

Polare Edition 7

Published: May 1995 Last Update: June 2013 Last Reviewed: September 2015

Editorial

by Craig Skinner, Polare Editor

Welcome to the seventh edition of *Polare*. *Polare* is now approaching two years-old, some would say the completion of a cycle. We felt that the best way to plan future editions of *Polare* was to compile an evaluation to give you the opportunity to let us know how you'd like *Polare* to be presented, what you'd like it to contain and what you'd like to get out of reading *Polare*. It also gives us an opportunity to find out what sections of this diverse community are reading *Polare*, and which are not.

You should have received an evaluation with this copy of *Polare*. If you haven't, you only need to contact us at the Centre and we'll send you one. With the evaluation we have supplied a return envelope, and if you use the address shown on the evaluation (which includes our reply paid number), you won't even have to pay for postage. We've tried to make sure that completing and returning the evaluation doesn't take you too far out of your way. We want to make sure that as many readers as possible are able to use this opportunity to give us some feedback.

Once again, there is a nice range of contributions and articles for you to enjoy. Bill introduces us to a topic we haven't really touched on before. He explores the possible effects of drugs when you are on hormone therapy in his article "Drug-Drug Interaction". We also take a look at some relaxation exercises and associated information, some of our readers share their personal experiences, we explore the views of androgyny with one of our British brothers and take a look at the appreciation of gender and its diversity in American Indian culture. Roberta manages to do it again, and takes us to places such as Siberia to learn about "Trannie Mystics". We've included a photo spread of our Easter Barbecue and Sharon gives us a run down on that historical night - the first ever "Tranny Pride" float at the Sydney Gay and Lesbian Mardi Gras.

Manager's Report

by Bill Robertson, Gender Centre Manager

I thought that I'd practise a little of what I preach - that is, to take a holiday. Albeit, a short few days. Throughout my life, I have not been the best at looking after myself, i.e. holidays. It never ceases to amaze me how much different my outlook on life changes when I take a holiday - the problem is, that I'm a slow learner in absorbing this fact or maybe I just forget.

Someone told me once that as soon as I return from a holiday I need to start planning the next. Using this method helps me look at planning, the time frame and the budget. Even times throughout my life when I was on Social Security Allowances of some sort and I felt that it was impossible to ever get away because of the financial constraints or just surviving on allowances, I have found that I could save a few dollars each

Feature Articles



Men could only acquire the secrets of shamanism through a dream in which particular spirits appeared and advised the dreamer to thereafter to live as a woman.

Trannie Mystics

Amongst the *Koryak* people in Russia's far east, the secrets of shamanism were passed onto women by their mothers, whilst men could only acquire these secrets supernaturally, ordered in a dream to take up the profession and to dress and live as women to avoid impotency.

Drug - Drug Interaction: Hormones and Other Drugs

It is wise to be aware of the drug-drug interactions that take place within the body when we take extraneous hormones and perhaps other drugs like alcohol, amphetamines, opiates and marijuana. We need to have information to allow us to make more informed choices.

Androgyny

Throughout his childhood, Nicky couldn't freely express his feelings to his parents who thought he was a tomboy like his sister. As his breasts began to develop and periods began, his obsessive compulsion to wash became worse, he became deeply depressed and moody.

You're a Tranny and You're Beautiful

Life as a tranny is not an easy one. Every day there is another challenge, hurdle, or drama. Val writes that for her, it's been a strange and exciting experience. The four or so years have seen extreme highs to extreme lows, a combination of emotions and hormones.

Winyanktecha: Two Soul Person

In this article, Marjorie Anne Napewastewiñ Schützer MA. psy. describes that in the North American Indian "Lakota" language there are no personal pronouns and a child is simply a child until the age of four or five, when he or she shows that which they are.

ever get away because of the financial constraints or just surviving on allowances, I have found that I could save a few dollars each

cheque and stash it toward a holiday depending on what the budget would allow and plan accordingly. That terrible sense of feeling trapped and not being able to see a way out is an indication that a change of scene could be in my best interest.

The Easter barbecue seemed a success. About 80 people attended. The relaxed feel of the evening was very pleasant. It was great to see the level of interaction between people. This says to me that these evenings are a great success.

Please enjoy our May edition of *Polare* and it would be very helpful if you could complete the enclosed surveys and return them to the reply-paid number listed.

President's Report

by Jean Noble, Management Committee President

What a discombobulated time it has been since my last report to you all, I've just about recovered from the momentum of Mardi Gras and I guess that some of you would be feeling the same (seriously, it really does knock the stuffing out of you).

I believe this year's "Tranny Pride" initiative was one of the most significant events thus far this year and I'd like to take this opportunity to tell you all about what "Tranny Pride" actually means and how all this relates to the service. The transgender community has not had a float in the Mardi Gras Parade since the days of Tiresias House, (as no doubt some of the older girls will remember) we at the Centre had wanted to raise the profile of the community via the parade for some years but took the viewpoint that the community itself should take the initiative when the grass roots could say that the time was right.

I'm sure that everyone involved in the float had their own individual reasons for participation and their own unique understanding of the ideal "tranny pride", as I'm sure you all do. The reason that made the most sense to me was the feeling that we at the centre could not expect to foster self-esteem in the client base and the community unless we had addressed these issues ourselves; specifically that the community consists entirely of vastly different individuals with one central concern, of gender issues. It is impossible to advance one solution to all people coming to terms with their place in such a "hodge-podge" of sexual identities other than the idea that the people who experience this continuum each have an individual unique worth. That the individuals themselves should show pride in that which holds them together as a community.

This is sounding a little long winded; my apologies, but from feedback it appears that these concepts are not universally understood: either that the ideas themselves are frightening; I know that the reality of "springing" myself to half a million people from the back of a truck was utterly over the top, totally the opposite of everything I had ever done to that point. It was a wholly positive experience and one that does not fade with time, the wholesale approval of the crowd and the Mardi Gras marshals particularly made me realise that one of the main reasons that I feel proud of my "tranny-ness" was that thousands of other people are proud of me and my "tranny-ness" too.

By way of conclusion, I would like to thank a few people; Aidy, Jill, Norrie, Sharon, Max, Catherine, Bruce, Linda, Lisa, Christina, Camille, Bill, Lee, Carmen and Phyllis. Tony the truck driver for work far beyond what he expected and everyone on the float that night. I'd like to especially thank all the people at Mardi Gras workshop who made the experience so much easier and more pleasant.

Things at the Centre itself have been moving along rather nicely as well, the Easter barbecue last week went really well, easily the best and most enjoyable one for a while. Magnificent food (thanks Josie and staff team) and a great atmosphere, thanks to everyone who attended, please come gain.

Thanks everyone for being patient with me and my ravings, I appreciate your time and interest.

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Trannie Mystics

Gender-Crossing Shamans Spanning Different Cultures

by Roberta Perkins

Article Appeared in Polare Magazine: May 1995 Last Update: October 2013 Last Reviewed: September 2015



Koryak Shamanism in Russia's North-East

The Art of Shamanism Across Siberia

The word shaman comes from the Tungu term *Samman* meaning practitioner of occult magic and magical healing.

Shamans, or medicine men, were found in many parts of the world, such as in North American Indian tribes, in native Brazilian communities, across sub-Saharan Africa, amongst tribal societies in South East Asia and India, throughout Oceania, and in Aboriginal Australia. But, in these areas Shamans were usually always men. But in Siberia, many shamans were also women. In Tungu society young girls could enter the profession of magical healing, and amongst the Kamchadal almost all shamans were women. As the Russian Anthropologist Marie Antoinette Czaplicka noted early last century: "the woman by nature is a shaman ... is not restricted to tabus specifically female, for her social position is much higher than that of the ordinary woman. Whilst purely male tabus are not applied to the man shaman, who has, together with certain male tabus, some privileges of a woman". So it was that male shamans achieved their best results when adopting the mannerisms and dress of female shamans.

The Chukchee [people] had two words to describe the shaman: ne uchica which meant "similar to a woman", and kirkalaul, or "soft man".

Amongst the Koryak the secrets of shamanism were passed on to women by their mothers, whilst men could only acquire these secrets through a dream in which particular spirits appeared and advised the dreamer to thereafter to live as a woman. According to the anthropologist Jochelson who visited the tribe in the 1890s, a Koryak myth which tells of a powerful male shaman who became impotent discouraged men from becoming shamans out of fear of ending up impotent. So, most shamans were women, and men who were supernaturally ordered to take up the profession dressed as women to avoid impotency.

The Kamchadal referred to their male shamans as *Koekchuch*, which means, "woman-man", because once they entered the profession from that moment they must live as women, taking up female occupations, like making hide clothing, entering a house through it's smoke hole as women did, and act shyly in the company of men just like women. Some Koekchuch married men with many wives to become one of their concubines, With the Yakut, an equestrian tribe of the great Steppes, shamans were divided into "white magicians" and "black magicians" The former were healers and always men, who inherited their profession from older male shamans, and who were not required to dress as women. "Black magicians" were sorcerers and always women or men who lived as women. These latter donned the iron hoops worn by women over their breasts, women's jackets, and shaped their hair in a female fashion. They also slept on the left side, or the woman's side, in the *urta*, a tent erected on the backs of horses, when the tribe was on the move.

The Ambivalent Sex of Chukchee Shamans

The religious practices of the Chukchi, a reindeer herding tribe of the Siberian tundra, were thoroughly investigated by the Russian ethnographer Bogoras at the turn of the century. Like other Siberian tribes male shamans in Chukchee society were required to live as women. The Chukchi's had two words to describe them: *ne uchica* which meant "similar to a woman", and *kirkalaul*, or "soft man". These might imply that the male shamans were pretending to be women, but many Chukchi's believed that they did actually have their sex-changed by supernatural beings. Yet, as Bogoras discovered, some *ne uchica* also lived as men. One of his informants in fact was an old bearded man who, like all *ne uchica*, dressed as a woman, but was happily married with four children and numerous grandchildren. Other *ne uchica* he had heard about had secret mistresses who bore many children fathered by the shamans. It would seem that at least some Chukchi's were aware that a change of sex had not occurred.

However, most Chukchi *ne uchica* conformed to the inevitable by adopting the full lifestyle of women. They changed their names to female ones and if the opportunity arose married men. As wives they took up needlework and skin dressing and made the clothes for both their husbands and themselves. Some of these *ne uchica* wives also had supernatural husbands, to whom they had been married long before the marriage to their mortal husband. The supernatural husband, or *kele*, passed onto his wife orders for her mortal husband, and he refused to disobey for fear of offending the spiritual force. Obviously, it is easy to see how *ne uchica* wife could take advantage of such a situation in a Chukchi version of the wife wearing "the pants" in the family.

There were also cases of Chukchi women, known as *qa cikicheca*, meaning "similar to a man", who cropped their hair short like men, learned to shoot arrows and hurl spears, and married young girls. They were not, though, shamans.

The Women-Males of the American Arctic

Shamans were found in native societies across both American continents, but while male shamans often cross-dressed, female shamans were rare, and usually only occurred with post-menopausal women, if it occurred at all. The opposite opinion to the Siberians existed amongst American Indians, who often viewed women as polluting to spiritual power, especially during menses. Gender crossing females in native America were also rare, although they have been reported amongst the Mohave of the south-west, and in some tribes of the Amazon rainforest. Indeed, the very word "Amazon" comes from the Spaniard *Orellana* when confronted by female warriors on the river which now bears that name. Amongst the Mapuchas and other Araucanian tribes in Chile there were shamans very similar to the Siberian phenomenon. Mapuche shamans were often young women. whilst their male shamans wore female clothing and lived as woman.

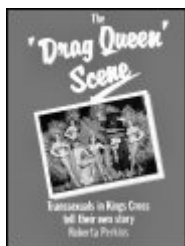
There was one people in aboriginal America who carried the arts of shamanism and the female arts among men to extreme. These were the Aleut tribes of the Aleutian Islands off the south-west coast of Alaska. The name for their male shamans was *chupan*, which referred to their custom of dressing and adopting the lifestyle of women. But the Aleuts considered them special beings who were themselves semi-supernatural, and, the Aleuts believed that it was certainly not beyond the powers of the *chupan* to actually change their sex. What was different about these womanly male shamans was the very early age of their gender crossing. Elsewhere in the world a promising shaman might be discovered in boyhood, but they usually did not adopt a female role until in their teens or as adults. But amongst the Aleuts a *chupan* might be chosen while the boy was still an infant, and thereafter he would begin preparation for the profession of shamanism. Some reports suggest that the child's testicles were removed. As these transformed girls grew into womanhood they gradually became full-fledged medicine-women. On the *chupans*, the armchair anthropologist Ernest Crawley said "that a stranger would naturally take them for what they are not." Aleuts considered it lucky to have a *chupan* living in their house.

chupans were the most powerful beings in their tribe because of their close association with supernatural spirits. Mothers hoped some of their magic might rub off on their daughters, and sent girls to be trained in the feminine arts of *chupans*, who were considered to be idyllic women. Writing about "primitive" peoples early this century, Edward Carpenter drew upon the nineteenth century reports of Russian visitors to the Aleutians: "As soon as the *chupan* has moulded into (a shaman) the tribe confide to him the girls most suitable in bodily grace and disposition. He has to complete their education; he will perfect them in dancing and other accomplishments, and finally will initiate them into the pleasures of love. If they display intelligence, they will become seers and medicine-women, priestesses and prophetesses.

Across the Arctic the Eskimos depended heavily upon their *angagoks*, or shamans, to detect tabu-breakers, but gender-crossing, or even simply cross-dressing, was virtually unknown in Eskimo society. Perhaps this was due to a shortage of men, who frequently disappeared in the sudden and fierce blizzards of the tundra. There was, however, one Eskimo tribe, the Kaniagmiut of Kodiak Island off the south coast of Alaska, who did have male *angagoks* who adopted the lifestyles of women. Perhaps this might be due to their close proximity to Indian tribes to the south who practised the custom of gender-crossing, and certainly might be due to their much less severe environment than other Eskimos. The Kaniagmiuts called their gender-crossing shamans *achnutschik*, which meant they had special powers, but in having these powers it was natural for them to live as women. They tattooed their chins like women and practised the womanly arts. They usually had husbands, who were considered fortunate to have married an *achnutschik*. Like the Aleuts, the Kaniagmiuts raised a boy as a girl if he showed some feminine characteristics. Some parents who desired a daughter were even known to raise a boy as a girl from the moment of his birth. In this regard the Kaniagmiuts contrasted with other Eskimos, who highly valued males above females and wouldn't dream of raising a boy as a girl, even placing baby girls out on the freezing tundra to die.

Roberta Perkins

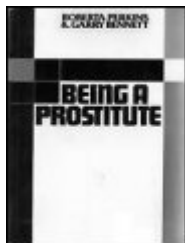
Roberta Perkins established the Gender Centre (then known as Tiresias House) in 1983. She is also a Senior Lecturer in Sociology at The University of New South Wales and has conducted many government-funded research projects into prostitution. A transsexual herself, she has the confidence of the people she interviews; a sociologist, she has counselled transsexuals for a number of years; an activist, she has worked with them in the struggle to overcome the problems they face every day of their lives. Roberta is also the author, and co-author of five books and scores of journal articles on sex work research in Australia and has also taught Native American Studies for many years in Sydney



The Drag Queen Scene: Transsexuals in Kings Cross
Author: Roberta Perkins Publisher: Allen & Unwin (1983)
I.S.B.N.-13 978 0868610474

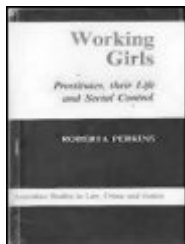
Through a unique series of frank interviews, *The Drag Queen Scene* deals with the experiences of male-to-female transsexuals who live and work in Sydney's Kings Cross area. It focuses on twelve people — showgirls, strippers, bar girls and prostitutes. Each of the twelve speaks for herself, providing first-hand insights into life and work in her world — a world a few people understand. Their stories uncover the raw reality behind the shallow popular view of the "Drag Queen". These revealing every-day accounts demonstrate how much accepted attitudes are based on ignorance,

prejudice and callousness. By offering the reader a rare opportunity to view a closed subculture as its participants see it, *The Drag Queen Scene* is an attempt to break down the resistance facing transsexuals, to influence changes in social attitudes and the law. In this book, twelve voices, hitherto silent, challenge the reader to question the stigmatising and ostracising transsexuals endure.



Being a Prostitute: Prostitute Women and Prostitute Men (with Garry Bennett)
Author: Roberta Perkins and Garry Bennett Publisher: Allen & Unwin (1986)
I.S.B.N.-13 978 0868616780

Constant media coverage and popular concern about prostitution, recent changes to legal and administrative regulations governing prostitution in its various forms in its several States, and the emergence of organised groups to represent the views and interests of prostitutes in public discussions and to influence policy formation ensure that the subject retains a high level of visibility and social significance. At the same time there have been remarkably few empirical studies of prostitution in Australia and our knowledge is largely confined to sensationalised reports of criminal cases and media exposés. So a book giving detailed accounts of the perceptions and experiences of a variety of prostitutes, male and female, homosexual and heterosexual, of different ages and background, and covering the diversity of forms of occupational types and organisational settings of prostitution at the present time would seem to be timely.



Working Girls: Prostitutes, Their Life and Social Control
Author: Roberta Perkins
Publisher: Australian Institute of Criminology (1991)
I.S.B.N.-13 978 0642158765

From Abe Books: This book has three objectives: 1. To demonstrate empirically that prostitutes are basically ordinary women with only their occupation distinguishing them from others; 2. To bring to the general public a balanced, well-informed view of prostitution, shed of its tawdry reputation; 3. To convince legislators to adopt a more practical method of dealing with prostitution.



Sex Work and Sex Workers in Australia
Author: Roberta Perkins
Publisher: University of New South Wales Press (1994)
I.S.B.N.-13 978 0868401744

From Google Books: *Sex Work and Sex Workers in Australia* is one of the most comprehensive books on the sex industry. This book's main focus is on prostitution and it is broken down on many levels: female, male, transsexual, health care, oral histories, and foreign workers (e.g.. Thai). It is very easy to read and one leaves this book with an excellent history lesson as well as viewpoints from both men and women which balances this book.



Call Girls: Private Sex Workers in Australia
Author: Roberta Perkins and Frances Lovejoy
Publisher: U.W.A. Publishing (2007)
I.S.B.N.-13 978 1920694913

From Booktopia: *Call Girls* casts a penetrating, red light gaze upon the upper echelons of the worlds oldest profession private sex workers who use the telephone as a means to solicit clients. Containing frank accounts from women working in the Australian sex industry. *Call Girls* puts a human face on this hitherto shadowy, clandestine world as it documents how many women became sex workers; run their businesses; maintain their health; and how the call girls work affects their relationships with husbands, lovers and families. Far-removed from the moralising, victim stereotypes and *Pretty Woman*-inspired fantasies which pervade popular culture, *Call Girls* places the world of the sex worker within social, political and legal contexts which will surprise and change the preconceived notions of many readers.

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Drug - Drug Interaction

Hormones and Other Drugs

by Bill Robertson

Article appeared in Polare magazine: May 1995 Last Update: October 2013 Last Reviewed: September 2015



It is also known that alcohol reduces testosterone levels.

I thought I might do a series of articles about the above topic. I think that we need to be aware of some of the drug-drug interactions that takes place within the body when we take extraneous hormones and perhaps other drugs, such as alcohol, amphetamines, opiates and marijuana. Whether people choose to take drugs or not take them, is their decision. However, I think that we need to have information to allow us to make more informed choices.

Evidence has been collected regarding cannabis induced immunosuppressant of sexual function, including the reduction of testosterone production and/or testosterone receptor sites.

Long-term chronic marijuana use is purported to have adverse effects upon the immune system causing immunosuppression ^[1] ^[2]. It should be noted that

other depressant drugs such as alcohol, barbiturates, benzodiazepines and other anti-convulsants share these immunosuppressive actions. The clinical significance of this immunosuppression is not known.

Evidence has been collected regarding cannabis induced immunosuppressant of sexual function, including the reduction of testosterone production ^[3] and/or testosterone receptor sites. It would seem to follow that if the loss of testosterone receptor sites occurs in the F.T.M. person then the hormonal effects would be diminished or become less effective for those persons taking testosterone. It is also known that alcohol reduces testosterone levels. Female hormones such as Follicle Stimulating Hormone (F.S.H.) and Luteinising Hormone (L.H.) are reduced by marijuana ingestion in a biological female. Jaffe also states that:

Chronic marijuana users may exhibit apathy, dullness, impairment of judgement, concentration and memory, loss of interest in personal appearance and pursuit of conventional goals.

The effects of benzodiazepines ^[4] (Valium®, Rohypnol, Serepax, Normison®, etc.) are increased when people take oestrogen hormones. All benzodiazepines have an addictive central nervous system effect when taken with other sedative drugs including phenytoin (Dilantin), an anti-epileptic medication.

Food for thought eh? ... until the next exciting instalment of drug-drug interaction ... goodbye for now.

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- [1] M.D. Yahya; R.R. Watson, 'Immunomodulation by Morphine and Marijuana', *Life Sciences* 41(1987):2503-2510
- [2] L.E. Holister, 'Marijuana and Immunity', *Journal of Psychoactive Drug* 20(1988):3-8
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- [4] H.I. Kaplan; B.J. Sadock, *Synopsis of Psychiatry - Behavioural Sciences Clinical Psychiatry*, Baltimore: Williams & Wilkins, (1991):622-626

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Androgyny

Somewhere, Just Somewhere In-Between

by Nicky Stones, F.T.M. Network Newsletter Boys Own

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Carl Jung mentions 'Anima' and 'Animus', where every person needs to receive and give energies from and to the opposite gender "the essential bisexuality of all persons".

I imagine when I was small that I had similar feelings to other female-to-male transsexuals. Feelings about being different from girls, yet expected to behave in a similar way, while all the time I seemed to naturally identify with boys, wishing I could go to school with them. The feelings continued through puberty.

I don't like being identified with the gender who dominates our society and the world in general, in thought, action and structure

Early in my life I became a compulsive washer, feeling that my female body was unclean and imagining that I could wash it away and develop a penis. I have had this obsessive compulsive disorder on and off through my life. It can affect everything including work. Also, because of my fear of germs and dirt, and insecurity about my gender and sexuality, I find it difficult to get physically close to people. This has made me accept a celibate lifestyle, and any ideas of marriage and sex are irrelevant, although I can have platonic relationships with both genders.

Through my childhood I couldn't express my feelings to my parents who thought I was a tomboy like my sister. As my breasts developed and periods began, my washing became worse and I became depressed and moody. By that time my family realised I wasn't happy, but everyone said that I would just have to accept the fact that I was a woman.

While in my late-teens and early-twenties I began asking for my breasts and womb to be removed. This was in the early 1960s when I had never heard of another female-to-male

transsexual. The psychiatrist I saw wouldn't take my requests seriously. In fact I didn't have the hysterectomy done until I was twenty-five and the mastectomy ten years later. Also, one psychiatrist suggested that I try having boyfriends. I followed his advice and had a couple of 'friends', but I found kissing an unpleasant experience. I was treated as a woman by these chauvinist men, while I myself wanted the male role.

At times in my life when I felt segregated from men I had to fantasize that I was the only male. As, for instance, during the four years I was at a girls' boarding school, and the three years in the W.R.N.S.

Eventually, in my mid-thirties, I began living as a man and started hormone therapy. To gain confidence and to be accepted in my new life, sometimes I rather overdid the masculine image. I felt that I had to be 'macho'. But I gradually realised that I wasn't that type of person. I respected women, and having lived as one for thirty years I could empathize with some of their needs. I also realised that I couldn't wipe out the early part of my life. Much of it would be ingrained in my 'self' for all my days.

My feelings of being a boy and young man subtly changed to feeling more androgynous. At first any feminine traits that I may have developed I wanted to ignore, I considered myself male, even if I was just over the male/female gender border. Then because of conforming and being treated as a female, and feeling that I might never be able to live as a man, I began to think of myself in some strange 'middle sex' kind of way. I knew I wasn't a hermaphrodite. I knew eunuchs existed in the *Bible* and history books, and that there are cultures scattered around the world where a "third gender" is accepted. But here in Britain, before the terms "intersex" and "androgyny" were coined, it seemed too 'off-beat' to mention except to a selected few. The fact that androgyny was accepted as the 'norm' thousands of years ago seemed irrelevant.

But society was changing. Feminists had broken down some of the sexist barriers and were becoming more assertive and demanding equality. Therefore much of the traditional way men behaved towards women had altered. As I had hated conforming to a passive role myself, how could I now treat women in a similar manner because of my gender reassignment.

In 1976 I slowly began living the male role. It was difficult, living in a fairly isolated part of the country with neighbours beginning to talk. I wanted to get through the androgynous state as quickly as possible. I enthusiastically shaved every day, listened for changes in my voice and hated when I was occasionally taken for a woman. I had changed my name to Nicky by deed-poll three years before. Now I became known as 'Nick' or 'Nicholas'. I started to meet other transsexuals, first male-to-females, then I got to know three or four female-to-males. I noticed how they seemed keen to have sexual relationships with women. They also wanted to behave in stereotypical male

manner.

I began to feel different again. Was I transsexual or what? Well whatever I was, I was happier now with no breasts and no periods.

The years have gone by. Now I have been living as 'Nick' for nearly twenty years, and feel almost too masculine. The shadow on my chin soon after I've shaved is an embarrassment and I don't want to become too muscular. I don't like being identified with the gender who dominates our society and the world in general, in thought, action and structure - who can cause wars, violence and rape, who frequently belittle women and hinder their equality. Neither do I like the radical feminists view of turning the tables and women ruling, or getting rid of men altogether. Somehow men and women, in other words, we humans have to balance our needs so that there is no discrimination.

I know there are physical differences between men and women and also in brain structure. Men are generally said to think more logically and have more spatial ability. Women are said to be better at language and more intuitive. However, I know hormones, genes and social conditioning influence us too.

I feel that every human is so unique anyway that it is wrong and restrictive to associate different thought and behavioural patterns to one or other of the genders.

I now believe in the Buddhists' idea of the flow of masculine and feminine energies within each human, which, if balanced, create a whole person. And the 'Anima' and 'Animus' which Carl Jung mentions with every person needing to receive and give energies from and to the opposite gender, and "the essential bisexuality of all persons".

I would like to see gender roles and sexist behaviour which society has imposed, abolished. To get away from, and beyond, stereotypes so that there are no female or male roles. That masculine and feminine behaviour should overlap rather than be allotted to one or the other.

It seems a sad state of affairs when one gender seems so scared of the other. They become great mystical beings, especially men's view of women. Because of this, false conceptions arise, and men will say they don't understand women, and vice versa. In fact, if allowed, the similarities would outweigh the differences. We all experience human feelings of joy, pain, love and hate.

I know I am guilty myself of reinforcing attitudes which deep down I feel are wrong. Our western cultures and the expected 'norms' restrain my desire to change my behaviour and treat others differently too. Why do I still have to determine whether I'm speaking to a woman or a man in order to relate to a person? Why on official documents when I would rather put 'androgynous' or 'transsexual' against 'sex' did I once put 'female' and now put 'male'? And why do I go on writing or saying 'she' and 'he' when I would rather use some different pronoun? Is the fact that I've now shaved off my moustache and started asking people to call me 'Nicky' again, a step in the right direction, or am I deluding myself while really I shall always remain a sexist hypocrite? Time will tell.

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You're a Tranny and You're Beautiful

Don't You Dare Let Anyone Say Otherwise!

by Val

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Our day is coming and people will no longer laugh, jeer or geek you. They will say "Wow, she's a tranny and she is beautiful".

Life as a tranny is not an easy one, as you are all very much aware. Every day there is another challenge, hurdle, drama etc. But overall, speaking for one's self, it has been a strange and exciting experience for me. The past three or four years have seen extreme highs to extreme lows, a combination of the emotions and hormones I guess.

The days of trying to measure up to what everyone expected from me were going to be over as far as I was concerned. From now on I was going to be me.

It has been a long time coming for me to write this article, I first wondered what I would write about. So much has happened! Where do I begin? What do I write? So I decided to just put pen to paper and write what comes to mind. I have found that overall most trannys suffer the same dilemma; being trapped in a gender you don't feel happy with.

I was always a pragmatic person when it came to my situation. I knew I had to go through the "change", it was just that there was ... well, you know ... so much shit that came with it. Life was not all that wonderful three to four years ago and I just thought Oh Val, go for it girl ... do it! So off I toddled down to the Gender Centre to have my first talk with one of the counsellors. It was there, amongst other trannies, that for the first time in my life I felt like part of a group. Don't get me wrong, I was and still am a "people person" belonging to whatever group I choose to belong to, "killing" people with kindness and a smile. This was a habit I developed as a child; be ten times as nice to the average person and eventually 99 percent of the world will love you. It was a survival tactic I dreamed up and then perfected. I must say as a side note that it did help out a lot when I "cashed in my chips" and told everyone at work and home that I was transitioning my gender. I think in the long run it made life a lot easier. Sure there were the patronising comments such as "Well dear, if it makes you happy it's okay with me". Whoopy Doo! Who gives a poo what you think! I wasn't looking for approval any more, I was just telling them and that was that. The days of trying to measure up to what everyone expected from me were going to be over as far as I was concerned. From now on I was going to be me.

The first couple of times out in my new "mode" were very exciting (and yes, terrifying) for me. It was a really empowering experience to see men grovelling around me. Gee Whiz! I thought to myself, this is cool! For all of these years, these kinds of guys were giving me a hard time for being an effeminate poof and now ... now they were at my mercy. The new found "power" was a buzz indeed, but along with the buzz came ... the shit. Little was I to know that being an attractive female now made me fair game for the insecure females of the world. You see, being a tranny is one thing but being an attractive tranny is another. I've got to say that this was a terrible down side for me because before living as an "effeminate gay guy" meant lots of girly friends. Now the tables had turned, I was now in another world where girls were being absolutely awful to me for no apparent reason. I was later to discover that it was jealousy, though at the time I found it extremely hard to believe. How could they be jealous of me? The girl who had a false start in life, the late runner! I found myself thrown into a catty world, something I've got to say I was definitely not prepared for.

The "tens times as nice" theory was definitely not helping me at all. I was claspng at straws trying to survive when it hit me "If you can't beat them, join them". So that was that, I became a ... super-bitch! One for one, eye for an eye. Treating nice girls nicely and bitchy girls bitchily. I know it sounds awful but it was how I survived. In my observations I noted that women tend to be more into body language, giving you a look with certain facial and eye expressions, body movements etc. Men tended to be more openly aggressive and vocal. A generalisation some of you might say, but definitely something I noticed.

Some of you may read this and think "Gee ... who is this girl, she must think she's shit-hot or something". And guess what? I am! And so are many of you tranny girls and boys. Don't you dare let anyone say otherwise! Sometimes I see tranny girls working William Street or out and about on the town. I sit back and think "Geez, these girls are attractive and I'm so proud of them". For me a lot of trannys stand out because they're just too damn beautiful and carry themselves well. Something some insecure people cannot handle. Just remember our days are coming. As black people were once persecuted for being black and are now admired (look at Whitney Houston and Naomi Campbell). Our day is coming and people will no longer laugh, jeer or geek you. They will say "Wow, she's a tranny and she is beautiful".

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Winyanktehca

Two Soul Person

Paper presented to the European Network of Professionals in Transsexualism, August 1994 by Marjorie Anne Napewastewiñ Schützer MA. psy.

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Marjorie Anne Napewastewiñ Schützer

In the program, after my name, there is the notation which reads, "København, Danmark." To keep the record straight at this time I would like to quote Lord Byron when he says, "I stood among them but not of them."

In the Lakota language there are no personal pronouns and a child is simply a child until the age or four or five, when he or she shows that which they are.

I am "Sihasapa", "Lakota", or rather, that is to say that I am of the Blackfoot tribe. We are one of seven tribes of the Sioux nation. I am Native American. An old Lakota word, "Winyanktehca," has today been contracted to the simple word, "Wintke," meaning, "two-souls-person", or more directly meaning, "to be as a woman." (I would like to suggest that in this speech, I will make use of the word "Wintke" synonymously for "gender-crosser," in either direction.) I am "Wakan" - to my people I am sacred and mysterious, I am a spirit person. The Grandfathers tell me this. I have my feet rooted in the earth of my ancestors and my spirit soars with them in the "land above the pines." The anthropologists call me "Berdache," but this is wrong. This word has come a long way from its beginnings in Arabia. It means "kept boy" - that, I am not. The Western medical community calls me "transsexual", but this is not entirely true either. I am "Wintke," I am a gender-crosser. My people see me as multi-dimensional and I do not have to fight for a place in my society to be accepted. I already have a place, a very special and sacred place. In my culture I

represent a profound healing, a reconciliation of the most fundamental rift that divides us, human from human - gender.

I was called through a vision, by "Anog Ite", (Double Face Woman) from out of the womb, to be that which I am. She offered me a choice. Lakota deities never order. My gender transformation was called for by the Spirits. She blessed me with skills of a supernatural kind. One of our "Wicasa Wakan." or Medicine Men of today, John Lame Deer, says in his book *Lame Deer, Seeker of Visions*, "Wintke" are men who dress like women, look like women and act like women. They do so by their own choice or in obedience to a dream. They are not like other men, but 'Wakan Tanka', the Great Spirit, made them 'Wintkes' and we accept them as such. To us a man is what nature, or his dreams, make him. We accept him for what he wants to be. That's up to him. In our tribe we go to a 'Wintke' to give a newborn child a secret name. They have the gift of prophecy, and the secret name a 'Wintke' gives to a child is believed to be especially powerful and effective. In former days a father gave a 'Wintke' a fine horse in return for such a name. If nature puts a burden on a person, it also gives a power and that which I produce with my hands is highly desirable". Anog Ite has set my feet on both sides of the "line" and I can see into the hearts of both men and women. We are hunters and we keep the house, we cook and do beadwork. I ... have chosen the path I have walked. In the Lakota language there are no personal pronouns and a child is simply a child until the age or four or five, when he or she shows that which they are. I have a place also, in this ... your society.

My people have always held their "Wintke" in awe and reverence and before the "white man" came to the "new world" we were many. But our numbers shrank and we began to hide within ourselves as our religious systems were attacked and shattered by western attitudes. Because of the impact of white ridicule we had all but disappeared. Because of the enormous difference between European societies and Native American societies, differences which theoretically rules out any comparison of their respective sex and gender roles, we must ask ourselves, "What is being lost?" Is it possible that within a Native American interpretation we see something that a Western point of view cannot? Being Lakota, I know myself as something precious and the dignity in such knowing pulls me to my full tallness. Being "Wintke" however, allows me the full capability of achieving a strong ego identity, originality, and an active inner life, which is characteristic of adult individuation and personality development.

We are "shamans." We are called upon to bestow secret and powerful names on the new born, names which represent "long-life" and which could lead to fame. Sitting Bull, Black Elk, even Crazy Horse had a secret "Wintke" name which only a few people knew. These names are often very sexy, even funny, very outspoken. You don't let a stranger know them; he would kid you about it! We were consulted to divine the success of proposed battles. We were tied closely to the war complex, we were even a crucial part of it. We treated the wounded we had custody of the scalps and carried these into camp. We ran the victory dance that followed the raiders' return. Some tribal councils decided nothing without our advice. We were called upon to conduct burials. There are certain cures and uses for herbs known only to "Wintkes". The most sacred of our ceremonies, the Sun Dance, could not begin without our selecting and raising the poles to be used. But even more significant it was believed that our power could extend beyond the individual to affect others. The prosperity and even their existence as a people, in some Native American societies, depended upon their "Wintke". One of

the major aspects which distinguishes "Wintke" in our native culture, is a preference for the work of the other sex. This key trait, in the Native American perspective, was perhaps of the least importance to western society, since whites do not value women's worth anyway. The crossing of these boundaries requires an unusually strong endowment with power ... and those who allow themselves to see us with their spirit eyes ... they can see this.

What has Western civilization lost by its apparent lack of a counterpart to "Wintke" - by, indeed, bending every social institution to the task of stigmatizing gender mediation? More than the waste of the individual's potential which suppression entails, there is the loss of the "Wintke spirit guide" who serves men and women alike with the insights of the intermediate position. This raises the question whether men and women today can ever achieve mutuality and wholeness, as long as men who manifest qualities considered feminine, and women who do the same in male realms, are seen as deviants to be criminalized and stigmatized. The fear of being associated with this deviant status stands before every man and woman who would seek psychic integration, regardless of their emotional and sexual orientation. It is made all too apparent through the observation that, in societies which make a minimum use of sex as a discriminating factor in prescribing behaviour, as opposed to those that maximize sex distinction, that we see "Wintkes" become not only open and prevalent, but even necessary. Western images of men and women are not as flexible as "oyte ikce" (native people). Violent outbursts of hatred or anger toward "Wintke", comparable to expressions of western homophobia, have never been recorded in Native American history. However, a biological and not a social definition of gender continues to inform both popular and scientific western thinking. But being male biologically and "acting like a man" are not necessarily the same thing. "Wintke" are not branded as threats to a rigid gender ideology; but rather, we are considered an affirmation of humanity's original pre-gendered unity - we are representatives of a form of solidarity and wholeness which transcends the division of humans into men and women. "Wintke" transformation was not, and is not, a complete shift from his or her biological gender to the opposite one, but rather an approximation of the latter in some of its social, and of course today, its physical aspects, effecting an intermediate status that cuts across the boundaries between gender categories. As long as our perceptions continue to be filtered through a dual gender ideology and arbitrary distinctions based on biological sex are held, "Wintke" patterns cannot be appreciated for what they really are. That is, the appropriate and intrinsic behaviour of a third gender. From a dual gender perspective, "Wintke" can only imitate the behaviour of one or the other of the two "real" genders, an imitation which is invariably found inferior and counterfeit. Those behaviours inappropriate for an individual's biological sex, like cross-dressing, are consequently singled out. But comparisons of male-to-female "Wintke" to women, invariably reveal more about the speaker's view of women (usually a negative one) than they do about "Wintke". In light of the "discovery" of the third gender, all such accounts must be re-evaluated. Everyone can take inspiration from a society where individuality and community are not always at odds.


In our work we must remember ... the most important objective we are called upon to realise with our clients is to make available to them this sense of wholeness and inner solidarity. In fact that very wholeness and solidarity which all humans are seeking. It is only through our understanding that "Wintke" status transcends the boundaries of a gender category that is biologically and not culturally and socially defined, that we attain an intermediate gender status, biologically the same but culturally redefined. In many ways, socially, legally, psychologically and even in this day and age, physiologically, western tradition still ignores the individual motivations of our "Wintke", stressing instead categories and labels for these people in the name of our own convenience.

Such sexual diversity has always been considered one sign of a lower social development. In fact, the response of nineteenth-century Victorian America, like the Spaniards before them, to native sexuality is much the same as we see worldwide today and this exposes in every one of us, a central contradiction in our basic belief system. In fact when seen in the light of traditional Native American values it is impossible to rely entirely on a western analysis without distorting this fantastic phenomenon altogether. This is, without a doubt the key where "Wintke" itself must be understood if one is to comprehend the reasons individuals adopt it.

With the recognition of the third gender status the problem of the transsexual or the gender-crosser model becomes clear. For example, the man who becomes a woman contributes to society as a woman. But with a deep understanding of the "Wintke" position, new, unique and rare contributions to society become possible. Society can only benefit by recognizing three, instead of two, genders. Such a reorganisation of gender geometrically increases options for individual identities and behaviours. The third gender role of "Wintke," one which has existed openly within the framework of everyday Lakota culture, is one of native North America's most striking social inventions.

At one time, I believed it was a wise person who was able to recognise their own limitations and was then able to operate within those limitations. However I am now convinced that quite the contrary shall be considered as the fact. It's rather the wise person who is able to be aware of all of their own possibilities and to then operate at the outer limits of those possibilities. We owe it to our profession, to our clients and to ourselves, to recognise our own possibilities and then in response to that recognition to move ourselves around the "medicine wheel" of life so as to experience those who come to us for help while we ourselves are standing at a different vantage point, my challenge to you today ... is to simply ... "think primitive.

Marjorie Anne Napewastewiñ Schützer

Edited from the [Western Illinois University website](#):  Transwoman Marjorie Anne Napewastewiñ Schützer describes herself as a Native American two-souls person, clinical therapist, museum lecturer, artist, writer, musician, singer, weaver, photographer, horse breeder and trainer, boat builder, the parent of two and a grandparent.

"When I was about eight years old I made a deal with myself; I had had these thoughts in my spirit since I was around three years old. The deal was that I would live the first half of my life as a male and then the rest as the person that I thought I was always meant to be - the woman that I am today", Napewastewiñ says.

After her successful sex reassignment surgery was performed in Amsterdam, The Netherlands, Napewastewiñ wrote her initial paper "Winyanktehca: Two-souls Person", from her hospital bed while recovering, which led to a few years of talking at



conferences and symposiums around Europe.

Following twenty-two years in Europe, Napewastewiñ returned to the U.S. She has remained a staunch advocate and popular presenter for transgendered and transsexual rights and issues. She now lives in Louisiana, U.S.A. after having spearheaded the rescue of more than 400 horses after Hurricane Katrina.

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