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Barbara Ann Myers, A Traveler in Time

The following is an excerpt from the York, PA Daily Record by Brandi Kessler, on July 7, 2013:

Though she was pretending as much as the others dressed up to play a persona as a living historian during the Gettysburg re-enactment, [Barbara] Myers was no longer hiding.

Wearing period clothes, Myers peeked out from under her teal bonnet at the wares on tables inside Sutlers' tents. She looked every bit a lady of the 1860s, shopping at the market.

"I had shoved so much of the Barbara side of me to the background just to try to hide, but that side was always there," she said. She said her life as David meant acting "macho," doing manly things to cover what she was feeling inside.

Although re-enacting is new for her, Myers said she's known since she was a child which costume she would have chosen. "I never wanted to be a soldier," she said. "I always wanted to be a lady and I was never able to do that."



As in her everyday life, Myers sees "a full gamut of reaction" from other re-enactors who notice she is different. "There are times when it is sometimes overwhelming, just like the soldier doffing his cap, (saying) 'Morning, madam,' or when a little girl comes up and says, 'I love your dress,'" she said. "Then there are others." At one of the nine re-enactments she's attended since starting in January, a spectator said to her, "I know what you are and you can't hide it."

At another event, another spectator said, "They really had those back then?" While those critical comments don't feel good, Myers said she is used to people's ignorance. "I'm not out to convert the world," she said. She enjoys winning people over "just by being me. The only thing I'm thinking when I meet people at a re-enactment is, how to improve my historical presentation." Making friends is fun, too. "If you go to a re-enactment and don't make friends, you're not there," she said.

Terry Jordan, from Pensacola, Fla., who owns Barrancas Mercantile, is among the friends Myers has made. "In our tent, we support her," Jordan said. "We do have some friends who don't." Jordan, who portrays Elizabeth Cady Stanton, an activist and an abolitionist, said Stanton would have supported Myers. Stanton was "progressive to the max, and so am I," she said. "From the day I met (Myers), she is who she is. She doesn't try to hide anything." Jordan said it reminded her of the 1860s and the struggle for equality back then. "We should accept all," she said.

The complete article and a video of segments of the interview are located at http://www.ydr.com/gettysburg150/ci_23611793/gettysburg-150-transgender-re-enactor-finally-finds-her?source=rss.

Barbara Ann Myers started questioning her gender before she was 8 years old. Her questioning led her to search the libraries in Washington, DC. during her 6 years in the Navy. There she found Christine Jorgensen's auto-biography. It answered so many questions! After the Navy she worked in a Scuba Dive Shop for several years. Only after many years of personal growth was she able to officially change her name and gender marker on Dec. 7, 2011 to reflect the real person that she is. She now works for the Dept. of Highway Safety and Motor Vehicles when she isn't engaged in her passion for Civil War Re-enactment. She plans on traveling during the next year to different locations throughout the Southeast and to Gettysburg, PA. for the 150th anniversary of that battle.

Ask Margeaux

What was the most difficult part of your transition?



Margeaux Mutz

Founder of Transgender Tallahassee, she facilitates its gender chat group and administers both the Facebook page and website (transgendertallahassee.com) which bear the Transgender Tallahassee name. She is a former board member of the Tallahassee LGBT organization The Family Tree for whom she has written the monthly articles "Transenderscope" and "Ask Margeaux" published in The Family Tree newspaper Branching Out and its website at familytreecenter.org. She has a B.A. in Political Science, is a parent and the owner of Hairvoyance, A Salon de Beaute through which she has the opportunity to work with the aged at Tallahassee Memory Care, a local Alzheimer's facility. Margeaux is a transgender transsexual female who through public acknowledgement of her transness hopes to de-mystify the transgender experience and promote the non-discrimination of all.

Unquestionably it was decoupling and its aftermath, the attempt to find another person to couple with again.

I was married, the first time for over 20 years; she thinking she had married a man and me not realizing any different. It would be many years and much soul searching before I admitted that we were mistaken.

Leaving her, and it was my choice, was agonizing even though a huge chasm of discontent and disdain had grown between us after the revelation of my femaleness. We made each other miserable for many years, both of us wanting the other to break the bond. The advantage was mine though, for I saw a future exciting in its newness and the opportunity to expand myself, an expansion of self that was driven by something innate, not a reaction to the actions of others. I was not abused, raised by alcoholics or drug addicts and wasn't dressed in dresses. I also wasn't over protected. I was allowed to develop independence and a mind that could think for itself while being enveloped in a sense that I was loved, as much as a post war 50/60's family could share that.

She on the other hand saw an end to a life where we would grow old together, the shattering of a dream where two people stay together until "death do us part". She saw her future life as a life with a man who "thought" he was a woman, not as a life with a woman who was mistakenly assigned at birth as a man. Her new world held embarrassment not the promise of enrichment and delight. She didn't see herself as a lesbian! How could she live and be married to a she, a she that was me?

But a surprising thing happened on my way to finding my true self. The need to re-couple returned. It was unexpected and stunning in its power. My yearning for a partner tied my stomach in knots constricting the pleasurable blood flow to my brain as I felt the sting of rejection time and again, lending credence in my mind to the thought that the body I inhabited, which required female acceptance despite society's designation, made me unlovable in the one on one sense. The need to share my life with another 24/7, was overwhelming. I did border on suicidal. The thoughts were there, thoughts that were never there as I struggled with the world accepting my new appearance. It was frustrating, embarrassing and inhibiting during my transition but never was the thought of a life ending, rather the thought of a life beginning.

Then a miracle happened. I met someone who accepted my transness, a person who loved me as I am, not the apparition that I was. A person who seemingly enjoyed being with me. I was swept off my feet, a true love at first sight, one that would last forever. Within less than two years we were married and for just under two years I felt a true peace and ease in my life.

On August 9 of 2013 she walked away with little discussion. In less than 3 weeks our coupling was over. I do not have the space in this article to discuss my feelings at that time but it would be an extreme understatement to say that I was shocked and hurt, battered by the fickleness of love which transcends cisgender and transgender and the realization that attaining the satisfaction of authenticity does not preclude life's hard knocks, knocks that are enough to floor even the strongest of us all. We have all felt it, lending credence to the fact that we are more alike than different. We are all truly linked by its humanness, a link that reveals the power of self-love as we attain true happiness through self-activation- an activation that will springboard us to greater heights and the opportunities that await us, leaning on ourselves for comfort while accepting the gifts of love that others give us.

Petition for Full Care of Transgender Veterans

The VA passed directive (VHA Dir 2012-003) which helps veterans with drugs and psychiatric help. Unfortunately it stops there. The need for surgical alternatives is great within the Trans community and is sorely lacking within this directive. Please go to Change.org to sign the petition to help transvets receive full care.

HEALING LIFE'S TRAUMAS: *Seeking LGBT Wholeness*



Elizabeth Kamphausen, LCSW

Members of the LGBT community know first-hand the traumatic effects of heterosexism. While there have been signs of hope in Tallahassee in recent years—evidenced by Leon County Commissioners' passing of the Human Rights Ordinance in 2011 and the Domestic Partnership Registry in April 2013—these steps toward greater acceptance of LGBT people do not erase the fact that the traumatic effects of homophobia and transphobia are real. While “living with and experiencing heterosexism” on a daily basis is not officially listed as “trauma” in the *DSM-*

IV or even in the newly updated *DSM-V*, individuals whose sexual orientation and/or gender identity fall outside traditional societal “norms” still potentially face the traumatizing effects of stigma, harassment and discrimination.

Fortunately, change is happening within the mental health community in expanding understandings of “trauma” beyond violent hate crimes, such as the deaths remembered every year at TDOR (Transgender Day of Remembrance). Lesbian psychologist Laura Brown from Seattle, Washington writes that while Post Traumatic Stress Disorder (PTSD) is defined in the *DSM-IV* as “the assault on the body that arises from violence, disaster or accident”, she recognizes that LGBT people can and do experience symptoms of trauma—including PTSD—without necessarily being subject to (physical) life-threatening blows” (2008, 57). Instead, Brown suggests that members of the LGBT community regularly face exposure to “normative trauma” on a daily basis, given that “It is taken for granted [as] true in most contexts that there is something deeply wrong, sinful, sick or perverted about being other than heterosexual” (58). While the recent Supreme Court decision that found the Defense of Marriage Act (DOMA) to be unconstitutional is welcome news for some LGBT couples and their families, Brown has written that individuals within the LGBT community “constitute the only target group except immigrants and refugees not now covered by some sort of federal anti-discrimination law” (176). Brown argues that because “discrimination against [LGBT] people is active and legal in the United States” (170), the adverse social environment can be traumatizing.

Many members of the LGBT community have had experiences that felt—and possibly continue to feel—traumatic. Such “small t” trauma may have happened within families of origin, whether intended or not, even when sexual abuse and/or domestic violence has not occurred. For example, while happy

stories of acceptance and inclusion are steadily increasing, the process of “coming out” to one’s parents, siblings or children can be undeniably traumatic if the result of disclosure is broken or strained relationships (ie. being told “You are no longer my son or daughter”). Yet another source of trauma is the myth that sexual orientation and/or gender identity is a lifestyle that is chosen and therefore easily changed. “Small t” trauma can happen within one’s place of employment or worship. While there may be understandable reasons for staying “closeted” for reasons of survival, safety and/or privacy, the costs of non-disclosure by silencing oneself can be personally and spiritually traumatic. Petra Doan has also written about the traumatic effects of the “Tyranny of Gender” for people whose gender presentation, expression and identity do not “fit neatly” into binary dichotomies of “male/female, his/her”. Finally, “coming out” to oneself with honesty and integrity can feel traumatic, depending on whether outside sources of support (religious institutions, schools, community groups) are open, welcoming and affirming. Even allies of the LGBT community can feel the “little” traumas of feeling powerless and/or ashamed after hearing inappropriate heterosexist assumptions about their loved one’s LGBT identity or relationship status.

Although the trauma of transphobia and homophobia is a reality for many within the LGBT community, the good news is

“As long as the majority of cultures and contexts define non-heterosexual desires [and relationships] as deviant, sinful, or illegal, LGBT people will experience normative traumata arising from the experiences of being alive and queer.” (Brown, 2003)

that there are resources accessible for healing. A growing number of mental health professionals exist who recognize the reality of PTSD and “small t” trauma resulting from heteronormativity, and can provide real support to LGBT individuals, couples and families. For people feeling hesitant about being labeled “mentally ill”, a LGBT-friendly counselor

can offer the gentle reminder that LGBT people and their allies may understandably need help in coping with *society’s* sickness (homophobia) rather than assuming “something is wrong with me.” Working with a therapist who has EMDR (Eye Movement Desensitization and Reprocessing) training can also be helpful in letting go of traumatic memories that can leave members of the LGBT community “stuck” in repeatedly thinking or feeling, “I’m not good enough” or “I can’t trust anyone.” Granted, not everyone in the LGBT community wants or needs such support in healing LGBT-related trauma. However, for those gay, lesbian, bisexual and transgendered individuals seeking to live into fuller wholeness, opportunities are increasingly available. ☉

2013 Elizabeth Kamphausen

References and additional information about “small t” trauma resulting from sexism, ageism, heterosexism, classism and ableism can be found in Laura S. Brown’s book, *Cultural Competence in Trauma Therapy: Beyond the Flashback* (Washington DC: APA, 2008).

Elizabeth Kamphausen, LCSW, also known as Liz to her clients is a Licensed Clinical Social Worker at Finding Your Wings, LLC in Tallahassee. Her private practice specializes in LGBT support; grief, loss and bereavement issues; and healing trauma through EMDR. She also is currently facilitating a monthly Transgender Therapy group, and has offered to begin a LGBT Grief and Loss support group at the Family Tree if there is interest. Liz can be reached by email at liz4therapy@earthlink.net, by phone at 850-274-3992 or at www.FindingYourWings.net.

Are the Transgendered the Mine Shaft Canaries of Urban Areas? Part 1

By Petra Doan



In coal mining country it is common knowledge that canaries are highly sensitive to noxious methane gas sometimes found in mines. Miners used to carry a caged canary into the mine as an early warning device; when the canary keeled over, it was time to get out fast.

In some ways transgendered people serve as canaries for the other sexual minorities. Because many trans people visibly challenge gender stereotypes, they often attract the bulk of the hatred and rage reserved for people who are perceived as queer or in any way different from the norm. The hatred serves as a signal and warning to the entire queer community.

The lethal effects of this hatred have been devastating. The National Transgender Advocacy Coalition estimates that since 1990 approximately one transgendered person was killed each month, and in the year 2000 the number was closer to two per month. (See the NTAC website, and the site called "Remembering Our Dead" at www.gender.org/remember.)

Throughout history and in many cultures transgendered people have played visible and useful social roles. In the aftermath of the Stonewall rebellion, which jump-started the Gay Liberation movement, there was a tendency for gay rights activists to disavow any connections with the rowdy and activist "street queens" who tore up parking meters and led the rebellion. While there have been enormous advances in the tolerance of diversity in urban areas as a result, problems still remain. Although gays and lesbians have been "out of the closet" and demanding their rights in public for the past several decades, transgendered people have been slower to "come out" and risk controversy and possible physical harm. Accurate estimates of the prevalence of transgendered individuals are highly variable. The Diagnostic and Statistical Manual of Mental Disorders (DSM-IV) estimates that approximately one in 30,000 men and one in 100,000 women will undergo sexual reassignment surgery. These statistics however have been questioned by more recent studies showing much higher numbers of transsexuals. In the Netherlands, where transgender status is less highly stigmatized, the prevalence is approximately 1 per 11,900 males and 1 per 30,400 females. In Singapore the ratios are even higher, with 1 per 9,000 males and 1 per 27,000 females. There are no accurate estimates of the remainder of the transgendered population who do not opt to have surgery, but may choose to live either full time or part time in a gender role different from their apparent sex at birth (to be continued in the next issue).

California Court Rules in Favor of Transgender Student

In California, the Arcadia School District was found to be in violation of Title IX of the Education Amendments of 1962, which forbids discrimination on the basis of gender. The district in question came under fire when a complaint was filed in 2011 on behalf of a male-identified student who was prohibited from using the boys bathroom and locker room as well as being

restricted from gender specific activities. Asaf Orr, the attorney who represented the student, called for a broadened interpretation of Title IX which would include protecting the rights of transgender students. Though this is a win for transgender rights, there is still work to be done. Only nine percent of colleges in the United States address transgender rights in their

nondiscrimination policies.

For more information on this topic, read Allie Grasgreen's article at *Inside Higher Ed*.

*Dr. Petra L. Doan is Professor of Urban and Regional Planning in the College of Social Sciences and Public Policy at the Florida State University. After earning a B.A. in Philosophy at Haverford College, Dr. Doan completed a Master of Regional Planning and a Ph.D. from the Department of City and Regional Planning at Cornell University in the field of International Planning. In 1998 she began her transition from male to female, and completed that process in 2001. She has published numerous peer-reviewed articles and book chapters on international planning as well as planning for marginalized communities, with a special focus on lesbian, gay, bisexual, and transgendered individuals. In 2011 her edited book, *Queering Planning: Challenging Heteronormative Assumptions and Reframing Planning Practice*, was published by Ashgate. She has served as the faculty advisor for the Pride Student Union and the steering committee member of the Safe Zone Program. She is a past Board Member for the Family Tree, Tallahassee's LGBT Community Center, and in 2010 was awarded the LGBT Educator of the Year award by the Family Tree. In 2012 she was selected as the John Bousfield Distinguished Planning Visitor for the Fall semester at the University of Toronto, where she taught a course, *Beyond Queer Space Planning for Non-Normative Populations*, and gave the Bousfield public lecture entitled "The Tyranny of Gendered Planning".*

UPCOMING EVENTS

GENDER CHAT

2nd Tuesday of Every Month
7:00 PM – 8:30 PM
The Family Tree, Above AMC

TransGender Group Therapy

email Liz Kamphausen for
time and location at
liz4therapy@earthlink.net

GenderNation XIII

Saturday, Oct 5th
Doors @ 8, Show @ 9
The Warehouse

TDOR Movie Night

HBO's *Normal*
Sun. November 17th @ 6 PM
The Family Tree, Above AMC

TDOR

Wednesday Nov. 20th, 6 - 9 PM
The Family Tree, Above AMC

X-MAS Eve Dinner

Tues, December 24th @ 7 PM
Essence of India Restaurant

YOGA with Jen Kennedy

Every Tues. 5:45-6:45PM
The Family Tree, Above AMC

Movie Review: HBO'S *Normal*

By Craig Schroeder

Oftentimes a film can limit its scope and thus broaden its horizon, a case study of sorts, that focuses on a small piece of a much larger pie. *Normal* from director Jane Anderson, is one such film, following the path of a single person who comes to represent the plight of many others.

Roy and Irma Applewood, played by Tom Wilkinson and Jessica Lange, are an unhappily married, mid-western couple. They go to church every week and have two children, a son named Wayne (Joseph Sikora) and a daughter (Hayden Panettierre). Roy reveals to Irma and the rest of their small town a secret he has harbored his entire life: Roy knows he is a woman, born in the body of a man. Roy begins his transition to Ruth and must face the judging eyes of her family, co-worker and townsfolk.

The story is narrowly focused on the plights of Roy as he undergoes his transformation into Ruth, but it comes to represent a broader swath of the transgender society. Tom Wilkinson's portrayal of Roy transitioning into Ruth is poignant and touching; he is able to give the character layers that would be lost in the hands of a less capable actor.

Normal will be showing at The Family Tree on Sunday November 17th at 6 PM.

Danish Psychiatric Handbook Redefines Transsexuality

The Danish Psychiatric Handbook 'Psykiatri, En laerebog om voksnes psykiske sygdom' has chosen to no longer diagnose all transgender individuals as suffering from Gender Identity Disorder (GID). A distinction has been made that those who are at ease with their bodies as it relates to their gender should not be considered as having a disorder. This follows a change in the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders (DSMV) which replaces GID with Gender Dysphoria, a term that supposes unhappiness with the gender that a person has been assigned with. Even with the new classification LGBT Denmark believes that all Trans people should be removed from the handbook. For more info visit the [Copenhagen Post](#).

Intersexed Given Third Gender Option in Germany

On November 1, 2013 Germany will become the first European nation to allow parents to assign the term 'third gender' to their newborn child if the sex of the baby cannot be clearly identified. This law is explicitly meant for the intersexed population and does not pertain to transsexuals. It allows the parents of intersexed children to leave the gender marker blank on the child's birth certificate thus allowing the children as they age to identify as the gender they choose. This legislation hopefully will be a springboard to more sweeping changes in outlawing gender discrimination. Read the story at [MSN](#).



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WWW.TRANSGENDERTALLAHASSEE.COM