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Abstract

During the 80 years of my life so far, I have experienced changes in my environment of which two were dramatic. One was the remarkable development of ICT. Computers did practically not exist when I was born. ICT now dominates all areas of science, of technology and of daily life. ICT and artificial intelligence have opened possibilities and opportunities that people thought impossible 80 years ago. Risks come hand in hand with ICT development. Democratic governments don't manage these risks efficiently because they have only limited powers over individuals who defend their freedom and over big tech companies who defend their profits. We also don't yet know all details of these risks.

The second most noteworthy change during the past decades is the almost world-wide and general acceptance of homosexuality. People of most previous generations condemned homosexuality as criminal perversity if they talked about it at all. This long tradition is history now and we also don't really know what the consequences are for the future of mankind.

During the time when homosexuals fought for the decriminalization of their sexual preferences, practitioners of all other non-heterosexual activities jumped onto the bandwagon. We now use the acronym LGBTQ+ to refer to many different types of sexual orientations. The acronym covers lesbian, gay, bisexual, transgender and queer people. The plus sign at the end of the acronym refers to all other possible deviations from traditional hetero sexuality. Many people and laws in various countries now accept LGBTQ+ as natural alternatives to heterosexuality. Fighters for LGBTQ+ rights might decide to tear down monuments of all kings, popes and other leaders who had discriminated against homosexuals in the past even though homophobia was a standard feature of their respective cultures.

What the Bible and the courts of law called an abomination and '*a crime not fit to be named*' is now a celebrated and appreciated form of alternate normalcy. Talking about sex and sexuality was taboo when I was young. Open discussions about sex and sexual orientations emerged only late in the 2nd half of the 20th century and became very popular thereafter.

However, discussions about the admissibility of homosexuality, trans-sexuality and sexuality in general still subside. These discussions become animated and emotional for people who still apply traditional moral and religious standards. Traditionalists uphold the dogma that there are only males and females and that everything in-between is unnatural and perverse. They don't advance any other rational or scientific justifications for their condemnation. They don't acknowledge that Mother Nature regularly creates different shades between male and female and that we should accept variances that nature regularly creates intentionally or by accident.

Humans generally dislike by instinct anything that is different or not familiar. This might be the reason why some people still reject homosexuals and criticize people with different sexual orientations. The same instinct leads to xenophobia and to the rejection of diversity. Some people just don't like people who are different, who behave differently or belong to a separate culture or religion. Obelix, the faithful companion of Asterix, has described this attitude by claiming that he had no bad feelings against foreigners and that he liked them. At the same time, he pointed his fingers at a specific foreigner and admitted that he disliked him 'because he is not from here'.

No end is in sight for the development of ICT and of sexuality. We don't know how far non-hetero sexuality will spread. Under the motto 'Freedom for All', the free choice of one's gender might become a human right to counter nature's authoritarian determination of sex at birth. Why should you as a free and autonomous person accept nature's arbitrary selection of your sex?

We don't know what the practical risks of such developments are for future societies. Talking about risks of homosexuality is politically not correct in the current euphoria and celebration of LGBTQ+.

Our descendants will tell if unlimited sexual freedom was beneficial for society or created irreparable damage. But sexual freedom does probably not cause the decline of civilizations. It might rather be a symptom of a civilization that is already on its last leg after having passed its apex.

Judgment and Condemnation of other than heterosexual Behavior

Until the end of the 20th century, the majority of people considered homosexual acts as '*infamous crimes against nature*'. Homosexuality is a '*disgrace to human nature*' and '*a crime not fit to be named*'. These are two quotes from a decision that the Supreme Court in the US has handed down in 1986 – not even 40 years ago when I was already 43 years old and fully impregnated by the condemnation of homosexuality.

Some right-wing republicans like House Speaker Mike Johnson and his ideological allies call same-sex relations until today "*inherently unnatural*" and a "*dangerous lifestyle*" and describe gay people as "*a deviant group*". However, the claim that same-sex sexual behavior is unnatural does not seem correct because such behavior is actually '*wide spread and natural in the animal kingdom*' as a researcher from the University in Toronto put it.

Homosexuality was in the year 2017 still a crime in 74 countries with stiff punishments. People who practice homosexuality face in 13 countries the death penalty, including by stoning. Death penalty as punishment for homosexuality exists, for example, in Mauritania and Pakistan. I had worked in these two countries without fear because I am what we call 'straight' and I don't promote the right of LGBTQ+ people.

The condemnation of homosexuality has no scientific justification. The only reason why people condemn homosexuality comes from the Old Testament, which says: "*If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death.*" (Leviticus 18:22). Translations wrongly interpret this passage as including sexual acts of lesbians which were rarely in history subject to the same condemnation as corresponding male interactions.

Six American colonies, which they were before they became states of the US, adopted laws in the 17th century that provided for severe punishment of homosexual acts. A court in Virginia found Captain Richard Cornish in 1624 guilty of having raped his male servant. They hanged him and, while they were at it, they also hanged the victim. Some years later, other states or colonies in the US flogged or whipped perpetrators and victims of similar crimes. Some Muslim countries still punish rape victims along with the rapist. It escapes my understanding of justice when governments punish victims of rape as if they were criminals themselves. But it is possible that an Islamic mind considers a woman as a criminal if she does not manage to stop the rapist before he has completed the act. It is also possible that these countries condemn the victim because she has become irremediably impure through the contact with the rapist. She has become like a rotten apple that they had to throw away.

The UK executed homosexuals by burning or burying them alive. This was common practice until a British jurist was successful in 1628 with his recommendation to replace this cruel form of execution with the very compassionate punishment of hanging. As centuries went by, homosexual activities were no longer a capital crime. They are today in most countries, which we call civilized, not even punishable. This tolerance is obviously a deviation from the Bible's clear call for the death penalty. Therefore, either the Bible is wrong or the new laws are wrong. But clever interpreters of the Holy Book might say that the rough death sentence will only be applied in the afterlife when the criminal is anyway dead. Or they might say, as they always do when they don't like what they read, that the biblical threat with the death penalty is only allegorical.

Some countries punished women for lesbian sexual acts as much as they punished men for homosexual activities. But most countries in recent history condoned lesbianism. Nazi Germany outlawed lesbianism but it is legal now while it is still illegal in some Muslim countries. Legislators tried in the 19th century to make lesbian activities in the UK illegal. But Queen Victoria, who had to sign the bill into law, withheld her signature with the explanation, that sexual acts between women were technically impossible. This is correct if she looked at penetration as the only criterion. Advisors of the queen apparently were too shy to explain to her Majesty the existence of other objectionable acts of lesbianism like using a penis made from stuffed leather. Catharina Margaretha Linck, also known as Anastasius Rosenstengel, used such a device made from leather after she had disguised herself as a man and got married to a woman. The Prussian government chopped off her head and burnt her body in 1721 for sodomy and for impersonating a man, which was as well a criminal behavior during these centuries.

As a side note I want to express my firm feeling of injustice when criminal law talks about rape only if a man commits the act. Many people don't talk about rape if a woman seduces a usually virtuous man using her social status, excessive friendliness, alcohol or even coercion to obtain sexual pleasures. Women know that men are like wax in their hands and some women abuse this male weakness shamelessly if they want to seduce a man without the intention to let the relationship go further. I heard about stories, in which female executives abused male subordinates in this way. Research in the US has indeed established that women are more often perpetrators of sexual victimization than people publicly admit. While the #MeToo movement is raging, it is politically not correct to consider publicly that women, too, can be rapists.

And these women have not to fear any legal consequences. In the opposite, they might after the act even claim that their victims were rapists. When a priest had sexual encounters with an adult woman, the Catholic church obviously judged that this was sinful but tended to blame the woman for seducing an otherwise holy priest. I can indeed imagine that a self-confident woman might be tempted to test her sexual attractiveness on a holy priest. Roald Dahl, the Norwegian writer, described in his humorous short

story 'Georgy Porgy', a bunch of ladies in a small community who had the obsession to seduce a shy priest who eventually succumbed to one of them.

Section 175 of the German Criminal Code (§175 StGB) declared that homosexual acts between males were a crime. It was in force from 1871 to 1994. During this period of time the legislators amended §175 StGB several times with different levels of punishment. This law did not target females except between 1933 and 1945 during the Nazi rule. Judges during these years sentenced some 50,000 homosexuals of which between 5,000 and 15,000 perished in concentration camps particularly if they were Jews, Roma or Sinti at the same time.

It was a tradition at my high school to tease classmates on 17 of May (17-5) by viciously congratulating them as a 'hundred-seventy-five-person' ('175er') on the occasion of the 'State Holiday for Homosexuals' as we called this day. But we actually did not know any details about what homosexual acts were. We were not even sure what we could do with girls. Nobody told us. We only vaguely understood that homosexuality existed and that it was something terribly bad. It was related to evil men who were far away and not visible in our distinguished circles. In addition, I have not heard of any case, in which prosecutors had brought male homosexuals before criminal courts in Germany after the war. But apparently criminal courts punished without any publicity some 5,000 homosexuals after 1945 under §175 StGB until this article was abolished in 1994. In 2017, the convicted men became entitled to receive compensation in the amount of €3,000 per sentence and €4 per day of incarceration with a maximum of €1,500. This rather symbolic compensation implies that §175 StGB had been an unlawful law. A law is unlawful if it contravenes human rights. Therefore, the compensation of victims of §175 StGB implies that practicing homosexuality is a human right. Isn't it?

My parents and all my educators gave me a very straightforward understanding of the world, which was that there are men and women. They get married and then have children – obviously not before marriage. These children are either boys like me who become men like my father or they are girls who become women like my mother.

My parents did not accept or did not even know that the gender of persons is not either male or female – black and white - but is on a spectrum with many shades of variants in-between. Typical virile men and typical feminine women are only the extremes at both ends of this spectrum. These two dream types of humans exist only in advertisements and in movies,. My parents had been brought up to ignore that Mother Nature creates all forms of mixed sexuality between these two extremes. Nature also creates people with different shapes and sizes of noses and eyes and other differences of human bodies, including different strengths of sex drive and different sexual preferences.

Getting back to the topic of homosexuality, I want to mention the Italian historian, Roberto De Mattei who warned against a proliferation of homosexuality. He claimed that widespread homosexuality, sexual perversion and effeminacy caused the fall of the western part of the Roman Empire in the years around 400 AD. This, he claimed, made it easy for rough and brave barbarian soldiers from the north and from the east to defeat the soldiers of the empire that had become weaklings and were unable to fight against the sturdy and virile enemies. De Mattei attracted violent criticism from advocates of human rights who accused him of heavy catholic bias. Other historians – also biased by their respective religions – studied the decline of several civilizations and came to the similar conclusion that homosexuality, perversion and moral decay were to blame. Homosexuality, perversion and moral decay are for these authors birds of the same feather.

It seems to be true that homosexuality and bi-sexuality were common during the last centuries of the Roman empire, including in the highest levels of government and society. This might have contributed to the downfall of Rome. But there were actually a multitude of other factors like military overreach, corruption, instability of government, excessive government spending and heavy taxation of citizens. The huge geographical size of the Roman empire, which comprised many different nationalities, languages and religions, must also have overwhelmed the government. Rome and its government had grown into an unmanageable size with overly complex structures.

In his 1988 book 'The Collapse of Complex Societies', the historian and anthropologist Joseph Tainter, from the Utah State University expressed his view that not disasters like pandemics or rapid climate changes were the reasons for the collapse of empires but mainly the complexity of societies. Sophistication in Tainter's view makes civilizations grow but leads to complexities that makes them eventually vulnerable for breakdowns. Frequency and acceptance of alternate sexual orientations were not the causes for the fall of Rome. Homosexuality and other non-hetero sexual preferences were probably only the symptoms of a weakening civilization or showed up by coincidence when the Roman Empire started to fall.

In addition, we can assume that Rome's citizen did not share the same values. It must have looked like the US today where people are engaged in cultural and religious wars over many issues, including sexual orientations, immigration, gun control, abortions and dealing with the past crime of slavery. We also observe in the US massive budget deficits and onerous taxation of citizens. It is equally not a positive factor that the US excessively fund the military which operate in all parts of the world far away from the US mainland with no real purpose and goals. I see similarities of US features today with the situation in the Roman Empire in the 5th century AD.

Other historians studied not the fall of empires but their rise. Some of them believe to have found out that monogamy, sexual constraint outside marriage and prohibition of divorce were features of societies that grew into strong empires. I do not know if these authors are right or wrong. But I imagine that societies, in which most people are united by similar values and goals, are stronger than democracies, which promote, protect and support divisive individual liberties, fantasies and all kinds of individual extravaganzas that oppose each other without the will to compromise.

I don't believe in single causes for major developments in history. Acceptance of sexual varieties alone cannot kill a country. But I think that it will not be advantageous for society if homosexuality becomes predominant by whatever biological or social forces. I am far from seeing homosexuality as an issue of morality. Nature is at work. If nature develops into wrong directions, we have to reign it in. Pandemics are an obvious example where society has to counteract. Dramatically falling birth rates, rapidly sinking fertility rates and alarmingly increasing instances of obesity are other examples, in which societies have to react for their self-preservation. Korea and Japan are countries where number of deaths have started to outnumber consistently the number of births not because people have become infertile or are homosexual but because they don't want to have children for various reasons like costs of living. If these countries cannot cure the underlying causes and don't reverse this trend they are doomed. They will become extinct.

The conservative republican party in Texas issued an official resolution in 2022, in which they declared homosexuality 'abnormal'. This sounds on the surface like the factual statement that homosexuality is not yet the norm. I support a statement that homosexuality is not yet the norm. But 'not normal' and 'abnormal' are two different words. The republicans in Texas mean that homosexual men are not acceptable because they are outcasts. In defiance of the US president's executive order that protects the

LGBTQ+ community and guarantees access to medical services, the republicans in Texas don't want to give gay men or women the same legal status that heterosexuals enjoy. They go even further and support and award those who oppose homosexuality because it is against their faith, religion or against their belief in traditional values. They don't advance any rational justifications for their homophobia.

Societies that overemphasize the protection of individual freedoms and liberties are at risk to move towards self-destruction because unbridled individualism promotes selfishness and neglects commitment to society. Free societies – particularly liberal democracies - have not the strength and not the constitutional right to influence harmful developments if this requires curtailing the cherished freedom of individuals. I don't want to insinuate that the acceptance of homosexuality will increase its occurrence to an unsustainable level in the near future. But I am a conservative person who greets major changes only if there is evidence that no harm is done to the future. In historical terms, the legalization, acceptance and promotion of LGBT is a recent development in our history. We should still consider this as being in a trial phase. We should therefore study very carefully and continuously the longer-term effects that the new norms have on society. Research seems to indicate that the recognition of same-sex unions has created health benefits and lower suicide rates of people living in these unions. This is a benefit for the homosexual couples but also indirectly for society.

Researchers usually don't leave any stone – as small as it may be – untouched using computer modelling and artificial intelligence. But they seem not to have investigated the risks and long-term impact on society when non-binary sexuality proliferates beyond a certain level. The attitude is that time will tell; let's see and wait. A scientist will not receive funding if he wants to do research into possibly negative impacts of increasing non-binary sexuality. The majority of our contemporaries would consider such research as expression of unacceptable homophobia. Asking a question is sometimes like a crime.

Ignorance and Silence about Sexuality

My parents applied in sexual issues the same powerful technique that they applied for the holocaust and for other Nazi crimes. It was the technique of silence by which they avoided in conversations any reference to the subject. They relied on their boy's ignorance about sexual issues and felt safe that their two boys would not prematurely get exposed to sexual experiences of any type.

My parents were confident that knowledge about sex and sexual activities would come at the appropriate time naturally and without saying. Parents had in these years also not to fear that friends at school or acquaintances would spoil the pure and virtuous naivety of their children. All kids were equally innocent and ignorant in these decades. Silence and ignorance protected them.

When I was a boy, my mother strongly discouraged me playing with a girl or meeting a girl for a walk. She gave the hypocritical explanation that spending time with a girl would have a negative impact on the performance in school. This argument confused me because I did not understand why playing with boys did not have the same effect. As a naive boy who I was, I did not challenge my mother's reasoning. I just believed, as usually at that age, that something that my mother said must be true even if I did not understand. But I vaguely felt that she meant that boys were more intelligent and more relevant for my education and that I would waste my precious time with girls.

On the other hand, I felt deeply in my bones that an unexplainable mysterious difference exists between boys and girls. I must admit that some of this mystery has survived all the decades that have gone by.

Parents confidently relied on continued ignorance of their children because media at that time did also not expose children to sexual content. There was no public display of such content – not even a hint of it that might have mobilized curiosity in children. My natural inquisitiveness found one day an outlet when

Hans, my schoolfriend, and I played doctor secretly in the attic of our house. We explored parts of male anatomy without finding anything that we did not already know. I now wonder if I would have played doctor with a girl if my mother had not strongly discouraged me to have a friendship with a girl. The risk that I would play doctor with a girl might have been a strong motive for my mother not to allow me to be with girls. She could have told me not to play doctor when I was with a girl but this advice would have been counterproductive because it would have triggered my curiosity.

Chastity in the media is history today. Everybody can see displays of normal and abnormal sexual scenes and behavior. Publicity, movies, television and in other media show everything with all details.

Displays of sexuality are not only available upon request. In the opposite, it is hard to avoid that media confront you with love and sex. Billboards, advertisements and reports about fashion show profusely almost all details of sexual objects and subjects.

Hunter Schafer is an American model and actress and daughter of a pastor of the Presbyterian Church. She presented for the fashion house Ann Demeulemeester in Paris the dress that I show here. The photo prominently displays the model's breasts, which are covered only with a white feather. The photo is evidence for the success of the gender re-assignment that Mrs. Schafer had completed during her school years. Ludovic de Saint Sernin designed the garment if we accept a feather as one type of bra. The designer declared that Schafer's dress is an expression of his own interest *'in the tension between masculine and feminine, but also the tension between masculine and feminine within one person'*.



Hunter
Schafer

I obviously agree with the designer's observation that tensions exist between males and females inside and outside the world of fashion. As a married man I know this tension very well. I also recognize that an individual might feel tensions if he or she is not clear about his or her gender identity. But I need more explanations before I can recognize both types of tension in this photo. I show this photo here only as evidence that nobody can nowadays avoid public displays of strong sexual connotations.

I now ask myself how I would have reacted and how my subsequent sex life would have evolved if I had as a 10-years old boy seen Hunter Schafer in her intriguing outfit. I must add that I have obviously never seen my mother in any other form than fully and formally dressed. She prevented her sons from knowing that she was wearing a bra and avoided carefully that a bra was visible in the pile of clothes that she prepared for washing. She probably feared that I might ask what this garment was and that she would have had difficulties to explain its purpose.

Exposure to sexual content, for example in the media, will shape sexual attitudes and behaviors during young age. Seeing pictures with sexual content probably triggers the production of the hormone oxytocin, the so called 'love hormone'. This hormone in conjunction with natural curiosity creates children's interest to explore further what they have seen. They want to know more about it and want to explore in practice what they see. But lack of cognitive skills does not allow young folks to think critically about what they perceive and to make reasonable decisions for their own behavior.

Premature exposure to display of sexual issues made sex education necessary – at least to avoid premature parenthood, which is the main concern of parents. In retrospect, I wonder what would have happened if I had fathered a baby as a young adolescent. This would have been the worst-case scenario for my parents similar to the end of the world. It would have been a disgrace to the purity of the family and its reputation. To use the Supreme Court's expression that I have quoted above, this would have been an abomination not fit to be named or to be mentioned. Without the risk of premature fatherhood, my parents would probably not have objected that I play with girls.

Many young girls in some countries, as I have observed in Pakistan, have to drop out of school because they must care for unplanned babies. In addition to health risks associated with adolescent pregnancies, a young girl who becomes a mother, ends her education and destroys a possible career in the labor market. Paraguay is one example of a country that according to reports in the media is plagued by adolescent pregnancies. This is the result of widespread sexual abuses and restrictive abortion laws. More than 1,000 girls aged 14 or younger gave birth between 2019 and 2020 in this country of not even 7 million people.

Some 8,5% of girls between 15 and 19 years of age in Nicaragua became mothers in 2017. These rates are averages and can be much higher in regions within a country. For example, the rate of adolescent mothers in Davao Peninsula of the Philippines was almost 18% in 2017 while it was only 3.5% in the Cordillera Administrative Region. Low-and middle-income countries (LMICs) reported in 2019 an estimated total of 21 million pregnancies each year, half of them unintended. This resulted in an estimated 12 million births.

The babies of mothers under-age have often a bleak future because their mothers are usually poor and have little education and no husbands. Many of these mothers and their babies belong to a stratum of poor and under-privileged people who have difficulties making ends meet. I saw in Phnom Penh, the capital of Cambodia, many very young and grubby mothers working as beggars in the streets holding their neglected-looking babies in one arm and stretching the other arm out to receive some money from tourists. A country has no interest in seeing this group of society grow in numbers since there is in many cases already an unwelcome high birth rate.

Alberto Fujimori, the controversial president of Peru from 1990 to 2000 who passed away in 2024, developed and implemented a plan for a similar problem that he saw with an ever-increasing number of the indigenous population that lived in poverty. He introduced a sterilization program with the socioeconomic objective of a "*total extermination*" of "*culturally backward and economically impoverished groups*". He knew that measures of birth control like sex education were ineffective in a population group with low levels of education and literacy and with strong sex drives. He therefore developed a program of sterilizations that his government often forced upon the targeted girls. Here again, premature and undesirable babies were the real issue, not sexuality.

When my curiosity about the origin of babies remained unsatisfied by the story of the stork, my mother told me that I was too young to understand the process. As a shy boy, who I was, I did not insist to receive a more fitting answer. But what would have been a fitting answer for a five to eight years old boy? Talking about love between a husband and a wife does not explain how a baby comes about. Explaining the biology of sperms that fertilize an egg would have been scientifically correct but is beyond a young boy's intellectual capacity. Such biological explanation also misses the point because it does not clarify where the sperms come from and where the eggs are that the sperms target. The boy already knows that he will become a man like his father and wants to know what his father and mother practically did to have a boy. The story of the stork is under these circumstances a very nice way to avoid the issue.

I had to find out by myself that the little brother between my legs had not only the function to urinate. When I came out of the cold water of the swimming pool in the backyard of our house, I wondered that this little organ had become very tiny and wrinkled. It grew thereafter into normal size and shape when I dried it by rubbing it with a towel. There was coincidentally a nice feeling when it grew back into its normal length and sometimes even a little bit beyond. I found it also amazing that this little thing was often larger in the morning when I woke up in bed. Sometimes I felt at this moment something wet in my underpants, I thought that I had a little bit urinated during my sleep but I found it strange that the viscosity

of the liquid was not like urine and the color and smell were different as well. I concluded that this was typical for early morning urine. Asking my mother for explanations was out of the question. I felt guilty that I had not controlled my piss. On the other hand, my mother would have been overwhelmed if I had asked her and if she had to explain to me the details of nocturnal emissions.

Nobody talked during my youth about things related to private parts of the body. This topic was not on the agenda of our conversations neither at home nor outside. My mother only stressed the importance of brushing my teeth and cleaning the area behind the ears. Mentioning the penis was taboo. She did not give advice how to keep it clean underneath the foreskin. My mother was far too shy to give a practical demonstration of how to keep this thing clean. She might have thought that nature takes care of its hygiene while cleanliness behind the ears needed solid advice and thorough training.

In the social environment of my childhood there was naturally no room for talks about people with atypical sex characteristics or with intersex traits. My parents were not concerned about the possibility that their two boys could have subtle anomalies of their sex anatomy or of their gender identity. They did not pay any attention to this aspect of their boys' development. They have – as I remember - never inspected my private part to assess if it was normal in size and shape. They did in all likelihood not know themselves what the normal shape and size of a penis ought to be. It took me many decades of very rare and casual observations of other men, to conclude that the size of my penis is below average.

Any consideration of sexual anomalies that I might have shown did not enter my parent's minds – at least they did not discuss these things with me. This was their strongly established culture of silence.

If I had shown in my behavior any sign of sexual anomaly like homosexuality or transgender traits, my parents would have corrected the symptoms with firm hands and would have enforced sex-appropriate behavior. They would have reprimanded me by telling that "a boy does not play with dolls". They would gently have directed me in the right way of behaving like a boy. They would proactively and forcefully have corrected symptoms of transsexuality as bad behavior and these corrections would probably have killed any not normal gender orientation. They would not have addressed the causes if I had shown a stronger than allowable desire to play with dolls. There were no girls in our household and hence no dolls, which did not give me access to girly things. My parents also kept me cleverly away from girls outside the house.

Before the end of the 20th century, it has never crossed my traditionally educated mind that a boy could actually be or feel like a girl and vice versa, that a girl could actually feel and be like a boy. Nobody talked to me about such nonsense when I was younger. The cognitive rule was that 'what you see is all there is' (WYSIATI). If you see a girl, it is a girl. If you see a boy, it is a boy. Who dares questioning such basic and simple reality?

If a boy did at school not fully behave like a real boy, he became the target of teasing and mobbing by his classmates until he successfully learnt how to behave correctly. Students actually used teasing and mobbing as a universal tool to normalize their classmates. Teachers used more gentle methods to standardize their students' behavior but they for sure did everything to normalize their students. I am convinced that teachers' training did in these years not cover any topics related to the issue of not normal sexual orientations. The issue did not exist for them.

It was only in 1978, when I was 35 years old, that the constitutional court of Germany finally acknowledged that *"the gender identity of a person is not only determined by its sexual organs and features, but also from his or her psyche"*. This sounds now obvious to me except that I don't know if 'psyche' is the accurate term, which the court used as a German word.

The first time in my life when I came across a homosexual person was when I worked during school holidays as a kitchen helper in a rolling restaurant of a train. There was one tall and slim guy. When he was not on an assignment in the train, he sold his family's produce in the central vegetable market of Frankfurt. He moved like a girl and spoke with a high-pitched voice reminiscent of a young lady's voice. I do not remember his real name. Referring to his job at the vegetable market the others called him "Salad Emmi". To my surprise he did not mind being called like this. My colleagues showed smiling faces and teased him on account of his female posture. In response to the teasing by co-workers, Salad Emmi emphasized even more his feminine movements by trying to walk like a diva and by imitating the voice of a female comedian. I found his performances amusing without thinking of anything else. I thought he liked acting. I now know that he was not acting. He followed his own special nature. Teasing and mobbing did not cause him emotional pain. He felt totally free to continue behaving as he did and he accepted the responses of amusement.

All members of our crew slept after work in the carriage next to the restaurant car. My supervisor had allocated me a bunk bed on the second level with Emmi on the first level. In the middle of the night, I felt a hand from below touching my leg close to my knee. The hand tried to move upwards. I found this awkward and unpleasant and pushed the hand away because I wanted to sleep. I did not guess what precisely his intentions might have been but I felt that something dark was behind his gesture. I still did not know at that time what homosexuality was and had no suspicion that my penis could have to do with this and that my private part was probably the target of Emmi's hand.

In 1966 when I became assistant professor at one of the chairs of civil law in Tübingen, I was 23 years young and still did not know relevant things about homosexuality. Nobody had talked about gays and lesbians. It was not a topic of general interest – at least not in the open. Newspapers in Germany had not written anything about homosexuality. It had been a non-issue. The Christopher Street events were still three years away at that time. During this famous event in 1969, police raided the Stonewall Inn, which was a gay bar that the Mafia operated in Greenwich Village, New York. Police wanted to enforce the law, which made it illegal to dance with same-sex partners. The police action triggered three days of violent clashes, in which homosexuals fought against their discrimination and were eventually successful. The Stonewall Inn on Christopher Street is still a popular nightspot that the government many years later declared as a national monument. What used to be a target for the vice squad has become an interesting target for empathetic tourists.

Public openness about gays and lesbians came to Europe only many years later. Many true Germans of my parents' generation considered at that time that deviations from sexual normalcy was one of the decadent anomalies of American culture similar to Coca Cola, Elvis Presley and negro music (Negermusik) as my parents called jazz. The attitude was that if you think and talk about anomalies you are probably not normal yourself and might infect others with weird ideas. I observed this attitude quite often in China when people interrupted me with the request 'Don't talk' when I wanted to discuss a hypothetical anomaly.

One colleague at my office at the university in Tübingen was a cultured and always correctly dressed and carefully combed young man. Karl was his name. He was a little bit older than I was. Karl always wanted to be with me. Having had no girlfriend at the time, I did not mind spending much of my spare time with him. We had very inspiring discussions about legal and all kinds of cultural issues. Gay people are often very cultured as I noticed later in my life. He liked classical music as I did. It was a fruitful and enjoyable friendship except that he was continuously trying to deepen our relationship and also to get physically closer. He too often put his arms around my shoulder while talking to me with his mouth too close – as I

felt – to my face. Karl told me when he noticed my hesitations that I was too tense. I should open up, he said, and should express myself unimpededly. I naively still did not know what he meant by this and in which direction he was aiming. In hindsight it might be possible that Karl himself was unaware that he was gay. He did not let me know and might not have known himself where he wanted to be or to go. I definitely felt more and more uncomfortable with his advances. I then met a girl who became my girlfriend. I wanted – obviously – to spend more time with her than with Karl who jealously blamed me to have betrayed our friendship. This was the end of this strange relationship. Because I also resigned – for other reasons – my position at the university, he was no longer a colleague with whom I had professional contacts. I now understand Karl's disappointment. Male friends who go through thick and thin together when they are single and young, always risk that the closeness of the friendship ends when one of them meets a girlfriend or gets married. A boy as a friend can normally not compete with a girl. In addition, a girlfriend or wife will probably be jealous or annoyed if her man continues to maintain an excessively close friendship with a friend from his youth. If I had been slightly homosexual, for example as the boy of gay parents, I would probably have taken Karl's bait.

Talking about the process that leads to the birth of a baby was taboo during my childhood. My parents and all educators pushed everything related to this process into darkness and silence. The starting event of this process was particularly taboo. As a result, I had as a young boy the impression that human beings were not involved in the mysterious arrival of a new baby. God created Adam and Eve and keeps creating babies, which he delivers using storks and also hospitals.

When I was young, no adult considered sex education as a legitimate subject for talks or for discussions inside and outside school. It became in Germany a topic of talks and a standard field of instruction only many decades later. Adults saw sex – without obviously mentioning it – as a basic instinct like eating. These instincts come without saying and children can figure things out by themselves. It did not need to be taught and talked about.

I am sure that my grandparents did not explain to my parents the facts of life before they conceived my brother and me. Animals also know how to reproduce without needing lessons or instructions about the process. In that respect, my parents and their contemporaries were right. Educators don't need to talk about how to conceive a child. This event works naturally by itself but only behind the veil of well-kept silence.

People of my parents' generation did obviously also not discuss or mention LGBT topics. They did not talk about it probably because they knew only normal sexual orientations. They probably perceived sex only as a means of procreation and not as a source of pleasure. The logic is straightforward: gay couples cannot procreate and hence, have no purpose for sex or for forming a union.

Many people today consider LGBT issues as a normal affair. But LGBT is still the target of heavy criticism or a taboo in conservative circles like in Texas and in other conservative states in the US.

Some conservative states in the US – obviously also Texas – want to make LGBTQ issues invisible for students to avoid that they become aware of sexual anomalies or might even become attracted. With this intention, they have introduced legislation that bans all classroom discussions on sexual orientation and on gender identity. The law encourages parents to denounce a teacher who engages with discussions with students about these topics. They even give awards to parents if they report a teacher who illegally talks with students about LGBTQ issues. This so called "Do not Say Gay" legislation not only excludes LGBT issues from any curriculum. It makes it illegal for a teacher to make other than hetero sexual issues the subject of a discussion even if students ask for it. The conservatives want to keep the successful fight for

equal rights for LGBT people secret for students. They fear that exposure to this topic will weaken the exclusive commitment to heterosexual orientation.

Many conservative parents and teachers, who got the upper hand in education policies in the US, consider discussions about LGBT *"not age-appropriate or developmentally appropriate for students"*. The idea behind the "no promo homo" laws, as they also call them, is that discussions about LGBT issues in schools might trigger students' curiosity and interest in the issue or might even create the idea of students to discover an alternative sexual orientation. If teachers invite their students to carefully check if their sexual identity is perfectly matched with the biology of their bodies, students might indeed investigate and might get second thoughts about themselves.

"Whether it's by scalpel or by social coercion from teachers, professors, administrators, and left-wing media, it's an attempt to transition the young people of our country". House Speaker Mike Johnson used these words to justify a ban on discussions in schools about any LGBT issues and of gender affirming measures.

The advocates of silence as method of teaching might as well use the same logic by thinking that discussing theft should be banned in schools because this carries the risk of transforming students into thieves.

If governments blacklist and remove books from school libraries because of their alleged sexual content it usually has the effect that students get curious about such books. I read about parents who told the school that their kids searched for these books in public libraries as soon as the school had banned them from their libraries. Forbidden fruits are always sweeter than normal fruits as we know from the Bible's story about the apple in the Garden of Eden. This reminds me of a situation in a project office where two colleagues chatted with very low voices. I told them to speak with normal voices because if they whisper, I will assume that they discuss a secret and this will attract my attention and will prevent me focusing on my work.

After public libraries in Texas had in 2023 removed books with LGBTQ and with racial content, the federal district judge Robert Pitman ruled in favor of seven petitioners and ordered that the books must be placed back onto shelves and their titles included again in the library's catalogue. The fact that court got involved in these issues shows how tense the ambience is in the US.

There is a law in Uganda that goes very far. Legislators made it illegal that someone *'holds out as a lesbian, gay, transgender, a queer or any other sexual or gender identity that is contrary to the binary categories of male and female'*. These lawmakers see it as *'threat to the traditional, heterosexual family'* if someone publicly comes out as gay. They don't see a problem if people are gay, but showing it, they say, is illegal. They want to punish this person with up to 10 years in prison. They believe that preserving silence is the best medicine against the development of wrong ideas. And indeed, if transgenderism is the subject in the classroom, students who never doubted their gender identity might suddenly inspect their bodies and their minds and want to verify judiciously if their perceived gender is actually in the right body.

We must keep in mind that the brain of a young adolescent is still developing and has a high degree of plasticity. Impressions and new experiences can have a more lasting impact in a young person than the same experiences will have on an adult. Therefore, talking to students only about heterosexual orientations and omitting everything else, will solidify gender orientation according to sex at birth. Discussing homosexuality and different gender orientations might mold a young mind to become open towards other orientations.

Religious instruction in my school also used the method of silence by not covering in the classroom other religions like Buddhism or Islam. Making students aware that other religions exist and presenting details of other faiths, would for sure have triggered interest, understanding and possibly sympathies for other religions. Similarly, schools in China don't familiarize their students with the principles of multi-party democracies out of fear that students will ask themselves why their government allows only one political party.

Supporters of LGBT people will criticize a straight teacher when he introduces with a negative undertone alternate sexuality. On the other hand, if a teacher talks about LGBT life choices as normal, natural and even rewarding alternatives, opponents of LGBT rights will accuse the teacher, who might possibly be gay, of promoting abnormal sexual practices and seducing his students. We cannot deny a certain promotional effect if teachers, who normally have some authority, talk in one way or the other about different sexual orientations. If young students hear a lecture that describes homosexuality as something forbidden, they might get curious and interested as Eva did with the forbidden fruit in the Garden of Eden. On the other hand, if a teacher talks about LGBT issues with positive undertones, some students might want to follow up on the issue, particularly if the teacher is charismatic and popular. To avoid criticism from both sides, teachers will keep silent in such a catch-22 situation.

Making discussions about homosexuality illegal in schools is a drastic interference in academic freedom. It is not acceptable. Silence is a good policy in some situations of practical daily life where we say that 'Talking is silver, silence is gold'. But imposing silence is not an acceptable policy in education and in academia.

Interference in academic freedom has some tradition in the US. The state of Tennessee, for example, had banned all talking, writing and reading about the abolition of slavery. Authorities in Nashville used this law in 1833 to publicly whipping Amos Dresser, a white student, for possessing abolitionist literature while traveling through the city.

Here is a more recent example: In 2005, the judge John E. Jones III of the US federal district court in York County, Pennsylvania, decided in the *Kitzmiller v. Dover* case that it is illegal to teach in public schools the theory of intelligent design, a variant of creationism. This theory says that God must be behind the creation of nature and life because nature is extremely beautiful and totally perfect. We cannot explain this with lousy laws of physics. God must be the intelligent designer of life. Judge Jones III therefore stated that this theory was religious in nature and ruled that schools had to stay away from religion. The judge ordered schools to teach only evolutionary theories to explain the creation of mankind. He ruled that teachers must not even mention creationism as a possibly alternative explanation.

Judge Jones III based his ruling on the wrong idea that confronting students with the theories of creationism and intelligent design is 'religious in nature'. But it is actually the presentation of ideas that philosophers developed to explain how human life came about. The teacher might possibly also mention other unscientific explanations, for example in Hinduism according to which God Brahma created the world from the cosmic ocean of milk. The teacher can then compare these ancient explanations firstly with the historical context, in which the ideas developed, and secondly with modern science. He should discuss with the students critically the merits and weaknesses of all these theories and stories. It is then up to the students to adopt one or the other idea.

To demonstrate the weirdness of the educational concepts, I must mention that some states in the US interfered in academic freedom in the opposite way by introducing in the early 20th century legislation that banned the teaching of evolution because it contradicts the biblical story about the world's creation.

Acceptance and Celebration of LGBTQ

Homosexuality left its traditional hiding place in the 20th century and came out into the open as a phenomenon with high visibility. Governments followed the popular movement and accepted homosexuality as an alternate normalcy of nature. Many people slowly considered deviation from sexual normalcy no longer as a moral or mental health problem but as a natural phenomenon. Starting in 2001, the German government allowed gay couples to officially register their partnership. This development came to a close in 2017 when a new German law introduced fully-fledged gay marriages. Vermont had recognized same-sex civil unions already 17 years before. Massachusetts followed in 2003 by legalizing same-sex marriages. In Europe it was the Netherlands that had been the first country to lead this way in 2001. Holland had before already been a trailblazer when they decriminalized cannabis / marihuana in 1976.

At the time of writing this essay, there are at least 32 countries that have legalized same-sex marriages under the banner of marriage equality. But in 75 other nations, including in most Pacific Island countries, gays cannot legally get married. The remaining countries in this world do not bother regulating this issue, which they seem to consider – with some right – as a non-issue, in which government and law should not get involved.

The first couple to take advantage of the new law in Germany were two men in Berlin who had been calmly living together undisturbed for almost 40 years. The media published photos showing the two men ostentatiously kissing each other in front of the registrar and of cameras. It was a pompous ceremony with flowers everywhere in the registrar's room. The media showed the event live as a new milestone of our civilization. This historical day, they said, pointed into the right direction. The two kissing men who had been happy for decades in private, now displayed their happiness in public and in front of the media. After having tied the knot – they must have felt like slaves that the law had finally freed.

If homosexual marriages become even more popular and perhaps even the standard, the registrar might in future have to ask an important question before officiating a wedding. Regulations might instruct him to ask the groom if he had tried a man before marrying a woman and might ask the bride if she has carefully explored the possibility of marrying a woman before deciding to marry a man. After all, important decisions should be well-informed by knowledge and should be based on facts. 'Knowledge-based Decision Making' (KBDM) is the technical term in business environments. How can a man dare marrying a woman before he has experienced a partnership with a man or at least studied seriously such an option? If gender issues further evolve in this direction, I can imagine a future situation, in which the registrar asks the groom, if he had tried a union with a man. The groom might answer that the registrar should not worry because he, the groom, had before been married to a man when he used to be a woman. Marriage counselors might in future recommend that their clients experiment with other than heterosexual partners before making a final decision. They might present in the catalogue of potential partners males and females not separately but side-by-side as equally suitable candidates.

In line with the promotion of LGBT, Jon Kent, the Superman in a popular comics' series, has since November 2021 become a bisexual hero. The producer of the cartoons, DC Comics, explained that Superman had always been a symbol for hope, for truth and for justice and is now also a shining symbol for homosexuality and for all other sexual orientations. "*Everyone deserves to see themselves in their heroes*", they added. This statement seems to imply that homosexuals either are heroes themselves or are entitled to worship homosexual heroes. In pursuit of the latter idea, some interpreters of the Bible try to depict Jesus as a homosexual man by pointing at Bible passages that report about '*one of his disciples, whom Jesus loved*' (John 13:23). They also remind us of the love that Jesus had for Lazarus (John 11:36) and point out

that homosexuality was normal at the time when Jesus walked and worked in the Middle East. They say that writers and translators of the Bible had subsequently sanitized away any indication that Jesus was homosexual to adapt the Bible to new moral norms.

Even the conservative Pope Francis, the Holy Father as Catholics call him, has endorsed civil marriages of gay people saying that *"homosexual people have a right to be in a family. They are children of God and have a right to a family. Nobody should be thrown out or be made miserable over it"*. The Christian concept of a *'ministry of reconciliation'* (2 Corinthians 5:18) might have inspired the Pope. This ministry creates the obligation for Christians to act as *'peacemakers'* (Matthew 5:9) and to respect homosexual relationships even if they are deadly sins. The Pope seems to think that we should leave the condemnation of a homosexual to Jesus and to the Holy Spirit when the man arrives in the Beyond.

At the same time as the Holy Father condoned homosexuality in civil unions, he said that gays have no place in the Catholic clergy and defrocked a Polish priest who outed himself as gay in 2015.

In an acrobatic act of logic, the Vatican maintained that the Catholic Church and its priests must not bless same-sex unions because God cannot bless sins. This boils down to saying that gay couples should be blessed, but not by us, the Catholic Church. Let others do this unclean job. My friend Joachim would have commented the Catholic Church's attitude by saying that they act like the driver of a car who pushes down the gas pedal while simultaneously applying the brakes (Bremsen und Gas geben). The Pope pushed the gas pedal by condoning same-sex couples but simultaneously he applied the breaks. In defiance of their boss's instructions, some of his bishops – at least in Munich - gave full gas without applying brakes. They ignored the instructions of their commander in chief by publicly celebrating same-sex weddings in their churches.

Under pressure from LGBTQ+ activists, Pope Francis eventually approved in 2023 a document entitled *"Fiducia Supplicans"* (Supplicating Trust), which contains again simultaneously a 'Yes' and a 'No' in the matter. The Pope now allows in this document that priests and deacons bless in one ceremony simultaneously two gay men who live together in civil marriage. He argues that *'an exhaustive moral analysis should not be placed as a precondition for conferring'* the blessing. This is the 'Yes' part of the document. The 'No' part maintains that a same-sex union is a serious sin and that the ceremony must bless only the individuals separately and not the union and must not at all be in the format and in the circumstances, in which the church blesses heterosexual marriages. Priests must also not give blessings in concurrence with a civil marriage ceremony to avoid the utterly wrong impression that the church now blesses the civil union between two gay persons in deviation from *'the Church's perennial teaching on marriage'*. To make the point, a cardinal pointed out that the church blesses a myriad of things such as meals, rosaries, homes and pets. If priests and deacons bless pets, why should they not also bless two homosexual persons separately in a simultaneous ceremony? But otherwise, the Vatican remains adamant that the church cannot allow the ordination of men who are actively gay or have *'deep-seated'* homosexual tendencies, whatever *'deep-seated'* means.

When African bishops confronted Pope Francis with loud protests against his permission to bless gay couples, he gave in. He agreed with the African bishops, retracted his permission of blessings and explained his geographically limited volte-face by saying that Africa was a *'special case'*, in which he allows that culture overwrites his papal authority. However, he rejected similar protests by bishops in the US by belittling them as *'small ideological groups'*.

Our society, which considered homosexuality traditionally as an abomination and punishable crime, has recently performed a dramatic U-turn by not only legalizing gay marriages but by also threatening people

who don't speak about it with due respect. Talking with negative undertone about homosexuals is now a misdemeanor almost as serious as racism. I must admit that the drastic change in the assessment of homosexuality demanded a flexibility in my understanding of culture and morality that I usually don't have as a conservative person.

I still feel that something is not quite right if I see in the media, for example, the former minister of health in Germany, Jens Spahn, and the US Secretary of Transport, Pete Buttigieg. The two men are each married to one man each. They are very keen to present themselves in the media with their brightly smiling husbands and – in the case of the American couple – with the two babies that they have adopted. Pete Buttigieg took a maternity leave of two months or paternity leave – whatever you call it. This attracted a wave of negative reactions from right-wing politicians.



Jens Spahn and Husband
Daniel Funke



Pete Buttigieg and husband Chasten
Giezman with their two babies



Breast Feeding a Baby

Except a few transgender parents who kept female functions, men cannot lactate. The Buttigieg's overcame this small problem, as shown above, with a device that everybody can buy in the internet. They don't call it breast feeding but chest feeding even though the device is an artificial breast made from plastic. I wonder which other tricks and devices they use to impersonate a perfect traditional family.

It will take me more time than I have left in my life to get used to such ostentatious male couples. I have no such problems when I see lesbian couples. Close friendship, tenderness and love between women look to me different than similar interaction between men. Society during the course of history judged close relationships between lesbians always with compassion. I have inherited this view.

After my re-education during the last twenty-five years, I now accept in principle all people who live in same-sex marriages. I don't criticize them. But I disagree when somebody requests that I must think highly of male couples and to adore the view of a male couple who brazenly show their happiness to a wide public. Such a picture looks to me like a noisy defiance of an old norm and – at the same time - a forceful promotion of a new norm. As a conservative man, I need time to accept radical changes of any standards. Homosexual men should know and respect the feelings of people like me who cherish a more conservative attitude. Before I can fully embrace new norms of behavior, I must have evidence that the changes have good results for society in medium to long term. Without such evidence I don't share the public excitement and celebration of LGBTQ+ communities. When I meet a member of this community, I treat him/her with the same respect that I show for everybody but I am not prepared to elevate them as models for mankind.

The two ministers and their husbands that I have mentioned above parade happiness like an advertisement for homosexuality. This has – in my view - a similar effect as the happy smile of a young beautiful girl advertising a cheap face lotion. The young beauty who advertises a crème suggests that you have just to use her lotion to become a fine-looking and young person like her. Our prominent male couples seem to say like missionaries: "Look you dummy other men; marry a man and you will be happy".

A man who lives in a less than perfect marriage with a woman might become pensive when he sees the display of two happy men. He might conclude that he had chased happiness in vain and has made a wrong decision by marrying a woman. These happy homosexuals can even share clothes and ties, which you cannot do with your wife's outfit. A pondering man will be tempted to think that male couples, as shown in the shiny photos, do not have quarrels at home. There must be something wrong with the traditional concept of a heterosexual marriage since wives are too often not their men's best friends – and vice-versa. Married heterosexuals have often difficulties to please and understand each other. I talk in my essay about the perfect marriage about the sad reality that many heterosexual couples experience.

As a footnote I might add that reports about divorce rates for same-sex couples don't show consistent results. One report, for example, concluded for 2021 that in the US the rate of gay couples was 16%, lower than that of straight couples. Other research comes to the conclusion that same-sex marriages end in divorce 1.5 times more often than heterosexual couples. Researchers say that one contributing factor for the divorce of same-sex marriages is that the partners feel uncomfortable being frequently exposed to subsiding discrimination against same-sex marriages. But there seem to be great regional differences in divorce statistics.

Most reports agree, however, with the fact that female couples made up 72% to 75% of same-sex divorces in 2019. This seems to indicate that marriages between men are more stable than lesbian marriages. If I were a misogynist, which I am only very slightly, I would explain this discrepancy with the observation that females are often - not always - more demanding and irritable in a partnership than men. Menopause, which often creates psychological problems, does not disturb the life of male couples. I can imagine that life of a female couple can become exponentially more stressful if both partners suffer simultaneously from menopause.

I assume that same-sex couples are still a minority in our societies. This might change in future. They might become a majority with side-effects for society that I would like to know. But for the time being, I think that as minority group with alternative normalcy and with legal recognition of their marriages they should not impose their existence on the majority with flashy displays. After all, they fail the litmus test of acceptability. This test is the question 'What happens if everybody does it?'. The answer is that society or mankind will not survive. Liberal democratic societies grant certain individual liberties with the assumption that not everybody uses these rights. An example is the right to refuse military service for religious reasons. This right is, for example, embodied in article 4 of the German constitution (Grundgesetz), which has granted this right obviously under the assumption that not every person, who is due to do military service, uses this right. Otherwise, there will be no army to defend the country. Ultra-Orthodox and Arab Israelis were exempt from compulsory military service in Israel. In the light of military challenges, that started in 2023, the Knesset, Israel's parliament, was forced to lift this exemption.

Article 16a of the German constitution, to name another example, gives every individual refugee the right of asylum. But this right has a different dimension if, as it currently happens, unmanageable huge numbers of refugees claim this right.

Many advocates of homosexuality will criticize me when I feel that same-sex couples should stay out of the limelight because they should not present themselves as model citizens, which they might be individually but not as couples. My argument is based on a simple rule that Emmanuel Kant called the categorical imperative. This rule says that you should not do something that will be harmful for society and mankind if everybody does it. It will indeed be the end of one country or of mankind, if everybody is homosexual. In a country that holds freedom high, it is the right of every person to follow his or her sexual

orientation without being discriminated against. But showing flashy pride in such behavior and promoting it as an equal opportunity is a different story.

It is currently unlikely that everybody becomes homosexual but such a situation might be on its way if society continues to celebrate members of the LGBTQ community as smart model citizens and if women's rights further increase to make women almost untouchable. It will be a catastrophe if everyone is homosexual or queer. This is why I do not support any attempt to present and promote homosexuality as a norm that looks as if it were at par with heterosexuality. It would – in my opinion – be similarly unfitting to promote the right to kill or the right to be immensely rich as a natural right. We must emphasize the obligation not to kill even in exceptional situations - like in self-defense - you are allowed to kill an attacker. We should always respect the hierarchy of rules. We should hold high the rule and should accept the exceptions without elevating the exceptions to glorious heights and even higher than the rule.

Heterosexual marriages are still the rule; homosexual marriages are exceptions with increasing numbers. When I make this statement, I don't include the slightest moral judgment. It is a purely factual statement similar to, for example, the statement that we can live with rising sea levels. But we must keep in mind that we can continue to live only until water covers all continents and drowns the entire mankind. People are aware that sea levels should not rise to unsustainable levels and mankind seems to plan actions against such a possibility. But nobody seems to consider what happens if levels of homosexuality rise above a sustainable level. We seem just to think away such a possibility.

Development of Sexuality

The development of a baby, including its sex, starts when male sperms fertilize a female egg. This egg has always only X chromosomes. Male sperms add randomly either an X or Y chromosome. If the combination becomes XX, the baby will be a genetic female. Otherwise, if the combination is XY, the baby will genetically be a male. But being genetically a male does not guarantee that the baby's body and mind become hundred percent male according to our cultural standards. A perfect male or a perfect female does probably not exist.

The process after fertilization starts from the tissue in the foetus, which is purely female. The Bible claims that God created Eva from one of Adam's ribs. This is a nice fairy tale, which however hides the fact that babies actually develop from female and not from male tissue. Ancient civilizations and religions regularly worshipped not male gods but goddesses as symbols of creativity, sexuality, and fertility. As a side note I might add that goddesses in ancient mythologies often represented not only peace and fertility but also the well-known contradicting female forces of destruction, anger and death.

After the fertilization of the egg the development of a baby takes off from a single cell, called zygote, which divides itself into a larger accumulation of cells, called blastula. The cells in the blastula then arrange themselves into sections or layers from which develop all parts and organs of the body.

The cells multiply and develop in the presence of XX chromosomes into external female sex organs like vagina and female breasts and internal sex organs like uterus, ovaries and fallopian tubes. The XX chromosomes also ensure that during the cell multiplication glands develop for the production of female hormones.

If XY chromosomes are present, the same initial cells develop into male sex organs like penis and scrotum and into the glands that will produce male hormones.

The chromosomes are the blueprint that define and control this process. If it goes according to nature's sophisticated plan, the genetically male embryo will not develop an ovary but a testicle and the testicle will produce male hormones, including hormones that will dissolve the uterus. The clitoris grows into a penis and the testicles come down into the scrotum. All these biological processes include, as I have just mentioned, the development of organs that produce different hormones for males and females depending on the presence of XX or XY chromosomes.

This technically complicated and miraculous natural process works on autopilot according to nature's plan and achieves in 98% to 99% of all cases the planned results of developing a male or a female baby. But obviously, deviations can happen in nature and might have untypical results. A baby with XY chromosomes might not fully look like a male, as it should, but might look like a girl with female external sex organs but no uterus. Vice versa, a baby with XX chromosomes might show external male sex organs but might have a uterus inside its body. Finally, deviations from nature's plan might create babies, whose visible sex organs are ambiguous and remain unclear at first sight when a penis looks rather like a vagina and, vice-versa, a vagina might have characteristics of a penis. Birth registries in Ontario, Canada, offer for these eventualities the option to register a newborn's sex as 'undetermined'. Doctors call this 'intersex'. People in the past called the conflicting presence of male and female reproductive organs in one body hermaphroditism but most people reject this term as denigrating because it occurs regularly only in plants and in low-level animals like worms, snails and slugs.

Doctors and educators don't agree on an answer to the question if and at what point of a child's development the sex organs of an intersex person should be 'normalized' after birth with cosmetic surgery. Some say that parents should have the anomalies corrected as soon as possible after birth. Others argue that this should wait until the child is mature enough to decide by himself according to the sexual orientation that slowly develops as well.

Intersex is a biological phenomenon of contradicting sex organs or of biological features outside the norm. Transgender, in contrast, is an issue that occurs in persons who show no biological anomalies but who have the psychological problem of sensing a gender identity that is different from biological sex. A transgender person feels that his gender is different from his perfectly normal biological features. More than 1.6 million people in the US have identified themselves as transgender in 2021.

In the following I will not any longer touch on intersex but only on gender identity when a person with biologically perfect female sex organs feels like a male and vice versa, a man with perfect biological male features feels the identity of a woman. The causes for such feelings might come from hormones that are not in line with the biological gender. These feelings might grow or diminish during further development of the young person. Levels of hormones, education and experiences in early life will influence this development in one direction or the other.

Most people know their sex and clearly feel that they are either male or female. Some others develop a sexual identity that is different from biological identity. The feeling to have a sexual orientation that is different from biology, can be light and almost imperceptible or can be strong. Like all other feelings, doubts about gender identity are subject to mistakes or to external influences. As we will see further below in the case of Keira / Quincy Bell, a person might jump to a wrong conclusion when assessing his or her gender identity. Keira Bell was born as a girl but developed the strong desire to become a boy. After surgery for gender reassignment, she became Quincy Bell, a boy. But she regretted this reassignment, converted back to a woman and became Keira Bell again.

Doubts about gender identity can be so strong that they make the person feel uncomfortable. Psychiatrists call this 'gender dysphoria', which they also call gender identity disorder (GID). This is a condition without physical symptoms. The person just feels pathological distress caused by the mismatch between a person's body and his or her gender identity. In this stressful situation a person can become unable for normal social behavior. This can even cause suicidal depression. Treatment of dysphoria focuses on alleviating the discomfort. It does not primarily aim at a physical change of sex.

While it is important to treat the symptoms of mild and severe dysphoria, it looks to me equally important to look into the factors that create the doubts about gender identity. The causes for a gender identity crisis might be biological and date back to the time when the sex of a foetus developed imperfectly in the womb of its mother from female tissue to a male body. But early childhood experiences and education might also play a role as I try to explain in the following. I am sure that some know-it-all-experts will disagree with what I am going to write below. But I hope that other know-it-all-experts might agree. I don't care. As always, I am writing down in this essay the ideas as they have evolved in my mind by observing with keen interest and with a critical mind my environment during many decades of constant changes outside and inside myself.

I suspect that Dame Nature had put into my body and into my blood a grain of homosexuality when I grew in my mother's womb. Nature does this probably with every male. After all, a male, including his sex organs and his male hormones, develop, as I have mentioned above, from tissue in the foetus, which is purely female. This is a wonder in itself. In the process of converting a baby from female tissue into a male body, many more or less pronounced varieties of sexuality will naturally develop. This is why Sigmund Freud suggested that homosexuality is a '*variation of the sexual function produced by a certain arrest of sexual development*'.

Sex and sexuality are not either purely black or purely white. Nature equips a newborn baby also with different shades of characteristics such as musicality, optimism etc. There are many more characteristics like becoming an introvert or a fearful person that nature produces in different shades from weak to strong.

Nature has most probably given me, while I developed as a boy in the womb of my mother, a natural grain of female characteristics. If this was so, my educators have successfully removed almost all of it with few exceptions. As I judge myself, the level of my mirror neurons, which create empathy, is for example closer to the higher level that women typically have compared to men. My parents have not corrected this trait because they did not want me to develop into a rough boy without compassion.

If nature has given me a natural grain of homosexuality, my educators have successfully removed it as well. I am sexually not attracted by men. Seeing a naked male body does not provide me any visual pleasure. When I patronized in the 2010's the Aquatic Center in Vancouver for swimming, I did not like at all seeing naked men in the shower room of the center. I don't know what women think, but I found the private parts of these men ugly. They look soft and wrinkled and dangle without apparent purpose between the legs underneath protruding bellies. I was reluctant being seen with my private part, which by comparison was much shorter than the offensively long sex organs of some other men that I saw under the shower. The idea of performing any sexual act with a man, who looks like these men, puts me off.

My repulsion does not mean that I criticize somebody who is attracted by the sight of these male organs and wants to play with these ugly things. I also don't support anybody who wants to outlaw such acts. In this respect I keep it with the French who say "*chacun à son goût*" (to each one his taste). As an aesthete

who I apparently am, I just don't want to be bothered by what looks ugly and don't want these men to perform in public.

Despite my tolerance, I still mentally object slightly when I see two men on Davie Street in Vancouver kissing each other. I obviously don't object when two men greet each other the French way with air kisses on each cheek. The French call this form of friendly greetings 'faire la bise'. It is a French custom and belongs to France's intangible cultural assets. I think that UNESCO should inscribe 'la bise' in its list of Intangible Cultural Heritage as a firm element of French culture. Chinese people find the French way of greetings offensive but we can forgive them. Not everybody can be French and UNESCO has already honored Chinese culture by inscribing Taiji on its World Heritage List of intangible cultural assets.

I slightly object, as I just have said, when I see two men in public kissing each other. I do not have the same level of objections when I see two women doing the same. But I must admit that my attitude is totally biased. If I had been at an early age exposed to friendly and gentle homosexual acts, I might today appreciate. Or I would at least feel more compassion when I see in the streets two men in love. When I see in China people who eat with smiling faces pig's feet or snouts and ears of pigs, I feel disgust but I am sure that I would have today totally different feelings if these repulsive things had been part of my daily diet when I grew up as a happy child.

I slightly regret that destiny did not have exposure to homosexuality in store for me when I was a child. Such an experience would certainly have opened my eyes and my mind. But I don't know in which direction early exposure to homosexuality would have pushed me. I most likely would have developed feelings of hatred and the desire for revenge if a man had raped me as a boy. But I would probably have developed a kind understanding for homosexuality if a friendly and educated man had slowly and gently seduced me. If I had grown up in a gay household with two gay parents, I would today for sure have a completely different attitude towards homosexuality. I would probably now be gay myself. If my parents had both been lesbians, I cannot exclude the possibility that I might today be a transgender woman.

I don't care if two gay men live together in the privacy of their home outside the public eye. Why should I object? Why should the law be concerned by what people do in their homes and in their bedrooms without harming themselves or anybody else? Their home is their castle. This is how an old English saying puts it. A home is a sanctuary that should be free of invasions from outsiders. If they are happy, we should let them be happy.

We find the strong opinion that homosexuality as an aberration of nature. These opinions imply rightly or wrongly that homosexuality is bad. They think that it is a health issue that should be cured by psychiatric methods or by healers who base their treatments on religious exercises. I agree with the first part of this opinion if we replace the word 'aberration' of nature with 'deviation from normalcies'. Nature creates deviations from normalcy like extremely tall or short people ('dwarfs'), by creating albinos and also by creating homosexuals.

The American Psychiatric Association and the American Psychological Association (APA) have both in 1973 decided that homosexuality is not a disease or disorder but just one of many varieties that nature fancies to bring about. They claim that they have based their decision on overwhelming scientific evidence that a special task force had collected in a lengthy report. Critics of the report point at its scientific weaknesses and at the fact that many members of the task force had been gay or lesbian and were therefore biased. That might well be. But it is certainly no coincidence that the crushing scientific evidence that the task force suddenly detected, coincides with the overwhelming public opinion that we should no longer treat

homosexuals derogatorily as mentally ill. Homosexuals don't need treatment and therapies. After all, we should not call sickness a condition that does not need any treatment.

Some people claim that they can revert nature's decision to create homosexuality. They believe that they can revert homosexuality and that they can do this with religious, medical or other therapies. This is a highly controversial opinion. But for what reason should you heal a man from his homosexuality if he is happy?

More and more scientists and thinkers deny the curability of homosexuality and claim that reparative or conversion therapy is not effective in changing a person's true sexual orientation. In the opposite, they say, these therapies might result in anxiety, depression and self-destructive behavior. Canada therefore has in 2021 passed Bill C-4, which bans all conversion therapies, including counselling. Conducting such therapies is punishable with up to 5 years in prison. Promoters or advertisers of such practices can face up to 2 years in prison.

In line with such thoughts, the Psychiatric and Psychological Associations in America and the Chinese Society of Psychiatry have removed homosexuality from the list of mental illnesses. In its International Classification of Diseases (ICD) the World Health Organization (WHO) classified homosexuality in 1948 as "Sexual Deviation" in the category 'Pathological Personality' together with schizoid and paranoid personalities. WHO removed homosexuality from this list in the 1970's.

Countries like Qatar still classify homosexuality as a mental illness. This is what the soccer ambassador of Qatar, Khalid Salman, explained in an interview on the occasion of the world soccer championship in 2022, which took place in his emirate. He called homosexuality not only a mental illness but also an Islamic sin («haram»), which is a contradiction since an illness cannot be a sin.

I find it strange anyway that scientific organizations had classified homosexuality, if such classification was useful, as a mental illness and not as a physical illness. This distinction is anyway artificial. But homosexuality is clearly not an illness – neither mental nor physical - but a natural alternate form of sexuality.

Authoritarian regimes often declare someone as mentally ill when he voices opinions that deviate from official ideology. They put him away in a mental institution. This is exactly what our forefathers in the 19th century did with homosexuals and other people with undesirable sexual orientations. I present the example of Lucy-Ann / Joseph Lobdell further below. The authorities in New York locked him away for twenty years in an asylum for insane people, saying that he, being a transgender man, had a '*rare form of mental disease*'. I am sure that the authorities would not have put Mr. (or Mrs.) Lobdell into a madhouse if he had practiced his sexual preferences as a wealthy businessman in the privacy of his home. But Lobdell was a homeless street dweller. Many American cities at the end of the 19th centuries enacted by-laws not against transgenders but against '*diseased, maimed, mutilated, or in any way deformed, so as to be an unsightly or disgusting object*'. They wanted to remove these unsightly objects from the streets. They did this as one method of street cleaning.

I did not have any training in medical or psychiatric issues. I cannot judge by myself if homosexuality is curable. But I think it does not need to be cured. This seems now to be the opinion of the great majority of scientists and of the general public. But I have a few second thoughts because nothing is either fully black or fully white. It seems to me from what I observed during my life that not all homosexual persons are hundred percent homosexual and particularly not by birth. They might have only a more or less pronounced inclination for it when they are born. Education from babyhood to the age of teenager will push them in one or the other direction.

The culture in Samoa is one example that shows that culture, education and parents can influence sexual identification. Homosexuality was common in Polynesia until the arrival of Christianity. Polynesians today no longer tolerate it. These societies do not – God heavens forbid – accept same-sex marriages. Some Pacific Islanders are purer than pure Protestants thanks to overzealous Christian missionaries.

But being transgender (called fa'afafine) is common as part of the very strong culture in Samoa and generally in Polynesia. A fa'afafine is not born as a male with a female gender identity. He usually is a wholesomely masculine boy. His parents raise him as a girl because there are not enough girls in the family to help with women's tasks. I wonder if these Samoan parents would be punished under Bill C-4, which I have mentioned above. Bringing up and educating a boy intentionally to become female is a variant of conversion therapy. Because it is an enshrined feature of culture in Polynesia, which parents enforce, the boy naturally accepts such an assignment and becomes a proud transgender.



fa'afafine

During my travel through the South Pacific, I have seen fa'afafines in Samoa and in Tonga, where they are interestingly called fakaleiti (like a lady). They dress ostentatiously in colorful and beautiful women's garments and overplay typical female behavior. Some of them are very attractive and proud of their looks as shown here. They come to the hotel bars to seduce tourists who buy them drinks in exchange for their amusing company and for the humorous flirting that they provide.

Male tourists have sometimes difficulties making out if the local guest at the hotel bar is transgender or just an animated young lady looking for male company. Some fa'afafines might try to seduce a male tourist at the hotel bar not for love-making, which they cannot in the role as females, but just to convince themselves that they are as attractive as real women and are truly successful with men.

Having observed in Polynesia the role of culture and education which can determine gender identity, I would now like to consider the situation of a baby boy that a gay couple brings up. Unlike a boy who has lesbian parents, this boy will obviously not experience the motherly feelings of a female mother. Female elements are very important during the development of a child. I have gratefully experienced this when I was a boy. But such important elements will not be present in a household of gay parents. The boy will observe and appreciate two men in love with each other, sleeping together, kissing and hugging. Guests of the family will in all likelihood mostly be homosexuals or, if not, will fully accept what they see in a gay household. Such an environment will obviously be a life-determining experience for a young boy.

Looking back at my childhood, I remember my mother who explained things and feelings in daily life. I did not even bother discussing certain emotional issues with my father who was interested only in real things. The helpful and understanding advice and almost unlimited empathy of my mother created in me later in my life the desire to find similar warmth in a relationship with a female. If my father had been married with a man, I would for sure not have become the same man who I am now.

Some researchers investigated the development of children of same-sex parents. They based their investigation only on census data, which is a serious weakness of their research. They came to the conclusion that children, who were brought up by same-sex parents, performed not worse in school than their counterparts from heterosexual households. But their reports are flawed because many other circumstances influence the performance of children at school. In addition, most children that they included in their research, were from lesbian households. The sample size for boys coming from gay households was too small to be statistically reliable to draw conclusions.

Finally, the performance in school is not the issue that is the focus in the context of this essay. I have not found any report about the number of boys coming from gay households who became gay - no matter their inborn sexual orientation. I therefore feel free to advance my suspicion that a male child who is

brought up in a gay household has all chances to become gay and will increase the number of gays in our society. Homosexuality of a boy in a gay household will come naturally like religion, social behavior and other cultural characteristics which parents transmit to their children. Even if gay parents explain heterosexuality and the facts of life to their boys, it will be not conclusive for the kids since gay parents do not live up themselves to such explanations. The male parents are just not credible given their own contradicting behavior. Parents, to give an example from my own life, will have difficulties convincing their child to go to church if they themselves don't go and chain smokers will have difficulties educating a child to become a non-smoker.

If the gay couple use sperms of one of the two men and let a surrogate mother bring the baby to this world, there is the additional likelihood that the baby was born with genes that gave him a gay inclination. Until comprehensive and unbiased research teaches me otherwise, I will stick with my suspicion that boys from gay households will likely become gay. Or should I say that these children have the privilege to become gay? This would be in line with the current trend to publicly celebrate the LGBTQ+ community. It will also be in line with the pride that the members of this community feel, show and celebrate. It must give great satisfaction for a gay couple of parents to observe that the child under their care follows in their footsteps. They might be disappointed if the child deviates from their personal norms and becomes heterosexual.

Why are people gay? Some researchers, whom we call essentialists, say that genes and other biological factors determine sex and gender. They point at statistics that seem to show that there are in the families of gays more homosexual members than in the families of heterosexuals. Other researchers, who call themselves pompously 'social constructivists', claim that genes and biological factors at birth contribute only marginally to the development as a gay person. They explain the causes of homosexuality mainly with psychological impacts of the gay man's environment, upbringing and experience during childhood. They claim that gender identity is "socially constructed", and that social and cultural influences and social contagion develop gender identity. Polynesian culture that I have mentioned above, seems to confirm this view.

The truth probably is a combination of both factors. Innate biology and external social and cultural impacts are both at work. It is a basket of many reasons that makes a man gay. Nature has probably, as I have guessed above, pre-disposed all men more or less towards homosexuality. The ones with significant pre-disposition will need just a couple of small experiences to come out with their homosexuality at one point in their lives. And this is the decisive moment in the process. Others might need stronger experiences in their young lives to come to the same result. And yet others remain heterosexual and continue carrying a slight penchant for homosexuality in their bodies and in their inner selves. There might be a gay element – as weak as it might be – in all men. And indeed, I encountered many men who did not look clearly gay but showed behavior like talking and walking in similar manner as women or displayed typical feminine feelings. I often discover in male bodies, that I observe, some female features. When I walk behind a person in the street, I find it interesting to guess whether the person in front of me is a man or a woman. In most cases it is very clear from the length of hair and the outfit – if these two features are clear indications. In other cases, I am misled by the figure – particularly the backsides – and the way of walking that make me come to the wrong conclusion that the person in front of me that I considered to be a woman, turns out to be a man.

The life of a new born baby is like a blank sheet of paper on which it has not yet written anything. It does not contain the description of its personality and no records about activities and events. It is like an empty stage, which might be large or tiny by design, on which the story of a new life will unfold. I find it not

useful to claim that generally all babies are either naturally born as savages or -in the opposite - that they are born as pure virtuous beings. The baby has no defined personality but only a multitude of stronger and weaker pre-dispositions that genes and biology have created. These pre-dispositions form the basis on which personhood or personality develops mostly during the first years.

The type of sexuality is only one of many pre-dispositions. Another example is the pre-disposition as misanthrope. These pessimistic people always look at people and events with a negative attitude. Some people criticize everything. I became victim of such grouchiness several times. I came – for example – home with a box of milk that I bought as a special offer at a low price. My partner criticized me as being stingy because I was buying cheap stuff – ‘as always’ she added to strengthen the point that she wanted to make. A few days later when I came home with a box of milk that was more expensive, my partner accused me of wasting money. Misanthropes always put you in a catch-22 position. You cannot do it right for them and you will be unsuccessful if you try to change it. Once a character is fully developed, changes will become impossible. Misanthropy is, like homosexuality, a predisposition that educators might have been able to mitigate at an early stage of a child’s development if they had paid attention to this feature.

Anyway. A baby’s education and his environment decide which of the pre-dispositions, including sexual orientation, will come to the foreground and will become predominant or might move into the background or become extinguished. When I was born, I probably had a certain pre-disposition to become a musician. This was not very strong as is now evident but if my parents had both been dedicated musicians, I would probably today not be a celebrated musician but I would have become familiar with musical instruments and would today be able to read music. My pre-disposition – as weak as it was - would have come out instead of wilting away. I most likely had also a pre-disposition like everybody to become a ruthless sinner – even a criminal – but fortunately my parents and my environment during my childhood have spared me such a development. I wonder what would have happened to me if my mother had been a ballet dancer and my father an artist – let’s say a sculptor. Would I have become a famous actor like Jean-Paul Belmondo who had such parents?

It was certainly no coincidence that the German tennis star Steffi Graf won 22 Grand Slam singles titles and had a "Golden Slam", as they call it, when a tennis player wins in one calendar year all four major competitions in addition to Olympic gold. Steffi Graf did this in 1988 when she was 19 years old. Her parents were both tennis players. Her father, Peter Graf, gave her a scaled-down tennis racket before she was 4 years old and she won her first junior tournament when she was six years old. With his dedication, her father nurtured his daughter’s inborn inclination and predisposition.

If God or the genie of Aladdin’s lamp had asked me at the time of my birth which kind of father I wanted to have I would probably not have selected Peter Graf, who managed with very strong hands his daughter’s career but had later a fallout over the bad management of his daughter’s finances. I would also not have selected any Pope even if God had given him the extraordinary permission to father me. I would in hindsight have selected a surgeon if he promised to show a strong dedication to support a career as an outstanding surgeon. I often thought that I should have become a medical doctor. But my father was a lawyer and I became a lawyer.

Some women decide at one point in their lives to become men or men decide to become women if they are not sure if their sexuality lives in the wrong body and if they feel uncomfortable as a result. This problem might be due to a little oversight of Mother Nature when she developed the baby in its mother’s womb. Strong believers in reincarnation might even think that a man who feels like a women might have this feeling because he is the reincarnation of a women. Vice versa, a woman might want to be a man

because she is the reincarnation of a man. The Hindu and Buddhist concepts do indeed not guarantee that a person will be reincarnated with the same-sex as in his current life. Some even speculate that you can be re-born as an animal, in which case the issue of gender orientation becomes more complex.

Pleasure of Sex

I regret very much that I am not able to know exactly and in detail what I would feel if I were a woman making love with a man. I would appreciate if I knew what exactly women feel when they make love. My interest in this question might come from empathy and from concerns about the level of my partner's satisfaction. Or my concern might be a sign that I might have a slight penchant as a dormant transgender woman.

I often asked myself, when I made love, if the nature of my sensations was exactly the same as the type of my partner's feelings. It is possible that our feelings were not only on different levels but qualitatively entirely different. In the latter case, the only uniting factor in love making will be that totally dissimilar feelings develop when physical togetherness comes to an apex approximately at the same moment. It might be like sitting side by side watching completely different movies and getting excited at the same time for different reasons. But it is also possible that some women – more perhaps than we think – do not get excited at all and seemingly participate in the act only because they have the joyous feeling to become pregnant. Or they think that lovemaking is a social or marital obligation. Some women might go as far as to faking an orgasm because they think that this is expected from them to be seen as a true woman. The pleasure of a woman might possibly also be to have seduced a man who desired her.

When women get older, they often are not interested at all in sex and might even oppose all sexual advances of men who remain interested in making love until a much higher age. If libido becomes low, doctors and sex therapists recommend changes in lifestyle and other grandmother remedies or they propose testosterone treatments or medication to increase libido. But they admit that these treatments don't work for everyone because doctors don't yet understand in detail how all this works. Future doctors might achieve the transition from annoying asexuality to high level of libido by making their patients change their gender, which will give the patient the stimulating feeling of a new sexuality. If you suffer from lack of libido, so the possible future maxim, try another gender. After all, unease about gender orientation motivates transitions not for the purpose of making procreation possible but for the goal to enjoy proper sexuality and recognition.

Starting in the late 1950's, William H. Masters and Virginia E. Johnson researched the nature of human sexual responses. We know their report as 'Masters and Johnson'. The ideas in their report became famous in the US because the issues around pleasures during lovemaking had before been taboo. The report broke this taboo. It was new and exciting. Lovemaking and pleasure were two words that never appeared in the same sentence before 'Masters and Johnson'. The Kama Sutra, which the Indian philosopher Vatsyayana has allegedly written somewhere between the 4th and 2nd century BC, was a predecessor of a book that describes various different positions of copulating to make love making more pleasurable. It was a practical guideline and not based on scientific research like Masters and Johnson. Its advice got forgotten or did not reach Europe, where most people consistently opposed non-procreative sex and did not at all see and use sex as a marvelous source of pleasure.

The 'Masters and Johnson Report' had arrived in Germany during the 1960's and became a revolutionary document that people dared quoting only with low voice and behind closed doors. The time of the appearance of Master and Johnson coincided with the time when I, as a young adult, became interested in what these two authors had researched and written. Most traditional people knew the content of the

report only from hearsay but took the liberty to condemn it as another unnecessary product of uninhibited Americanism. The report made many practical recommendations, including to focus attention on the sensations that develop during lovemaking. Stopping all thoughts about anything else and focusing on these sensations would lead to a perfect experience, they said. Looking back at the most enjoyable situations of lovemaking in my life, I think they are right. I remember fondly my own feelings but I still do not know what exactly the feelings and thoughts of my partners were in these situations. The respective sensations might always have been entirely different in type and in strength. Some women might during the act think about household tasks or problems at work or might not have any feelings similar to what their men are feeling during the act. Some women might just hope that it would be finished soon while the man cannot get enough of it. The Masters and Johnson report wanted to cure this problem.

I was obviously too shy to make the concepts of Masters and Johnson, which I had not read, a topic of discussions before going to bed with a woman. And after the fact, we were too tired to do a detailed performance review. But I know that some couples took Masters and Johnson very seriously and worked hard on techniques how to produce artfully during love making a maximum of pleasure and enjoyment. They did every time an ex-ante plan before the event and then an ex-post assessment after the event. This is certainly something, in which human beings are different compared to animals.

I remember having watched monkeys making love in the zoo of Hanoi, which I liked visiting on Sundays. The two lovers, if we can call them so, were sitting far away on a branch of a tree. The male monkey approached the female from behind. There was no foreplay. They did not even look into their respective faces. The male used his two hands to position his partner conveniently in front of him and started his work, which was finished within three to four seconds after which he moved away from her. She had not even turned her head to have a look at him and did not move during the event. The male then sat down on the far end of the branch from where he had come and looked as if he did not realize what had happened. He inspected with a finger his private part, which was still long and pink, took a sample of the remaining liquid and smelled it with his nose and the tasted it with his mouth. Both monkeys – poor animals! - probably would have needed Masters and Johnson to get pleasure out of this act.

Deliberate Changes of Gender

Trans people in Scotland have the right to legally change their gender-if they are at least 18 years old. But they must comply with some requirements before they can change the gender marker in their official documents. They must produce a medical certificate of gender dysphoria, which is a psychological situation of distress that I have mentioned above. Applicants for gender reassignment in Scotland must also prove that they have been living in their chosen gender for two years. It is not a condition for the legal change of gender in Scotland that the applicant has undergone gender reassignment surgery. A man can legally become a woman even if his body looks perfectly like a male body and, vice versa, a woman can legally become a man even if she retains perfectly all biological features of a woman.

The very conservative government of Texas is famous for marshalling resources against transgender persons. In this context, the Attorney General secretly sought state data on transgender residents by searching for Texans who had changed their gender on drivers' licenses and other state records. He established that more than 16,000 persons, whose biodata he now has on a list, had officially changed their gender. This looks like a big number but is only a small percentage of the total population of almost 30 million. Obviously, the clandestine collection of data developed into a scandal when it became public. People were worried about the possibly dishonest purpose and intention behind the data collection. If we change gender, we don't want the government to keep track of us, particularly if the government publicly voices criticism.

If someone considers that his sexuality is in the wrong body, I cannot assess how strong the feelings of the person must be and if these feelings can be so compelling that one insists on a biological gender-reassignment.

Many people, me included, have attitudes, wishes, urges, intentions or ideas that float in their minds without ever leading to decisions and actions. Most wishes, intentions and even decisions don't result in any action. Nosiness can be the forerunner for an intention. If curiosity is strong, I believe that you can fully satisfy your interest only by immersing into the target of your interest. 'Just do it' was an extremely successful slogan that Nike started using in 1988 to promote its sports shoes. The slogan is sufficiently vague to inspire anybody to do what they are thinking of doing. The slogan also conveys the message that you are a weakling if you don't follow up on your opinions. This is what Mahatma Gandhi meant when he said that it is dishonest to believe in something and not to live it. If you believe as a man that it would be better to transit to a woman, just do it!

I might be a weakling in such terms. My personality as a procrastinator made me often miss opportunities that I did not seize fast enough. But this same characteristic protected me from making fast mistakes that I might later have regretted. I often wanted to know what it feels to be a real woman but I have never followed up on this wish, which remained theory. I would feeling like a real woman only if a doctor changed my body, including hormone-producing glands, with surgery and other methods to become a woman. He would also have to prescribe female hormones so that my beard stops growing and my voice becomes female. These measures will fool others to believe that I am a woman but they will not entirely change my biological sex because I will still have XY-chromosomes as a male instead of two X-chromosomes that I would need to be a pure female. I will also not be able to produce eggs and to bear children. These deficiencies, which will spoil the perfection of the experiment, make some people, including me, hesitate. My curiosity is anyway not strong enough to go through the painful procedure of sex surgery. I also fear that the reassignment cannot be undone if I am not happy with being socially a woman while biologically still being a male in many aspects. I would prefer asking the genius of Aladdin's lamp to transform me – simsalabim – into a true woman only if he promises me to stay with me so that I can call him any time with an emergency bell to transform me back into a male if I don't like to be a woman.

Intentional gender-changes can have several forms. Cross-dressing, as it is called, is one mild version. It can be temporary for disguise and for fun. Another version of cross-dressing shows when a man dresses permanently as a woman. He might want the outside world see him as a woman. He might also want to gain the freedom to behave like the opposite sex. We call this person a transvestite. But love making in both cases remains obviously the same as before.

Sissy Goodwin from Wyoming, who died from brain cancer in 2020, was a famous example of cross-dresser. He was born as Larry Goodwin and wore consistently women's clothes, including female underwear. He did this since he was an adolescent and later continued this habit for almost the entirety of his 46-year marriage to Vickie Goodwin. His wife's love for the man was stronger than her unease. She accepted her husband's choice against public outcry and had two daughters with him.



Sissy (Larry) Goodwin with Wife Vickie

Unfriendly people kicked him out of restaurants, called him ugly names and beat him up a number of times. But Vickie, his wife, claimed that her acceptance of his anomaly had made her a better person. And, indeed, she made herself independent from a public opinion for which nothing speaks except that

people commonly expect others to comply with general norms and public opinion. But it might also be that Vickie had a slight predisposition as a lesbian.

Parents, who have discovered transgender aspirations in their child, can subject it to medical measures, which can go into two directions. It can either be the attempt to confirm the gender at birth and to kill the wish to have a different gender. Or it can be the attempt to change the child's gender to what child thinks and feels it should be. Texas Attorney General Ken Paxton, a conservative republican, has voiced his official opinion that such a decision in any case constitutes child abuse. A resolution of his party in 2022 opposes "*all efforts to validate transgender identity*". The law in Texas also now excludes government support for any treatments of sex change.

This opinion is in diametrical contrast with a belief of John Money, a psychologist and sex researcher at Baltimore's Johns Hopkins Hospital who has coined the notions of 'gender roles' and 'gender identity'. We must credit him for these innovations in our language. He claimed in the mid 1960' that infants before the age of three are gender 'neutral' and '*psychosexually malleable*' and could freely be assigned another sex with surgical interventions, hormonal treatments and psychological coaching. He applied his belief on David Reimer, a 22 months old boy from Winnipeg, Manitoba. David had completely lost his penis in an accident during a botched circumcision. Instead of rebuilding the penis, John Money thought that it was more sensible to use the opportunity to make David a girl and, by doing this, to proof that his theory was correct. He removed the boy's testicles, created for the boy all external female genitalia and combined these interventions with other treatments. He told the parents to bring up their child as a girl and not to mention to him/her the sex change. This was for John Money an experiment by which he wanted to demonstrate that he can change the sex of infants freely without side-effects.

David, whom his parents now called Brenda did not know that she was born as a boy. She was brought up as a girl and had all biological features of a female. But she had not become a real girl. She always felt like a boy. As a result, Brenda suffered from severe gender dysphoria. After Brenda's parents had told her the truth about her gender-reassignment, she had a mastectomy and a phallus construction done. He was David again and married at the age of 25 a woman whose children he adopted. But David remained distressed and ended his miserable life by suicide at the age of 38. We have to be careful in assuming that David's history of sex changes became the motive for his suicide but it is very likely that David could not cope with his own feeling of not being a real man. He probably also suffered from the attitude of the rural community that enforced these feelings with teasing and bullying. I lived in Winnipeg for eight years and experienced many people in this city as being unforgiving and conservative as farmers usually are.

As David/Brenda's example shows, sex change can be radical when doctors combine gender confirming surgery with psychological and medical measures that physically change the body and the mind of the patient almost completely into the opposite sex. A body of a man, who becomes in this way a woman, will have all features of a female body, including a vagina that a man can penetrate with his penis. When this happens, I wonder if the transgender woman feels exactly the same as a woman feels who was born as a woman. I will never know and I had never the opportunity to ask a transgender woman about her feelings when she makes love. I guess that a skillful surgeon can conduct gender-reassignment surgery and can transform male genitalia into corresponding female organs in a way that makes a man who is a woman after surgery feels the same as other women. It will probably not be exactly the same since these women still have male chromosomes.

Injections of female hormones might create the motherly desire to have children but a transgender woman will be frustrated that she cannot bear children and might develop into what people derogatorily call a spinster or a childless cat lady, as JD Vance called it when he ran with Donald Trump as vice-

presidential candidate in 2024. The awareness of not being a woman by birth and therefore not being a real woman, will probably always float above the mind of a transgender woman.

A placebo effect is probably at work when transgender women report about their sexual pleasures. Surgeons who perform sex reassignment surgery obviously use in their advertisements excited reports by their patients about sexual pleasures that they have as transgender women. These reports are important arguments in the surgeon's publicity. However, we can make a correct judgment about feelings only if IT people develop in future a machine that translates the brain's impulses during pleasure or pain into graphical representations similar to music that the software translates into printed music notes that a computer can then re-translate back into sounds. Science and technology might make progress and will develop a chip in the brain that can transmit the feelings that one person has to a chip in the brain of another person who then enjoys exactly the same feelings. Scientists will then – let's say in hundred years – store these feelings in a database with 'canned' emotions. An app in the mobile phone then allows its user to download from the database at any time the feelings that he wants to enjoy. This machine might even offer the facility to edit the feelings similar to what you can achieve with Photoshop or with Camtasia when you manipulate a photo, music or a video. This device will give the possibility to adjust the emotions to what the user really wants to feel. Similar to a cruise control in a car, the device should include an inhibitor like a car's overdrive to avoid that the feelings do not boil over and get out of control.

The extent to which society treats transgender women fully as women is the subject of intense debates particularly in the USA where society is hopelessly divided in this issue and in other cultural issues. The fight about the proper treatment of transgender women rages between conservative republicans and liberal democrats similar in intensity as the fight over abortion rights, gun control, and over the proper way of dealing with the history of slavery. The liberals celebrate transgender people and members of the LGBT community as heroes of modern society.



Liberal politicians do not fail to participate in any pride event of the LGBT community when they celebrate the victory in the fight for their rights. In a pride parade that I watched in Vancouver, police, firefighters, banks, big businesses and the mayor's office, they all participated to show their support for the LGBT community.



After all, LGBT people today form a large group of clients, customers and voters. It will take a few more years until Catholic bishops – straight or openly gay -participate in pride parades.

Conservatives don't participate in this hype. They deny recognition of the new sex of transgender people. Transgender women who have received a prison sentence have to spend their time in jail with male inmates because the prison administration disregards the gender conversion. This cruel practice makes the transgender woman subject to rape, sexual assault and abuse by male inmates and even by correctional officers.

Some conservatives also want transgender women to go to the toilets of their original sex. They deny transgender men access to the military and want transgender women to compete in sports with men and not with women. Beauty contests are different. Their organizers allow transgender women to compete. Rikkie Kollé became Miss Netherlands 2023, as the first trans woman to win the crown. But Patrizia Mirglioni, the organizer of the Miss Italy pageant, insists that a contestant '*must be a woman from birth*'. She explained that '*Italy is a delicate and particular country*'. This is a statement, which I full-heartedly

endorse given my always interesting observations of Italians in and outside Italy during many areas. Mirglani's rejection of transgender women in beauty pageants is in contradiction with her refusal to accept transgender men even though they actually are '*women from birth*'. Out of protest against Patrizia Mirglani, more than 100 transgender men had applied to contest the Miss Italy pageant because they claimed that they were '*women from birth*' as Madame Mirglani requires for participation in her contests.

I probably have a liberal attitude when it comes to the use of public toilets. I have no concerns if transgender men go to the men's bathroom and when transgender women use the female toilet. But if I were a straight female athlete, I would probably adopt a conservative attitude. I would reject a transgender woman with the muscles of a man if he/she wants to compete with me in sports competitions. If I were a female cisgender swimmer or boxer, I would fully respect a male-to-female transgender person outside the swimming pool or outside the ring but not inside to compete against me.

Legislators in seven US states, including obviously Texas, have decided to not allow any longer transgender girls to participate in school sports for girls because they retain an advantage over cis women in muscle mass, volume, and strength. They must compete with boys as they had done before their re-assignment. Some researchers, however, claim that transgender girls enjoy permanent physical advantages only if the gender alignment was performed after completion of puberty and then only for some 12 months afterwards. Yet others propose that transgender athletes are only eligible to compete internationally in the female category if they provide evidence that their testosterone level was below a certain level for 24 months prior to the competition.

The dispute about all these issues is evidence that it is easy to accept transgenderism in general. But the devil is always in details.

If the proponents of testosterone checks were consistent, they would always check these levels for all female athletes, including cis women of which many seem to have high testosterone level by the look of them. Many high performing female athletes look indeed more like men than like women.

Algerian female boxer Imane Khelif was undisputedly born as a woman as her passport shows and she does not identify as intersex. But she was so incredibly strong that doubts developed whether she qualified as a woman. The now banned International Boxing Association (IBA) disqualified her in 2023 after a gender eligibility test showed that she allegedly had too high levels of testosterone in her system.



Imane Khelif

The International Olympic Committee (IOC) did with flimsy arguments not recognize IBA's disqualification and let Imane Khelif compete in the Paris Summer Olympics in 2024, where she easily won a gold medal by defeating Chinese opponent Yang Liu.

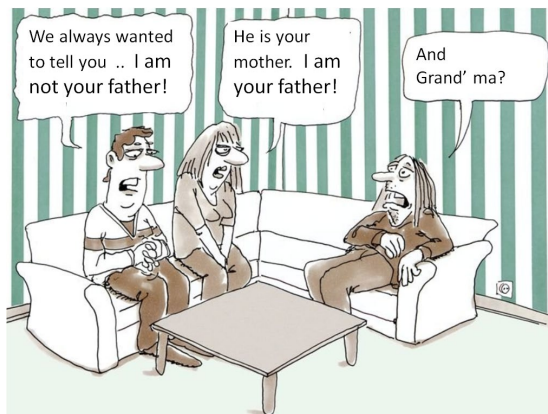
The classification as male and female in sports is too coarse and too rough. As I had mentioned above, there are many differences of sexual development (DSD) that not only lead to different levels of testosterone but also to different levels of other elements and hormones that influence body performance. The distinction between male and female is not like black and white. In my opinion, athletes should not be classified by the rough distinction between male and female as shown in the passport, but by biological features independent of classification as male and female. Participants should compete with people who have the same biological features that influence performance. They should not compete with participants who have exceptional biological features that allow them naturally to run 100 meters in less than 9 seconds or to swim 100 meters in less than 47 seconds. After all, sports

competitions should award those who make the best out of their biological constitution as disadvantaged as it might be.

Whatever the elements are that define a real woman in sports or in social life, boys probably enjoy seeing a girl in their ranks. But because she is not a fully-fledged girl and also not a real boy, I assume that younger boys have not the maturity to abstain from teasing and mobbing the poor girl.

An interesting issue arises when someone, for example a teacher at school, consistently uses the wrong gender pronoun for a person with a gender orientation that is different from sex at birth. As embarrassing and problematic – even insulting – such a behavior of a teacher might be, the majority of people currently don't consider that such behavior constitutes discrimination or a hate crime. A different situation exists when social media disseminate the news that a woman was actually born as a man or vice versa, that a man was born as a woman. Is this an invasion of privacy? Or is it an insult? Or is it only an insult if it is fake news? How can it be an insult if changing the gender is a natural and commonly accepted transaction like changing the hairdo?

A clairvoyant with the name Delphine Jégousse who sometimes calls herself Amandine Roy, claimed publicly that Brigitte Macron, wife of the French president Emmanuel Macron, had been born as a man and became a woman after she had undergone sex reassignment surgery. The unusual fact that Brigitte Macron is by 25 years her husband's senior and could be his mother, is anyway a fertile ground for many juicy rumors. France's first lady sued madame Jégousse in a civil court for invasion of privacy but was unsuccessful. However, a criminal procedure for defamation, which started at the request of the first lady is still pending at the time of writing this essay.



If transgenderism has really become a simple and everyday practice as an alternate normalcy, we should not consider the claim that someone is transgender as a defamation even if the claim is false. It is also not an insult to publish the fact that a Protestant was formerly a Catholic. It is equally not an insult to reveal in social media the possibly wrong claim that a black-haired person was born with blond hair or that the hair that someone proudly displays on his or her head, is actually a wig.

If the pendulum of sexual education swings to the extreme side in favor of LGBT advocates, teachers will discuss the issue of the true sexual orientation not just theoretically in schools. If extreme LGBT advocates gain the upper hand, teachers will have the task to assist their students with practical exercises to identify carefully their true sexual orientation. He will split his class during the graduation ceremony into a group of students who have decided to keep their gender and another group of students who are convinced that they should change their gender. The certificate for the latter group of graduates will entitle them to receive a government-funded gender re-assignment treatment. I anticipate that such a scenario could become reality some time in the future if gender identity becomes a free choice like the freedom of religion.

I want to close this essay with three true stories:

Lucy-Ann / Joseph Lobdell

The first story is about Lucy Ann Lobdell who was born in 1829 in New York State as a woman and became what they called a “gender outlaw”.



Lucy-Ann / Josef
Lobdell

She got married and had a child. At the age of 25 she suddenly left everything behind, including her child, and moved to Bethany, Pennsylvania, where she registered as a man called Joseph Lobdell. He lived some years peacefully as a man in Bethany where he ran successfully a singing school until townspeople discovered that he was actually a woman. A mob chased him away by threatening to tar and feather him. He moved to Minnesota, where he continued living calmly as a man until police found out that he was born as a woman. What a crime this was!

They put him/her in jail and brought criminal charges against her for impersonating a man. But a learned judge was compassionate and dug out a precedent in the Code of Justinian, which gives all women the legal right to dress as men. The Byzantine emperor Justinian had codified Roman law early in the 6th century AD and his law was in the 19th century still the law of the land in New York State – at least for the issue at hand. The judge acquitted him and sent him back to New York state, the place of his birth.

Joseph Lobdell lived subsequently for a few decades in Minnesota where he married Marie Louise Perry, a destitute poor woman whom her husband had abandoned. Police arrested the couple several times for homelessness and vagrancy and the couple had for this reason to spend time in various jails and poorhouses. In 1880, Joseph was arrested for the last time in New York, where the court declared him a lunatic because as a transgender man he was diagnosed as suffering from a ‘*rare form of mental disease*’ as the court put it. They locked him away first in the Willard Asylum for the Insane and then in the Binghamton Insane Asylum, where he spent the rest of his life in inhumane conditions until he died twenty years later.

Bruce / Caitlyn Jenner

The second story is about Bruce Jenner who is an Olympic gold medal-winning track star.

He set a world record in decathlon at the 1976 Summer Olympics in Montréal. He has six children from three different marriages with beautiful and famous women. In 2015 at the age of 66 years, he decided to become a woman. He went through surgeries for sex reassignment and through all related treatments, which doctors completed two years later. She calls herself now Caitlyn Jenner and competed again, this time (2021) in the elections for governor of California but remained unsuccessful. In an interview in 2015, he/she explained that she had never been sexually attracted by men, but always by women.



Bruce / Caitlyn Jenner

This statement sounds credible after a total of 38 years of marriages to three very attractive women. But the statement makes her a lesbian since she is now a woman. When Bruce Jenner was born as a boy, he probably had the pre-disposition for being a woman and – at the same time – being a lesbian woman. His preference for being a lesbian woman came out more than 50 years after she was born and after the same number of very successful years as a man. Nature really delays sometimes sexual orientations with interesting surprises.

Keira / Quincy Bell

The third story is about Keira Bell, a woman in the UK, who is now, at the time of writing this essay, 24-years old. We can probably say that she is gender-fluid because her gender identity shifted over time from one gender identity to another. “Social contagion” and discussions with people talking about gender identity in social media had nourished doubts about her real gender. If nobody had brought up the issue, she might have stuck to the sex that nature had assigned her at birth. She was born with the perfect biology of a girl.



Keira / Quincy Bell

She had a difficult childhood because her mother, a white British woman, was an alcoholic and her father, a black American, was distant and not caring. She preferred playing with boys but when puberty started and made her look like a girl, she felt uncomfortable playing as a girl with boys and her parents were not present to help. Feeling like a boy, she also started to be attracted by girls. Annoyed by her troubling anomaly, which we call gender dysphoria, she insisted with a strong will of a young lady to become a boy.

At Keira’s request and without consulting her parents, an institution called Gender Identity Development Service (GIDS) administered a puberty blocker like Lupron when she was 14 years old. As the name of the drug suggests, it blocks the development of primary and secondary sexual characteristics.

When she was 16 years of age, successful reassignment surgery followed and (s)he became Quincy Bell. This was not the end of her story because after five years of being a boy, Quincy realized that he was not really a man and never would be a real man. She went through the process of transitioning back to become a woman adopting again her original name of Keira Bell. I wonder what her body now looks like. It must look like a battlefield after all these surgical interventions

Keira’s dissatisfaction with the first reassignment treatment had legal repercussions because her lawyers claimed in a lawsuit against GIDS that Keira, at the age of 14, had lacked competence to give valid consent to the treatment. An adolescent gains full legal and contractual capacity at the age of 18. Before that age, most laws call the person a minor who has not this capacity. However, it is generally accepted that an adolescent below the age of 18 can give valid consent to medical treatments if he is sufficiently mature to fully understand the risks and the immediate and long-term consequences of the intervention. The technical term is Gillick competence. An adolescent who has this competence can overwrite the opinion of his legal guardian. The issue at hand in the lawsuit was not to judge the merits and reasonableness of the first gender reassignment but only the factual question whether or not Keira Bell was at the age of 14 mature enough to give consent to the medical treatment. The court of England and Wales stated in its judgment that there is a statutory presumption of such maturity only for adolescents aged 16 and over and that doctors should apply to a court of law for a formal approval before they start treatments at the request of adolescents below that age. The opinion and wishes of parents are irrelevant. The Toronto District School Board (TDSB) follows this line of thinking and states in its guidelines that ‘*A school should never disclose a student’s gender nonconformity or transgender status to the student’s parents without the student’s explicit prior consent*’.

Post Scriptum

Another girl, Julie, was a ten years old girl in a school of the York Catholic District School Board (YCDSB) in Ontario. During the COVID crisis in 2021 she felt cut off from the outside world and – bored as she was - started watching videos in TikTok and in other social networks. TikTok and similar services provide easy entertainment that you can enjoy without engaging your brain.

She came across LGBTQ+ communities and started questioning her gender identity. She watched in videos methods of safe breast binding and about treatments to make her feel more comfortable and familiar with sexual orientation. She did not discuss these issues with her parents but opened up to a sympathetic and overzealous teacher who assisted her transitioning by using in the classroom 'they/them' pronouns and a new masculinized name. The teacher did not inform the parents. When her parents subsequently learnt about their daughter's secret transition and protested, the school did not give in and did not apologize. Instead, they asked the Children's Aid Society (CAS) to investigate the family for neglect of their child. One year later, Julie de-transitioned after she had realized that her teacher had wrongly diagnosed her discomfort as dysphoria and that the girl's discomfort was actually related to a problem in interacting with most of her classmates.

I can imagine a future situation that parents who went through the careful planning of having a girl and are proud of their daughter, will be unpleasantly surprised when their girl one day comes home from school as a boy. This will be a drama that a child's free choice of its gender will create. But parents have become second-class educators.

The World Professional Association for Transgender Health (WPATH) provides guidance on treating gender distress, including guidelines for the difficult assessment if an adolescent can give responsible consent for a sex change without interference by his parents. The assessment of a young adolescent's judgment is difficult because, after all, he/she might not even have experienced sex education in school and might after the intervention develop regrets that she/he has, for example, lost fertility. However, before we can discuss the issue if a consent of a young person is valid or not, we have to be clear if we should at all allow gender affirming measures like puberty blockers for children under a certain age. This requires weighing gender dysphoria and its negative consequences against interference in biology and creating health risks by medical interventions. Some medical voices claim, for example, that puberty blockers have a negative impact on the development of a young person's brain. But research is patchy. Doctors generally have diverging opinions about the approach in gender-affirming care. One group highlights the human right of a young person to affirm his or her gender identity. The opposing group of doctors see the issue purely through a medical lens.

Once you listen carefully to the wishes of non-binary persons you might hear from a transmasculine non-binary person that he wants it both ways, namely the surgical construction of a penis but not the removal of vagina and uterus. Another patient might ask the surgeon to perform an unorthodox gender-confirming surgery by creating a vagina while keeping the penis. This will accommodate the desire of a non-binary patient to have both types of functioning external sex organs available for use. If this becomes normal practice, the multiple question in government documents about sex will in future include 'both'.

A gender-inclusive and politically correct language will not talk about a 'man' but about 'a penis owner' because a woman might have a penis. Using such a gender-inclusive language, you will also not talk about a 'pregnant woman' but about a 'pregnant person' because he/she might be a transgender man who preferred keeping female reproductive organs.

My sexual identity as a man found itself always in the right male body even though I was often slightly unhappy that my sexual strength and bedroom performance was probably sub-standard. With a slight inferiority complex, I had to live with the fact that other men were probably much stronger in this respect.

Despite this weakness, I never developed the wish to become a woman. However, I would – for interest's sake – appreciate the experience to be temporarily a real woman just to feel and see what it is like to be female. I unfortunately miss this experience, which would have given me in my dealings with women a

competitive edge after having come back as a man from my experience as a woman. As a man I would have gained the extraordinary capacity to understand women and would be able to use this unique understanding to my own advantage. However, during the experiment I might decide to remain a woman if it shows me that life as a female is nicer and more rewarding – particularly with the useful experience that I brought with me from my previous life as a man.

Gaining the strategic advantage of intimately knowing women as a man or knowing men as a woman could explain why someone decides to undergo gender re-assignment. As the example of Keira Bell shows, changing gender back and forth is a possibility that was painful for Keira. But if gender reassignment surgeries become in decades or centuries easy medical routines that are painless and affordable, it might become attractive to undergo sex reassignment surgery back and forth before deciding which gender you prefer during the rest of your life. If medical science hopefully advances further in bio-engineering, surgery might not even be required. In hundred years or so, a bio-engineer might put a person in a machine similar to a bio-reactor or an MRI machine, which re-programs all organs and cells in the body to develop from male to female and vice-versa. It will be like using a strong magnet to deflect the needle of a compass to point into a different direction.

People who have undergone such treatment will probably organize joyous gender reveal parties as people currently celebrate in some cultures when parents reveal the sex of a newborn baby with fireworks that release blue smoke if it is a boy and pink smoke when it is a girl. The party that a person organizes after gender change will start with fireworks by which the host surprises his guests with blue color if he is on this day a man and it will be a pink color if he/she is today a woman.