynandromorphiles, based on the studies of Blanchard & Collins. Of course, you'd just refer to them as transy chasers, and end up talking about how the *Queen Mary* in Studio City is a hot spot for them, with over 175 girls on Saturday night. Sure, some are repressed homosexuals, and some repressed TVs, but others just get turned on by perfume & beard stubble, and that's OK.

And the workshop on *The Use Of Dance/Movement in Adjustment of Gender Conflicted to a Preferred Role*, lead by Jayne Thomas and Annette Cardonna-Romeo, was a real breakthrough in kinesthetics, where people learned that releasing their bodies could make them more centered and happier. This is a lesson that we all could learn and follow up on, something to bring comfort and release. It has nothing to do with the horrible performance of *Moving On*, where we watched heterosexual crossdressers pretend to be 16 or throw their breast forms at the audience. Sure, the rubber chicken dinner was like a breast form, but to mention that would be demeaning and offensive.

Walter Williams, author of *The Spirit & The Flesh*, was quite upfront about his concerns during his *Two Spirit People* presentation. "Too many of the sessions have the words disorder, dysphoria or other negative words. The only disorder here is in the people who think that you have to be one gender or the other," he told the audience, noting his commitment to transgender pride and action.

His words were supplemented by William Dragoin's work on gynomimetic shamans, where he took psychology, anthropology, sociobiology and anatomy to make a compelling case that some are born special, with unique imagination, role playing talents and other skills, and these people have always been a social benefit as Shamans. "It's like a baseball team," Dragoin went on to say. "We need all the skills of humans, especially the ones that have survival value for the community, like transgender. Today, transgendered people are so caught up dealing with stigma that they cannot contribute effectively to society. This is a loss for all of us." Dragoin's work echoes the knowledge of many of us that we are special, and the fact that we can easily see the drama and insight of transgender in the presentation of many evangelists. Maybe humans are just programmed to understand and respect that drama.

These are the important things, not drink prices at The Waterworks! Transgender isn't a game! You embarrass us and our community by your frivolous attitudes!

Callan [redacted]

Finale

Krystine notes her name is spelled with a K. Quick story: K, dressed in boy clothes, goes into a Marshalls type store in San Fran. She hands the shirt back after trying it on. The Clerk says: "Doesn't fit? I would have figured a 14 would be fine... Oh! The shoulders!" So many accepting people in the world, but you never know till you try - with a big smile, just like our Krys has.

This is Miss Take saying: "**Take a Hike!**"

ANNOUNCEMENTS

TRI-ESS MEETINGS IN SCHENECTADY

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

Mar 18, Apr 22, May 20, Jun 17

MAIL ORDER WIGS

Top quality synthetic and human hair wigs. For full color catalog, send \$15 to:

Transgraph Enterprises
4 Shoppers Lane, Suite 147
Turnersville, NJ 08012
(609) 227-5845

QUEEN CUSHION SHOES

Because a man's foot tends to be wider, flatter and larger than a woman's foot, a new division of a specialty shoe company is now offering gorgeous ladies' shoes made on a men's shoe form in men's sizes 7-14. They are custom made in France and feature all-leather upper and sole, in many styles, colors and decoration. For a free catalog, write or call:

Queen Cushion Shoes
735 Delaware Rd. #124
Buffalo, NY 14223
1-800-42COMFY(26639)

THE COURTLY LADY - MAIL ORDER

Cincinnati, Ohio, January 25, 1995. The *Courtly Lady* is a new mail-order business designed to provide quality fashions at very reasonable prices. We are selling classic Western wear and square dance petticoat fashions. Our intention is to make mail order buying easy, affordable and convenient. We offer personalized service and custom sizing for the small and big girl. We have outfits for that special occasion, dance or evening out. For more information write to:

COURTLY LADY
PO Box 2165
Cincinnati, OH 45201-2165
Attn: Julie S. Gilbert, Owner

CALENDAR

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

MARCH 1995

Mar 11 **Saturday Dinner**, 8:00 pm
Northway Inn
Mar 16 Thursday Meeting, 7:30 pm
Mar 23 Thursday Meeting, 7:30 pm
Mar 30 Thursday Meeting, 7:30 pm

APRIL 1995

Apr 6 Thursday Meeting, 7:30 pm
Apr 13 Thursday Meeting, 7:30 pm
Apr 15 **Saturday Dinner**, 8:00 pm
Northway Inn
Apr 20 Thursday Meeting, 7:30 pm
Apr 27 Thursday Meeting, 7:30 pm

MAJOR COMING EVENTS

- Contact TGIC for more information.

Mar 13-19 *IFGE Coming Together Convention*, Atlanta, GA
Apr 20-23 *California Dreamin'*, Burbank
Apr 20-23 *Moonlight in Manhattan*, NYC
Apr 21-22 *First Annual Transgender and Transsexual Health Conference*, New York City
May 17-21 *Esprit '95*, Port Angeles, WA
Jun 7-11 *Be-All '95*, Cincinnati, OH
Jun 14-18 **TRANSGEN'95** (4th Annual *Transgender Law & Policy Conference*), Houston, TX
Jul 26-30 *Spouse/Partner International Conference for Education (SPICE)*, Memphis, TN

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.