

Female

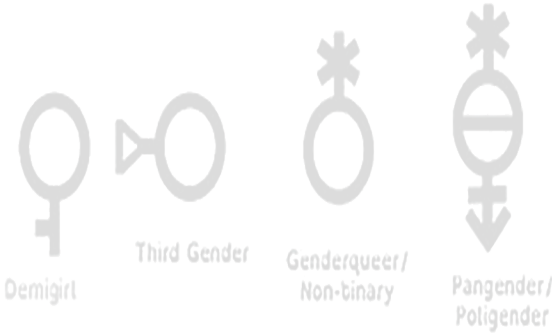
Male

Bigender
(example of
female + male)

Androgyne

Sexual Fluidity

The Gender Revolution

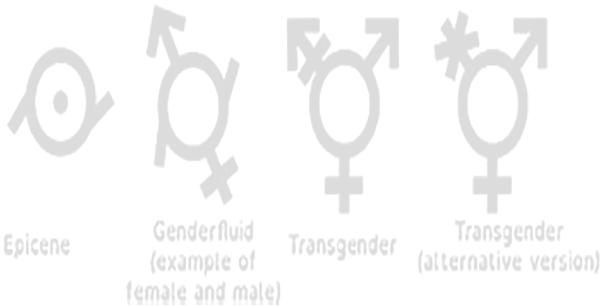


Demigirl

Third Gender

Genderqueer/
Non-binary

Pangender/
Potigender



Epicene

Genderfluid
(example of
female and male)

Transgender

Transgender
(alternative version)

Other Titles by Ms Deakins

Back to Basics Management,
Lost Craft of Leadership 2nd Edition

The Excellent Manager (Blair TV)

American Grammar A-Z (American Express)

Get Them Out Selling

Intentional Success

Radical Forgiveness

Authentic forgiveness

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Out of The Fire

Intentional Consciousness

Intentional Success

Double Chocolate, a Book of Exotic Love

When God Whispers

A Parents Guide To Holistic Education
with George Hage, Ph.,D.

Consciousness, Culture, and Healing
with George Hage, Ph.,D.



Sexual Fluidity

The Gender Revolution

by

Suzanne Deakins, Ph.,D.

Q
Press

Portland, Oregon

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“Hope is not blind optimism. It’s not ignoring the enormity of the task ahead or the roadblocks that stand in our path. It’s not sitting on the sidelines or shirking from a fight. Hope is that thing inside us that insists, despite all evidence to the contrary, that something better awaits us if we have the courage to reach for it, and to work for it, and to fight for it. Hope is the belief that destiny will not be written for us, but by us, by the men and women who are not content to settle for the world as it is, who have the courage to remake the world as it should be.”

Barack Obama

Dedication

This book is for many, but especially for Alice Emilia and Stephen Mark. May this bring you a sense of peace and acceptance.

I have conceived a love for you.

Introduction

“In each of us two powers preside, one male, one female,” Virginia Woolf wrote in her sublime meditation on gender, asserting that “the androgynous mind is resonant and porous... naturally creative, incandescent and undivided.” But although the line between where the mind ends and the body begins is ever-shifting, we often draw an artificial demarcation and end up divided within and among ourselves.” Nowhere more so than in the plight of transgender people. Brain Pickings

I make no excuses for what is written. I am a philosopher, teacher, and writer by education, an intuitive and healer by nature. I have chosen not to go the Newton route seeing humanity as a mechanism, but rather as a consciousness system with biological and mathematical implications, I have tried to eliminate as many technical and scientific terms as possible.

Some of what I have written is simply the result of what I have learned in my life, the rest is what has been gathered from research, reading, and conversations.

I have tried to be as global as possible in the information presented. I feel it is important to show the universality and history of the concept of non-binary gender and homosexuality.

The Kinsey Reports probably opened up our look on sexuality or a least awareness of ideas generally kept

hidden from the general public. Unfortunately his investigations included pedophilia, obligating staff to have sexual experiences, and drawing conclusions without any real investigations. In reading some of the history of his work it occurred to me that perhaps some of the conservative push against homosexuality might be the pendulum swinging back.

His ideas on rape, pedophilia, and relationships are abhorrent to me. The fact that anyone would use a child to study sexuality is criminal and not far off from the reasoning used by Mengel in his experiments on children during the holocaust. Why he, Kinsey, was not arrested is beyond me.

Pedophilia and rape are not consensual and are about power and control. Psychology has shown that these neither has anything to do with sexual desire as consenting adults experience.

Yes, a child or any person who is raped may be aroused physically. The arousal is a natural reaction to having genitals being rubbed. Arousal can occur in many ways in adults. Unfortunately women and men who are raped feel guilt and shame because of the arousal.

The ideas I have expressed on sexuality, orgasm, and love are based on consenting adults.

With the advent of the Internet we are exposed to a lot of hype and false causer claims. Research done without the proper scientific guidelines and controls produces

results are not always the true or legitimate causer/outcomes. Without knowing how conclusions are gathered, by true syllogistic methods, we have no way of knowing the truth. Research must be done according to true scientific principle. This includes a demographic of control and none control groups, size of group, duration, and the list can go on-and-on. An example of this is a recent report that drinking a diet drink increases death by 17% over the regular soda drinkers. Nothing was stated as to why those in the control groups choose diet soda. Were they diabetic, have heart disease, or trying to over come morbid obesity? Any which could have contributed to an early demise. Did they all drink the same brand of soda? A list of unanswered questions that could have drawn us to a different conclusion.

Unfortunately many times information is based on incomplete or false premises. This system of false reasoning has been used on the Western World since the end of the 19th Century. Newspapers, media reporters, and politicians all use it to convince us they are right. The system draws you to the conclusion they want you to have. Unfortunately this becomes your working paradigm. An example I use with students is *All lawyers are crooks, Jim is a Lawyer. Therefore Jim is a crook.* The first statement is of course false or not true. Thus your conclusion is false. This type of false reasoning is used in much of the information that is passed via media these days.

The history of Greek upper class and their homosexual activities with young men led to the assumption by most that all homosexuals were pedophiles, along with

the assumptions that they had been sexually abused as children. This persisted until empirical research was done. Where research showed that white heterosexual males were the predominate pedophiles.

Until research showed that most homosexual individuals were born to straight parents the idea of raising a child in a house of the same sex parents was abhorrent to most heterosexual thinkers.

I have tried to read and explore contradicting information to get a fuller picture. The one thing that stood out was the willingness of some authors to leave out information to reach their desired conclusion. I hope I have not done this.

I hope you will see the long and beautiful history as a group homosexuals represent. You will find we were the artists, the priest and priestess, the intellectuals, and healers.

Having said all of this we are now in a time when sexuality, gender, and love are out of a closet. Some of the abhorrent practices of the past are no longer.

I am excited about what the next 30 years will bring.

A handwritten signature in cursive script, appearing to read "Suzanne".

October 2019
Portland, Oregon

This book is about the almost infinite genders humanity represents. The poem below is by Lee Mokobe. It so fits what so many have felt and experienced. The first time I heard Lee speak this poem I cried, in joy at the words so well spoken and felt, for my children, my community, and our species. Hopefully this book will make a small contribution to a better life for others.

The first time I uttered a prayer was in a glass-stained cathedral.

I was kneeling long after the congregation was on its feet,
dip both hands into holy water,
trace the trinity across my chest,
my tiny body drooping like a question mark
all over the wooden pew.

I asked Jesus to fix me,

and when he did not answer

I befriended silence in the hopes that my sin would burn
and salve my mouth would dissolve like sugar on tongue,
but shame lingered as an aftertaste.

And in an attempt to reintroduce me to sanctity,

my mother told me of the miracle I was,

said I could grow up to be anything I want.

I decided to be a boy.

It was cute.

I had snapback, toothless grin,

used skinned knees as street cred,

played hide and seek with what was left of my goal.

I was it.

The winner to a game the other kids couldn't play,

I was the mystery of an anatomy,

a question asked but not answered,

tight-roping between awkward boy and apologetic girl,

and when I turned 12, the boy phase wasn't deemed cute anymore.
It was met with nostalgic aunts who missed seeing my knees in the shadow of skirts,
who reminded me that my kind of attitude would never bring a husband home,
that I exist for heterosexual marriage and child-bearing.
And I swallowed their insults along with their slurs.
Naturally, I did not come out of the closet.
The kids at my school opened it without my permission.
Called me by a name I did not recognize,
said "lesbian,"
but I was more boy than girl, more Ken than Barbie.
It had nothing to do with hating my body,
I just love it enough to let it go,
I treat it like a house,
and when your house is falling apart,
you do not evacuate,
you make it comfortable enough to house all your insides,
you make it pretty enough to invite guests over,
you make the floorboards strong enough to stand on.
My mother fears I have named myself after fading things.
As she counts the echoes left behind by Mya Hall, Leelah Alcorn, Blake Brockington.
She fears that I'll die without a whisper,
that I'll turn into "what a shame" conversations at the bus stop.
She claims I have turned myself into a mausoleum,
that I am a walking casket,
news headlines have turned my identity into a spectacle,
Bruce Jenner on everyone's lips while the brutality of living in this body
becomes an asterisk at the bottom of equality pages.
No one ever thinks of us as human
because we are more ghost than flesh,

because people fear that my gender expression is a trick,
that it exists to be perverse,
that it ensnares them without their consent,
that my body is a feast for their eyes and hands
and once they have fed off my queer,
they'll regurgitate all the parts they did not like.
They'll put me back into the closet, hang me with all the
other skeletons.

I will be the best attraction.

Can you see how easy it is to talk people into coffins,
to misspell their names on gravestones.

And people still wonder why there are boys rotting,
they go away in high school hallways
they are afraid of becoming another hashtag in a second
afraid of classroom discussions becoming like judgment
day

and now oncoming traffic is embracing more transgender
children than parents.

I wonder how long it will be

before the trans suicide notes start to feel redundant,
before we realize that our bodies become lessons about sin
way before we learn how to love them.

Like God didn't save all this breath and mercy,
like my blood is not the wine that washed over Jesus' feet.
My prayers are now getting stuck in my throat.

Maybe I am finally fixed,
maybe I just don't care,
maybe God finally listened to my prayers.

*Thank you Lee for putting into words what so many
have known and could not utter.*



African Third Gender Art

We have little conscious choice of what and whom we desire. There are no rules in nature telling us who we must love and not love.

Our higher minds, higher consciousness sees no differences in genitals, gender, or any other physical aspect of our body. To know we are erotic intelligence means we must find peace and transcendence in our knowledge of ourself.

1

Erotic Intelligence

I believe intelligence is experienced in a multiplicity of capacities. It is possible to see intelligence play out at extraordinary ways in any community. One does not need to be a savant, or an idiot savant, to display gifts and outstanding levels of comprehension of ideas. Over the years I have seen a large number of persons with what is called high IQ. Some were able to express their basic intelligence; many were unable to connect to others with their gifts. There are brilliant people in every field of endeavor. From math, music, spirituality, biology, language, psychology, healing, art, and the list is as long and different as our thumb-prints.

The one connecting idea among all of this intelligence is the ability to see connecting patterns in their gifted expanse. In every person are levels of intelligence on many different topics.

They may not articulate the patterns or even recognize them as patterns until questioned with acumen. But they see and use the patterns. When I see and read a book such as *Sapiens: A Brief History of Humankind*, I can see the patterns of thought. The popularity and acceptance of the work is that patterns are there

that others can relate to and follow. The author's intelligence is not just history/anthropology, but his ability to communicate the patterns he perceives.

If we base intelligence on a number, rather than an ability to perceive and use concepts peculiar to us we miss the rich tapestry that humanity represents. The educational process in most countries stays within a limited range. For the most part intelligence is based on what they have remembered from textbooks and lectures. If a child has a special gift, intelligence other than academic, it may not show until much later, if at all.

At the bottom line it is about the ability to see patterns, to connect to an idea from an ethno point of view. A lot has been written about IQ tests, I don't believe in them. I think they are relative to the situation. Human cognition cannot always be measured by logic and words. Intelligence is greater than any one idea. In the 80s I consulted with IBM. They had a group of brilliant people who thought up new ideas and programming for use with the computers. These brilliant men had problems explaining and presenting their ideas. To the casual person they could appear as mentally deficient. To me intelligence involves being able to use it in a manner that others can recognize.

Erotic Intelligence is about more than a sexual fantasy.

Before your mind drifts off into sexual fantasy of a corporeal nature with the word erotic a definition; erotic, in part, is defined as an arousal of desire, a longing,

and wanting. The wanting and desiring of erotic input produces a sense of hunger, of needing that pushes us to fulfill its kind. Erotica and the arousal it produces starts in the mind. All senses send signals to the brain that arouse it.

It is impossible not to equate human sexual activity with body and yet all sexual activity is really creativity energy. Through the millennium, we have equated sexual energy with sexual intercourse of a bodily variety. Perhaps it was necessary for the continuance of life for sexual intercourse to have its primary link to the body. For humanity to survive we needed to make sure our DNA and genetic structure is carried forth into our progeny. The consciousness is the source of what we label as erotic in our life. Society, parental influence, and sexual education (or lack there of) have individual definitions of erotic.

Our minds, consciousness, ideas of erotic, and sexual fulfillment are as diverse as our thumb-prints. Even identical twins have differences in their brains and thumb-prints. Understanding that erotic intelligence, this creative energy we all can tap into is behind the Gender Revolution. As much as this is about our erotic activity above the belt so is it about our desire to be intimate with another.

Welcome to the Hungry Feast

Everyone longs for a seat at the table of life. The need to create, at many levels, lies deep within the unconscious mind, perhaps driven by the reptilian brain we each carry. I believe this hunger, this yearning to know, explore,

and create happens way younger than most of us have realized. You can definitely see it in teens as they explore, trying to capture a picture of their identity. Maslow's hierarchy of needs bluntly lays out the steps we take toward the need for self-identity, self-actualization, and the desire for a place at the feast of life.

Welcome to the table of the hungry feast of life, erotic intelligence manifesting.

This not intended to characterize gender and sexual proclivity as either nurture or nature. Being human is more than the biology of our bodies and it is more than the choices we make with our conscious mind.

Over 100 years ago science began to realize that all life bore certain intelligence in the very core of existence at the cellular level. We became aware that intelligence resides at the atomic level by simply watching electrons move from atom-to-atom. All life is intelligence desiring and wanting. Each cell of life is known only to its self and yet is able to cooperate with all life as needed. Intelligence, erotically desiring to know and explore at the very core of all life.

The changes we are seeing around us, the adaptations are all a natural force to create and survive, carrying forth the basic structure of life, intangibly as well as incorporeal. The force that moves life forward is erotic, an intelligence that desires to merge and be known by all life.

Erotic Intelligence isn't just about hot sex, intimacy, and coupling. It is the knowing at the very core of our

cells that we must create to pass on the soul, the very structure of who we are. This structure is more than physical; it encompasses the mental, emotional, and spiritual concepts of our very existence. We live in a sea of creation. A sexual and gender laden sea of life that has a directive to create and explore the variation and infinite variety that our species represents.

Life continues to change, to adapt, and grow according to its environment, be it physical, mental, or emotional.

Nature is infinite. Binary thinking doesn't exist in nature, all nature is fractals that are full of wonderful patterns, infinite designs vying to carry forth the configurations for the future. Each new fractal in life seeks to continue its' pattern and yet will encompass new if needed for survival and adaptation. Paleontology shows us a history of adaptation of life. Life did not continue to live on an *either/ or* basis, or a binary decision, but rather on a wild ride of erotic intelligence moving out in a limitless manner.

Flying Your Erotic Banner

Each of us carries our own proclivity, turn on, urges to create and in some cases to procreate in a commonly understood manner. An artist who uses color in a painting may be turned on and their brain sees the erogenous nature of a color. Sound, words, shapes, and much more can all turn on individuals to create and produce. This works similar to scents and certain body movements to cause erotic feelings in person-to-per-

son relationships. Erotic turn-ons are infinite in human relationships, and all being stimulated by the senses and their interactions with our thinking (brain) and hormones.

Eroticism, erotic intelligence, is an antidote to death. My first understanding of this came from Victor Frankl, in his book, *Man's Search For Meaning*. It turns out that people become vital when they are able to reconnect with creativity, vitality, and with a malleable view of life. You can't create when you're vigilant. You can't produce when you're anxious. You can't love when you're fearful. You can't live when you don't trust. All of those activities that make us feel alive and vibrant don't happen when we are caught by binary thinking, which is often related to fear, anxiety, and caution.

The word erotic indicates a kind of abandonment of all binary logic and becoming entranced by an array of stimulants being offered by the environment at that moment.

When there is no stimulus or vibrancy life ceases to unfold, and individuals move at a snails pace through each hour of life as the living dead.

Abandonment is a relinquishment of binary thinking that insists you base your thinking on either/or, when the whole rainbow is available. When you abandon binary thinking your mind is able to think outside the box, beyond a limited education, and move into uncharted intellectual territory. Erotic Intelligence is the basis of great discoveries and inventions. It is the key in loving

relationships, and a life that is determined, rather than dictated, by a black and white society.

It is only with Erotic Intelligence that we can begin to understand the sexual world we live in and the Gender Revolution we are now experiencing.

The Erotic Mind is Not Political Correct

Sex and creativity is not an act but rather a place you go. All these infinite organisms we call life are beautiful and magnificent. And their appearance as beautiful is truly in the eye or mind of the beholder. The erotic mind is not politically correct. The erotic mind could not give a hoot about correctness in accordance with what society says. It is mesmerized and captivated to the point of craving the endless forms of beauty that attracts it.

“Those who tell you ‘Do not put too much politics in your art’ are not being honest. If you look very carefully you will see that they are the same people who are quite happy with the situation as it is... What they are saying is don’t upset the system.” James Baldwin

Desire

The nature of desire, in every society is the wanting. Be it wanting to create, or bond with another. In the western world there seems to be a crisis of desire as in owning the wanting desire as in our individuality, our free choice, preferences, and our identity. Desire has become part of our modern love and creative drives.

How can we begin to fulfill our desire and feel vital if we live by what society calls correctness. We are taught we are either male or female. Yet a simple glance at nature and life tells us that there are more than two, that there are a multidimensional number of genders and types of creative and sexual encounters.

We are at a time in history where for the first time we want more than to just survive and pass our genes to the next generation. We want a connection to life, to our creative urges that are rooted in desire and pleasure.

Coition is *neither more nor less* sexual than playing the piano, painting, writing, or any other activity that you desire to do. Societies hierarchy often misses the point of *neither more nor less*. Binary thinking (yes or no, either or) leaves us with placing ideas in good or bad categories of higher or lower, best or worst. Survival then says for a creative activity to be best it must pass on our genes. It says activity must then be based purely on those that can procreate. Fortunately there are those of us who have learned that binary thinking is limiting and in many cases, destructive to the continuance of for humankind.

A non-binary thinker, who thinks in terms of consciousness and endless energy, sees sexual activity in nature a bit differently.

All relationships cause us to reconcile our basic drives of survival and the activation of our true selves. We crave security and yet are willing to walk a razor's

edge for passion. We want security, identity, status, companionship, dependability, permanence, as well as transcendent mystery.

Existential reality is the difference between security and a passionate desire to create. In the in-between space lies the mystery of eroticism. The concept of love is not just related to corporeal beings, but in consciousness terms we find it applies to all that we produce, and embrace, as the progeny of our conscious awareness.

In love there is a kind of *need to have* be it a declaration that you possess a person, talent, or idea. For instance to love a work of art that you have produced often carries the same feelings of the love of progeny. To desire be it for another or a mental idea, such as security, often carries the same passion as the desire of wanting a partner. In any creative endeavor the artist, the lover, must abandon ideas of limitations, society's concept of good and bad to reconcile this tension of what seem to be polar opposites of passion and security. To allow the resolution within our thinking is to allow a peak experience of sexual creativity in any activity or coitus.

At the point, of resolution, is the peak experience of consciousness, a new idea, an orgasm, going beyond the physical self to a place of transcendence.

As our existence evolves so does our consciousness. To have coitus, is to meet, to have inner action of intercourse. Nowhere in the history of the word does it mean that this meeting can only be between a physical male

and female, nor does it say it has to between beings rather than a person and their art. The so called fear aggression, reptilian brain center, drives has pushed us into a mode where everything we thought and experienced needs to be categorized in a binary manner. The fear aggression drives produce a binary concept of *us against them*. It is the same action we often see on social media, the need to right beyond logic and scientific fact.

Living Our Erotica

We are the most erotic when we are in our element: working at what we are most passionate about. We are most erotic when we are radiant with confidence in our doing. This space is the desire élan or the life and potency of desire. Our minds seek mystery, the unknown when we give ourself space we can see with new sight at what we have. *As Proust says, to paraphrase, mystery is not always about traveling to a new place, but looking with new eyes.*

All of this is erotic intelligence having no real foundation in the gender or sexual orientation.

We see others, as our mind desires to see, as our creative desires rise like a burning causing the neurons to fire in our minds setting off hormones and wanting to know the secrets we seek.

There is no neediness in desire, no one needing any one. No care-taking, which is an anti aphrodisiac. No one is turned on by someone needing him or her, which is much different than wanting.

Sexuality, creativity is more than an act, it is a language, an act of imagination. We can create or have sex for hours out of pleasure.

Love on The Brain

How can we talk of relationships without speaking of love? Eroticism is often seen as separate from emotions of love. The nature of life is that we are always alone no matter the activity or thought. Conscious is a solitary adventure, as no one can share our thinking as we think.

This solitary mental confinement leads us to want, to desire to have communication and experiences that seemingly alleviate the temporary aloneness.

We want to be accepted and heard. The desire is the wanting for a kind of naked intimacy with life. To reveal our deepest, darkest, and helpless nature and still be accepted is the desire seated in our soul.

This moment of what I call sacred intimacy is the root of love. We look at our progeny and we love them, knowing that they are our creative energy manifested. We love our babies beyond their smelly diapers, yells, and waking us in the middle of night. Even in acts of terrorism we love our children. Love of this kind goes beyond genes and blood. Once a parent considers an adopted child, it is accepted in this naked intimacy.

The fear aggression drives, the survival of individual genes is no longer important in the consciousness of the parent.

First Visions of Love

For many parents it is the moment they see the face of their child that they understand this kind of love for the first time. This is a passionate desire an erotic happening that has nothing to do with physical coitus with another being. This is the moment we recognize our ability to create. This recognition allows us to become the creators of our world. Creating a world beyond the biased, binary society that most of us were born into.

*There are acts that we abhor as a society such as rape and murder. **These are not acts of eroticism.** The perpetrators might become physically aroused, but these are acts needing to dominate and show power the fear aggression drives gone wrong.*

The more we are aware that sexuality, eroticism is an abstract, energy the more access we have to it. This means a greater ability to create in diverse modes. Our individual creating can find even more meaningful ways of expressing itself. It is always a solo flight when creating.

Our sense of love must start with accepting ourselves naked before a mirror in our mind. Resolving our fears, aggressions, desires, and longings before we can truly reach that moment of eureka during an orgasmic moment. Orgasm is the one moment in life we know wholeness and acceptance. We surrender our prejudices, fear, and limited beliefs for an idea that makes no sense.

I am proposing that we are at a time in evolution where we can know these moments beyond physical orgasm.

How Do I love You?

Anthropologists have found love in a 177 societies, they have never found one who did not have love. People in love have activity in a small part of the brain called the VTA. The VTA s part of our brain reward system, it is below our cognitive systems, emotions, and awareness it resides in the reptilian core of our brain. It is associated with cravings, focus, wanting, and motivation. This area also becomes active when a person feels the rush of cocaine. Romantic love and creating of all kinds is more than a cocaine high, it is a possession, it has you in this possession you loose a sense of self and cannot stop thinking of your creative process, be it with another or your art. This area of the brain becomes more active when you can't get what you want. Hence the longing when you are away from your object of desire.

Wanting and desire cannot be taught; neither can creativity or erotic intelligence. It is ours from birth. But want and desire lay dormant waiting to be awakened and know nothing about being acceptable by society, have no comprehension about binary gender.

Our species needs, and deserves, a citizenry with minds wide awake and a basic understanding of how the world works.

Carl Sagan

2

Who is Your Daddy?

I am not a scientist, biologist, or sociobiologist. My research and reading has taken me to too many places and ideas to begin to write them all down or even to give the logical steps that take you to some of my conclusions. In the middle of reading I had a huge eureka moment, where all of the data I had collected in my mind made sense and yet blew my thinking into another level of consciousness. I hope you will enjoy the ride I am about to offer you in this chapter.

Starting with Darwin's concepts of evolution most biologist see evolution as the push to make sure our DNA and genes are passed on. The need to exist in the future genetically is so strong it that it will override our rudimentary drive to survive. A parent will sacrifice their own life to make sure the offspring carrying their genes survives. This is apparent in all the studies about primates, including humans.

Survival of life is more than replicating a perfect copy of our genetic structure. It is our ability to diversify and adapt to the current environmental and cultural pressures. Life began as a single bacteria cell. All life

came from that single cell. It was able to mutate, grow, and adapt in such a manner as to produce what we now know as life. It did more than replicate itself. Depending on how you define intelligence it was able to knowingly move forward and survive by letting go of rigidity. It diversified turning into a fractal pattern that could be replicated in ways that produced the array we call life.

Your Parents Gave You What?

DNA are the signals that tell cells how to behave. They tell a cell to act as a skin cell. Genes are the characteristics of the cells. Your genes tell your skin cell what color it is to be. When we say we are alike we are definitely all the same at a DNA level, unless there has been an interruption of some sort with the DNA such as an environmental stressor such as a chemical, adversity etc. We get our genes from our parents as well as our DNA. The process is less simplistic than it sounds. The creation of a cell involves a system that contains enzymes, structural proteins which help produce the RNA and DNA. The overall biological system is more than just genetics it is the whole system working as a unit.

The replicating pattern of the genes can become disturbed by other elements laying in the vicinity. This can change or add to the dynamic of the gene. This is believed to be one of forces in evolution of genetic make up. It is important to remember that a happening, a system, an event is never isolated and singular in itself, but rather is related and influenced by the surrounding environment and consciousness of the moment. It is relative.

Procreation requires a fertilization by sperm to an egg producing a zygote. Other than single cell organisms, life requires 50 % DNA from each the male and female to produce a new vital life. How this process forms the genders will discussed in a later chapter.

This is the first step in the evolutionary process. In primates the female gender is assigned the task of carrying, and nourishing the off spring. The apparent imperative seeded deep within our nature is to make sure these genes we have passed on survive. This means we must make sure we are best at gathering food and protecting our offspring. The parents must be able to adapt to the environment they find themselves.

When food is scarce, or there is danger, there is little cooperation between members of a tribe. When food is plenty there is a kind of altruism that is often displayed. But, assuring that genes are preserved is a costly affair in calories and protection energy. Altruism goes against the concept of natural selection in the concept of evolution. For the most part the cost of being nice is too expensive in terms of survival. In nature it appears the motto is look out for number one.

Queer Aunties and Uncles

Family and tribes that are genetically linked will protect each other because this insures that part of their genes are carried forth. In natural selection this is called *kin selection*.

Models of this are found in bee, ants, and other insects. There has been much written about this includ-

ing Dawkin's book *The Selfish Gene*...but as I said in the beginning:

It has been suggested that homosexuality is a part of the natural selection as it helps make sure the kin genes are carried forth by producing those that can help with gathering and protection without the energy cost reproducing.

The gay gene, later on I write about the so-called "gay gene." Personally I don't believe there is such a gene. If there is one we must re-evaluate how genetics work and traits are passed onward in generations.

It is NOT my thesis that we are determined by our nature or by our nurture/environment. We are more than our body and mind. The sum of our parts is greater than the parts.

We are greater than our parts because we are not mechanical, we have consciousness and biological ability to adapt and become more than we appear to be or think we are. We are neither linear nor binary and thus our direction and configuration can change. We now know that the consciousness/thinking of an individual running an experiment in a science lab, or physics setting, can change the outcome. This same principle applies to us as an individual. We can change our out come, our psychological, physical, and emotional states of existence.

No matter how much I have read the different biologist, evolutionist, and sociobiologist the element left out was consciousness and what I have come to know as higher mind.

Homosexuality, transgender, the voluminous numbers of genders and prevailing concepts of 21st Century sexuality are causing a real problem for the theories of evolution and determinism.

I am NOT saying that evolution and natural selection is not real. To say it does not exist is false as too much empirical work has been done by biologist and scientist showing it does exist. I am simply proposing that evolution happens in more ways than we may have suspected.

Stepping Out of The Mud

The revolution that is happening in gender is physical, but also an act of consciousness, that surpasses what we have come to believe is a natural order of things. How many thousands of years passed and we had no idea we were at a basic level energy? It is now a good possibility that we are finding another level of existence. In 1969 we removed the mud from our feet and realized we were not earth bound, but creatures of the stars.

The group of evolutionists called *True believers* see the strict behavior of male and female as paramount and refuse to take into account the changing social culture that influences behaviors and survival needs. Survival needs have changed over the millions of years. Social structure has formed groups that produce the food and protect us, leaving us free for other endeavors, such as cultural development and consciousness awakening.

As a group, all those classified as homosexual (meaning all of the genders), are greater than any one person or philosophical hypothesis.

We have become a synergistic conversion of culture and binary thinking. We have begun to show the global communities that love is not binary neither is the existence of our physical and consciousness life.

In many ways the continuing reproduction rates have become anti-survival. The drive might still reside in many of us, but we are reproducing globally at a rate that is destroying us.

If evolution is to be believed as a force of nature we must examine our new environment and how we are to adapt to it. Nature presents to us the opportunity to adapt, cooperate with the changes that appear socially and physically in our environment. We must redefine our narrative of environment. Environment must now be looked at as physical, mental, and societal. The acceptance of these changes in the paradigm of evolution happens as consciousness. It is assumed in natural selection that the higher the status of male or female the more they reproduced. While the primate female is usually limited to one pregnancy in a year a high status male could have as many off spring as he could find willing females.

Fortunately in the last 10,000 years as society became more stratified, power and reproduction are no longer connected as they were. This in itself shows a change in the natural selection prerogative.

Through the last 100,000 years of emergences from our past our brains have changed. For instance, we know we have developed the ability to see color relatively lately. Our brains are different from almost if not all other species. The large frontal lobe holds more neurons. These neurons allow us to connect ideas, knowledge and make sense of our travel through life. We don't have to relearn $2+2 = 4$ each time we want to use it. Our large brains are only large for our body size, (elephants, dolphins and others have much bigger sized brains in volume). The difference is our brains use 25% of our energy and the number of connectors, neurons, (remember I am not a scientist) is so much greater it sets us apart in our ability to use our knowledge in ways no other species has shown possible. Our brains allow us to imagine. Probably the most distinction between humanity and all other life. We can imagine where we use $2+2=4$ to build a building, cook a food, make a city come to life.

Prejudice On The Brain, Homophobia - Xenophobia

Our brains are set up in such a way that it reflects our evolutionary heritage. The clan, family with cousins can represent 9/8 of genes we are passing on. So we learned to protect our family and genes. *The us against them scenario*, them being those with different genes, is still in the brain and emerges as aspects of our consciousness. In today's society it is not hard to evoke this defensive attitude of *us against them* imbedded in some of our consciousness to protect the genes.

Even in relatively humane individuals a rise of this defense of our DNA can show.

The attitudes, emotions, drives we carry about evolution are called phylogenetic information. A good example of how this information works is seen in a setting where you are sitting in a dark room and leaves move outside the window, the hair on your arm stands at alert. Your consciousness has given a warning of a possible danger. As we no longer live in the wild the alert is no longer necessary, but it still resides in us.

Everything from sports to politics plays out the centuries of evolution residing in us with *us against them*. We form teams that unconsciously represent the idea of our kin and clans to play out the imperative rambling in our brains. As innocuous as these teams are they are causing a great deal of destruction in certain areas... Politics is a good example when we most need a nonpartisan approach to our environment are we locked in a dead heat of *us against them* game, which is seemingly leading to destruction democracy and our planet.

A Shift in Our Bodies and Minds

This *us against them* plays out in other very dangerous ways in our global society. For years those in the metaphysical and spiritual world have talked about a shift in the prototype of our children. Some of them were *labeled proto-mutants, Indigo children etc.* Something happened around 80 years ago that changed the con-

sciousness of humanity and the corporeal manifestation of our consciousness. As a stone thrown into a lake causes ripples through the whole lake so did the first atomic explosion. It sent a ripple through our universe; the repeated atomic explosions sent more waves.

No one can be quite sure of what might have changed because anything we thought we knew would have changed at a molecular level. What is apparent is that some of those born in the last 80 years have a different brain. By that I mean the some of phylogenetic info has been left behind. This elimination of information seems to have increased in the last 40 years. It is more than a social attitudes, it at the core a shift in consciousness.

It is as if our operational manual for life is being re-written. Some of the fear aggression drives and the need to make sure our particular genetic line continues seems to be waning.



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Naughty Little Monkeys

Our very existence is being freed to explore our consciousness and mind in ways never imagined. Replication of our genes is no longer limited to a corporeal manner. We are in the midst of a revolution, a revolution that is crucial to our survival. We are being born into sea of sexual energy that is flowing throughout the universe, as we know it.

The changes we are seeing are often called unnatural (homosexuality is often called unnatural as is transgender, and all of the other emerging genders.) Those who say homosexuality and transgender are unnatural or deviant are not very aware of biology and nature as a whole. Biologists will tell you homosexuality, and especially bisexuality, are quite common in nature as are many other behaviors we call unnatural and associate with bad.

Primates have the nearest DNA to us of all living organisms. DNA tells organisms how to build their structure. As an example DNA tells a cell to be a cell of skin. The genes tell the cell what color the skin will be, according to the genes passed on from the parent. The study of primates has shown us a great deal about humanity physically and consciously.

Humanity shares the same DNA. It is only the parental genes that we inherit that make us appear different.

Our nearest relatives engage in a number of activities we (humans) have outlawed or find repulsive in our society. Orangutans rape unwilling females as the females, scream and try to fend them off. They commit infanticide, murder, and general mayhem. On the more pleasant side females and males pleasure themselves. Females and males both have sexual encounters with same sex partners. When they live in groups, such as a rescue reserve, they make strange pairings. Many times two males and female will hang out and vice versa. They practice bisexual behaviors routinely.

Sexual behavior is seen as spurring on the need to procreate, pass along the genes, but it is obvious to observers that sexuality is also pleasure seeking and fulfillment.

Chimps, bonobos, gorillas, monkeys, orangutans, gibbons, and lemurs share over 97% of our DNA and genes. Over 260 at last count species of monkeys are closely related to us. Researchers found that many aspects of our brain that control our thought processes are similar to those of monkeys. In fact, some of the most similar regions include areas that cause OCD (Obsessive/compulsive disease) and substance abuse. In captivity they have shown food addiction, using food to compensate when upset (comfort food). They get addicted to fruits that produce alcohol, and psychedelic types of substances.

Through observation of nature we know that there are many behaviors, which show us the huge variety of genders and gender activities. There are amphibians that can change their gender, asexual amoeba, as well as primates that are bisexual.

What Mama Never Taught Me

As I write about gender and the revolution at hand, the more the dimensionality of it is revealed. Words, cannot accurately describe what I am being able to comprehend about gender and sexual fluidity. It is as if there was a flatness about gender and all at once the concept has become multidimensional and at the same time abstract. As you read try to feel the words and concepts rather than just think about them. Practice feeling the curve of an arm of a couch with your mind you can begin to feel the meaning of the ideas being presented.

Come Swim With Me

All energy is positive negative, electricity, atomic, magnet etc. In the 6th grade we learned that there were a male and female aspects to energy (and we giggled) at the thought of what that meant. If we think of creative energy in terms of desire and acceptance we begin to see how when fused this produces an idea, a product, a work of art. It takes both negative (desire) and positive (the acceptance of desire) for energy to work. In nature/physics an atom is not an atom unless it has both negative (electrons) and positive (protons) and at

the center a (neutral or no charge) neutrons. Neutrons are often made of quarks (remember I am not a physicist) and my knowledge of quarks leads me to believe that they give the atom character or tell the atom what to be. The action of the neutron is explained by the string theory. Electrons can flow from atom-to-atom but must behave as the atom they join. Recent discovery also reveals that an electron can reside in the future as well as the past. We are all made of atoms that form molecules that are our cells.

At the very core of our being we are male/female energy dwelling in our past and future. We are expressing our sexual creative energy with every step we take. We are living in a sea of creativity, sexuality.

Like all seas our sexuality ebbs and flows and is fluid in its ability to change and mold. In every sexual encounter we are swimming in this sea a limitless expression of sexuality and our desires.

Stepping aside of our gender presentation, the center of our being is androgynous. This androgyny leaves us open to be multiple genders. Depending on our blending of emotional, intellectual, and physical quarks. We replay nature.

On A Clear Day I will Understand

Multidimensional and parallel universes are in the realm of Einstein, Carl Jung, John Dalton, Schroedinger works and imaginations. Einstein came up with 12 dimensions. This dip into science is important because philosophical it helps explain the many different genders and feelings we carry in our existence. After pour-

ing through hours of technical and scientific journals and text I have tried to boil it all down to simple terms. I am not going to try to back up my conclusions with empirical data nor my intuition with scientific facts. This is what my mind tells me is important to know at this time.

We usually think of dimensions in terms of measurement. Those are length, width, and depth and we call this the 3rd dimension. The added dimension of time is the 4th. You can think of dimensions in a different way, but as qualities of being; states of existence.

The trick to understand multi-dimensional gender is to put measurement aside and think in states of existence and opportunities.

Life systems, and dimensions are not a ladder but rather a sphere. That orb of 12 dimensions, each with 12 planes, defines this universe in which all life has the ability to participate. Think in terms of a puzzle with pieces needing to be placed on 12 different planes. It is a *multidimensional Star Trek Chess Game*.

Each dimension has qualities, or growth patterns, that define it. In the concept of dimensional; you are understanding the energy force. Each of these dimensions has their own signature and within this there are opportunities for evolution on the physical, emotional, and spiritual scale. All of these dimensions operate and are observable in the third dimension.

One of the qualities of the 3rd dimension is the ability to observe all dimensions and realities in the physical life form.

In the 4th dimension, time is observable by movement; we think of time as flowing, Einstein often spoke of experience where time and space intersected (Theory of Relativity). The next dimensions can be described as 5th circular separation; 6th linear separation; 7th electric energy; 8th magnetic energy; 9th; life energy; 10th consciousness; 11th acceptance in creating; 12th the desire in creating. We can add emotional energy, intellectual energy, and psychic or intuitive energy to all of these as the process that allows the consciousness to recognize and comprehend.

Thinking in terms of math we have 12 dimensions times 12 x 240 quick combinations of existence. Take that 240 x 12 different levels of residing 2,880 different possibilities of gender, existence, add in beliefs and perceptions and the number of gender expressions quickly becomes infinite.

We also now know there are parallel universes. We exist in more than one universe both as corporeal and consciousness. Perhaps when we get a flash of what we call a past life it is really another universe? It is that kind of layering that explains many things about life, emotions, and even our ability to love and forgive.

One of the things that struck me as interesting is that three numbers appear throughout most religious writings; 3, 7, and 12. In astrological forecasting throughout the world these hold significance. The trinity or a trio appears in most spiritual texts, 7 segments of life and growth as well as 12 tribes, 12 planets, 12 chakras etc. Perhaps the ancients knew more than we gave them

credit. Astrology defines the 12 aspects of a person. A good astrologer looks at a whole chart describing where your areas of growth are located. They will let you know these are not determined but that you decide the paths that lay ahead by where and what you desire and accept in your life. Desire and acceptance back to the basics of life... creative, sexual fluidity playing out daily.

Flying My Freak Flag

Gender even in the gay world was very binary in the 60s and 70s. If you were a lesbian you were either Femme or butch. By the time I was 16 I knew I was attracted to both men and women. By 21 I had fallen in love with my neighbor and envisioned making love to her. Having grown up as the daughter of a military officer and married an Air Force Academy Cadet, the idea of being anything other than straight/heterosexual was frightening. I found myself dressing more feminine, my natural style being more androgynous. Later on in therapy I realized the only way I felt what I called normal was when I painted. I painted and drew everyday when my children slept. During times when I painted, my androgynous self came forward. Bold masculine strokes balanced out my more feminine delicate details. I found myself entranced by the feminine body.

Much later I realized I had been caught in this flat box of gender. I met a man, who had the strength to allow himself to be feminine to my masculinity. This culminated in my first experience of androgynous sexuality. Eventually our lovemaking was not male-to-female, but androgyne-to-androgyne. This freed our true

artistic self. It gave our spirit a dimension that cannot be easily described in words. Freed us both to know our beingness in a new way.

In 1970 I met Billye Talmadge became erotically and sexually attracted to her. To my amazement our love-making was too androgyne-to-androgyne. I was afire with being alive.

I found my voice for the first time, began to explore writing, returning to work on a graduate degree. My healer and intuitive nature came forth. I began to see love, sexuality in a new way. I was living a life of multideminsions. I was introduced to the healing power of sex and loving relationships. Sex took on new dimensions of existence in my thinking.

No longer defined by a binary world it was as if I had been color and depth blind and had my sight restored.

Billye introduced me to Helen Sandoz, Del Martin, and Phyl Lyons well known lesbians in the forefront of lesbian/gay rights. Del and Phil were in the process of setting up a museum in San Francisco on sexuality. All had been instrumental in the *Daughters of Bilitis*. Helen was transgender while Billye couldn't be easily classified.

I believe it was women like these and men like Troy Perry that started what I am calling the Gender Revolution. Their consciousness about gender and freeing

ourselves from a binary world of love was like a huge boulder being dropped in a middle of a pound. It sent waves to the very edge of the universe. These sisters and brothers were the consciousness force that pushed us over the cliff into the Gender Revolution and an ability to live in a sexual fluid universe.

Freeing us all to know queer love.

To love without role, without power play is revolution.

Rita Mae Brown

There is so many kinds of strange love, in it's splendor it can illuminate even its abject vulnerability.

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Queer Love

I think the only real queer people are those who have not learned to love. But the conundrum is that queer love is the only love that exists. It is love beyond reason. It is connected directly to creativity and sexuality. You can have coition without emotional love and attachment, but the moment of consensual orgasm is a moment of love. (Rape and sexual abuse are not coitus but an act of power.) Like gender there are as many different states of love as there are individuals. To define love as a deep state of affection, or intimacy, attachment, warmth is limiting it in my thinking.

To love even for a second is to recognize the divinity of all life. Love is as multidimensional as gender.

Queer love allows a definition beyond love as parent to child, man to woman, owner to pet. It allows the individual to find love in every nook and cranny of existence of life. It can be found in the joy of a painting, music, a queen strutting in a PRIDE parade, a new law recognizing the rights of queer folks, a partner, an accomplishment of a friend, a family classified as a homosexual with children, accepting the down trodden and ill. Perhaps this is a Mother Teresa type of love I

am not sure. What I am sure of is that the more I research, read, and talk to the LGBTQIS+ community the more expansive the definition of love becomes.

Epiphanies, revelations, truly spiritual moments are not handed to us in a state without desire... to numb ourselves to desire and passion is to take away the possibility of intimacy with our divine nature.

We cannot contemplate how far apart we are, there is always a way to the place in your heart. There is always a way in your heart.

Love Knows No Gender

If deprived of love it can feel like an obsession; all consuming, a physical pain. Love has nothing to do with gender or sexual preference but rather our ability to see beyond the ordinary and experience the extraordinary life of us all.

The very need to be loved, to hear that we our loved is so great that persons abused as children will tell you that the beatings were because the parent loved them. In my counseling practice I have heard many stories where the only way a person knew they were loved was if they were beaten in a repeat of what they knew as a first love as a child

Love the most written about topic, the most longed for emotion, and perhaps the most painful of all emotions when it goes wrong. The first pull we feel toward a possible lover is often Eros. *Eros* is a chemical, sexual passion, and desire. Eros will burnout rather quickly if

the attraction does not morph into a *Philia* a deep, but non-sexual intimacy between friends and family.

Sexual attraction is often the beginning of a long time love affair. Some place in the affair you must become naked and vulnerable to your self and partner. It is only through bare honesty that our true spirit and self is revealed. Long term love is the connection of spirit-to-spirit.

Sometimes we are attracted to another because we encounter their spirit. To me this is the sexiest of attraction. When I first recognized this I was perplexed by how a person could change over time and we would lose the connection. It finally occurred to me we had not allowed the attraction to evolve into an intimate naked relationship. We had withdrawn our vulnerability and nakedness from each other. We had allowed ourself to become lonely.

As a member of the LGBTQIS+ community I feel it is important that our relationships and love mirror something greater than bitter divorces, revenge, and hate. The freedom to love that many of us have found needs to be understood by the world. There is no niceness or altruistic gene according to Dawkins. Kindness and new ways of love are learned and created out of our ability to reason and see the greater benefit to us all.

When you love someone you come to love them for all they are. To love is to see that their past, old relationships, burps, and tears have all created their spirit that you love. Like the *Velveteen Rabbit* you come to

understand that you are real only when someone loves you. In our queer community perhaps part of our special love is we understand that we are real, not hiding, or a shamed of our true selves.

Love is a Gift You Give Yourself

Greek and Romans had many ideas about love and the different kinds of love. Most cultures have specific language nouns and verbs describing the variants of the meaning of the word.

For instance *Ludus*, describes a kind of playful or flirting love, *Pragma* is the kind of love that develops between long term couples and involves actively practicing, goodwill commitment, compromise, and understanding between the couple. In this relationship, sexual activity takes on a different meaning than just passion and desire. Sexual activity is not necessary to remain in a *Pragma* relationship.

Agape describes a more generalized concept of love that is not exclusivity, but rather a love for all humanity. Sometimes *Agape* is replaced by the term unconditional love and/or absolute love. Both terms carry a broader idea of love reaching out into the universe. *Philautia* is self love, which is not a selfish love, but the idea that you must care for yourself before you can care for another.

For many of us love is highly connected with morals and ethics dictated by religious practices and beliefs. When I lived in China, I was amazed at how much the

concept of love was attached to my students' lives. The difference is in Sinic cultures such as China, Japan, Korea, and East Asia love is more culturally imbued. Love takes on a philosophical rather than religious overtones.

Love in western cultures needs passion, and commitment or it turns into an infatuation and a mere dedication. Love like all ideas needs nurturing and insight or the relationships we have will wither and die. In the case of love we must transform it into either *pragma* or *philia* for it to remain viable.

I call this type of thinking and action erotic intelligence. Love like language is a living entity that allows us to grow and mature. It is the vessel in which we grow and experience life.

The paradox of love is that it is supremely free yet attaches us with bonds stronger than death. It cannot be bought or sold; there is nothing it cannot face; love is life's greatest blessing. If you are secure in love, it can feel as mundane and necessary as air. You exist within it, almost not noticing its effects on you. Deprived of love it can feel like an obsession; all consuming, a physical pain.

Love has nothing to do with gender or sexual preference but rather our ability to see beyond the ordinary and experience the extraordinary life of us all.

You Cannot Fall Out of Love

Queer love cannot be known or experienced in commonplace states of consciousness. For most of us, the

concept of love is tied with human experiences and emotions. Although love may be accompanied by an emotion such as a sense of joy and bliss it is not a human emotion, nor an emotion labeled by humanity to fit our concept of God or a creator force in the universe.

We cannot fall out of queer love, nor can our mothers, fathers, and priests withhold it from us. NO one can give us queer love and NO one can take it away from us.

Love and what we feel for another can evolve into other states of a relationship. But once you have loved that love remains an aspect of your being forever.

To find out what queer love is we need to explore the state of consciousness that allows us to experience it. No words I can write here or class I may teach can give you something you carry within yourself. *Queer love is a natural state of being. It is truth and spirit that doesn't hide from us but are always present. It is a state of self remembering, where the illusions and dream state vanish into their native nothingness. Once you have a glimmer of this state of being nothing will ever be the same in your life.*

Queer Orgasms

The experience of queer love is without intellect or emotion. The state of consciousness and perception leading up to the moment of experience is one of sensual awareness, of great passion. It is only through this state of sensuality, the right usefulness of our senses that we reach nirvana and a true state of wholeness.

The coition and orgasms I am speaking of are consensual between adults and are not limited to binary gender ideas. Nor are they limited to what most people call *regular ideas* of how coition takes place between two or more adults. Queer orgasms are not limited to those who are homosexual, bi, or any gender combination. This is the kind of orgasm based on thinking and experiencing the self free of binary labeling.

The consensual orgasmic moment is a moment of total surrender to our true nature, to our completeness our infinite gender expressing on many dimensions.

Our perception of self as 3 dimensional, a corporeal being diminishes. For one glorious moment we understand what the sages have written of heaven and gods. Every neuron is fired, our nervous system rushes up our spine exiting our head chakra.

Eastern books of sexuality such as the *Karma Sutra* explain ways of prolonging the sensations. This one moment is the only time many people feel whole and complete, their true selves without label and name. The *Karma Sutra* and many other texts on sexuality are aimed at the spiritual aspect of life. In most of these texts the acts depicted are between, homosexual, heterosexual, and multiple gender individuals as well as groups of 3 or more participants.

It is common for a woman, at the moment of crowning in a vaginal birth, to orgasm as it is common for men when witnessing or hearing about the death of a child to become erect. Further proof of the intrinsic aspects of survival aspects playing out physically with our bodies.

Dare to Live

Puritanical, binary thinking hardly allows the time for foreplay, sensations, or the naked intimacy that homosexuality, queer folks most often allow themselves. Without the ability to recognize that all beings have the right to love all genders how can there be a moment of releasing the splendor of finding your true nature.

At the moment of queer orgasm that produces the state of infinity all the cycles of binary religion are dropped, birth and death cease. It can best be described where the individual experiences both death and birth and nothingness and ecstatic being.

One of the reasons that queer orgasm and love are often so different from heterosexual puritan-binary experiences is that a queer by definition must give up binary thinking of good and bad, right and wrong, male and female. It is impossible to experience a higher state of consciousness if you are limiting, dividing, and judging your life and actions.

In queer love you give up the border of your soul.

Queer love automatically causes altered states of awareness. To reach this transformed state you must let go of your state of labeling yourself as this or that.

When facing your beloved your gender has no meaning, your coition has no style or purpose other than a naked moment of love and orgasm.

In alter states of consciousness you become more acutely aware of the necessity for the acceptance of all

life as consciousness. You are no longer dogged by the haunting memories of isolation and loneliness of not being known. Memories of pain, seemingly inflicted by circumstances and others, pass from you. You may feel very moldable, and pliable to consciousness, vulnerable.

It is only in this state of vulnerability, complete openness that we surrender to queer love.

This state of consciousness is one of feminine energy. It knows no gender in its expression, but as feminine energy it is soft, open, and accepting. Just as all women carry the protector energy of the male, all men carry the vulnerable accepting energy of the female. In our natural state of being we are androgynous. It is this state of androgyny that we enter into queer orgasm. Our energy our consciousness must reach out as the male with desire and passion know, And our feminine nature must accept the state of queer love.

Gender has nothing to do with orgasm as such.

This state of queer love is the orgasmic healer the process of alchemy, where we change water to wine, metal to gold. It is the process where we enter into the nirvana. It is the one moment in our lives we know, that which is without name and unknowable by the intellect. It is when we become intimate with the nature.

To reach this state we must do as *Dante* did. Enter into the hell of our unconscious mind. Explore the memories and pains knowing that they need not affect our life and release them. As you enter into hell

remember the mother self is always with us as is the father protector. When we leave the fires of hell we climb to the mountaintop. Here we receive our true name (nature) and begin to understand that our nature has always been one of queer love.

All that exist is queer love no one was ever conceived, no matter what the circumstance, and nothing ever created outside of this love. It is the creative force of the universe.

We come to understand this as our natural state of being, our true state of being. We descend the mountain. In the valley we use our nature for all that will hear and see.

This is the journey we must all take no matter what our path, our gender. It is only when we stop hiding from what we really are, when we stop judging our every move, and begin to see that we have always been and will always be for there is no other way to be than as a child of queer love.

Rape

When I posted a piece of this chapter on social media I received some negative reactions by a few people who reacted to orgasm in the context of rape. I felt there was generally a misunderstanding about orgasm and rape so I asked Sue Beck PhD, HWM Forensic Clinical Psychologist-retired who deals with people who have been raped and sexually abused. Below is her response.

It is rare that a person experiences orgasm during a rape, as it is a forced event rather than a reciprocal event. I have never heard of a rape victim experiencing orgasm, although the body does respond involuntarily with lubrication and this may alarm the victim, as they feel they don't want the event to transpire. Of course, if the event is prolonged and the attacker deliberately stimulates the clitoris, the victim may have an orgasm. Perpetrators use this type of biological response to manipulate victims into thinking they wanted the rape. It is a part of the alchemical response when the mind and soul are included in the orgasm, until that is accomplished it is merely a physiological response like shivering when you are cold. I have never read of any information on orgasm during rape, and have only heard about the continued stimulation leading to orgasm in rape trials, where the attorney/s and perpetrator tried to use this as acquiescence or agreement. Victims often feel

betrayed by their physical bodies when the sexual response begins, such as lubrication of tingling in the genitals. I have heard women say that they felt the vaginal vault lift within them, and they were terrified because they didn't want the rape to occur and yet their body was "betraying" them by preparing for the penetration. Our bodies follow biological rules and processes while our minds make, or accept from society, moral rules/standards/mores that put the person and mind in conflict with the body. That conflict contributes to the traumatic imprint and perpetuates the idea that we can never get over the attack. As long as the conflict is within us, healing cannot take place. We must bridge the mind/body continuum for acceptance and the reduction of traumatic forces within us. These are my thoughts, as I do not know where you could find definitive information on this subject. It's found in women's lives and stories, rather than in clinical book.

All Sexual encounters should be consensual.

You can't take the chance to let love pass you by.

The world needs more than binary old white man love, it needs Queer Love and the experience of Queer Orgasm.

When everyone at school is speaking one language, and a lot of your classmates' parents also speak it, and you go home and see that your community is different -there is a sense of shame attached to that. It really takes growing up to treasure the specialness of being different.

Sonia Sotomayor

5

Being Naked Without Shame

Shame, confusion, and fear are often at the forefront of a person's consciousness when they find out they are not fitting into a binary world. The bullying and shaming that a transgender or out person can receive often drives them to thoughts, if not acts, of suicide.

A Transgender or any person dropping off a binary identity needs a whole community to act as a womb; a womb of love, acceptance, and joy at finding their true identity. Those in the community need not understand the inner workings, the whys or any other aspect of the coming birth of a being that has found themselves. The community's job is love and acknowledgment in a feminine energy of openness, softness, and acceptance; while the male protective energy sees that the journey is as free from danger as possible.

Unfortunately one of the aspects of a binary world is shaming anything out-side of binary thought and ideas as socially acceptable. This means the urge to be with another that is not a designated mate, or the experience of group sex, or coition with a same gender partner. In this kind of atmosphere the feminine energy may pres-

ent itself as affection, but acceptance will be absent; the male protective energy will be insisting the individuals get over it and on with their life, leaving them open to shame and ridicule.

Shame

Shame is the most powerful, master emotion. It's the fear that we're not good enough. Brene Brown

Many parents in western cultures control their children by teaching them to be ashamed. Any ideas and beliefs outside of what a parent or caregiver thought was the norm they used to teach the child shame. This includes the body and touching the body. If I were to pick one emotion that keeps so many of us locked in a box it would be shame and the fear of not being good enough or being wrong.

In the *silent generation* and *baby boomers* women were more or less taught that their bodies were for making babies. Breasts were for feeding babies and that our bodies were the temples of God. I remember my first serious kiss and the young man trying to touch my breasts. I was mortified, scared, and knew God was watching. It is a wonder that any of the women in these two generations ever reached orgasms.

Through words, non-verbal communication, and society we are taught to be ashamed of our love and desires. Ashamed if we are too fat, thin, brown, yellow, red. You name it. Shame is a way of controlling a population.

You control the masses when you give them a God of

vengeance, and make them afraid of the retribution of not being good enough by teaching them shame.

Belief and shame are the primary way Western culture is formed and controlled. We are sold through belief, every time we buy a new item we have been sold on the idea that this article is in-line with our belief and that **not** owning it makes us less than worthy. Stepping out a bit I am going to say greed is the need to feel worthy and closer to God. The archetype of wealth and having a lot of everything is a part of the archetypes of rulers who are always considered to be mandated by God. The common phrase is a “son of God.” If you have wealth or the symbols of wealth proves that you are worthy and close to God. This gives way to greed and the need to collect symbols of wealth.

Until we become aware of the archetypes we carry in our phylogenetic and ontogenic make-up and how we react to them can we be free to know who we are. This process is a knowing who we really are, the finding of our true name, as Dante did in *Dante’s Inferno*.

All love and desire is natural. As long as your interactions with your objects of love, desire, and fetish are consensual and causes no harm then there should be no shame. Each of us is a beautiful and a perfect creation. We are infinitely different and yet all the same. The very DNA that creates us is the same. It doesn’t know anything but wholeness.

I tell my clients to stand in a mirror and look into their eyes and say I love you. You are not loving the body, but the being who is expressing at that moment.

If you have children, make sure they hear you say you love them, no matter what. Teach consideration, empathy, and kindness. Reward yourself and children instead of punishing.

Gaining empathy for the self is an act of an adult being freed from the tyranny of a binary world of right and wrong.

Saneness does not lay in the extremes of a scale but rather the gray area in the middle. If you find that child we all carry within is afraid of growing up, love them into a state of empathic loving existence.

Love No Matter What

When my first child was born I looked into his face, and for the first time I knew love that was absolute. I had known and knew romantic love, but this was different. It was as if I had found purpose of being. I was awash with peace, joy, and feelings of living forever. These same feelings were repeated with birth of each child. To my surprise I felt similar about non-blood children that were born into a family relationship.

I was experiencing a new sense of identity of being a mother. Identity is not talked about much in polite company it simply isn't recognized as something that is important in our daily life. But self-identity is an important part of how we relate to our world. All belief systems demand that we have an identity in connection to how we see ourself and place in life.

I have experienced the death of two children, sister,

mother, and father. In all of the grief at each death and passing I had to face who I was and in that I came to realize that a great part of my sorrow was that I felt I was no longer the mother of, sister of, daughter of part of how I related to life was gone. Of course as I worked with my grief I could realize that the identity was not really gone. But I had the psychological tools to do so. Most of my clients do not have these tools and their grief is often prolonged. There are many stages of grief and loss. You never get over loss rather you rebuild your identity, see yourself in a new or different way to your world. Your consciousness changes and unfolds to reveal a new aspect of life. I feel this same lesson applies when there is a divorce (on paper or not) between individuals that have been in a relationship.

In our minds eyes we create vision of how life should be. We base our vision on what we have been taught in our families, society, schools, and in many other ways. Our visions often are much different from the reality of life. Birth is not always joyous, is painful, and we don't look like royalty leaving a hospital. Our image of how it should be is diminished and our identity a bit taken away.

All of this talk about identity and grief is about what happens when we let go of what we thought we were, pretended to be or forced onto us. Our identity, even if we know better, we relate to it as self and feel this sense of loss. Often in the revelation of our true self and the joy and freedom, the doubt, fear, and sadness occurs. As you let go of the ridged binary concepts and identity it can feel as if you are adrift without a root or

a ruder to help you find a direction. During this time we need a support group, others who will let us hold on and accept us without judgment.

As a parent who has lost 2 children I can tell you I was angry. Angry they had left, angry at my concept of god, angry at anyone who tried to sooth my pain. When my son Stephen started to transition I found myself angry. I was loosing him, but mainly my anger was at my own pain of loosing my identity in relationship to him. Luckily I had the insight to recognize what was happening to me. Transitioning, transforming moving from a binary world can be painful to those who knew you. As you find your freedom they must struggle with a conception of identity that no longer exists. I feel this kind of pain is why so many LGBTQIS+ people are rejected and thrown out by parents.

You survive these times by connecting to others. You are vulnerable, naked psychically, and emotionally during a coming out. You have the right to protect y ourself. It is my experience, that family and friends frequently say hurtful things occasionally on purpose, but often out of ignorance. It can help to remember parents and friends are losing part of their identity tied to you during these moments.

New Cultures

This same identity crisis happens in many facets of life. Billye Talmadge who taught deaf and blind children often told crushing stories of the children and parents who felt they were afflicted with illness and a causality

of sin. What I learned from her is an important part of the Gender Revolution going on in our world.

Deafness is not an illness but a culture. And the people who are members felt as valuable as a Latino culture, Jewish culture, or Gay culture. This is important because identities are a part of every culture. You can only be in a culture where your identity augments the status quo.

Deaf children born to hearing parents must find the deaf culture. Parents try to cure them, normalize them to what they see as normal culture. Blind children are often punished as parents try to get them to behave in a normal way as if they had sight, slapping their hands as they try to see with them through touch. Often they reach 1st grade with limp wrists afraid to touch anything from the previous punishments.

Most gay people are born to straight parents.

These parents often wanting them to function in a straight, binary culture. The gay or transgender child must find their identity later on. This child is often bullied, tormented and shamed in public and in family life.

There are two kinds of identity: vertical identities that are passed from parent to child (a vertical identity that includes things such as race, ethnicity, religion, frequently nationality, and language. These are things we have in common with our parents and our children. While we may find some of the ideas in this vertical identity difficult, there is should be no attempt to cure them.

There are other identities that you must learn from your peer groups these are horizontal identities. These identities are often alien to your parents and you only get to see them when you are with your peers. It is these horizontal identities that people try to cure.

There are three levels of acceptance to the horizontal level of identities, self, family, and social acceptance. Numerous times people have a different need or culture from their family. Having a different need from the family often leaves the individual very angry, feeling as if their parents don't love them when what is actually happening is their family does not accept them. They cannot relate in their experience to the new identity the child has.

Love is absolute in a parent-child relationship; but acceptance of a child can take a long time.

When we say I wish my child did not have dwarfism, autism, or any other condition we see out of the norm (including being gay or transgender or many other states of existence) we are saying I wish you didn't exist and another was in your place.

This is what is heard when you mourn the differences of another, this is what a gay or transgender child hears when the parent prays for a cure. They hear you saying you wish they didn't exist.

The transgender or gay person sees a stranger that cannot be loved moving in behind their face.

People don't want to be cured, or changed; they want to be who they have come to be. As parents we must ask our children to forgive us for being their mother and never knowing what is going on in their head. As parents we assume the child has an identity and inner thoughts we are not aware of. Our denial negates what they have come to know as their selves.

When we lose what we thought were our children we grieve for them. A parent of a gay or transgender youth will and should grieve as if there was a passing. Their child is not passing but their image, vision, and belief is passing.

After the grief of passing should come a period of rejoicing for the birth of a child who has come to know who they are.

Having a gay, transgender, or any child that seems out of the norm/binary adds to the diversity of our species, adds to our understanding of kindness and love. The mandate of all species on our planet is to continue and survive. Darwin's idea of the survival of the fittest had nothing to do with the strongest or the most normal, but rather the ability of a species to accommodate to the evolutionary changes of our planet. Those who can cooperate and adapt to the changing consciousness have the ability to survive. The wave of consciousness is moving out, expanding, and evolving into new ideas.

*There is **no** normal human being. People are as different as their thumb-prints.*

As the mother of two sets of identical twins I can tell you they are different, their consciousness and ideas are different. Their thumb-prints are slightly different.

Queer Wisdom of Families

We are made of repeating fractal patterns that break off to create new designs, adapting to the changing universe we inhabit. Do not accept the subtractive of love only the additive. As we need diversity in all species for their kind to continue so do we need this diversity of affection and family in order to strengthen the atmosphere of kindness.

There are as many new kinds of family as there are individuals who come together to form a family.

Just as it is impossible to say every person is the same neither can you expect the combinations of partners to be the same as any other pairs.

I don't feel you need to have children to understand the love we have for them is unlike any other love in the world. Children come in many forms, pets, art, and gardens. Any investment that uses the creative energy and is an extension of the creator source, be it a god or a single cell of life, thus becoming a child.

It is natural for a parent to protect a child from illness, and yet a illness, such as autism will become their identity and therefore the identity of the parent. The love we have for our children is unlike any other love we have in the world. Until you have children or relate to something in your life as your child; you don't know what it feels like.

Heather Has Two Moms

Families came out of the need to make sure our genes survived. Cousins can have 90 percent of your genes, where a sibling may have only 25%. It is important to protect the family if genes are to survive. The romantic view of family is a cozy, accepting group. The reality is that family can be described as a competitive isolating group. For many GLBTQIS+ are often kicked out of their home when they come out anyway. The estrangement is disabling, it cuts the roots of being. The non-acceptance of person by parents/caregivers produces a lot of grief and pain. It lowers the self-esteem.

A family should be a place of sanctuary, a womb of love, and caring for all members. As partners commit to each other a pledge of fealty, so should there be a pledge to the children in the family. Having been a single parent I can tell you it is difficult, but it was better than arguing with a partner who no longer could agree on the raising of healthy children.

In 1990's I sat on George H.W. Bush's America 2000 committee in NYC. We tried to introduce several books on GLBTQIS+ families. When we introduced *Heather Has Two Mommies*, you would have thought we set off a bomb in the room. There were limited options for the elementary school teachers then. We now have an assortment of good books to help children understand transgender, GLBTQIS+ families, and much more. We all need acceptance, but it is even more important during elementary school years.

LGBTQIS+ families are part of the American fabric. Lesbian, gay, bisexual or transgender parents are raising two million children. Children of gay and lesbian parents live in 96% of U.S. counties—and decades of research shows that those children grow up as happy, healthy and well adjusted as their peers.

Despite this, some states have passed laws that seek to permit discrimination by social service agencies limiting the number of qualified families available to provide forever homes to children in state care. Other states have proactively sought to ensure that LGBTQIS+ people can adopt without fear of discrimination.

Surrogates and Sperm Donor Families

There are many ways of having a family, adopting, as well as surrogates and sperm donation. Families are not constructed by bloodlines. A family, parents, and children form their own diverse family. The family has nothing to do with genes, gender, or sexual preferences. The LGBTQIS+ community has as much right to live as they wish as long as no one is hurt. It goes back to the consulting adults.

Queer families are diverse as all families are diverse. Ossie and Harriet Nelson families were always a fairytale.

Post-traumatic Syndrome Disorder

Dr. Nadine Harris in her book *The Deepest Well* shows how adversity including abuse, a mentally ill

parent, and a substance abused parent all affects the health of a child. A child experiencing any of these is 12 times more likely to experience early heart problems. Her list of what these things do to children and later on to adults is stomach churning.

Does being a transgender child entail being doomed to a life of post-traumatic stress and misery? At first it doesn't look so good: beginning with the 41% attempted suicide rate. Yes, 41% – nearly half of transgender individuals have tried to kill themselves. Other research indicates that compared to cisgender children, transgender children have substantially higher rates of anxiety and depression (a fair estimate of post-traumatic stress {PTSD} when the latter is not directly assessed).

Is the transgender child's terrible fate somehow inherent to transgenderism, or rather the result of the shaming, bullying, and discrimination that has been visited upon the child? In limited studies of transgender children found that "socially transitioned transgender children" who were supported in their gender identity have normal development levels of depression, and anxiety.

The clear conclusion is that the anxiety, depression, and suicide that has long been associated with child transgenders is not inherent, but rather is the result of bullying, rejection, disrespect, and discrimination. When the maltreatment is not present, transgender children have about the same range of mental health issues as other children. The slightly elevated anxiety

may reflect the extra challenges associated with being a transgender child, which can persist even in a supportive environment.

This is important if you are a transgender adult or any LGBTQIS+, be aware that the stress, bullying, lack of support, shame, and discrimination visited upon you as a child can act as *post stress syndrome*. This plays havoc with your physical body and mental health. Counseling and care in a supportive atmosphere can help. It is even more important to find you Queer Family if the formative one is not supportive.

Suicides

When writing about families I was reminded of how many stories I listen to from some of my clients and friends on family rejecting them ensued by thoughts of suicide. This is being written in a time called lunar node instability. The time when the moon is in the furthest from the earth. This often causes an unsettling in our emotional/water system. It is during this time that most suicides occur.

Talking about LGBTQIS + suicide is so critical because of the gay suicide rates and suicide attempt rates. The gay suicide statistics about youth and transgender people are particularly shocking:

- Studies have found that GLBTQIS+ youth attempt suicide more than 3 times more frequently than their heterosexual counterparts

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- A Canadian study estimated that the risk of suicide among LGBTQIS+ youth is 14 times higher than for heterosexual youth.
 - Among youth who attempted suicide, almost twice as many LGBTQIS+ youth said they really hoped to die
 - Of transgender people, between 30-45% report having attempted suicide
 - GBT men have a higher risk of suicide than women although women attempt suicide more frequently (From Healthy Place Web page)

Suicide Risk Factors

Of course, not every person in the community attempts suicide in fact most don't. Those who do it is often because of stress of anti-gay stigma, harassment, and discrimination. This same type of stress is exerted on minority populations. In the LGBTQIS+ population, more than 75% of people in a community reported suffering verbal harassment while one-in-seven reported physical attacks. There are many other issues that contribute to LGBTQIS+ suicide risk.

The youth who are in the LGBTQIS+ community who experience severe family rejections are more than 8 times likely to have attempted suicide than their peers with little or no family rejections.

Suicide risk factors also include previous suicide attempts, existing psychiatric conditions and other risk factors that can be present for anyone.

Suicide thinking isn't always about wanting to die. It can be feeling like you don't have another way to make the pain stop or hopelessness about the future. It can be the wish that an accident or disease takes the choice out of your hands. It can include making reckless or self-sabotaging decisions. Everyone experiences it differently.

When we talk about suicidal thoughts, often we imagine it means someone is standing on a proverbial ledge. But suicide exists on a spectrum, and passive suicidal ideation — meaning chronically not wanting to be *alive*, but not actively wanting to *die*.

For some, suicidal ideation is as ordinary as feeling hungry or tired. It gnaws at you, but you carry on anyway. Plenty of people function day-to-day despite having suicidal ideation, never assume you can tell what someone is going through.

You can still struggle and need help and support even if you're not at active risk for suicide — in fact, getting that help and support early is one of the important ways to lessen the chance of reaching the point when suicide becomes a real option. That doesn't mean it's not exhausting, scary, or intense to deal with.

Like many mental illnesses, suicidal thoughts can be something you live with and adapt to with proper treatment and support. You come up with an arsenal of coping skills, develop emergency plans, and learn how to identify signs that you need to reach out for help.

You don't need a reason to feel suicidal and it can impact you no matter how good your life might seem to others. Mental illness does not discriminate. It can affect all kinds of people, no matter their gender, age, or life circumstances.

Grief, abuse, financial problems, remorse, rejection, a breakup, and unemployment are all possible triggers for suicidal thoughts or suicide attempts. Some people feel suicidal as a direct result of a traumatic or distressing event. Not everyone's suicidal thoughts are chronic or familiar — and if they hit when you've never had thoughts of that nature, it can be petrifying. Suicidal thoughts can come on suddenly and unexpectedly and feel out of character.

There's no way to know what it's like to feel so hopeless that death seems like the only option unless you have been there — and if you have, you know there's nothing selfish or cowardly about it.

Suicide attempts can seem sudden and out of nowhere. People often assume there must be a tangible reason, but a lot of the time it's more complicated than that. Attempts happen when someone feels like they no longer can cope with an overwhelming situation or feelings.

Help is absolutely necessary and can save lives. But taking the first step to reach out isn't the only difficult part of the process. Healing from or learning to manage suicidal thoughts takes a lot of time and work, so don't assume that because someone is suicidal it's because they haven't sought help.

People share suicide lifelines with the best of intentions — but if you think someone is struggling, reach out. Ask them how you can be supportive. Tell them you care about them. Real contact and compassion can go a lot further than seeing hotline numbers tossed into the void. It just reads as, *You're wrong to feel this way*. Same with asking them to imagine how hurt their loved ones will be. All that kind of talk does is add more pressure, guilt, and hopelessness. Supportive offers with numbers of suicide hotlines are the best avenue one can take.

There's this misconception that talking about suicide will lead to suicide, but suicidal ideation is bred in isolation. Those conversations aren't easy — but it's so important to be able to have an open dialogue and ask the hard questions.

Obviously, it's comforting to think of suicide as a distant, abstract thing that happens to other people and not anyone you know. But the more you realize that people around you — people *close* to you, even — could be dealing with this without you knowing, the more we can normalize talking about it. And the more we can talk about it, the closer we are to making sure no one has to suffer alone.

The following is from someone I know who is a volunteer listener for the Samaritans (a hotline for the suicidal and those who can't cope in their lives).

“Those who saw their lives as effectively over (the terminally ill who desperately wanted to die with dignity, or those who have lost life partners and wished to join them).

Those who were utterly and completely devoid of any sense of worth. (People afflicted with voices telling them they were shit and to kill themselves, or rape victims and victims of child abuse.)

The rape and abuse victims always blamed themselves...their hellish nightmare, as far as they were concerned, was entirely their fault.

I viewed these two groups living in an inescapable unbearable hell as having one thing in common. To a person they viewed themselves of worthless burdens on their loved ones. They all said that the world and their families would be better off without them. Which corroborates your stating that suicide is not selfish.”

It is impossible to imagine the pain these individuals go through. I looked for a quote that would be an upbeat ending, but only found platitudes.

A hundred struggle and drown in the breakers. One discovers the new world. But I would ten times rather die in the surf, heralding the way to that new world, than stand idly on the shore.

Florence Nightingale

6

The Emergence of a New World

This book came to life because I wanted to better understand my androgynous children and my two daughters who are transgender. The more I write the more I have begun to realize how many dimensions are involved in our human experience. Each dimension a reality that blends and merges into the other creating new fractals of being and consciousness.

In GLBTQIS+ persons, masculine and feminine, don't have the same counter parts in the heterosexual world. The dimensionality moves these in a different direction. This is what I know to be so from my own experiences.

Transgender is more than just feeling like the opposite sex internally from the external manifestation of gender. For a transgender there is a feeling of something desperately wrong, perhaps emotionally like being in a dream state and not being able to wake up to their true selves. I have had one transgender person describe it as being angry trying to fight your way out of a cobweb covering.

In an androgynous state that is not being expressed it is like having a box of chocolate and not allowing yourself to taste it. A pressure to use, taste, smell, and experience a hidden desire, almost erotic and definitely exotic hidden within the consciousness.

Not until this state is experience does the individual feel whole.

Knowing the androgynous self is a second of indescribable pleasure that brings about completeness. In the end, the infinite genders are all androgynous, but how they express this and use it has no singular or binary description.

The individual life experiences create a uniqueness, a gender and consciousness thumb-print unlike any other in a person. The consequences of this are a universe of conscious reality like no one else possesses. It is the differences, the uniqueness of our consciousness that makes us a singular body as humanity.

For too long we have looked to the sameness to connect us. Life survives not because of sameness but because of the diversity that allows us to adapt to changing environments and consciousness realities.

Through our diversity we become strong and fit able to face the changing realities of life. Those who cannot move from a binary existence to one of multiplicity in gender and expression of love will not survive.

When two of these conscious realities meet and find themselves attracted their blending creates further re-

alities unlike any other producing queer love. The pairing formed cannot be labeled as binary, nor can the family unit that might emerge.

As we start to recognize the infinite manifestation of gender and queer love we must also salute the infinite pairing and coupling that produces family structure unlike any that have been experienced before.

While gender and families are unique they also carry similarity to life, as we have known it until now.

New Languages of the Gender Revolution

It appears that one of the reasons homo sapiens may have survived was their ability to use language to discuss abstract ideas. All life forms have language; the language is basic to ideas such as food, safety. But we can speak of abstract ideas such as religion, philosophy, beauty, and happiness. The abstraction of language allows us to bond into cooperating groups. Groups that bond with language began to form cities states.

The GLBTQIS+ community has been able to bond and form groups because of this same ability to speak and communicate abstractly about our current state of affairs.

Axiomatic facts are facts that are so no matter where, when, how they appear in life, such as $2 + 2 = 4$ is always so. It has no beginning or ending. Metaphysically this is so about Truth. The words that are used to express these ideas are NOT axiomatic they are organic in nature, manifesting into existence by the need of the

user. Language is created by humanity to fit the emerging consciousness of the moment. Language changes, and plays out social pressures and changing realities.

Reaching out connecting with another is one of the most important behaviors of humanity. It appears that most of us don't feel alive without this language connection. And as with any organic matter it is diverse in its meanings and use among similar societies.

Communication happens in many ways. Art of all kinds, including adornment, costuming, hair etc are all forms of communication. Us talking to those around us, see this is me, this is who I am.

For a meaningful language to survive it must have the ability to create new words and easily change meaning and context use of words. This ability is important to the survival of the species; a kind of diversity evolving.

Unless a language diversifies it cannot embrace the changing consciousness of humanity. A good example of this is the Chinese; in order to move into our current age of technology their scientist must learn either German or English as Mandarin has no way of making new words or language to describe the diversity of engineering. English and German are the words of technology and demand a preciseness. In Mandarin they must say, "man who walks among the stars" instead of astronauts. They use English because the form of the language will not diversify enough to accommodate the changes in their culture and society.

Even His Mother Uses a Meme

The mandate of all life is survival basically through replication of genes or memes. Through communication we replicate our ideas; in doing this we insure our consciousness survives. This survival and communication push is forceful enough to go beyond any boundaries that humanity might find important. It transcends culture, family, and religion. The 20th & 21st Century phenomenon of memes is a good example of the push of consciousness ideas into every technical culture on earth.

The world of memes is noteworthy for two reasons: it is a worldwide social phenomenon, and memes behave like a mass of infectious flu and cold viruses, traveling from person to person quickly through social media. Memes replicate similar to genes. They can be word, pictures, philosophy, or humor. On the Internet they are usually a picture, someone famous, or a video. Currently cat videos are a good example of meme via video that are quickly passed from person-to-person on face book.

The memes of English are changing the very structure of culture and consciousness. They are transmitting the new meanings and diversity of the organic changes happening in language of the emerging Gender Revolution. The changes and revolution that are being created by the memes replicating are commonly over social media traveling around the world. These memes are changing how other countries look at their culture. It is no wonder so many sovereignties try to block USA social media. Our memes are changing not only our language and culture,

but of most of the technical world.

Memes can show an idea without words an idea even a philosophy in a picture or representation. It can cross languages and word meanings. It can be a symbol instantly recognized without words. The rainbow flag is an example of a meme. Another way of thinking of a meme is an idea that is replicated by all that see and hear it.

Picture and video memes are able to transmit meanings that the words alone are not always able to do. A picture crosses language barriers, creates a reality, and allows the person seeing it to create a concept and language meaning within their thinking. I believe that PRIDE parades create a kind of meme for the world. Saying “this is us, all the variety and infinite existence. Even if you kill out one variety of us there are too many now.” Like seeds bursting forth from a pod the growth and revolutions happening around gender can’t be taken back.

Without lifting a stick or a gun the revolution began with words, with names the world has yet to fully understand.

Let the Revolution begin

When I started writing and researching this book the question of how we grew from a few of us huddled in hiding to a real part of culture in 50 years happened? What changed? What made it move so quickly?

The more I researched and read the more excited I became. Communication of all sorts is at the top of my list of an important aspect of the consciousness of self.

And there were concept I knew but had not considered.

In looking for answers on sources, I explored two major ideas, relativity and time. Time became a phenomena created out of a relative moment of thinking and communicating designated by symbols, such as Dali's Melting Clocks or Persistence of Memory. Eventually I was led to memes. I am sure there are those who will disagree with the importance I have given memes in the current revolution/evolution.

You are reading my mind and thinking process in this book. I am not an expert on memes and I have stepped outside of some of the boxes presented scientifically to write what seems obvious to me.

How We Start

Survival of life is more than replicating a perfect copy of our genetic structure. It is our ability to diversify and adapt to current environment and cultural pressures. I believe that memes via the Internet have fueled the Gender Revolution. Encouraging us to come-out of hiding, to find supportive friends, and groups connecting us at an unconscious level across the world. Carl Jung called this the collective unconscious recognizing life. From a single cell life began on this planet. It takes but one individual to be strong, and have an idea that changes our destiny to start a revolution. Memes have played an important roll in transmitting the revolution. They have been the light in the tower, the bell ringing, and the shouts for freedom.

*A **meme** is an idea, behavior, or style that spreads from person to person within a culture—often with the aim of conveying a particular phenomenon, theme, or meaning represented by the meme. A meme acts as a unit for carrying cultural ideas, symbols, or practices, that can be transmitted from one mind to another through writing, speech, gestures, rituals, or other imitable phenomena with a mimicked theme. Supporters of the concept regard memes as cultural analogues to genes in that they self-replicate, mutate, and respond to selective pressures.* Wikipedi

Richard Dawkins says: “Memes evolve by natural selection in a manner analogous to that of biological evolution.” Memes do this through variation, mutation, competition, and inheritance, each of which influences a meme’s reproductive success. Memes spread through the behavior that they generate in their hosts. Memes that propagate less prolifically may become extinct, while others may survive, spread, and (for better or for worse) mutate. Memes that replicate most effectively enjoy more success, and some may replicate effectively even when they prove to be detrimental to the welfare of their hosts.

It is through this revolution of the use of memes that the Gender Revolution has been propagated. Memes are probably how all revolutions have started. A meme is not passed through mimicking, but rather through the transmission of the idea-philosophy-concept being understood. The difference between mimicking and replicating a idea is slight but important.

Mimicking does not have intent, meme has the intent. Having intent gives meaning and depth to an idea. The intent and meaning of a meme is what causes the host to replicate.

Memes change culture, are organic in nature, meaning that they follow similar rules as other organic life does. They mutate and change as the pressures from their environment dictate. Language is a good example; as a meme it was constructed out of the culture pressure of early humanity needing to communicate and at the same time we developed vocal chords for speaking. The pressure of distance and need to communicate developed (produced) the meme of communicating through writing. As society changes our memes mutate, and replicate to survive organically. The environment of the Internet changed the way we communicate, write, and reach each other. Please note I consider art and music as languages. The same idea of replication of meme applies.

Darwin spent a great deal of time thinking and writing about the pressures of evolution on life. He noted that language was organic. That is how we communicate grows and changes. The languages used also change in structure. Looking at the Internet, instant messaging and we can see new symbols, concepts, and meanings emerging. Although we communicate through many ways the Internet has taken over transmitting our memes.

This new means of replicating our memes is virtually changing society and the part homosexuality and gender play a role.

We are no longer a subculture, but in the mainstream of the revolution of humanity. The rainbow flag is a good example of a meme that is understood all over the world and used by every homosexual, genderqueer culture in the world. No one needs to say oh the rainbow flag, I know what that means; gay or straight we know.

Charles J. Lumsden and E. O. Wilson proposed the theory that genes and culture co-evolve, and that the fundamental biological units of culture must correspond to neuronal networks that function as nodes of semantic memory.

Unlike genetic evolution, memetic evolution can show both Darwinian and Lamarckian traits. Cultural memes will have the characteristic of Lamarckian (Lamarckian inherited characteristics) theory is that inheritance when a host aspires to replicate the given meme through inference rather than by exactly copying it. This means memes can evolve by either process or product or both. Again this depends on the culture situation it expresses, a memplex.

When I lived in China I saw the process of making the jade and bone sculptures. The exactness was always astounding. I found out the artisans were all from families where the skills were passed down. They watched the doing or process and were taught by elders or if the elder had passed the learned by examining the item and patiently and making an exact copy. Their amazing ability to propagate artifacts stems out of their ability to visualize and memorize in their language over 600,000 strokes (equivalent to letters/words) in their language. The artifacts are memes of their culture.

A Revolution of Words

Language is magical. Out of our words we create a reality. As we name life so are we. Trying to define the indefinable creates binary definitions. For instance trying to describe hot. There is nothing that is 100% hot. How do you describe the degree of hot that is the ultimate hot to you? Nothing is 100 %, hot, cold, light, or, or, or.

This same idea is present when we label someone with an adjective or try to designate gender.

In no way is a femme 100% femme in bed or in life. There is still a piece of butch residing in her. Pronouns are another way we limit our thinking and world about each other. It is within the gray areas of life that we find the truth. The extremes of binary thinking, either or thought, black and white leave us **without** depth and color. The stale and flat appearance of binary thinking is like believing the world is flat and it has an edge of no return.

When in a meeting comprised of GLBTQIS+ members' pronouns are always introduced when giving our names. At first this is confusing, mainly because many can't imagine how our gender plays any part in a business meeting. Not until we grasp the importance of the new language on identity do some become comfortable.

I don't feel like I am one idea. I am an infinite number of genders, depending on the situation at hand and what is needed. I am androgynous, all genders and all degrees of gender at the same time. Because I am con-

sciousness I can call on all, or none, of what is available to be used.

As consciousness my gender is being produced by my actions, thoughts, and beliefs. Each of us is a gender unique to our consciousness.

There is a need in communication for preciseness. We want the perfect degree of an angle explained, the right shade of pink. Whatever aspect of life becomes important to us for preserving our life we give many names to. For instance 50-250 different words in different dialects of Eskimos are names or indicate kinds of snow. In Cantonese there are over hundred words expressing mother, in Japanese 120 ways to NOT say no.

Comprehension of nouns, pronouns, and adjectives usually starts with a mental picture in the mind. Early in life our brain translates these pictures into words we understand. The greater our experience the more pictures we have and thus more language/words to communicate our thoughts and ideas. The greater the grasp of language the more intelligent a person appears. This is not a real measure of intelligence, as ability comes in an infinite array of concepts.

All of this plays into the need for us to come to a new understanding of the organic nature of language and the part it plays in our humanity and freeing us from a binary system.

Even Capitalism has not been able to swallow up this Gender Revolution and make money off of it. The di-

versity of gender has outsmarted the capitalist.

There is too much gender diversity to put into a box and label it as a product for sale.

Diversity has always been a key to a species survival. Seeing that language is organic and grows and changes, understanding all organic life is complicated but in the end the simplicity and harmony of life prevails. The capitalistic way of annihilating creative life by labeling and wrapping it in a box to be sold is gone.

The recent laws enacted against transgender beings and bathrooms, abortion, and immigration are simply the screams of a dying beast whose life of destruction is about to end.

Words Can Hurt

Remember the saying “sticks and stones can hurt your bones, but words will never hurt you?” Words do hurt. They act as a razor blade cutting deep into our soul. In my experience the most hurtful words are those used to shame and show disrespect. I have talked a lot about the importance of not labeling others and yet each of us labels ourself, wanting our true self to be known and recognized. By using the right gender identification of another this works.

The best lesson I’ve ever gotten on the importance of gender identity came from a transwoman who explained, in perhaps the most understandable terms I’ve ever heard, why *misgendering* (that is, among other things, using the incorrect pronoun to identify a

person) matters to all of us. “Thinking about how upset people in, say, a store or over the phone, when someone incorrectly refers to them as *Miss* or *Mister* when they don’t identify that way. This how it feels when you are labeled in a way that doesn’t match your gender identity.”

The discussion around gender identity has moved to the national forefront. Most of humanity is *cisgender*, meaning their gender identity matches their physical gender, how they feel and the way they are seen.

An increasingly visible number of people experience a conflict between inside and outside. Transgender, or *trans* people, have physical anatomies that don’t correlate with their internal gender identity. For others—those who identify as neither male nor female, but somewhere along the vast continuum between masculine and feminine—gender identity may be a less fixed idea. These people might refer to themselves as non-binary, genderqueer, gender variant, gender non-conforming, or gender diverse, among other terms.

Many may not want to be referred to in traditional gender binary terms. If someone’s gender identity or gender expression doesn’t fit neatly in a box marked boy or girl, they may not want to be spoken of or referred to as *she* or *he*, *him* or *her*. Gender-neutral pronouns can help to avoid miss-gendering and shows respect for choices that have been made.

Language evolves, changes with societal fluctuations and needs. The Gender Revolution has brought about

what some feel are grammar violations. But what we would have seen as a desecration is really the transformation of construction in English to fit the evolving societal needs. For instance the use of the word *they* as a *singular* raises questions among traditional grammar. Yet the word *you started out as a plural* and we now use it as a singular.

There are a few ways to remove gender from the language. Among the most common is the use of *they* as a singular. For example, in answer to the question, “What’s Alex up to today?” You might respond, “They went to a movie with one of their friends. They’ll be back later on.”

They was recently added to the Merriam Webster dictionary as: “They used to refer to a single person whose gender identity is non-binary (see NON-BINARY sense c)I knew certain things about ... the person I was interviewing.... They had adopted their gender-neutral name a few years ago, when they began to consciously identify as non-binary — that is, neither male nor female. They were in their late 20s, working as an event planner, applying to graduate school.”

Gender-neutral pronouns can also be used, some might look or sound unfamiliar, which only take a little getting used to. These might include *ze*, *xe* or *ey*. Gender-neutral pronouns are pronouns, which don’t carry any kind of association with a particular gender, such as *they*, *it*, or *ze*. In English, the term gender-neutral pronouns usually refers to third-person pronouns (generally alternatives to *he* and *she*), since there are

no gendered first- or second-person pronouns. I and you are un-gendered.

Asking About Preferred Pronouns

By sharing your pronouns first you can make another more comfortable in sharing how they wish to be known.

If you are meeting someone new, you might say something like: “Hi, I’m Skyler, and I go by *they* pronouns. *How should I refer to you?*” Of course, if you are meeting someone who isn’t familiar with sharing personal pronouns, be prepared to explain that people often make assumptions about whether someone goes by *he* or *she* or another set of pronouns based on their appearance. And that the only way to really know how someone will feel respected is to ask what pronouns they go by. Usually offering up that the vast majority of people either go by *he* or *she* helps indicate to the other person what the typical response is that they might give.

I don’t recommend ever-forcing people to share their pronouns. In the Appendices is listed websites and other resources to help you better understand the importance of pronouns.

With greater public consciousness about transgender and non-binary gender identities, there’s been a concurrent rise in the use of gender-neutral pronouns. In 2015, the Associated Press ran a story about gender-neutral pronouns on college campuses, noting that

schools around the country are “widening their policies and pronouns” to embrace trans and gender fluid students.

In the past couple of years several universities have begun to post info on their website concerning gender pronouns as well as how to ask someone about their pronouns. A couple of universities are allowing students to register their pronouns and the University of New York is working in collecting data that will allow students to choose among seven gender identities including transman, transwoman, genderqueer, and questioning. The overall trend is to help students feel welcomed and allow respect among students for their chosen identities.

Acknowledging someone’s gender identity by using their preferred gender pronoun isn’t “politically correct” or whatever other dumb phrase the aggrieved right has come up with to protest being asked to treat people politely. *It’s a matter of respect and it’s easy to do.* There may be a learning curve involved, but it’s not particularly steep, and we likely all do far more inconvenient and maddening things every single day, from commuting to doing laundry to changing your oil. What does it cost any of us to refer to people as they want to be recognized? It’s just the right thing to do.

Subject	Object	Possessive
Male/Masculine	he	him
Female/Feminine	she	her
Gender Neutral	they	them
Gender Neutral	ze	hir

Possessive Pronoun	Reflexive
his	his
her	hers
their	theirs
hir	hirs

A lot of people resist transition and therefore never allow themselves to enjoy who they are. Embrace the change, no matter what it is; once you do, you can learn about the new world you're in and take advantage of it.

Nikki Giovanni

We need to give each other the space to grow, to be ourselves, to exercise our diversity. We need to give each other space so that we may both give and receive such beautiful things as ideas, openness, dignity, joy, healing, and inclusion.

Max de Pree

Diversity is the one true thing we all have in common. Celebrate it every day.

Author Unknown

7

A River of Diversity

Society and culture shape our language. Language changes how we view the world we live in. We use many forms of language to describe and define ourselves. Language is organic in nature. It carries our history, prejudices, and hopes. The self is stated in many languages. It is evolutionary and has shaped revolutions as it is now doing.

How we dress, do our hair, books we read, decorate our homes, jewelry, tattoos, all we do speaks of who we are in our personal language. In the 70's and 80's body language and where you sat and furnished your office were popular ways of interpreting the thinking of another. The big seller for women was *Dress for Success*. All of these types of language. There is stress point in society that causes new terms and words to appear, new ways of expressing ideas.

When you can live without judgment a whole world of diversity and beauty open up.

Let The River Flow

Normally I would put the information in this chapter in a glossary, but because I hope the book is read,

impart, by some of those who are not familiar with the LGBTQIS+ community and some of the gender terms. I thought it might be useful here.

I have been a part of the LGBTQIS+ community since the 1970s and yet the more I researched and read the more ignorant I felt on many topics. While living in China I tried to question many of my university students about gender diversity and sexual practices. Most were very closed about the topics. A few opened up about what they knew and the practices. Part of what I am relating in the Cultural Gender Diversity section is based on what was learned in China, and other parts from research done by reading and questioning others from different cultures than my own.

As much as t English is a diverse language it soon became apparent to me how much we ignore ideas culturally that are contrasted to our beliefs or binary training. In other languages there are so many words to describe sexuality, gender, and families.

One of the most amazing things happened. Through self observation as I realized I did indeed consider myself androgynous, but that my emotional, intellectual, and daily encounters changed gender relativeness rather rapidly. I suspect most of us do this without ever realizing how our consciousness relates as any gender needed according to the situation. This is called being Gender Fluid. The following is a contingent of words that are currently in use to describe the revolution we are living.

Swimming in the River of Diversity

Agender

A person with no (or very little) connection to the traditional system of gender, no personal alignment with the concepts of either man or woman, and/or someone who sees themselves as existing without gender. Sometimes called gender neutrois, gender neutral, or genderless.

Androgynous

A gender expression that has elements of both masculinity and femininity. Occasionally used in place of intersex to describe a person with both androsexual / androphilic

The essence of androgynous vision symbolizes wholeness, completion and unity. The symbol of the androgyny is tantalizing, compelling and powerful. Some philosophers specifically those who have dealt with the arcane mysteries see androgynous identity as the highest form of human nature. Biosocial theorists have contended that androgyny should be viewed as the penultimate stage of evolutionary progression towards complete gender identity.

As more of us view gender and sexuality as spectrums — as opposed to rigid binaries or defined categories — the term describes those whose sexual orientation is more fluid and encompassing all people, regardless of how a person identifies.

Androsexual / androphilic

The terms are objectively used for identifying a person's object of attraction without attributing a sex assignment or gender identity to the person. This can avoid bias inherent in normative conceptualizations of human sexuality, avoid confusion and offense when describing people in non-western cultures, as well as when describing intersex and transgender people, especially those who are non-binary or otherwise falling outside the gender binary.

Asexual

Experiencing little or no sexual attraction to others and/or a lack of interest in sexual relationships. Asexuality exists on a continuum from people who experience no sexual attraction or have any desire for sex, to those who experience low levels, or sexual attraction only under specific conditions.

Bi-curious

Curiosity toward experiencing attraction to people of the same gender/sex (*similar to questioning*).

Bi-gender

A person who fluctuates between traditionally binary woman and man gender-based behavior and identities, identifying with two genders (or sometimes identifying with either man or woman, as well as a third, different gender).

Bi-sexuality

A person who experiences attraction to some men and women. A person who experiences attraction to some people of their gender and another gender. Bisexual attraction does not have to be equally split, or indicate a level of interest that is the same across the genders an individual may be attracted to. Often used interchangeably with pansexual.

Biological Sex

Sex refers to our biological and physical anatomy. Biological sex is used to assign gender at birth. For most people, biological sex and gender are aligned. However, many variables can factor into one's biological sex; for example, a person's chromosomal, hormonal, or anatomical configurations. These and other factors can combine in such a way as to make biological sex much more complex than two distinct categories.

In relationships where gender is not a key to sexual attraction, androgynous coition is usually present. It is my experience that in the LGBTIQS+ community, that most will tell you they are attracted to a lover's persona and not their genitalia.

Cisgender

A gender description for when someone's sex assigned at birth and gender identity correspond in the expected way (e.g., someone who was assigned male at birth, and identifies as a man). A simple way to think about it is, if a person is not transgender, they are cisgender. The word cisgender can also be shortened to cis.

Demi-sexual

Is a person who does not experience sexual attraction unless they form a strong emotional connection with someone. It's more commonly seen in but by no means confined to romantic relationships. Nevertheless, this term does not mean that demi-sexuals have an incomplete or half-sexuality, nor does it mean that sexual attraction without emotional connection, is required for a complete sexuality.

Feminine-of-center; masculine-of-center

A phrase that indicates a range in terms of gender identity and expression for people who present, understand themselves, and/or relate to others in a generally more feminine/masculine way, but don't necessarily identify as women or men. Feminine-of-center individuals may also identify as femme, submissive, transfeminine, etc.; masculine-of-center individuals may also often identify as butch, stud, aggressive, boi, transmasculine, etc.

Feminine-presenting; masculine-presenting

A way to describe someone who expresses gender in a more feminine/masculine way. Often confused with feminine-off-center/masculine-off-center, which generally include a focus on identity as well as expression.

FtM / F2M; MtF / M2F

Female-to-male transgender or transsexual person; male-to-fem gender binary.

Gender Fluidity

Gender Fluid is a gender identity best described as a dynamic mix of boy and girl. A person who is Gender Fluid may always feel like a mix of the two traditional genders, but may feel more boy some days, and more girl other days. Being Gender Fluid has nothing to do with which set of genitalia one has, nor their sexual orientation.

Gender fluid is a gender identity that refers to a gender, which varies over time. A gender fluid person may at any time identify as male, female, neutrois, or any other non-binary identity, or some combination of identities.

Gender Identity

Unlike biological sex—which is assigned at birth and based on physical characteristics—gender identity refers to a person’s innate, deeply felt sense of being male or female (sometimes even both or neither). While it is most common for a person’s gender identity to align with their biological sex, this is not always the case. A person’s gender identity can be different from their biological sex.

Increased societal understanding and scientific research exploring the origins of gender are serving to expand formerly simplistic societal notions of limited gender categorization. Gender identity and other recently defined terms are ones that are more inclusive of these normal variations of gender. Because gender

identity is internal and not always visible to others, it is something determined by the individual alone.

Gender non-conforming

A gender expression descriptor that indicates a non-traditional gender presentation (masculine woman or feminine man). A gender identity label that indicates a person who identifies outside of the gender binary. Often abbreviated as GNC.

Genderqueer

The expression genderqueer is a term that's usage is growing. It represents a blurring of the lines surrounding a binary society's rigid views of gender identity and sexual orientation. Genderqueer people embrace a fluidity of gender expression that is not limiting. They may not identify as male or female, but as both, neither, or as a blend. Similarly, genderqueer is a more inclusive term with respect to sexual orientation. It does not limit a person to identifying strictly as heterosexual or homosexual. (Note: This term is NOT typically used in connection with gender identity in preteen children).

Gender variant

Someone who either by nature, or by choice, does not conform to gender-based expectations of society (e.g. transgender, transsexual, intersex, genderqueer, cross-dresser, etc).

Gynesexual / gynephilic

Being primarily sexually, romantically and/or emotionally attracted to woman, females, and/or femininity.

Gender Variance/Gender Non-Conformity

Gender variance refers to behaviors and interests that fit outside of what we consider ‘normal’ for a child or adult’s assigned biological sex. We think of these people as having interests that are more typical of the *opposite sex*; in children, for example, a girl who insists on having short hair and prefers to play football with the boys, or a boy who wears dresses and wishes to be a princess. These are considered gender-variant or gender non-conforming behaviors and interests. It should be noted that gender nonconformity is a term not typically applied to children who have only a brief, passing curiosity in trying out these behaviors or interests.

Hermaphrodite

An outdated medical term previously used to refer to someone who was born with some combination of typically-male and typically-female sex characteristics. It’s considered stigmatizing and inaccurate. *See intersex.*

Intersex

Term for a combination of chromosomes, gonads, hormones, internal sex organs, and genitals that differs from the two expected patterns of male or female. Formerly known as hermaphrodite (or hermaphroditic), but these terms are now outdated and derogatory.

Pansexual

A person who experiences sexual, romantic, physical, and/or spiritual attraction for members of all gender identities/expressions. Often shortened to pan.

There's certainly overlap in bisexuality and pansexuality orientations, advocates note. But pansexuality emphasizes openness to others outside the gender binary, including trans and non-binary people. Really, these identities — similar to gay or lesbian labels — are about empowering people to identify and be seen as their truest selves.

As we can continue to understand more about gender and sexuality, it's important people speak their truth in the spotlight. Labels may be used to box people in, but labels can also help people find themselves and connect to their community.

Questioning

An individual who or at sometime is unsure about or exploring their own sexual orientation or gender identity.

Sexual orientation

The type of sexual, romantic, emotional/spiritual attraction one has the capacity to feel for some others, generally labeled based on the gender relationship between the person and the people they are attracted to. Often confused with sexual preference.

Sexual preference

The types of sexual intercourse, stimulation, and gratification one likes to receive and participate in. Generally when this term is used, it is being mistakenly interchanged with “sexual orientation,” creating an il-

lusion that one has a choice (or preference) in who they are attracted to.

Sex reassignment surgery (SRS)

Used by some medical professionals to refer to a group of surgical options that alter a person's biological sex. "Gender confirmation surgery" is considered by many to be a more affirming term. In most cases, one or multiple surgeries are required to achieve legal recognition of gender variance. Some refer to different surgical procedures as "top" surgery and "bottom" surgery to discuss what type of surgery they are having without having to be more explicit.

Transgender

Transgender is a term refers to an individual whose gender identity does not match their assigned birth gender. For example, a transgender person may self-identify as a woman but was born biologically male. Being transgender does not imply any specific sexual orientation (attraction to people of a specific gender). Transgender people may identify as straight, gay, lesbian, or bisexual. In its broadest sense, the term transgender can encompass anyone whose identity or behavior falls outside of stereotypical gender norms.

Transition / Transitioning

Referring to the process of a transgender person changing aspects of themselves (e.g., their appearance, name, pronouns, or making physical changes to their body) to be more congruent with the gender they know

themselves to be (as opposed to the gender they lived as pre-transitioning).

Transman; Transwoman

A man/woman who was not assigned that gender via sex at birth, and transitioned (socially, medically, and/or legally) from that assignment to their gender identity, signified by the second part of the term (i.e., -man, -woman). Also referred to as men and women (though some/many trans people prefer to keep the prefix “trans-” in their identity label).

Transsexual

A person who identifies psychologically as a gender/sex other than the one to which they were assigned at birth. Transsexuals often wish to transform their bodies hormonally and surgically to match their inner sense of gender/sex.

Transvestite

A person who dresses as the binary opposite gender expression (cross-dresses) for any one of many reasons, including relaxation, fun, and sexual gratification (often called a cross-dresser, and should not be confused with transsexual).

Two-spirit

Is an umbrella term traditionally within Native American communities to recognize individuals who possess qualities or fulfill roles of both feminine and masculine genders.

Ze / zir

“zee”, “zerr” or “zeer”/ – alternate pronouns that are gender neutral and preferred by some trans people. They replace he and she and his and hers. Alternatively some people who are not comfortable/do not embrace he/she use the plural pronoun they/their as a gender neutral singular pronoun.

Cultural Gender Diversity

Gender Expression

In contrast to gender identity, gender expression is external and is based on individual and societal conceptions and expectations. It encompasses everything that communicates our gender to others: clothing, hairstyles, body language, mannerisms, how we speak, how we play, and our social interactions and roles. Most people have some blend of masculine and feminine qualities that comprise their gender expression, and this expression can change at will.

Sexual Orientation

Sexual orientation is a term that refers to being romantically or sexually attracted to people of a specific gender. Our sexual orientation and our gender identity are separate, distinct parts of our overall identity. Although a child may not yet be aware of their sexual orientation, they usually have a strong sense of their gender identity from a very early age. Older research done in the 1950s indicated that a child knew their gender (internally) by the age of 7.

Every culture and religion has beliefs and practices concerning gender and sexuality. There is so much diversity throughout our world that it was difficult narrowing it down to a manageable level I thought would be useful to those reading this book. Please forgive me if I have left out something from a culture you feel should have been included.

Almost all cultures and religions I was able to research didn't consider gender a lifestyle separate from mainstream society, nor did they label it illegal until (for the most part) until the renaissance era. In most cultures two spirited people had a definite role in society that was respected and many times thought as holy.

Native Americans

Native Americans have often held intersex, androgynous people, feminine males and masculine females in high respect. The most common term to define such persons today is to refer to them as *two-spirit* people, but in the past feminine males were sometimes referred to as *berdache* by early French explorers in North America, who adapted a Persian word *bardaj*, meaning an intimate male friend. Because these androgynous males were commonly married to a masculine man, or had sex with men, and the masculine females had feminine women as wives, the term *berdache* had a clear homosexual connotation. Both the Spanish settlers in Latin America and the English colonists in North America condemned them as *sodomites*.

The tribes, rather than emphasizing the homosexuality of these persons, the focus is on their spiritual gifts. They are inclined to see a person's basic character as a reflection of their spirit. Since everything that exists is thought to come from the spirit world, androgynous or transgender persons are seen as doubly blessed, having both the spirit of a man and the spirit of a woman. Thus, they are honored for having two spirits, and are seen as more spiritually gifted than the typical masculine male or feminine female.

Native American religions, rather than stigmatizing such persons, often looked to them as religious leaders and teachers. Quite similar religious traditions existed among the native peoples of Siberia and many parts of Central and Southeast Asia. Since the ancestors of Native Americans migrated from Siberia over 20,000 years ago, and since reports of highly respected androgynous persons have been noted among indigenous Americans from Alaska to Chile, androgyny seems to be quite ancient among humans.

Most of the evidence for respectful two-spirit traditions is focused on the native peoples of the Plains, the Great Lakes, the Southwest, and California. With over a thousand vastly different cultural and linguistic backgrounds, it is important not to overgeneralize for the indigenous peoples of North America.

Two-spirit people were respected by native societies because of religious attitudes, but also because of practical concerns. The gender functions involved a mixture of both masculine and feminine traits, two-spirit

persons could do both the work of men and of women. They were often considered to be hard workers and artistically gifted, of great value to their extended families and community. Among some groups, such as the Navajo, a family was believed to be economically benefited by having a nadleh (literally translated as “one who is transformed”) androgynous person as a relative. Two-spirit persons assisted their siblings’ children and took care of elderly relatives, and often served as adoptive parents for homeless children.

A feminine male who preferred to do women’s work (gathering wild plants or farming domestic plants) was logically expected to marry a masculine male, who did men’s work (hunting and warfare). A family needed plant foods and meat, a masculine female hunter, in turn, usually married a feminine female, to provide these complementary gender functions for economic survival. The gender-conforming spouse of two-spirit people did not see themselves as homosexual or as anything other than normal.

This same attitude is also seen in most primate societies where there are special aunts and uncles that fulfill many needed roles of caring for infants while parents forage, tending to community needs, etc. A good example of this in the non-primate world are bees where drones are left to tend the eggs and furnish the right amounts of nourishment.

In a recent article in the *Smithsonian Magazine* they talk about a pair of male penguins who have bonded and try to hatch everything from a stone to a ball. Recently they were given an abandoned egg to their delight.

The trouble with a lot of nature observation is many times the reporting is colored by the cultural training. In the western world this means binary thoughts and often puritanical concepts of gender and sexual activities. A good example of this is that in a recent report on orangutans it was stated, for the first time, that they self pleasure themselves. Something that has been left out of years of observation, perhaps because of cultural and puritanical views.

A Bit of History

In the 20th-century western ideas of binary thinking and European Christian homophobic influences began reaching many societies in cultures throughout the world as missionaries invaded cultures that were considered unsaved and untamed. This same influence infected many Native Americans causing respect for same-sex love and for androgynous persons greatly declined. Two-spirit people were often forced, either by government officials, Christian missionaries or their own community, to conform to standard gender roles. Some, who could not conform, either went underground or committed suicide. With the imposition of Eur-American binary marriage laws, same-sex marriages between two-spirit people and their spouses were no longer legally recognized.

Indigenous activists in the United States and Canada have been rejecting the French word *berdache* in favor of the term two-spirit people to describe themselves. Many non-American Indians have incorporat-

ed knowledge of Native American two-spirit traditions into their increasing acceptance of same-sex love, androgyny and transgender diversity. And the spiritual gifts of androgynous persons have started to become more recognized.

Asia

I have not done any extensive research into the history of current trends in Asia about gender diversity. But felt this bit is important to give a view of where we come from and seem to be headed. I do believe that the Anime from Japan often holds a meme directing viewers to a form of Orientalism.

Gender and sexual preference identity-based communities are subcultures in regional societies composed of people who have shared experiences, backgrounds, or interests due to common sexual or gender identities. Adolf Brand, Magnus Hirschfeld, and Leontine Sagan in Germany were among the first to argue that members of sexual and gender minorities can also constitute cultural minorities were. These pioneers were later followed by the *Mattachine Society* and the *Daughters of Bilitis* in the United States.

Some persons of various gender and sexual orientations may not identify, or affiliate with a particular subculture. Reasons include geographic distance, unawareness of the subculture's existence, fear of social stigma, or personal preference to remain unidentified with sexuality-or-gender-based subcultures or communities. Some have suggested that the identities defined

by the Western heterosexualized cultures are based on sexuality, have serious errors, this leaves many rejecting these identities in large numbers, often while disowning their own sexual needs and possibly subjecting them to be classified under what they may consider misclassified sexual identities.

To understand how gender and sexual diversity is viewed in many other societies a visual depiction can be seen in films such as the *Rainbow Boys*, *Club M2*, *Bangkok Love Story*, all show GLBTQIS+ relationships and typical culture reaction to them. Each makes a break from the traditional view of society into the subculture.

In many Asian countries, homosexuality and bisexuality are widely accepted and often legal, although often still face discrimination and criticism. In this context, queer youth are often cast as victims of homophobic violence or heterosexual exclusion in ways that inscribe them within tropes of victimization and risk.

Asia-China

Unlike European cultures, which are primarily based in Christian religion, and held up many anti-LGBT laws until recently, the Chinese culture was much more open about non-exclusively-heterosexual relationships. For a period of the modern history of both the Republic of China and People's Republic of China in the 20th century, GLBTQIS+ people received more stringent legal regulations regarding their orientations, with restrictions being gradually eased by the beginning of the 21st

century. Though there were still restrictions in the ancient Chinese culture, homosexual relations have been documented since early historical periods. There were recordings of subcultures of prostitute/actors also in existence; however, even in modern-day Chinese artistic culture, there are those who are opposed to outside heterosexual relationships and lifestyles. In the People's Republic of China little is known about the Communist Chinese governments official policy with regards to homosexuality prior to the 1980s."

While living in China from 2002-2005 I tried to investigate the subcultures and find out how they worked. One of the young men who worked as a translator for me, explained that gay men married and if they had enough income maintained separate apartments where they met and often lived together for extended periods of time. Males, in China, in the middle economic class have a great deal of freedom as women are confined to handling the parents and child as well as working. I was never able to gather information on Lesbians, although, I often felt I saw lesbian couples walking hand-in-hand. Gender diversity was often seen in the larger cities. On streets where sexual trades were present it was easy to see transvestites, transgender, and other life styles.

To understand the limitation seen in China you have to understand what they face as a culture. In 2005 there were no agencies to take care of those who were aging or in need. Tradition of children caring for parents is paramount for the survival of individuals. Anything that threatens that need is outlawed or controlled. This

applies to religion, sexual preferences, and expression of gender diversity. Unlike the western binary regulations, particularly in the USA, China has one main overriding culture; a few additions to customs may be seen from villages. Government sees the maintenance of order as done by preserving the culture or the fealty or devotion to family and overlords. This, in many ways, is a religious tenet for the overall Chinese Culture. The main belief of a life-hereafter is based on this aspect of fealty.

Asia-India

Asian culture as a whole is imbued with an importance of gender and sexuality in relationships and day-to-day existence. India has a long history of acceptance of diverse genders. It is since Catholic intrusion into the culture, that these became a problem. Transgender in India is still considered holy. Transgender individuals often make their living giving blessings and being giving alms. The *Karma Sutra* includes many ideas all situated on making life more pleasant.

Sexual norms were far more liberal before the 13th Century, giving equal importance to the secular and the spiritual. Sex was taught as a subject in formal education, and *Kama Sutra*, the world's first sex treatise, was written in ancient India between the 4th Century BCE and the 2nd Century.

Asia-Japan

Japanese have adopted wide ranges of sexual, gender identity, and space has always existed for non-exclu-

sively hegemonic gender roles in Japanese society. The modern era has made more room for those openly varied gender roles. Same gender sexuality was extensively accepted in ancient Japan between, priests, warriors, and actors. Before Western contact, Japan **did not** have a system of identification in which one's identity was determined by one's biological sexual preference.

While there has always been diversity the changes we are seeing are a change in paradigms of survival in the old ways. When society no longer needs a vertical structure of gathers, hunters, and child care for survival, its needs change. When societies have access to the basic needs of physiology and safety it can form subcultures and reach for what Maslow called *self-actualization*. Where the true nature of self can be expressed and lived.

Humanity is organic and like all organic life its survival is based on diversity not ridged vertical binary manifestations. Survival as Darwin saw it was based on the ability to diversify and adapt to changing environments. In our current world environments are more than just our physical situation, they include governments, economics, and influxes of information via media and Internet. As our consciousness grows and expands so do the preponderances of environments we must navigate.

Being Gender Diverse isn't a matter of a whim or ideology but a deeply experienced need to find oneself in the world in a different kind of way from the conventional man/woman division. And, recognizing that the Dharma is all about experiencing our humanity as deeply and truly as possible, that includes bringing in our gender experience obviously.



Clearly, we are not programmed at birth to behave a certain way based on our gender. Instead, we are trained throughout our lives to conform to our gender norms.

Naveen Jain

8

Biology Of Gender

I don't study epigenetics nor a scientist. I am an author, ontologist (I specialize in the aspect of existence we call consciousness), and a teacher. What I have written is based on what I understand and synthesized from my research. It might have a few flaws, but on the whole I believe it is true to fact.

Biology doesn't set anyone's destiny. One of the features that sets humanity apart from other primates is our ability to self-determine and imagine. Our existence, evolution, and consciousness allows us to decide who and what we are to be. No matter what you have been told, no matter what or who you have been tricked into believing who you are, before it all you are consciousness.

Your true self cannot be taken from you NO matter what. In the end you are consciousness, beingness, knowing itself as consciousness and this is your Truth. You have the ability to be as you determine in your consciousness. Your imagination in consciousness brings forth your self as it is to you.

The Biology of Transgender Self

Knowledge of self, awareness of persona identity, and the ability to communicate in some manner the awareness of personal being are all a loose definition of consciousness. In the study of beingness we often use the phrase I am I; I am the self, the awareness indicating our consciousness. I do not believe our brain and body rule our consciousness singularly, but understanding that brain is directing actions and that mind or consciousness is both and yet not of both is important to unravel the mystery of self.

In the case of a transgender individual (and there are more than binary transgender{s}) self is the same, perhaps, a bit confusing being caused by the mixed signals emitted by a binary society that has labeled all bodies as male or female.

Gender identification and self are as individual as our thumb-prints. Gender begins in utero during the first trimester of gestation.

But before we get to the birthing of a transgender person we must understand how the basis of all life determines how our brain will come to work and perhaps perceive.

It all starts with DNA. DNA is the chain of links in our body that tell cells how they are to behave. Messages are carried to the DNA giving it directions. It tells cells if they will be eyeballs, skin, noses and more. The DNA sequence never changes, but the activity of DNA can radically and perpetually change. Our genes tell the

cells we grow to behave or have traits like our parents, they are our inheritance. Genes tells us the color of our eyes, hair, height, and other physical characteristics.

Life in our cells is biodegradable and breaks down and must be rebuilt. DNA/genetic material in the cells becomes entangled in knots. External factors, such as stress, can change how these DNA/genetic knots are formed and perform. These knots are like small machines making many things happen within a cell, connecting paths, constructing things all making life occur. This breakdown can cause the genes to act differently or mis act. For instance we know that stress can produce more female embryos than male.

If everything breaks down daily in our cells how do we remember past one day? The DNA must remember somehow. We know the DNA sequence does not change if it did our body would be growing extra parts like a new ear or lips. Think of DNA as memory. The knots can change shapes. Events, environmental pressure, stress, in life can change how these DNA/genetic knots perform.

An event in life can change how the genetic knots act. In an intense childhood event, stress hormones flood our brain. These hormones don't change the DNA sequence but they do change the part of DNA/genetics with the guidelines on how to reduce stress. This piece of DNA/genes gets tied up in a knot and the dumb builder machines can't read the instructions for building stress control and reduction devices. This is happening on a, minuscule level while on the larger scale

you are losing the ability to reduce stress. It is believed that the stressor[s] that cause the DNA/genes to forget their instructions is how diseases such as cancer are formed.

Birthing

An inseminated egg grows into a zygote. The DNA process requires thousands of decisions to be made. Different decisions come at different time during gestation: should a cell become a heart cell, brain cell, or a blood cell?

These same DNA workings happen in other parts of the body. All zygotes start as female. The forerunner to the genitals transforms into either male or female. This depends on the chromosomes present in the zygote. This happens in the first trimester of gestation. The precursor brains transform into male or female in the second trimester of pregnancy.

The scientific working model for a transgender person is that in the womb is the area of the genitals transformed one way while the brain transformed another way. All of this is hypothetical as to what happens in the brain.

The brain its memories, experiences, and environmental pressures is giving the person an innate sense of who they are. We know that the male and female brains are different, they think and relate differently. The female and male brains determination is based on the percentage of hormones and other chemicals present during formation.

The sense of self is not seated in the genitalia but rather in the mind in the consciousness. If the brain is saying I am female then the person is female, the same for male. The genitalia do not determine gender.

It is important to note at this point that neither nurture or nature alone are determining the direction of a transgender person. Choice and life style are determined in the brain and our consciousness. We have the right to choose based on our nature and desires. Unfortunately, too often our decisions are based on societal pressures.

Gender On The Brain

It is hoped that emerging research will help to tease apart some ‘nature versus nurture’ controversies about the differences among genders. People who transition early in life, for instance, might have different brain characteristics from those who transition later, owing to the way their brains are shaped by societal gender roles or biological factors, such as hormones during puberty.

Researchers debate what kind of differences, if any exist between male and female brains, and many such studies have been poorly interpreted. But scientists who study gender issues think that the confusion could be partly the result of a simplistic view of sex and gender identity. “I don’t think there is something like a male or female brain, but it’s more a continuum,” says Baudewijntje Kreukels, a neuroscientist at Amsterdam University Medical Center who works with ENIGI. In

the interim the *Psychology Today* breaks down the differences in male and female brains like this.

To paraphrase: Scientists generally study four primary areas of difference in male and female brains; processing, chemistry, structure, and activity. The differences between male and female brains in these areas show up all over the world, but scientists also have discovered exceptions to every so-called gender rule. You may know some boys who are very sensitive, immensely talkative about feelings, and just generally don't seem to fit the *boy* way of doing things. As with all gender differences, no one way of doing things is better or worse.

What we do know from current work is that our hemispheres are not separate, but each hemisphere of the brain is connected and interacts in language, math, and other skills. What this means is that any gender can have a skill that previously held a binary label. Brain function also has a great deal to do with environment and how you were trained. We are androgynous and have all aspects-skills of all genders. While it is thought that men are more tunnel visioned, and women multi-taskers, it just as common for these to be reversed. Neither way makes a person more adept or intelligent. Intelligence is the ability to discern patterns and connections in focuses.

Scientists have discovered approximately 100 gender differences in the brain, and the importance of these differences cannot be overstated. Understanding gender differences from a neurological perspective not

only opens the door to greater *appreciation of the different genders, it also calls into question how we parent, educate, and support our children from a young age.*

Genders process stress, emotions, and tasks differently. Some of this is the different level of neurochemicals of the individual brain. If we just deal with the four dominant neurochemicals of serotonin, testosterone, estrogen, and oxytocin and start combining them at different levels at the very least you have 16 different possibilities of brain reactions to different areas of life.

Unfortunately the binary system of thinking results in limited insights in research into areas such as neurochemistry, hormones, and our health. You will find some still saying that we need testosterone for sexual drive, yet, those with Klinefelter's Syndrome (males who are not capable of producing any testosterone), have a sexual drive. And can perform coitus well. We simply do not have enough information on the non-binary physicality of humanity to make statements that are based on limited thinking.

It does not matter what others say. If you feel you are a different gender than what you presented at birth, you are what you feel and know of your self.

Life consist of beautiful fractals, patterns that inter-connect. Binary dimensional living is a bore and a lie.

Hormone Replacement Therapies

Science is beginning to understand how the hormones trigger the formation of these DNA knots. For instance the hormones connected with the thyroid transcribe and tell the DNA how to use the codes (tell the knot machines how to rebuild cells each day). HRT gives the DNA instructions to cells to reduce hair growth or start growth etc.

Neither hormones, nor body changes, create the transgender self. The self is more than a physical mechanism, more than a brain. The transgender self is greater than all of the commonly named parts.

The reason we can say a self of any gender is greater than its parts is because the self is capable of evolving into something extraordinary, a new concept of life.

Long Term Health of Transgender

In doing research on health issues of transgender individuals I found confusing data. Sometimes the reports were based on very small groups and done without a control group. The other part that was disturbing was that the research was often centered on HRT rather than the full individual. One group in Geneva seems to have a more wholistic approach to their studies.

A quote from Guy T'Sjoen: "Tantalizing hints are already beginning to emerge about the respective roles of hormones and genetics in gender identity. And findings are beginning to clarify the medical and psychological impacts of transitioning."

Anxiety and stress have been shown to cause a variety of physical ailments and mental problems in the general populations. Transgender individuals go through all of this and more. It is estimated that debilitating diseases such as heart, diabetes, back pain, and more can have triggers in stress, PTSD episodes earlier in life. Since gender seems to play little or no role in this it would also apply to transgender and gender variant individuals.

The *American Psychiatric Association's* 2012 recommendation for access to care for transgender people helps us understand this huge disparity:

“Being transgender or gender variant implies no impairment in judgment, stability, reliability, or general social or vocational capabilities; however, these individuals often experience discrimination due to a lack of civil rights protections for their gender identity or expression. Transgender and gender variant persons are frequently harassed and discriminated against when seeking housing or applying to jobs or schools, are often victims of violent hate crimes, and face challenges in marriage, adoption and parenting rights. Discrimination and lack of equal civil rights is damaging to the mental health of transgender and gender variant individuals.”

Transgender people may find themselves living in constant fear of verbal or physical harassment. While a healthy mind can deal with this kind of pressure for

short periods, over time this perpetual sense of danger is likely to develop into a debilitating form of social anxiety.

Research being done at Ghent University Hospital has grown and researchers can finally draw some significant conclusions about the effects of standard care.

“So far, hormone treatments seem to be safe, with few side effects. The most common complaints from people are lowered sexual desire and voice changes. But the most significant change the researchers have measured is something positive — a decrease in anxiety and depression after treatment.”

Dealing with Duality

The self is seen and develops out of our emotional reactions to relationships with our environment, parents, and growing sense of the reflection of life. The growth of a transgender consciousness must wade through dual responses. The conflict between an inner knowing and what they were told to believe about their body and gender. In a world that has been steeped in binary ideals and labeling since Adam there is a long phylogenetic and ontogenic history to overcome.

In my practice I have seen the depression and anger as individuals feel the conundrum of the dualities they feel. The pull between polarities often leaves us wordless, unable to express, verbally, the pain and confusion we harbor in our consciousness.

The process of being able to speak about our inner workings clearly is a healthy and helps us determine where we want to go with our lives.

The birth of the self is often a bloody, painful event. We are torn, conflicted, and uncertain of the outcome. No transgender person chooses to be caught in this state, it is an inner push, the true self seeking to be known, the truth of existence wanting voice.

Our Personal Stories

Each of us gets a set of genes from each parent. It is a 50-50 deal. Genes tell our cells things like what color our skin is to be, eyes, shape of our bodies, etc. They carry information, the history of our biological family. They carry the history of our species consciousness and is called ontogenic information.

Phylogentic information is the history of the species development, residing in the amygdala or reptile portion of our brain. It is the part of the brain that alerts us, causes a sense of fear on a dark night with rustling bushes. We think of phylogentic information as deep seated unconscious mind.

Part of the ontogenic information we carry is the residuals of archetypes. Archetypes are the paradigms or foundations of how we perceive life. Rarely are we aware that they are influencing our thinking and emotions.

Ontogenic information carries our family histories. We know that more than genes are replicated during

procreation. Traits, proclivities, and much more is transferred during the meeting of the sperm and egg when a zygote is formed. Deep within our being we have the history of humanity, our families history, and our cultures beliefs.

We may not be aware of all the information we have in our being, but it plays a part in our thinking, rationalizations, and self determination. Part of any persons struggle is to come to terms with the silent ideas that are yelling at us in our mind. This is easier to understand when you look at teens conflict between being an individual a wqy from their parents and yet wanting to belong. This can play out by them joining a gang, or dangerous activities trying to establish their bounds of being and coming to terms with the duality and the enigma of their existence.

The process of coming to terms with the self has to be doubly hard for a transgender and gender variant youth. Couple the normal doubts and conflicts of youth, add rejection from families, bullying by classmates, and it is easy to see why the suicide rate is so high with this group.

And Then There Was Adam

Each culture has their own archetypes, but they all fall under related categories.

The creation myths in the western world are known as Genesis. You will find a creation myth in every culture described accordingly in the culture language. Each culture will have peculiarities and their own met-

aphors. In every creation myth I found there was always the creation of the male/female androgyne, often called the third sex.

Why is all of this important? If we look at western archetypes and refer back to the Christian Bible we see Adam naming the animals two by two: male and female did he name them. This was the beginning of the idea of binary consciousness. Yet in the archetype of God creating we find male/female made he them.

Over 6 thousand years ago we began to believe that we were split, two, different genders. This was perpetuated by our lack of scientific knowledge and further enhanced by our own prejudices seated deep within our survival drives of the amygdala, reptilian brain.

We are of one gender or multideminsions of gender. Our gender has nothing to do with our genitalia or what is called our sex assignment. There are beings with female and male parts to a varying degree. Every woman can makes testosterone and estrogen, as does every male. Our brains are awash with both giving us an ability to call on the attributes of each.

What is apparent today in biology was never spoken of 40 years ago. Science, like all other topics, is often clouded by the information forming the basis of consciousness.

The Spectrum

A 2015 Fusion Millennial poll of adults ages 18-34 in the USA found that the majority see gender as a spectrum, rather than a man/woman binary. A 2017 Harris

Poll of millennials found that 12% identify as Transgender or gender non-conforming.

Research by J. Walter Thompson Intelligence (the research arm of the Global Marketing Communications company) found that 56% of those aged 13-20 know someone who uses gender-neutral pronouns (such as they/them). Leading businesses are beginning to change traditional gender-based marketing of products, such as removing *pink and blue* in clothing and toy aisles.

Body Gender is our experience of our own body, how society genders bodies, and how others interact with us based on our body.

Identity Gender is our name and the way we convey our gender based on our internal sense of self. Identities typically fall into binary (e.g. man, woman), Non-binary (e.g. Genderqueer, gender-fluid) and ungendered (e.g. Agender, genderless) categories; the meaning associated with a particular identity can vary among individuals using the same term. Gender identity can correspond to or differ from the gender we were assigned at birth.

Social Gender is how we present our gender in the world and how individuals, society, culture, and community perceive, interact with, and try to shape our gender. Social gender includes gender roles and expectations and how society uses those to try to enforce conformity to current gender norms.

Each of these dimensions can vary greatly across a range of possibilities and is distinct from, but interrelated with the others. A person's comfort in their gender is related to the degree to which these three dimensions feel in harmony.

Body The First Dimension

A binary view of sex fails to capture even the biological aspect of gender. While we are often taught that bodies have one of two forms of genitalia, which are classified as female or male, there are Intersex traits that demonstrate that gender exists across a continuum of possibilities. This biological spectrum by itself should be enough to dispel the simplistic notion that there are just two genders.

The relationship between a person's gender and their body goes beyond one's reproductive functions. Research in neurology, endocrinology, and cellular biology points to a broader biological basis for an individual's experience of gender. In fact, research increasingly points to our brains as playing a key role in how we each experience our gender.

Identity The Second Dimension

Gender identity is our internal experience and naming of our gender. It can correspond to, or differ from, the genitalia gender we were assigned at birth.

Understanding of our gender comes to most of us fairly early in life. According to the American Academy of Pediatrics, by age four, most children have a stable sense of their gender identity.

This core aspect of one's identity comes from within each of us. Gender identity is an inherent aspect of a person's individuality.

Individuals do not choose their gender, nor can they be made to change it.

The words someone uses to communicate their gender identity may change over time; naming one's gender can be a complex and evolving matter. As our consciousness grows and we become more aware of our inner feelings and thoughts our true self is often better revealed.

Language is limited in describing gender. It may take us quite some time to discover, or create, the language that best communicates our internal experience. As language evolves, the name for our gender may also evolve. This does not mean gender has changed, but rather that the words for it are shifting.

The idea that there are only two genders—and that each individual must be either one or the other—is called the *gender binary*.

Throughout human history we know that many societies have seen, and continue to see, gender as a spectrum, and not limited to just two possibilities. In addition to these two identities, other identities are now commonplace.

Today we no longer feel bound by the gender binary, instead we are establishing a growing vocabulary for gender.

More than just a series of new words, this move in language represents a far more nuanced understanding of the experience of the gender itself.

Terms that communicate the broad range of experiences of non-binary people are particularly growing in number. Genderqueer, a term that is used both as an identity and as an umbrella term for non-binary identities, is one example of a term for those who do not identify as exclusively masculine or feminine. This evolution of language is exciting, but can also be confusing as new words are created regularly, and since what a word means, can vary from person-to-person.

Social The Third Dimension

This includes Gender expression, which is the way we communicate our gender to others through such things as clothing, hairstyles, and mannerisms. It also includes how individuals, communities, and society perceive, interact with, and try to shape our gender. Social gender includes gender roles and expectations and how society uses those to try to enforce conformity to current gender norms.

Societies norms create so much pressure on individuals that many don't ever come to terms with their true nature.

The current revolution in our world of wanting to know who we truly are has given many the courage to come out, hence the seemingly increase in queer folks, gender and sexual preference.

Children and Gender

Practically everything is assigned a gender—toys, colors and clothes are some of the more obvious examples. We begin to teach children about gender from the moment they are born; given the prevalence of the gender binary, children face great pressure to express their gender within narrow, stereotypical definitions of boy or girl.

Expectations regarding gender are communicated through every aspect of our lives, including family, culture, peers, schools, community, media, and religion. Gender roles and expectations are so entrenched in our culture that it's difficult to imagine things any other way.

Children who express gender outside of these social norms often have a difficult experience. Girls thought to be too masculine and boys seen as feminine face a variety of challenges. Kids who don't express themselves along binary gender lines are often rendered invisible or steered into a more binary gender presentation. Pressures to conform at home, mistreatment by peers in school, and condemnation by the broader society are just some of the struggles facing a child whose expression does not fall in line with the binary gender system.

Because expectations around gender are so rigid, we frequently assume that what someone wears, or how they move, talk, or express themselves, tells us something about their gender identity.

But expression is distinct from identity—we can't assume a person's gender identity based on their gender expression.

A boy may like to wear skirts or dresses. His choice in clothing doesn't define his gender identity; it simply means that he prefers (at least some of the time) to wear clothes that society has typically associated with girls. In fact, how we interpret a person's gender and the assumptions we make about them is related to our personal understanding of gender and the norms and stereotypes we have integrated—it isn't about them.

Finally, norms around gender change across societies and over time. Consider men wearing earrings or women having tattoos to see the flexibility of social expectations about gender. Even the seemingly intractable notion that pink is for girls, blue is for boys is relatively new. Prior to the mid-twentieth century, pink was associated with boys' clothing and blue with girls' clothing (still due to the gendering of colors, but with a different rationale associating each color with particular gendered characteristics).

Congruence

Gender congruence is the feeling of harmony in our gender. Experiencing comfort in our body as it relates to our gender; naming of our gender that adequately corresponds with our internal sense of who we are; expressing ourselves through clothing, mannerisms, interests and activities; being seen consistently by others as we see ourselves.

Gender congruence means more than just finding a similarity between the dimensions of the self it is a place of harmony, where the consciousness can grow and unfold. Finding self-actualization is almost impossible unless we are in harmony or congruence with who we are.

Finding congruence is an ongoing process throughout each of our lives as we continue to grow and gain insight into ourselves. It is most often found through exploration. The fundamental need to find gender congruence is true for us all, and any degree to which we don't experience it can be distressing.

The term *transitioning can be misleading*. The term is a commonly used to refer to the steps a transgender, agender, or non-binary person takes in order to find congruence in their gender.

It can be misleading as it implies that the person's gender identity is changing and that there is a moment in time when this takes place. Transitioning is more of others' understanding of gender that shifts.

What people see as a transition is actually an alignment in one or more dimensions of the individual's gender as they seek congruence across those dimensions. A transition is taking place, but it is often other people (parents and other family members, support professionals, employers, etc), who are transitioning in how they see the individual's gender, and not the person themselves.

For those who are seen as transitioning, these changes are often less of a transition and more of an

evolution. A more pertinent phrase is pursuing congruence measures.

Seeking Harmony/Congruence

For many years in my youth I was unhappy with who I was. Locked into a binary system of how a girl or woman was to be. My body was much different than my mother and her sisters. I was stocky and muscular. My mind and body ached for movement. My mind wanted to know about science and I read constantly. My mother feared I would not be looked upon as feminine. When I began to run and play handball in high school she was mortified that I would lose what waist I already didn't have. In spite of what were considered masculine traits, I am androgynous not in my outward appearance, but how I live my life. In that sense I am a happy blend of gender that I have determined to be me. Aging has brought me a sense of congruence in my quest of knowing who I am.

Each of us must find our happy blend, it is a process that takes many years in some cases.

Methods Used To Achieve Congruence

Social congruence changes of social identifiers includes clothing, hairstyle, gender identity, name, and/or pronouns.

Hormonal congruence is the use of medical approaches such as hormone blockers or hormone therapy to promote physical, mental, and/or emotional alignment.

Surgical congruence is the addition, removal, or modification of gender-related physical traits.

Mental congruence is coming to the realization of your true nature. Through counseling and inner reflection the individual realizes their true nature/gender. There is no sense of loss of genitalia.

Legal congruence is changing identification documents such as one's birth certificate, driver's license, or passport.

It's important to note, though, that a transition experience can be a very significant event in a person's life. A public declaration of some kind *where an individual communicates to others that aspects of themselves are different than others have assumed*, and that they are now living consistently with whom they know themselves to be, can be an empowering and liberating experience. And a moving experience to those who get to share that moment with them. Honoring this request is a sign of respect and a critically important way to demonstrate support.

Personal Gender

Dimensions of gender and the desire for congruence are common to us all, ultimately gender is personal. Each dimension of gender is informed by our unique intersection of identities, experiences, and personal characteristics. We are more than our body, gender identity and gender expression.

We are consciousness and how we perceive our race, ethnicity, class, faith, sense of geographic place, family history, and more. Our gender is personal because,

while we share some of these aspects of self with others, the way that all of these identities, influences and characteristics come together is unique to each of us. Our consciousness and perception are as unique as our thumb print.

More Than Gender and Sexual Preferences.

We are more than the sum of our parts. The inner relationships of our gender, sexual preferences, and consciousness make us unique.

The more we explore as a species the possibility we represent the broader the spectrum we will discover. When I think of gender I think of the multidimensional life we all live. Life, where no matter our assigned birth gender, or true gender, takes on differences that are relative to the situation. It is a kind of inner harmony, a meditative state where we finally realize our wholeness and completeness. It is called self-actualization.

One Final Distinction

The final difference between gender and Sexual orientation, which are often incorrectly conflated; in actuality, gender and sexual orientation are two distinct, but related, aspects of self. Gender is personal (how we see ourselves), while sexual orientation is interpersonal (who we are physically, emotionally and/or romantically attracted to).

The Path To Personal Evolution

Why is it so critical to distinguish between these two concepts? When we confuse gender with sexual ori-

entation, we are likely to make assumptions about a young person that have nothing to do with who they are. For example, when someone's gender expression is inconsistent with others' expectations, assumptions are frequently made about that person's sexual orientation.

The boy who loves to play princess is assumed to be gay, and the girl who buys clothes in the boys section and favors a short haircut may be assumed to be a lesbian. These could be faulty conclusions. What someone wears and how they act is about gender expression. You cannot tell what a person's sexual orientation is by what they are wearing (for that matter, you can't know what their gender identity is, either ... unless they tell you).

Our society's conflation of gender and sexual orientation can also interfere with a young person's ability to understand and articulate aspects of their own gender. For example, it's not uncommon for a transgender or non-binary youth to wonder if they are gay or lesbian (or any sexual orientation other than heterosexual) before coming to a fuller realization of their gender identity.

How we come to understand our gender and our sexual orientation – and the choices we make to disclose and express these parts of ourselves – are distinct paths. Thinking of these two aspects of self as interchangeable may, instead of helping us know ourselves and one another better, actually get in the way of understanding and communication.

What's Next?

There is a generational divide in how we think about gender. In order to bridge this gap, those of us who were raised with a more limited view of gender can take this as an opportunity to explore gender with new eyes, to read and ask questions to better understand gender's complexity. As with any learning experience, you'll learn more about the world around you and about yourself in the process.

Gender diversity has existed throughout history and all over the world. As one of the most fundamental aspects of a person's identity, gender deeply influences every part of one's life.

Where this crucial aspect of self is narrowly defined and rigidly enforced, individuals who exist outside of its norms face innumerable challenges. Even those who vary only slightly from norms become targets of shame, discrimination, and violence. This does not have to be the case. Through a thoughtful consideration of the uniqueness and validity of every person's experience of self, we can develop greater acceptance for all. Not only will this create greater inclusion for individuals who challenge the norms of gender, it will create space for all individuals to more fully explore and express who they are.



Be sanctuaries of respect for life, proclaiming the sacredness of every human life from conception to natural death

Pope Francis

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Sacredness of Gender

Evolution moves at a snails pace if we are to believe the empirical evidence biologist give us. What has happened in the last 50 years, is more than evolution it is a revolution. We are in a revolution where the oppressed drives of the true nature of humanity is bursting forth in a new order. Commonly called a watershed moment in history, where the course of history is dramatically changing.

While it seems new to us in many ways, but images of our androgynous nature and alternative gender identification goes back to the Stone Age.

Certain sacred symbols have been in use continuously for centuries. Among the best known are double images of non-duality. Symbols as the Yin-Yang of Taoism, the Circle-Square (or Mandala) of Buddhism, the Double Triangle of Judaism, and the Cross of Christianity. As has been discussed, each symbol is both a *two-ness* and an oneness. All these double images are intended to remind us of the higher unity that transcends all forms of multiplicity. The idea has always been that wholeness of existence is the acceptance of our total being beyond the different aspects.

All those double images of non-duality are rendered in a visual language that is geometric. Geometry is known as a sacred visual language. Abstract geometric forms are part of the settled, post-nomadic experience. There are other double-images images of non-duality, which are much older, going back to the Old Stone Age. This group is pictorial, naturalistic, and non-geometric. The best known examples include the Double-Serpent, which began in the Paleolithic era and has continued into our time as the medical caduceus, and the Flying Serpent whose various forms include the Quetzalcoatl of the Aztecs, and the cosmic Dragons of Asia. The heavenly and the earthly are united in this symbol of what might be called bi-singularity. Bi-Singularity is where two ideas appear or reside as one embodiment.

The least known of these primordial pictorial symbols is the Androgyne - a single human body, which is part-male and part-female.

The Androgyne image also has been with us since the Paleolithic era. In Asia it is better known than in the West. In Asia the study of the bi-singularity is studied and known philosophically as the foundation of life; while in the west it is usually studied or known in relationship to sacred studies. Androgyne are teachings in and of themselves. In Asia the Kuan Yin is often represented with a mustache as well as breast. It carries symbols of protection as well as the water of life. Kuan Yin Represents the traits of male and female energy and attributes. She represents the highest level of consciousness transcendence and self-actualization. This type of corporeal image goes back to the Stone Age drawings and sculpture.

Early Meme

This type of image is an early type of meme. The drawing or corporeal image expresses ideas beyond words. These images are found in all kinds of religious and other manuscripts.

To understand some of our history and the evolution you need a bit of Zen koan. A Koan (Japanese term) is an ideas in all societies that practice transcendence of some sort where the practitioner must empty their mind of thinking in one manner, such as intellect or duality and come to the point of wholeness or bi-singularity. You must think both intellectually and intuitively. In this state of thinking the acolyte must become male and female, using both intellect and intuition. It is the state of orgasmic creation both corporeal and artistic. When Transcendent Consciousness emerges you are no longer self-serving, or able to love in only qualified ways. One exists for the benefit of others, and every act is an act of love. Meditation, staying present, and self observation are all modern practices in the Western world that border on producing an androgynous state of being.

In our unconscious mind resides the phylogenetic information about all of this. In Christianity, Judaism, Hinduism, Buddhism, Islamic, and Taoism (plus many more) these images reside.

The idea is leading to the resurrection of humanity from the animal state of existence to one where the totality of being can be experienced as an androgynous

being in both body and mind, freeing us from a binary world into a world of multidimensional life.

As a side note; the Christian Cross is seen symbolically as lifting humanity from the morass of misunderstanding of its true nature to the realm of higher mind or heaven.

The psycho-dynamic implication of an androgynous mind and corporeal existence is not fully known. Yet, if we look to our history and see where we haven't been living as whole being, we see war, famine, and death. Surely the future holds a greater opportunity to humanity to understand who, what, and capabilities are available.

Gender and Religion

Unfortunately, gender is too often thought of as binary male/female. When looked at from a three-gender world. I believe the trinity in western philosophy and Christianity represent the androgynous self and its relationship to higher consciousness.

The tenets of religion and its sects are governed, to a great degree, by the social environment in which they are practiced and introduced.

At the same time religion is the ruling body, to a great extent in most Western cultures. Asian cultures are more culturally governed. This was the same in India until the British imposed their Western religious rules. Religions and ideas of sacredness are most often based

on survival ideas. Humanity has a habit of turning their current social, and survival needs into underlying morals and ethics. An example of this is the environment, 80 years ago, few thought of polluting or using natural resources as needing an ethic and moral over tone. And yet today we see it as immoral and unethical to abuse the environment-earth. In some circles, and in many religious congregations, it has taken on a spiritual aspect. Religion can be looked at, as a collection of past survival needs. The fealty required through worship is simply a way of self-determination in an after death realm.

“What seems necessary for survival become sacred and a part of a cultures religious practices.”

M.R. Ritley

Another good example of this is the prohibition combining of dairy and flesh in ancient Judaism (and in some orthodox sects today). Flesh and dairy together can produce a virulent toxin, especially in unrefrigerated conditions. Desert conditions would have sped up sickness caused by the bacteria. Hence, the sacred habit of not eating them together or combining them using the same eating utensils.

As a member of GLAPN, (Gay Lesbian Archives of the Pacific Northwest) I know history to be important to the well being of any group or subculture. In Dr. Roderic Gorney’s book, *The Human Agenda* he talks about the disasters a culture faces without a knowledge of history. The more we know of our history, the less iso-

lated and inferior we feel. The higher our self esteem as a long surviving group (albeit a suppressed one) the greater our sense of fulfillment and self actualization, where we feel we are living our true selves. Religious texts hold the most ancient history. As repressive as most religions have become, historically they were the seat of understanding gender and sexuality as an important aspect of life.

TRANSGENDERS AND INTERSEX IN ISLAMIC TEACHING

In Islam countries it is estimated there are 10,000 to 20,000 transgender individuals. This information was gathered in 1980s and is probably much greater in 2019.

Islam is cognizant of the predicament of transgender individuals, and even though the *fiqh* (a deep understanding of humanity) tradition provides a certain amount of detail, it is the general guidelines of the Quran and Hadith.

Islam identifies itself as *din al-fitrah*, a religion that manifests harmony with human nature, which implies that Islam seeks to respond positively to the legitimate needs of people.

The *fiqh* discourse on transgenders draws, a certain distinction between two categories of persons, namely the *khuntha* and the *mukhannath*. The Qur'an identifies the difference between these two identities. *Khuntha* is considered intersex and *Mukhannath* is someone whose outer genitalia are different from their thinking/discordant (transgender).

Khuntha is a male person who resembles a female in speech, movement and appearance due to an inherent condition that is beyond his ability to control, and there is, therefore, no sin, shame or blame attached to it. Juristic discourse concerning the khuntha is almost entirely focused on their rights in respect of privacy, clothing, burial ceremonies, inheritance rights and others. This is a language not of denial but affirmation that such persons do exist among us and that society should allow space for them to lead a life of dignity.

The mukhannath is a person who conceals his masculinity and much of his feminine behavior is deemed to be of his own making. There is blame attached to this and the case is treated differently to that of the khuntha.

Fiqh and science both confirm that sexual orientation is latent within each individual, emerging in complex interactions between one's biological make-up and early childhood. Current research is pushing slowly but steadily towards the conclusion that sexual orientation is largely inherent.

Christian/Hebrew

Part of the problem of understanding ancient writing is that language and meanings change. We are a species of language and communication is effected by meanings of words and the images they create in our minds. The Christian/Hebrew Bible most of us are familiar with uses terms and words that have lost meaning. Dr. Phylis Tribble points out that the word, '*adham*, intro-

duced in the Yahwist's creation account in Genesis 2:7 and commonly translated as *man*, is used to refer to the androgynous being that existed before the creation of woman. In order to convey the concept of gender, the verse 2:23 introduces two new words, *'ish* (male) and *'ishshah* (female), which underline the interrelated and interdependent nature of the sexes.

Before the sexes are introduced, there is no point of reference for understanding the 'adham' as male.

The fact that ancient Hebrew does not have a neutral gender plays a role in both the Hebrew understanding of the creation account and its subsequent transmission to an English-speaking audience. In Hebrew it is possible to blur the distinction between the grammatical masculine and the biological/cognitive masculine. English speakers in the West have been sensitized to the inherent masculine bias in English constructs that assume male pronominal forms are neutral. We can see the distinction between the use of *'adham* as the proper name Adam, representing only the first human male, and its first usages as the human whose sexual characteristics were yet to be defined.

Adam's poetic description of woman as "bone of my bone, flesh of my flesh" indicates dominance by emphasizing that woman is made from man's own substance. We can choose to see this differently; Hebrew *tsalah* from 2:21-22 not as *rib*, but more broadly as *side*.

By emphasizing that the entire side (which contains both flesh and bone) was removed from the human to

create the woman, we are able to view the 'ish and the 'ishshah as two halves of the original androgyne.

The androgynous beings of Adam and Eve are lost in King James' Version of the Bible. The binary concepts creep into the way the text is written. I suspect that as humanity began to cultivate and form modern concepts of cities that a binary concept became important in the owning and the passing of land.

In cultures where ownership of land is not an issue there is greater acceptance of third gender individuals. For instance in Hawaii you don't own land and the third gender has a much greater acceptance than in mainland USA.

Duality/Binary thinking is exclusive in action and need rules to define the either/or way of life. In the Christian religion this is easily seen. Almost all interpretations from (1600 CE -present) abhor three gender ideas or homosexuality. The good news is that in some cases there is a lessening of the stricture.

The Torah and Kabbalah

The Kabbalah is the ancient Jewish tradition of mystical interpretation of the Bible, first transmitted orally and using esoteric methods (including ciphers). It reached the height of its influence in the later Middle Ages and remains significant in Hasidism. In doing research I came across some very definitive information. Important because it fits into the phylogenetic and ontogenetic information we all carry within our consciousness. What always astounds me is most of Chris-

tian doctrine is based on the same ancient texts as the Torah and yet so many who call themselves Christians deny what has been passed down.

For Israelite ancestors, the most important festival of the year was Sukkot, and the most widely practiced ritual was the bringing of the first fruits to the Temple in Jerusalem. The Talmud recalls the pageantry; the colorful parades, the music and the feasting that lasted for eight straight days and nights. An entire tractate of Talmud, in fact, is devoted to the laws and rituals of bringing the First Fruits, detailing the ornamentation of the offerings.

The offering the first fruits of Sukkot, caused the rabbis to deliberate on the circumstances for those who fall outside the normative identities of male or female. *An androgynous, who presents both male and female physical traits, is in some ways like men and in some ways like women. In some ways, they are like both men and women, and in other ways, like neither men nor women.” (Bikkurim 4:1).*

From the beginning of the Torah’s imaginings of the creation of humankind, gender diversity was part of the Divine plan. The creation of humanity in the very first chapter of Genesis, when God created the first human being, God said: *Let us make Adam in our image, after our likeness.* Then, we are taught that: *God created Adam in His image, in the image of God He created him; male and female God created them (Genesis 1:26-27).*

The sages explain the unusual language as meaning that God created the first human being as an androgynous person, containing both male and female characteristics simultaneously.

The verse, “male and female God created them” as a figure of speech in which a totality is expressed by two contrasting parts. This verse was interpreted as such by Rabbi Margaret Wenig. For example, “old and young,” the Prophet Joel foresees: “The old shall dream dreams, and the youth shall see visions.” This is to say: old, young, and everyone in between. Similarly, “near and far,” as in Isaiah’s call:

“Greetings of peace to those near and far.” And those in between. So see that God created the human being as male and female -- and every combination in between.

The Jewish legal tradition identifies no fewer than six distinct genders, certainly assuming as normative the male and female, but including as well designations, which we now refer to as intersex identities. *Androgynous*, one who has both male and female characteristics; *tumtum*, one whose biology is unclear: *aylonit*, who identified as female at birth, but at puberty, develops male characteristics; *saris*, who appears as male at birth, but later takes on more typically female biology. The Jewish understanding of gender is neither binary nor even a grid into which every person must be forced to fit. Rather, we see gender diversity as a spectrum, truly a rainbow of possibilities for reflecting the Image of God.

Transgender, the Kabbalah, address the notion of transitioning from one gender to another. It is suggest that Jacob's daughter, Dinah, was conceived with the soul of a man, but through Divine intercession, was transitioned into a woman.

Likewise, the kabbalah teaches that Abraham's son, Isaac, was en-souled as a woman, but born as a man for the purpose of carrying forward the family's unique covenant with God. Our mystical traditions speak of *gilgul ha-neshamot*, the *cycling of souls*, essentially a form of reincarnation, through which it happens that the soul of a male will enter a female body and vice-versa, a circumstance, which may be remedied as a transgender.

Several scholars have argued that the eunuchs in the Hebrew Bible and the New Testament were understood in their time to belong to a third gender, rather than the more recent interpretations of a kind of emasculated man, or a metaphor for chastity.

The first Christian theologian, Tertullian, wrote that Jesus himself was a eunuch c. 200 CE.

Tertullian noted the existence of a third sex (*tertium sexus*) among heathens: "a third race in sex... made of male and female in one." He may have been referring to the Galli, eunuch devotees of the Phrygian goddess Cybele, who were described as belonging to a third sex by several Roman writers.

Throughout the history of the Christian Church, nuns, monks and priests have also been understood

as belonging to a third gender, and compared to the Biblical eunuchs.

Hebrew terms about sexuality and gender

Zachar: This term is derived from the word for a pointy sword and refers to a phallus. It is usually translated as “male” in English.

Nekeivah: This term is derived from the word for a crevice and probably refers to a vaginal opening. It is usually translated as female in English.

Androgynous: A person who has both male and female sexual characteristics.

Tumtum: A person whose sexual characteristics are indeterminate or obscured.

Ay'lonit: A person who is identified as “female” at birth but develops male characteristics at puberty and is infertile.

Saris: A person who is identified as male at birth but develops female characteristics at puberty and/or is lacking a penis. A saris can be naturally a saris, saris hamah, or become one through human intervention saris adam.

Hinduism

Sometimes people misunderstand that by accepting the existence of a third gender, Hinduism is therefore sanctioning loose sexual behavior and promiscuity. This is not the case. Accepting homosexuals as a social class is not about their sexual behavior—that will vary from person to person. Homosexual people can be celibate, monogamous, or promiscuous, just as heterosexuals can be celibate, monogamous, or promiscuous. In Vedic

society, many gay people lived in complete celibacy and served as temple priests. At the same time, homosexual couples were known to marry “with complete faith in one another,” as mentioned in the *Kama Sutra*, while others worked as prostitutes.

A third sex, as discussed in ancient Hindu law, medicine, linguistics and astrology. The foundational work of Hindu law, the *Manu Smriti*, c. 200 BCE - 200 CE, explains the biological origins of the three sexes: A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if both are equal, a third-sex child or boy and girl twins are produced; if either are weak or deficient in quantity, a failure of conception results.

Indian linguist Patañjali’s work on Sanskrit grammar, the *Mahābhāṣya*, c. 200 BCE, states that Sanskrit’s three grammatical genders are derived from three natural genders. The earliest Tamil grammar, the *Tolkappiyam*, 3rd century BCE, also refers to hermaphrodites as a third neuter gender (in addition to a feminine category of non-masculine males. In Vedic astrology, the nine planets are each assigned to one of the three genders; the third gender, *tritiya-prakṛti*, is associated with Mercury, Saturn and in particular, Ketu. In the *Puranas*, there are also references to three kinds of *divas* of music and dance: *apsaras* female, *gandharvas* male, and *kinnars* neuter.

The two great Sanskrit epic poems, the *Ramayana* and the *Mahabharata*, also indicate the existence of a third gender in ancient Indic society. Some versions of *Ramayana* tell that in one part of the story, the hero

Rama heads into exile in the forest. Halfway there, he discovers that most of the people of his hometown Ayodhya were following him. He told them, Men and women, turn back, and with that, those who were “neither men nor women” did not know what to do, so they stayed there. When Rama returned to from exile years later, he discovered them still there and blessed them, saying “there will be a day when they will rule the world.”

Buddhism

In the Buddhist Vinaya, codified in its present form around the 2nd century BCE and said to be handed down by oral tradition from Buddha himself, there are four main sex/gender categories: males, females, ubhatobyanjanaka, people of a dual sexual nature, and pandaka people of various non-normative sexual natures. As the Vinaya tradition developed, the term pandaka came to refer to a broad third sex category, which encompassed intersex, male and female bodied people with physical and/or behavioral attributes that were considered inconsistent with the sexual ideal of man and woman.

Asian societies shaped by Buddhist traditions take a strong ethical stand in human affairs and sexual behavior in particular. However, unlike most other world religions, most variations of Buddhism do not go into details about what is right and what is wrong in what it considers mundane activities of life. Details of accepted or unaccepted human sexual conduct are not specifically mentioned in any of the religious scriptures in the Pali language.

Buddhism in its fundamental form does not define what is right and what is wrong in absolute terms for lay followers. Therefore the determination of whether or not homosexuality is acceptable for a layperson is not a religious matter as far as fundamental Buddhism is concerned.

There is a wide diversity of opinion about homosexuality. Buddhism teaches that sensual enjoyment and sexual pleasure are hindrances to enlightenment. Buddhist monks and nuns, of most traditions, are expected to refrain from all sexual activity and take vows of celibacy. Some Buddhist orders may specifically prohibit transgender, homosexually active, or homosexually oriented, people from ordination, but accept homosexuality among laypersons.

Within the earliest monastic texts (c. 4th century BCE), male monks are explicitly forbidden from having sexual relations with any of the four genders: male, female, *ubhatovyanjañaka* and *pañḍaka*. These latter two encompass a range of sexual and gender variations of male-bodied, female-bodied, and intersex people. Later, Buddha allowed the ordination of women, but forbade ordination to these *other* types of people on sexual grounds.

The word, *ubhatovyanjañaka* is usually thought to describe people who have both male and female sexual characteristics. Some interpret this as including those who are not physical hermaphrodites, but display behavioral and psychological characteristics of both sexes, such as a woman who is attracted to other women.

Ubhatobyanjanaka are people with the body of one gender but the “power” of the other. There is an argument that this does not in fact describe hermaphroditism but rather bisexuality or homosexuality; other writers dispute this.

The *paṇḍaka*, is a complex category that is variously defined in different Buddhist texts as including those born sexually indeterminate or with no sex, eunuchs, those whose sexuality changes every half month, males who gain sexual satisfaction by performing fellatio on other men, and voyeurs.

It sometimes includes males or females with any sexual dysfunction, such as impotence or irregular menstrual cycles. The common element seems to be those whose sexuality is either limited physiologically, or those who have *perverse* or extra sexuality. These third sex types are almost always portrayed negatively as a *pariah class*, especially in the earliest texts.

As the Vinaya tradition develops, *paṇḍaka* becomes the term of choice that most often stands for the excluded third sex category as a whole. In modern contexts, *paṇḍaka* is often interpreted to include lesbians, gay men, and transgender and intersex people, although in ancient times, a man who sexually penetrated another man or a *paṇḍaka* was not himself considered a *paṇḍaka*.

Paṇḍaka are categorized with others who are also excluded from ordination; either those with physical abnormalities, such as deafness or dwarfism, or those who have committed crimes.

Later texts, particularly Tibetan Buddhist writings, occasionally value paṇḍaka positively for their mid-leness and balance. The paṇḍaka in these Tibetan works is translated with the term *ma ning* — *genderless or without genitals*. Gyalwa Yang Gönpa, writes about *ma ning* as a balanced state between maleness and femaleness. Yang Gönpa describes *ma ning* as *the abiding breath between male exhalation and female inhalation* and the balanced yogi channel, as opposed to the too tight male channel, and too loose female one.

The Kuan Yin symbol is seen by Eastern Asian as the Goddess of Mercy. She is considered the balanced and without need. Depicted as female and male. Her image changes with time, she can be offering mercy from famine, war, and disease. Artisans seem to change her image according to immediate cultural needs. On altars she is offered food, drink, and beauty (through flowers). Women do not attend the altars at the time of their menses.

Islam

With over a billion followers, Islam is the second largest religion in the world, and noted for its diversity of culture and ethnicity. Founded by the prophet Muhammad (peace be upon him) in 622 CE, Islam is an Abrahamic religion that shares its roots with Judaism and Christianity and recognizes Abraham, Moses and Jesus as prophets. Its sacred texts are the Qur'an, and secondary sources are found in cultural practices such as *Sunnah* and less so in *Hadith*, which continue to be studied and interpreted by both scholars and the faithful

Islam has no central governing body. It is not possible to state clear policies regarding issues of interest to LGBTQIS+ people. How individuals and communities of queer folks are handled depends on the nationality, generations, family, and cultural influences. In the United States, there is a growing movement to create inclusive communities for LGBTQIS+ Muslims and their allies. This encompasses scholarly work that interprets sacred texts through a lens shaped by Muhammad's own celebration of the diversity of Creation.

At a mainstream mosque in the United States, sacred texts often uphold a heterosexual-normative binary of gender identification and sexual orientation that don't allow for the range of identities present in today's society. According to a recent survey by Public Religion Research Center, more than half (52%) of American Muslims agree "society should approve of homosexuality."

Transgenders are recognized and accepted. The idea of a man or woman identifying as a member of the opposite gender is more likely to be accepted than that of a man or woman expressing sexual desire for someone of their own gender.

As early as 1988, gender reassignment surgery was declared acceptable under Islamic law by scholars at Egypt's Al-Azhar, the world's oldest Islamic university. In Iran, in 1987, Ayatollah Khomeini declared transgender surgical operations allowable. The basis for this attitude of acceptance is the belief that a person is born transgender but chooses to be homosexual, making homosexuality a sin.

Sub Cultures

Gender and sexual preference identity-based communities are subcultures in regional societies composed of people who have shared experiences, backgrounds, or interests due to common gender identities. Adolf Brand, Magnus Hirschfeld, and Leontine Sagan in Germany were among the first to argue that members of sexual and gender minorities can also constitute cultural minorities were. These pioneers were later followed by the *Mattachine Society* and the *Daughters of Bilitis* in the United States.

Some persons of variant genders and sexual orientations may not identify or affiliate with a particular subculture. Reasons include geographic distance, unawareness of the subculture's existence, fear of social stigma, or personal preference to remain unidentified with sexuality-or-gender-based subcultures or communities. Some have suggested that the identities defined by the Western heterosexualized cultures that are based on sexuality, have serious errors. This leaves many rejecting these identities in large numbers, often while disowning their own sexual needs and possibly subjecting them to be classified under what they may consider misclassified gender identities.

In many countries, homosexuality and bisexuality are widely accepted and often legal, although often still face discrimination and criticism. In this context, queer youth are often cast as victims of homophobic violence or heterosexual exclusion in ways that inscribe them within tropes of victimization and risk.

Asian Cultures

Unlike European cultures which are primarily based in Christian religion and held up many anti-LGBT laws until recently, the Chinese culture was much more open about non-exclusively-heterosexual relationships. For a period of the modern history of both the Republic of China and People's Republic of China in the 20th century, LGBT people received more stringent legal regulations regarding their orientations, with restrictions being gradually eased by the beginning of the 21st century.

In most of Asia anti-LGBTQIS+ laws and attitudes came into being when the cultures were exposed to western ideas based on Christianity. One of the fears of the Chinese ruling governments is losing the cultural imperatives of traditions; hence, the regulations of western religious sects. Many of which tend to interfere with the traditional idea of fealty to family; western religion asks for fealty of church and faith in tenants of religion. The social stability of China and most of Asia is based on family and its ability to take care of children and elderly.

Though there were still restrictions in the ancient Chinese culture, homosexual relations have been documented since early historical periods. There were recordings of subcultures of prostitute/actors also in existence; however, even in modern-day Chinese culture, there are those who are opposed to outside heterosexual relationships and lifestyles. In the People's Republic of China little is known about the Communist Chinese

governments official policy with regard to homosexuality prior to the 1980s.”

While living in China from 2002-2005 I tried to investigate the LGBTQIS+ community and find out how they worked. One of the young men who worked as a translator for me explained that gay men married and if they had enough income maintained separate apartments where they met and often lived together for extended periods of time. Males, in China, in the middle economic class have a great deal of freedom, women are confined to handling the parents and children as well as working. I was never able to gather information on Lesbians although I often felt I saw lesbian couples walking hand-in-hand. Gender diversity was often seen in the larger cities. On streets where sexual trades were present it was easy to see transvestites, transgender, and other life styles.

To understand the limitation seen in China you have to understand what they face as a culture. In 2005 there were no agencies to take care of those who were aging or in need. Tradition of children caring for parents is paramount for the survival of individuals. Anything that threatens that need is outlawed or controlled. This applies to religion, sexual preferences, and expression of gender diversity. Unlike the western binary regulations, particularly in the USA, China has one main overriding culture; a few additions to customs may be seen from villages. Government sees the maintenance of order as done by preserving the culture or the fealty or devotion to family and overlords. This in many ways is a religious tenet for the overall Chinese Culture. The

main belief of a life-hereafter is based on this aspect of fealty to family.

Asian culture, as a whole, is imbued with an importance of gender and sexuality in relationships and day-to-day existence. India has a long history of acceptance of diverse genders. It is since Catholic intrusion into the culture, that these became a problem. Transgender in India is still considered holy. Transgender individuals often make their living giving blessings and giving alms. The *Karma Sutra* includes many ideas all situated on making life more pleasant.

Sexual norms were far more liberal before the 13th Century, giving equal importance to the secular and the spiritual. Sex was taught as a subject in formal education, and *Kama Sutra*, the world's first sex treatise, was written in ancient India between the 4th BCE and the 2nd CE.

Japanese have adopted wide ranges of sexual, gender identity, and space has always existed for non-exclusively hegemonic gender roles in Japanese society. The modern era has made more room for those openly varied gender roles. Same gender sexuality was extensively accepted in ancient Japan between, priests, warriors, and actors. Before Western contact, Japan **did not** have a system of identification in which one's identity was determined by biological gender preference.

And I say the sacred hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight, and the center grew one flowing tree to shelter all the children of one mother and father.

Black Elk

Lifting the Veil of Ignorance

If you want to know where you are in life you start by learning where you came from. Knowing your personal history of your parents and family as well as world history and our growing GLBTQIS+ community cuts the isolation and gives us a sense of continuance and worthiness of existence.

The third gender, and all combinations of GLBTQIS+genders have played an important part of world history. We have added to spiritual life, the arts, and compassion. We must lift the blinding veils from our eyes and see our true selves. It is called the veil of being.

India

The Hijra of India and Bangladesh are probably the most well known and populous third sex type in the modern world —The Humsafar Trust estimates there are between 5 and 6 million hijras in India. In different areas they are known as Aravani/Aruvani or Jogappa. Often called eunuchs in English, they may be born intersex or apparently male, dress in feminine clothing and generally see themselves as neither men nor

women. Only eight percent of hijras are nirwaan (castrated). The Hijra do not consider themselves men in the wrong body but rather the third sex. In addition to the feminine role of Hijras, a few occurrences of institutionalized female masculinity have been noted in modern India. Among the Gaddhi in the foothills of the Himalayas, some girls adopt a role as a Sadhin, renouncing marriage, and dressing and working as men, but retaining female names and pronouns. A late-nineteenth century anthropologist noted the existence of a similar role in Madras, that of the Basivi. Historian Walter Penrose concludes that “in both cases their status is perhaps more transgendered than third-gendered.”

Thailand

Also commonly referred to as a third sex are the kathoeyes or “ladyboys” of Thailand. However, while a significant number of Thais perceive kathoeyes as belonging to a third gender, including many kathoeyes themselves, others see them as either a kind of man or a kind of woman. Researcher Sam Winter writes:

“We asked our 190 [kathoeyes] to say whether they thought of themselves as men, women, sao praphet song “a second kind of woman” or kathoey. None thought of themselves as male, and only 11 percent saw themselves as kathoey (i.e. ‘non-male’). By contrast 45 percent thought of themselves as women, with another 36 percent as sao praphet song... Unfortunately we did not include the category phet tee sam (third sex/gender); conceivably if we had done so there may have been many respondents who

would have chosen that term... Around 50 percent of non-transgender Thais see them as males with the mistaken minds, but the other half see them as either women born into the wrong body or as a third sex/gender. Buddhism allows transgender to be seen as unfortunate but not a sin. Many young transgender youth are out as early as 10 years of age.

SRS

Sexual reassignment surgery in Thailand began in 1975. In most areas there is little or no stigma about being transgender. Thailand has become a mecca of luxury suites in surgical hospitals. By 2014 similar surgeries in Portland were 10 times and more than in Thailand. In Thailand SRS were about 6,000 and in Portland similar/same surgery was about 80,000.00.

Western World

Some researchers suggest that a third gender emerged around 1700 CE in England: the male sodomite. According to these writers, this was marked by the emergence of a subculture of effeminate males and their meeting places (molly houses), as well as a marked increase in hostility towards effeminate and/or homosexual males.

Knowing what we know this is an impossible timing as transgender and homosexuality have been around from the Stone Age, according to pictographs on cave walls. I think that the term in English must have occurred around 1700 CE, but third sex, androgyny,

transgender, and homosexuality has been here for a long time

People described themselves as members of a third sex in Europe from at least the 1860s with the writings of Karl Heinrich Ulrichs and continuing into the late nineteenth century with Magnus Hirschfeld, and others. Describing themselves and those like them as being of an *inverted* or *intermediate* sex and experiencing homosexual desire, and their writing argued for social acceptance of such sexual intermediates. Classical Greek and Sanskrit literature were cited as precedents.

In Wilhelmine Germany, the terms *drittes Geschlecht* (third sex) and *Mannweib* *man-woman* were also used to describe feminists — both by their opponents and sometimes by feminists themselves. In the 1899 novel *Das dritte Geschlecht* (The Third Sex) by Ernst Ludwig von Wolzogen, feminists are portrayed as neuters with external female characteristics accompanied by a crippled male psyche.

Throughout much of the twentieth century, the term *third sex* was a popular descriptor for homosexuals and gender nonconformists, but after Gay Liberation of the 1970s and a growing separation of the concepts of sexual orientation and gender identity, the term fell out of favor among LGBTQIS+ communities and the wider public.

With the renewed exploration of gender, the modern transgender movement and queer theory has fostered,

some in the contemporary West have begun to describe themselves as a third sex again. One well known social movement of male-bodied people that identify as neither men nor women are the Radical Faeries. Other modern identities that cover similar ground include pangender, bigender, genderqueer, androgyne, intergender, other gender and differently gendered.

Indigenous cultures of North America

Two-Spirit

Multiple genders are closely associated with the indigenous cultures of North America. They contain social gender categories that are collectively known as Two-Spirit. Individual examples include the Winkte of Lakota culture, the *ninauposkitzipxpe manly-hearted woman* of the North Piegan (Blackfoot) community, and the Zapotec Muxe. Different researchers may characterize a Two-Spirit person as a gender-crosser, a mixed gender, an intermediate gender, or distinct third and fourth genders, which are not dependent on male and female as primary categories. Mixed-intermediate, cross-or-non-gendered social roles should not be understood as truly representing the term third gender.

The term, given by early French explorers to native Americans, *berdache*, may signify a category of male human beings who fill an established social status. In most tribes there were a variety of gender variant roles and beings who behaved and dressed like a member of the opposite gender or categories of male and females.

The human beings who occupy well established third or fourth genders were not a sub culture but played important parts of the full culture. The gender variation was not thought of as bad but as a blessing.

The term berdache is derogatory and reflects the European Christian attitude at the time. It demonstrates the attitude toward anything out of what would be thought of as normal in its society.

Terms for Third Gender throughout the world

Middle East, Oman: Xanith or khanith.

Asia-Pacific: Polynesia, Fa'afafine Samoa, fakaleiti; Tonga, mahu wahine; Hawaii, mahu vahine; Tahiti, whakawahine; Māori, and akava'ine Cook Islands.

Indonesia: Waria Additionally, the Bugis culture of Sulawesi has three sexes (male, female and intersex) as well as five genders with distinct social roles.

In the Philippines, a number of local gender identities are commonly referred to as a third sex in popular discourse, as well as by some academic studies. Local terms for these identities, which are considered derogatory by some, include bakla (Tagalog), bayot (Cebuano), agi (Ilonggo), bantut (Tausug), binabae, bading — all of which refer to effeminate 'gay' men/transwomen. Gender variant females may be called lakin-on or tomboy.

Europe: The Balkans: Sworn virgins, females who work and dress as men and inhabit some men-only

spaces, but do not marry. 18th century England: Mollies.

Southern Ethiopia: Ashtime of Maale culture

Kenya: Mashoga of Swahili-speaking areas of the Kenyan coast, particularly Mombasa

Democratic Republic of the Congo: Mangaiko among the Mbo people.

Latin America and the Caribbean: Travestis of Latin America have been described as a third gender, although not all see themselves this way. Don Kulick described the gendered world of travestis in urban Brazil as having two groups: men and not men, with women, homosexuals and travestis belonging to the latter classification.

Dominican Republic: Guevedoche, intersex girls who become boys at puberty, due to 5-alpha-reductase deficiency disorder. The same phenomenon is known as kwolu-aatmwol in the Sambia community in the eastern highlands of Papua New Guinea.

Over view of Third gender in history

Mesopotamia

In Mesopotamian mythology, among the earliest written records of humanity, there are references to types of people who are not men and not women. In a Sumerian creation myth found on a stone tablet from the second millennium BC, the goddess Ninmah fashions a being with no male organ and no female organ, for whom Enki finds a position in society.

In the Akkadian myth of Atra-Hasis (ca. 1700 BCE), Enki instructs Nintu, the goddess of birth, to establish a third category among the people in addition to men and women. This is to include demons who steal infants, women who are unable to give birth, and priestesses who are prohibited from bearing children.

In Babylonia, Sumer and Assyria, certain types of individuals who performed religious duties in the service of Inanna/Ishtar have been described as a third gender. Working as sacred prostitutes or Hierodules, performed ecstatic dance, music and plays, wore masks and had gender characteristics of both women and men.

In Sumer, they were given the cuneiform names of *ur.sal* (“dog/man-woman”) and *kur.gar.ra* (also described as a man-woman). Describing them in using contemporary terms is a bit of a struggle. Using contemporary gender categories, they can be described as living as women, or used descriptors such as hermaphrodites, eunuchs, homosexuals, transvestites, effeminate males and a range of other terms and phrases.

Egypt

Inscribed pottery shards from the Middle Kingdom of Egypt 2000-1800 BCE, found near ancient Thebes list three human genders: *tai*; male, *šḥt*; *sekhet* male-female and *hmt*; female. *Šḥt* is often translated as eunuch, although there is little evidence that such individuals were castrated.

Indic culture

References to a third sex can be found throughout the various texts of India's three ancient spiritual traditions — Hinduism, Jainism, and Buddhism — and it can be inferred that Vedic culture recognized three genders. The Vedas (c. 1500 - 500 BCE) describe individuals as belonging to one of three separate categories, according to one's nature or prakrti. These are also spelled out in the Kama Sutra, c. 4th century CE, and elsewhere as pums-prakrti male-nature, stri-prakrti female-nature, and tritiya-prakrti third-nature. Various texts suggest that third sex individuals were well known in pre-modern India, and included male-bodied or female-bodied people as well as intersexual that were recognized from childhood.

Mediterranean culture

In Plato's Symposium, written around the 4th century BCE, Aristophanes relates a creation myth involving three original sexes: female, male and androgynous. They are split in half by Zeus, producing four different contemporary sex/gender types which seek to be reunited with their lost other half; in this account, the modern heterosexual man and woman descend from the original androgynous sex.

Other creation myths around the world share a belief in three original sexes, such as those from northern Thailand.

Many have interpreted the *eunuchs* of the Ancient Eastern Mediterranean world as a third gender that inhabited a liminal space between women and men, understood in their societies as somehow neither or both. In the story of Augusta, the eunuch body is described as a *tertium genus hominum* as a third human gender, and in 77 BCE, an eunuch named Genucius was prevented from claiming goods left to him in a will, on the grounds that he had voluntarily mutilated himself *amputatis sui ipsius* and was neither a woman or a man.

The Americas

The ancient Maya civilization may have recognized a third gender. The androgynous Maize Deity and masculine Moon goddess of Maya mythology, and iconography and inscriptions where rulers embody or impersonate these deities. The third gender could include two-spirit individuals with special roles such as healers or diviners.

Olmec, Aztec and Maya peoples understood more than *two kinds of bodies and more than two kinds of gender*. Gender was a fluid potential, not a fixed category, before the Spaniards came to Mesoamerica.

Childhood training and ritual shaped, but did not set, adult gender, which could encompass third genders and alternative sexualities as well as male and female. At the height of the Classic period, Maya rulers presented themselves as embodying the entire range of gender possibilities, from male through female, by wearing blended costumes and playing male and female roles

in state ceremonies. Many figures of Mesoamerica art are depicted with male genitalia and female breasts, other figures where chests and waists are exposed, but no sexual characteristics are marked may represent a third sex, ambiguous gender or androgyny.

Inca had the third-gendered ritual attendants to *chuchi chinchay*, a jaguar deity in Incan mythology, were vital actors in Andean ceremonies prior to Spanish colonization. Michael Horswell writes:

“These *quariwarmi* (men-women) shamans mediated between the symmetrically dualistic spheres of Andean cosmology and daily life by performing rituals that at times required same-sex erotic practices. Their transvested attire served as a visible sign of a third space that negotiated between the masculine and the feminine, the present and the past, the living and the dead. Their shamanic presence invoked the androgynous creative force often represented in Andean mythology.”

“The mountaineers and the coastal dwellers Yungas, the devil has introduced his vice under the pretense of sanctity. In each important temple or house of worship, they have a man or two, or more, depending on the idol, which go dressed in women’s attire from the time they are children, and speak like them, in manner, dress, and everything else they imitate women.”

If you want to know the taste of a pear, you must know the pear by eating it yourself. If you want to know the theory and methods of revolution, you must take part in revolution. All genuine knowledge originates in direct experience.

Mao Zedong

The Future

Fundamentally I have been writing about what I interpret by what I have witnessed and thought about. I hope you have been able to see is that we are a part of larger reality. A reality that shifts and changes. There have been so many thoughts and insights I have not been able to add to this book. Hopefully they can go into a second edition.

Consciousness itself is evolving, expanding it is probably toward what is called empathy. And I feel that those who have awakened to the many genders they carry are the forerunners of this expanding consciousness that is shaping a whole new era of humanity as we have known it. More than machinery, more than laws, more than religions we need our humanity. We need to see that in consciousness there is no separation.

What is now proved was once imagined.

William Blake

Sometime early in homo sapiens existence we had a cognitive revolution. The one definitive difference between our branch of humanity and other species is our ability to imagine. All species communicate, but none can turn to a partner and say can you see that figure in

the clouds. Many species can use tools, but none take a tool and carve a human body with a cat head. It is our ability to imagine that leads us to new cultures and our ability to quickly change our minds. It is probably the one reason we have survived beyond Neanderthals and other types of homos.

It is our imagination that has built cultures, cities, arts, laws, and religions. A common saying among motivational speakers is “if you can’t imagine it, you can’t achieve it.” Perhaps this is more real than we have realized. It appears to me after a lot of reading that we have begun to create a new era of modern humanity. If we think back to the French Revolution, where peasants were able, seemingly overnight, to stop believing in the supremacy of king gods, to the sovereignty of the citizenry and their right to self government and none patriarchal rulers. This is the ability of our consciousness to think beyond current consciousness to something greater. *Edward Mitchell*, in describing his time on the moon said: He saw things from a new perspective, it was seeing earth from the heavens. He said (to paraphrase) *that we live in the earth not on it. We are embedded in the biosphere.*

The culture of acceptance we have begun to create is an earth wide movement. Now the question is what do we want and how do we increase this culture of acceptance, empathy, queer genders, and queer love? The basis of what we have started does not exclude those who feel differently about gender than we do, we have many allies. It does exclude bigotry, and patriarchal adherence to a binary system of thinking. Be clear no matter the gender or life style women and men are

both binary and patriarchal (negatively aspect) in their perspective and outlook.

The biological imperative of passing on our genetic make-up is fading. Our understanding of our individuality is no longer based on a physical state of existence but an understanding we are not an isolated brain, but a part of a larger reality that has connected us all as consciousness.

Billye Talmadge, Phil Lyons, Del Martin, Helen Sandoz, Troy Perry, and many others had a glimmer in their minds eye. Not of a binary system based on old archetypes of behavior and religion, but of a new way of perceiving all gender and attractions between humanity. It was their imagination, the ability to envision something beyond persecution and rejection that set the seed in consciousness. Before her passing Billye often talked about her amazement of the acceptance of lesbians and gay men with children, and the acceptance of transgender individuals in our community.

Unfortunately, even in our own community fear and hate often remains. GLBTQIS+ wanting to exclude and put down our queer families, transgender individuals, life styles, and proclivities. Before we can get a clear view of where we need to head, as a new culture, we need to look at our past.

AIDS/HIV

As recently as 1984, and the media alert of the AIDS epidemic there was a still a huge rift between many gay men and lesbians. In 2005 there were still incidents

where AIDS victims were left to lay and die. It all began to change in the general public when Mother Teresa and Princess Diana held the hands and touched those infected without fear. In our community many lesbians began taking care of the dying gay men that were infected. And in this many of the earlier rifts were healed.

For anyone born after 1999 this epidemic may not feel real. I lived in the village in NYC and saw many young men sitting on door steps emaciated and many times displaying huge melanoma patches on their skin. No one knew what was happening to them. Fear ran rampant in the village, and many of my friends seemed to disappear over night. The reality of it hit me in 1986 when my son was transitioning (M-F) and became ill. I finally persuaded him to tell me what was wrong and we started our trip down a truly sad lane. I was raising my two younger boys and could not nurse him so he went home to his father, who like most homophobic white guys, treated him without compassion and empathy. His father saw AIDS as a punishment for his being gay and transitioning. Finding a doctor who could help was beyond the pale in a small NY town.

I recently saw a post where someone condemned a transgender woman for being the cause of her illness/HIV infection. Transgender women are the largest group of people contracting the HIV virus. This is because they often they must work as *sex workers* to survive. All of this prejudice against non-binary life, can be witnessed as the Supreme Court is to decide if a transwoman can be fired because she is transgender. It is like deciding if a person can be fired because they

have red hair. Until the world embraces the differences, the variety, and yet the sameness there is work to be done.

We can only imagine a world where all life is accepted as sacred and good. In this imagination a new culture will emerge. The great thing about imagination is that you don't have to build the structure only think of the attributes. In fact the less structure that is built in the imagination the freer consciousness is to create a better place. For instance you don't have to build the furnace to imagine a warm abode, in fact the imagination, free of structure, can produce a variety and efficient way of heating a home. The trick for us as an emanating culture is to begin to define the abstract qualities we want to present as consciousness and have present in our world. If we visualize in our imagining we can only produce what we have known. Think of Ford, if his idea of transportation had been limited to a visual idea of what he knew, horse and buggy, we would still be knee high in horse dung. But if he imagined without structure a mode of transportation free of horse dung, clean, fast, etc he would get a car of the attributes he imagined possible.

NO More

In Binary thinking it is often us against them. This thinking causes wars, genocide, and poverty. It is hard to imagine a time without wars, poverty, illness, and prejudices. But before 1969 we never imagined walking on the moon. Seeing that small blue orb in the sky was the first real wakeup that earth was a space ship and that we are all made of the star dust.

It is up to each of us to checkout our beliefs and reasoning for binary thinking. The more we let go of either/or reasoning the freer, our whole earth will be. It is like dropping a pebble into a pond. One small pebble sends waves to the outer edge. Consciousness is the pond. One act of releasing ourself from erroneous thoughts gives freedom to the whole pond of consciousness.

As far as we have come, we have a great distance to go.

The Hope

The Cognitive Revolution began about 70,000 years ago. With the cognitive revolution came rapid changes in how we related, communicated and lived. When we grouped in collectives of 150 (See Yuval Harari's Sapiens) people and more other changes occurred. Unlike chimpanzees we create orderly patterns when in large groups. Out of those patterns come new ideas, and imagination of what we can become. This means as our numbers grow we will forming new patterns of behavior and ideas of how we are to exist. Because of our cognitive ability we are able to rise quickly to changing environments and circumstances.

Thinking back to my grandmother born in 1886, by the time she passed in 1970, she had gone from horse and buggy to automobile, to planes, to walking on the moon. A swift and almost incomprehensible change in less than a 100 years. The more we imagine the possibilities the greater the speed we are able to change our lives.

*“From a biological perspective, nothing is unnatural. Whatever is possible is by definition also natural.”
Biology Enables. Culture Forbids.*

— Yuval Harari

In the last 60 years we have gone from a boxy black and white TV, to a watch of science Dick Tracy imagination. We have moved from a finger tapping out a message on a wire to talking face-to-face with individuals on the other side of the world. This swiftness has been breathtaking. For any culture to survive it must remember that it is still biological and under certain DNA imperatives.

A culture cannot emerge if its people are impoverished biologically. We must be able to thrive for our cognitive ability to function. In 2005 a report came out about the number of GLBTQIS+ businesses and their place in the economic levels in the USA. To me it was a moment of hallelujah. In the USA money talks louder than any other concept. If our community was a financial force we had a better chance of gaining some equality and employment for some of those unable to be employed because of their status as either trans or being out as homosexual.

In the last 15 years a great many strides have been made in the community concerning health, employment, equal rights as well as setting up organizations to help members that need extra support. The force of the consciousness is pushing the changes needed for a more empathic and caring community. These changes

will increase, incrementally from this point forward. The challenge is, can the community evolve and continue the revolution that has started without succumbing to archetypes of culture that has so mistreated the diversity that is represented.

Though, poverty, AIDS, prejudice will not disappear, they will become more manageable in the coming decades. AIDS has become a chronic disease (rather than terminal) if you have the money for medication or can get to a free clinic, we have food banks, and socially responsible organizations helping those in need of services. Unlike the *Daughters of Bilitis* we no longer hide in a clandestine meeting place to help one another. By looking at our history we can glimpse the many paths that lay ahead.

As humanity grapples with diseases, poverty, and war many of our scientist now seek the key to immortality. Death, and all of the rites and fears are well established in a predominate Christian/Judaeo culture. Death and life hereafter plays a great part in most religions. Sermons are loaded with what we must do to avoid the duality of hell and heaven.

It is natural for humanity to seek a way out of predictable death. We think of the average life span as increasing this last hundred years, but actually what has increased was the medical care that allows us to live a natural life span of 70-80 years. The culture we have created is no less susceptible to these same desires. The artist will have one more dance, painting, or book to write, while the business person has one more idea

and it goes on. As the population grows older we are encountered with housing, medicine, and services that are LGBTQIS+ friendly.

As the community ages we must look at helping the upcoming youth, who are still thrown out of nuclear families because of their gender and homosexuality. We must form organizations that help our elder brothers and sisters, who long ago, left the nuclear family of their youth. Until we are fully accepted as a part of a greater culture there is a lot that we must do.

The history books will not talk about us, unless we begin to document our history, we could be left without a legacy for coming generations. Just as indigenous history is left out of history, African-Americans, and women, all face the same probable consequences. Professor Roderic Gorney has stated (to paraphrase) *when a people does not know its history, and understand its roots it is open to violence and chaos.*

The GLBTQIS+ are an abomination to a binary society based on outdated rules of a culture long past. Until we can reprogram the consciousness of binary thought, we will remain out of history books, and our accomplishments will not be recognized. The culture structure we are about to create, should stand the test as other more physical structures; is it sustainable, good for all, beautiful, and user friendly?

Cultures evolve as we do cognitively. Our organs do not evolve but how they can be used seems to adapt to new uses. So it is with our consciousness we can adapt

to new ideas and uses of our thinking that will enhance our society.

One of the down sides of a growing culture is the trap of opulence. There are no longer needs to strive for and the community becomes complacent physically and cognitively. Even today I have seen us begin to break into separate ideas such as Black PFLAG (Parents, Family and Friends of Lesbians and Gays) breaking away from the PFLAG. In a meeting at a local center there was a similar confrontation of them against us. As diverse as our needs may be, in fighting, the inability to accept the diversity as well as the sameness will pull the culture down into the age old concepts of good and bad, binary concepts. It is that kind of thinking that has driven the community and members to be persecuted in the past.

We can avoid the traps of the past by simply being self observant and recognize in thought, speech, and deed we are being binary and prejudice of others no matter where they reside in our community.

Short History

There is no biological imperative for individuals to amass in groups. It was and is through our imagination that we form groups. In forming a group, we give it attributes, most often by defining the function of the group with adjectives. Around groups, we organize other things, such as rules and laws. We often look at our religions to prescribe the rules that we will use. These religious ideas come out of our unconscious mind as archetypes that influence our deeds and thoughts.

Pit Falls

In forming, a culture, it is important to look at what has happen throughout history. For the most part we think of the USA, as model of democracy, but our history says something much different. The hierarchy that was formed by the founding fathers took us a century and much more to overcome to give women the right to vote, blacks and indigenous individuals the right to person-hood. The hierarchy was based on education and wealth. So much so that even with voting a select few actually determine the out come of our elections for fear the rest of us are incapable of understanding the issues. The Electoral College still exists, but can override the popular vote as it did in 2016 for President of the USA.

This hierarchy, which is a replay of the old god-king rulers, is so embedded in our culture consciousness that any group that rises against the hierarchy of wealth and dominance, are labeled criminal, arrested, and often incarcerated. In the case of Kent State students who rebelled against being shipped overseas to be killed, were instead beaten and killed, on our home grounds.

These kinds of culture archetypes can cause knee jerk reactions in individuals. Equality as written in our constitution has nothing to do with equal rights to money and power, but rather that certain laws applied to both rich and poor, women, blacks, and indigenous individuals. In law no one can undergo search and seizure except (supposedly) by equal rules.

The patriarchal aspect of our culture is a heavy influence. We see it enacted in our laws. It is basically the concept (actually this comes from religion) that the worthy are rewarded with wealth, good luck, and health. The indolent and poor have none of this. You can only have these if you work harder and are blessed. Race plays a huge part in this. It is assumed if you have white genes and are male that you are more intelligent and harder working than the minority population, therefore will be rewarded accordingly.

Creation Myths

Creation myths play a large part in this archetype. For instance, the Chinese believe the Goddess Nu Wa created aristocrats out of the golden sand and commoners out of brown mud. Today in China mothers protect their children by keeping their skin as light as possible. When I went into the back country of Southern China many thought I was some kind of goddess because of my fair skin and light hair (they had never seen a fair Westerner and only knew the myth). This myth plays out in China's local politics and entrance into higher placement in corporations and educational pursuits, the fairer the individual the more privilege they are afforded.

Of course, not every culture sets their hierarchies the same. Early in our life have learned social clues from dress, speech, and mannerisms. We can identify another's place etc by these types of social clues. All of this is to address some of the dark pits that can destroy the common good in any society and culture.

Discussions on the emerging culture are needed if it is to represent a new way of life for many. The many being more than the LGBTQIS+ community. When any group has a history of being oppressed and suppressed it has the opportunity to think and act differently in forming a new culture. This means we must think outside of the boxes we grew up with in our culture and include all people in our thinking.

The War Within

One of the questions I had when I first started writing this book was, why is the GLBTQIS+ community such a threat, so upsetting, and evil appearing to those who oppose them? After reading Yuval Harari's, Dawkins, and Frijio Capra books and many more on my bibliography list I feel I am closer to an answer. The reading brought into focus what I knew, but had not verbalized.

When my baby daughter passed in 1984 I was beyond consolation. I went through every mantra, prayer, and Translation I knew beseeching God to save her and for an answer. I used an idea, I teach from The Prosperos, called Translation. In this we use Aristotelian syllogistic reasoning to clear out mis-perceptions and change points of view. I felt cheated, disgraced, and deeply disappointed that nothing gave me solace nor quieted the inner rage.

I sat before a psychiatrist at NYU and told him of the evilness of the disease that had taken her, of the untruth, lack of real principle it represented. To me it was

life gone a muck. He quietly said “oh no, it {the disease} did exactly as it was created to do. It behaved according to principle.” I was shocked. This little statement was to change the rest of my life.

The insight, I had, was that there was not a duality of good and evil. That all that existed was Truth or in that sense good. No matter what the appearance in our life we cannot change things unless we find meaning in them and change our perception. I taught this stuff, but this was a different level of understanding. At that moment any remnant that God resided outside of my inner being totally disappeared. I now knew there was no scripture, no priest, or psychologist that could give meaning to my life. This was my internal task.

The Revolution

In a roundabout way this is the answer to why so many fear, hate, and despise the GBLTQIS+ community. We are at war with those who still believe that meaning to life is in rituals, scriptures, and insights from a God of the heavens. If you are a part of the GLBTQIS+ community or a straight ally you are no longer looking to a concept of God out of the dark ages. You are a renaissance person or a humanist. You know that good and evil depend on your own meaning and are not dictated by outside forces.

Some time during the last six hundred years consciousness began to evolve. Some of us no longer believed that the meaning of life was given to us by a god of heaven and hell, in a scripture, man-made-laws, or

by a priest. We began to see that empathy, compassion, love, and good came from an inner sense of existence. We quietly began to give up the idea that we needed an outside force of any type to be kind or compassionate. We began to find our way into the new state of humanity.

When a person gives up any idea that has worked as a gyroscope in their life, there is a feeling of being unconfined, without boundaries, and having no landmarks for guidance. For many this leaves a big hole and is scary. They ask, “if this is not so, who am I?”

This is the panic that haunts those who fear us. If they give up the idea that good and evil are defined by laws and scriptures how do they navigate their life? If your whole life has been defined by someone telling you this is who you are and all at once you must let go of that definition... who are you?

The war we are in is one of consciousness, where we are moving from a state of existence wherein our meaning and life are dictated by outside forces and laws to inner knowings and meanings. The thrashing and cries of those who would continue the persecution of us is one of the dying ideas, and the trepidation of the fire of not knowing.

We like Dante have taken a trip into hell and ascended to the mountain to know our true nature {name}. As consciousness pushes those who have not known their true nature toward the fire they rage a war of resistance.

In Conclusion

By now I hope I have shown you that any of the thousand of genders that can evolve in a person are normal. Being transgender, bi, or any other gender is a natural state to be born into. We have always been androgynous expressed or not. Our goal should be to find congruence within our being with our gender identity. Realizing that gender is being generated out of our consciousness and not our genitalia.

No one knows really knows what the future holds for any of us. The impending climate changes, government unrest, and the cries of dying binary system all play a role in our future. It is apparent that the homosexual culture has been around since the beginning of the existence of our distance primate emergence. Will it continue?

One of my worries, about the future is the possibilities, that homosexuality and all of its components, will develop into a religion with sects. Can we retain our freedoms as individuals and yet navigate the greater good? Liberalism is to an extent a religion as is the conservative aspect of the USA. Or do we become a radical religious type of culture that dictates beliefs, actions, and life styles? I believe it is through recognizing our individuality and connections at the same time we will be able to forge an equal and just future.

New religions are based on what seems necessary for survival. Science, today, is or seems to be, requisite for our survival with the increase in global warm-

ing the ability for disease to spread quickly from country-to-country. The battle is between the true believers in the narratives of “Gods Plan” and the those who adhere to science/data. Our well being, as most of us see it, depends on data. We have learned to add data and science ideas to the narratives we tell about our lives.

Our narratives reflect our life as we put it together in our imagination. Recently I found myself telling a client if you don’t like your life reprogram. I am not ready to see our species evolution as a robotic-homo.

What I do know is that we are greater than our narratives, our past, gender, and pain. What we will be, I am not sure. My hope is that we will be able to be free to experience life that is compassionate and with meaning. To me, it is our consciousness, that gives our world meaning.

Through the last hundred years we have, in the western world, developed a taste for mediocre thinking. Those who have developed out of the box thinking, or higher intelligence. Extraordinary thinkers, are looked at as drug users, mentally ill, or miscreants of some sort. Even in communities and groups where individuals view themselves as free thinkers, they shun those who step outside the agreed upon narrative of the group. Can we as a culture turn ourselves to the extraordinary future many have for seen? Can our stories help us move forward or do we need to form new ones?

There has been so much more I want too say, but perhaps that is another book.

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Third Sex In Art And Literature

There are many resources for Gender and Homosexual literature and writing. Below are a few that I ran across in my research. In the last 20 years books on Queergender, GLBTQIS+ have flourished in both academia/non-fiction and fiction. I have cherry-picked those I found held historical significance and or my interest.

A person named Campbell Angus MacEwan - Award winning book by Campbell MacEwan

Middlesex (2002), the Pulitzer Prize-winning book by Jeffrey Eugenides

Nuremberg chronicles - *Strange People* - Androgyn

In the 1980s Science fiction book trilogy *Xenogenesis*, by Octavia Butler, the extraterrestrial race has three sexes: male, female, and Ooloi. They also have sexual relationships with humans and interbreed with them.

Carolyn Ives Gilman's 1998 novel *Halfway Human*, all children are born with indeterminate sex, and develop into male, female, or "bland" in adolescence. Blands are a neuter category lacking sexual characteristics, which are disparaged and treated as servants — the "halfway humans" of the book's title.

Literary critic Michael Maiwald identifies a "third-sex ideal" in the one of the first African-American best-sellers, Claude McKay's *Home to Harlem* (1928).

The Third Sex, a 1959 lesbian pulp fiction novel by Artemis Smith.

The Third Sex, a 1934 film directed by Richard C. Kahn, based on a novel by Radcliffe Hall, *The Well of Loneliness*.

Anders als du und ich (“*Different From You and I*”), a 1957 film directed by Veit Harlan, was also known under the titles *Bewildered Youth (USA)* and *The Third Sex*.

Mikaël, a 1924 film directed by Carl Theodor Dreyer was also released as *Chained: The Story of the Third Sex in the USA*.

In David Lindsay’s *A Voyage to Arcturus* there is a type of being called phaen, a third gender which is attracted neither to men nor women but to “Shaping” (the Demiurge). The appropriate pronouns are ae and aer.

In *Imajica*, one of the characters, Pie ‘oh’ Pah, is called a mystif, and has the characteristics of a third sex that is neither male nor female but could either fertilize or bear children. Pie marries the male character Gentle, but says it prefers not to be called his wife.

In C. S. Lewis’ *Space Trilogy*, the solar system has seven genders (not sexes) altogether.

In Matt Groening’s cartoon series *Futurama*, “smizmar” is used as a term for a third sex, the name for the individuals whom inspire the feeling of love (and thus conception, for that species), regardless of genetic relationship, to Kif Kroker’s species, the Amphibiosians. This is explained in the episode “Kif Gets Knocked Up a Notch”.

Arthur C. Clarke's novel *Rendezvous with Rama* depicts an alien civilization with three genders.

Ursula K. Le Guin's 1969 novel *The Left Hand of Darkness* posits a world called Gethen, on which humans are androgynes, effectively neuter 12/13 of the time, and for up to two days per month are said to be "in Kemmer," that is, openly available to enter either male or female state as per pheromone contact with a potential mate.

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This material is copied from Das Wilhelm, Amara Tritiya-Prakriti: People of the Third Sex: *Understanding Homosexuality, Transgender Identity and Intersex Conditions Through Hinduism*. I have his permission to use the information.

A Time line of Gay World History

Ancient Times: Cultures such as the Indian, Chinese, Egyptian, Greek and Roman accommodate homosexuality and cross-dressing among a minority of its citizens since the earliest recorded times. The castration of homosexual slaves and house servants becomes a custom of the Middle East, and Jewish tribes criminalize homosexual behavior.

8000 B.C. The world's earliest depictions of homosexuality are found in the ancient San rock paintings of Zimbabwe, Africa.

3100. The *Mahabharata* of India describes how Arjuna was well-received in the palace of Maharaja Virata while spending one year as a cross-dressing transgender.

2697. Legendary Chinese Emperor, Huang Di, is described having male lovers and is by no means alone in the history of China's ancient ruling monarchs.

2460. One of the earliest Egyptian pharaohs associated with homosexuality is King Neferkare, who is described having an affair with his top military commander, Saset, during the Sixth Dynasty.

2450. An Egyptian tomb of two royal manicurists, Niankhkhnum and Khnumhotep, depicts the couple embracing and nose kissing with the inscription "joined in life and joined in death."

2100. The custom of castrating homosexual slaves and house servants is established in Ancient Assyria.

2040. *The Contendings of Horus and Seth*, a text of Egypt's early Middle Kingdom, narrates a homosexual union between the two gods.

1200. The Jewish prophet Moses condemns cross-dressing and homosexuality in the Torah (Book of Leviticus), punishing the latter by death for both men and women.

1075. *The Code of Assura* from Middle Assyria prescribes castration for soldiers caught engaging in passive homosexual behavior.

800. The *Shatapatha Brahmana*, a text from India's Vedic Period, mentions homosexual union between the brother-gods, Mitra and Varuna. Eighth-century Greek epics like the *Iliad* and *Odyssey* portray homosexual unions between gods and young men such as Zeus and Ganymede, Poseidon and Pelops, Apollo and Hyacinth

700. The custom of castrating homosexual slaves and house servants is introduced into Persia from conquered Assyria and Media.

600. On the island of Lesbos in Greece, Sappho becomes highly regarded as a female poet and writes many poems speaking of love and infatuation between women.

445. Plato and Xenophon, two prominent disciples of Socrates, describe their teacher as "helpless" among beautiful, adolescent boys. Plato further writes: "Same-sex love is regarded as shameful by barbarians and by those who live under despotic governments, just as philosophy is regarded as shameful by them."

400. India's renowned medical text, the *Sushru-*

ta Samhita, describes homosexual, transgender and intersex conditions as inborn and incurable. Historian Herodotus describes Middle Eastern slave traders selling castrated boys in Sardis to satisfy the lust of wealthy Greeks. The practice of castration, he writes, is considered “undignified, with only a few exceptions.”

338. The Sacred Band of Thebes, a homosexual army comprised of more than three hundred soldiers, is defeated by Phillip II of Macedon and his son, Alexander the Great.

334. In Troy, Alexander the Great and Hephaestion profess their love by garlanding the statues of Achilles and Patroclus.

330. Bagoas, the favorite male concubine of Persia’s emperor Darius III, is presented to Alexander the Great as a gift after the emperor’s death.

300. India’s *Manusmriti* (*Manu Samhita*) lists homosexual behavior as a minor offense for ordinary, twice-born males and for underage, unmarried girls but does not condemn it otherwise.

200. The Cybele cult of Greece holds initiation rites wherein men voluntarily castrate themselves, wear women’s clothing, and assume female names and identities.

100. India’s *Narada-smriti* includes homosexuals in its list of men who are impotent with women and declares them incurable and unfit for marriage to the opposite sex. Roman historian Diodorus Siculus documents one of the earliest known references to homosexuality among the Celtic tribes of Britannia and

northern Gaul.

The Dark Ages: With the advent of Christianity, homosexuality and crossdressing are criminalized in the Roman Empire but remain widely accepted throughout the rest of the world. Western Europe resists the Middle Eastern practice of male castration.

0 A.D. In the first century, castration is banned throughout the Roman Empire.

100. Greek moralist Plutarch describes the many male lovers of Heracles (Hercules) that include Apollo, Aberus, several of the Argonauts, Nestor, Iolaos and others said to be beyond counting.

300. The *Kama Sutra* is put into writing during India's prosperous Gupta Period. The renowned text describes homosexual practices and people in much detail and refers to them as a third nature or sex (*tritiya-prakriti*).

303. Two Roman officers, Sergius and Bacchus, are executed in Syria for preaching Christianity. They are later recognized as saints and become a model for the same-sex union or "wedded brotherhood" ceremonies performed in the Christian world from the eighth to the eighteenth century.

313. Rome enacts the Edict of Milan, which ends all religious persecution and returns confiscated property to the Church.

324. The Roman Empire effectively becomes a Christian state with the ascension of Emperor Constantine I.

389. Rome enacts its first law against homosexual

citizens under Christian leadership, taking away their right to make or benefit from wills.

370. The Roman Empire criminalizes sex between men with a prescribed penalty of death by burning.

The Middle Ages: With the growth of Christianity and the advent of Islam, the criminalization of homosexuality and cross-dressing spreads across Eurasia and into Africa. Although driven underground, the practice itself remains widespread and in most cases silently tolerated within the shadows of society. The Middle Eastern custom of castrating homosexual slaves and house servants becomes commonplace in the East Roman Empire (Byzantium) and is introduced into northern China and India. Oblivious to the outside world, American and South Sea natives maintain their traditional acceptance of homosexual behavior and cross-dressing.

632 A.D. Shari'a Law is formulated during the seventh century and gradually established throughout the Islamic world. It punishes homosexuality by flagellation or death by stoning, burning, collapsing a rock wall upon, or throwing off from a high point.

642. The Visigothic Code is crafted in Spain and gradually established throughout Christian Europe. It orders castration or death by burning for anyone convicted of "sodomy."

700. The custom of castrating homosexual slaves and house servants is introduced into northern China by Muslim merchants during the eighth century.

780. Korean Emperor Hyegong is executed fifteen

years after his ascent to the throne when royal subordinates can no longer tolerate his effeminate behavior.

800. Traditional legends and practices of the Norse are put into writing, some of which include homosexual practices and cross-dressing.

1000. The custom of castrating homosexual slaves and house servants is introduced into northern India by Muslims during the eleventh century. Temple construction flourishes on the Indian subcontinent and some are adorned with openly erotic images depicting homosexuality.

1100. Archbishop Theophylaktos argues in favor of eunuchs as an important and contributing social class of Byzantine society in his work, *Defense of Eunuchs*. Eunuchs are placed in charge of guarding the Prophet Mohammed's tomb in Medina during the twelfth century or earlier.

1184. Roman Catholic Inquisitions begin in France using torture to extract confessions and punishing homosexuality by death. The Inquisitions spread across the globe and remain in effect for more than seven centuries.

1327. England's King Edward II is grotesquely executed after refusing to end his "unnatural" relationship with Hugh Despenser, a son of the earl of Winchester.

1351. Slavery and male castration reach their peak in India under the Islamic rule of Firuz Shah Tughlaq of the Sultanate of Delhi.

1453. Ottoman Turks conquer the Byzantine Empire and attitudes toward homosexuality improve under

the new Islamic emperor, Mehmet II.

1486. In Bengal, India, transgender dancers bless the newborn child Nimai (Sri Caitanya Mahaprabhu), an important incarnation of Radha and Krsna.

1492. On his quest to find a shorter route to India, Christopher Columbus discovers the New World.

The Early Modern Age: Christian Europe wages its greatest assault upon homosexuality to date while the practice remains silently tolerated in the Muslim world. Expeditions into sub-Saharan Africa, the New World and the South Seas reveal an astonishing acceptance of homosexuality and cross-dressing among the indigenous people there. France becomes the first Christian nation to repeal its sodomy laws.

1519 A.D. In a report to King Carlos V of Spain, conquistador Hernando Cortez reports widespread homosexuality among the Veracruz natives of Mexico.

1528. Spanish conquistador Francisco Pizarro gives detailed reports of Inca priests and chieftains engaged in cross-dressing rituals and sodomy.

1533. King Henry VIII of England establishes the Buggery Act, which replaces the penalty for homosexuality from castration or burning at the stake to public hanging.

1536-1821. Thirty homosexuals are burned at the stake in Portugal during the Portuguese Inquisition.

1570-1630. More than one hundred homosexuals are burned at the stake in the city of Zaragoza, Spain,

during the Spanish Inquisition (1478-1834).

1591-1593. In one of the earliest accounts of homosexuality in Africa, a series of court records from Portugal's Brazil colony describes sodomitic practices among the natives of Angola and Congo.

1599. Rome sanctions the castration of young boy singers known as *castrati*.

1625. Jesuit priest Joao dos Santos writes of a class of native Africans in Portuguese Angola, known as *chibados*, who dress like women, marry other men and "esteeme that unnaturale damnation an honor."

1629. A baffled colonial American court orders intersex woman, Thomasine Hall, to dress partly as a man and partly as a woman.

1633. Christina Alexandra, widely believed to be intersex or lesbian, is crowned Queen of Sweden.

1636. Dutch officers Caron and Schouten write of the unabashed acceptance of sodomy they find among Japanese Buddhist priests and gentry.

1646. Jan Creoli becomes one of the first-known persons executed for sodomy in colonial America (Dutch-ruled New Amsterdam, now New York City). He is garroted (strangled to death with a cord) and his body "burned to ashes."

1656-1663. Several hundred homosexuals are publicly garroted in San Lazaro, Mexico, during a well-publicized effort by Spain to purge that country of sodomy.

1660. Jan Quisthout van der Linde is convicted of

sodomy with a servant in New Amsterdam, tied into a sack, thrown in a river and drowned. London's scandalous periodical, *The Wandering Whore*, describes English "hermaphrodites" who are "given to much luxury...and to that abominable sin of sodomy."

1669. Spanish writer and traveler Francisco Coreal reports of a class of "hermaphrodite" boys in Florida who dress up like women and engage in sodomy with the native men.

1682. Robert de La Salle claims the Louisiana Territory for France. Early French explorers in Quebec, Louisiana and the Great Lakes observe cross-dressing homosexual natives and coin the term "*berdache*" to describe them.

1691. Dutchman Engelbert Kaempfer observes the popularity of cross-dressing Kabuki dancers that also work as boy prostitutes throughout Japan.

1702. One of the last public burnings of homosexuals occurs in France during a well-publicized male prostitution scandal in Paris.

1730-1732. Seventy-five homosexuals are sentenced to death and garroted in the City Hall cellars of Holland during a harsh campaign to exterminate that country of sodomy "from top to bottom."

1740. Frederick II the Great, one of the earliest known German homosexuals, is crowned King of Prussia. The Qing Dynasty enacts China's first law against homosexuality but it is rarely enforced and the penalties are mild.

1770. Captain James Cook observes an acceptance of

homosexuality among the Maori tribes of New Zealand. Similar observations are made by European explorers throughout the South Seas.

1771. Gustav III, widely believed to be homosexual, is crowned King of Sweden.

1778. Thomas Jefferson writes a law proposing castration instead of hanging for sodomy but the idea is rejected by the Virginia Legislature.

1791. A Cuban newspaper article criticizes the “effeminate sodomites” that apparently thrive in eighteenth-century Havana.

1791. France becomes the first Christian nation to decriminalize sodomy through a revision of its penal code during the French Revolution.

1796. New York state replaces hanging for sodomy with a maximum prison sentence of fourteen years.

The Nineteenth Century: France, Holland, Spain and Portugal repeal their sodomy laws along with those of their colonies while Great Britain, the United States, Canada and Australia manage only to reduce their penalties from death by hanging to long prison sentences. Britain’s harsh sodomy laws are implanted into all of its many important colonies around the world. The Islamic world maintains a mostly silent tolerance of homosexuality and the practice of male castration dissipates in unison with the global slave market. Germans usher in the world’s very first homosexual rights movement.

1801 A.D. New York state increases its prison sen-

tence for sodomy to a mandatory life sentence.

1803. Austria decreases the punishment for sodomy to one year in prison.

1806. English traveler John Barrow describes the sodomy he finds among Hong Kong officials in his book, *Travels in China*.

1810. France's Napoleonic Code is legally established, thus ratifying the country's landmark repeal of all private sodomy laws. Several German states, including Bavaria and Hanover, adopt the code as well.

1811. The Kingdom of Holland repeals its sodomy laws while incorporated into France from 1810-1813. Spain and Portugal also repeal their sodomy laws during the early 1800s.

1820. Queen Mujaji I, a female monarch of Lesotho's Lovedu tribe, keeps a large harem of wives and legitimizes the practice for other neighboring South African tribes.

1828. Australia records its first hanging for sodomy and the executions reach their peak in the 1830s.

New York state reduces its sodomy penalty from a life sentence to a maximum of ten years in prison.

1830. Brazil repeals its sodomy laws, eight years after gaining independence from Portugal.

1834. The British Slavery Abolition Act ends slavery throughout most of the British Empire. The practice of male castration gradually disappears in tandem with the decline of world slavery during the nineteenth century.

1835. Russia establishes its first sodomy laws.

1836. In a well-publicized trial, Reverend William Yate, second in line to the bishop of Sydney, is prosecuted for engaging in sodomy with six Maori men in New Zealand.

1857. James Buchanan, widely believed to be homosexual, becomes the fifteenth president of the United States. Scottish explorer David Livingstone reports cross-dressing shamans among the Ambo tribes of South-West Africa (Namibia).

1860. Great Britain revises its penal code, changing the penalty for sodomy from death by hanging to life imprisonment. The new code is established in British colonies all over world including India, Malaysia, Hong Kong, Canada, Australia, the Caribbean, etc. and has a long-lasting effect in those countries.

1861. German psychiatrists study homosexuality and begin to consider it innate. Karl Heinrich Ulrichs popularizes “Uranism” and the concept of a “third sex.”

1862. Mexico repeals its sodomy laws while under French rule from 1862-1867.

1864. Ludwig II, widely believed to be homosexual, becomes a popular albeit eccentric king of Bavaria. Australia replaces hangings for sodomy with long prison sentences and floggings.

Sweden establishes sodomy laws prescribing up to two years in prison. British explorer Richard F. Burton locates the mysterious Amazon women of Dahomey (Benin, Africa) who identify as men, engage in warfare

and “share passions between each other.”

1865. British-ruled Hong Kong enacts sodomy laws prescribing life sentences.

1869. The modern term “homosexuality” (homosexualitat) is first coined in a German pamphlet written by Karoly Maria Kertbeny.

1870. Anna Leonowens expresses shock at the cross-dressing and “unnatural vice” among Siamese natives in her bestselling book, *The English Governess at the Siamese Court*. Italy outlaws the castration of young boy singers.

1871. King Wilhelm of Prussia creates a new German Empire and reestablishes sodomy as a crime (Paragraph 175).

1873. Japan briefly establishes sodomy laws from 1873 to 1881.

1883. The *Kama Sutra* is translated into English and published by Sri Richard Francis Burton. A German translation is published by Richard Schmidt in 1897.

1886. Native American two-spirit, We’wha, creates a sensation in Washington D.C. when introduced to President Grover Cleveland and dined at the White House. Two-spirit traditions are documented and occasionally photographed in nearly 150 North American tribes.

1889. Italy repeals its sodomy laws.

1890. South African Zulu chief, Nongoloza Mathebula, orders his bandit-warriors to abstain from women and take on boy-wives instead, a time-honored prac-

tice in the region.

1892. New York state eliminates its minimum requirement of five years in prison for sodomy.

1892-1921. Over two-hundred and fifty sodomy cases are tried in the British colony of Southern Rhodesia, with the most common defense being that sodomy has been a longstanding custom among the African natives.

1893. Famous Russian composer and known homosexual Pyotr Tchaikovsky dies unexpectedly at age 53.

1894. Canada replaces flogging as a penalty for homosexuality with prison terms of up to fifteen years.

1895. London's most popular playwright, Oscar Wilde, is convicted of "gross indecency" (homosexual acts not amounting to buggery) and sentenced to two years of hard labor in a highly-publicized trial.

1897. Magnus Hirschfeld founds the very first modern homosexual movement, the Wissenschaftlich-Humanitare Komitee, in Germany.

1899. Hirschfeld publishes the first annual journal for homosexuals, *Jahrbuch Fur Sexuelle Zwischenstufen*, in Germany.

The Twentieth Century: The English-speaking world begins repealing its sodomy laws en masse and the modern gay rights movement is born in the United States. Islamic countries begin to modernize but fall back into anti-gay religious fundamentalism. Asian countries maintain a mostly silent tolerance of homosexuality while Western Europe begins offering equita-

ble marriage rights for gay couples.

1901 A.D. Reputed German psychiatrist Richard von Krafft-Ebing concedes that homosexuality is inborn and not pathological, as he had earlier claimed.

1903. Celebrated British soldier, Sir Hector Archibald Macdonald, commits suicide when his homosexuality is uncovered while stationed in British Ceylon.

1908. The Inquisitions are officially ended by the Roman Catholic Church.

1912. The last vestige of China's eunuch system ends with the collapse of the Qing Dynasty.

1917. Russia repeals its sodomy laws after the Bolshevik Revolution, citing their origin in Biblical teachings.

1918. The world's first demonstration for homosexual rights takes place one day before Germany surrenders in the Great War. Hirschfeld speaks before a Berlin crowd of five thousand, calling for the repeal of Paragraph 175.

1921. California lowers its sodomy penalties from a maximum life sentence to a maximum of fifteen years in prison.

1926. Portugal reinstates its sodomy laws under the Salazar dictatorship.

1930. The world's first modern sex change operation is performed on Danish painter Andreas Wegener, who travels to Germany for the procedure.

1932. Poland repeals its sodomy laws but homosexuals are soon persecuted under Nazi and later Soviet

rule.

1933. Denmark repeals its sodomy laws.

Joseph Stalin reinstates sodomy laws within the Soviet Union. In Germany and throughout much of Europe, homosexuals are viciously persecuted, imprisoned and killed by the Nazis up until the end of World War II.

1935. J. Edgar Hoover, founder of modern police investigation and widely believed to be homosexual, is appointed as the FBI's first director.

1944. Sweden repeals its sodomy laws.

1945. Nazi concentration camps are liberated at the close of World War II. Approximately 15,000 homosexuals, marked with inverted pink triangles, are believed to have died in the camps.

1948. Kinsey's *Sexual Behavior in the Human Male* (The Kinsey Report) is published, bringing the taboo subject of homosexuality up for debate in the United States.

1949. Strict sodomy laws are enacted in China after the communist takeover.

1950. New York becomes the first U.S. state to reduce sodomy from a felony to a misdemeanor. America's first homosexual organization,

The Mattachine Society, is founded in New York City.

Homosexual marriages among the Zulu of South Africa peak during the 1950s, with weddings held monthly.

1951. Greece repeals its sodomy laws. California's Su-

preme Court rules against the practice of suspending liquor licenses at bars serving homosexual clientele.

1952. Christine Jorgensen becomes America's first modern transsexual after returning home from a sex-change operation in Denmark.

1955. America's first lesbian organization, Daughters of Bilitis, is founded in San Francisco.

1956. Allen Ginsberg crosses censorship lines by publishing *Howl*, a book celebrating his homosexuality, and emerges victorious when challenged in court one year later.

Thailand abolishes its British-inherited sodomy laws during an effort to purge Thai legal codes of obsolete edicts.

1962. Illinois becomes the first U.S. state to repeal its sodomy laws.

1963. Israel repeals its sodomy laws.

1964. *Life* magazine dubs San Francisco the "Gay Capital of the U.S."

1966. The commencement of China's notorious Cultural Revolution includes a vicious and organized attack against homosexual people and art (1966-1976).

1967. England and Wales repeal their sodomy laws.

1969. In June, homosexual riots break out on Christopher Street at the Stonewall Inn in New York City as a response to routine police harassment, marking the beginning of the modern gay rights movement.

Canada and West Germany repeal their sodomy laws.

1970. The world's first Gay Pride parades occur in Chicago, New York, and San Francisco to mark the first anniversary of the Stonewall Riots.

1971. British anthropologist Edward Evans-Pritchard documents the widespread tradition of homosexual marriage among the Zande tribes of Sudan.

Austria repeals its sodomy laws.

Minnesota invalidates the first known same-sex marriage in the U.S. between Jack Baker and Michael McConnell. The U.S. Supreme Court upholds the ruling a year later.

1972. Sweden enacts the world's first law legalizing transsexual operations. A comprehensive study of female-female seagull pairing on Santa Barbara Island (California) creates a sensation as the first publicized observation of homosexuality in the animal kingdom. Norway repeals its sodomy laws.

1973. The American Psychiatric Association removes homosexuality from its list of mental and emotional disorders, followed two years later by the American Psychological Association.

1974. Chris Vogel and Rich North, a gay couple from Winnipeg, Canada, shock the world by becoming the first homosexual couple to publicly marry in a church and file a legal challenge to the country's ban on same-sex marriage. A Manitoba judge declares their union invalid later that year.

1975. South Australia becomes the first Australian state to repeal its sodomy laws. California repeals its

sodomy laws by a single vote.

1977. Harvey Milk becomes the United States' first openly gay elected official. Florida bans homosexuals from adopting children.

1979. Cuba repeals its sodomy laws.

Pakistan adds Shari'a law to existing penal codes and consequently the death penalty for sodomy.

Iran similarly reverts to Shari'a law and the death penalty for sodomy after its 1979 revolution. Spain removes anti-homosexual laws imposed under the dictatorship of General Franco.

Homosexuals riot in San Francisco after Dan White receives the lightest possible sentence for his murder of Harvey Milk and mayor George Moscone.

1980. New York sodomy laws are ruled unconstitutional by the state Supreme Court but not formally repealed until 2000.

Colombia and Scotland repeal their sodomy laws.

1981. HIV/AIDS is diagnosed for the first time among American homosexual males.

1982. Wisconsin becomes the first U.S. state to outlaw discrimination against homosexuals. Portugal repeals the sodomy laws imposed under the Salazar dictatorship.

1984. The Unitarian Universalism Association becomes the first major Protestant church to approve religious blessings for gay unions.

The U.S. Virgin Islands repeals its sodomy laws.

1985. France becomes the first country in the world to enact an anti-discrimination law protecting homosexuals.

1986. Equal rights and freedom from discrimination are guaranteed to homosexuals and transgenders under Canada's new Charter of Rights and Freedoms. New Zealand repeals its sodomy laws.

1987. Rep. Barney Frank (D) becomes the first member of the U.S. Congress to come out publicly as homosexual.

1989. Denmark becomes the first country in the world to establish civil unions for gay couples.

1990. The World Health Organization removes homosexuality from its list of mental disorders.

1991. Hong Kong abolishes its sodomy laws.

1993. Minnesota becomes the first U.S. state to ban discrimination against transgenders.

The Intersex Society of North America becomes the world's first organization in support of rights for intersex people.

Hawaii's Supreme Court rules in favor of same-sex marriage and ignites America's gay marriage debate. Russia and Ireland repeal their sodomy laws. Norway establishes civil unions for gay couples.

1994. Alain Danielou publishes *The Complete Kama Sutra*.

Bermuda repeals its sodomy laws.

1995. Sweden establishes civil unions for gay couples.

1996. The South African Constitution specifically guarantees equal rights and protections on the basis of sexual orientation.

Iceland establishes civil unions for gay couples.

The U.S. Congress enacts a law forbidding the federal recognition of same-sex marriage or any similar union (The Defense of Marriage Act).

1997. China repeals its sodomy laws. Tasmania becomes the last Australian state to repeal its sodomy laws.

1998. South Africa repeals its sodomy laws.

Chile becomes the last major Latin American country to repeal its sodomy laws.

Alaska and Hawaii become the first U.S. states to effectively ban same-sex marriage by constitutional referendum.

The Netherlands establishes civil unions for gay couples.

1999. France establishes civil unions for gay couples. California becomes the first U.S. state to extend limited domestic partnership benefits to gay couples.

India's very first Gay Pride march is held in Kolkata.

The Twenty-first Century: LGBTI people continue their fight for full equality under the law, culminating in the quest for equal marriage rights. Modern gay movements begin to effect change in Latin America and parts of Asia while most African, Middle Eastern

and East European countries are held back by anti-gay religious fundamentalism.

2000 A.D. Germany establishes civil unions for gay couples.

Vermont, after great resistance, becomes the first U.S. state to do the same.

2001. The Netherlands becomes the first country in the world to legalize same-sex marriage.

Bertrand Delanoë becomes the first openly gay mayor of a major world city (Paris).

Nova Scotia becomes the first Canadian province to extend limited domestic partnership benefits to gay couples.

The Cayman and British Virgin Islands repeal their sodomy laws.

2002. Quebec becomes the first Canadian province to establish civil unions for gay couples.

2003. The United States repeals all remaining state sodomy laws by virtue of the Supreme Court.

Belgium becomes the second country in the world to legalize same-sex marriage.

Puerto Rico repeals its sodomy laws.

Tasmania becomes the first Australian state to extend limited domestic partnership benefits to gay couples.

2004. Massachusetts becomes the first U.S. state to legalize same-sex marriage.

New Zealand establishes civil unions for gay couples.

San Francisco begins issuing marriage licenses to same-sex couples in California but is stopped one month later by court order.

2005. Spain becomes the third country in the world to legalize same-sex marriage.

Canada becomes the fourth country in the world and the first in North America (and the New World) to legalize same-sex marriage.

The United Kingdom establishes civil unions for gay couples. California extends full marriage benefits to registered domestic partners.

Fiji's sodomy laws are invalidated by its High Court.

2006. South Africa becomes the fifth country in the world and the first in Africa to legalize same-sex marriage.

2007. Nepal repeals its sodomy laws.

2008. Uruguay becomes the first Latin American country to establish civil unions for gay couples.

In California, same-sex marriages resume in June by court order but are stopped after a constitutional referendum is passed five months later.

A Florida court strikes down that state's ban on gay adoptions. India holds its first official Gay Pride marches in six major cities.

2009. The High Court of Delhi strikes down much of Section 377, effectively decriminalizing sodomy in India.

Norway and Sweden become the sixth and seventh

countries in the world to legalize same-sex marriage.

Johanna Siguroardottir becomes the first openly gay head of government (Iceland).

Hungary establishes registered partnerships for gay couples.

2010. Argentina becomes the first Latin American country to legalize same-sex marriage. Portugal, Iceland, Washington D.C. and New Hampshire legalize same-sex marriage. Austria establishes registered partnership laws for gay couples.

2011. New York becomes the sixth U.S. state to legalize same-sex marriage.

The United States lifts its ban on homosexuals serving in the military.

Colombia bans discrimination on the basis of sexual orientation.

2012. Denmark and the U.S. states of Washington and Maine legalize same-sex marriage.

Hawaii establishes civil unions for same-sex couples.

The American Psychiatric Association removes transgender identity from its list of mental and emotional disorders.

2013. Brazil, Uruguay, New Zealand, France and the U.S. states of Maryland and Hawaii legalize same-sex marriage.

The U.S. Supreme Court strikes down the Defense of Marriage Act (DOMA) and legalizes same-sex marriage in California.

Russia enacts “gay propaganda” laws criminalizing public support for gay rights or identity.

India’s Supreme Court upholds its colonial era sodomy laws.

2014. The United Kingdom, Scotland and Finland legalize same-sex marriage. More than 25 additional US states legalize same-sex marriage after DOMA is repealed.

Mozambique, Northern Cyprus, Palau and Sao Tome & Principe decriminalize homosexuality.

Eleven African nations tighten their sodomy laws.

2015. Same-sex marriage is legalized in the United States after its Supreme Court strikes down all same-sex marriage bans. Conservative U.S. states begin enacting “religious liberty” laws, allowing LGBTI discrimination based on religious views.

Ireland legalizes same-sex marriage by referendum.

Mexico’s Supreme Court of Justice allows state courts or legislatures to legalize same-sex marriage state-by-state.

2016. Nauru, Seychelles and Belize repeal their sodomy laws.

Colombia and Greenland legalize same-sex marriage.

The United States allows transgenders to serve in the military.

Conservative U.S. states begin enacting “bathroom bills” to prevent transgenders from using public re-

strooms matching their gender identity.

2017. Germany, Bermuda, Malta and Australia legalize same-sex marriage.

2018. India's Supreme Court reads down Section 377 to legalize homosexuality.

2019. (Pending) Austria, Taiwan and Costa Rica under court order to legalize same-sex marriage by this year.

Cuba to hold nationwide referendum on legalizing same-sex marriage.

Compassion

The following is a partial Vedic references listing key points found in Vedic literature regarding the third sex. Each point is accompanied by one or more scriptural references to serve as examples. (Verses for each point are available in the book, *Tritiya-Prakriti: People of the Third Sex.*)

I have found these interesting because of the compassionate treatment of individuals who are GLBTQ-IS+

- All three sexes (male, female and third sex) are biologically determined at the time of conception. (*Manusmriti* 3.49, *Sushruta Samhita* 3.3.4, *Astanga Hridaya Samhita* 2.5)

- Vedic medical texts (the Ayur Shastra) specifically mention how third-sex conditions (homosexuality, transgender identity and intersex) are caused at the time of conception. (*Sushruta Samhita* 3.2.38, 42-43, *Caraka Samhita* 4.4.30-31)

- The sex of the fetus—whether male, female or third sex—becomes manifest during the second month of pregnancy and cannot be changed after that. (*Sushruta Samhita* 3.3.14, *Caraka Samhita* 4.4.10, 4.8.19)

- The Jyotir Shastra furthermore mentions hundreds of signs in the janma or birth chart indicating third-gender characteristics such as male and female

homosexuality, transgender identity, bisexuality, impotence, sterility and so on. (*Bhrigu Sutram* 3.60, 7.35; *Brihat Parasara Hora Sastra* 18.13, 80.50-51; *Jaimini Sutram* 4.3.84; *Brihat Jataka* 17.3; *Garga Hora* 465; *Jataka Parijata* 16.18, respectively)

- The Kama Shastra acknowledges third-gender marriages wherein same-sex couples with great attachment and complete faith in one another get married. (*Kama Sutra* 2.9.36)

- No Vedic law specifically penalizes third-gender men or women (*napumsa*, *kliba*, *svairini*, etc.) for their characteristic behavior (homosexuality, crossdressing, etc.). They could be beaten for certain crimes or killed for grave offenses (like other citizens) but were never fined. (*Narada-smriti* 15.12-15, *Srimad Bhagavat-am* 4.17.26)

- No Vedic law prescribes castration for third-gender men. Rather, it is mentioned only as a punishment for males committing sexual offenses against women. (*Manusmriti* 8.374, 11.105; *Narada-smriti* 12.72-74, *Gautama Dharmasutra* 12.2)

- Vedic law considers female homosexuality an offense only when it involves the violation of young, unmarried girls (traditionally aged 8 through 12). The offense is fined variously and can include corporeal punishment. (*Manusmriti* 8.369-370, *Artha Shastra* 4.12.20-21)

- Vedic law books regard heterosexual crimes such as rape, adultery and the propagation of unwanted progeny as the foremost threat to human society (not ho-

mosexuality). (*Manusmriti* 8.352-387; Bhagavad Gita 1.40-41)

- It is an offense to vilify or publicly mock people of the third sex. This is punishable by various small fines. (Artha Shastra 3.18.4-5, *Manusmriti* 28.274, *Narada-smriti* 15.19)

- Homosexual desire is not taught or acquired through practice. Rather, it arises naturally from deep within the imagination or psyche. (*Kama Sutra* 2.1.39, 41-42)

- The Kama Shastra explicitly describes people of the third sex (gay men, lesbians and transgenders) and relates their various characteristics, types, practices and traditional Vedic occupations as barbers, masseurs, house servants, florists, prostitutes, etc. The *Mahabharata* similarly describes Brihannala's role as a third-gender woman in Vedic society. (*Kama Sutra* 2.8, 2.9; *Mahabharata*, Virata Parva, Ch. 3, p. 260-261)

- Vedic texts do not specifically associate the third sex with *Kali Yuga*. Rather, longstanding customs and scriptures on omen reading (the Nimitta Shastra) associate the third sex and other beings of unusual birth with prosperity, the special power to bless or curse, and variously as good or bad omens. (Srila Prabhupada tape #67-002, *Brihat Samhita* 46.95, *Sushruta Samhita* 1.29.21)

- The *smarta* or ritualistic scriptures typically demean and place restrictions on third-gender persons as well as many other types including women, *sudras*, artisans, dark-skinned races, etc., according to birth,

body-type and caste. Vaishnavas and other transcendentalists, however, easily reject such mundane judgments in favor of a person's quality of character and devotion to God. (*Jaiva Dharma*, Ch. 3, p. 54; *Bhagavad Gita* 9.32; *Srimad Bhagavatam* 7.11.35, *Caitanya-caritamrta* 2.8.128)

- Bodily designations such as gender (male, female or third sex), race, nationality, and so on play no role in determining whether a person is divine or demonic. That is determined by individual qualities and personal behavior alone. (*Bhagavad Gita*, Chapter 16)

- A spiritually advanced person views everyone equally as part and parcel of Krsna. He never hates anyone. Rather, he is friendly and kind to all creatures. Conversely, mundane religionists discriminate against and exclude others on the basis of bodily differences. (*Sri Isopanisad* 6, *Srimad Bhagavatam* 3.29.26-27, *Sri Tattva-sutram* 35, *Bhagavad Gita* 5.18, 11.55, 12.13-14)

- The third sex exists throughout the natural and supernatural worlds. Third-gender animals, humans, demigods and deities with mixed male/female qualities are mentioned here and there throughout the Vedic canon. (*Sushruta Samhita* 5.4.18, 25; *Kama Sutra* 2.8-9; *Prasna Marga* 15.214; *Shatapatha Brahmana* 2.4.4.19, *Brihat Samhita* 58.43, 67.9-10)

Creation of the Third Sex

The third sex has existed as an integral part of nature since time immemorial and its existence is rooted in spiritual reality. Bhagavan or God is the Supreme Male and His Sakti or Goddess is the Supreme Female. When combined into one form, They become the Supreme Hermaphrodite or Third-Gender Deity.

Since the material world is a reflection of the spiritual, conditioned souls also accept male, female and third-gender bodies. The original creation of the third sex in this material universe by Lord Brahma is narrated in the *Bhagavata Purana* as follows:

One day, Brahma, the creator of the living entities, beheld his own reflection in the water, and admiring himself, he evolved Kimpurusas as well as Kinnaras out of that reflection. The Kumpurusas and Kinnaras took possession of that shadowy form left by Brahma. That is why they and their sexual partners [*mithuni-bhuya*] sing his praises by recounting his exploits at every day-break. (3.20.45-46)

The Kimpurusas and Kinnaras refer to highly unusual beings that are part one thing and part something else. This typically refers to semi-divine beings that are half man, half animal but also includes the third-gender that is half man, half woman. Even today in India, transgenders, homosexuals and other people of the third sex are often addressed as *kinnara* due to their combined male and female natures. They are also believed to have supernatural powers because of this divine association.

Appendices

Colophon

Text and Titles in Georgia

Georgia is a serif typeface designed in 1993 by Matthew Carter and hinted by Tom Rickner for the Microsoft Corporation. It was intended as a serif font that would appear elegant but legible printed small or on low-resolution screens.

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Appendices

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