



TRENZ ©



**COMMUNITY MAGAZINE DEDICATED
TO THE ADVANCEMENT AND THE
DEMISTIFICATION OF THE
TRANSEXUAL EXPERIENCE**

Leap of Faith !

I will always remember that day.

I must have been around 14 years old, when a man, completely unknown to me, sat down next to me and said "All transsexuals will end up in hell".

I don't what suprised me more about this declaration - the fact that someone had recognized that I was a transsexual, or that I would one day end up in hell.

What is dissapointing about religion is this simplicity in categorizing what is right and what is wrong, as well as attitudes and conduct that will permit us access to heaven or hell.

Unfourtunately, reality rarely is this simple.

And yet, many religions maintain this simple principle of right or wrong to keep us in line, in our mostly heterosexual, two gendered society.

This fundamental principle has a problem, however - it replaces God's will with that of human beings, resulting in a conflict between religion and the need to transition for some trans people.

Although I consider myself to be neither religious nor spiritual, I do believe in some divine being, and I see evidence of this divine being everywhere around me.

I notice it's presence in the courage of trans people when faced with judgemental stares from their co-workers.

I also see proof of it's strenght in each of us who has the audacity and bravery to become who we were meant to be.

I see proof a devine being, supporting us in the most difficult moments when we are faced with discrimination and transphobia.

Perhaps I will end up in hell, but it won't be because I am a transsexual, or because I chose to live my life with another man.

But I can assure you that we should not have to feel rejected by the Church, nor should we have to sacrifice expressing our spirituality. God, or some other divine being, created the miracle of diversity so that everyone is included.

Maxime Le May, editor.

News from here and abroad



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The 2010 CPATH conference to be held in Montréal

The Canadian Professional Association for Transgender Health (CPATH) was formed in 2007 when a group of Canadian health care providers met at the World Professional Association for Transgender Health (WPATH) Biannual Symposium in Chicago.

CPATH is the only national professional organization for transgender health in the world, with a membership of one-third that of its sister organization WPATH.

CPATH members are a diverse group, representing and identifying with the trans community - from medical

students to social workers to psychologists.

CPATH held its first conference in Toronto in 2007 and is considering Montréal for its second bi-annual conference.

Tentative dates are April 30th to May 1st, 2010. Mark your calendars, and start thinking about what YOU would like to share with your national colleagues: research, policy, support programs...

Please visit www.cpath.ca for more information on dates and registration procedures.

'Stop Trans Pathologization' campaign kicks off Oct. 17

The Trans Depathologization Network, a group committed to the removal of 'gender identity disorder' from the Diagnostic and Statistical Manual of Mental Disorders and the World Health Organization's International Classification of Diseases, has been joined by seven international networks and 161 trans groups in the two weeks leading up to its campaign kick-off on Oct. 17.

In Montreal, the event will be held at Université du Québec à Montréal (UQAM) from 14h00 until 17h00.

Three demands have been adopted in addition to the campaign's principal demand: 'the removal of gender identity disorder from the Diagnostic and Statistical Manual of Mental Disorders and the World Health Organization's International Classification of Diseases':

1. The creation of an alternative non-pathologizing category in the International Classification of Diseases, recognizing that our gender identities are not mental health disorders, while still enabling hormonal and surgical medical assistance to be provided for those trans people who seek such assistance,
2. The funding of hormonal and surgical medical assistance for trans people by national health insurance, and
3. The creation of processes for changing legal name and gender without compulsory treatment or any form of diagnosis."

To contribute to the campaign, visit <http://stp2012.wordpress.com>.

News from here and abroad

Bike tour highlights intersections of trans identity

On Sep 24, The 2110 Centre for Gender Advocacy sponsored a bike tour.

Instead of heading to the usual tourist traps, though, organizers Kate Lamothe and Telyn Kusalik lead cyclists to locations around Montreal that are, or have been, important to the trans community. The idea was to raise awareness about the past and present struggles that trans people face, and to highlight the intersections of the trans identity with sex work, poverty, seropositivity and queerness.

"With this tour," said Lamothe, "we're trying to really make people think about how institutions can directly influence people's lives and how changing policies within institutions can have a drastic affect on the lives of trans people."

The tour started at the 2110 Centre For Gender Advocacy, a place that has historically had a lot of involvement from trans men and concluded at Stella, an organization that provides resources for sex workers and has been very inclusive of trans women.

Participants also learned more about these locations as well as PJ's, Cafe Cleopatre, Cactus and Citibar.

(Sources : www.Xtra.com)

Trans Inclusion Urged for NY Hate Crimes Law

Proponents of trans hate crime protection are pressing for a small, but significant, change to New York state law that would extend protection to their community as well as to the rest of the GLBT population.

An Oct. 12 New York Times article reports that at the moment, attackers targeting their victims for their sexuality can be charged under existing state law with hate crimes.

However, assailants who target transgendered individuals are not liable to enhanced penalties.

Activists may have a shot at seeing trans protection included in the state's hate crimes legislation, despite similar attempts not having met with success in the past, the article said, noting that crimes against trans victims have generated headlines this year.

Carmella Etienne, who was menaced (because of her gender identity) by potential assailants threatening her with broken bottles, was quoted as saying, "It scares me to death, what happened to me so close to home."

Because they used anti-gay language in the verbal assault, the article said, two suspects are facing hate crimes charges - but those charges would not have been triggered by their anti-trans remarks.

The potential difference in jail time, the article noted, is the difference between a term of over three years--or a single day, according to the Transgender Legal Defense and Education Fund's executive director, Michael D. Silverman.

The article cited Silverman as pointing to a murder case last year involving a transgender woman, Lateisha Green, who was shot and killed. Dwight DeLee was charged with manslaughter as a hate crime and found guilty - but again, not because of allegations that he targeted Green due to her gender identity, but because prosecutors successfully made a case that the shooting was anti-gay, the article said.

The article also noted that, according to the National Coalition of Anti-Violence Programs, GLBT-targeted violence is climbing across the country.

The current push is only the most recent attempt to expand the law's coverage; last spring, for the annual "Equality and Justice Day" New York GLBT activists sought to impress upon state lawmakers the need for such legislative language, along with measures to counter anti-gay bullying in schools, and to grant marriage equality to the state's gay and lesbian families.

(Source : www.edgeonthenet.com)

News from here and abroad

Sex changes legal in Uruguay

Uruguay's senate passed a bill that will allow individuals to receive sex-reassignment surgery and change their name on legal documents to accurately reflect their gender.

"Every person has the right to freely develop their personality in accordance with the proper identity of their gender, independent of their biological, genetic, anatomic... identity," reads the text, in a report from the Associated Foreign Press.

The amendment restricts the change of sex and name to those over 18, and requires that five years pass before an applicant can request another change.

The bill passed unanimously in the senate and now awaits President Tabaré Vázquez's signature to become law. The head of the left-wing Uruguayan government, who has put the Latin American country at the forefront of gay rights legislation since assuming office in 2005, is expected to sign the bill.

Earlier this month, Uruguay became the first Latin American nation to allow gay couples to adopt. Despite opposition from religious leaders, the nation's government also recognizes same-sex civil unions and has opened military schools to gay candidates.

(Source : www.advocate.com)

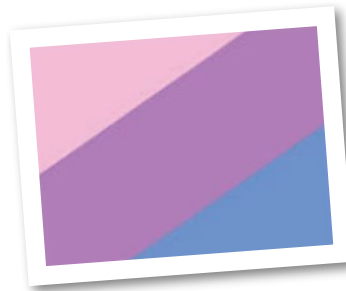
Community calendar.



Please send us information on your events or activities so that we can make it available to everyone on our web site.

Send a brief description of your happening to our editor's email : maxime.lemay1@mac.com

DNC governing body gets first trans member



The Democratic National Committee voted last week to welcome a transgender woman to its ranks, the first time that a major U.S. political party has appointed an openly transgender person to its national governing body.

Transgender activist Barbra Casbar Siperstein, president of the New Jersey Stonewall Democrats, a statewide LGBT organization, was among six new LGBT people nominated Sept. 7 by DNC Chair and Virginia Gov. Timothy Kaine for at-large seats on the 447-member DNC.

The six LGBT nominees were among 75 at-large DNC nominees that the full DNC approved Sept. 11 during a meeting in Austin, Texas. The additions bring the total number of LGBT people sitting on the DNC to 25, up from 15 in 2008, and boost the membership of the DNC's Lesbian, Gay, Bisexual & Transgender Americans Caucus to its highest level since the party officially recognized the caucus in 1998.

"It reaffirms that we are completely a part of the Democratic Party's vision," said Andy Tobias, a gay DNC member from New York who serves as party treasurer.

Siperstein agreed. She said the addition of more LGBT people to the DNC governing body was a significant step.

"All six of the new LGBT at-large members got named to a committee or elected to a caucus office," she said, "so appointments had meaning and were not just for show."

Furthermore, the DNC voted to approve a change in its governing charter by adding the category of "gender identity" to its non-discrimination clause.

(Source : www.washblade.com)

Alberta transgender substitute teacher fired from Catholic school board

A transgendered substitute teacher fired by a Roman Catholic public school board has filed a human rights complaint demanding to be reinstated.

Jan Buterman is praised in a letter of dismissal for his teaching abilities, but was told his gender change from woman to man is not aligned with the teachings of the Catholic church or its values.

The letter says the teacher would confuse students and their parents.

"I am horrified that this would happen to anybody," said Buterman, 39, who taught social studies, German and French to students in Grades 7 to 12 in the well-to-do bedroom community of St. Albert, north of Edmonton.

"I don't think that someone's medical condition is really fodder for your employer. It should not be any of their business. I respect people's beliefs, I do. That doesn't mean they get to ignore the laws we have around equality."

Officials with the Greater St. Albert Catholic School Board were not available for comment.

The letter suggests that board officials consulted with Catholic church leaders before telling Buterman that he was being removed from the list of substitute teachers on Oct. 9, 2008. Buterman filed the complaint Thursday before the time limit on filing ran out.

"The reason for removing you from the substitute teacher list follows a conversation we shared in which you indicated that you had been diagnosed with a gender identity medical condition, and that you were undergoing physical gender changes from the female gender to the male gender" wrote Steve Bayus, deputy superintendent of schools.

"In discussions with the Archbishop of the Edmonton Diocese, the teaching of the Catholic church is that persons cannot change their gender. One's gender is considered what God created it to be."

A spokeswoman for Archbishop Richard Smith declined comment.

The board's treatment of Buterman has confounded the Alberta Teachers' Association, which is backing his complaint, as well as lawyers and human rights groups.

Dennis Theobald, a spokesman for the teachers association, said the union doesn't believe a person should be discriminated against on the basis of gender or sexual orientation. He said Buterman's complaint contends that he was discriminated against on the basis of his gender identity and because he suffers from a recognized medical condition known as gender identity disorder.

Alberta Human Right Commission officials cannot comment on specific complaints.

Marie Riddle, the commission's director, said Alberta's human rights law does cover transgender and disability issues.

"But", she said, "the law also can allow discrimination in some cases involving religious beliefs, depending on the circumstances."

"There might be discrimination, but the discrimination might be reasonable and justifiable," she said. "What we would do is look at prior case law."

Buterman filed his complaint on the same day that Alberta finally included sexual orientation in its Human Rights Act. The Supreme Court of Canada had ordered the province to do so in an April 1998 in a ruling on Delwin Vriend, a teacher who was fired from a Christian college in Edmonton in 1991 because he was gay. The high court ruled at the time that sexual orientation would be protected from discrimination in the province until the law was rewritten, but Alberta didn't make the change until now.

Buterman says he is determined to get his job back.

"I would really like to see this clarified. I think it is important for me, and I also think it is important for Canadians in general to know about equality", he said.

"I didn't ask for this, I assure you. I am a cancer survivor. I didn't ask for that either but it was a much simpler process."

(Source :The Canadian Press)

News from here and abroad : Spotlight !

Spotlight on a great trans pioneer

Gayle Robert's life changed in a way she never thought possible. Not only is she the current chair of Vancouver Coastal Health Authority's Advisory Group to the Trans Health Program, she was also the first Vancouver teacher to transition while still employed.

While discussing Jan Buterman's case in Alberta, she wrote the following in a email : "I've worked with transitioning youth here in B.C., and while the transition process is a huge one for the individual doing it, they manage to transition within their schools with no problems at all. The Catholic church and its educational facilities have a lot to learn about the science of gender identity and the trauma with which gender variant people often live. If they can't adapt to the modern world, they should at least try to support people when they're at a junction point in their lives, when possibly they need it the most".

Her story shows how school boards, educators, students, and parents should deal with a transitioning teacher or student.

The following article, *Transitioning in the School System*, is one of a collection of forty personal experiences of lesbian, gay, bisexual and transgender educators coming out in schools.

The anthology, One teacher in 10, (2nd Edition), is published by Alyson Books.

I began teaching over thirty years ago, in 1969, at Gladstone Secondary School in Vancouver, Canada. Since that time, the public's attitudes towards homosexuality and transsexuality have changed - for the most part in a very positive way. Until recently, intense pressure was put on everyone in society to be "normal". "Normal" basically meant everyone was expected to pass through our school system, become a productive member of society, marry, have children, and not deviate from societal expectations of heterosexuality and appropriate gender role behavior. Teachers, for their part, were expected to be society's role models and, as such, could not deviate far from the "norm", especially in those crucial aspects of their lives as sexuality and gender identity.

My own experiences as a transsexual teacher who successfully transitioned "on the job" in 1996 perhaps indicate that today there is greater acceptance than ever before for individuals who deviate from the norms of yesterday. I base this on my experiences as a child growing up in post-World War II England, then later as a young adult in Canada, and finally as an older adult when I transitioned.

(Continued on p. 7)

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News from here and abroad : Spotlight !

Spotlight on a great trans pioneer (con't.)

My earliest memory at about age five was of wanting to be a girl. The culture I was born into made it very clear to me that expressing this desire was absolutely unacceptable. I worried what my parents would do to me if they found out. I quickly learned that while it was somewhat socially acceptable for a girl to be a tomboy, the opposite was certainly not the case. I also learned to keep a "stiff upper lip". I was raised to believe that boys don't cry. It is no wonder that I grew up feeling very ashamed of myself for having such feelings. As a method for coping with these feelings, I believed that one day I would be told by doctors that I was really a girl and was the subject of an experiment to see if it were possible for girls to be raised to believe they were boys.

By the time I reached my late twenties, I realized that if I were to fall in love and marry, my feelings of wanting to be a woman would just have to go! How I achieved this I don't know; but by brute mental force I stopped those feelings. I fell in love with a wonderful caring woman. We were best friends for many years. While she was aware of my feelings of childhood and young adulthood, the two of us believed they were now in my past and we could marry and be a normal loving couple. Little did we know then that what is recognized today as gender dysphoria and gender identity disorder is a chronic condition which usually intensifies with age. With every hope for the future, we married and spent our first three years as a couple in Singapore, where I taught physics at the United World College of S. E. Asia. Over those three years we explored most of the countries in that part of the world.

In 1983, after completing my three-year contract, we returned to Canada. The Vancouver School Board assigned me to Lord Byng Secondary School where I taught General Science and Physics until I retired in 2002.

During the late eighties and early nineties, I found it increasingly more difficult to control my ever intensifying feelings of wanting to be a woman. Fortunately for me, Vancouver had a Gender Identity Clinic.

My family physician arranged an appointment for me with one of the Clinic's psychiatrists who recommended that I join what was called the Explorers' Group.

The group consisted of people who, like me, were exploring their own gender issues. In this environment of safety and trust, we were able to explore our innermost feelings. Many of my new friends quickly realized the only way they could achieve the inner peace we all so desperately wished for, was to transition. I was a slow learner. I spent several years fighting my inner self. I was afraid of loosing everything that was meaningful to me – my wife, my career, and my friends. These fears were not completely unfounded, as I had seen this happen to many of my clinic friends. However, by 1996, I could no longer function. I was three weeks into a new school year when my wife told me she would rather have a live sister than a dead husband. It was then that I realized I too had to transition even though I might possibly lose everything that was dear to me.

To transition successfully one needs a plan. At the end of the previous school year I went to the school administrators and, with them, to the area superintendent, and discussed very openly my gender conflicts. I told them I was suffering from gender dysphoria and that I had a medical condition called gender identity disorder. To my surprise they were extremely supportive. They told me I was a respected teacher held in high regard by students, parents and educators alike. They told me that they had never before had to deal with a teacher with my medical condition but that I could count on their support.

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News from here and abroad : Spotlight !

Spotlight on a great trans pioneer (con't.)

So it was no surprise to me when I applied for sick leave in September that I was granted it. Essentially, we agreed that I should take a period of sick-leave for my transition and then, when I was ready, I could return to work as a science consultant for the school board until June. Then, in September, I'd go back to active teaching in the classroom. The only thing that the superintendent insisted upon was that I was not to go back and forth – presenting one day as a man and another as a woman. I assured him that having lived over 50 years as a man and not being comfortable with it, the last thing I would want to do was to go back to being a man.

After four months of transition, I was excited about returning to work. The superintendent and I agreed that it would be best if the staff in the Board's office were informed of my medical condition. I have always believed that it is best to be open with people who know you or will interact with you over an extended period of time. By telling the staff, I gave them the opportunity to be comfortable with me and, if they wished, ask questions. I was introduced to everyone in the building. Many of the people I met were colleagues, but many I had not met before. My first day on the job was wonderful. On my desk in my office was a beautiful bouquet of flowers from my high school principal and a note wishing me success in my new role. Contrary to my fears that I could be placed in some back office counting the proverbial paper clips, I was asked to arrange a district wide science conference. I was informed that, as part of my new duties, I was to meet with visiting international scientists and science educators.

As June approached, I discussed with the superintendent of human resources where I should teach in September. Basically, I had two choices – one was to return to my old school and the other was to go to a different school in the district.

In the end we decided that I would have the best chance of success in my new role if I returned to my old school as I would not need to prove to that school community that I was a good teacher.

So it was with a great deal of excitement and trepidation that I returned to my old school in September. My excitement was caused by my wish to meet my former colleagues and to return once more to teaching young people. My trepidation was due to my concern about the reaction I would receive from my students. Would I be accepted or be seen as some kind of weirdo? I realized that even though the Board had given me all the support they could, ultimately my ability to continue teaching would be governed by the attitude of my students to me and my ability to maintain an appropriate learning environment within my classes.

My approach was to say, "I am aware that you are aware of my changed circumstances." I told them how much happier I was as a person. I also told them that I was really pleased to be back in the classroom to teach them, that the curriculum was rather lengthy and I thought it best if we got started on the course. It was my hope that this approach would help any of my former students feel comfortable with me should they have had difficulties accepting me.

The following days were very much like my first teaching day. The students reacted to me just as they had done in the past. It really appeared to me that for them I was just another teacher doing the usual things that teachers do. It soon became apparent to me that for my students only one thing regarding me was really important to them – how well I taught.

Gayle Roberts started her teaching career in 1969 at Gladstone Secondary School in Vancouver. In 1980 she took a three-year leave of absence to teach physics at the United World College of S.E. Asia in Singapore. In 1983 the Vancouver School Board assigned her to Lord Byng Secondary School where she taught General Science and Physics and was the Science Department Head for many years, both before and after her transition in 1996. Gayle retired in June 2002.

Trans-spirituality : The church and transsexuality



In Quebec, like in the LGBT community, we do not often discuss religion. To some, religion is the Pope and the right-wing Christians telling us we are sinners, on our way to hell. To others, it's the necessity to believe in a higher power.

It's not that we hate spirituality. It's just that we are not quite sure what to do with it. The need to believe in a higher power is present in many of us, but we do not connect it with religion.

There are churches that are welcoming to us. There are churches that even have members of the LGBT community as staff. Brian Cornelius, an openly gay man, is the minister at Ottawa First United Church. His church has been openly welcoming of the gay minister since 1989. This year they welcomed Cindy Bourgeois, an out and proud transwoman, for an 8 months internship required for her to become a minister.

At a cross-roads, Cindy simultaneously found her life as a woman, and spirituality.

"When I came out of the closet I was looking for safe places to go. Relatively speaking, Toronto has a fair number of places where trans people could go. But for some reason, they didn't appeal to me at first. Maybe it was because I had no one to go with. Maybe it was transphobia on my part. Then a friend told me that there was a church that was a safe place to go. I didn't believe him, but he assured me that it was so."

"So, I started going to Emmanuel Howard Park United Church in Toronto because I'd heard it was a safe place for trans people. I wasn't looking for a church. I was just looking for safe places that I could go. It turns out that Emmanuel-Howard Park was a safe place for me. I always say, "I came for the community and stayed for Christ."

When Cindy gave her first sermon at First United Church it was the second Sunday of Lent. Jesus, for the first time, tells the disciples that he will be executed on the cross by the Roman Empire. That passage really speaks to Cindy, because Jesus had to give up everything on his way to the cross. When Cindy came out, she felt that to have life as a woman, she too, had to give up everything.

"I had no choice but to give up my life as I knew it. Sometimes events conspire so that we have no choice. I was lucky enough that the events of my life finally forced me out of the closet. The events that forced me to give up my life gave me new life."

I had the pleasure of having coffee with Cindy on two occasions. We talked about life, love, faith and being trans. She told me that as a Minister she would love to work with the homeless, the drug addict, the prostitute, the most oppressed people in our society. During her first sermon she insisted on that subject.

Cindy shared her trans-experience with her congregation. She started her story at the age of 11, when she first realized she was a girl. She continued with how great she felt when trying her mother's clothes, shoes and make-up.

She followed with the too common tale of self-hatred and denial. She told the congregation how she felt erased by society.

(Continued on p. 10)

Trans-spirituality : The church and transsexuality (con't.)

Open-minded straight, lesbian and gay Christians listened to her sermon. Some thought she was indecent for not wearing a bra. Some thought she looked like a man dressed like a woman with too much make-up on. Some thought her voice and her energy was too male. Some felt guilty for not being able to see Cindy according to their own definition of gender. They struggled, but they listened respectfully, attentively and most found her sermon moving, inspiring and thought-provoking. Without a doubt Cindy had challenged every single one of them.

Her mere presence continued to challenge them. Her ministerial work continued to inspire them. Over time, they found out that like faith, gender does not come in boxes. No one has the monopoly on either. Cindy is proof that religion does not dictate people's behavior. It is people's behavior that makes religion inspiring.

Cindy Bourgeois, an openly transwoman, received a standing ovation when she gave her last sermon at Ottawa First United Church.

Cindy Bourgeois studies at Toronto University with the intent of graduating with a Master of Divinity. She completed her 8 month internship at Ottawa First United Church in August of 2009. This article was based on a sermon she gave to the congregation on Sunday March 8th , 2009.

Along the same lines : Just months after telling his own children that he was not their biological father, David Weekley, who is in his late-50s, came out to his congregation of 221 members about being a transgender man.

Standing behind his pulpit, Weekley began his usual worship service. About halfway through, he paused to share a personal message he called "My Book Report."

He told them that in 1984, just nine years after undergoing extensive sex-reassignment surgeries, he was ordained by the Methodist Church without telling anyone of his original gender at birth.

Following his story, the congregation, who had remained silent throughout his talk, broke into thunderous applause. Church members then proclaimed their support for their pastor.

Following Sunday morning's service, Weekley answered questions from the congregation about his decision and his life. One member asked "Was he relieved to have revealed the truth about his life?" Weekley exhaled. "Extremely," he answered.

"Twenty-seven years is a long time," he says. "I have a lot to say, and now I can finally say it"

Despite anticipating that some of his congregation would leave the church, Weekley actually heard that some members plan to become more involved following his disclosure on Sunday.

"I don't think I anticipated *that* so much," he says smiling.

(Source : http://portlandtribune.com/news/story.php?story_id=125167426609679800)

- Sébastien-Marco. B

Project trans archives

Danielle Chénier

Since the beginning of time, the human race has left traces of the past in order to continue to evolve, through memories of both good and bad experiences.

This archival information, whether it be through written works or shared folklore, are a result of these experiences and evolution.

Documentation in the transsexual community is relatively new, and is being created from the exchange of personal experience.

There are several different types of archives. Our transsexual documentation archives are considered to be part of a private archive. Therefore, these archives can be given, bequeathed, or entrusted in deposit to a public archive, and their use can be restricted according to particular rules created by their owner.

These archives may be historical in nature, they may be about current affairs, and be of different formats including paper, audio files, video files such as news reports, television series, films, music, news articles, books etc.

The archives will be, for the most part, available through the internet from the website of the ATQ, while others will be made available for consultation by request.

If you would like to consult any of the available documentation, or would like to contribute material to the archives, please contact Danielle Chénier at the following email address : archives@atq1980.org

As well, we are currently seeking volunteers to convert paper documents to an internet ready format (scanning documents, creating text files etc...), as well as personnel to translate documentation so that it is available in both French and English.

The 3rd Earl of Southampton

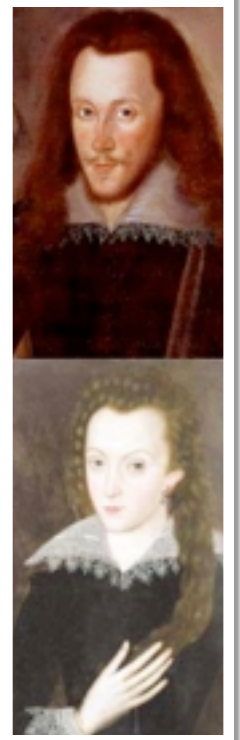
Patrick Gilbert

Henry Wriothesley (1573 - 1627) was a great friend and patron of William Shakespeare. How great the friendship is debatable, but almost half of Shakespeare's sonnets were dedicated to "WH" - strongly believed to be Henry Wriothesley.

Just a few years ago, a painting, in the possession of the descendants of 3rd Earl of Southampton and believed to be an unknown female member of the family, was revealed to be more likely a painting of the Earl himself, as a woman.

Is it possible that the Earl was a transvestite or transsexual and there may have been a relationship of some kind. There is no doubt that Shakespeare spent a great deal of time staying with Henry Wriothesley when in London for the Globe Theatre productions, and then there are the sonnets.

This is Shakespeare's Sonnet Number 20 - dedicated to WH - which leaves me in no doubt.



*A woman's face with nature's own hand painted
Hast though the master-mistress of my passion;
A woman's gentle heart, but not acquainted
With shifting change, as is false woman's fashion;
An eye more bright than theirs, less false in rolling
Gilding the object whereupon it gazeth
A man in hue all hues in his controlling
Which steals men's eyes and women's souls amazeth.
And for a woman wert thou first created;
Till Nature, as she wrought thee, fell a-doting,
And by addition me of thee defeated,
While adding one thing to my purpose nothing.
But since she pick'd thee out for women's pleasure,
Mine be thy love and thy love's use their treasure.*

Transmen ... the new kids on the block ?



The term "trans man" is used as a short form for either identity (transsexual man and transgender man), and sometimes transsexuality is seen as a type of transgenderism. Trans men may identify as transsexual, as transgender, neither, or both.

"Transgender man" is an umbrella term that may include anybody who was assigned the female sex at birth, but identifies as male. For instance, some drag kings, cross dressers, androgynous, bigendered, and genderqueer people might identify as trans men.

Transmen usually seek medical interventions, such as hormones and surgery, to make their bodies as congruent as possible with their gender presentation. They usually live or wish to live full time as members of the gender opposite to the gender they were assigned at birth. Sometimes the term "new man" is used to identify a transsexual man. The sexual orientation of trans men is usually expressed with respect to male identity, not the assigned sex at birth

In the 20th century, trans men attracted to women struggled to demonstrate the existence and legitimacy of their identity. Many trans men attracted to women, such as jazz musician Billy Tipton, kept their trans status private until their deaths.

By the mid-1990s, the range of gender identities and sexual orientations among trans men were well-established, with the majority of trans men attracted primarily or exclusively to women.

Trans men attracted to men struggled to demonstrate the existence and legitimacy of their identity. Author Henry Rubin wrote, "It took the substantial efforts of Lou Sullivan a gay FTM activist who insisted that female-to-male transsexuals could be attracted to men."

Researchers eventually acknowledged the existence of this phenomenon, and by the end of the 20th century, psychiatrist Ira Pavy wrote, "The statement that all female-to-male transsexuals are homosexuals in their sexual preference can no longer be made." Other researchers have distinguished trans men attracted to men from other trans sexual orientations. This culminated in the recognition of trans men attracted to men in the Diagnostics and Statistical Manual of Mental Disorders (DSM) in 1987.

The community has coined the phrase transfag to describe a trans man who desires other men, whether they be cisgendered males or other trans men. Some people may consider the term "transfag" offensive, as it may be taken as an derogatory term against MTF transwomen, but generally most gay trans men are comfortable with this label of self-identification.

(Continued on p. 13)

Transmen ... the new kids on the block ?



Cole

"The term tranny fag represents exactly who I am," declares Joshua Bastian Cole, 27. "I'm queer, but that's even too general, because I'm pretty specific about who I'm attracted to: other trans guys who are transitioned."

Cole's day jobs find him endlessly refolding clothing at a Chapel Hill, N.C., Banana Republic as well as selling food at the local co-op, but he also recently appeared in Cubbyholes: Trans Men in Action, a feature-length porn video featuring both trans and nontrans men having sex together. He agreed to take his clothes off on film in support of trans visibility, "to show what our bodies look like," but he doesn't necessarily have sex like he does in the film.

In general Cole feels very little connection to gay male culture, a statement underscored by two massive tattoos he recently had inked into his forearms. In large, blocky lettering the right arm reads TRANS, and on the left in the same location appears the word HUMAN. "I don't like being invisible as trans. The experience is something I'm proud of, and I talk about it all the time."

"I've known I was a gay man since I was 9 years old and began starring in musical theater shows," says 25-year-old Trystan Angel Reese, who describes himself as "a gay man, a fag, or queer man." He was born in Vancouver, Canada, and raised in Southern California, but now lives in New York City and works as a grassroots political organizer for the National Gay and Lesbian Task Force.

"I've always been attracted to men and masculinity, even hypermasculinity," Trystan says. "I love the way a beard feels against my skin, the way a man smells. It isn't phallic-centered at all, since I've been very happy in relationships with trans men. There just aren't as many trans men out there, so I end up dating mostly nontrans men."



Trystan

Trystan is quite accepting of the vast range of gay men's responses to transmen bodies. "My [current] boyfriend had a similar freak-out when we first met," he recalls. "I'm willing to do a certain amount of education, as long as the questions come from a place of interest and not judgment. I've been surprised again and again by what people are willing to accept when it comes to...variations in bodies, to be with the person they love."

This piece is based on an article found in Out.com and dedicated to all my transmen brothers.

- Maxime L.

Let's hear it for the boys !



**Buck
Angel.**

Buck Angel is an American adult film actor.

He is believed to be the first, possibly only, and arguably the most well-known transman porn star and one of the most well-known transsexual pornographic actors to date.

Angel began to star in adult fetish films. As he has not had complete genital reassignment surgery and still possesses female genitalia, he was able to occupy a unique niche.

Finding that there weren't any transmen actors like himself in the market, he started a website and his career skyrocketed.

In 2005, he also became the first transman to feature in an all-male porn film produced by an exclusively gay porn company.

In January 2007, Angel won Transsexual Performer of the Year at the AVN Awards.

Angel is now hosting a new show called «Bucking the system» on Youtube in which he answers questions about his work and gender identity.



**Jamison
Green.**

Jamison "James" Green is a leader in the transgender rights movement.

He is the author of Becoming a Visible Man, which received the 2004 Sylvia Riviera Award for Best Book in Transgender Studies from the Center For Lesbians and Gays Studies. The book combines two strands: autobiographical writing about Green's transition as well as broader commentary about the status of transsexual men in society.

He chairs the board of Gender Education and Advocacy, a non-profit educational organization, and serves on the boards of the Transgender Law and Policy Institute and the World Professional Association for Transgender Health (WPATH).

He is also a board member of the Equality Project and an advisory board member of the National Center for Transgender Quality. He was the leader of FTM International from March 1991 to August 1999, and a member of the Human Rights Campaign Business Council until late 2007, when he resigned over the organisation's stance on transgender inclusion in the Employment Non-Discrimination Act (ENDA).



**Loren
Cameron.**

Loren Rex Cameron is an American photographer, an author, and a transsexual activist.

Cameron's images have been exhibited in San Francisco, Los Angeles, Minneapolis, in Santiago, Chile, Buenos Aires, Argentina, Sao Paulo, Brazil, and in Mexico City, Mexico. They have been published in numerous books such as Transgender Warriors (Leslie Feinberg, 1996) and Constructing Masculinity: Discussions in Contemporary Culture (Routledge, 1995), as well as in various magazines.

Cameron's photographs document the lives and bodies of both transsexual men and women, providing positive, beautiful images of transgendered people.

A current photographic project focuses on the sexuality of gay transmen.

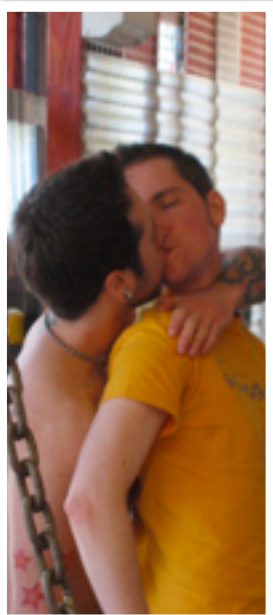
Cameron also lectures throughout the United States at universities and other venues, including Smith College, Harvard, Cornell, Brown, the University of California at Berkeley, Penn State, and at the School of the Art Institute in Chicago.

(Source : www.wikipedia.org)

Gentlemen, start your engines !

Trannywood pictures

A small San Francisco based, safe sex, educational and porn production company bringing together a diversity of trans and other queer men.



Trannywood Pictures offers a new generation in transmen porn that is distributed in Canadian sex shops.

Their films, *Cubbyholes : Trans Men In Action* and *Couch Surfers* are now available. Both movies won GAYVN awards.

The compagny has also published a PDF guide : « 1st Timers Guide to Playing with Trans Guys.»

You may download on their web site.

(Source : www.trannywoodpictures.com)

Queertransmen Guide

Trans men loving gay men loving trans men ...

The queertransmen.org website was created by the Gay/Bi/Queer Trans men Working Group (of the Ontario Gay Men's HIV Prevention Strategy). They are dedicated to raising awareness about the sexual health of trans men and sharing knowledge around their complex bodies, sexualities and sex lives.

In fall and winter of 2006/07 they conducted an Ontario-wide assessment of the sexual health needs of gay, bi and queer trans men.

From that study and a lot of outside research, the group created *Primed: The Back Pocket Guide for trans men and the Men Who Dig Them*. This is the first sexual health resource written by and for gay, bi and queer trans men.



A printed (in both English and French) edition exist and there is also a PDF available online for you to download, distribute, and use. (Source : www.queertransmen.org)

Original Plumbing Magazine

Original Plumbing is the premier magazine dedicated to the sexuality and culture of trans guys.

The new magazine documents diversity within trans male lifestyles through photographic portraits and essays, personal narratives and interviews. "We feel that there is no single way to sum up what it means to be a trans man because we each have different beliefs, life experiences, and relationships to our own bodies." declares Amos Mac.

Amos Mac is the creator and editor-in-chief of the new quarterly magazine that is devoted entirely to the transmen community: *Original Plumbing*. "This is the first of its kind. It's a magazine that gives 'trans guys' visibility and a place on the cultural map. *Original Plumbing* is a magazine where trans men can be admired and appreciated for something other than just the surgery they've had or the hormones they take. I want this to be a progressive step forward in the way that we see trans men in the media."

Original Plumbing is a quarterly print magazine by Amos Mac and Rocco Kayiatos, independently published and distributed out of San Francisco, CA.

(Source : www.originalplumbing.com)

My say : I am a transsexual

Sébastien-Marco B.

The nouveau gai !

A few months ago, I told a gay friend of mine who only knows me as a gay man that I used to be married to a woman. Instead of saying you're new at being gay he said your are 'a nouveau gai'. We both laughed, but in retrospect, his mistake described well what I was feeling at the time. Not only was I new at being gay, but as a transman, my gayness is new in itself. It is widely assumed by society that when we transition we become straight men.

I may be a NOUVEAU GAI, but I am not alone. Somewhere along the path of post-testosterone, a surprising number of us also become attracted to other men and transmen. Loren Cameron, a well known photographer, once wrote in the Advocate "A funny thing happened on my way to becoming a man...I began to want one". I was aware of this possibility when I began to transition but I did not think it would happen to me. My sexual orientation was heart-felt since the age of 15. I was undeniably and exclusively attracted to women.

At 23 I fell in love with the woman that would become my wife. I transitioned with my loving wife by my side. One year after I started testosterone I began to be attracted to other men—in theory. Eventually my marriage fell apart. Six months after our break-up, it was time for me the venture out of the house and re-enter society. Instead of going back to my straight life, I chose to enter the gay men's world by joining a LGBT softball league.

My new-found community of gay guys suited me well. I was a kid again having fun being one of the boys. As a kid, I looked like a boy and played like one. I was amongst the guys who were picked first. My new found 'boy'-friends did not look like the jocks of my youth. They looked more like the guys who were left out of the ball games. They also made a lot of sexual innuendo. Some began to call me sexy, cutie and sweetie which boosted my self-esteem. I also enjoyed the warm greetings of hugs and kisses.

My theoretical gayness became a reality when I started dating another man. I asked him out on a date—not fully realizing what I had done. We dated, and I was amazed each time we kissed—I was actually attracted to a man. In time, I was faced with the difficult decision of either coming out to him or finding a lame excuse to end the relationship. I took a leap of faith. We continued to date and had a short-lived relationship which was rooted in mutual respect and tenderness. However, in the six weeks that we dated I was stressed out of my mind. I enjoyed the time spent alone with him, but when we were around other members of the gay community, I felt uncomfortable. Still closeted, I was afraid of what other gay men might think of our relationship. I began to obsess over what I did and did not have and wondered if it would be enough.

For the first time I saw how different I was from my fellow gay friends. In addition to having a different body, I did not grow up as a gay man. I was not left out of ball games. I was never teased for being effeminate. As a teenager I did not fear getting an erection in the guys locker room. My brother, who is a gay man, shares this common experience which solidifies the gay men's bond. Because of my brother I was a witness to the harsh world of growing up gay in the 80's.

Unquestionably, my gender has always been male. I defined myself as male, but I can not deny that my experience has been one of a transboy and transman. In the eyes of society, I have been a girl, a boy, a tomboy, a teenage girl, a woman, a straight woman, a lesbian, a transgendered person, a man, a straight man, a bisexual man and a gay man. I fit all the letters of the infamous LGBT acronym. There seems to be a million definitions that incorrectly defines us. My experience has been one of a mind blowing number of multiple personalities, coupled with a strong feeling of not belonging in any of them.

Being a NOUVEAU GAI is a cute expression. But I must admit that naming my sexual orientation is not that important to me. I believe that there is only one definition that truly conveys who we are. It is the name that we chose for ourself. We are amongst the lucky few who have the balls to re-baptize ourselves. My name makes me smile with pride because it is a testament to the road I had to travel to own it.

My say : I am a transsexual

Daniel Laplante

Love each other as I have loved you.

Since I am a child of the 60's, when religion, and it's power of persuasion was ever present within our families, I was a sheep amongst the flock.

Every Sunday, my father brought me to church, walking solemn hand in hand towards the church where I was once baptised, recognized as a child of God. No small thing, that! Or at least I thought.

I looked at my father, as well as the other adults, listening to this man of His words, God's representative on Earth, teach us the good news, and our code of conduct. I didn't understand much. My eyes wandered to the ornate engravings that adorned the walls, and being so small, I believed the roof reached to the stars.

Several years later, when I became conscious of my transsexuality, I believed I was protected, loved, wanted by the Church that welcomed me with open arms, and who had told me so many times that I was part of God's family. But one day, I heard the word "condemned". Now how could that be? I must have heard wrong. But no, I had heard correctly.

Gays and those hanging around with them were in the same boat. What were they so afraid of? Who were they to judge me, and the man I have become? Who were they to condemn me? To abuse their power? How could they even listen to my confession with so many prejudices? The same community that harboured priests with little control over unhealthy impulses, to the detriment of many young parishoners.

As a transsexual, why should I feel any less a member of the religious community? There is no real reason. I am worth the same as all other living beings on this earth, making my contibution each and every day. I earn a living honestly, I try to improve the world around me, without harming those around me. Can the Church say the same?

I reconcile my misgivings with the Catholic Church in the knowlegdge that, thankfully, not all priests harbour these unnatural impulses. My spiritual Father gave me the greatest gift there is - the love of ones self. He never questioned me, judged my ideas, and respected me as a human being. Whether as a man or as a woman, it made no difference to Him. What was important to Him was the values in my heart.

So I don't need the Church to know if I am on the right path, I just know I am. I don't need someone else's opinion to know that I am a good person.

However, what does bother me is that the Church has not learned from it's own teachings.

Forgive me Father, for they don't really know what they are doing.

Out at the movies !

Festival Image + Nation, Montréal International Queer Film Video festival, brings together a selection of local and international titles.

The 2009 edition will present two trans-based documentaries. Both will be sponsored by l'Association des transsexuel(les) du Québec (ATQ).

The first film, *Against a trans narrative*, is a provocative and personal experimental documentary investigating dominant constructions of trans-masculine identity, gender, and the nature of community.

Blending fiction, nonfiction, and experimental film genres, *Against a trans narrative* employs a gender-busting combination of intimate diary footage, stylized dramatic scenes, spoken word performance, faux audition tapes, and roundtable interview footage to explore and initiate a dialogue between feminists, queers, and transfolk about the way we construct personal and historical narratives. Careful attention is paid to the ways generation, race, class, and culture impact our understandings of gender.

The second film is titled *Diagnosing difference*. *Diagnosing Difference* humanizes the debate around the gender identity disorder (GID) diagnosis by valuing personal experience as a vital (and often ignored) form of expertise. Rather than trying to create an exhaustive examination of the diagnosis or offer claims of universal representation, *Diagnosing Difference* is purposefully personal, seeking to expand the experience of the audience, provoke thought, and create as many questions as it answers.

Using the diagnosis as a departure point, the participants debunk myths and misconceptions about transgender identities, challenge stereotypical gender expectations, and offer educative insight into the terms and language used to describe transgender lives. This groundbreaking film is the first to explore the impact of the GID diagnosis on people who identify on the trans spectrum in their own words and images.

(Source : www.image-nation.org)

**DECEMBER /
JANUARY 2010**



NEWS FROM HERE AND
ABROAD



REPORT : TRANS-
HOMOSEXUALITY



REFORM OF THE DSM IV :
WHAT'S THE NEXT STEP ?