

AN E.B.P. PUBLICATION.

TRANSVESTISM  
TRANSSEXUALISM

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THE  
T/V - T/S  
SCENE

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## TERMINOLOGY

Although labels, as applied to humans, are generally undesirable, there are times when distinctions must be made, and the distinctions must be expressed in words which are clearly understood. Therefore, we will repeat and expand the author's article on "TERMINOLOGY", which was published some time back in the SEAHORSE NEWSLETTER.

By Dictionary definition: (Consize Oxford Dictionary)

The sex is MALE if (a) able to perform fertilization, or  
(b) is designed to enter or fill the corresponding female part.

The sex is Female if (c) able to bear offspring, or  
(d) is designed to receive the corresponding male part.

A normal male fills conditions (a) + (b)

A normal female fills conditions (c) + (d)

A person is still male if either (a) or (b) is met.

A person is still female if either (c) or (d) is met.

A person would be classed as sexless if none of the conditions were met.

The conditions (a) and (c) become unclear by the dictionary definition above if live sperm are produced but cannot be injected into the female, or if ova are produced but cannot receive fertilization. However, modern surgical procedures are overcoming barriers to fertilization, so condition (a) should be changed to "able to produce living fertilization sperm", (a') and (c) changed to read "able to produce living fertilizable ova", (c').

The sex change operation is designed to change condition (b) to condition (d) or vice versa. In the conversion of (b) to (d) the sperm producing testicals are removed, so that condition (a') is no longer met. Therefore the product of the operation only meets condition (d) and must be classed as female. (a nice point for the law to argue over.)

However, in the conversion of condition (d) to (b) unless the ovaries are incapacitated or removed, both conditions (b) and (c') are met, and the product must be classed as hermaphrodite - combining characteristics of both sexes.

Returning to the dictionary:  
TRANSVESTISM = in the garments of the opposite sex.  
TRANSSEXUAL = having physical characteristics of one sex and psychological characteristics of the other sex.

This definition of a transsexual is unsatisfactory in that it does not place a minimum extent on the psychological characterization matching the other sex. As virtually all people have some mis-match characteristics, even if this is only minimal, they would be by definition, transsexual.

It is suggested, and it seems reasonable, that the definition of "transsexual" be changed to read "having the physical characteristics of one sex and sufficient psychological characteristics matching the other sex to cause dysphoria (state of unease or mental discomfort) about the physical sex characteristics."

Under this definition of transsexual, it requires more than the "cosmetic" taking of hormones to make one a transsexual.

Terms in use, but not in the dictionary, are:

TRANSGENDERIST - best defined as "having physical characteristics of one sex, and sufficient psychological characteristics of the other sex to cause dysphoria with the behavior and/or clothing society expects from members of his/her physical sex as compared with that expected from members of the opposite physical sex."

Transgenderism thus may not involve clothing, but it is a more realistic term as most transvestites go much further than just clothing (eg. make up, etc.) in their desire to display their other gender. The term transgenderist excludes those who cross-dress for reasons other than the need to express their other gender characteristics (eg. drag queens, actors) but does not differentiate between the transsexual and the heterosexual transvestite.

FEMMOPHILE - (orig. Dr. V. Prince, U.S.A.), a very unsatisfactory term used by the American publication "Transvestia". Basically it = lover of the feminine. It could also be interpreted as "lover of women". Compare "paedophile", literally = "lover of children", a term used for those who hold intercourse with children.

TRANSVESTITION - a very loose term, originated by E. Barrie/  
Nu-Scene, circa 1980. Rather difficult to define. Used  
to include both transvestites and transsexuals.

So far we have only defined these terms. We have seen  
that transvestism = in the garments of the opposite sex.  
This can be for ANY reason. A person has indulged in  
transvestism even if he/she has only cross-dressed once.  
(eg. for a fancy dress party or ball.) At that time he/  
she was a transvestite, even if only temporarily.

A person would be classified as a transvestite if he/she  
cross-dressed on several occasions for any reason. This  
may be to caricature (eg. drag queens), or to emulate the  
other sex, or for any reason at all.

The drive to cross-dress may be anywhere from minimal to  
substantial, from easily resisted to compulsive. The trans-  
vestite may be male, female, heterosexual, homosexual, bi-  
sexual, asexual, transsexual. All these types of trans-  
vestites are included in the definition as give above.

Most of the preceding paragraph applies equally to the  
transgenderist, except the transgenderism term does not  
include those who only cross-dress on the odd occasion or  
to parody women.

A transsexual will be male, female (or hermaphrodite)  
according to his/her sex as defined above.

A transsexual ceases to be a transsexual if sufficient  
physical or psychological characteristics are altered to  
remove the dysphoria required by definition.

The person could then rightfully described as an "ex-  
transsexual", if this area of the person's history needed to  
be referred to.

This still leaves the extent of the transsexualism undef-  
ined, but this can be covered by an adjective, eg. mild,  
minor, major, severe, indicating the degree of the dysphoria.

A transsexual may be heterosexual, homosexual, bi-sexual,  
or asexual. Whether he/she is hetero- or homo-sexual depends  
on whether the terms are based on the physical or the psycho-  
logical characteristics of the person. There seems to be good  
arguments either way.

## CAUSES OF TRANSVESTISM

In my first article I endeavoured to clarify some of the terms used in discussions about transvestism. We now go on to examine "Why is a transvestite what he/she is?"

Firstly let me make it clear that there is NO clear line between "black" and "white" in sex, in gender, or in sexuality. Virtually all people come in a "shade of grey", though most people are much closer to one end of the scale or the other.

Sex and Gender are NOT the same. Sex (male or female) is the physical make-up, ie. the biological state of the being. Gender (masculine or feminine) is the psychological make-up of that being. The two terms are often confused. It is important for this study that the reader clearly understands the difference.

Sexuality (heterosexual, homosexual, bisexual, asexual) refer to the sexual relationships desired with other beings.

Even in biological sex, surprisingly to many people, a person is not necessarily clearly male or female. Hermaphroditism does exist. Brierley in his book\* on Transvestism lists the following indicators of biological sex:

1. Appearance of genitalia - the presence of a recognisable penis, etc.
2. Presence of internal reproductive structures - in particular the existence of the uterus.
3. Hormones and secondary sexual characteristics - in particular features like breasts and hair distribution.
4. Gonads - presence of ovaries, testes.
5. Chromosomes - types of chromosome structure can be identified typical of male, female or inter-sex states.

Brierley goes on to state "It is characteristic of the usually unexpected complexity of the subject that any of these factors may indicate a sex identity different to the remainder." There have been many cases where incorrect sex has been assigned to a child because of late development or other abnormalities in the genitalia.

Brierley also states that "physical (sex) and mental sex (ie. gender) are likely to be somewhat independent".

\*"Transvestism: A handbook with case studies for Psychologists, Psychiatrists and Counsellors" by H. Brierley, Consultant Clinical Psychologist, Newcastle General Hospital.

Some writers consider gender to be not innate, but learnt, however it seems probable that the new born babe would have some leaning to one or the other gender, but not necessarily to the gender matching that baby's sex.

Whatever the sex, a child will take on the psychological pattern (ie. the gender) that will be the product of these influences:

- (i) Innate leaning to one gender (which may not match that person's sex).
- (ii) Effects of environment - eg. an all girl family.
- (iii) Training by parents.
- (iv) Contact with society.

Influences (iii) & (iv), which are usually, but not necessarily intended to match gender with sex, will be superimposed on any innate predisposition to the opposite gender, but will not eradicate this unless the predisposition is quite weak. These influences will try to suppress this predisposition, and will often, even if the predisposition is strong, succeed in suppressing it for a while. But, if strong, it is quite likely to break out in later life, particularly when the suppressing influences are weakened in any way. Also there may be some trigger (eg. a fancy dress party) that may cause the innate leaning to the other gender to surface.

Once surfaced, the innate other gender characteristics will be impossible to again successfully suppress. They will keep demanding some outlet, how much depending on their strength. This varies of course from person to person. The other gender component in the person's make-up may find adequate outlet, without the need to cross-dress, in the area of his life's occupation, eg. dress designer, male cook, actor, &c. On the other hand it often envies the people of its matching sex, and tries to emulate these by cross-dressing and make-up. Hence transgenderism.

Thus we see that the desire to cross-dress is actually quite a normal phenomenon providing an outlet for that person's perfectly NORMAL other gender feelings. There is absolutely nothing perverted or sinful about the desire to cross-dress. There is however considerable pressure brought to bear on the male to avoid showing any of the so called "weaker feminine" traits in order to help maintain the theory of male supremacy. For a man to dress as a woman is considered by male chauvinists as denigrating the male image. These chauvinists therefore foster ridicule of the transvestite forcing them to suppress their desire to express their

femininity by cross-dressing, thereby generating stress. This stress can be very disruptive to marital and family relationships. Their other alternative is to hide their cross-dressing, thus the so-called "closet" transvestism.

The above is the position with almost all transgenderism (see Part 1, Terminology). However with the non-transgender transvestites, these people get their "kicks" out of parodying the other sex. They are often homosexual, and this can be the way they show their dislike for the other sex. The so-called "Drag Queens" are typical of this type of transvestite. Unfortunately, these people seek publicity, and the general public erroneously "sees" all transvestites as being in this category and judges them accordingly.

The public needs educating that transgenderist cross-dressing is a sure sign that that person has some of the good points of the other gender in his/her make-up. In the case of a man, it shows resistance to have occurred against the masculination process aimed to produce the tough dominant he-man. The male transgenderist is therefore far more likely to be a loving, considerate husband - provided, of course, there is no stress build-up due to his having to unduly suppress his "other gender", i.e. cross-dressing.

From the above it will be seen that the causes of transvestism will vary from case to case. There is even some evidence that, in some cases, the predisposition to the other gender may be linked to some traumatic event in the mother's life during pregnancy. By the time transgenderism is recognised, it is far too firmly entrenched in the person's nature for there to be any cure. It therefore has to be accepted, and allowed reasonable outlets which cater for the need to cross-dress.

## THE TRANSEXUAL

In our first article in this series, "Terminology", we saw that with both the Transgenderist and the Transsexual there was considerable mismatch between the physical sexual equipment (sex) and the psychological make-up (gender) of the person which caused dysphoria (state of unease or mental discomfort).

In the case of the transgenderist, the dysphoria is related to the behaviour or clothing which match the sex. With the transsexual the dysphoria is related to the sex itself, and usually, but not necessarily, includes the behaviour or clothing which match that sex.

As we said before there are many "shades of grey" in the whole area we have been discussing in these articles, and transsexualism is no exception to this. If a person is uncertain whether he/she is a transsexual, then the dysphoria relating to the sex cannot be strong, and it is therefore very doubtful if he/she could rightly be called a transsexual at all.

We saw in the second article that there is no cure for transgenderism. There is likewise no complete cure for transsexualism. Sex cannot be fully changed surgically. The so-called sex-change operation only changes some of the sex indicators (see listing in the second article). However this is usually sufficient to relieve the dysphoria. Unfortunately, this sex change operation is not reversible. Therefore it is very necessary for the person desiring it to be absolutely certain that it is true transsexualism that he/she suffers from. This is why the gender reassignment program insists on the candidate for the operation spends a full 12 months (or more) living full time as if a member of the selected sex.

Many strongly driven transgenderists think that they are transsexuals when they are not. It is very easy to think that the pleasure gained from "play acting" the woman is what one would feel from being a woman. There is much more to being a woman than one can perceive from merely dressing and acting as one.

Much of the pleasure obtained by transgenderists in cross-dressing comes from the acting of the part and the acceptance obtained in this acted role. I would imagine that very few, if any, transgenderists would have any real idea of how their pleasure is actually divided between the acting and the role acted itself. Also contributing to the pleasure some obtain by cross-dressing can be a sense of adventure, or a defiance of society. Neither of these relate to transgenderism much less to transsexualism.

All these things contribute to the pleasure the transgenderist obtains from his/her cross-dressing, but will NOT be there for the post-operative transsexual. The self-classified transsexual needs to think this over very very clearly before seeking the operation.

One sometimes hears of pre- and post-operative transsexuals living in their original sex role. Anyone cheating on the requirement of living 12 months in the sought for role is laying up the virtual certainty of future unhappiness and trouble. That this occurs is shown by those post-operative transsexuals who are unable to settle to a happy fulfilling life in their new role.

Another very important requirement before sex-change is the ability to RETAIN a job and earn a living in the new role. It is too late to think of this after the operation has been carried out.

We have not yet touched on sexual relationships in the case of the transsexual, either before or after the operation. For clarity we will relate sexuality to the physical characteristics, not the psychological, and we will start by discussing the subject as it applies to the pre-operation male. The equivalent for the female should be obvious.

Is the desire for the operation by the male an actual desire to have normal female sexual relations with a man (men), or is it merely to give a sense of "completeness" to his feminine role?

What has been his sex life in the past? Has he been heterosexual or homosexual (the term here being based on his sex, not his gender)? Or has he been bisexual or asexual?

If he has been heterosexual (with little or no homosexuality) and he has had satisfactory sexual relationship(s), he should be looking very closely at his dysphoria with his sexual equipment to see if this dysphoria is really what he thinks it is.

If he has been homosexual, taking the "active role, the reality of the dysphoria is even more in doubt.

If however, he has been homosexual, but preferring the "passive role, his desire for a vagina could well be legitimate, as his femininity has already extended into his role in sex acts.

If he is bisexual, he must realise that he is going to lose the pleasure he gained from the male sex act when he has been operated on to remove his male equipment. Is he absolutely sure that the compensations of having a vagina will be sufficient to balance this?

If he is asexual, ie. has had no desire for sexual relations to date, the reality of the asexuality needs questioning. It may

be that he just has not yet met the right person or situation to sexually arouse him. In this case it would be most inadvisable to have the operation to remove his male equipment. He, so far, has had no NEED for a vagina, and unless absolutely certain that he will NEVER need a penis for intercourse, he would be very foolish to sacrifice same merely because it spoils the sense of "completeness" of femininity.

Also to be considered is the existence of a marriage if such is the case. Some transsexuals have been "pushed in" to marriage. Others have mistaken fondness for somebody as (sexual) love. These cases call for much soul-searching by both partners. There is no easy solution. Because heterosexual intercourse, with or without resultant children, has been achieved, is no evidence that a person is not a transsexual. It may have been achieved by fetishism or by fantasizing the other sex role by the transsexual.

Psychiatric help may be sought, but for this to be any good, a psychiatrist must be selected who has a good knowledge of this area of psychiatry. Having found such a psychiatrist, BOTH partners should attend and "bare all" their feelings on the subject.

The partner MUST NOT blame the transsexual for the situation, consciously or unconsciously. It is something he cannot help, and almost certainly did not understand when entering into the marriage. Because of the "taboos" on the subject that have occurred in the past, very few have any understanding of (or even knowledge of) transvestism in its various forms.

Unlike transgenderism, unless the dysphoria causing the transsexualism is mild, the marriage can not survive as such, and efforts to keep it going must cause great stress to both partners. Early recognition of this may enable the partners to live together, or to part, on a basis which will leave the (non-sexual) love for each other, which initiated the marriage, to remain. This is very important where there are children.

From this, it should be seen that a sex-change operation is something not to be lightly undertaken, and one's supposed transsexuality should be deeply questioned. The dysphoria which is the basis of the transsexuality needs to be substantial, and the gains to be obtained from its removal sufficient to more than balance any of the many difficulties which will arise in fitting oneself into the new sex. Full time cross-dressing without the operation could well be a better course.

## MANAGEMENT OF TRANSGENDERISM

Transgenderism usually, but not necessarily, includes transvestism, and it is the transvestism aspect of which the management needs consideration.

As we have seen in the earlier articles of this series, there is nothing abnormal or wrong in transgenderism or in cross-dressing. These are simply outlets for the other-gender feelings of that person. Closing off these outlets and suppressing the desires to vent these feelings causes stress, and this can reach harmful proportions.

In the case of the male, particularly in Australia, his early training has almost certainly been to generate guilt feelings about any feminine desires he may feel. But these desires are a natural inherent part of his make-up, and require some outlet. Transvestism provides such an outlet, but his training makes him feel very guilty if he uses this outlet. Hence most cross-dressing is done secretly. The so-called "closet transvestism". The transvestite is very scared of anyone finding out about his desire to wear feminine clothing, yet the need to release his femininity drives him to cross-dress.

One purpose of this series of articles is to help the male transgenderist to realise that he is absolutely normal. He is not unique as so many transgenderists think they are. There is no occasion or need for any guilt feeling. There are thousands just like him. He must know a very large number of transgenderists without having any suspicion that they too have the same desires to express their femininity, because like himself they keep their transgenderism secret.

This brings us to the first step in the management of transvestism — the complete acceptance by himself of the fact that he is a transvestite, and that he need feel absolutely no guilt over that fact. Without this self-acceptance he will never be in a position to hope for others to accept what he cannot accept himself. A full understanding of the subject makes self-acceptance so much

We have already looked at the causes of transvestism (Second article of the series). If you still have not completely accepted the fact that you are and always will be a transvestite, then re-read that article and read anything and everything you can get on the subject until you have become convinced.

## TO SUFFER OR ENJOY

When you have come to terms with this you can then constructively think about whether you intend to suffer your transvestism or to enjoy it. The former will result if you decide to substantially suppress your cross-dressing desires.

Keeping your transvestism secret is not enjoying it. It is merely bearing with it, i.e. suffering it. You may get some temporary pleasure from the actual secretive cross-dressing, but the worry and concern about being "found out", and the guilt feeling of being secretive is really too high a price to pay if you can find an alternative. Note that I am not advocating that you should "advertise" your transvestism to the world.

To properly enjoy your transvestism it will be necessary to let certain others, particularly some family members, into the knowledge of what has hitherto been "your secret world". Remember in doing this, if you in anyway imply that you have guilt feelings about it, you are asking for, and will almost certainly get adverse reactions. (This is why it is so important to have complete self-acceptance as a start). Emphasise that no male is 100 % masculine, and that you are no exception to this. Your femininity is not negligible and needs an outlet and finds that occasional cross-dressing is the best way to avoid psychological stress that would be caused by its suppression.

Your own complete acceptance of your transvestism, particularly if this is obvious, will be a considerable help by creating an atmosphere which should shake the foundations of any counter arguments before these can be expressed. Virtually all these counter arguments are based on misconceptions about transvestism. These are rife, as transvestism in many minds is equated with homosexuality and "drag queens".

Explain transvestism to those whom you are telling of your cross-dressing desires, but in discussion, remember that the only direct benefit others are likely to get from your cross-dressing will be a happier and more contented "you". In asking for their acceptance, you may be asking for a lot or a little from your contacts, depending on how they look at it. If it appears that you are asking a lot, it is imperative that you give something in return. For relationships with other people to be harmonious, "giving" must be BOTH WAYS.

Do not force your transvestism on people who actively dislike it. This is mere consideration for others. Keep it for when they are not around. This does not mean deliberately hiding it, but just not making it obvious to them.

Do not keep arguing with anyone about your transvestism. Suggest that they read up about it, and if they refuse to do this say you will not discuss the subject with anyone with a closed mind, and change the subject.

### SENSE OF HUMOUR

The most important thing is to try not to take yourself too seriously. You are a transvestite. You cannot help being a transvestite. You want to enjoy your transvestism, not merely suffer it. So cultivate your sense of humour, and relate this to your transvestism. Take reasonable precautions against being "caught" by those who would be best kept unaware. Stop worrying and go ahead and enjoy your cross-dressing.

The sense of humour IS important. It will increase your enjoyment. Your smiling face will improve your feminine appearance if you are cross-dressed as a woman. It will also help you handle any untoward situation. In this respect, never show any sign of guilt. This would be the worst thing you could possibly do. You are not sinning (except against very out-dated taboos). It would only reinforce any adverse thoughts others may have. Laugh it off. You are having fun. You are not hurting anybody. Show that you are enjoying yourself. Invite them, in effect, to enjoy life with you. This will reduce them to "But, but ....." Do their objections really matter? "So what?" you answer.

There will always be some risk of someone recognising you when you are out cross-dressed. If you are taking yourself seriously and/or have not told your family, this could be traumatic. However, if your family are aware of your cross-dressing, and if you look upon it as enjoyment, you should be able to laugh this off. Really, what does it matter?

### PRACTICAL DETAILS

Having accepted yourself, having sorted out the matter of acceptance or non-acceptance by family and close friends, and having decided not to just suffer, but to enjoy your transvestism or transsexualism, the next things to look at are the practical details, eg. appearance and mannerisms when cross-dressed. Acceptance by family is a very big help here, as they can probably be persuaded to help with advice on the grounds that it will make your cross-dressing less conspicuous. Professional advice with make-up is usually desirable.

## TIDE WIFE AND FAMILY

This is the area that causes most transgenderists the most concern. Should their transgenderism be kept secret? How will the wife and family react? Their own past guilt feelings (which we have now seen to be unnecessary) lead them to expect a very bad reaction. How they learn of the transgenderism will have a lot to do with how they do react. Often reaction is the opposite to what was expected.

Remember, being told is always better than "finding out". "Finding out" usually leads one to imagining the worst. Also, no matter how careful one is, being "found out" is always a possibility. Further, being "found out" puts the transgenderist in a "guilt" situation which HAS some justification -- that of being secretive. It is unlike the "guilt" feelings we discussed at the start of the previous article, "Management of Transgenderism". As we have seen there is no guilt attached to the transvestism itself, as this is a "normal" activity in spite of what many people think, but keeping it hidden from the wife has a definite guilt factor, as really, there should be no secrets between husband and wife.

## TELLING

When should the wife be told? It cannot be too soon. Before marriage is best, as the transgenderism will NOT go away with marriage. Do not keep putting it off for a better occasion. This generates a habit of procrastination, and it adds to the (possibly unconscious) guilt feeling of "keeping it hidden". It is important when telling that no "message" be given by you to your wife that there is anything wrong or unnatural in your desires to cross-dress. Your job is to dispel any such ideas that she may already have re transvestism. Your future happiness depends very much on how well you manage to do this. We hope that what we have said in the earlier articles will have dispelled all of your own guilt feelings about your transgenderism, so that you can sincerely discuss the subject with your wife and help overcome any fears and misgivings she may have. Remember that it is unlikely that she will see any benefit to herself from your cross-dressing. She is most likely to see only problems to which she will be unable to see an answer. The benefit she will receive from acceptance of the fact that you have a feminine side that requires an outlet will be a happier and more relaxed and contented husband. Only time will show this.

Encourage your wife to ask questions and discuss the subject. Try to get through to her that your transgenderism does not mean

that you love her any the less. It does not mean that you are any the less heterosexual. (Much of her fear is probably related to the false idea that all transvestites are homosexual.) There is no sin in transvestism. It is a perfectly natural activity although greatly misunderstood and frowned upon by males who want to retain male dominance. In any discussion it is very important to try to see her point of view and to be concerned about it. It is most important to emphasize your love for your wife, and that you do not give her time to acclimatize herself to the idea of you wearing feminine garments. The whole concept of a feminine you is probably very radical to her. Don't antagonise her by forcing the pace. Be concerned about any adverse feelings she may express. You can then ask her to be concerned with you about the build up of stress in yourself arising from suppression of an important part of yourself - your inherent femininity. Sweet reasonableness is the keynote.

Do not expect your wife to be the sole one to "give". You MUST make concessions too. COMPROMISE on BOTH SIDES is the only way when you have differences of any sort. Tolerance of each other's views is essential. This is the essence of mutual love. Discussion, tolerance and compromise are needed -- very much so when one of the partners is a transvestite.

It is very important that the transvestite husband shares with his wife the less pleasurable side of being a woman -- the household chores. He cannot expect his wife to be content doing these while hubby only "laps up the cream" of womanhood. On the other hand, if they can achieve a real sharing of life's joys and troubles, of work and pleasure, and a mutual interest in each other's activities -- in other words, become bosom buddies -- then they "have it made".

THIS is really worth working for!!

#### TELLING THE CHILDREN

This is a very contentious point. As we said at the start of this article, it is better to be told the right way, than finding out the wrong way. There usually seems to be little problem if the children learn of Dad's cross-dressing at a fairly young age. However some psychologists doubt the wisdom of telling them when they are going through the emotional time of puberty. After this however, there does not seem to be any valid reason why they should not be told. It depends, though, very much on the family relationship. If this is strong and loving, telling them with full explanations of the "whys and wherefors" is probably the best course. However, BOTH parents must be in agreement on the subject if they are all living together, otherwise the children could tend to take sides.

The answers to the whole question depend so much on the family situation, the characters of the children, and the wife's attitude to the transvestism, that no article like this can attempt to give any answer for any particular case.

### PROFESSIONAL HELP

The need for an agreement that allows the transvestite opportunities to cross-dress is so important to the health of the marriage that professional help should be sought if the husband and wife have difficulty in working out a mutually satisfactory compromise.

It will be no good going to just any marriage guidance counselor. Many have little awareness of the full nature of the subject. It will be important to meet with someone who has made some study of transvestism, and its psychology.

It needs to be clearly understood that it is not a question of the husband going to a psychiatrist for a cure for his cross-dressing. There is NO CURE. It is the need for BOTH husband and WIFE to come to terms with the transvestism, and work out a mutually satisfactory way to handle it. So BOTH must attend.

### OTHER FAMILY MEMBERS

If these are seen at all frequently, and especially if unexpected visiting occurs, then they should definitely be told of the existence of the transvestism. The same reasoning applies as before — it is better to be told the right way than to find out the wrong way.

While not as important as between husband and wife, secrets are much better avoided. If they will listen, then full explanations of the subject are in order. However, if as sometimes occurs, they will not listen and try to understand, or better to read up on transvestism, tell them that you will not argue with anyone with a closed mind, and change the subject by talking about something else.

Unless they are accepting, do not force the transvestism on them in any way, but if they visit unannounced when you are cross-dressed, meet them as you are. They have been told, and have been given explanations or at least the opportunity of explanations.

### FRIENDS

Very much the same applies in the case of friends. It is very important to show no guilt of any sort. Make it appear as if cross-dressing is the most natural thing in the world. If you obviously accept yourself in your "femme" role, and are equally obviously happy about it, you are more than half way to their acceptance.