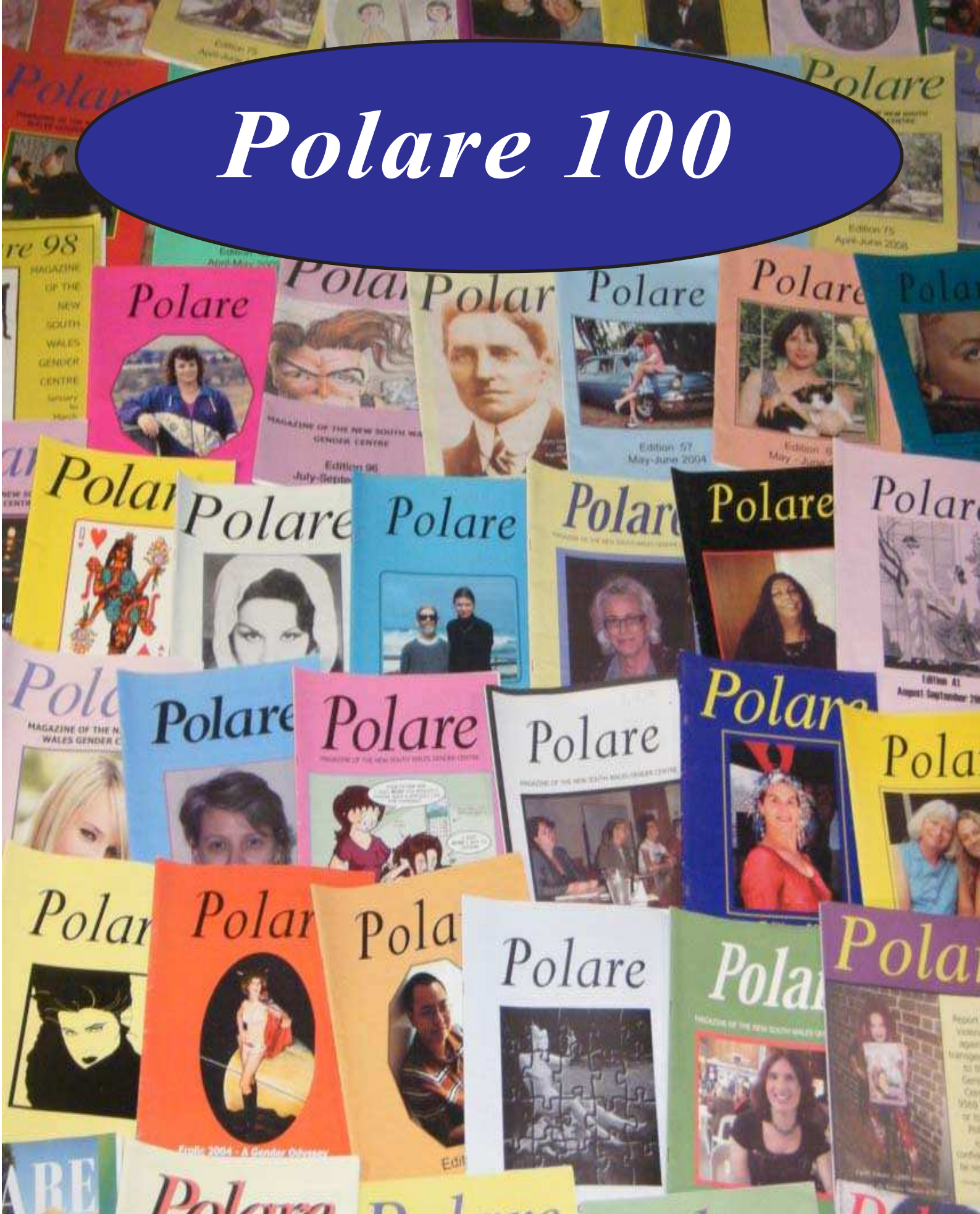


Polare 100



**Magazine of the NSW Gender Centre
Edition 100 July-September 2014**

A Really Great Youtube

A short video has been made with the support of the Aurora Foundation as part of the Transgender Anti-Violence Project.

Titled *In My Shoes*, it was made by Tahlia Tribjetz and some of the young people who use the services of the Gender Centre, all of whom gave up their own time willingly to share their stories and experiences, so that other people may understand more about the life journeys of trans- and gender-questioning youth.

The video has been highly praised and is a moving and educational experience for anyone who wishes to understand what others feel when they are part of the trans life.

Do You Believe You Are Intersexed?

If so and you would like to know more and meet others like yourself then contact:

OII Australia
[Organisation Intersexe
Internationale]

at PO Box 1553, Auburn, NSW,
1835 or at:

oiaustralia@bigpond.com

or visit our website at

www.oiaustralia.com

Except for serious emergencies, please make an appointment before coming to the Gender Centre. We are glad to help you if we can, but if someone else has booked the time you may miss out. Phone 9569 2366

FTM Australia

2014

FTM Australia is a membership-based network which has offered contact, resources and health information for men identified *female* at birth, their family members (partners, parents, siblings and others), healthcare providers and other professionals, government and policymakers since 2001.

Our newsletter, *Torque*, is published four times a year for the benefit of members, their families and service providers. *Torque* is available as a pdf document which is emailed to you or available on our website. All the information about *Torque* is on the website at

www.ftmaustralia.org/resources/torque.html

OzGuys Discussion List

Our e-mail discussion list is called OzGuys.

OzGuys - is open to FTM Australia members living in Australia and New Zealand.

Goals of the discussion list include:

- To encourage friendships and information sharing amongst members
- To empower members and their families in understanding transsexualism
- To encourage members to adopt positive images of being men in society and achieve anything and everything they dream of.

For more information please visit

<http://groups.yahoo.com/group/ozguys/>

To find out more or read our resources please visit our website at www.ftmaustralia.org

the Gender Centre Service Magazine

The Gender Centre is committed to developing and providing services and activities which enhance the ability of people with gender issues to make informed choices.

The Gender Centre is also committed to educating the public and service providers about the needs of people with gender issues.

We offer a wide range of services to people with gender issues, their partners, families and organisations, and service providers.

We specifically aim to provide a high quality service which acknowledges human rights and ensures respect and confidentiality.

the Gender Centre

The place to go for confidential, free services for people with gender issues.



**7 Bent Street
PO Box 266
Petersham
NSW 2049**

Tel:(02) 9569 2366

**Outside Met. Sydney
1800 069 115 (9-4.30, M-F)
Fax: (02) 9569 1176**

**Email:
reception@gendercentre.org.au**

**Website:
www.gendercentre.org.au
The Gender Centre is staffed
9am-4.30pm Monday to
Friday**



Our Services

- Support and education
- Social and support groups
- Drug and alcohol counselling
- Quarterly magazine *Polare*
- HIV/AIDS information
- Condoms and lube
- Needle exchange
- Accommodation
- Referrals to specialist counselling, medical, HIV/AIDS, education, training, employment, legal welfare, housing and other community services
- Outreach - street, home, hospital and jail
- Counselling and support groups for partners and family

Residential Service

For all enquiries relating to the residential service, please contact us.

Gay and Lesbian Counselling

Telephone - Counselling:

- ❑ General line daily 5.30pm to 9.30pm

Sydney Metro 8594 9596

Other areas of NSW 1800 184 527

- ❑ Lesbian line

Monday 5.30pm to 9.30pm

Sydney Metro 8594 9595

Other areas of NSW 1800 144 527

GLCS also offers face-to-face support groups including:

- Talking it out - Men's Discussion Group
- Women's Coming Out Group
- SMART Recovery Program
- And other groups to be announced soon.

For further information please contact GLCS Administration on:

(02) 8594 9500

Or via the website:

Website: www.glcsnsw.org.au

Or by mail:

PO Box 823, Newtown, NSW, 2042



Leaving PRISON is TOUGH... I could do with some genuine SUPPORT

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WOMEN

EX-PRISONERS

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- ◆ Get assistance to locate necessary services
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- ◆ Develop life skills

If you are interested in having a Mentor, contact TARA at Women in Prison Advocacy Network (WIPAN)

Ph: 02 8011 0693

Mobile: 0415 454 770

Email: mentoring@wipan.net.au

Website: www.wipan.net.au

Having a MENTOR has changed my life ... my FUTURE is BRIGHTER than ever!

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for submissions to the next edition of *Polare* is
the eighth of September 2014

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THE FINE PRINT

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In this (100th) issue of *Polare* there is a letter from one of our number responding, I assume, to my comments about who are, and who are not, trail blazers in the world of Australian transgender.

The writer refers, as I did, to Carlotta as one of our genuine trail blazers, as she was the first person we know of to have gone through gender reassignment in Australia. It was timely and unsurprising that after two books had been written about her that there should be a film, and a few weeks ago we were treated to a television film version of her life and career. I admit I feared there might be too much glitz and not enough humanity, but in my opinion these elements were skilfully balanced and the film is well-worth seeing. A DVD is now available of this show and it will be bought for the Gender Centre's library collection.

I have never met Carlotta and she seems to be fairly reclusive these days so maybe I never will, but I did have one connection with *Les Girls* during the time of Carlotta's reign. In those days (mid-1970s) it was said that cross-dressed men were not allowed into *Les Girls* and if they arrived at the theatre they would be turned away. This may or may not have been true but the lighting in the lobby was certainly very harsh and may have been designed to detect the faintest hint of five o'clock shadow. Of course, any such embargo became a challenge and I found myself being persuaded to run the gauntlet, in company with two male friends and a genetic woman.

The short version is that we swept in without any problem and enjoyed an evening of glitz, glamour and risque humour without incident. I *think* I may have been read by one of the bouncers as we left, but by then it was too late for anyone to fuss, so all was well that ended well.

Which leads me on to my really mad, really wonderful month in New York earlier this year.

Travel with me, if you will, back to the year 1962 when I found myself in North America

(Toronto, Canada, to be precise), studying for a post-graduate degree while simultaneously trying to work out how important my *alter ego* was to my existence and whether I could give up being Fiona (as I was then) in order to give my planned marriage a better chance of survival. During my time in Toronto I visited a resort in the Catskill Mountains, near New York City, where cross-dressers, and their wives, were welcome. I was able not only to indulge my need to be my female self, but also to talk with married couples and ask their advice on whether I should tell my fiancée about my cross-dressing, if so whether to tell her before or after we were married, and whether there was a good chance that I could a) give it up after I married or b) manage to have a successful marriage if I found the urge to cross-dress was too strong and I needed to continue living two lives.

One of the weekends I attended was the Halloween celebration at the end of October 1962, when Virginia Prince visited the resort from her California base and set about creating a national sorority of heterosexual transvestites.

Many years later a couple of antique dealers from Pennsylvania were cruising a flea market in New York and found a suitcase of photos and albums that they realised were of cross-dressing men, not genetic women. They put the best 150 or so photos together into a book called *Casa Susanna*, which was also the name of the resort, and I reviewed this book favourably in *Polare* in January 2007. End of story, I thought.

Then, about 2011, I received an email asking if I would be prepared to help a writer named Harvey Fierstein who had been commissioned to write a play based on the resort and its habitués, i.e. mostly transvestites desperately trying to be female in appearance and performance, happy to be their female selves and to be able to walk around in the open, in daylight, and socialise with anyone they met at the resort, without the need for subterfuge or explanation.

Of course I agreed to help if I could. Harvey is a National Living Treasure in the USA and he set out to do justice to the resort, and Susanna, and Virginia, and the whole wild world of gender diversity. This was not his first foray into the area, as he is gay and worked in his youth as an

impersonator. His first major play was *Torch Song Trilogy*, three short plays later presented as one production, dealing with the relationship between a drag queen and his mother. It is available on DVD. More recently he has written a number of plays, always with a social message, and has collaborated on wildly successful musicals such as *Cage Aux Folles*, *Kinky Boots* (with songs by Cindy Lauper) and *Newsies* (the last two named are still running on Broadway).

Being the perfectionist he is, Harvey researched the real Casa Susanna by way of the archive file of *Transvestia*, a magazine edited by Virginia Prince, which became the flag-bearer for Virginia's sorority, FPE (Foundation for Personality Expression). FPE survives, but now calls itself Tri-S (Society for the Second Self). Harvey decided to centre his play around the weekend when Virginia came to Casa Susanna to form FPE, in other words, the Halloween weekend of 1962, which as mentioned above, was one of the weekends when I was there.

Over the past three years Harvey has sent successive versions of the play to me for comment and I have commented, not trying to turn it into a historically accurate document ... that would have been very dull ... but trying to keep the tone and the atmosphere of the times and place as believable as I could.

Finally the good news came that backers had been found, a cast had been assembled and the play (called *Casa Valentina* to protect the guilty) would be presented on Broadway, commencing with preview performances on April 1, 2014.

And a wonderful month it was! I was taken into the family that formed the cast and crew as if I had known them for years, and watched the play from its first preview presentation through to

the opening night (April 23) and beyond. I watched the play fourteen times and saw it develop and improve on each viewing. Intelligent seminars were held for the audiences after each matinee so that they could ask questions and be enlightened, and I learned a great deal about the magic of theatre, as I was allowed to watch rehearsals and listen to the Director (Joe Mantello, whose version of *Wicked* has been running on Broadway for ten years) as he handed out his notes after almost every performance.

And this all happened because I thought, once upon a time, I was a transvestite and because I shared my apartment with another cross-dresser and was taken by him to Casa Susanna, giving rise to a series of encounters that became some of my favourite memories and formed the basis of several of my most enduring friendships.



Katherine with Nick Westrate, one of the cast of *Casa Valentina*, at the First night party.

I will not say more about the play as I intend to write a separate piece about it and there is no point, as my mother would say, in boiling my cabbages twice. Not, mind you, that they taste any better for having been boiled only once.

One interesting side note is that there were nine people in the cast, seven men and two women, and of the men only three dressed in male clothing, and then only briefly.

The cast were not chosen for having had any previous experience with transvestism or female impersonation, but they carried off their parts brilliantly, and one, Reed Birney, was nominated for a Tony (stage version of the Oscar) for his acting (one of the women, Mare Winningham, was also nominated for a Tony, as were the costume designer and Harvey himself for his writing).

Alas, none of the Tonys came through.

Katherine



Q&A with Jessica Marais on playing the legendary Carlotta by Sabine Brix

Sabine Brix, digital editor of Gay news Network, chats with actress Jessica Marais about playing the iconic performer and transgender pioneer Carlotta in the recent ABC telemovie of the same name. Reprinted with permission.

How did you approach playing the role of Carlotta?

I approached it the same way as I would any character – from a place of truth first and foremost, whilst being highly aware of maintaining the dignity of the character and the voice that it represented.

You play three characters, Carlotta/Carol/Richard, how difficult was this?

Each had its own challenges because in every incarnation of a character the challenge lies in the truth and the believability of their internal emotional world as well as their relationships.

I enjoyed every aspect of it and it was great to be able to sing at the end and finally let Carlotta's voice out.

What was the most challenging aspect of the role?

The most challenging aspect was the sense of responsibility I felt to Carol and to the entire transgender community – to give a voice and to do justice to their struggle and bravery not just in Australia but on a world stage.

You've been living in the States, were you coerced back especially for Carlotta?

All my decisions are project based. I make decisions about working with people I want to work with and the characters I want to play.

But of course telling an Australian story of such bravery, with such heart, as well as being able to work with director Samantha Lang, DOP Toby Oliver and producer Lara Radulovich whose passion for the project was a huge draw card and attracted me to the project.

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How did you prepare for the role?

In every way an actor could ... I put everything into it – mind, body, voice – I researched transgender, the history of Les Girls and Kings Cross, as well as the political and social backdrops through the late 50s to 80s. Carol was a great informant in terms of providing information – her books were very informative and very brave.



Sabine Brix



Carlotta and Jess Marais

You were Carlotta's 'only choice' for this production, how did that make you feel?

It's a question that kept being asked – to me the fact that I had her support gave me the courage to tackle the role ... and because of that support I was able to really enjoy it. I admire her as a human being and a human rights activist.

How did you enjoy working with an all-star Australian cast?

The cast and crew were the most enjoyable part of the entire process. I was working with actors some of

whom I had known like Eamon and Andrew. It was a pleasure to witness Paul Capsis' enormous stagecraft and to see him on film was a joy.

Caroline O'Connor's humility and generosity and humour and commitment were wonderful. Eamon Farren who played Ava – Carol's best friend – is one of the most talented and supremely gifted human beings on this earth both professionally and personally - and to have his support every day on set was not only comforting but inspiring.

What other projects are upcoming for you?

I am currently shooting season 2 of *Love Child* and looking hopefully forward to some time with my family. But existing projects beckon and it is a constant juggling act between career and family time.



Carlotta

***Carlotta* is available now on DVD and digital download**

Sex and Gender Education (SAGE) Needs You!

SAGE is a grassroots organisation that educates, campaigns and lobbies for the rights of **all sex and gender diverse people in Australia:** transsexual, transgender, intersex, androgynous, without sex and gender identity

Membership is FREE!

SAGE no longer sends out printed newsletters - instead we send out occasional news and updates via email, and also post news items, articles and documents on the SAGE website.

To join SAGE, and receive occasional news updates, go to

<http://lists.cat.org.au/mailman/lisinfo/sage>

and sign up to our low-volume mailing list

For more information visit our website

www.sageaustralia.org

SAGE - campaigning for your rights!

In September 1993 the first issue of *Polare* was published, sub-titled “A magazine for people with gender issues”. The editor was Rachelle Alexander, although a listing of staff gave credit to Craig (who is now the shining star of FTMAustralia) for “putting together *Polare*”.

The only other name I recognise from the staff list is that of Paula who, until recently, continued her work on behalf of our clients, working through the Outreach system to help those who were unable to come to the Gender Centre for face-to-face service.

When the first *Polare* rolled off the presses there were two outreach workers, Lea and Camille, and the HIV Outreach Projects had taken to the streets in June of that year.

There were also staff members named Detlev, a relief worker, and Maxine, who, with Rachelle and Craig, formed the administration team.

The Gender Centre had been in existence for almost ten years in September 1993 (it was formed in October 1983) and had already established its value for the trans-community.

It is interesting to note that there was less concern about terminology at that time, with the term “tranny” apparently being widely accepted. The first major article was written by Roberta Perkins (who started the Centre in 1983) and is titled “The Scene Was Mean; the ‘drag queen’ scene in the 80s”. Roberta, of course, is the author of a book with a similar title (*The Drag Queen Scene*) and I assume some of the material was derived from that book.

To quote briefly from the article as a way of pointing out how far we have come, “Just walking down the street in a dress could mean instant arrest for ‘offensive behaviour’ and public exposure by the press ... it could bring us a bashing by the good people of Sydney, who would have considered broken bones or even death just desserts for our outrageous behaviour.” Roberta also says that “only ten years before that, public ridicule, arrest and psychiatric treatment were our common lot.”

So, yes, we’ve come a long way, as a community and we have good reason to be grateful to our predecessors.

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An interesting point is the prevalence of gender reassignment noted by Roberta among the “drag queens” of that time, and the assertion that “all lived permanently in a female role”. Which suggests a closer overlap of motivation and identity than is generally accepted these days. Has the division grown with the increase in numbers of those who are not interested (or not suitable) for show business, creating a ‘holier than thou’ attitude in some transgenders towards drag queens? Or are there more in the entertainment industry who see impersonation as a career rather than the fulfilment of an inner desire to be female?

I have met one or two drag queens who certainly do not live as full-time women, and some who do, but since I accept that humanity is infinitely variable, and variation is built into every bell curve, I see no particular need to accept one form of behaviour and reject another, as long as decorum is being preserved (watch it, Dulcie!) and no third party is being harmed.

The second article in the first issue of *Polare* is by Aidy Griffin, one of the people I named as being one of our genuine trail-blazers in my editorial in *Polare 99*, and it commences in a way which might raise eyebrows today.

“Part of tranny folklore and folk knowledge revolves around the phobia of being ‘sprung’,” she says, and goes on to provide interesting historical cases of people who were sprung well after they had been accepted in their cross-gender roles, sometimes even, as in the case of musician Billy Tipton, after they died. She also goes into the case of the mythical Pope Joan, who is as genuine as the Shroud of Turin, but hey, it’s a good story and the willing suspension of disbelief has always been one of the mainstays of fiction.

Polare No.1 also contains accounts from individuals either going through reassignment or who are closely associated with someone who is doing so, and there is a fairly long history of the Seahorse Club, which had been founded by Rosemary, Jill and Pauline twenty-one years earlier (1967), and is still going strong, despite having gone through crises from time to time, as most self-help organisations do. Like other similar organisations it no longer insists that

members be strictly heterosexual nor that they cross-dress only from time to time and not continuously. Of course, if someone is always dressed in the gender-marker clothing of one gender and not the other, this can hardly be called cross-dressing.

There was an article on female-to-male transition and a piece from the daughter of an FTM, although it is not made clear whether the FTM in question is the parent of the daughter who wrote a very measured and intelligent analysis of her own feeling and the relationship she expected (and hoped) to maintain with the person she had relied on for sixteen years as an understanding "Mummy". As the daughter says in conclusion, "All you can do is adjust and adapt to overcome the bad spots. Life gets better as time goes on and so does the understanding."



Polare, Issue 1

The politics of transgender are dealt with in an unsigned article on TLC (the Transgender Liberation Coalition) that names five contact people who are prepared to record cases of violence against transgenders, a forerunner to the currently active Transgender Anti-Violence Project. TLC was also campaigning actively for a revision of the Anti-Discrimination Act to include transgenders, a revision which reached fruition three years later.

Then there was a letter to the editor from a person signing herself as Wendy who claimed to belong to a group called ULTRA, an organisation of transvestites who enjoyed sex with other cross-dressers. A letter from the editor welcomed Wendy and her friends to the Gender Centre, asserting that the Centre had (as it still has) a "policy of inclusion for all people who self-identify as having gender issues".

There were other letters reminiscing about an outing by transwomen from the Wattle Street residence that included tennis, lying on the beach and other forms of recreation.

There is also a letter from Paula (who retired only recently from the GC for medical reasons)

who looked after many, many of our GC clients over the years but in 1993 was apparently in charge of Outreach. Some of the anecdotes embedded in her letter are hilarious, including an encounter with a man who chatted her up when she was in company with some working girls, and who was appalled when one of the working girls told him that Paula was a nun doing good works among the disadvantaged (not too inaccurate in real terms) and he felt forced to apologise for his crass advances to Paula, who was rather confused as she had not, at that point, been told of her temporary elevation to Sisterhood in the Church. Apparently she was quick enough on the uptake to respond, "Of course I forgive you, my son, bless you!"

A report from the President (Jean Noble) of the Management Committee of the GC reported on current management affairs, including the change of name from Tiresias House to the Gender Centre on 18th April 1993. Although Tiresias House had been set up in 1983 "to provide semi-supported accommodation for transsexuals" it had also provided services to many people with other gender issues.

An interesting feature called "News Briefly" included the news that top designers in America and Europe "have started using men in drag to model their creations both on the catwalk and on the covers of leading fashion magazines." I had thought that to be a more recent development, starting around the time of Andrej Pejic.

It is clear that the Gender Centre, in its tenth year, was active and targeted in its programs, and its staff was dedicated and enthusiastic. It is good to know that the Centre is still running on virtually the same tracks laid down by the pioneers in this area.

We owe a lot to our predecessors and this hundredth issue of *Polare* looks back with pride and admiration to the content and the underlying activity of the first issue and the staff who made it possible. A fine first issue and a standard to maintain as long as possible.

RAPE TURNS TRANSGENDER PARLIAMENTARIAN LESBIAN

Nikki Sinclair, who is Britain's first transgendered parliamentarian (she is a member of the new European Parliament) has stated in her autobiography, *Never Give Up*, which will be released in November, that when a man brutally raped her in the street in 1999 she was turned against men as sex-partners, and is now attracted only to women.



Nikki Sinclair

Sinclair's autobiography, discloses her transgender history for the first time.

Before she revealed this aspect of her life to the media only her family and very close friends were aware that Ms Sinclair had grown up as a boy.

EIGHT OUT OF TEN CANADIAN PROVINCES NOW FUND SOME PART OF GENDER REASSIGNMENT

The Nova Scotia Rainbow Action Group (NSRAP) has been active in persuading the government in Nova Scotia to fund GCS (Gender Confirming Surgery) largely as a result of community pressure.

Eight provinces (the exceptions are New Brunswick and Prince Edward Island) fund some combination of gender-confirming surgeries, the most common being hysterectomy (removal of the uterus), oophorectomy (removal of the ovaries), metaoidioplasty and phalloplasty (release of the clitoris and creation of neo-phallus), penectomy (removal of the penis), orchiectomy (removal of testes) and vaginoplasty (creation of a neo-vagina).

Some members of the LGBTI community were shocked that mastectomies with chest contouring were not listed in some cases. Only plain mastectomies were funded.

Newfoundland and Labrador do not fund metaoidioplasty or phalloplasty because of their record of complications and high failure rate.

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There are sometimes long delays in service. Alberta only funds twenty-five GCS operations a year and the gender affirmation clinic in Montreal has a one-year waiting list. Nova Scotia has only one endocrinologist for trans and non-trans clients so that there is a six to nine month waiting time for service.

There are some procedures not covered by any of the provinces, including tracheal shaves and facial feminisation. Only British Columbia funds breast augmentation.

The argument has been made that electrolysis is often more important to a male to female transgender than genital surgery, yet electrolysis is not funded although genital surgery may be.

The recent addition of gender identity and gender expression to Prince Edward Island's Human Rights Code may lead to funding for GCS surgery in the Province. In general there seems to be a generally strengthening move towards Provincial funding for gender identity procedures.

SCIENCE MAGAZINE ACCUSED OF TRANS-MISOGYNY

The normally well-regarded magazine, *Science*, has been accused of trans-misogyny following the use of images of Indonesian transwoman sex-workers as part of an article on treatment of HIV.

When editor Jim Austin received complaints he first tried to deflect them on the grounds that the images were of transgendered women, and suggested that men who did not realise this were in for a surprise. This feeble masculinist excuse was rejected on the grounds that this smacked of the "trans panic defence".

Science editor in chief, Marcia McNutt, then indicated that the magazine had been trying to highlight a "vulnerable but at risk group" and later tweeted that the intent was to highlight solutions to HIV."



Why not? by Katherine Cummings

Anyone who has spent any time reading about the history of theatre must be aware of the close connection between acting, religion and ritual.

Virtually every culture includes music, dance and drama in its structure, and in primitive times these elements were associated with magic and/or religion, and with the necessity to exert power over the elements, as well as over other humans who might have transgressed in some way, or were simply an obstacle to supremacy.

Because of the way religion works (basically one group asserting superiority over, and often suppressing, another) these rituals usually accumulated irrelevant details such as the exclusion of certain groups within a society.

Sometimes this meant that women were not allowed to participate, sometimes it meant that only women could participate (or men who adopted the role of women, see Roberta's article on p.22). Often it meant that people who had not been initiated into the rites (women, children, foreigners) were not allowed to take part.

In English culture the Middle Ages, followed by the Renaissance, saw women banned from the English stage as a matter of social standing. Actors were virtually at the bottom of the pecking order. Theatres did not exist and actors travelled the country in groups, living by their wits as often as they lived on the proceeds of their acting.

In Elizabeth Tudor's reign (after 1558) purpose-built theatres were constructed but males still played the part of women except in court masques, highly formalised productions based



Samuel Barnett as Viola in *Twelfth Night* and as Queen Elizabeth in *Richard III*.

on costumes, singing, dancing and elaborate scenery.

It was not until after the Restoration of Charles II in 1660, following the total banning of drama by the Puritan Commonwealth under Cromwell, that women were allowed to act on the public stage. Actresses were still not highly regarded and this lack of respect persisted until well into the 19th Century.

With the rise of great actresses like Ellen Terry in Britain and Sarah Bernhardt in France, and acting dynasties like the Barrymores and later on the Redgraves, Richardsons, Bennetts and Fondas (some better known for their cinematic careers than in the 'legitimate' theatre, gender roles on stage tended to revert to congruence with gender roles off stage.



Neil Patrick Harris as Hedwig in *Hedwig and the Angry Inch*

There were, of course, exceptions, and some very successful movies and plays used gender-role reversal for comic or dramatic impact. *Some Like It Hot*; *Cage Aux Folles*; *Victor, Victoria* and *Tootsie* spring to mind, along with a number of less laudable movies that seemed to equate cross-dressing with serial murder (*Psycho*, *Silence of the Lambs*, *Dressed to Kill*).

Of late, however, there seems to have been an upsurge of plays, musicals and films where female parts are played by men for no obvious reason.

Recent British productions of *Richard III* and *Twelfth Night* have used men for all the female parts (critics have applauded this as "being the way Shakespearean audiences would have seen them") and one actor, Samuel Barnett, was nominated for a 2014 Tony for his part as Viola in *Twelfth Night*. Similarly, but with more justification (if justification is needed, but we'll

get to that later) Neil Patrick Harris was not only nominated, but won the Tony this year for his part as the transgendered person whose surgery goes amiss. Harvey Fierstein and Cindi Lauper's musical version of *Kinky Boots* is also running on Broadway, with one of the main parts being that of a transvestite entertainer named Lola. Again, since the part is presented as a transvestite there is logic in having the part played by a male performer, as there is in the recent run (beginning



Ash Flanders

of April to end of June) of *Casa Valentina*, a play in which seven transvestite men show us their differing approaches to transvestism at a resort set up to satisfy their cross-dressing needs.

In Sydney an actor named Ash Flanders, who is said to have made a specialty of playing tragic heroines, is about to take on the part of Hedda Gabler in Ibsen's play of the same name. Hedda Gabler is a great part for a strong woman, and one of the recent productions featured

Cate Blanchett, one of the most powerful actresses of our time. It will be absorbing to see how Ash Flanders deals with it.

As a sidenote of interest, the Tasmanian artist, Wendy Sharpe, has painted a portrait of Ash as Hedda, for entry in the 2014 Archibald Prize Competition. It will be interesting to see if the Archibald judges like it. A few years ago there was an Archibald entry of a woman in a cocktail dress who was popularly supposed to be a trans-

woman of some description, but I never heard whether there was any basis for the rumour and I don't think it matters.

There is a feeling among some people that only people who belong in a certain group should act the roles of people who are of that group. In other words, Caucasians should not play Asians or blacks and, by extension, women should not play men or *vice versa*. I understand there was some resistance to the fact that the part of Carlotta, in the recent telemovie of her life, was not, and should have been, played by a transwoman. There was a similar wave of criticism when Laurence Olivier played the part of Othello. Whether or not he played it well is beside the point (I have heard nothing but praise for Jessica Marais' playing of Carlotta) but the principle seems to be that if there is a person of the class being depicted available then that person should be given the part.

This, of course, is nonsense. The whole purpose of acting is for the actor to present an adopted role convincingly, not simply to provide a vehicle for someone who happens to belong in that subset of humanity represented by the role. This is what acting is, and always has been.

To suggest that only blacks should play blacks, Asians play Asians, women play women or transgenders play transgenders would set a standard that would cause no end of problems if



Ash Flanders, Wendy Sharpe's portrait of Ash Flanders as Hedda Gabler, and Wendy Sharpe

one were casting, for instance, *The Lion King*. So hard to find giraffes with any acting talent these days.



John Hansen as Christine Jorgensen

What does one do (pursuing the question of who should play transgenders) when a person changes her/his persona in the course of the action? Various plays and films have adopted various solutions. When *The Christine Jorgensen Story* was

filmed (1970) a male actor (John Hansen) was used for both George and Christine Jorgensen and *Boys Don't Cry* (1999) used a female actor (Hilary Swank) as the FTM whose rape and murder sparked a reaction that resulted in prosecution and conviction of the perpetrators.

There are a number of films and plays that deal with transgender and cross-dressing and the quality



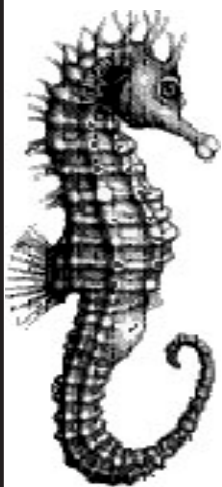
Hilary Swank as Brandon Teena

is undoubtedly mixed, but does not seem to have anything to do with the selection of actors whose private lives match the *persona* they are asked to play.

At one time, when the acting profession was more dominated by white males (on the producing, directing and casting side, at least), it was probably harder for women and for ethnic actors to audition for parts. The world has changed, at least within Western culture, and it would now seem most sensible to use the best available talent for any given situation, and throw auditions open to any and all who are available.

If a transgender turns out to be best for the role, give it to him or her. If a man turns up for a female part and his talents outweigh his 'inappropriate' gender identity, so be it. The play's the thing, not the political correctness of the casting. As for catching the conscience of the King, first you have to catch the King. They are becoming a rare breed these days, and a good thing, too.

NSW Seahorse Society



is a self help group based in Sydney open to all crossdressers, their relatives and friends. We offer discretion, private monthly social meetings, social outings, contact with other crossdressers, a telephone information service, postal library service and a monthly newsletter.

THE SEAHORSE SOCIETY OF NSW INC
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NSW 2111

Call on 0423.125.860 and our website is:
www.seahorsesoc.org
Email: crossdress@seahorsesoc.org

Membership enquiries,
change of details etc.
contact
Membership Secretary,
PO Box 6179, West Gosford
NSW, 2250

“crossdress with dignity”

Letters to the Editor

TRAIL BLAZERS

The term “trail blazer” brings many things to my mind. Who deserves to be called a “trail blazer”? What is a “trail blazer”?

There have been many ‘ladies’ who were, I feel, deserving of the title. They stood the test of time when we had no one or anything that we could rely on, but we had each other to lean on when the going got tough. At that time many of us had bad experiences with local law enforcement officers. We had to live as sex workers and had no family support. Our families did not want anything to do with us. We became a family of people who had started out to live as girls and just wanted to be who we were.

The ladies who deserve the term “trail blazer” were people like Roberta Perkins who in 1983 opened Tiresias House [later the Gender Centre] for transwomen. This service may have been a bit rough and ready but people like me went there for help and support because we wanted to break out of the ghetto that was Kings Cross and Oxford Street. I count myself as very lucky to have been given that support and accomodation.

Thank you, Roberta Perkins, for giving all of us a chance to live productive lives and fulfil our full potential. Ms Paula Hartigan was another woman who made sure this legacy didn't fail at times of crisis. She is still my dear friend to this day.

Sister Carmen Rupe did many things for our Kiwi sisters when

she lived in new Zealand and always befriended any “new girl on the block”. She was every bit a lady and I came to know and love her for many years until she passed away. Another dear friend.

Carlotta was a legend in the Cross for many years and I used to look up to and admire this beautiful woman as she strutted her stuff on stage. I have a great respect for her as she befriended me at a time when you were often judged by your skin colour and not on who you were. I still consider her a friend.

Monique Kelly is another lady of the stage and one who was good to me many years ago, and someone I'd always cross the street to say hello to.

Like many other transwomen I came here to NSW to start a new life. We all begin our lives as individuals. I was born the person I am so I didn't need to “transition” but that's just me, and during my life journey in the good days and bad days of the ‘old’ Cross I found there were many other ladies like me, even if we wore different shoe sizes and had different skin colours.

Every one of the girls I met back then is still my dear sister to this day. A few girls and I started to look beyond sex work and wanted something better from life so we started to find other forms of work, if we could get any. Sometimes in my new areas of work I would come across other girls like me. There was one transwoman who worked in the same building I did and the only time we could

breathe easily was when we found ourselves in the lift together and we could look at each other and give each other a knowing look, as a simple acknowledgement because we were afraid that if we went further we might bring each other undone.

If the lift door opened we just looked past each other and looked at the walls or the door. It was during this period of my employment that people would call our work places and ask “What are you doing having men in dresses working for you?” I was lucky that my co-workers and my mentor in my employment were there to look after me.

One of the Sisters worked at the foot of Martin Place in George Street and I was working in Castlereagh Street.

We would meet for lunch at the amphitheatre in Martin Place and play “Spot the Mug”. Sometimes they would hurry their wives away from us, or they would have the cheek to come and ask if we were working.

“Yes, sweetheart, we work in the office buildings here in the CBD, just like you, not the bloody back lanes any more!”

I'm not a “trail blazer”. I don't feel that I am one and will never want to be seen as one because there are bigger and better women out there who deserve the title, as well as credit for their work and activism, and a multitude of the best Girl Friends.

Ravishing Ruby, a native woman from interstate.

SGLMG Trans Working Group Response to Polare editorial 99

In 2014 Sydney Gay and Lesbian Mardi Gras (SGLMG) took on the challenge of promoting greater transgender inclusion in the SGLMG festival. The SGLMG board, staff and volunteers went to great effort to work with us to create a festival program that we hoped would be the most transgender-inclusive SGLMG ever.

We believe we were fairly successful in that endeavour. However the editorial in *Polare 99* would appear to suggest otherwise.

SGLMG has a long-standing tradition of promoting the interests of the LGBTIQI community in Sydney. Indeed, many regard it as one of the world's premiere festivals championing diversity and inclusion for LGBTIQI people. Beginning in February each year and culminating in the parade, the festival program includes a wide-ranging arts program, the hugely successful Fair Day, a forum for debate on all things LGBTIQI-Queer Thinking, a series of events celebrating women - Women Say Something, and parties that truly celebrate our diversity.

This year, for the first time, more than 100 Trans- and Intersex people marched together at the head of the Mardi Gras Parade, their FantasTIQ inclusion themed production once again received national media coverage that drew attention to our common humanity, our historical social exclusion and increasing triumph in the face of adversity that transgender and LGB people share. This was deeply moving for many of us that were involved.

This year also saw the inaugural Queer Thinking: Gender Trailblazers event at the Seymour Centre that featured Dr Elizabeth Riley chatting with Chaz Bono and Lieutenant Colonel Cate McGregor AM. It was an evening of thunderous applause, heartfelt moments, and the occasional tear. During the intermission and at the end of the evening, the stage area was abuzz with well-wishers, many of whom were transgender people. That night was not only a celebration of two remarkable individuals, it was a celebration of the journey of all transgender people as each of us saw in Cate and Chaz's personal stories parts of our own journeys. It was a truly remarkable event that received rave reviews (see <http://bit.ly/1sSyKPz>) and helped generate substantial mainstream media interest in our community (see <http://bit.ly/1zAGKtJ>).

Many of us involved in the event were humbled by its success and popularity. With SGLMG's support a few transgender people were able to bring something special to our community and helped educate wider society about some of the challenges our community still faces. We took on the challenge of promoting greater transgender inclusion

in the SGLMG festival and we succeeded. However the author of the editorial in *Polare 99*, who did not attend the event, had different views on the success of the evening.

SGLMG has continued to demonstrate goodwill towards the transgender community, offering to assist us in getting local Trans- community delegates to the Australian and New Zealand Professional Association for Transgender Health (ANZPATH) conference and community forum to be held in Adelaide, October 4-6, 2014, and working with us to further drive Trans- and Intersex inclusion in the 2015 SGLMG festival.

I think this clearly demonstrates SGLMG commitment to furthering the interests of the transgender community. I also believe many others in our community value SGLMG's ongoing support and commitment to the transgender community as much as we do.

Across the world there is now huge momentum for the positive social change transgender people have dreamed of for decades. This momentum now seems unstoppable, but it's important that we remember that we may never have built this momentum of social change without the support of the LGB community who, over the years, lent their voices to ours when we weren't being heard. I'm confident we will continue to be strong allies.

Caitlin Hall, Transwoman; Counsellor; MC Queer Thinking: Gender Trailblazers Event; Head of SGLMG Trans Intersex Working Group; Invited Speaker ANZPATH Conference, October 4-6, 2014, Adelaide.

Thank You!

The team at **Transtopia** and the **Gender Centre** would like to thank all of the volunteers that have participated in volunteering your time and resources throughout 2014. The greatest gift people can give is their time. So thank you for your generosity and taking the time out of your busy lives. We hope to see you all again soon!

The Naked Barber - Richard Savvy
 Fight like a Girl - Kevin Marshall
 Youthblock - Kristian Reyes and Jeanette Holloway
 Rachel Smith, Warren Fegan, Liz Ceissman and Tahlia Trijbetz

And a HUGE thanks to Grill'd, Victoria St Darlinghurst for their donation of \$100. This donation will go a long way to impacting the youth in a positive way."



The Gender Centre and the TAVP would like to emphasise the positive ongoing relationship we have with the NSW Police Force. While all general duties officers are able to take reports and will carry out investigations, there may be a GLLO (Gay and Lesbian Liaison Officer) on duty at the time who can give you advice and support you through the reporting process. GLLOs are police officers who have received specific training for working with LGBTIQ members of the community, including specific training in working with transgender and gender diverse people. So we thought it'd be a nice idea for you to get to know some of them!

In this issue of Polare we'll introduce you to three GLLOs from two different Local Area Commands (LACs). In future issues we will bring you bios of police from other LACs around NSW. Welcome to '**Meet the GLLOs**'...

Surry Hills Local Area Command

I'm Senior Constable **Chris Stirling**; a Gay and Lesbian Liaison Officer (GLLO) from Surry Hills Police. I have been a GLLO since 2012 and Police Officer for over six years. I want to take this opportunity to introduce myself and encourage you all to say hello if you see me out and about. We have some amazing staff here at Surry Hills who are very approachable and full of knowledge so please come down and engage your GLLO's, myself and all the staff at Surry Hills Police Station and report all crimes and raise any issues you may have. In saying that please contact 000 in the case of an emergency.

My name is **Matthew Rispen**. I am a Senior Constable at Surry Hills and have worked here for six years, in various roles. I have been a GLLO for the last two years and enjoy the opportunity to work with the various groups and members of the GLBTI community. Please feel free to call me or any one of my colleagues if you need any help or have any questions.

Parramatta Local Area Command

Hi, my name is **Ainsley Hodges**. I am a Sergeant of Police and GLLO officer at the Parramatta Local Area Command. Working as a police officer I meet new people and experience new challenges all the time. As the GLLO here I have the opportunity to work closely with police to broaden their understanding of GLBTQI issues and working with the GLBTQI community. I liaise with Local GLBTQI organisations/ services and GLBTQI community within the Parramatta area. Being a GLLO is very rewarding. The GLBTI community of Parramatta have been very warm and inviting to both myself and all the officers at Parramatta LAC, it is a real privilege to work with such a great community.

Tablia

Gender Centre Events, Workshops and Group Meetings Jan-Dec 2014

1.30pm		Feb 3, 24 Women's Group	Mar 24 Women's Group	Apr 28 Women's Group	May 26 Women's Group	June 30 Women's Group	July 28 Women's Group	Aug 25 Women's Group	Sep 29 Women's Group	Oct 27 Women's Group	Nov 24 Women's Group	
1.30pm	Jan 9 Over 55s	Feb 13 Over 55s	Mar 13 Over 55s	Apr 10 Over 55s	May 8 Over 55s	June 12 Over 55s	July 10 Over 55s	Aug 14 Over 55s	Sep 11 Over 55s	Oct 9 Over 55s	Nov 13 Over 55s	Dec 11 Over 55s
5.00pm		Feb 12, 26 Youth Group	Mar 12, 26 Youth Group	Apr 9, 30 Youth Group	May 7, 28 Youth Group	June 4, 25 Youth Group		Aug 6, 20 Youth Group	Sep 3, 17 Youth Group	Oct 1, 15, 29 Youth Group	Nov 5, 19 Youth Group	Dec 3 Youth Group
6.00pm	Jan 3 FTM Connect	Feb 7 FTM Connect	Mar 7 FTM Connect	Apr 4 FTM Connect	May 2 FTM Connect	June 6 FTM Connect	Jul 4 FTM Connect	Aug 1 FTM Connect	Sep 5 FTM Connect	Oct 3 FTM Connect	Nov 7 FTM Connect	Dec 5 FTM Connect
6.00pm	Jan 13 Parents' Group	Feb 10 Parents' Group	Mar 10 Parents' Group	Apr 14 Parents' Group	May 12 Parents' Group	June 9 Parents' Group	July 14 Parents' Group	Aug 11 Parents' Group	Sep 8 Parents' Group	Oct 13 Parents' Group	Nov 10 Parents' Group	Dec 8 Parents' Group
5.00pm	Feb 19 Young Women	Feb 19 Young Women	Mar 19 Young Women	Apr 23 Young Women	May 21 Young Women	June 18 Young Women	July 23 Young Women	Aug 20 Young Women	Sep 17 Young Women	Oct 22 Young Women	Nov 19 Young Women	



The Carmen Rupe Memorial Trust

The Carmen Rupe Memorial Trust (CRMT) is inviting transpeople with a passion for making a difference to join their Advisory Committee.

The CRMT is being established as a registered charity to further Carmen's interest in GLBTI education and social justice through philanthropy and community service. We are looking for talented, motivated people happy to work in a positive team environment to build an organisation capable of achieving great things in Carmen's memory.

The Advisory Committee will provide the Trustees with input on policy and strategy, will lead or coordinate projects initiated by the Trust, and will ensure the CRMT's decision-making processes are informed by the wider community through ongoing consultation. They are especially interested in hearing from members of the transgendered community, the wider GLBTI community and the Maori and Pacific Islander communities. Former Gender Centre Counsellor, Elizabeth Riley, one of CRMT's foundation trustees, says:

"We're setting out to build a charitable organisation that will educate and empower transgendered people to take greater control of their own lives while helping others, ultimately to educate and engage the wider society in support of all gender-diverse individuals."

For further information please contact Kelly on 0452 454 965

When I was invited to review Katherine Cummings' newest collection I was chuffed and anticipated scholarship mixed with well-versed humour and wisdom and I was not disappointed. Katherine is an inspiring author and communicator who gained international prominence with the publication of her autobiography "*Katherine's Diary, the story of a transsexual*" which won, in 1992, the Australian Human Rights Award for Non-Fiction.

At that time little was understood of the pressures that routinely challenged transsexual existence and even less of the forces that drove many towards risky surgical procedures. *Katherine's Diary* and other authentic accounts raised general awareness of what it means, in fact, to exist in the wrong body and, in turn, increased public activism dealing with issues of sexual identity, human justice and similar concerns.

In 21st century Australia much has improved. There now exist well established grassroots organisations that educate and campaign for the rights of all gender-diverse individuals.

The publication of this collection is a timely reminder that there is still a lot to learn about gender identity, its causes, aetiology and expression. To redress common misconceptions, prejudices, and targeted violence, ethically focussed education is critical.

Of overriding importance is the acknowledgment of the truth of all 'real-life' experiences and within this framework Katherine's lifetime experience, retold through cleverly assembled vignettes (essays, book reviews, verses and poems), is central. The book's content is varied and provides the reader with decisive personal viewpoints centred on the paramount issue of gender identity.

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A diversity of perspectives of the medical, legal and social treatment of transgendered people and their need for progressive understanding and social amendment is clearly presented.

The book's other strength is that the essays, reviews, verses and poems are written with candour, wit and calculating intelligence. This allows the reader to choose between superficial learning or deeper levels of involvement concerning the broader issues of social justice and fair governance.

Issues of social justice for the transgendered should also be considered in the reality of biological diversity. As a biologist I will indulge myself here by going back to biological basics.

During embryonic and fetal development, males and females take distinctly different paths in forming their typical (and sometimes not so typical) sexual characteristics.

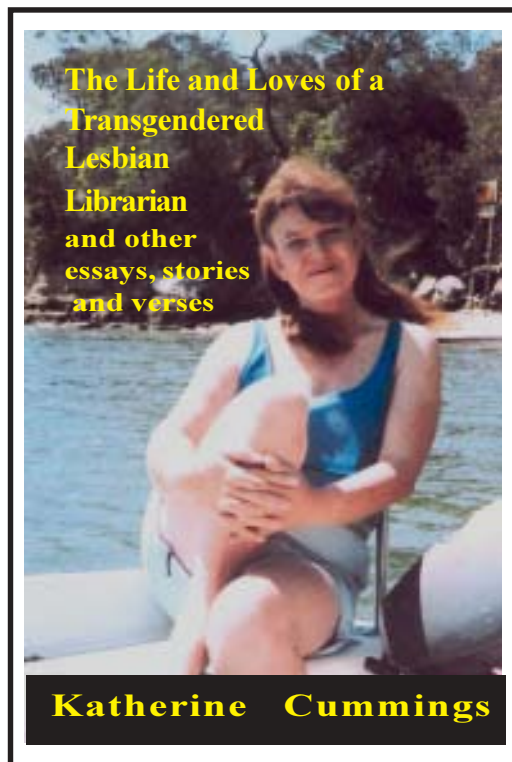
At the most basic level, a transgendered person is one whose gender identity is at conflict with his or her genetic sex and physical appearance. However, ongoing studies on chromosomes, hormones and brain

structure/function relationships have not, to date, provided definitive insights into how a person's gender identity is moulded.

What is certain is that human sexual differentiation is a multi-step, sequentially interrelated, process in which genetic information is first translated into the phenotype (the observable characteristics) of a person with



Assoc. Professor
Irina Pollard



**The Life and Loves of a
Transgendered
Lesbian
Librarian
and other
essays, stories
and verses**

Katherine Cummings

subsequent brain-sex determination and establishment of gender identity.

Generally, individual gender identity must be studied in the context of evolutionary history. This is because natural selection has incorporated an adaptive and flexible strategy which relies on cerebral control rather than strictly hormonal command resulting, in biological terms, in a continuum of alternative phenotypes.

Consequently, it's painfully absurd to classify transsexualism as an abnormality in need of correction. With the aid of new technologies, neuroscientists are replacing 'pathology' with direct observation of brain-sex plasticity which reinforces the natural continuum of physiological overlapping phenotypes and must replace the popular but overly simplified dimorphism (male or female).

Revolutionary thinking such as that gently portrayed in this book may, predictably, create considerable unrest – even violence, as well as understanding. However, with contributions by activists such as Katherine Cummings and others like her, justice will eventually prevail to the betterment of society as a whole.

Piece-by-piece reform is happening thanks to a more educated and concerned public and NGOs, such as the NSW Gender Centre, contribute to much needed social change. *The Life and Loves of a Transgendered Lesbian Librarian* will spearhead further rectification of the numerous deprivations of basic human rights heaped on transgender and other individuals who happen to be different from the mainstream. I highly recommend Katherine's latest collection of essays, book reviews, poems and short stories.

Associate Professor Irina Pollard has long been a world leader in the fields of human reproduction, sexuality and bioethics. Pioneered by Irina, bioscience ethics has become an internationally recognised discipline and her writings (more than 100 articles and three books) have made a significant difference to students and the general community around the world.

Irina has served on several United Nations-affiliated bodies such as the International Union of Biological Sciences Bioethics Committee and she maintains an ongoing membership with the UNESCO School of Ethics.

For more than twenty years Professor Pollard invited Katherine Cummings as a guest speaker for her classes at Macquarie University, sometimes with Gina Wilson to provide information on the intersex aspects of gender diversity.

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SOME COMMONLY ASKED QUESTIONS

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or avp@acon.org.au**

QUEENSLAND GENDER CENTRE

The Queensland Gender Centre is run solely by a transsexual in Brisbane, Queensland, Australia with the aim of assisting those in need of accommodation and assistance. It is open to all those who identify as transsexuals and who are mentally stable and drug and alcohol free.

The location of the shelter is kept confidential to protect the tenants. The accommodation is in an upmarket suburb on Brisbane's upper north side.

You can stay either up to six months or twelve months and we can house up to six people at a time.

If you want more information or are interested in assisting with the project, please telephone, write or email the Queensland Gender Centre. PO Box 386, Chermside South, QLD, 4032. Tel:(07) 3357 6361

Central Coast Transgender Support

The CCTS is a totally free and unfunded service to all with gender issues. It offers guidance to all who are contemplating commencement of the medical and psychological requirements that are involved in full MTF transition under the World Professional Association for Transgender Health Standards of Care (formerly known as the Harry Benjamin Standards of Care).

The Centre also provides access to high quality, subsidised and certified permanent hair removal and offers alternative direction and instruction for the control and management of problem hair or chronic hirsutism.

CCTGS operates Monday to Saturday 10am-10pm

Ph:0404 054 000

Email:smh101@exemail.com.au

LEGAL PROBLEMS?

The Inner City Legal Centre will be providing advice sessions for clients of the Gender Centre.

The ICLC can advise in the following areas:

family law | criminal matters | fines | AVOs | victim's compensation | employment | identity documents | police complaints | discrimination | domestic violence | sexual assault | complaints against government | powers of attorney | enduring guardianship | wills | driving offenses | credit and debt | neighbourhood disputes

Dates for 2013 have not been set but sessions will be held monthly. To make an appointment please contact a Gender Centre Staff member on 9569 2366 or email reception@gendercentre.org.au. Bookings are essential

NOTE

For after-hours counselling contact Lifeline on 131 114 or Gay and Lesbian Counselling Service 5.30pm-10.30pm seven days on (02) 8594 9596 or 1800 105 527 www.glcsnsw.org.au

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PARENTS OF TRANSGENDER
CHILDREN

The Gender Centre hosts an information and support group for parents who have children (any age) who are transgender or gender diverse.

Meetings will be held on the second Monday of each month from 6.00pm to 8.00pm. A clinical psychologist will co-facilitate these meetings.

A light supper will be available.

Contact Liz or Anthony on 9569 2366

Change of Mailing
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- Different name?
- Different address?
- Different gender?
- Don't want *Polare* in the future?

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The Life and Loves of a
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Librarian and other essays,
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"Bite-size reflections of life, language and politics-
 insightful, witty and sometimes deliciously acidic."
 Chris Jordens, Assoc. Professor of Bioethics,
 University of Sydney

by Roberta Perkins

Thanks to Hollywood westerns and novels set in the ‘wild west’ the popular image of American Indians is of savage, warlike, ultra-masculine, ‘bloodthirsty redskins’. The evidence, however, also reveals that transgenderism in native America was at least as prevalent as in modern societies.

What is a berdache? It derives from the Italian word ‘*berdascia*’, which had its origin in the Arabic ‘*barda*’, meaning a male prostitute or catamite (kept boy). ‘Berdache’ or ‘bardash’ was the French derivative, said to be uttered first by Father Marquette during his exploration of the upper Mississippi region in 1671 when he noticed Dakota males behaving and dressing as women. “There is some mystery in this,” he recorded, “for they never marry and glory in demeaning themselves to do everything that women do. They go to war, however, but can only use clubs, not bows and arrows which are the weapons proper to men. They are present in honour of the calumet (sacred tobacco pipe) and they pass for *manitous*, that is to say, ‘for spirits’.

Long before Marquette’s voyage Europeans arriving in America were astonished to find males living and dressing as women. On the east coast of Mexico transgenders were known among the Totonacs, and further north Huastec males, dressed as women, served as temple prostitutes. The Spanish conquistador, Cristobal de Olid, slaughtered a community of Huastecs in 1522 because they kept such a temple.

A decade earlier, in Panama, Vasco Nunez del Balboa had Indians he suspected of being transvestites torn apart by his wolfhounds. Francisco de Orellana, on his epic voyage down the Amazon in 1540, named the river after a rumor of a tribe of warrior women whom he thought resembled the mythical Greek women warriors.

The French chronicler, Jacques le Moyne, during his voyage to Florida in 1564 came across transgenders in the Timuqua tribe, of

whom he wrote: “When their chiefs go to war the hermaphrodites carry the food, and when any of the tribe die of wounds or disease they construct litters and carry the dead to the place of burial.”

By the time of Marquette’s observations it was pretty well established that the phenomenon of the berdache was widespread across both American continents. What was also apparent was that, rather than being shunned and ostracized, berdaches performed important sacred duties.



Roberta Perkins

In the southern half of South America transvestite shamans (tribal priests) were common. Any Mapuche (tribe) man in Chile who felt the calling of the *machi* (shaman) had to dress as a woman and act as women did.

Similarly, male shamans of the Puelche tribe on the Pampas and Tehuelche tribe of Patagonia were required to dress as women because spirits were more disposed to

making contact with women and entering their bodies. Anthropologist Alfred Metraux encountered cross-dressing males in the tribes of the Gran Chaco, Paraguay. “Berdaches were very common among the Mbaya (tribe),” he noted. “They dressed and spoke like women, pretended to menstruate, engaged in feminine activities and were regarded as the prostitutes of their village.”

Not only males but also female berdaches were reported in South America. “In certain Brazilian tribes,” writes Edward Westermarck in 1908, “women are found who abstain from every womanly occupation and imitate the man in everything, who wear their hair in a masculine fashion, who go to war with a bow and arrow, who hunt together with the men (and) each of these women has a woman to serve her and with whom she says is married (for) they live as husband and wife”.

Among the Maracapaná, Teque, Caracas and Pijao tribes of northern Venezuela “some men wore their hair shoulder length (like women), were sodomites, practised transvestism, avoided going to war and carried on the traditional tasks

of women, such as spinning and weaving”, Gregorio de Alba wrote.

In Colombia among the Chibcha or Muisca tribe of Bogota, according to Pedro Cieza de Leon, “every temple or chief’s house of worship keeps one or two men, or more, according to the idol, who go about attired like women and imitate them in their manner, carriage and all else, almost as if by way of sanctity and religion.” While the incidence of male or female berdaches was generally not very high, their presence in a large number of South American tribes was noteworthy.

If anything, berdaches were even more widespread in North America. They were found in nearly every tribe east of the Mississippi encountered by early explorers and colonists.

On the other side of the continent, most tribes in California had one or two berdaches. The Yuki of northwestern California tested their boys’ gender orientation by placing them together with digging sticks and bows inside a circle of brushwood, which was set alight, and if the boy picked up a woman’s digging stick instead of a bow when fleeing to safety it was assumed he was a potential ‘*I-wa-musp*’ (“man-woman”).

In the centre of the continent virtually every Plains tribe had at least one male berdache. They were generally accepted by their fellow tribespeople as the Indians believed, according to anthropologist Donald Forgey, that a person “is free to work out his inner satisfactions as he can without persecution from within, as society does not feel injured or endangered.”

He argues that in a warlike Plains Indian society with a high rate of premature male deaths, a woman who has lost a father, brother, husband and/or older son might subconsciously feminise a younger son in order to avoid experiencing further pain. But, others argue that berdaches emerged with a confused gender identity in the same way transgenders in western society do.

The Plains Indian societies, rather than cast out their “misfits”, provided them “with a supernatural explanation and justification for their condition,” according to Forgey.

The Omaha tribe told ethnographer Alice Fletcher that their ‘*min-qu-ga*’, or berdaches, arrived at their condition through a dream in which the Moon spirit appeared to the boy holding a woman’s pack strap in one hand and a bow in the other, and if the boy reached out for the pack strap then he was destined to adopt a woman’s role.

The Teton-Sioux were much more ambivalent towards their ‘*winktes*’ (“as a woman”) and while they were not ostracised, they referred to them as having “the heart of a woman”, which was considered to be derisive.

On the other hand, the Cheyennes’ ‘*he-man-eh*’ (“half man-half woman”) were treated as holy beings, for only they were thought to possess the power to negate the evil in enemy scalps and took centre stage in the scalp dance, holding the trophies on poles aloft for all to see the transformation.

Extraordinarily, a courtship dance was held after the scalp dance in which the ‘*he-man-eh*’ blessed young couples with the increased power the berdache had absorbed by nullifying the enemy scalps.

In the Southwest (New Mexico & Arizona) berdaches were highly regarded in some societies, but cast out as alien exiles by others.

For the Navajo tribe of northern Arizona their ‘*nadles*’ (“being transformed”) were the living reflection of the bisexual godhead and treated as sacred persons, to the extent that one old Navajo admitted to anthropologist W.W. Hill that “they are sacred and holy; around the hogan (Navajo home) they bring good luck and riches and it does a great deal for the country if you have them around. When all the ‘*nadles*’ are gone it will be the end of the Navajo.”



Crow Indian berdache named “Finds them and kills them”

Very different in attitude were the Pimas of southern Arizona, who felt that a *'wi-kovat'* ("like a girl") was a disgrace, but "except for ridicule," writes Hill, "no cure or coercion was attempted. The disgrace was only within the family, who bore it with quiet forbearance and resignation." Among the Pueblos of New Mexico berdaches (*'ihamana'* in the Zuni Tribal dialect) were neither viewed as sacred beings nor treated with disdain, but changing gender was simply accepted as inevitable for some people.

The Mojaves of western Arizona thought their *'alyha'* ('male berdaches') were a joke and poked good-natured fun at them, such as kicking a dog turd and asking an *'alyha'* if this was her child. More acidic derision was reserved for men who were husbands of *'alyhas'*. But, towards their *'hwame'* (female berdaches) the Mojaves were extremely cruel and hostile. Ethnographer George Devereux cites the case of one *'hwame'* who was kept from the men's council and was not allowed to go to war, and was even raped at will, which eventually drove the poor creature to suicide by drowning in the Colorado River.

By and large in Native American societies berdaches were treated well, from high respect to nonchalant acceptance. Once the dominant Euro-American ideology imposed itself upon native cultures, however, the institution of the berdache was among the first customs to disappear.

There is much less evidence of Indian women identifying as men and taking on their role than male berdaches identifying as women. But, in battles with hostile Indians European soldiers often reported women picking up the weapons of their fallen menfolk and fighting on. Therefore, they may not have taken the full identities of men, but they did learn masculine behavior, including the ability to handle weapons when necessary.

The best known of the warrior women is Lozen, sister of the famous Apache leader, Victorio. She fought alongside her brother in his battles against the White Men. When Victorio died in a fight with Mexican soldiers in 1880, Lozen took on the role of leader of his band of warriors.

When her group was defeated by an American army they were forced onto a reservation. However, when Geronimo's Apache band broke away from reservation confinement and went on the warpath in 1881, Lozen joined them and rode into battle alongside Geronimo, eventually dying of a wound sustained while fighting Americans.

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They haven't called, they haven't written...

The Editor welcomes contributions from our readers. Letters, articles, opinions and life experiences are all welcome.

GC Library Appeal

If you have books you no longer need and feel they would be of interest to the Gender Centre clientele, we would be very glad to receive them, process them, and place them in the Gender Centre Library for Gender Centre users to read, for entertainment or information.



Contact Katherine on 9569 2366 (Mon or Friday) or just drop them in marked to my attention. Thanks!

Katherine Cummings

The ABC Of Looking After Your Health: AKA

What Is Health Literacy? by Adrian Rigg

Health literacy refers to our understanding of what we need to do to maintain good health. Most people know that eating a balanced diet and getting some exercise are the basics of good health, but that is only part of good health literacy.

“Literacy” means the ability to understand and use a language. In the case of health literacy, this includes the language of doctors, prescriptions, information brochures and public health campaigns. We need to be able to understand these in a way that is relevant to our own lives. Of course, the more complicated our health issues become, the harder it can be to assess our situation.

This can be the case with hep C as it is such a complex virus, with different types and genotypes. Hep C affects people in different ways, and it can be years before symptoms are really seen. Treatment is also complicated and brings its own problems and side effects. Many people don't take action about their hep C for some time after being diagnosed; they may need time to think about it all, to improve their health literacy and to reach a point in their lives where they are ready to act. However, during this time, they may still need good support, and information on what they can do to stay healthy - this may be different from how they have previously lived.

Why is health literacy important?

Health literacy is important to individuals because it can allow them to take better control of their health. It is also important to society as a whole; the more that people are able to take care of their own health, the less it will cost our health system in the long term.

The Australian Commission on Safety and Quality in Health Care, an Australian Government Agency, reported last year that lower health literacy corresponds with higher rates of hospitalisation, lower uptakes of preventative strategies such as vaccinations, poorer ability to take medications appropriately, and a higher risk of death among older people.

The Australian Bureau of Statistics (ABS) found that people with better health literacy generally

have better health, and that those with lower health literacy have poorer health; those with worse health may have chronic conditions and poorer knowledge of how to look after themselves. In this way, an untreated condition can become a lifelong illness.

Health literacy really comes out when we have health problems. We need to recognise the symptoms that need attention from a doctor, and we also need to be able to describe to the doctor how we feel.

Part of this is about being comfortable enough with the doctor that there is no embarrassment, and being able to trust them to treat us with respect and confidentiality. This comes from both sides of the doctor-patient relationship, and is essential to a good outcome.

We also need to be able to understand what the doctor tells us about our health; there can be a lot of information to take in, so we also need to know which questions to ask immediately, and how to find more information later.

We need to be able to access specific and trustworthy information; there is a huge amount of information on any subject available online, but it is not all accurate or relevant.

There are reliable, helpful online sources of information such as the *Hepatitis NSW* website; more specifically, if you want to chat and share experiences with other people with hep C, hepcaustralasia.org is an independent, community-based forum for sharing stories and knowledge.

Knowing how to find these sites, and how to use them, is an important part of health literacy.

How we use our health literacy

Like most things in life, we can choose to apply what we know, or ignore it, and we may act in different ways at different stages of life. Knowing that regular exercise is important for good health, we might walk to the shops instead of driving. But once there, we might choose to ignore what we know about eating fruit and vegetables and buy a greasy takeaway instead. The same applies to more complex situations; often the more complicated things become, the

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easier it is to switch off. When there are too many things that we feel that we “should” or “should not” be doing, it can be overwhelming.

That is why it is important to have good support from health professionals. Good health professionals will be able to empathise, and to understand the level of communication required to meet their patients’ needs.

Access to what we need for good health is also important. Julie, a healthcare worker at a Western Sydney clinic, says that one barrier to people doing the right thing for their health is lack of access to resources.

“Some suburbs have nowhere to buy fresh fruit, and no easy access to healthcare facilities,” says Julie. “If an area doesn’t have a bus route, then people without a car don’t have many options.”

Julie also says that at her clinic they have found that the best way to help people understand how to look after themselves is through positive messages.

“Our messages are along the lines of ‘Do it this way and you will have a better experience,’ rather than ‘Don’t do that or you will damage your veins.’,” says Julie.

They also reinforce messages in a way that clients can understand, which is often best done visually.

“I often describe veins as being similar to a garden hose: if it has lots of holes in it, less water can get through to where it is needed,” says Julie. “This also helps people understand that some damage can be permanent.”

Education and health literacy

Education has direct and indirect impacts on our health. Our level of education can determine the type of job we have; income has a big effect on our health, influencing where we live, our quality of housing, our diet, and our access to health care. ABS found in 2006 that 63% of people in high income groups have adequate or better health literacy skills, compared with 43% in middle income groups and 26% in lower income groups.

Higher education levels can influence a person’s ability to find the information they need to keep

themselves healthy, as well as the ability to make good decisions about their health. Further education equips people with the skills to interpret information such as prescriptions and health brochures.

Where do people get health information?

Most people will get some health information from a health professional, such as their GP or nurse. Health professionals need a good knowledge of health literacy.

Obviously they need to understand the health issues they will come across, but they also need to be able to explain complex issues thoroughly and clearly, and in a way that each patient can understand. If they can accurately assess the level of their patients health literacy, they can communicate better and help them improve their health.

This should also influence the way health services are structured, so that people can better navigate them.

When Jackie found out she had hep C twenty years ago, there were few resources she could find to help her.

I was told that it was incurable and that was about it,” says Jackie. “My GP at that time seemed to know very little about it himself.”

She was extremely ill for two weeks and would have really benefited from some support services. Now Jacki visits a clinic and needle exchange centre where she finds there is a lot of information and support available.

They are totally non-judgemental and share information about anything,” says Jackie. “They make everyone welcome, even just to drop in for a coffee.”

How could health literacy be improved?

Providing information is the key to helping people improve their health literacy. This includes formal education such as school, where young people can be taught about good health and given the confidence to access useful information.

It is also important for health professionals to be able to communicate well with patients at different levels; they also need the resources,

such as brochures and knowledge about support groups, so that they can share these with the people who need them.

Studies have shown that a lot of medical information patients receive from health professionals is forgotten once the patient leaves the medical centre - and much of the information retained is incorrect.

One of the easiest ways to close the communication gap between health professional and patient is to employ the “teach-back” method. This is a way to confirm that the worker has explained to the patient what they need to know in a manner that the patient understands.

Patient understanding is confirmed when they explain the health message or information back to the health professional.

Just knowing that health information and support are available is very important; someone who was diagnosed with hep C many years ago may not be aware that they can now have access to good treatment and support.

Jackie thinks that education and access to information are essential. “Information that can be taken away is good - it can be available without having the difficulty of asking for it,” she says.

For more information about health literacy, phone the *Hepatitis Infoline* and mention this article.

Adrian Rigg is a freelance health writer who regularly contributes to *Hep Review* magazine.

The article was reprinted from *Hep Review* Edition 84, Autumn, June 2014

The Gender Centre is a Needle Exchange and operates Monday to Friday from 9.00am to 4.30pm.

A confidential free service for people with gender issues (ask for the Outreach Worker)
Sharps containers, pill filters, syringes (1ml, 2.5ml, 5ml), needles (21g, 23g, 25g, 26g), condoms, spoons, water, fit packs, swabs, dams.
Or phone the Alcohol and Drug Information 24 hr advice, information and referral service,
Sydney (02) 9331 2111 Country 009 42 2599

For Those Who Live On The Central Coast of NSW

The DeepWater Practice in Woy Woy, run by Melissa Turner, has agreed to bulk-bill counselling clients who come with a GP referral and who mention that they are also clients of the Gender Centre.

The DeepWater Practice has a number of Psychologists and Psychotherapists on staff, including Kathy Paterson, who specialises in adolescents.

The normal cost for a session without referral and Gender Centre connection is \$85.00 so there is a significant saving involved.

Deepwater Practice,
Unit 2, 101 Blackwall Road,
Woy Woy. Ph: 4344 7386

Don't put up with it — Don't let them get away with it
STOP DISCRIMINATION
Contact the Anti-Discrimination Board of NSW

Get free confidential advice

Phone (02) 9268 5544 or 1800 670 812 for people outside Sydney.
If you need an interpreter call 131 450 first. TTY 9268 5522.
Email adbcontact@agd.nsw.gov.au

Make a complaint

Visit our website at: www.lawlink.nsw.gov.au/adb
to download a complaint form.
Email complaintsadb@agd.nsw.gov.au

Is “Tranny” a Derogatory Term? by Paul Gregoire

If you're strolling through inner-city Sydney and someone rides by wearing heart-shaped sunglasses, a rainbow coloured top, and bubbles are blowing out the back of the bike, well, that's Norrie.

On April 2 this year, the Australian High Court granted Norrie the right to be classified as non-specified sex, neither female nor male. After a four-year battle, the transgender activist transformed the legal boundaries in Australia, leading to the official recognition of a third sex.

This wasn't the first time Norrie has been involved in a high-profile win, having campaigned for the *Transgender Act 1996*. This amended the *NSW Anti-Discrimination Act* to include transgender people and allowed people to alter their birth certificates in recognition of a change of sex.

And Norrie is proud to be called a tranny.

“I think it's a wonderfully inclusive word, because it's not clear whether it's short for transvestite or transsexual or transgender. I know these are different kinds of people but when you try to draw the line between them, that causes problems. Many people move from one to the other and I like the idea of not drawing the lines and allowing there to be that space for anyone that transgresses sex or gender,” Norrie told VICE.

Norrie was part of the Tranny Pride movement in 1996. The group had a float in the Sydney Gay and Lesbian Mardi Gras and formed the Transgender Lobby Coalition. “It kicked off the law reform that led to my recent High Court win. That was based on the legislation we passed in '96.”

However, not all members of the transgender community feel the same way about the word. In April, a petition was started by Indiana Kelly Edwards, a member of the advocacy group *Wipe Out Transphobia*, calling for the long running Sydney social night, *Tranny Bingo*, to drop the use of the term *tranny*, claiming it to be derogatory.

Norrie sees this as a case of the policing of words. “I really think there are more things that she could devote her energies to,” said Norrie of Edwards. “Doesn't she

realise there's a class war going on in Australia? Has she heard about six months no benefits for young people on unemployment? Has she heard about the quadrupling of university fees?”

Edwards refutes that she's merely focused on the tranny debate and believes this is a pivotal moment in the empowerment of the transgender community, as they move into the mainstream.

“We're actually focused on other issues. We're focused on healthcare provision. We're looking into education. The tranny debate is one issue, but it's no less important than any other. It fits into the realm of social evolution for the trans community and this is our civil rights movement,” Edwards said.

Having transitioned almost two decades ago, Edwards believes there is a link between the term *tranny* and the violence perpetrated upon the transgender community. She was assaulted in the past and the last thing she

heard before being attacked was the word *tranny*. “When people use words like *tranny*, it's not in an endearing way. It's usually a precursor to violence, vilification or discrimination.”

The petition against *Tranny Bingo* was successful in raising awareness of the issue, according to Edwards. She feels that while it's fine

for drag queens to use the word for self-identification, at the end of the day they can take off their makeup and return home as men. “We don't want to teach the wider community that it's okay to use these words because when they do use them, they're not using them about drag queens. When they use the word *tranny* they refer to us,” she said.

Tranny Bingo is a drag performance night of cabaret and stand-up comedy that has been held in Sydney's straight bars for over eight years. The host Penny Tration said it's all about building bridges and taking the art of drag to an audience that usually would not experience it. “I don't agree with the argument that the word *tranny* is exclusively for the use of people who have transitioned,” Penny said. She believes in Australia the word is not a slur but is used as an umbrella term encompassing drag queens as well as post and pre-op transsexuals. “Words



Norrie on her bubble-bike. Photo by Nicole Verges

mean different things in different parts of the world. Australia does not see the word *tranny* as a derogatory term.”

Penny denies that the term has links to violence, explaining that in all forms of violence the perpetrator will use language they think will be the most derogatory, so banning a word like *tranny* would only add fuel to the fire.

“The people that are committing violence are not going to say *tranny* is a bad word. These people are going to say, ‘Now I know what upsets them, that’s the word I’m going to use,’” she said.

Established over thirty years ago in Sydney, the Gender Centre is a non-government organisation that provides services and accommodation to people of diverse gender. Katherine Cummings, information worker at the centre, finds the term “tranny” demeaning in the same way that “homo” and “leso” are. She believes people should

refrain from using the word “tranny” and use “transgender”, “transvestite” or “transsexual” instead.

But Cummings wouldn’t go to war over the use of the word. She said, “Frankly, there are many more important issues to be dealt with in the world of gender diversity than the use of derogatory slang terms by those who don’t know any better.”

Cummings believes that Norrie, being the determined activist she is, has earned the right to use the term. “Norrie is entitled to use the term proudly, having had the energy and commitment to take on the establishment and achieve a revision of the law.”

This piece, with the photograph by Nicole Verges, originally appeared on the internet as a contribution to www.vice.com.

It is reprinted with the kind permission of [vice.com](http://www.vice.com), Paul Gregoire and Nicole Verges.



TAVP



Transgender Anti-Violence Project

Have you experienced an incident where you felt discriminated against, harassed, victimised or unsafe because of gender identity?

You are not alone! And it is NOT your fault.

By reporting transphobic incidents, we can support you and try to stop it happening to someone else.

*If it is an emergency: **call the police on 000***

Otherwise, **contact the TAVP:**

ph: (02) 9569 2366, **email:** tavp@gendercentre.org.au

online: www.tavp.org.au

or www.gendercentre.org.au



**Australian and New Zealand Professional Association
for Transgender Health**

*In association with GenDASA, SAISO and Carrousel Club
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ANZPATH' THIRD INTERNATIONAL BIENNIAL CONFERENCE

Promoting excellence in clinical service, strengthening the Australian gender diverse community
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Please join us for the most important conference ever held on transgender issues in Australia
that will focus primarily on the needs of the Trans* community

Registrations now open at www.anzpath.org/events/

Limited scholarships available

Community fees heavily subsidised

Concessions for health card holders

For further information please contact Cindy Macardle at cindy@anzgsg.org

****ANZPATH, WPATH and the American Psychiatric Association
all view Gender and Sex diversity as a normal human variant.***

It's farewell for me, but not the TAVP!

Transgender Anti-Violence Project Report

By Tahlia Trijbetz (TAVP officer) and Bella Partridge (TAVP volunteer)

It is with sadness that I tell you that my time as the TAVP officer and a member of the Gender Centre team has come to an end. But don't worry, the TAVP has not! Even though there will no longer be a designated TAVP worker, the Transgender Anti-Violence Project will absolutely continue, shared among the Gender Centre staff. I am also excited to welcome Bella Partridge as a volunteer to help with the TAVP. So, if you find yourself in need of support, I urge you to reach out to the Gender Centre and ask for help from one of experienced case workers and support staff.

As this is my last issue of *Polare*, I would like to end by giving you not my thoughts, but yours...

In previous issues of *Polare*, I wrote about the Transgender Day of Remembrance commemoration event held at Newtown Neighbourhood Centre last November. Out of a painful and difficult occasion came something positive, something powerful and something that allows us to look forward. It was a Wishing Well, where we invited community members to share their wishes and dreams for the future. Following the event, we reflected on the thoughts that were dropped into our Wishing Well and I want to share some of them with you here, offering back the passionate energy that propelled these dreams into the Well.

People resoundingly expressed their desire 'to feel free in the world as the person I am'. Others wished for acceptance from friends and family, 'a future where there is no such discrimination as *not trans enough*, and a space 'where difference is celebrated'. Another important theme was recognition of the struggle and bravery of transgender people. One contributor eloquently shared this view. They 'hope for a day when people like me and all my friends who challenge gender instinctually, as a matter of life, proudly and fiercely, are seen and valued as the brave courageous people we are (not just in our own communities).'

Finally, people wished for a future free from violence and discrimination based on their identity, with a hope 'to never have to be remembered on November 20.' This powerful statement demonstrates that transphobia is still a very real ongoing issue facing the transgender community. It reinforces just how important it is that we continue to fight against the discrimination and violence experienced by transgender people in the bid for respect, equality, acceptance and freedom to live safely as oneself. Let us use these sentiments to reignite our passion for affecting social change, while working together to support one another in times of need.

Please remember that if you are experiencing violence, whether it is physical, psychological or emotional, sexual assault, domestic and family violence, verbal abuse, threats or stalking or any other form of abuse, you are not alone. **The Transgender Anti-Violence Project (TAVP) is still here to help.** There are a variety of support services available to you, including reporting the incident(s) to the TAVP and/or the police, seeking legal advice, helping you get medical assistance, providing education, organising counselling, make referrals to other services, offering follow-up support and advocating on your behalf.

Remember, transphobia is never your fault.

If it is an emergency: call the police on 000

Otherwise, **contact the TAVP: ph: (02) 9569 2366, email:**

tavp@gendercentre.org.au **online:** www.tavp.org.au or www.gendercentre.org.au

Thank you for sharing your incredible strength and resilience with me. I wish you all great happiness, health and safety in the future. Cheers, Tahlia



Tahlia Trijbetz

Pathologising Gender Non-Conformity

[Counsellor's column by Anthony Carlino]



Anthony Carlino

A recent article in *Australian Popular Science* (“Why do we pathologise gender non-conformity?” August, 2013) questioned the merit of retaining the term Gender Dysphoria in the Diagnostic and Statistical Manual of Mental Disorders

(DSM), and for good reason.

The psychiatrist's themselves involved with the working group on gender diversity in the DSM have acknowledged that changes to the diagnosis seeks to downplay the implication that being transgender or gender-variant makes someone mentally unstable.

Once an individual has immersed him or herself in the world of gender diversity, spoken to enough individuals about their experiences or, in my case, sought to support those seeking to express their unique gender, it does not take long for the following to become obvious:

Gender Diversity is not a mental illness and should, therefore be removed from the DSM.

The reasons for this are already well known. The inclusion of a person being gender variant in the DSM (no matter the gentrified and softened name you now give it) supports the fallacy that those who do not fit neatly within the gender binary have a mental illness. So a group of people in our society then, who are already stigmatised, already at far greater risk of actual mental health issues attributable to their inherently discriminatory treatment by society on a systemic level, are now even further stigmatised.

Further to this, there is no shortage of gender-variant individuals who have never experienced dysphoria and never had to seek support. The situation as it stands creates fertile ground where mental health professionals and wider society can make the mistake of disproportionately attributing distress to gender non-conformity itself, rather than the systemic and individual

discrimination experienced by many transgender people. It is within this context that the negative stereotype of a mentally unwell gender variant person depicted in mainstream media has, all too often, come to be.

The current changes to the DSM are a half-measure that do not go far enough in encouraging professionals and society at large to stop pathologising gender variance. At this point some may ask what better alternative there is? It is well documented that part of the reason for the continued inclusion of gender variance in the DSM is access to care and insurance, which is of course very important for those who seek support and medical transition. Would it be fair to continue down the path of de-pathologising if, as a consequence, people were denied access to care?

My suggestion? Treat it as a medical condition. Negative stereotypes towards having a medical condition are far less common than those associated with mental illness. Further to this, we also know that medical conditions affect different people in different ways – sometimes people require nothing more than counselling, awhile others may require surgery (just like some gender-variant individuals as they seek to understand and express their true identity).

As a mental health professional, it is my opinion we can and must do better by the gender variant community to provide them with the support and care some people need. Being part of the problem by pathologising gender identity is the antithesis of this objective.

Anthony



Marika apologises for not having had the time to write her usual column of her ongoing life experiences, (“Speaking Personally”) for this issue of *Polare*.

The Gender Centre Library

To borrow books you will need to become a member of the Library. You will need to supply personal details (phone number, address etc.) You can make an appointment to join and see the Library by phoning 9569 2366 on Monday or Wednesday.

Video tapes and dvds are not for loan but can be viewed by appointment in the Gender Centre.

Books may be borrowed for three weeks.

If you are isolated for any reason and would like to have material mailed to you, let the Resource Worker know. Don't forget to include your mailing address!



Directory Assistance

A.C.T.

AGENDERAGENDA

works with the sex and gender diverse community. This includes transsexuals, transgender people, intersex people, cross-dressers and other non-gender conforming people. We acknowledge the important role that partners, family members and allies play and these people are specifically welcomed as part of our community.

PO Box 4010, Ainslie, ACT, 2602
Ph: (02) 6162 1924
Fax: (02) 6247 0597
E m a i l :
support@genderrights.org.au
Website: www.genderrights.org.au

AIDSACTION COUNCIL OF ACT

The AIDS Action Council of the ACT provides information and education about HIV/AIDS, caring, support services for people living with HIV/AIDS
Westlund House, Acton, ACT 2601
GPO Box 229, Canberra, ACT 2601
Tel: (02) 6257.2855
Fax: (02) 6257.4838
info@aidSACTION.org.au

SWOP ACT (SEX WORKER OUTREACH PROJECT)

Provides services for people working in the sex industry in the ACT.
Westlund House,
16 Gordon Street, Acton.,
ACT, 2601
GPO Box 229, Canberra, ACT, 2601
Tel: (02) 6247 3443
Fax: (02) 6257 2855
E-mail:
aacswop@aidSACTION.org.au

NEW SOUTH WALES

NSWGENDERCENTRE

Counselling

Provides counselling to residents and clients living in the community. For more information or an appointment contact the Counsellor on Monday, Tuesday, Wednesday or Thursday 10am - 5.00pm.

Outreach service

Available to clients in the inner city area on Tuesday nights from 6.00pm to 2.00 a.m. and on Thursdays from 10am - 5.30pm by appointment only. Monday and Wednesday afternoons and Friday 10am - 5.30pm. Also available to clients confined at home, in hospital or gaol - by appointment only. For an appointment contact Outreach Worker - 9569 2366.

Social and support service

Provides social and support groups and outings, workshops, forums and drop-ins. For more information contact the Social and Support Worker. 9569 2366

Resource development service

Produces a range of print resources on HIV/AIDS, medical and other information relevant to people with gender issues and their service providers. We provide printed information including a quarterly magazine *Polare* and a regularly updated website at:
www.gendercentre.org.au
For more information contact the Information Worker on Monday or Wednesday 9569 2366

Drug and alcohol service

Provides education, support and referral to a broad range of services - By appointment only. For an

appointment contact the Outreach or Social and Support Worker 9569 2366

Residential service

Provides semi-supported share accommodation for up to eleven residents who are sixteen years of age or over. Residents can stay for up to twelve months and are supported as they move towards independent living. A weekly fee is charged to cover household expenses.

Assessments for residency are by appointment only and can be arranged by contacting the Counsellor, Outreach Worker or Social and Support Worker 9569 2366.

For partners, families and friends

Support, education and referral to a wide range of specialist counselling, health, legal, welfare and other community services are available for partners, families and friends of people with gender issues. For more information contact the Social and Support Worker 9569 2366.

For service providers, employers and others

Advice, support and workshops are also available to employers, service providers, students and other people interested in gender issues. For more information contact the Manager, Gender Centre, 7 Bent Street or PO Box 266, Petersham NSW 2049
Tel: (02) 9569.2366
Fax: (02) 9569.1176
manager@gendercentre.org.au
http://www.gendercentre.org.au

010- TWENTY10

(incorporating the Gay and lesbian Counselling Service of NSW)

A community-based, non-profit support organisation for people of diverse sexes, sexualities and genders, their families and communities across NSW, providing telephone counselling (all ages), support groups, community education and a range of specialised support services for young people (12-26 years old). For support call 1800 184 527 (QLife, daily, 5.30pm-10.30pm) or (02) 8594 9555 (Sydney) or 1800 65 2010 (regional NSW), Twenty 10, 10.00am-5.00pm Mon-Fri.

Admin enquiries (02) 8594 9550
Email: info@twenty10.org.au
Website: www.twenty10.org.au

ACONHEALTHLTD

Information and education about HIV/AIDS, caring, support for living living with HIV/AIDS. 41 Elizabeth St, Surry Hills, NSW 2011 or POBox 350 Darlinghurst, NSW 1300
Ph: (02) 9206 2000
Fax: (02) 9206 2069
tty: (02) 9283 2088

ACON-HUNTER

129 Maitland Road or PO Box 220, Islington, 2296
Ph: (02) 4927 6808
Fax: (02) 4927 6845
hunter@acon.org.au
www.acon.org.au

ACON-MID-NORTH COAST

Shop 3, 146 Gordon St
Port Macquarie NSW 2444
Tel: (02) 6584 0943
Fax: (02) 6583 3810
mnc@acon.org.au
POB 1329, Port Macquarie, 2444

ACON - NORTHERN RIVERS

27 Uralba Street
Lismore NSW 2480
PO Box 6063
South Lismore NSW 2480
Tel: (02) 6622.1555
or 1 800 633 637
Fax: (02) 6622 1520
northernrivers@acon.org.au

AFAO (AUSTRALIAN FEDERATION OF AIDS ORGANISATIONS)

National AIDS lobby and safe sex promotion organisation.
PO Box 51
Newtown 2042
Tel: (02) 9557 9399
Fax: (02) 9557 9867

ALBION STREET CENTRE

HIV testing, clinical management, counselling and support, treatment and trials for HIV/AIDS.
Tel: (02) 9332.1090
Fax: (02) 9332.4219

ANKALI

Volunteer project offering emotional support for People Living with HIV/AIDS, their partners, friends and carers. One on one grief and bereavement service.
Tel: (02) 9332.1090
Fax: (02) 9332.4219

BOBBY GOLDSMITH FOUNDATION (BGF)

Provides direct financial assistance, financial counselling, employment support and supported housing to people in NSW disadvantaged as a result of HIV/AIDS
Ph: (02) 9283 8666
free call 1800 651 011
www.bgf.org.au
bgf@bgf.org.au

BREASTSCREEN

Phone 132050

CENTRAL TABLELANDS TRANSGENDER INFORMATION SERVICE

Provides information and directions for anyone seeking medical or psychological assistance in changing gender. Provides information on gender friendly services available in the Bathurst, NSW Area. Provides support and understanding for families and friends in a non-

counselling atmosphere.
Operates 9 am - 8pm Mon - Fri
Tel: 0412 700 924

(CSN) COMMUNITY SUPPORT NETWORK

Transport and practical home based care for PLWHA. Volunteers welcome. Training provided.
Sydney Mon-Fri 8.00am-6.00pm
9 Commonwealth St, Surry Hills
Tel: (02) 9206.2031
Fax: (02) 9206.2092
csn@acon.org.au
PO Box 350 Darlinghurst NSW 1300

Western Sydney and Blue Mountains

Mon-Fri 9.00am-5.00pm
Tel: 9204 2400
Fax: 9891 2088
csn-westsyd@acon.org.au
6 Darcy Rd, Wentworthville, 2145
PO Box 284, Westmead, 2145

Hunter

Mon-Fri 9.00am-5.00pm
Tel: 4927 6808\Fax 4927 6485
hunter@acon.org.au
129 Maitland Road, Islington, 2296
PO Box 220, Islington, 2296

MacKillop Centre - Hunter

Training and development opportunities for PLWHA
Tel: 4968 8788

Illawarra

Mon-Fri 9.00am-5.00pm
Tel: 4226 1163\Fax: 4226 9838
illawarra@acon.org.au
47 Kenny St, Wollongong, 2500
POB 1073, Wollongong, 2500

Mid North Coast

Outreach project: by appointment
Tel: 6584.0943
Fax: 6583.3810
4 Hayward Street, Port Macquarie, 2444
POB 1329, Port Macquarie, 2444

FTMAustralia

Resources and health information for all men (identified *female* at birth), their partners, families and service providers. For information contact FTMAustralia, PO Box 488, Glebe, NSW, 2037.
www.ftmaustralia.org
mail@ftmaustralia.org

GAY AND LESBIAN COUNSELLING SERVICE OF NSW (GLCS)

A volunteer-based community service providing anonymous and confidential telephone counselling, support, information and referral services for lesbians, gay men, bisexual and transgender persons (LGBT) and people in related communities.
Counselling line open daily from 5.30pm-10.30pm daily (02) 8594 9596 (Sydney Metro Area - cost

of local call, higher for mobiles)
1800 184 527 (free call for regional NSW callers only)
Admin enquiries: (02) 8594 9500 or admin@glesnsw.org.au
website: www.glesnsw.org.au

HIV AWARENESS AND HIV AWARENESS AND SUPPORT

For HIV positive IDUs and their friends. Meets on Wednesdays. Contact Sandra or Tony at NUAU.
Tel: (02) 9369.3455
Toll Free: 1800.644.413

HOLDEN STREET CLINIC

Sexual Health Clinic is staffed by doctors, sexual health nurses, a clinical psychologist and an administration officer.
Mon, Tue, Wed. 9.00am-5.00pm (closed 12.15pm-1.00pm for lunch)
Men's Clinic Thursday evenings 5.00pm-8.00pm
Appointments preferred (02) 4320 2114
Ground Floor 69 Holden St, Gosford 2250
Tel:(02) 4320 2114
Fax: (02)4320 2020

INNERCITY LEGAL CENTRE

Available to discuss any legal matter that concerns you.
Ph: (02) 9332 1966

INTERSECTION

Coalition group of lesbian, gay, transgender and other sexual minority groups and individuals working for access and equity within local community services and their agencies.
Christine Bird (02) 9525.3790
PO Box 22, Kings Cross, NSW, 1340
Tel: (02) 9360.2766
Fax: (02) 9360.5154

KIRKETON ROAD CENTRE

Needle exchange and other services
Clinic Hours:
Mon, Tue, Thu, Fri, 10am - 6pm
Wed 12 noon-6pm
Weekends and public holidays, 10am - 1.45pm (NSP & methadone only)
Outreach Bus - Every Night
100 Darlinghurst Road
(Entrance above the Kings Cross Fire Station Victoria Street

Clinic 180
180 Victoria Street, Potts Point, 2011
Tel: (02) 9357 1299
Fax: (02) 9380 2382

Clinic 180 open Monday to Saturday

1.30pm-9.00pm
Needle syringe program
Condoms
Monday to Friday
1.30pm-9.00pm
Sexual health screening
HIV screening
Hepatitis C testing, hepatitis B testing and vaccination
First aid and wound care
Counselling and social welfare assistance
Drug and alcohol assessment and referral

LES GIRLS CROSS-DRESSERS GROUP

An independent peer support group for transgender people. Free tuition, job assistance, friendship and socially, general information. Bi-monthly meetings.
Coordinator,
PO Box 504 Burwood NSW 2134

(MCC) METROPOLITAN

MCC Sydney is linked with MCC churches in Australia as part of an international fellowship of Christian churches with a social concern for any who feel excluded by established religious groups. MCC deplores all forms of discrimination and oppression and seeks to share God's unconditional love and acceptance of all people, regardless of sexual orientation, race or gender.
96 Crystal St, Petersham, 2049
Phone (02) 9569 5122
Fax: (02) 9569 5144
Worship times:
10.00 am and 6.30 pm
office@mccsydney.org
http://www.mccsydney.org.au/

Directory Assistance

Issue One Hundred

MOUNT DRUITT SEXUAL HEALTH CLINIC

Provides free, confidential and respectful sexual health information, assessment, treatment and counselling.

Tel: (02) 9881 1206
Mon 9.00am-4.00pm
Wed 9.00am-1.00pm
Fri 9.00am-1.00pm

NEWCASTLE SWOP

SWOP at Newcastle has a Mobile Sexual Health Team
4927 6808

NORTHAIDS

A community based organisation providing step down and respite care for PLWHA on the Northern Beaches.

Tel: (02) 9982 2310

PARRAMATTA SEXUAL HEALTH CLINIC

provides free, confidential and respectful sexual health information, assessment, treatment and counselling.

Level 1, 162 Marsden (cnr.eorge St) Parramatta, 2150
Ph: (02) 9843 3124
Mon, Wed, Fri, 9.00am-4.00pm
Tue 9.00am-1.00pm
Fri 9.00am-4.00pm

PLWHA (PEOPLE LIVING WITH HIV/AIDS)

PO Box 831, Darlinghurst, NSW, 2010

Ph: (02) 9361 6011
Fax: (02) 9360 3504
www.plwha.org.au

Katoomba

PO Box 187,

Katoomba, NSW, 2780

Ph: (02) 4782 2119
www.hermes.net.au/plwha/
plwha@hermes.net.au

POSITIVE WOMEN

Can offer one-on-one support for HIV positive transgender women. Contact Women and AIDS Project Officer or Women's HIV Support officer at ACON.

Ph: (02) 9206 2000
www.acon.org.au/education/womens/campaigns.htm

REPIDU

Resource and Education Program for Injecting Drug Users
Mon - Fri, 9am - 5pm Sat & Sun, 1 - 5 Deliveries Tue, Fri 6 - 9
103/5 Redfern Street, Redfern, NSW, 2016

(Redfern Community Health Centre, enter via Turner Street)
Tel: (02) 9395 0400
Fax: (02) 9393 0411

RPA SEXUAL HEALTH

CLINIC provides a free and confidential range of health, counselling and support services. Ph: 9515 1200

SAGE FOUNDATION (Sex and Gender Education Foundation)

A voluntary lobbying organisation made up of gender variant people to lobby the government to ensure equal treatment in all respects of life. Sage is non-profit. All welcome.

Ph: 0421 479 285
Email:
SAGE_Foundation@yahoo.com

SEAHORSE SOCIETY OF NSW

The Seahorse Society is a non-profit self-help group funded by members' contributions. Open to all crossdressers, their relatives and friends. We offer discretion, private monthly social meetings, outings, contact with other crossdressers, a telephone information service, postal library service and a newsletter.

PO Box 2193 Boronia Park, NSW, 2111 or Ph: 0423 125

(SWOP) SEX WORKERS OUTREACH TRANSGENDER SUPPORT PROJECT

Provides confidential services for people working in the NSW sex industry.

Lvl 4, 414 Elizabeth St, Surry Hills, NSW, 2010

PO Box 1354
Strawberry Hills NSW 2012
Tel: (02) 9206 2159

Fax: (02) 9206 2133
Toll free 1800 622 902
info@swop@acon.org.au
www.swop.org.au

SYDNEY BISEXUAL NETWORK

Provides an opportunity for bisexual and bisexual-friendly people to get together in comfortable, safe and friendly spaces.

SYDNEY MEN'S NETWORK

Welcomes FTM men.
PO Box 2064, Boronia Park, 2111
Tel: 9879.4979 (Paul Whyte)
paulwhyte@gelworks.com.au

Tel: (02) 9565.4281 (info line)
sbn-admin@yahoo.com
<http://sbn.bi.org>

Pub social in Newtown on 3rd Sunday of every month followed by a meal. All welcome.
POB 281 Broadway NSW 2007

SYDNEY BISEXUAL PAGANS

Supporting, socialising and liberating bisexual pagans living in the Sydney region.

PO Box 121, Strawberry Hills NSW 2012

SYDNEY SEXUAL HEALTH CENTRE

Provides free, confidential health services, including sexual function, counselling and testing and treatment of STDs, including HIV. Level 3, Nightingale Wing, Sydney Hospital, Macquarie Street, Sydney, NSW, 2000
Ph: (02)9382 7440 or freecall from outside Sydney 1800 451 624.

(8.30am-5.00pm)
Fax: (02) 9832 7475
sshc@saahs.nsw.gov.au

SYDNEY WEST HIV/HEP C PREVENTION SERVICE

Needle and syringe program
162 Marsden St, Parramatta, NSW 2150

Ph: (02) 9843 3229
Fax: (02) 9893 7103

TOWN & COUNTRY CENTRE

Drop In Centre - Weekly Coffee Nights - 24 hour ph line - regular social activities - youth services - information, advice and referral - safer sex packs and more! - for bisexual, transgender folks and men who have sex with men
80 Benerambah Street, Griffith PO Box 2485, Griffith, NSW 2680
Tel: (02) 6964.5524
Fax: (02) 6964.6052
glsg@stealth.com.au

WOLLONGONG TRAN

Transgender Resource and Advocacy Network. A service for people who identify as a gender other than their birth gender. Providing a safe and confidential place to visit, phone or talk about gender issues. Thursday AND Friday 9am - 5pm
Tel: (02) 4226.1163

WOMENS AND GIRLS DROP IN CENTRE

is a safe, friendly drop-in Centre in inner Sydney for women with or without children. Shower, relax, read the paper, get information, referral and advice. Monday to Friday - 9.30 - 4.30pm
177 Albion Street, Surry Hills, NSW 2010
Tel: (02) 9360.5388

WOMENS AND GIRLS EMERGENCY CENTRE

174 Redfern Street, Redfern
Tel: (02) 9319 4088

National

(ABN) AUSTRALIAN BISEXUAL NETWORK

National network of bisexual women and men, partners and bi- and bi-friendly groups. ABN produces a national magazine, houses a resource library and is a member of the International Lesbian and Gay Association (ILGA).

PO Box 490, Lutwyche QLD 4030
Tel: (07) 3857 2500

1800 653 223

ausbinet@rainbow.net.au
www.rainbow.net.au/~ausbinet

AISSUPPORT GROUP (AUSTRALIA)

Support group for Intersex people and their families. We have representatives in all Australian States.

PO Box 1089
Altona Meadows, VIC, 3028

Tel: (03) 9315 8809
aissg@iprimus.com.au
www.vicnet.net.au/~aissg

AUSTRALIAN WOMAN NETWORK

Australian WOMAN Network is primarily a lobby and health support group for people who experience the condition of transsexualism, their families, friends and supporters. There are email discussion lists for members as well as a bulletin board for both public and member-only access.

www.w-o-m-a-n.net

CHANGELING ASPECTS

Organisation for Transsexual people, their partners and families. For information, please write or call.

email: knoble@iinet.net.au
www.changelingaspects.com

FTMAustralia

Resources and health information for all men (identified *female* at birth), their partners, family and service providers. Contact FTM Australia for more information.

PO Box 488, Glebe, NSW, 2037
www.ftmaustralia.org
mail@ftmaustralia.org

NATIONAL LGBTI HEALTH ALLIANCE

Office: (02) 8568 1110
Fax: (02) 8212 9013
PO Box 51, Newtown, NSW, 2042
www.lgbtihealth.org.au

TRUE COLOURS DIVERSITY

True Colours represents young people who experience transsexualism and a network of their parents, families throughout Australia. Whether you are a parent, a family member, a carer, a friend or a young person experiencing the diversity in sexual formation called transsexualism, you have come to a friendly place. TRUE Colours offers mutual support and advocacy for young people with transsexualism and their families. We also offer a parents/caregivers email discussion group.

Web: www.truecolours.org.au
Email: Mail@truecolours.org.au

International

AGENDERNEWZEALAND

A caring national support organisation for Cross/Transgender people, their partners and families. For a detailed information pack, please contact:
Email: president@agender.org.nz
www.agender.org.nz

BEAUMONT SOCIETY

Non-profit organisation for crossdressers throughout Great Britain. Social functions, counselling and a contact system for members. Provides a magazine - Beaumont magazine
BM Box 3084 London WC1N 3XX England
www.beaumontsociety.org.uk/

BEAUMONT TRUST

The Trust is a registered charity, the aim of which is the support of transvestites, transsexuals, their friends and families. It fosters research into both psychological and social aspects of transvestism and transsexualism and can provide speakers to address other organisations. It produces literature and arranges workshops, develops befriending facilities and assists with conferences. The Beaumont Trust, BM Charity, London WC1N 3XX.
<http://www3.mistral.co.uk/gentrust/bt.htm>

CROSS-TALK

The transgender community news & information monthly.
PO Box 944, Woodland Hills CA 91365 U.S.A.

FTM INTERNATIONAL

A group for female to male transgender people. Provides a quarterly newsletter - FTM. 160 14th St San Francisco, CA, 94103
<http://www.ftmi.org/>
info@ftmi.org

FTM NETWORK UK

A support group for female to male trans people. Provides a newsletter - *Boys' Own*
FTM Network, BM Network, London, WC1N 3XX, England.
www.ftm.org.uk

GENDERBRIDGE Inc.

Support and Social Society for people with gender identity issues, their families, partners and professionals involved in care, treatment and counselling.
PO Box 68236, Newton, 1145, New Zealand
Phone: (64) (09) 0800 TGHELP (0800.84.4357) (24 hrs)
www.genderbridge.org
info@genderbridge.org

GENDER TRUST (THE)

A help group for those who consider themselves transsexual, gender dysphoric or transgendered. Provides trained counsellors, psychologists and psychotherapists and there is a referral procedure to a choice of other therapists.
The Gender Trust
PO Box 3192, Brighton BN1 3WR, ENGLAND
<http://www3.mistral.co.uk/gentrust/home.htm>
gentrust@mistral.co.uk

INTERNATIONAL FOUNDATION FOR ANDROGYNOUS STUDIES (IFAS)

Support, information, advocacy and social events. An incorporated body established to advance the health, well-being, basic rights, social equality and self-determination of persons of any age or cultural background who are transgender, transsexual, transvestite or intersex, or who are otherwise physically or psychologically androgynous as well as gay, lesbian and bisexual people.
PO Box 1066
Nedlands, WA, 6909, Australia
Mobile ph: 0427 853 083
<http://www.ecel.uwa.edu.au/gse/staffweb/fhaynes>
[IFAS_Homepage.html](http://www.IFAS.org.au)
www.IFAS.org.au

IFGE INTERNATIONAL FOUNDATION FOR GENDER EDUCATION

Educational and service organisation designed to serve as an effective communications medium, outreach device, and networking facility for the entire TV/TS Community and those affected by the Community. Publisher of materials relevant to the TV/TS theme. Produces TV/TS journal - *Tapestry*.
PO Box 229, Waltham, MA 02254-0229 U.S.A.
<http://www.ifge.org/>
info@ifge.org

IKHLAS

IKHLAS drop in centre is a community program by Pink Triangle Malaysia. Provides an outreach project, HIV/AIDS information, counselling, medication, workshop and skill building for transgender people in Kuala Lumpur Malaysia.
PO Box 11859, 50760 Kuala Lumpur Malaysia
Tel: 6.03.2425.593
Fax: 6.03.2425.59

ITANZ INTERSEXTRUST AOTEAROA OF NEW ZEALAND

Registered non-profit charitable trust to provide a number of educational, advocacy and liaison services to intersexuals, their parents, caregivers, family, friends and partners within the Community and those affected by the Community.
PO Box 9196, Marion Square Wellington, New Zealand
Tel: (04) 4727 386 (machine only) Fax: (04) 4727 387

PROSTITUTES COLLECTIVE OF AUCKLAND-NEW ZEALAND

PO Box 68 509,
Newton, Auckland,
New Zealand

PROSTITUTES COLLECTIVE OF CHRISTCHURCH-NEW ZEALAND

Provides a confidential service for trannies working in the sex industry.
PO Box 13 561
Christchurch,
New Zealand

PROSTITUTES COLLECTIVE OF WELLINGTON-NEW ZEALAND

Provides a confidential service for trannies working in the sex industry.
PO Box 11/412, Manner St Wellington New Zealand
Tel: (64) 4382-8791
Fax: (64) 4801-5690

Every effort has been made to include accurate and up-to-date information in this directory. To amend your listing fax (02) 9569 1176 or email the Editor on resources@gendercentre.org.au



“I was filling out the form
and it said ‘Tick ONE box:
male OR female!’”

Talk to someone
who gets it.



Imanadari Counselling

DIVERSITY POSITIVE COUNSELLING

0448 006 961 | imanadari.com.au | imanadari@gmail.com
Broadway, Glebe

The Permanent Solution...

in Permanent Hair Removal

For those who are embarking on the transition from male to female, the permanent removal of hair is vital. However, with so many clinics and procedures to choose from, it's crucial that your chosen solution is reliable, safe and permanent.

At Advanced Electrolysis Centre, we have been specialising in permanent hair removal since 1996, continually improving the methods and the technologies that deliver the best results. You'll be in the hands of our experienced and qualified specialists, where you'll receive the ultimate level of personal care and attention. We also offer on-site parking for our 3hr clients subject to availability.

Galvanic electrolysis is a scientifically proven technique that is effective no matter what type of hair you have, and no matter what colour skin. It works perfectly, even if you have blonde or grey hair. However if you have dark hair this can be treated by laser or IPL, or in many cases a combination to achieve a true permanent result.

So, whether you are in need of some general information, or you have already decided on a method that best suits your needs, come in for a chat and get expert advice on how to effectively be free of your unwanted hair FOREVER!

- Multi probe galvanic 16, 32 and 64 (Dual operator) follicle treatment
- Guaranteed Permanent Results
- Skin Rejuvenation
- Pigmentation Reduction
- Red Veins & Rosacea

