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GID Journal

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Editorial

About that volume 2 number 1 edition

We have some good news about GID journal, and other not so good. Now we have our ISSN enrollment, with the number:

ISSN 1806-0552

But we decided for a quarterly edition from 2004 on, because we are having a lack of papers about GID and related subjects.

For that first 2004 edition, we will publish only 3 papers, two in English and one in Portuguese.

The first paper is signed by Prof. Sam Winter, Ph.D., from Hong Kong University. He sent us a very interesting paper, showing us some very interesting aspects about the life, the social exclusion and lack of professional opportunities for GID transsexual and transgendered people, in Asia, mainly in Thailand.

For Occidentals and mainly Latin Americans, the Thai society is much more open for GID people than in Occident. But they are not immune of social exclusion, in most subjects, mainly professional ones.

A second paper was mine, in English, about gender identity formation process and thermodynamics.

Most part of experts that study gender identity formation, have a large background in Psychology and sometimes in Endocrinology, or even Neurobiology or Genetics.... but I show a different point of view... as a Philosopher and mainly as an Engineer.

I worked some decades of my life in Chemical Engineering, trying to simulate using mathematical models, a lot of complex open systems, that represented some chemical industrial processes.

To do that, I studied a lot of Thermodynamics, and its Mathematical basement, mainly Topological basement.

In my MS thesis in Sexology, I applied some of those concepts to the gender identity formation, and here in a 5 pages paper, I show the resume of my main ideas and points of principle.

I hope those ideas will start something new about our knowledge of gender identity formation, stability and possible disturb.

I present here my other paper, in Portuguese, for Portuguese and also Spanish speaking people. Some years ago I was invited, with other writers, to write a chapter of a book, as an homage to a Brazilian gay movement, the Atoba.

Atoba is the name of a Brazilian bird.

One small group of youths, with gay tendencies and tastes, in the past, saved a small Atoba that was being slayed by some awful people, in Rio de Janeiro....and they named their movement for Human Rights as Atoba.

I wrote my chapter, in Portuguese, but unfortunately the book was not edited.... and now we may show that work here for the Portuguese speaking people.

We are suffering of a lack of papers, letters, discussions, about GID. About GID evaluation, diagnosis and treatment. About SRS surgeries, MtF and FtM. About HRT therapies and clinical data; about FFS surgeries and other plastic surgeries for feminization. Mainly about FtM treatment, about mastectomy, metoiiodioplasty and neophalloplasty.

We would like to invite you, SRS experts, from Thailand, Brazil or any other country, to show us your ideas and techniques.... and to start openly discussions about those subjects.

Thank you,

Dr. Torres, PhD
GID Journal editor

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Articles

Transgender and society: an Asian perspective.*

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****Note from the Editors:***

Dr.Sam Winter uses here the term Transgender as a synonym of Gender Dysphoric or GID. His transgender has not the same signification we do to that name in Gendercare, nor HBIGDA at the SOC6.

I am a psychologist living in Asia and researching into transgendered persons (TGs). TGs often challenge fundamental ideas about gender and sex in their societies. The ways in which other societies respond to TGs, and to the challenges they pose, not only tell us a lot about those societies but also indicate alternative paths for our own. Sad then that 90% of the literature published on TGs is North American or European. Asia, boasting 60% of the world's population, also boasts some very large and lively TG communities. Yet TG in Asia is a little studied field.

Thailand probably boasts one of the highest incidences of transgender worldwide. No one knows for sure how many kathoey there are, but I have seen or heard figures ranging from 10,000 to 300,000. Even the lowest of these figures would put the incidence way above Western countries. It is in Thailand that my own research has been focused.

Thai male-to-female TGs ('kathoeys') present outwardly, from their teenage years onwards, as entirely female - in terms of hair (often long), dress, cosmetics, manner, gait, gestures, voice, stereotyped personality traits and interests (including vocational). When they speak they employ a female tone and vocabulary, employing Thai word-forms normally restricted to females. Some appear indistinguishable from women. Most can be 'read' only because of minor cues: height, stereotypically exaggerated female manner, size of feet, or soprano voice.

Kathoeys have attained a degree of acceptance (indeed, prominence) in Thai society that is probably unknown for TGs elsewhere. In Bangkok and other urban centres they go about their business - shopping, meeting friends, going to the cinema, eating and drinking in cafes, using public transport, visiting the temple. One may be served by a kathoeys at a café, market stall, or boutique. The guide leading the tourists around may be one. Thais do not so much as raise an eyebrow at any of this. When they have cause to speak to a kathoeys they generally do so in an entirely warm, relaxed and courteous manner, addressing her as a female.

Kathoeys form large communities in many universities, attending class in the standard uniform worn by all female university students in Thailand. One university boasts a 'sorority' for over 100 MtF students (most at an early stage in transition). I guess that this represents around one in 80 male students there.

Kathoeys beauty contests are regularly organised throughout Thailand, in some cases drawing hundreds of entrants. The two best-known (Miss Tiffany and Miss Alcazar) are televised and/or recorded for later sale in mainstream record and video stores. These beauty contests are so much a part of Thai culture that

some Buddhist temples now stage them to raise money for temple works. Kathoey beauty contests are also a very important part of some up-country fairs.

The kathoey's outward presentation as female reflects her inner identity. With Kim, Lertsubin and Udomsak I have recently been doing research on 165 kathoey (mean age 25 years). It reveals that, by age 10, around 70% feel different to other boys, 40% think they have the mind either of a girl or a kathoey, and 35% already think of themselves as belonging to one of those gender categories. Around 70% say they would ideally want to be a woman, and want to be reborn as one. By contrast, a small number seem entirely comfortable with the notion that they are kathoey. The vast majority saw themselves living as women or kathoey for the rest of their lives.

For most kathoey gender identity (as either female or third-sex) develops well before sexual preference (almost invariably towards men - 90% in our sample). Many kathoey see a preference for men as heterosexual (as indeed, do the men involved).

In short the Thai kathoey generally develops transgendered feelings early in life, sees those feelings as long term, and, like most young girls, in time develops an (heterosexual) attraction towards men. Small wonder that kathoey often go by the alternative name 'sao praphet song' (females of the second kind).

Interestingly, in Thailand (as in many other societies outside North America and Europe) maleness is defined not so much in terms of the anatomy you have, but in terms of what you do with that anatomy. The kathoey, who almost invariably takes the passive role in sex, loses any vestigial claim to maleness by adopting that sex role.

In a land graced with ancient creation myths which speak of three original sexes, and a religion that speaks both of the transience of all things and of rebirth, it is not surprising that the kathoey seeks physically to transform herself as fully as she can. Ninety five per cent of our recent kathoey sample (mean age 25 years) had taken hormones, some as early as ten years of age(!). Local chain drug stores make this easy; they can carry as many as 23 hormonal preparations, all available (without a doctor's note) over the shop counter.

Many kathoey go further; they go to cosmetic surgeons who can perform operations upon the eyes, cheeks, foreheads, nose, mouth, chin, 'adam's apple', breasts and/or hips. While genetic females may want some of these services, it is likely that kathoey form a major part of the Thai market. Around 22% of our kathoey sample had gone on to sex reassignment surgery (one as early as 15 years of age!). Another 65% indicated a desire to do so. To do so a kathoey simply contacts the surgeon. No psychiatry, no assessment, no counselling. In many cases just an interview and payment of a fee. Incidentally, many of these doctors are world leaders, also attracting clients from the West who come in search of high standards of surgery, low costs, and the avoidance of barriers imposed by the Harry Benjamin Standards of Care (notably the requirement for the real life test, psychiatric assessment and counselling).

While many Thais see TG as a non-ideal pattern of behaviour, they also see it as quite natural; a difference rather than a disorder. The kathoey's condition is often viewed as her fate; a karmic consequence (punishment in this life) for a sexual misdemeanour in a previous life. Buddhist writings, which preach acceptance and tolerance anyway, remind us of the possibility that everyone has been a kathoey in earlier lives.

It is perhaps this attitude that underlies our striking finding that, according to our kathoey sample, when they first made it known to their parents that they intended transitioning, 40% of fathers reacted in an encouraging or accepting fashion, and 66% of mothers did.

You might think from this that life is pretty good for the transgendered Thai. Unfortunately this is not entirely the case. In various areas of life (among them education, travel, marriage and employment) big problems can arise, many associated with the fact that the kathoey is legally male, and all official documentation shows her to be so. This remains so even if she has undergone sex re-assignment.

In school, a kathoey will typically be required to dress as a male and respond to her male name. At university, even if she is allowed to dress in female uniform for lectures and tutorials, she may be required to dress as male or cut her hair for special events (e.g. graduation awards, official visits etc.). If she ever travels abroad it will be with a male passport, leading to the real possibility that she will suffer refusal of entry, intrusive questioning and even anatomical inspection at immigration points in other countries. In relationships, she will find that she cannot legally marry a man, though it will almost certainly be a man with whom she enters a relationship. In employment, she will commonly experience prejudice and discrimination when applying for a job. While few employers might admit to prejudice against kathoey, many find it hard to justify employing them in preference to other candidates who, they may feel, do not run the same risk of upsetting any sensibilities that a few customers or fellow employees may have. The end result is that many kathoey, even including graduates from top universities, have difficulty entering the careers to which they aspire. Others may have difficulty getting any job at all.

In the face of such difficulties how do kathoey support themselves (or, for those who are family breadwinners, their parents or siblings)? Well, they occasionally manage to enter stereotypically female occupations (e.g. as shop assistants, stall holders, beauticians and hairdressers, waitresses etc.). Some become dancers in kathoey cabaret shows (sumptuous, generally family-oriented costume and dance shows for tourists or local audiences). Others open small businesses (a flower shop, a market stall etc), typically after saving money in some other occupation.

Many kathoey find themselves edged by circumstance into months or years of bar work and prostitution, simply so that they can pay their rent and eat. On a more positive side this work may for some have the added attraction of offering much higher earnings than would otherwise be available (and therefore a route to a better standard of living, including any surgery they desire). Such work may also very effectively re-affirm a kathoey's identity as female. Incidentally, the involvement of kathoey in sex work is nowadays reflected in the plethora of pornographic websites devoted to Thai 'ladyboys'; sites almost always owned and operated by Westerners.

The kathoey's involvement in sex work brings societal disrepute (though such work does not carry the same stigma in Thailand as elsewhere), contact with HIV, and harassment and violence (perpetrated either by customers or police).

Faced with such difficulties, it is no surprise that some kathoey finally decide to revert to male identity and behaviour. Around 6% of our recent kathoey sample anticipated that they would be living as men when they were aged 50. For many who decide to revert that decision can amount to a personal tragedy.

This brief account, written by a white (non-transgendered) male, can only convey a little of what it is to be a kathoey. Nevertheless, I hope that it shows how very different such an experience can be, compared to the TG living in a Western society. What is it about Thais, their biology, their culture, their society, that gives rise to such large numbers of transgendered males? What is about Thai society that gives rise to such acceptance of TG (albeit conditional) at the informal and interpersonal level, and yet a failure (occasionally complete) on the part of institutions and organs of government to accord them rights in line with their chosen gender? What are the consequences of such treatment for the TG (and indeed for society itself?

The study of kathoey in their society, the study of other transgendered groups in non-western societies (for example the 'hejra' of India, the 'maknyahs' of Malaysia, the 'waria' of Indonesia, the 'Xanthe' of Oman), might conceivably inform us as to our response to TGs in our own societies. Should we regard TG as a difference or disorder? Do psychiatrists have any role to play in the TG's transition? Should we think in terms of two genders?

For further information on transgender in Thailand and in other Asian societies please e mail me at sjwinter@hku.hk or visit our research web site at <http://web.hku.hk/~sjwinter/TransgenderASIA/index.htm>

The Gender Identity development Thermodynamics

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Introduction

Traditionally gender identity is considered a fact. A punctual existential and psychical fact.

Really it is not important how and why gender identity was formed and is lived by a child or a youth, in harmony or not with its genitals.

If the child or the youth show its gender identity is in disc ord with its genitals, the child is classified as having a mental problem, as a GID, a gender identity disorder.

We believe all that way to understand gender identity is not the best way for today.

Gender Identity formation is an open dynamic dissipative system.

It is a dynamic system, because it is formed as a process during time.

It is an open system, because that formation is derived and may be disturbed by some external factors. There are energy exchanges between the person, its own inner systems, and external and environmental systems.

It is a dissipative system, because it is a real and not an ideal process, and as all real processes in that universe, it has a history, and is a consequence of that history.

Gender Identity is a complex open dissipative process that has a history, that start during gestation and continues being written during childhood, youth and maturity.

As all open complex dynamic systems, the gender identity formation need to follow certain general thermodynamic rules, or principles.

There are 3 laws or principles in thermodynamics:

The first law or principle says: all system has some internal energy, and that energy depends only on the inicial state and the final state of that system.

The third law or principle states that there is a minimum energy level (0 K degrees), below wich there will happen no movement. In other words, below 0 Kelvin degrees of temperature, nothing could happen.

The second law or principle states that for a closed dynamic system, the evolution of that system will happen always following the maximum entropy.

We apply easily thermodynamic principles or laws to machines, to rockets and sport cars....to freezers and refrigerators and a lot of things...but not to ourselves, our inner systems....our biology and psychology...our brain and other tissues....our relation with the environment...our social and cultural relations... unfortunately.

Why?

Because it is too difficult to apply them to us, because they are related to difficult mathematical equations and solutions, and human systems are very complex and difficult to qualitatively understand and mainly to quantitatively define.

There is also another reason, why it is difficult to apply mathematics and hard scientific concepts in humanities.... the difference in humanistic and scientific cultures and points of principle, are culturally enrooted in our knowledge. That cultural difference, during centuries was fed by a lot of ignorance about our Universe, about ourselves and mainly about our science, in all knowledge fields.

One day, a special human being named Henry Poincaré, an engineer like me, but a tremendous mathematician also, and a genius, developed some new mathematical concepts, we name today as Topology.

Topology is a mathematical development that consider more ways than numbers and formulas. It is a kind of mathematics where most of the time, characteristic qualities and typical behaviour is more important than numbers and formulas.

What is important in a process, Poincaré perceived as a mining and a chemical engineer, was not a model that could express the process in time as a numerical deterministic or even probabilistic formula, but the characteristic way it develops in time. There are typical ways for development in time, for all chemical and physical....and today we may also say, for psychical, biological, sociological developments!!!

To study those kind of processes, he developed the concepts of topology.

One of those concepts is the phase space. We define as phase space, the space where a process develops, when we exclude the time variation from it. As if we saw the past, as if all the past of the process accumulated in a same plane.

With that simple concept, Poincaré opened naturally the possibility to introduce the study of history, as an asymmetrical way for time... between past and future, for a system or a process, in any of the possible science or human knowledge field.

As the simplest example possible, lets have a simple continuous process, a stationary one in time. Nothing changed in time, since the process started. Only the flow of time could change.

If we have a graphical representation of that process in time, with the increasing of time the result will be the same....and we would represent that process as a paralel line to the time axis.

In the phase space, what would be the representation of that process?

A point. The phase space is what you see when you make a transversal to the time axis cut, and see from that plane the past, and draw what you see from the past on that plane. In that simplest example, you would see a point.

So, if we eliminate the time from the space, defining a phase space, the original line trajectory for the system is viewed as a point.

Let's understand now another important topological concept: the attractor.

What was the attractor of the process we defined above?

The point.

The process converged all the time for the same level...in the phase space, to the same point... that is the attractor for that system. The point.

The attractors are not important only to understand the past of the system, but also the future. A system with a well defined and typical attractor is more stable than another system without a well defined attractor. The system, or a part of the system, converges to the attractor. If the system has no attractor, or a not easily defined attractor, it will flow to any direction, we do not easily know, and will be very unstable.

Well defined attractors in the phase space, means great stability.

Those two topological concepts are enough for us, we hope, to understand gender identity formation, as an open dynamical complex system, and its ways and mathematics.

The Dissipative Systems

We know now something about the second law of thermodynamics, that talk about an universe, or a closed system. Gender identity is an open system....it is a part of an universe, but not the overall universe....how we may understand that law for open systems as gender identity formation?

The work of Poincaré was not understood in his times. It was more possible to understand the works of others during those times, also very important works, as Einstein's, Heizemberg's and others. They continued the same ideas from Newton and classical science.... there are general laws of nature, and we may understand them in a deterministic or probabilistic way....we may study all in a detailed way, if we discover the hidden laws of nature. We use probability as a measure of our ignorance, because God don't play dice. All them understood those laws as real ones, in a noumenal and not only phenomenological way, and they described, in a classical, relativistic or quantal way, the reality of the Universe in different scales of existence.

Poincaré's ideas then were not considered important... he was interested in particular resonances that for very strange phenomena could happen....he was an excentric researcher.

But Poincaré is showing today, he was some 50 or even more years ahead of those others. Only today we start understanding the importance of his discoveries about Newton's mechanics. He discovered that in almost all dynamical systems the integrability of the equations of Newton dynamics were not solved....really they could not be solved. No one saw the importance of his conclusions, at his time. He discovered some unexpected resonances and divergences trying to solve Newton's equations for not so easy simple systems, and discovered that they could not intrinsically be solved.

Only today we start understanding the importance of his discoveries about resonance and divergence in Newton's equations.

Another great chemist, from Belgium, named Ilya Prigogine, developed for us, in the 40s and 50s of the XXth century, following the study of the resonances and divergences from Poincaré, studying the thermodynamics of open systems, the concept of an open system as a dissipative system. Dissipative means a system that is not in equilibrium, but is in dynamical possible equilibrium as a steady state, and has in its inner composition time asymmetries, as an irreversible process.

In our Universe, all open irreversible systems are dissipative... they follow their way losing energy in an irreversible way going always to smaller energy paths. In other words, all open dissipative system in our Universe need work, or energy, to naturally continue flowing as a steady state. Energies from the outside of an open complex system may maintain the process flowing or could start perturbations in that system.

If the system is operating in steady state (naturally following its way to the attractor and without perturbations following its attractor, with the external amount of energy necessary only to maintain the steady state), a new amount of external energy as a perturbation may interfere in that system, and its flow as an steady state.

The result of perturbations depends on the system, and its characteristics, but almost all systems have typical characteristics.

There are some typical system attractors and typical system equilibriums and perturbation answers.

Let's consider a system, with a very high equilibrium level, an important stable attractor. For example, a die over its face on one table. That face is an important attractor for that system. A small energy from my finger will not be enough to move the die from the face over where it stays over the table. The attractor continues working. That die system will need a non negligible minimum energy to move the die from its face, and with enough energy it will be sent away and will fall in no one knows face, over the table or the ground. We may change, with sufficient amount of external energy, the attractor for that system.

The die is a more or less stable system, because has a more or less stable attractor.

Now let's imagine another system, as a coin in equilibrium over the edge between its two sides. Any energy from the outside would be sufficient to send it to one of the two sides, because that system was a very unstable system. That system has no attractor, and any energy would chaotically change that system.

So, unstable systems need only very small energies from the outside to be disturbed in a very tremendous way, and stable systems need a lot of energy to achieve the same level of consequences.

Edward Lorenz, studying meteorology, used the concept of dissipative systems experimentally, when he studied those perturbations and the stability of the open systems, and today we could say:

Stable systems need a lot of energy to change and be disturbed. Even considerable amount of energy could change during some time the system stability, but after some time the anterior steady state is reached again by the own system, because the energy was enough to disturb the system for some time, but could not change the attractor. Very big energies could start a decisive deformation over the attractor, and super high ones may deform really the attractor that will start a chaotic answer as a "strange attractor";

Stable systems, with too big amount of energy from the outside, could stay in a chaotic way, or may continue in a resonance way, named "the butterfly effect". Too much

energy from the outside may start a chaotic response in all open systems in that universe, changing the original attractor in a “strange attractor”.

Unstable systems may start a chaotic answer with very small amount of external energies.

That was the easiest way I found to try to show you those very difficult questions and concepts.

Primate Gender Identity Differentiation During Pregnancy

All primates, humans among them, have a brain.

Today we know, the brain generates a self, that generates an identity (for all primates, we have a core identity as proposed by Damasio, and for human primates, we have also a linguistic identity). Included in that core identity as a part of it, all primates show established during gestation, a gender identity, or a core gender identity, we show others through our “behavior”.

How is differentiated and established that core gender identity in our brains?

We do not know all details today, surely, but we know:

Some genes may be involved in that determination, because there was discovered their direct action and influence on nerve cells development during gestation in some basal primate brain (there included the amygdalas, hypothalamus and stria terminalis).

Surely androgens are important for the brain masculinization, mainly for amygdalas, stria terminalis, and hypothalamus, due to a lot of results with human and non human primates.

Surely, the endocrine process for genital tissue differentiation is determined by the action of DHT, and the basal brain's (including and mainly in hypothalamus, amygdalas and stria terminalis) by testosterone and not DHT, through aromatization or directly through the action over the Androgen Receptor.

Surely, as stated one day Donald Pfaff, those endocrine actions need to be important in behavior, in other words, in core identity formation, because always when we see an important hormone action over the development of a nerve cell, that means that hormone is important on nerve cell sexual differentiation, organization and development.

So, as we know today, self and identity are dependent on the brain, and also surely the core gender identity is related and determined by the basal brain differentiation, determined by genetics and hormones.

From the thermodynamic point of view, what is important to say here about that system basal brain sexual differentiation system and core gender identity?

First of all it is important we know, during gestation, the basal brain, as other tissues in our primate body, need to be sexually unstable, to have the opportunity to remain naturally female, or to change to male organization. Really during gestation all new being formation is intrinsically a process, a development of an irreversible and dissipative system, and systems, and almost all are possible only because they have some period of internal instability, to be formed and differentiated by genetics and other processes.

If the gender identity system during pregnancy was not unstable, all basal brains would remain female, generating female gender identities, because the female attractor is the natural primate sexual attractor. All primates have that interesting sexual characteristic. The natural sex attractor for primates is the female. For all tissues, including genital and basal brain. So, if we have not a genetic or endocrinal specific action for masculinization of a tissue, it will remain female, independently from all other tissues. Because the natural sex attractor for primates, human among them, is the female (really that is a mammal characteristic; some aves have their natural sexual attractor for all tissues at the male side), probably, the female system in primates is more stable than the male, because its attractor is more stable and well defined.

An original male genetic fetus will need, for all tissues, to have an active and very good way to masculinize each tissue....genital through DHT perfect action....basal brain through testosterone through aromatization and also direct action through the androgen receptor...but each tissue needs, TO CHANGE THE ATTRACTOR FROM THE NATURAL FEMALE TO MALE, in each tissue, by a special active masculinizing action, that could happen during some time, when the specific system remains very unstable to be differentiated sexually.

The natural attractor for the basal brain is the female attractor. It is an unstable attractor, and in the presence of testosterone it may be reversed, during some interval of time. Some good and perfect action of testosterone on the basal brain at the right moment could change the attractor of the basal brain system, independently of all other systems of the body.

The basal brain system sexual differentiation is extremely unstable and may easily be disturbed by the action of some genes (possibly) and surely by the presence or lack of active action of testosterone, when that system continues to be unstable or “differentiable”. That means, even some humans with genital differentiation to one sex, may have their basal brain organized on the other sex. Surely, all primates, human or not, will have core gender identities of the same sex as their basal brain develops and organizes, and not at the same sex their genital tissues organizes, necessarily.

We may say, after gonad sexual differentiation, the basal brain sexual attractor may be identified as the gonad's sex, due to the production of hormones, only if other factors as an insensitivity in androgen receptor, or other genetic factors, could not change that situation.

In topological words, the genital sex works as a natural attractor for the basal brain sexual dimorphic system, and if there is not no disturb, all tissues will remain in harmony. But hormone and genetic perturbations may disturb the attraction and it may be chaotically reverted changing the polarity of the attractor, mainly because during primate gestation, that system is too unstable.

A lot of research results show the attractor for core gender identity formation determined primarily by the genital tissue sexual differentiation is very unstable during primate pregnancy, human and non human, and also for other mammal species.

For other non mammal species, sex and core gender identity, and even genital tissues are much more labile than for mammals.

Primate Gender Identity after Birth

Human and non human primates, after birth, show very stable gender identities. We do not know exactly the details of that process, but after the hormone surging in the basal brain during gestation, after primate birth the hormone action on hypothalamus, stria terminalis and amygdalas decrease very fastly and the unstability of the system change to a very stable system, with a very strong sex or gender attractor in the basal differentiated brain. The attractor is the gender or sex of the brain, and not of the genital tissues. That changing from a very labile system to a very determined one after birth in primates has probably genetic controls that today we are not aware about their work and characteristics.

In other non primate mammals, as rodents, that critical unstable period delays peri-natally, but that is not the case for primates. Phylogenetical considerations could be considered to explain that difference.

Also for other mammals, after that unestable period, that system stays very very stable.

Why?

During and before sexual basal brain differentiation organization needed to be very unstable, to give the opportunity for the brain to be masculinized.

After primate birth, the sex of the brain is stable and defined, as a protection for life. The sex of the brain could not be something labile in primates...primates need, after birth, to learn a lot of things to survive....mainly humans, that will need a language, and a culture... the sex of the brain, for life protection, is soon stabilized in primates.

As we saw, the stability of the systems depend on its own characteristics, and their disturb depends on the grade of the perturbations from the environment (the mother's womb and uterus in mammal pregnancies is the environment for the fetus, and the family and socio-cultural neighborhood is the environment for the human child). We may, theoretically disturb almost all open dynamical system, if we had enough energy to disturb it....we may even destroy the attractor....in a chaotic state it will become "strange", and in dichotomic systems it may be reversed in bifurcation situations, or suffer the "butterfly effect", showing a continuous lack of stability in between two poles.

For example, sex of rearing manipulations.

That is a way to disturb nature.

Let's see the example of David Reimer, treated by John Money. All is described on Colapinto's book.

David had a male brain, generating a male gender identity....but lost the penis during a circumcision.

Reared as a girl, family and therapists tried to teach him to be a girl. It surely disturbed a lot his gender identity. He was sometimes near insanity and auto-exclusion. Sometimes he thought he was really a girl....was an inner tremendous fight.

A lot of energy....a lot of coercitive energy and oppression to change the attractor defined by the gender identity in the brain was proposed as a therapy method to "teach"the boy to be a girl....

But the energy was not enough, and in puberty, one day, he was delivered from the oppression, when for the first time he could know what really happened to him in infancy.

Others could certainly be destroyed. A lot could suicide, a lot could accept the female life, but surely a lot of other problems....psychotic ones probably....perhaps only neurotic... will be derived of those situations of misery and oppression.

A friend of mine said me he saw a new report from Dr. William Reiner from Johns Hopkins with new results, showing boys reared as girls later intend to live again as boys, and a minority accepted the female condition.

Really accepted??

Or today they have not enough intelligence, or energy to fight again against all, and against their fate?

For the therapist, after a superficial "follow up" of those situations, it is too easy to write....the boy accepted well the female condition..... as Money wrote for years about David Reimer....

As we see, the old classical science looked for certainties, but dissipative system could show only probabilities.... because in dissipative disturbed systems as may be considered the gender identity development, bifurcations and chaos may happen...

Proofs and Evidences

Old deterministic science and medicine looks after proofs and certainties. Experimental proofs, as $2+2=4$, or as the gravity on Earth, for example. Facts, in a simple and deterministic way.

Nature acts through complex dissipative processes, and only sometimes through simple deterministic facts.

We consider as a scientific proof, what has enough experimental evidences, really....not so cold and perfect deterministic certitudes, but mainly trough realistic and more systemic possibilities or probabilities

Who says it is not me, but the Nobel Prized Ilia Prigogine...

Have we any proof of evolution theory?

No.

We never saw a Tyranossaurus Rex or any other dinossaur transforming itself in a bird; or an Australopithecus in a Human, or a Pan Trogloditas in a Pan Paniscus.

But we have enough evidences that evolution is more than a theory, but a reality.

The same for gender identity dynamics.

We cannot proof nothing... but we have a lot of evidences, it happens the way we show it may happen, in that small paper.

We may have a proof today that what we say is perfectly correct, deterministically correct?

Surely no!

But surely we have a big probability to have more and more evidences we possibly are correct. From 1995 until today, 2004, I am accumulating a lot of new data from brain research and casuistics about transsexuals and intersex to believe possibly we may be in the right way to understand gender identity thermodynamics.

Surely today we have accumulated, proportionally, much more evidences about gender identity than we have about evolution. The problem is, in that subject, related to sex

and morality, our human society have much more alive taboos, that we need to overlap, related to gender and sex questions, than with the origin of the animals and human beings.

Darwin lived in the XIXth century....we are still living today.

That is only a question of time, and as Hegel could say....a question of wait the dialectics develop science and history.....only a time to prepare the spirits for the knowledge of reality.

As Damasio wrote, Descartes deviding the reality between “res extensa”and “res cogitans” had not a so good idea.... and as some years ago Prigogine said in a conference in Università de Milano, the answer for “the interface between mind and body” is intimately related to the question determined by Poincaré related to the unexpected resonances determined by his mathematics when he discovered some Newton equations could not be solved.

I really believe we may understand the nerves and hormones and genes action on basal human and primate brain determining sexual differentiations as a dissipative LPS system (large Poincaré system), were some new scientific topological results could be applied.

So, if I feel a fool trying to explain some aspects of gender identity formation as a dissipative system, in relation to brain differentiation and primate identity psychical generation, I am not feeling alone doing it.... because some very interesting fools lived before me.

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Nossa Sociedade Neurótica e seu Modelo Distorcido de Realidade

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Sempre que estive no Atobá falei sobre o bonobo, um macaco descoberto neste final do século XX, que a meu ver foi uma das maiores descobertas científicas de todos os tempos.

Agora, neste momento, não tenho como não começar me referindo a ele.

Nas florestas do Congo, existem dois tipos de macacos quase humanos: os chimpanzés (*Pan trogloditas*) e os bonobos (*Pan paniscus*). Nós e os bonobos somos descendentes dos chimpanzés. Dos bonobos nós somos primos.

Nos diferenciamos dos chimpanzés há uns 4,5 a 5 milhões de anos, e os bonobos se diferenciaram deles há uns 2,5 milhões de anos, ou seja, eles são geneticamente mais "modernos" que nós. Mas à partir do chimpanzé eles evoluíram num sentido diferente de nós: nós evoluímos nossa inteligência, e eles ao que tudo indica desenvolveram sua sensibilidade e altruísmo.

A sociedade chimpanzé é como a nossa: sexualmente a regra é a heterossexualidade, e sexo é feito para a procriação. Os machos são dominadores e violentos, entre eles e com as fêmeas. Todos, machos e fêmeas, parecem uns neuróticos. Existem guerras e lutas de extermínio. Parecem-se muito conosco, são nossos bisavós.

A sociedade bonoba se desenvolveu de forma diferente. Eles tem sistematicamente um comportamento bissexual na natureza: na infância, os macaquinhos machos se relacionam entre si, sistematicamente. Idem as macaquinhas. Eles crescem numa sociedade que para nós seria "libertina", "promíscua", mas sem frustrações.

Depois de crescerem, as meninas macacas se afastam da tribo, e procuram uma outra, e lá não se relacionam com os machos, mas com as fêmeas. Depois de transarem com quase todas as fêmeas, elas são "aceitas no grupo", e

passam a transar também com os machos, além de por toda a vida transarem entre si, com muito mais frequência do que com os machos.

Essa sociedade é extremamente pacífica, bem resolvida, sem conflitos e problemas, fazendo sexo e não se agredindo. Machos com machos, fêmeas com fêmeas, e machos com fêmeas. Uma sociedade a nossos olhos promíscua, imoral, desencaminhada? Mas aos olhos da natureza, equilibrada!

A promiscuidade e a degradação não estarão em nossos olhos?

Como em nossa sociedade está o desequilíbrio da violência? Ainda hoje a mulher ter prazer é considerada uma coisa indecente. Seria humilhante o prazer? O que teria valor seria o sofrimento? Somos, as mulheres que dão vazão à libido e à própria feminilidade, caracterizadas como "vadias". Até na música do funk. Como se o prazer fosse uma vergonha, uma imundície!

Eu gosto de minhas primas bonobas. Elas são mais felizes que as chimpanzés, que apanham dos machos, se agarram neuroticamente às crias, dependem exclusivamente do humor dos machos; e aceitam naturalmente uma sociedade machista e violenta ao extremo, que não aceita o diferente, perscrutando as diferenças ao invés de realçar as semelhanças.

A bonoba vive e deixa viver. Infelizmente, essas relações mais livres, na nossa cultura da opressão e do autoritarismo, do machismo e da prepotência..... a cultura da mediocridade ocidental, que dificulta o prazer e a descontração, que torna tudo difícil, porque tudo é tabu, nada que pode dar prazer é lícito: onde sofrer é bom e santo, ter prazer é mal e depravado.

Na natureza existe continuamente a valoração do prazer e a fuga do sofrimento. Quem valoriza o sofrimento e o faz o outro sofrer, depreciando na realidade o outro além do prazer, é nossa cultura neurótica, nossa cultura chimpanzé humanizada sob uma película de racionalidade, excludente do outro, do diferente.....colonizadora em todos os sentidos escravizadora opressora da minoria, castradora do diferente.... desvalorizadora do que não conhece e não compreende.....destruidora do meio em que vive, da natureza que a sustenta....eliminadora arrogante do outro, do não si mesmo. Cultura que explora inapelavelmente o outro, esvaziando-o e destituindo-o de seus valores, suas verdades, suas crenças e sua maneira de ser no mundo....tornando o outro pagão, gentio, imundo, promíscuo, como por um decreto divino, considerado efeminado, portanto desvalorizado, se for sensível..... considerado animalizado se for instintivo e natural... desconsiderado simplesmente por não ser eu mesmo, no meu egoísmo, egoísmo que se alia à prepotência, e ambos, travestidos em uma falsa "revelação" da divindade, que seria tacaña em sua "pureza" e "santidade". Auto-justificada, essa atitude se arvora em norma, em lei, em estatuto divino, social e humano. Isso sim, essa atitude intelectualmente promíscua é que transforma a divindade num chimpanzé, um macaco neurótico, violento e agressivo como nós, e assim fazemos da divindade alguém à nossa imagem e semelhança.

Eu sonho com uma sociedade bonoba. Um mundo onde o prazer não seja pecado e o sofrimento não seja, "de per se", redentor. Onde não se imagine que o outro e o diferente tem que ser igual a nós, senão será "gentio", "pagão", inferior e necessariamente pior que nós, que recebemos a "revelação", como arrogantemente ousamos destruir o índio, escravizar o negro, perseguir o diferente na sua forma de amar e se apaixonar, maltratar o portador de deficiência, desprezar a mulher e o valor do feminino, chamando de puta a que nunca foi puta, e de santa a neurótica reprimida e repressora, ambas vítimas desse machismo dominador ocidental.

Talvez o leitor tenha se assustado. É para se assustar mesmo, porque essa realidade é assustadora. Nós vivemos num mundo em que se valoriza o sofrimento, principalmente dos outros, e onde o prazer é considerado desprezível -- quando é dos outros. É o mundo da hipocrisia, em que as aparências valem mais que as realidades, e em que as realidades são tenebrosas---valoriza-se e deprecia-se invertendo os valores.

No passado faziam o corpo sofrer (o corpo dos outros, principalmente das mulheres), para salvar a alma. Porque as almas deles que ditavam a lei já estavam salvas, por suas próprias normas. Eles eram iluminados, de acordo com suas regras. Eles se justificavam a seus próprios olhos, porque ditavam as regras. Essa dominação continua inalterada. Ela mudou, se travestiu, se disfarçou, ficou mais sutil e aumentou. Se aprofundou, se introjetou no inconsciente do mundo ocidental. Criou raízes ainda mais profundas, mudou de métodos: deixou a violência explícita, mas se tornou implicitamente violenta.

Como se manipula a realidade? Como podemos definir o real?

A realidade é "em si" incognoscível. O que fazemos, são modelos da realidade, nos quais acreditamos. Mas não conhecemos o real. Temos que estar conscientes disso. Inconscientemente, com muita facilidade identificamos o modelo com a realidade, e começamos a concluir e manusear o modelo como se ele fosse a realidade. Foi isso o que se fez na física até o início do século XX com a descoberta da gravitação universal por Newton, e anteriormente com a cosmologia de Ptolomeu. O modelo de Ptolomeu era um bom modelo para simular a movimentação da maioria dos astros..... para prever as estações do ano....ele simulava bem a realidade, ao nível de detalhe que se precisava e que se podia obter em seu tempo. O problema surgiu quando alguns fatos começaram a não ser explicados, e ele passou a ser questionado, por Galileu e Copérnico. Mas, na pretensão de conhecer a "verdade" e a "realidade", o poder dominante tentou impedir o surgimento de um modelo melhor porque poderia destruir os seus dogmas. Portanto, se abria mão da verdade e realidade, em função de dogmas particulares de uma forma de pensamento e de ser no mundo: o equívoco essencial do ser humano ao longo da história.

Essa atitude repetimos no mundo da ciência, quanto aos problemas de gênero, quanto à vivência dos papéis de gênero e quanto à orientação sexual, até hoje.

Newton, no dizer de Laplace, havia explicado tudo em física: nada mais havia a descobrir. A mesma atitude da defesa do dogma acima da realidade, devida à falta de compreensão de que o modelo jamais será a realidade.

Com a pesquisa do muito pequeno, e do muito grande, se mostrou que a física de Newton era um modelo excelente, para uma escala da realidade, mas insuficiente para outras escalas. Depois Poincaré sugeriu seu importantíssimo conceito de que "a escala faz o fenômeno", que a maioria ainda hoje não compreende, e muito menos aplica.

Na física do muito pequeno, do muito grande, e do mais ou menos, fica evidente, com a relatividade de Einstein e a incerteza de Heizenberg, que os fenômenos físicos: ou seja, a nossa possibilidade de apercepção da realidade, depende da escala. A relatividade, a gravitação de Newton e os quanta, são fenômenos feitos pelas diferentes escalas à partir da nossa, e portanto cada modelo desenvolvido para cada escala, simula imperfeitamente aquela escala.

Como a realidade, mesmo física, em qualquer escala é incognoscível, não se pode, de forma alguma, falar em realidade: mas alguns insistem em manter uma realidade sua como absoluta, ou seja, querem continuamente impor sua forma de ser no mundo. Seu modelo como realidade, acima da própria realidade. É esse poder que hoje domina o mundo: tanto o capitalista ocidental, como o comunista chinês; como o mundo islâmico fundamentalista oriental. Hoje o mundo, ideologicamente se divide pelo menos nestes 3 grandes grupos, que procuram absolutizar os seus valores como realidade, não percebendo que não passam de modelos imperfeitos de uma realidade.

As pessoas com problemas de gênero, são vítimas dessa insanidade. São estigmatizadas, não pela realidade, mas pelos sistemas de modelamento da realidade.

A pessoa disfórica de gênero, como a pessoa transexual, é catalogada hoje em dia pela ONU, através da OMS, em seu catálogo de doenças, o CID-10 em vigor, como padecendo de uma "desordem de identidade de gênero- GID". Desordem, porque não se reconhecem de forma apropriada, porque tendo pênis não se reconhecem como meninos e mesmo tendo vaginas não se reconhecem como meninas. No sentido psicológico e psiquiátrico, eles "fogem da realidade", por um ou outro motivo desconhecido.

Os "especialistas" insistem em afirmar que as causas psíquicas dessas "desordens" são ignoradas, e qualquer tratamento psicológico ou psiquiátrico é inefetivo para fazer com que essas pessoas, sejam crianças, jovens ou adultos, "caiam na real".

Essa postura é absurda, do ponto de vista epistemológico.

Corresponde a dizer que Einsten tinha um problema de "desvio da realidade", porque "fugia da realidade" de Newton, quando imaginava observar dados do muito grande, e Heizenberg tinha "desvios de conduta" e "fuga da realidade" por perceber no muito pequeno a incerteza. Einstein e Heizenberg se

adaptavam plenamente à realidade que viviam e percebiam, "mas não ao modelo então vigente".

Einstein e Heizenberg, se avaliados por psiquiatras e psicólogos, certamente seriam considerados, como o são os disfóricos transexuais, como psicopatas: ainda bem que naquele tempo essas duas categorias profissionais mal existiam, e eram ainda muito pouco influentes.

Infelizmente, eles hoje em dia têm uma grande influência na OMS, e até hoje ainda não perceberam que não diferenciam seus modelos da realidade (ainda estão no século XIX, e como Laplace "endeusou" Newton, eles ainda "endeusam" Freud e assemelhados), e permanecem estigmatizando pessoas: por isso encheram, durante decênios, os manicômios de pobres pacientes, vítimas muitas vezes fabricadas por eles mesmos e por sua ignorância.

O dia que o ser humano tiver mais consciência de que os fenômenos não são a realidade, mas os modelos imperfeitos que fazemos da realidade, e que a escala faz o fenômeno, então, e só então, nos aproximaremos efetivamente do que se pode conhecer da realidade. Mas aí teremos um conhecimento sempre particular, sob uma ótica e um ponto de vista, de forma complementar. Um conhecimento holista, sistêmico, em que por mais que somemos os pontos de vista, não atingiremos o todo, que sempre será hipercomplexo, além de nossas capacidades, a menos que reduzamos o conhecimento a fenômenos modelados, simulados, percebidos pelo que realmente são: percepções parciais e imperfeitas da forma como podemos perceber a realidade.

Como podemos aplicar o conhecimento de Poincaré sobre escalas, no caso do gênero? Na física, reconhecer as escalas é fácil, mas no gênero?

Proponho para o gênero 3 escalas de harmonia interna: a primeira, a da harmonia completa, em que a pessoa tem sua realidade genital e neuro-psíquica em harmonia interna: para ela é indiferente ser classificada pela identidade ou pelos genitais, pois está em harmonia: corresponderia ao modelo de Newton da física, onde percebemos a grande maioria dos fenômenos, assim também, a grande maioria das pessoas vivem os fenômenos de gênero e de sua vivência sexual, sob o ponto de vista, ou escala da harmonia : onde é indiferente o posicionamento do referencial, como é indiferente o posicionamento do referencial na física de Newton.

Um outro grupo, correspondente à relatividade na física do muito grande, onde o tempo como se expande e o espaço se retrai e se encurva, se distorce, corresponderia à situação de gênero vivida pelo disfórico: a identidade se expande, adquire uma importância acima do comum, porque os genitais como que se distorcem, se deformam aos olhos do disfórico: precisam ser adequados à sua realidade, para que ocorra a harmonia interna. O gênero passa a ser determinado por um referencial específico, o referencial passa a ser importante, como em Einstein, quando não era importante em Newton. A importância do referencial do gênero como identidade, que é vivida pela pessoa, e centraliza sua vivência. Por outro lado os genitais deformados, precisam e podem ser corrigidos: porque toda

pessoa humana, tem como pessoa o direito a uma vida em harmonia, consigo mesma e com a sociedade em que existe. Mas, compreendida a situação e corrigido o problema, a pessoa se sente normal, e assim precisa e deve ser social e juridicamente reconhecida.

A outra escala do gênero, é a escala "quântica", ou da incerteza, que designamos como androginia: a pessoa não se define, quer internamente como identidade, quer genitalmente. Como nos quanta, existe uma incerteza: em situações e momentos ela é mais masculina, em outros feminina, e essa ambiguidade permanece sempre. Esse fenômeno é extremamente raro no mundo; estima-se que existam, para 6 bilhões de pessoas harmônicas, 24 milhões de disfóricas, e apenas 100 mil andróginas --- estimativa de Fausto-Sterling.

E os homossexuais, gays, lésbicas, travestis (transgêneros), cross-dressers, drag queens e kings? Essas pessoas não têm qualquer problema que ultrapasse sua forma diferenciada de amar, de se mostrar, ou de ser no mundo.

E conviver com o diferente, inclusive sexual, não passa de um dever humano --- já que ser diferente é um direito --- mas nossa neurose social e acadêmica ainda insiste, e mesmo o CID-10, em patologizar os cross-dressers e transgêneros, o que beira o ridículo do "Malade Imaginaire", de Molière.

Tendo conhecimento e consciência dessa limitação humana quanto ao nosso possível conhecimento do real, jamais tornaremos a imaginar que, por não se adequar a um modelo, ou a uma forma de ser e compreender o mundo, Einstein, ou Heizenberg, ou uma pessoa disfórica, ou transexual ou andrógina ou com uma forma de amar homossexual, ou como uma forma de se mostrar transgênero ou como drag ou cross-dresser, poderia ter algum problema psiquiátrico. Portanto, a classificação dos problemas de gênero no CID precisa ser corrigida e os conceitos de "desordens de identidade de gênero" precisam ser esquecidos --- vide nosso anteprojeto de adequação do CID, no nosso site: www.gendercare.com onde apresentamos nosso anteprojeto integralmente para conhecimento público. Porque no caso dos problemáticos de gênero, como no passado "os homossexuais", como as "mulheres histéricas", como os "masturbadores", todos foram patologizados insanamente de forma estigmatizadora. Só que os problemáticos de gênero continuam estigmatizados: os homossexuais se livraram do CID, as "histéricas" se livraram de Freud, e os "masturbadores" se livraram de todos os anteriores, podendo ser pessoas normais.

O disfórico de gênero, cada dia mais se reconhece, nasce com um problema de desarmonia biológica, da conformação genital com a organização neural de gênero. Essa organização gera, limita e condiciona dinamicamente a identidade de gênero, que independe do sexo de criação e do meio social na infância --- que são importantes como reforçadores positivos ou negativos da identidade, mas não como determinantes do fato gerador da identidade de gênero --- o fracasso de Money, relatado por Colapinto no caso dos gêmeos, não deixa dúvidas sobre o assunto, assim como o depoimento de milhares de manipulados pelos métodos de Money, da ISNA-Intersex Society of North America.

Essa discordância gera o mal estar ou a disforia de gênero --- a sociedade classifica pela aparência genital, mas a pessoa se reconhece e se identifica com sua identidade neuro-psíquica --- e se instala, desde a mais tenra idade, o mal estar. A criança pode se mostrar como é --- como Roberta Close, por exemplo; ou se esconder ---- ter a disforia sofrendo em silêncio. As duas situações são difíceis de suportar: a primeira, do "transexual primário", pela discriminação social. As "transexuais secundárias" se protegem mais socialmente, mas sofrem intimamente: ...e um dia, tendo a oportunidade, elas aparecem.... e são ainda mais grotescas e estranhas, aos olhos dessa sociedade ignorante.

Aos olhos de uma parte da "ciência", têm problemas com a realidade, e precisam ser "tuteladas" por sexólogos médicos, psiquiatras e psicólogos, mesmo após sua maioridade: precisam de avaliações de outros para saberem quem são, como débeis mentais, o que é uma atitude inconcebível. Tuteladas, discriminadas, estigmatizadas....ainda, quando operadas precisam ser lindas, femininérrimas, equilibradas, educadas, elegantes, inteligentese ainda suportar serem consideradas "transexuais masculinos", "homens operados", no meio acadêmico e científico, e mesmo em provedores de internet, como a Terra Networks, da qual sou assinante, e por isso posso falar, que designou o papel de Cláudia Raia numa novela da Globo, como de "um transexual".e quando protestei, fizeram, como sempre, ouvidos de mercador

Uma situação de tortura, de insanidade por parte das autoridades, dos governantes, da ONU, da OMS, uma fuga neurótica da realidade, se não psicótica, da parte deles, e não dos disfóricos. Porque eles continuam considerando seus falsos modelos a própria realidade, com a qual o disfórico tem que se adaptar.

E o Atobá? O que esse blá-blá-blá todo tem a ver com os 15 anos do Atobá?

Há 15 anos atrás, um atobá, um pássaro, que estava sendo morto e sacrificado por imbecis, foi salvo, resgatado, comprado por um grupo de rapazes com orientação preferencialmente homossexual em sua forma de amar. O pássaro foi salvo, tratado, depois libertado por eles. Eles tanto sabiam amar, que também amaram a pobre criatura e a libertaram. E foi um amor extremamente hetero que demonstraram pelo pássaro, que era muito diferente deles. Infelizmente, na mesma época um outro ser vivo, um rapaz com orientação homossexual do bairro, não teve a mesma sorte. Foi cruelmente morto, e ninguém o resgatou das mãos de seus algozes, nem tratou dele, nem o amou, nem o libertou.

15 anos depois, apesar do exemplo do Atobá, Luiz Mott nos mostra a imbecilidade humana e brasileira, em seu livro sobre o assassinato de homossexuais no Brasil --- as fotos dos travestis serrados ao meio são de fazer chorar, das lágrimas escorrerem por terem vida própria, tal a imbecilidade dessa sociedade psicótica em que existimos.

Uma sociedade que se diz civilizada, mas rejeita que os disfóricos de gênero possam ser corrigidos e integrados civil e juridicamente, como pessoas normais, estigmatizando-os perpetuamente, não importa o que façam. Que mata

peças por sua diferente forma de ser no mundo, de se mostrar, ou de amar. Ou por padecerem de um mal congênito na organização neural de seus cérebros, em discordância com seus genitais. Que mutila crianças e bebês intersexuais, cirurgicamente fazendo-as disfóricas, esperando irresponsavelmente que elas "aprendam a se adaptar aos seus genitais". Uma sociedade que faz ouvidos de mercador para as vítimas, e que aceita impunemente as manipulações de dados científicos por parte do poderoso John Money. E tudo isso feito em nome de Deus, da moralidade e dos "bons costumes", ou em nome de uma "ciência".

Por isso eu gosto e quero homenagear o Atobá. O atobá pássaro, e principalmente o Atobá grupo, o Atobá gente, que cuidou do pássaro, e o libertou. Porque este país precisa é de homens e de gente assim, como os do Atobá: homens de verdade, que tenham a coragem de amar e de libertar os cativos do próprio destino.

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