

# *Polare*

MAGAZINE OF THE NSW GENDER CENTRE



ISSUE 107

APRIL-JUNE 2016

The Gender Centre & Aurora Foundation present:

# *transtopia 2016*

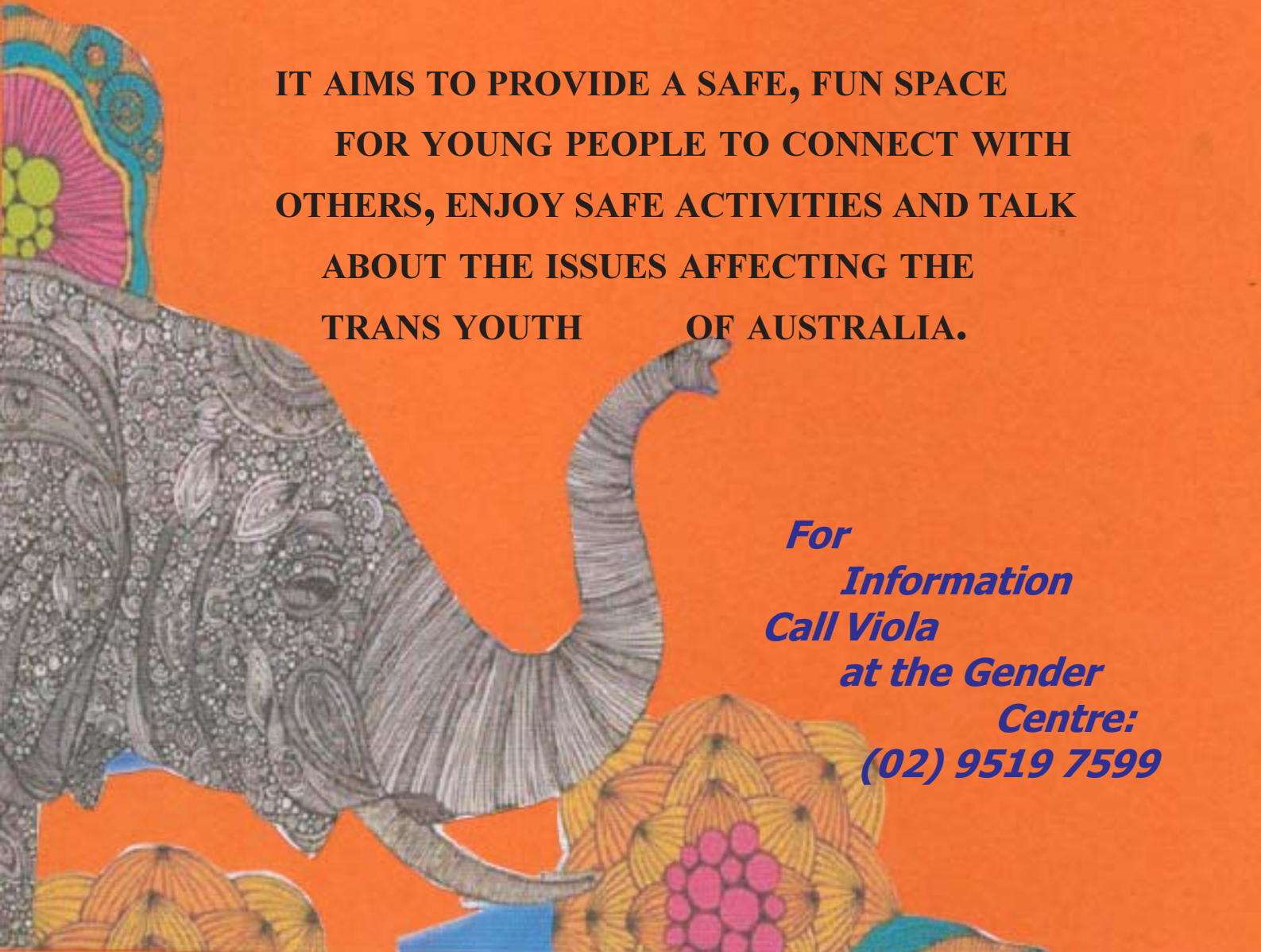
gender-questioning?

gender-queer?

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**Website:**  
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**The Gender Centre is staffed  
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Front Cover: A portrait presumed to be of Gerda Wegener and Lili Elbe, painted by Gerda Wegener. Lili was formerly Einar Wegener and married to Gerda. She helped Einar to become Lili and although Lili had several years experience of living and dressing as Lili, she died as a result of medical attempts to transplant a uterus into her body in response to her desire to bear children. Lili left diaries which were turned into a book by Niels Hoyer. David Ebershoff used this book as the main source for his book *The Danish Girl*, which was turned into a film with the same name.

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**DEADLINE**

for submissions to the next edition of *Polare* is the eighth of June 2016

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Whenever one sets out to argue a case, or establish a truth, it is obvious that one should know what one is discussing, or arguing or researching. Nothing significant will be achieved if the same terms are used to define different things, or if

different terms are used to define the same thing.

Sidney Smith (1771-1845), moral philosopher and wit, is said to have come across two women arguing from their upper storey windows across a narrow street. "These women will never agree," he remarked, "for they argue from different premises."

One of the side-effects of the recent wave of interest in the transgender phenomenon has been a series of media circuses attempting to solve some of the ongoing complications ... social, medical, legal, moral, philosophical, ethical and ideological ... that present themselves whenever two or three gather together and try to find a Unified Theory of Transgender Phenomena.

We have seen an *Insight* session on transgender children (SBS), a *Q&A* episode on the Safe Schools Program (ABC) and an Ethics Centre debate on whether post-operative transgender people 'must' be recognised as belonging to their innate gender (ABC). There have also been a number of 'stand alone' programs on various commercial networks but these have usually been imports and therefore not as directly relevant as the local scene.

The *Insight* program uses a format similar to that of *Q&A*, except that they prefer a moderator to a moderator-plus-panel. Questions are asked from the audience in *Q&A* and in *Insight* they tend to be statements from the audience or responses to questions from the moderator. The Ethics Centre debate roughly followed standard debate format although there were only two speakers on each

side and the audience were invited to participate with questions or statements after the formal arguments had been made.

I did not see the *Insight* program so that my only comment is based on hearsay. I was told that a member of the audience claimed that in Sydney there is no attention being paid to the escalating problem of transgender children. If this comment was accurately reported it is simply wrong. Not only are there psychiatrists and counsellors specialising in helping transgender children, but the Gender Centre is finding the need for services for transgender children and their parents is growing faster than any other sector. The Centre runs monthly meetings (Transtopia) for transgender children aged between fourteen and nineteen, and the Parents' Support Group also meets monthly. In addition there is an active parents' group in Wollongong, and a new one being set up in Dubbo.

I did watch the other two programs and found various errors of fact and interpretation which should have been corrected.

Basically the Q&A panel was more favourably inclined towards the Safe Schools Program than they were opposed to it, with the exception of Lyle Shelton from the Australian Christian Lobby. Shelton clearly believes the Safe Schools program was designed to put the thought of gender diversity front and centre in the minds of school children and encourage them to experiment with gender variations including the use of cross-gender toilets and change-rooms.

A questioner from the audience raised the spectre of Paul McHugh, the former Head of Psychiatry at Johns Hopkins University who was instrumental in the 1979 closing down of the gender reassignment program at Johns Hopkins University, which had been one of the first institutions to enter this field. The excuse given was that those who had been through gender reassignment seemed to be no better adjusted after the surgery than they had been before. It may also have had something to do with the financial debacle that followed the Johns Hopkins sponsoring of the Riemer case (see John Colapinto's *As Nature Made Him* for

details). McHugh had an article published in the June 12, 2014 edition of the Wall Street Journal where he again questioned the validity of gender reassignment or affirmation, claiming that an article by a Swedish researcher, Cecilia Dhejne, showed that post-operative transgender patients tended to be suicidal ten years after surgery.

The truth is that Dhejne said that transition, although it was helpful, was likely to be insufficient as despite the fact that “trans medical interventions ... bring a trans person’s body more in line with their gender identity ... trans people as a group **also experience significant social oppression in the form of bullying, rape and hate crimes. Medical transition alone won’t resolve the effects of crushing social oppression; social anxiety, depression and post-traumatic stress**” (emphasis mine).

Dhejne claims her research was misrepresented by McHugh, and therefore by all those who cited it as proof that transgender people should not receive medical intervention as it leads to suicidality and anti-social behaviour.

I have said before that one of the basic differences between the worlds of transgender people and gays and lesbians is that gays and lesbians, when they come out, often join an existing community of like-minded people who will welcome and defend them. Transgender people usually do **not** wish to join a community of transgender people but rather the broad community of those who share the gender which has been innate and is now affirmed. If, rather than being accepted, they find they lose their employment, or cannot find employment, or are not promoted appropriately in their employment; if they lose their homes; if their friends and family forsake them, then it is hardly surprising if they suffer from depression, despair and suicidality. Incidentally, a measure of the careless way in which those who cited McHugh carried out their ‘research’ is the fact that all of them, without exception, referred to McHugh as having been employed at ‘John Hopkins’ University, whereas the institution is named Johns Hopkins, after its founder, who received his unusual forename from his great-grand-

mother, whose maiden name had been Johns. Then there was the debate, staged by the Ethics Centre on 8 March. There were a number of things about this debate that grated with me. The first was that it proclaimed itself to be part of the Gay and Lesbian Mardi Gras program, adding support to those confused people who still believe that transgender has something to do with sexuality.

The second was the wording of the debate topic: **Society Must Recognise Trans People’s Gender Identities.** Must? How very prescriptive! How authoritarian! I would have preferred more of an emphasis on logic and a willingness to recognise and welcome diversity.



Peter Hyndal

The first speaker, Peter Hyndal, who has been an activist for transgender causes and law reform, spoke convincingly about life as a transgender person, pointing out that non-recognition relies on an assumption that trans people cannot be trusted to know anything about themselves. “I am a man who lived the first twenty-five years of my life as a woman. Everyone now recognises me as a man. We must be recognised because we are people, just like you.”

Bronwyn Winter, the second speaker, is an academic from the University of Sydney and managed to muddy the waters thoroughly by stating that trans people retain their original DNA. When did you last judge a person’s gender (which is a social and grammatical matter) on the basis of their DNA?

She then used a parallel with girls given hormones to prevent their growing too tall. Relevance? She claimed that the concept of the transgender child had been recently invented, con-



Bronwyn Winter



## Issue One Hundred and Seven

tradicting the experience of most transgender people I know, who trace their innate gender identification to earliest memories. She went on to attack transgender women who want to make love to lesbians. This is surely a matter for the individuals concerned and not in any way a matter for blanket caveats. She also informed us that transgender and intersex are different. What a surprise!

The third speaker, Andrea James, is an American activist with significant film, writing and other media experience. She spoke well and in a logical and informed manner and my only objection is that the Ethics Centre found it necessary to go overseas to find a suitable advocate. Surely there are articulate activists in Australia?

James stated that transgender people have been historically treated as sinners, as criminals, as sufferers from disease or as material for jokes. Religion has been responsible for much of the mistreatment. She quoted Milton Diamond, who said, "Nature loves diversity, society hates it." She also said that a small but vocal minority of feminists say that transgender people are a moral and ethical threat to society and that if transgender women are too masculine they are really men, and if they are too feminine they are perpetuating stereotypes.



**Andrea James**

James concluded by pointing out that every society and every language has a word for transgender and the concept of people moving from one gender to the other is virtually universal.

The fourth speaker, John Haldane, is a Professor of Moral Philosophy from St Andrews University. He is well-known Catholic philosopher and is currently a Visiting Professor at the University of Notre Dame (the Australian one).

He managed to muddle sex and gender throughout his argument, making statements

such as "We need to be impartial scientifically and partial in order to be compassionate." He also said that claims to an identity are not self-confirming e.g. the claims of aristocrats to be working class or working class to be aristocrats, yet he did not seem to understand that class itself is a social construct, not an inborn quality, nor that he was revealing his belief in class as an immutable characteristic of society rather than being an exaggerated form of the barnyard pecking order.



**John Haldane**

Haldane asserted that you don't get to be something because you want it and that it is inappropriate that society **must** recognise a group (I agree) and be subject to the demands of that group (that depends on the demands -- some demands, like equality, should be legally enforceable and, indeed, as the American Declaration of Independence puts it, self evident).

Haldane does not believe that change of sex is possible, thus confusing sex and gender again, and ignoring recent advances in surgery which have seen transplants of viable uteruses and penises in Sweden and South Africa respectively, foreshadowing a more extensive form of sex change than has been available in the past. Admittedly the subject might then combine XY and XX chromosomes, but, however relevant this may be to sexual pursuits, it has little to do with the social procedures associated with gender.

To my mind the most moving and convincing statement of the evening came from Stephen Whittle, when the topic was opened to contributions from the audience. Stephen is an English activist who worked with Press For Change in Britain to have the laws changed for transgender people.

Stephen did not identify himself beyond "Stephen" but I recognised his voice and was deeply moved by his statement that the



happiest day of his life came when the laws were changed and he could at last become the legal husband and father of the wife and family he had loved and nurtured for more than twenty years. In other words, society would now recognise him as the person he is and always has been, not because it **must** but because, through its elected representatives, it was persuaded by rational argument that it was right to accord that recognition, and to straighten the way for those who might have been living as *de facto* members of their innate genders but could now become *de jure*, with all the legal and social rights appropriate to their gender status.

A formal vote accorded the debate to Hyndal and James but this merely affirmed the views expressed by the audience before the debate took place. The real problem for the nay-sayers was that outlined by Sydney Smith, namely, that the “Yes” and “No” speakers argued from different premises, with the debaters for the “Yes” proposition relying on their real-life experiences and social interactions, while those for the “No” painted a dire picture of malicious conspiracies on the one hand, with a Festung Vagina attitude to back it up while, on the other hand, it cited the immutability of DNA, chromosomes and genetic characteristics, as if these were germane to a discussion about a social phenomenon.

And talking of Germaine, there was the Q&A debate on 11 April, where Germaine Greer was once again on the panel.

The general topics under discussion were not related to gender or transgender issues but one of the audience asked Germaine whether her views on transgender had changed since they were last reported. To her credit she admitted that she had done some reading and found that her faith in an XX v. XY world was too limiting. She acknowledged the existence of chromosomal and genetic variation but would not go further than adding intersex to her knowledge bank. She still maintained that she did not believe that “a fifty-year-old truck driver with children” could ever be a woman.

Talk about stereotypes!

*Katherine*



2016

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Australian social, medical and legal information for men transitioning female-to-male.  
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Early in December 2015, transgender film star Holly Woodlawn died. A series of favourable and passionate tributes followed. But for many trans people, death can bring on heart-wrenching and traumatic disputes between family members and other friends and loved ones.

A woman had died, and Reverend Ginny Wheeler faced a dilemma. Wheeler, of the Community United Methodist Church in Huntington Beach, California, was conducting the funeral. Yet the identity of the corpse had been called into question.

The deceased was in her late 60s, and had died suddenly. She was a member of the church choir, and liked to wear stilettos and stockings. As is typical, Wheeler would be making some remarks at the funeral. But when the family appeared at church to discuss the service they made it very clear; she was actually a he, and would be buried and remembered as such.

Although the deceased had been married and had fathered children, Wheeler knew her as a woman. She had identified as a woman, called herself by a female name, and dressed as a woman. But the funeral announcement the family had written had been for a man, the picture on the order of worship the family had selected was for a man, and now a relative of the deceased was eulogising the life of a man. It was as if the woman in her was being erased. Wheeler would be speaking next, and felt something had to be said. One must always respect the family's wishes, the reverend knew, but one must also respect the dead.

"So what did you say!?" I asked Wheeler, when we spoke by phone earlier this week.

"I said we all have to struggle to know who we are," she told me, "and he had come to a point in his struggle where he felt he was a she."

It was a light touch, gracefully delivered, and yet after the service a family member of the deceased approached Wheeler and, "practically had a meltdown," she said. The family member was furious.

2015 has seen remarkable advances for the LGBT community. Gay couples earned the right to marry, and the transgender community

received significant exposure, from Caitlyn Jenner's *Vanity Fair* cover and recent pick by Barbara Walters as the "Most Fascinating Person of 2015", to an enhanced awareness of the abuse and obstacles faced by transgender youths across the country, to the death of Andy Warhol film star Holly Woodlawn.

There have been lively discussions about transgender toilets, and appropriate transgender titles. But there is still one realm where the laws remain almost completely unwritten: death.

Consider the 2014 case of Jennifer Gable. She worked in customer service for Wells Fargo in Idaho and at the age of thirty-two unexpectedly had an aneurysm and died. Her friends were stunned, but they were even more shocked when they went to her funeral and discovered Jennifer was going to be buried as Geoff.

"I am disgusted," one friend posted on Facebook. "It was not closed casket. They cut her hair, [put a] suit on. How can they bury her as Geoff when she legally changed her name. So very sad."

The crime, to friends and activists, was monumental, and one that is much more common than many of us recognise: Jennifer's corpse had been *misgendered*. And the alteration was certainly against the wishes of the deceased. "Her father erased her identity," Meghan Stabler, of Human Rights Campaign, the nation's largest LGBT civil rights advocacy group, told a reporter with the *Miami Herald*, "either through ignorance or arrogance."

To learn more on this issue, I reached out to an old friend, Caitlin Doughty, an innovative Los Angeles mortician who just opened a funeral home called *Undertaking LA*—their motto is "bringing death back home"—and was recently profiled in the *New Yorker*.

"The big unfortunate truth here is that legal control of the corpse is all that matters," said Doughty, when I posed the question of just how a trans person makes sure their family doesn't tamper with their gender after death. "If your next of kin don't approve of your lifestyle, orientation, gender, etc they will be able to control that after you die."

The “only way to change that is to figure out how to assign rights through a durable power of attorney to someone else,” she added, “whether it be a partner or a friend.”

In the United States these laws differ from State to State. Nevertheless, Doughty provides a witty tutorial on just how to fill out the form in one of her popular *Ask a Mortician* YouTube videos.

What would you do, I questioned Doughty, if a family member asked you to bury their beloved as their original gender, ignoring the one they had identified with later in life?

“As a funeral director I’ve never worked with a family who wanted me to misgender their son or daughter,” she replied, “but if that ever happened I would likely tell them that they would be better served by another funeral home.”

A writer named Simon Davis explored the legal intricacies associated with funerals for trans people earlier this year for an article in *VICE*. He found that the lack of legal guidelines, plus a general misunderstanding of, or outright phobia against, the trans community often fosters confusion and heartache.

“We have had situations in our office where the birth family of the individual has swept in—often with the power of the law on their side—[claiming] that the surviving spouse has no claim to the body of the deceased, and have simply taken it and buried the deceased as they chose.”

Michael Silverman, executive director of the *Transgender Legal Defense & Education Fund*, explained to Davis. “That’s a traumatic and horrible situation for the surviving spouse of the transgender person.”

In September 2014, California signed into law the *Respect After Death Act*, giving transgender people the right to choose the gender they want on their death certificate. Still, as Davis says in his *VICE* article, there have been cases where funeral homes have refused to acknowledge the law, or simply don’t know about it.

Even more frightening is a situation I discussed with Christine Colby, an editor at *Penthouse Magazine* and founding member of Brooklyn’s Morbid Anatomy Museum. That is, one could imagine a very conservative State or agency calling into question the mental stability of trans people in the first place, thereby nullifying their right to make their own death-related decisions. Colby is presently working on a long article about transgender deaths and



Holly Woodlawn

funerals, due out early next year with *Death Salon*.

“We advise people to make living wills,” Katherine Cummings, of Australia’s Gender Centre, explained to me, when I asked about the status of this issue in Australia. The problem, she said, is “I don’t know if their wishes will be observed, it is a matter of courtesy rather than law.”

Meaning, how a corpse’s gender is assigned is often up to the funeral home or the coroner. A progressive agent might understand and respect the wishes of the trans individual, a conservative or reactionary one may not. But as one interesting story on the Gender Centre’s website illustrates, even if all parties are amicable, confusion and heartache can still be the result.

“My father was a transgendered (male-to-female) person,” Margaret Cunningham wrote in the 2004 article, originally published in *Polare* magazine. “My father had made attempts to have a sex change in the mid 1960s...



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On seeking psychiatric assistance at the time, my father was informed by the psychiatrist ‘You are a man with three daughters...Go home, and don’t be so silly.’...

Fast forward to the late 1980s, early 1990s. My father pursues his dream. He commences the path to gender reassignment. Immediately prior to his first formal steps to gender reassignment he had been assessed by a geriatrician as ‘developing dementia.’”

Cunningham then discusses in detail how her father transitioned into life as a woman, meanwhile his dementia was becoming more pronounced. “He would ask my mother why he had no penis,” Cunningham wrote. “He would dress as a woman some days, a man on others, and somewhere in-between at other times.”

By the time Cunningham’s father passed, in 2004, the nature of his sexual identity had become something of a gender grey zone. “Days of funeral organising were complicated,” wrote Cunningham, “by discussions about: What is the legal name? Is this a man or a woman? What name will be used on official documents? What name will be used at the funeral services? What name goes on the death certificate? Who is legally the next of kin?”

In the end, largely because of the loving and thoughtful family the deceased left behind, and an understanding funeral director, a pathway for a respectable send-off was paved through the confusion.

“My father was dressed as a man for the viewing,” said Cunningham. “The name on the coffin was the legal female name with the alias of the previous male name; the funeral service was conducted in my father’s previous male name (my mother’s demand); the hospital death certificate was for a man; the formal registered death certificate was for a female.”

One lesson from this story: Human life is complicated, and so is human death. But the issue of gender identity is perhaps over-complicated by a society that is still in the Neanderthal stages of understanding what

gender even means, and the multifarious forms in which it can be manifested.

“Gender is a very important thing for parents and society as a whole,” said the Gender Centre’s Katherine Cummings, who grew up as a boy in the Pacific island nation of Kiribati, a childhood remembered in her book *Katherine’s Diary; the story of a transsexual*—her latest book, *The Life and Loves of a Transgendered Lesbian Librarian and other essays, stories and verses* was recently published by Beaujon Press. “I just don’t think it should be as important as it’s made out to be,” Cummings continued. “The gender markers for males and females change over the centuries. Not too long ago men were wearing silk stockings, corsets, wigs, and heels.”

And in fact, the future surely holds more changes, and surprises. I am reminded of a science fiction book from my youth, Samuel R. Delany’s *Triton*, about a world in which humans populate many of the solar system’s planets and moons and live in a society that contains “forty or fifty sexes.” Individuals can roam freely across this rich terrain of sexual identity.

Back at the United Methodist Church, in Huntington Beach, Reverend Wheeler may not be envisioning the world of Triton, but she is certainly looking ahead. “I think we’re in the dark ages,” said Wheeler, “especially the Church is in the dark ages about gender, and sexuality.” Wheeler leads a regular support group at the church called *Transparent*, for the families of children who are transgender and gender nonconforming.

“What I am hoping,” she said, “is that the church can become a safe ally for all people to discuss sexuality and gender.”

In life, I might add, as well as in death.



- See more at: <https://www.funeralwise.com/digital-dying/2015/12/19/10048/#sthash.VN7jz5Cd.dpuf>



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For information or assistance call **1800 486 484** or visit us at [unitingcareageing.org.au](http://unitingcareageing.org.au)

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Roberta Perkins hesitated at first when the opportunity for post-graduate study arose, study into the very same people with whom she so closely identified; - transsexual women,. “Nobody will regard this as an acceptable area of study” she told herself, “The academics will simply regard it as too weird”.

However she realised that it was long-standing feelings of guilt and a strong tendency to suppress her own needs that was standing in the way of developing the very study which could do nothing but good for the handful of those who felt different from the rest of human society. It took some convincing arguments from others, and not a little probing of her own consciousness, before she finally got around to undertaking the study of inter-relationships that form the basis of the book *The Drag Queen Scene, Trans-*

*sexuals in Kings Cross*, which George Allen & Unwin published in 1983.

The only book of its kind, insofar as it has historical

importance and relevance to the interests of local transsexual people, *The Drag Queen Scene* is a book which is very hard to come by, I eventually located a copy through the City of Sydney Public Library, yet despite its current obscurity, it’s been on my ‘must-read’ list with other time-honoured classics on the subject of sex and gender for some time.

The book begins with some important references to terminology, especially for the lay person as this book was written at a time when the word ‘transgender’ wasn’t in use and great confusion existed between the terms of the day - transsexual, transvestite and drag queen. Roberta explains that because one of the concerns of the book was to inform public opinion of aspects of the lives of transsexuals, the term ‘drag queen’ was adopted throughout and used inter-changeably with ‘transsexual’, but she also acknowledges that the term is strictly incorrect, and that many to whom she

applies it actually object to its usage in this way.

Roberta interviewed twelve girls working in the Kings Cross/Darlinghurst area in detail, several from each of the four areas identified as “the transsexual subculture”. Many other girls’ thoughts were also expressed as well as a number of other participants in the ‘scene’ - drag and strip club patrons and the men who frequent the bars of the Kings Cross/Darlinghurst area in search of transsexual companionship.

The first of the ‘interview chapters’ deals with the world of the Showgirls and the patrons that attend the four drag shows in the area, with one company also working the suburban club circuit. Les Girls is of course the best known of these venues with several others catering for both a straight and gay audience. Showgirls were asked a short series of questions about

their early life and when and how they first burst onto the showgirl scene; their employers and their friends; and how they generally find the kind of work

**“Nobody will regard this as an acceptable area of study ... The academics will simply regard it as too weird.”**

they do. “Describe a typical day in your life, what are the good and bad things about performing, what are the audiences are like, what does the future hold for you and what you think of the term ‘drag queen’” were among the questions asked of these girls. The answers were very revealing.

“As the girl emerges from the curtain onto the brightly lit platform” begins the next chapter, “to each man in the audience her smile, her movements, her undressing are freshly and deliberately contrived to make him desire her...”. “By the time she has removed her bra and G-string, the image of her smooth, slender and creamy body has entered the private domain of each man’s fantasy. Her lovely features, shapely body and rounded breasts have created such an atmosphere of spontaneous sexual electricity that the last thing he would expect to see before him is a drag queen”. The chapter is about trans women,

both pre- and post-operative, fortunate enough to possess the figure and courage to strip in one of the many strip clubs of the Cross.

Sometimes the clubs advertise they are featuring “female-impersonators” sometimes they don’t, which of course increases the risk to the stripper, but also increases the wage she can earn. Similar questions were asked of these girls as those that were asked of the Showgirls, including the mishaps, funny moments and dangers.

The chapter on bar girls comes next, devoted to those girls who frequent the Kings Cross bars in search of rich and adventurous men, to spend money on them before perhaps going home and spending some more.

Occasionally the girls ‘roll’ these guys, ‘roll’ being the term for taking all the money out of the guys wallet without his knowing (of course).

I didn’t exist as an ‘out trans woman’ in those days. I was eighteen and still very much in the closet, yet I related most easily to the bar girls in this book.

Although I didn’t procure money from any guy, I most certainly frequented the bars in my day, mainly the Taxi Club in search of male attention and any sign of approval that that might come my way.

Similar to many of the girls in this book, but especially the bar girls, this attention meant much to my self-esteem at that time as it seems it also did to theirs.

The dangerous world of working the streets follows in the next chapter, a chapter that truly reveals the ‘grubbiness’ of the prostitution business - the pimps, the pay-offs to police, the

bashings - again with police involvement, and the many different types of clients. Among many funny stories, the true desperation of the street sex-worker situation is revealed in a number of questions asked of them as well as of the showgirls, the strippers and bar girls.

Roberta then focusses on some of the legal issues besetting transsexual people of the day and also the many resident protests and clean-up campaigns of the time.

It seemed that straight prostitution was ignored and considered okay, but transsexual sex-work was going too far - the hypocrisy was more than evident.

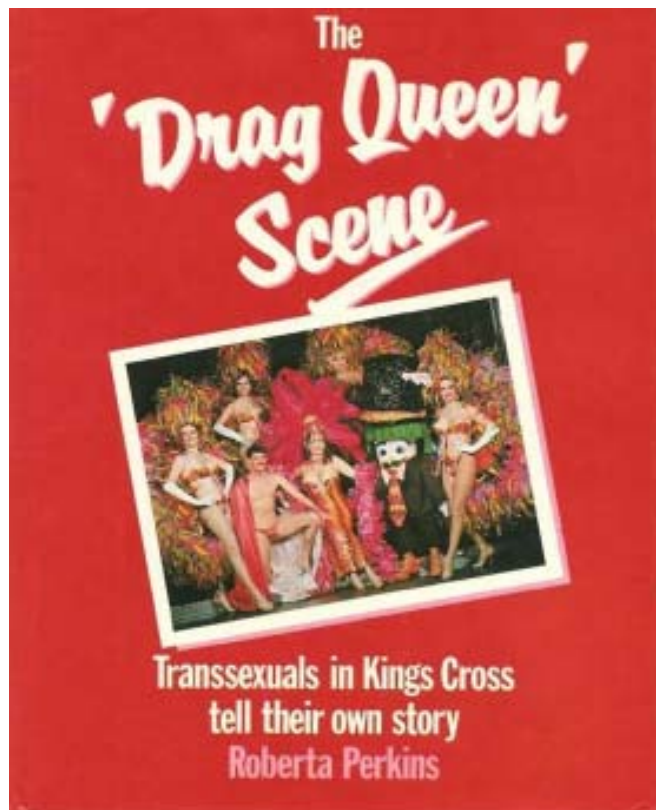
Roberta’s summary follows and it’s worth reading for its own sake as she expertly draws the various strands of her story together, especially those of the patrons and clients reflecting her remarkable knowledge of psychology and sociology.

I found the book a very easy read and it but I’d hesitate to

show it to a present-day lay person without first providing a clear explanation of the following:

**It’s abundantly clear from reading *The Drag Queen Scene*, just how much terminology has changed in the thirty-five years since it was written.**

The girls frequently refer to themselves in ways that are almost unthinkable nowadays. They embrace the word ‘queen’ in fellow trans\* company, as they still do today, and they imply by their references to cisgender women as “real women” and “naturally-born women”, that they themselves are neither real nor naturally born.







**Roberta Perkins**

Kings Cross, under the banner *Australian Transsexual Association*.

In July 1983, Roberta met with Frank Walker MP, NSW Minister for Youth and Community Services, after he had read the *Drag Queen Scene* and had been particularly disturbed by the semi-nomadic lives that young transsexual women experienced, forced from their apartments by landlords and unable to get overnight residence in either a men's or a women's refuge.

The problem of homelessness was significant and providing transsexuals with a safe refuge was crucial. Most refuge services at the time would not cater for transsexuals.

Walker's words have never left her: "Roberta, we have got to find them a place where they can lay their heads at night."

She made a submission for funding to open a refuge for transsexuals. Frank Walker approved this plan, and two months later a cheque arrived addressed to Roberta and a house was provided as a refuge strictly for transsexuals.

In October 1983 the doors opened at Morgan Street, Petersham, and its twelve bed spaces - two double-bunk beds in each of three bedrooms - were filled immediately. On 14th December 1983 Frank Walker officially opened *Tiresias House*.

Roberta Perkins is a true trailblazer in the Sydney trans community, even though it had a long and interesting history prior to her study and subsequent book, but her work in this area has enabled the paths of those following to be a little smoother. And let us not forget the girls

Soon after writing the *Drag Queen Scene*, following consultation with the Reverends Bill Crews and Ted Noffs, Roberta began conducting regular weekly support meetings for transsexual women at the Wayside Chapel in

who generously gave their time and stories to Roberta in compiling the *Drag Queen Scene*.

Without them, the book and study would never have existed.

□□□

## *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 9519 7599 (Wed, Thur or Friday) or just drop them in marked to her attention. Thanks!

## **Be Part of the Action!**

**Can you write? Would you like to write something for *Polare*?**

**We are looking for writing that expresses some of the viewpoints we seldom see, like the views of younger gender-diverse people.**

**Email :**

**[resources@gendercentre.org.au](mailto:resources@gendercentre.org.au)  
or call 9519 7599**



## HUMAN RIGHTS COMMISSION BACKS TRANSGENDER RIGHT TO SELF-DETERMINATION

Individuals should have the right determine their own gender identities, according to a statement by the Human Rights Commission made on 7 April 2016 which included the passage, “Individuals should be handed the power to decide their gender identity for themselves, without prior approval from doctors and psychologists”. President of the Commission, Professor Gillian Triggs, has called again for reform of the processes for changing gender on official documents, and says these processes should be simplified.

“The human rights of transgender and gender diverse people to equality and non-discrimination cannot be fully realised without the removal of the legislative barriers to the legal recognition of their gender identity,” Triggs told the Australian Broadcasting Corporation.



**Professor Gillian Triggs**

## SCOTLAND TO UPDATE GENDER LAWS IF NATIONAL PARTY ELECTED

Nicola Sturgeon, leader of the Scottish National Party has said that if her government is re-elected in May, 2016, her party will give trans and gender diverse people legal recognitions they do not currently have.

The Australian Human Rights Commission welcomed these statements as they will allow gender diverse people to change their birth certificates and passports without invasive surgery or medical intervention.

Victoria Appleton, Co-Chair of the LGBTI Taskforce and chair of Transgender Victoria says these changes are steps in the right direction, but that Victoria could

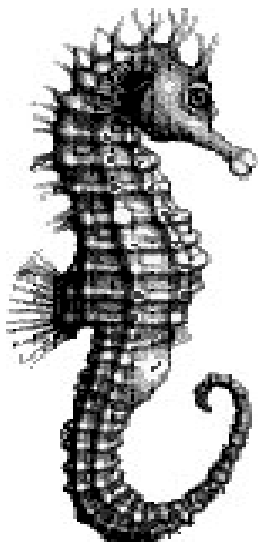


**Brenda Appleton**

improve on these standards. Ms Appleton would like to see the requirement for invasive surgery removed, the requirement that the person seeking reassignment be unmarried be dropped and that “Other” should be a permissible gender marker on a birth certificate.

Anna Brown, of the Human Rights Law Centre, said that Australian reforms could lead the world.

# The 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  
PO BOX 2193 BORONIA PARK, NSW 2111

**Call on 0423 125 860 and our website is:**

*www.seahorsesoc.org*

Email: *crossdress@seahorsesoc.org*

**“crossdress with dignity”**



# Explore postgraduate research with the Centre for Social Research in Health

Never Stand Still

Arts & Social Sciences

Centre for Social Research in Health

The **Centre for Social Research in Health (CSRH)** is seeking passionate, engaged and motivated applicants for our MA by Research and PhD degrees who are interested in understanding and influencing change in the fields of health, sex, drugs and risk.

Based in the Arts and Social Sciences at UNSW Australia, our research degrees provide the skills needed to undertake high quality research, contribute to academic and policy debates, and inform best practice.

We welcome applications for research into the social and cultural aspects of HIV, sexual health, sexual practices, viral hepatitis and drug use but also encourage proposals in related areas of education, health and wellbeing, and from a diversity of social and behavioural science perspectives.

Students form an integral part of our diverse community of talented supervisors and researchers, and develop close relationships with community organisations, health and education service providers and policy makers, to inform the quality of their research and strengthen the impact and relevance of their research findings.

Note: Applications for APA scholarships (for domestic students) close on 13 October 2016 for Semester 1, 2017 admissions. A second round then opens for second semester. UNSW International Research Candidate Scholarships are listed at: [research.unsw.edu.au/postgraduate-research-scholarships](http://research.unsw.edu.au/postgraduate-research-scholarships)

Find out more by visiting:  
[csrh.arts.unsw.edu.au/education-training/postgraduate-research/](http://csrh.arts.unsw.edu.au/education-training/postgraduate-research/)



## Dates for Special Interest and Support Groups 2016

<p><b>Transtopia</b> 14-19 yrs 5pm-7pm</p> <p><del>Tue 26/4</del> Tue 24/5 Tue 28/6 Tue 26/7 Tue 23/8 Tue 27/9 Tue 25/10 Tue 29/11</p>	<p><b>Young Women's Group</b> 18-35 yrs 5.30pm-7.30pm</p> <p>Tue 10/5 Tue 14/6 Tue 12/7 Tue 9/8 Tue 13/9 Tue 11/10 Tue 8/11</p>	<p><b>FTM Connect</b> 6.30pm-8.00pm</p> <p><del>Fri 1/4</del> Fri 6/5 Fri 3/6 Fri 1/7 Fri 5/8 Fri 2/9 Fri 7/10 Fri 4/11 Fri 2/12</p>	<p><b>Parent's Support Group - Sydney</b> 6.30pm-8.30pm (doors open 6.00pm)</p> <p><del>Mon 11/4</del> Mon 9/5 Mon 6/6 Mon 11/7 Mon 8/8 Mon 12/9 Mon 10/10 Mon 14/11 Mon 8/12</p>
<p><b>Women's Group</b> 1.30pm-3.30pm</p> <p><del>Fri 29/4</del> Fri 27/5 Fri 24/6 Fri 29/7 Fri 26/8 Fri 30/9 Fri 28/10 Fri 24/11</p>	<p><b>Over 55 Support Group</b> 1.30pm-3.30pm</p> <p><del>Thu 14/4</del> Thu 12/5 Thu 9/6 Thu 14/7 Thu 11/8 Thu 8/9 Thu 13/10 Thu 10/11 Thu 8/12</p>	<p><b>Queer Agenda Group</b> 5.30pm-7.30pm</p> <p><del>Mon 4/4</del> Mon 2/5 Mon 6/6 Mon 4/7 Mon 1/8 Mon 5/9 Tue 4/10 (public holiday Mon) Mon 7/11 Mon 5/12</p>	
<p><b>Please Note:</b> New groups are being formed in Wollongong and Dubbo for parents of transgender children. Dates have not yet been set. For details please see the website: <a href="http://www.gendercentre.org.au">www.gendercentre.org.au</a> or call the Centre on 9519 7599 (1800 069 115 outside metropolitan Sydney (9am-530pm M-F)).</p>			

**The ACON Lesbian and Gay Anti-Violence Project can be contacted on  
(02) 9206 2116  
or Freecall 1800 063  
or [avp@acon.org.au](mailto:avp@acon.org.au)**

### **QUEENSLAND GENDER CENTRE**

The Queensland Gender Centre is run 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](mailto: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 2015 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](mailto:reception@gendercentre.org.au). Bookings are essential.**

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



# Special Interest Group “Queer Agenda” by Rosie Westland

Issue One Hundred and Seven

**Q**ueer Agenda is a social and peer support group for people who identify anywhere within the gender variant spectrum. Our support meetings emphasise respect for people’s experience in all types of gender variant identities, including genderqueer, third gender, bi-gender, genderfluid, pangender, and of course anyone questioning/their gender identity.

Apart from being a safe space for people to engage with each other, common experiences and problems are also discussed. Some of the main scenarios that were mulled over were gendered spaces, such as toilets and the dilemmas that people encountered using them. Legal practicalities including change of name with Birth, Deaths and Marriages and then changing titles, for instance, removing the Miss and Mr titles altogether, or trying to have the title as MX.

Pronouns also featured as a common and fluid discussion. Gender identity, or non-identity, featured a lot around discussions of clothing, the way a person’s ‘gender’ is read by what they wear or what their voice sounds like. The inability to access the type of clothing as an expression that fits different body shapes has been frustrating for many, while others have found their groove in this area.

Queer Agenda is a great place to share experiences of medical access and feedback from others where you might gain knowledge and insight. More often than not, someone knows of something happening that is queer friendly and people get the opportunity to find new safe spaces in the community.

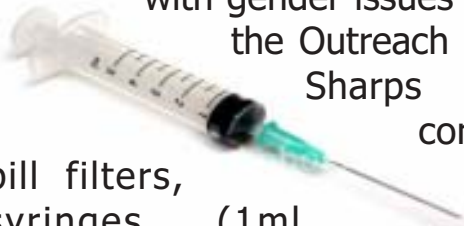
My experience as the facilitator of the Queer Agenda group has been that the group has always been respectful, and no one has ever been coaxed to talk if they don’t want to. The group is happy for people to talk wildly or mildly, or to just lie back and enjoy (hopefully) the interactions of others. It is an inclusive and encouraging group where people feel safe and accepted. It could be just me, but I find the vibe to be calm and warm, yet energising and dynamic.



**FREE!**  
**HOME TUTORING IN READING AND WRITING FOR ADULTS (nights preferred)**  
**Call Margot 9335 2536 or Mim 9335 2350 @ Petersham TAFE**

***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 on 9569 2366**

**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



One can only be grateful that the movie was not as awful as David Ebershoff's book by the same name, from which it was made. Ebershoff had an opportunity to write a truthful and very moving story but chose instead to turn it into a mawkish parody. He was writing of real people, Einar Wegener, a Danish artist and his wife, Gerda Wegener but he managed to turn them both into caricatures. He even turned Danish Gerda into an American and threw in a foolish amount of Californian 'colour', presumably with an eye on Hollywood. This is about as justifiable, in my view, as Disney's insertion of groundhogs into *Winnie-the-Pooh*.

Einar was the first person we know of to have undergone a serious medical attempt to change a human from one sex to the other and it foundered on the lack of medical knowledge needed to cope with the use of cross-gender hormones and surgical transplants. In 1930 Einar Wegener underwent her first surgery to become Lili Elbe. In 1931 she was dead. One of the contributing factors may well have been the over-use of Roentgen rays (X-rays), recently discovered and poorly understood in terms of the damage they could create. Lili's diaries were turned into a book, *Man Into Woman*, edited by Niels Hoyer, and these became the basis for Ebershoff's work.

The film is beautifully photographed and the period furnishings and costumes are expertly created but the film falls down in the presentation of Lili's character.

People have criticised the film for showing Lili's absorption (even obsession) with the materials of transition; the clothes, the makeup, the jewelry, the new and exciting

social relationships. I have no objection to these traits. I do, however, object to her being presented as a predator who feels that she can seduce any man and bend him to her will. This is a very shallow interpretation of what it means to be a woman.

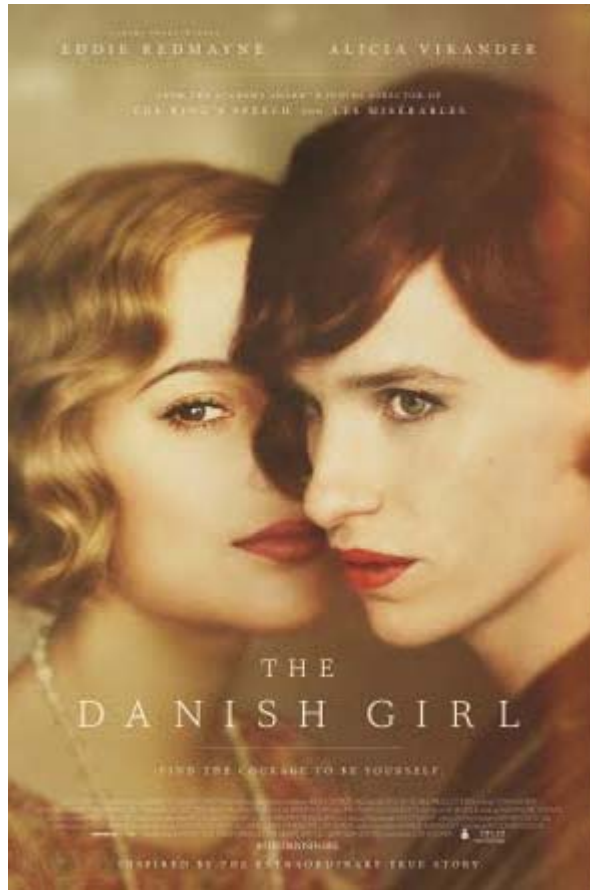
Lili shows no consideration for Gerda (Greta in the film) to whom she has promised fidelity and love. The implied suggestion that sex and gender identity are inevitably intertwined and that sexual desire overrules both common decency and any sense of honour are not to be countenanced. It is a simplistic, even an insulting, view of the transgender situation and should be called out whenever it rears its very ugly head.

It is, in fact, the view of far too many people who consider themselves experts in the area of sex and feel there must be a sexual motivation

behind any attempt to alter gender markers, by means of makeup, clothing or by physical manipulation of anatomical attributes.

I am not saying that there are not people like the Lili presented in *The Danish Girl*. I do, however, feel that if the lives of real people are being presented, and their real names being used, then some attempt should be made to present them accurately.

In terms of acting, the major parts of Greta and Lili (Alicia Vikander and Eddie Redmayne) are flawlessly played but, by virtue of the director's interpretation, most of our sympathy, which should be shared in equal measure, goes to the wronged wife rather than to the unhappy transgender husband. □□□



**Alicia Vikander and Eddie Redmayne as Greta and Lili in the movie *The Danish Girl***

stand tall  
against  
violence



# 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.*

If you report transphobic incidents to us, 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) 9519 7599, email: [tavp@gendercentre.org.au](mailto:tavp@gendercentre.org.au) online: [www.tavp.org.au](http://www.tavp.org.au)**

or the **Gender Centre on ph: (02) 9519 7599, email: [reception@gendercentre.org.au](mailto:reception@gendercentre.org.au)**

**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](mailto:adbcontact@agd.nsw.gov.au)

**Make a complaint**

Visit our website at: [www.lawlink.nsw.gov.au/adb](http://www.lawlink.nsw.gov.au/adb)  
to download a complaint form.

Email [complaintsadb@agd.nsw.gov.au](mailto:complaintsadb@agd.nsw.gov.au)



*Dear Katherine*

*I wrote this piece a while ago but never sent it to you. If you wish to publish I am ok with this. This all happened while I was at boarding school and I'm a big fan of the safe schools programme and I never, ever want to hear about another trans child being abused as I was! Cisgender people need to know we exist and know our stories. This is the work I'd like to get into, education for trans people.*

Further to our telephone conversation on Friday, I thought I would send you an email, as I was a little stuck for words during our telephone conversation when you asked me in what appeared to be a negative tone, "is sport all you do?"

Well It's not, but it has been a big passion in my life. A crutch to cope with the negatives life has thrown at me during my boarding school days at St. Joseph's College, Hunters Hill, where I was civilly assaulted (an athletics friend who also is a policeman told me this would be the charge I could pursue if I wanted to pursue it with the NSW Police) by a teacher in Year Eight way back in 1979 for nothing more than handing in a below-standard geography assignment. When asked why I was struggling I told M\*\*\* that my parents had separated over the Christmas holidays and it had affected me. He responded with, "your older brother Todd is doing fine, so I can see no reason why you should not be punished!" The other issue I was struggling with was the fact that I was starting to go through a male puberty I didn't want and this problem stayed with me for a long time. There was no way I would tell anyone about my feelings of really belonging to the other sex while I was at boarding school! M\*\*\* had already taken me to the top floor of the St Pius X classrooms when he asked his question, well away from other teachers, brothers and students.

The door was locked behind us by M\*\*\*, which in itself, indicated to me he was not being above board. He asked me to pull down my pants to which I replied, "No way, I'm not doing that!" He then grabbed me behind the neck and forced me to lie across a table. My feet were touching the floor. He then proceeded to give me six cuts of the 'best' across my

backside!" At least I had kept my trousers around my waist and they were intact! He then insisted that I should improve my grades or I would suffer more of the same. I made

sure I didn't cry in front of him, but my childhood well and truly finished that day, which was approximately a month before my fourteenth birthday! I was to endure this 'punishment' for the next twelve months off and on. Months would go by and I wouldn't see him and then he would collect me from Mr Owens geography class in Year Nine on a regular basis, every few weeks or so. Mr Owens appeared to know what M\*\*\* had in store for me and there was a big smile across his face when M\*\*\* came to collect me. He was complicit in M\*\*\*'s plans and behaviour. The punishment M\*\*\* had meted out to me, had galvanised me by this time and I had become a disruptive student in class after our first encounter. My reasoning was, "if I'm going to be punished, then I ought to make the most of it and do the actual crime." I started to bully the other kids.

In class I became intransigent, except for the rare occasions when I had a connection with my teacher and I would then apply myself (I had this with Mr Knowles in Year Eleven for English. He was a great teacher and he inspired me). I had a willing partner in crime for being disruptive in class with my best friend at the time and fellow sports tragic, Tony Daly, who would a decade later play forty-one Test matches for the Wallabies and score the match-winning try during the 1991 World Cup final against England.

M\*\*\* collected me the second last time a few weeks after the start of third term 1980. He pulled me out of Mr Owens class once more and walked me up to our normal 'punishment room.' Being a prominent hypnotist and also having a doctorate in geography and economics,



**Caroline Layt**



he would use psychology on me and made me feel that I was a bad person. Looking back now I can see it was a power game he was playing. Maybe I realised this prior to the last time he took me to those rooms. That second last time he really got to me with his power games and 'psychobabble' and I was mentally and physically a mess. Once again I didn't cry until he had delivered me back to class and then I just lost it in front of the whole class. Sad to say, some of my classmates made fun of me. I cried my eyes out and Bill Owens told me to go for a walk to compose myself.

The last time M\*\*\* came to collect me was a few months later. I was fifteen by now and well and truly into male puberty. I was rowing and I was growing bigger and stronger by the day. M\*\*\* tried to use his psychobabble on me again. This time I was ready for him.

I said to him, "You have touched me for the last time. You touch me again and I'm going to knock you into tomorrow, and I won't stop. I don't care if I get suspended, expelled, gaoled even, because what you are doing is wrong. I could see the power paradigm shift there and then and he knew the game was over.

After that, this parody of a human being never touched me again. The damage was done, however, and my trusting psychology was never the same. I asked my mother if I could leave Joeys during the next school holidays. At first she said yes, but then made me return. I had the double dilemma of my gender issues to deal with, along with M\*\*\*'s bullying of me. At the time I simply wanted to disappear, so I could deal with my gender issues.

My mother made me return to Joey's after the Christmas holidays and fortunately life at Joey's improved for me under Brother Anthony's guidance in Year 10 and thankfully M\*\*\* kept his distance, more for his own safety than for my own.

It had taken its toll though. From being a good student in Year Seven to not really caring about scholastic achievement by Year Ten. Looking back now, I know some of my angst was caused by a male puberty I wish I never had to go through and of course M\*\*\* had left his mark!

In order to cope with my problems I threw myself into all aspects of College life except for scholastic achievement. I was a drummer in the St. Joseph's College Drum Corps and Brass Band. By Year Eleven, I had worked my way up to Drum Major. I rowed, played rugby and was selected for the Senior Athletics Team in 1982/83. In 1982 I was selected in the Open 4x400m relay team with three Year 12 students, although I was still in Year Eleven.

We won the 4x400m relay race in a close tussle with Riverview and we broke the GPS and SJC records. We won again the following year with three of my Year Twelve buddies in the team. Like all transgender people at the time, I lived a life I wanted people to see externally, while internally living my secret life of cross-dressing and wishing to be a woman. This was easily accessible for me, as I had a privileged upbringing.

My mother owned Glenleigh House, a large mansion situated on one hundred acres at Regentville, on the shores of the Nepean River and I was often left to my own devices, staying there by myself for large periods of time during the school holidays. Of course our live-in caretakers were there as well. They lived in a smaller house on the property, so every need of mine was taken care of.

My mother, at this time, also owned a chain of ladies fashion boutiques throughout Sydney called *Sandra Layt Fashions*, which made it very easy for me to have access to ladies' clothes. So it was pretty much jock by day, woman by night or more often, male jock during the school term and woman during the school holidays.

This all ended badly not long after I had left Joey's for the last time, when mother turned up unexpectedly and found clothes I had carelessly left out strewn across several rooms at Glenleigh. She knew it was my doing and I was sternly lectured. The conversation went something like this, "You're a male and a very successful male playing sports and doing boy things, why the hell do you want to dress in girls' clothing? Be a man and stop dressing in women's clothing!" My mother can be a very imposing person and has been overbearing at

## Issue One Hundred and Seven

times. She was well meaning but with her CEO traits at the time, her kids were always under her thumb. I wasn't scared of her, but more scared at that age of being cut off financially, so I toed the line. She had caught me several times before, starting when I was thirteen and she had always reiterated the negatives to me, e.g. "You can be a female impersonator, you can be a drag queen, but you will always be an anomaly. You will never be a real woman!" My heart sank with those words. My mum told me years later, that at the time she thought it was a sexual issue and not a gender issue. She took the trouble to educate herself and knows better now.

Unfortunately, though, many people still don't know the difference and we're still viewed as deviant people, as they have no or very little education or understanding of this field and they'll go with the stereotyped views of us as 'sick and twisted' people more than thirty years later. It's a shame, as there are many people in society who still think that TS people get their 'rocks off' dressing in women's clothes. This is why the present day safe schools programme is so important, as people need to be educated and the stigma taken away.

Thirty years ago, when my mother was not as educated on the subject of trans people, I received her latest warning and the message was loud and clear. Don't go down this path or you will be ostracised. I closed up shop and was in denial for a decade or so.

I then set out to be the best man I could be. I played rugby and I ran as I had at school. Well enough to be the fastest 200m under-20 runner (23.7seconds) at my club, the Randwick Botany Harriers and in the process qualifying and running in the final of the Sydney Metropolitan Championships 1984/85 over 100 and 200 metres. Then I played rugby, 1st Grade Colts 1985 for Eastern Suburbs playing against the likes of future Wallabies, Phil Kearns, Ewen Mackenzie and the current Wallaby coach, Michael Cheika.

Sport became my passion and pastime. If I was doing that, I didn't have to focus of my gender issues. I dated girls. I was a *bona fide* bloke. I fitted in and it felt good. Externally anyway. I

played grade rugby for Easts in 1986. I played some first grade trial matches and was graded in 2nds. I played 2nds against Eastwood and due to an injury, I played thirty minutes of First Grade on the wing at TG Milner Field.

So sport was something I was very good at and it helped me survive those boarding school years and up to my early twenties when I was ready to address my gender issues.

Would someone please tell Lyle Shelton of the Australian Christian Lobby that we exist and we're not going away anytime soon. ☐☐☐

**Except in the case of 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 9519 7599**

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# A Letter From a Transgender Parent to Her Child by *Anon* Issue One Hundred and Seven

Dear...

I send you this in the hope that it may relieve some of your feelings of shame, abandonment, and embarrassment for having had me in your life

I was born with a male body but not with a completed male brain; what is sometimes now referred to as 'neurologically intersexed' as opposed to the anatomically intersexed. There is considerable medical science in support of brain wiring being more plastic and flexible than once thought, and that before birth and / or after birth, brain sex (*aka* gender identity) may not be in alignment with bodily sex. Many neurological (brain) structures of male-to-female (MtF) individuals such as I, are similar to those of anatomically aligned females (i.e., genetic females), even controlling for the effects of oestrogen therapy.

*Contemporary estimates of the numbers of both MtF and female-to-male (FtM) individuals are hugely variable and depend on the source of statistics. It doesn't matter to the human species as long as the rates are not so great as to negatively influence the human attrition rate. In the end, the most common human identities are a balance of reproductive males and females, ensuring continuation of the human species - thank God.*

In the relatively small population of individuals like me, the brain is segregated before and after birth in an incompatible and more or less opposing direction to their anatomical and genetic sex, for both MtF and FtM individuals. It is totally in the lap of the gods as to when the desire to transition needs expression; some express it at five years of age, while some express it at fifty, and a few are even happy with the lives they have and do not transition. In a similar way, gay and lesbian individuals find their sexual orientation is at odds with the majority of humanity.

It's not your fault nor my fault that your mother and I were married, had three exceptional children, and spent so many years together. We married because we were in love as male and female; our love was pure. Don't be concerned either with changes in my sexual

orientation because there is plenty of hard evidence to suggest that it is also more flexible than once thought, and may or may not change due to circumstance and desire. I am very happy my sexual orientation was able to switch. My own psychiatrist declares that sexual attraction is only loosely related to gender identity and in his decades of practice he has witnessed many clients who have transitioned just like me - from heterosexual males into heterosexual females and visa versa.

Once the busy years of raising you all were more or less over, it turned out that your mother and I were incompatible in many ways after all. The ending of our marriage allowed me to express something that had been troubling me for many years but it was not necessarily the reason our marriage ended; it ended because of other incompatibilities, much like any other dissolved marriage. There are some people like me who choose to stay as they are in their marriage because they are very happy in it. The divorce rate back in 2001 for our age group was around 13% (1 in 8 marriages), now around 10% (1 in 10).

All of us, no matter how we identify, are legitimate versions of humanity, and every now and then throughout the eons of history, a variant comes along that is more suitable for continuation of a species in its environment than the ones that came before it. You may now realise that diversity in *all* of nature is God's way of ensuring survival of any species.

That is evolution based on Darwinian survival for all species. Put simply for humans, reproductive *physiological* differences evolve along with *psychological* differences that guarantee the continuance of a species. In humans, most of sexuality and behaviour are inherited through this process of natural selection, and most are necessarily adaptive, yet some are natural experiments that turn out to be only partially adaptive, like me, or totally non-adaptive like many of the anatomically intersexed.

For verification, simply look to all the extinct bloodlines in prehistoric humans, animals, and even in plant life. They were all in God's plan of nature experimenting for the survival of the fittest.

Perhaps one day when someone asks you about me, your new-found knowledge will give you permission to say in a casual tone, that she is now a well-adjusted woman, vice versa, or as any case may be. And for you to continue without a pause and say – “Yes, some people are supposed to be like that, it is God and nature’s way”. This would be a sign of the same social enlightenment now shown to the homosexual populations of the world by those in the know who say – “Yes, most people are attracted to the opposite sex while some are supposed to be attracted to the same sex, it is God and nature’s way”. Any arrangement imaginable is possible and all are legitimate versions of humanity.

I wasn’t put on this planet to test anyone’s feelings yet I am so sorry for all the hurt and pain my life has inflicted on yours. May I suggest that you take this information out there and show those who need to know just how tolerant and enlightened you really are? I remain faithful to Christianity and believe that Darwinian evolution is planned by a God, and is testament to the variety amongst all species, including humans and including natural experiments such as myself. For me, it was either survive as a new woman or die. Given free choice, why would anyone wish to turn his or her life into a horror movie?



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.**

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

## House to Share

with one other in Sydney’s beautiful Blue Mountains not far from Katoomba. Katoomba has a diverse community and is home for the Annual Transformal Event.

40’s MTF transgender is looking for another transgender person to share my home. Own room (choice of two, can help with some bedroom furniture if required) in older style brick home. House is fully furnished with wood stove and electric cooking in kitchen. Older style bathroom but clean and tidy. Large block with big yards at quiet end of town. Close to trains and bus stop. Short walk to shops.

Off street parking but not under cover.

Gas heating, broadband and WIFI installed with telephone landline.

Looking for someone who wants to consider it home, where you can relax and be yourself. It would suit a transgender person of similar age to my own, but I will consider any application. The applicant must have a stable income -- pension or Centrelink income are acceptable. Sorry, no couples or pets or short stays. Rent: \$145.00 per week, plus utilities and two weeks bond (negotiable).

Please contact:

jess15332@gmail.com if you would like further information.



# News Items of Interest

Issue One Hundred and Seven

## BRIDGET CLINCH TO STAND FOR PARLIAMENT



**Matthew Clinch**

In 2010 Matthew Clinch, who was a Captain in the Australian army, received permission to have her gender reassignment paid for by the Defence Department, and could then return to her position as a trainer of Army personnel in extreme sports.

Clinch had encountered serious opposition from her superiors and her colleagues before the turnaround was made, but she made the transition to Bridget and was fortunate to find that her former wife, now her partner, and her three children, were accepting of the situation.

Bridget Clinch has now decided to stand for Federal Parliament at the forthcoming election, as a candidate for the Veterans Party in the seat of Brisbane, formerly held by Liberal minister Teresa Gambaro.



**Bridget Clinch**

“The Veterans Party is committed to acknowledging the human rights and diversity of everyone in the community and the fact that every Australian has the right to live a life free of harassment,” said Mr David Penman, leader of the Australian Defence Veteran’s Party.

If Ms Clinch succeeds in being elected to Federal Parliament she would be the first openly transgender politician in any of Australia’s parliaments. There have been other transgender candidates in the past, including transgender activist Martine



**Martine Delaney**

Delaney, from Tasmania, who will be standing again.

In the 1998 Federal election there were at least three transgender candidates for the Greens, two from New South Wales and one from Victoria.

## NADINE STRANSEN, TRANS-ACTIVIST FOUND DEAD IN WOOLLOOMOOLOO FLAT



**Nadine Stransen**

Nadine Stransen, who was an early member of the Transgender Liberation Coalition, was found dead in her flat earlier this year. She worked on the introduction of protection for transgender people and their partners into the Anti-Discrimination Acts at both State and Federal levels. In NSW she and Aidy Griffin helped Greens MLC Ian Cohen and Labor Deputy Premier Andrew Refshauge to reintroduce the Transgender Anti-Discrimination and Other Acts Amendment Bill of 1996.

They also helped to draft the necessary revision of the Births, Deaths and Marriages Registration Act.

When the legislation was passed Stransen said, “The days of institutionalised bigotry and punishing those who do not adhere to so-called gender norms are over. This has taken five hard years of lobbying so we are feeling ebullient.

Stransen returned to her other love, art, in 2006, feeling that she needed a rest from her work as a human rights campaigner.

*Polare* tried to obtain a more thorough description of Nadine’s trail-blazing work on behalf of the transgender community but so far nobody has produced anything. We would still like to honour her more fully if someone can supply an appropriate memoir.

## STEVEN SCHWARTZ TAKES ON NORTH CAROLINA OVER LGBT LAW

Steven Schwartz, who has composed music for many hit musicals, including *Wicked*, *Godspell*, *Butterflies are Free*, *Pippin* and Disney features *The Hunchback of Notre Dame*, *Pocahontas*, *Prince of Egypt* and many others, is refusing to allow his work to be performed in North Carolina unless they repeal a new, and extreme, anti-LGBT law. Schwartz is being joined by dozens of corporations, including *Starbucks* and *Pepsi*. □□□

There is currently an unprecedented number of young people identifying as transgender and transitioning at school. The Gender Centre has had a significant expansion of demand for services to be delivered to both primary and high schools.

Our engagement with schools involves supporting the school in providing best practice for the student during transition and throughout their subsequent schooling.

This involves inclusive meetings with a variety of stakeholders including Principals, Welfare Teachers, Counsellors, parents, Year Advisers and often an external Welfare Department consultant. It is essential that planning is thorough to allow for best practice to occur.

It also involves setting time frames with a provision for flexibility, physical alterations and adjustments made at the school for the dignity and safety of the young person, amendments to formal processes to reflect the students name and gender, and ensuring a strong and sensitive support network is in place.

Assisting the transition of a young person at school requires professional development, training, creating awareness, and affecting cultural change. There are a number of components in our delivery model in holistic support of the young person and the school.

### **Principals and Teachers – Support, Training and Workshops, and Teaching Resources**

At the school level we facilitate a meeting with the Principal and a few other key leaders, for instance the Head Teacher Welfare, the Counsellor or the Deputy Principal, to determine the professional development and training that is required for the staff. This training is usually held during staff professional development time and delivered as a workshop. Our workshop provides an understanding of transgender, the stages of physical, social and legal transition and best practice for whole school inclusivity, and how to enact best practice support for the young person in transition.

We also emphasise the importance of ensuring the school culture continues to embrace diversity, promoting respect, tolerance and



**Rosie Westland**

inclusivity in a sensitive way that does not cause harm to the young person by focusing attention on ‘transgender’ and having unwarranted attention drawn to the young person. This is a fine and delicate balance that requires specialised support.

These workshops have proven effective in providing information to staff and developing their knowledge. Staff benefit from the ability to ask questions from professionals to ensure they feel more confident in assisting the young person who is transitioning at school.

It is important that this knowledge is transferred into the classroom through teaching practice and access to texts. The Gender Centre has developed a teaching program based on the fiction book F2M, suitable for high school students.

The protagonist is a transgender character and the narrative involves relationships, experiences and situations with his parents, friends and his band. Descriptive, reflective and critical analysis student activities are embedded in the teaching program so that teachers can either use it as it is, or modify it to suit their curriculum.

### **Whole School and Student Body Cultural Inclusion, Workshops, and Leadership**

It is as important to ensure that the school environment and culture, and the student population, have the skills to sustain a supportive culture and to bridge knowledge gaps to support understanding. At the whole school level, it is important to ensure that the school culture continues to embrace school values of respect, dignity, fairness, equality, tolerance and diversity.

We have designed and facilitated workshops to various grades, each workshop being tailored to the age range of the students. The workshops are informative, visually engaging and interactive. They build on knowledge students might already have, provide accurate information about transgender and dispel myths and stereotypes. Our workshops teach students how to be an ally and incorporates school programs that stamp out bullying and being a bully-bystander to ensure that students understand the importance of transgender as being a diversity that deserves the same respect that is afforded to everyone.

Other workshops that we run in schools involve working with student leaders, such as the SRC, to ensure that role models within the school have the necessary skills to be leaders and role models. This ensures that a positive school culture is maintained and so that the role models can be active in challenging peers if they are less than respectful. Skilled student leaders are able to provide pillars within the student body to support the school cultural framework.

We have seen this to be effective when schools have included transgender among their diversity days, harmony week, celebration of culture, and IDAHOT Day (International Day against Homophobia and Transphobia) activities. Some schools have developed hashtags to encourage support, for example, #illstandup. We have assisted students to come up with other ways to be positively involved and this has resulted in some school leadership groups fundraising through cake stall days to raise money to buy relevant books for the library, thus providing access to diversity through reading for all students.

### **Early Intervention: Providing Support to Young People and their Families**

Transitioning at school can be exciting and scary at the same time, for both the young person and their parents. Our support extends to the parents and families of the young person. The parents need to be somewhat involved in the transition at school as they are the legal guardians of their child.

Often parents themselves need our help in how to approach the school, and how to make changes at home to ensure the family environment remains stable. Early intervention is paramount for the whole family, the parents, the transgender child and any siblings. Our early intervention practices have proven successful with families staying together and supporting their transgender child on their transition pathway.

We are a holistic wrap-around service and provide casework support to the child and parent as a unit and, depending on the age of the young person and the consent of the parents, we also provide casework to the child.

Transition is a complex process and we support the family with referrals to gender identity specialists including, psychologists, psychiatrists, endocrinologists and surgeons. We are the only specialist transgender service in NSW and we pride ourselves on successful and supportive early intervention for the increasing emergence of transgender youth.

### **Support for Youth in School under FACS Guardianship**

In some instances we need to be intensively involved in supporting a young transgender person if they are under the guardianship of FACS. In these instances, youth have a lower level of support to access to specialist services. Working with youth under FACS guardianship, we are their primary support in working with the school to facilitate their transition. We work closely with the school and support staff to make sure the young person's needs at school are met at every point of contact. We work with the school to ensure that practices are in place to maintain attendance as, for some young transgender people, school can be daunting during transition.



## Navigating Challenges

There have been some instances where young transgender students and their parents have not found their school supportive. In these instances we have advocated for the family at the school to effect positive school cultural change and acceptance. There has been one circumstance where we have had to find an alternative school for a young transgender student that was supportive and welcoming.

Another example of our advocacy in schools on behalf of transgender students and their families is supporting the students in their right to attend school camps and navigate contested issues of gendered spaces.

## Group support services

To provide additional support to transgender youth who are at school, and their parents, we facilitate groups in each category. These groups enable students and parents to interact with each other and gain social support from people who share their experiences and to access information and support from the caseworker facilitating the group. The feedback from both the young persons' group and the parents' group is that the groups provide another avenue for support, as they are positive and socially empowering.



### 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 46, Newtown, NSW,  
2042**

or at:

**info@oii.org.au  
or visit our website at  
www.oii.org.au**



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## Change of Mailing Details?

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- Different address?
- Different gender?
- Don't want *Polare* in the future?

My **OLD** details:

My **NEW** details:

Mail to: The Editor, *Polare*, PO Box 266,  
Petersham, NSW, 2049



H. Williams

His lyrics explore what it's like to be on the margins, but female-to-male hip-hop artist Maynard Larkin (aka Randa) is more pioneer than outcast. He's a rapidly growing phenomenon, winning a Critics' Choice award in 2014; performing at New Zealand music festivals; and helping his chosen genre explode beyond its 'thug-life' confines. Larkin is intelligent, confident, and crackling with creative energy—but things haven't always had such an upward trajectory for him. Several years ago, when coming to terms with his gender identity, he went through a phase of feeling pretty down.

"I went through high school," he says, "and that was OK. But ever since I was a kid I was obsessed with television and pop culture. Often I used that as a form of escapism. If I was uncomfortable or sad it was a safe place to be, to be consumed by different worlds, movies and stuff."

One good thing to come out of his escapism, Larkin feels, was his exposure to other people's creativity. "I was attracted to art, but also I've always liked being fairly creative and admired other creative people. It's kept me being excited about life. When I was a kid I was growing up with TV, and then when I got the internet, I first started realising there was more than gender dysphoria to my life."

### Home Was Where the Start Was.

"When I first realised I was transgender," Larkin explains, "I told my family. They were really supportive, and I was really lucky in that sense. It meant that I had a safe space. I asked them to try using different pronouns so I could just go through that experience step by step. It definitely felt right as soon as I started making these changes.

I got to a point where I realised how it felt, and it all felt a lot more organic. There was a slow process of realising why I was unhappy before, and that felt really hopeful.

"Looking back, when you're in a state or when you're really depressed, it's hard to find your own resources and try to pick yourself up out of it. My family being cool with everything definitely made a difference. I felt like there was hope so I could keep doing my thing. My mum helped me get in touch with people at Rainbow Youth in Auckland, so I got to meet people there, and just talking to them also made a difference."



Randa

With his family's help and support, Larkin reached out to a local support group. "It was like a process of figuring it out for myself and then meeting people who were on the other side of things, who were comfortable living as they were. They offered a lot of advice, kind of letting me know that transition didn't have to be all at once, that it was a process, and that everyone's journey was different.

"I remember people always said there was no one pathway to becoming who you are. I found

that overwhelming at the time. It kind of stressed me out, and I was always left wondering, 'Well, what's my next step?' But everyone has a different process and a different order of doing things. I'd say just letting things unfold is important. Be inquisitive and just hold on to the support you have and understand the importance of that in order to persevere through the times that are hard. That's really important."

Patience had to be cultivated. "I definitely had to learn to be patient, because I had to grow and learn things about myself and then try to navigate my way through, like changing my pronouns. It might not always be really easy, but I feel lucky because now if I'm out in public and people read me as female, I've got to this place where I'm comfortable in myself and I know who I am.

But it's definitely a time thing. Knowing that transitioning is possible, and that you can live as the person you are." Larkin also found a lot of transgender friends on the internet. "Since I came out I've been able to make a lot of friends

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on the internet or meet them in real life. Maybe they won't live in the same city as me, but I've been able to maintain relationships and then see them if we're in the same town."

### Facing Society

With family and a community of supportive friends behind him, Larkin soon developed enough—both as an artist and as a person—to start touring, performing gigs around New Zealand and in Australia. He hopes acceptance is becoming more common in general. "Identities are being spoken about more. I like to think people are talking about gender issues more now, even if there are still people who are going to discriminate. I like to think there's more access to support, too."

Being openly transgender and appearing on stage in front of thousands undoubtedly takes courage. Exploring your feelings publicly, as was the case with a more recent song, "Turtles", is brave indeed. But with so many transgender folk still encountering discrimination and violence, has he as a performing artist in some sense dodged a bullet? "I feel I've been really lucky. Most people coming out would probably face more discrimination. Maybe it's because I'm a musician, maybe I'm in an environment where people are more open-minded and creative anyway. "

"When I put one of my first videos out, there were a lot of online hate comments. Sometimes there'll be something negative on Facebook. But it never feels very real. It feels more troll-like. It feels more like an attack on the over-all community. I don't feel threatened. It's rude, but it's not like someone's threatening my job security or something. I've never had negative comments shouted while I'm on stage. I think maybe that's to do with where I play. I notice a lot of queer and trans\* people come to my shows, and I think that creates a supportive environment. So yes, I've been lucky in that sense."

### The Future: More Mainstream Audiences?

"Sometimes if I play at an event that's more mainstream, my music in itself is kind of different also (besides my being trans\*), so people don't always know how to respond. My

music's quite alternative, but then there are also elements that are quite poppy, so it can translate to an audience but at the same time its not super-similar to other things coming out. Sometimes I think it makes people wonder what's going on if they haven't seen my videos before. I think its fun challenging people like that. I think its always good. There's always meaning behind it or there's always a reason. I like delivering content that hopefully kind of provides all these thoughts and ideas.

"Around the time I was first coming out, I thought I would use the 'they' pronoun. Neutral pronouns are hard if you want to use them in a mainstream sense, because most people haven't got their head around them yet. I'm pretty comfortable using 'he' now, but at the time I thought using 'they' would be cool, just because I felt like it represented me better to people that hadn't met me." But maybe the 'mainstream' today isn't as 'mainstream' as it was ten years ago. Society is steadily becoming more inclusive. "When I play shows out of town, its almost like every time I do I'll meet someone who identifies as something other than the norm."

### To Boldly Grow

Having the courage to grow far beyond the walls of an escapist teenager's bedroom has changed Larkin's life *and* self-acceptance levels dramatically. "Just knowing that I've made all these connections—or that its meant something to them—and being able to meet them has meant a lot to me. I get to meet people who've had similar experiences." It's not only his social life that's changed, but his body too. Larkin had a full mastectomy in march 2015. "As far as the medical side of things goes, I feel happy with where I'm at right now. In terms of life and stuff, I'm still pretty young. I'm living off music and I have a part-time job. I wait tables and I quite like that. I'm just doing a nice kind of balancing act at the moment. I present as male all day and everyone's accepting."

Larkin doesn't want to become known primarily for being transgender, but for his creative ability. Who knows? Perhaps people are actually ready to accept that too. □□□

### 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  
Email: support@genderrights.org.au  
Website: www.genderrights.org.au

#### AIDS ACTION 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

#### NSW GENDER CENTRE

##### Counselling

Provides counselling to residents and clients living in the community. For more information or an appointment contact the Counsellor on 9519 7599 between 10am - 4.30pm.

##### 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 - 4.30pm. Also available to clients confined at home, in hospital or gaol - by appointment only. For an appointment contact Outreach Worker - 9519 7599.

##### 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. 9519 7599

##### 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, including a quarterly magazine *Polare* and a regularly updated website at: www.gendercentre.org.au . For more information contact the Information Worker Wed-Fri 9519 7599

##### Drug and alcohol service

Provides education, support and referral to a broad range of services - By appointment only. For an appointment contact the Outreach Worker 9519 7599

##### 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 95197599.

##### 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, 41-43 Parramatta Rd, Annandale or PO Box 266, Petersham NSW 2049  
Tel: (02) 9569.2366  
Fax: (02) 9569.1176  
manager@gendercentre.org.au  
http://www.gendercentre.org.au

#### 2010 - 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

#### ACON HEALTH LTD

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

#### ACON - NORTHERN RIVERS

27 Uralba Street  
Lismore NSW 2480  
PO Box 6063  
South Lismore NSW 2480  
Tel: (02) 6622 1555



## 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

Contact, support and information for all men (identified *female* at birth), their families, partners, and service providers. Contact FTMAustralia for more information:  
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@glcsnsw.org.au  
website: www.glcsnsw.org.au

## HARM MINIMISATION PROGRAM

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

## HIV AWARENESS AND HIV AWARENESS AND SUPPORT

For HIV positive IDUs and their friends. Meets on Wednesdays. Contact Sandra or Tony at NUAA.  
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

## INNER CITY 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 & methodone 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 socials, general information. Bi-monthly meetings.  
Coordinator,  
PO Box 504 Burwood NSW 2134

## (MCC) METROPOLITAN CHURCH

MCC Sydney is linked with MCCchurches 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/



## 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

## OPEN DOOR COMMUNITY OF CHRIST

The Open Door Community of Christ is a church for everyone! We meet every Sunday at 6.00pm. Based in Sydney's west, at Cranebrook, the Open Door has been serving the LGBTIQ community for the past fifteen years. The Western Sydney Transgendered Support Group and the Western Sydney Coming Out Group are sponsored by the Open Door. Bj's cafe is held on Wednesdays from 11.00am-1.00pm. The Youth Is Knocking youth group is held monthly with accredited facilitators.

Contact Pastor Sue Palmer  
0411330212 or  
[pastorsue@theopendoor.org.au](mailto:pastorsue@theopendoor.org.au)  
for further information, or check the web page

[www.theopendoor.org.au](http://www.theopendoor.org.au)

## 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 LIV- ING WITH HIV/AIDS)

PO Box 831, Darlinghurst, NSW, 2010

Ph: (02) 9361 6011  
Fax: (02) 9360 3504  
[www.plwha.org.au](http://www.plwha.org.au)  
PO Box 187,

Katoomba, NSW, 2780  
Ph: (02) 4782 2119  
[www.hermes.net.au/plwha/](http://www.hermes.net.au/plwha/)  
[plwha@hermes.net.au](mailto: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](http://www.acon.org.au/education/womens/campaigns.htm)

## 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](mailto: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  
[infoswop@acon.org.au](mailto:infoswop@acon.org.au)  
[www.swop.org.au](http://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. Pub social in Newtown on 3d Sunday of every month followed by a meal. All welcome

Tel: (02) 9565 4281 (info line)  
[sbn-admin@yahoo.com](mailto:sbn-admin@yahoo.com)  
<http://sbn.bi.org>

## SYDNEY BISEXUAL PAGANS

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

PO Box 121, Strawberry Hills  
NSW 2012

## SYDNEY MEN'S NET- WORK

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

## 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@sasahs.nsw.gov.au](mailto:sshc@sasahs.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 Benerembah Street, Griffith  
PO Box 2485, Griffith, NSW 2680  
Tel: (02) 6964.5524  
Fax: (02) 6964.6052  
[glsg@stealth.com.au](mailto:glsg@stealth.com.au)

## 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](mailto:ausbinet@rainbow.net.au)  
[www.rainbow.net.au/~ausbinet](http://www.rainbow.net.au/~ausbinet)

### AIS SUPPORT 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](mailto:aissg@iprimus.com.au)  
[www.vicnet.net.au/~aissg](http://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](http://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](mailto:email:knoble@iinet.net.au)  
[www.changelingaspects.com](http://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](http://www.ftmaustralia.org)  
[mail@ftmaustralia.org](mailto: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](http://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](http://www.truecolours.org.au)  
Email: [Mail@truecolours.org.au](mailto:Mail@truecolours.org.au)

## International

### AGENDER NEW ZEALAND

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](mailto:president@agender.org.nz)  
[www.agender.org.nz](http://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/](http://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](http://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](http://www.genderbridge.org)  
[info@genderbridge.org](mailto: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.html>  
[gentrust@mistral.co.uk](mailto: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 and gay, lesbian and bisexual people.

PO Box 1066  
Nedlands, WA, 6909, Australia  
Mobile ph: 0427 853 083  
<http://www.ece1.uwa.edu.au/gse/staffweb/fhaynes>  
[IFAS\\_Homepage.html](http://www.IFAS.org.au)  
[www.IFAS.org.au](http://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](mailto: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 INTERSEX TRUST

### 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](mailto:resources@gendercentre.org.au)





Seahorse Society of NSW  
Presents

# Masquerade Ball

20<sup>th</sup> August 2016  
7pm Start

**The Ballroom  
Mercure Hotel, Sydney Airport**

**Featuring: Big Bang Band  
String Quartet & Soloist Anne Haslam**

**Tickets: \$145 includes  
3 Course meal & pre dinner drinks**

**For more information visit  
[www.seahorsesoc.org](http://www.seahorsesoc.org) or  
Club Ph: 0490138804**

# The Permanent Solution...

in Permanent Hair Removal

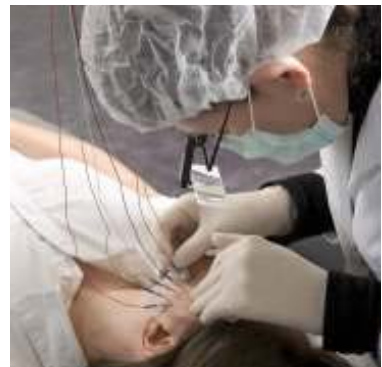
**F**or those who are embarking on the transition from male to female, the permanent removal of hair is vital. However, with so many clinics and procedures to choose from, it's crucial that your chosen solution is reliable, safe and permanent.

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



**advanced**  
ELECTROLYSIS CENTRE

Phone: (02) 9362 1992  
9 George Street (just off Oxford St),  
Paddington  
[aecsytdney.com.au](http://aecsytdney.com.au)

