

## Exploration

# The Noetic Origin of Sexual Preference: An Integrative Cartesian, Jungian & Unified Field Mechanical Parameter Approach (Part I)

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### Abstract

The climate surrounding sexual preference is politically charged, and before the introduction of Noetic Field Theory; contemporary science has been unable to describe the complex framework for the origin of sexual preference, because science has not had either a comprehensive model of living systems or *consciousness* able to delineate the correspondence between biophysics and the noetic effect of the 3<sup>rd</sup> regime of unified field mechanics (UFM). This work begins reviewing aspects of psychology, biology and cognitive science, then develops an anthropic telergic teleology of mind-body interaction (physically real Cartesian interactive dualism) as the context for developing a pragmatic scientific model for the fundamental origin of sexual preference. The model utilizes archetypes originating in Jung's concept of a collective unconscious which are also presumed to be physically real elements of *mind*. This so-called Noetic Theory (relying on spirit (*chi*, *prana*) as an inherent self-organized aspect of a *vital field*, as a physically real action principle, predicts a prenatal stressor acting during a key stage of embryonic development typically under a panoply of one or both parents exhibiting a threshold (gradient of severity) personality disorder(s). The resultant action of this *noetic effect* orients the anima and animus archetypes as they are coupled into the biophysical substrate of the psyche (soul) and reverses, for the case of sexual preference, the normal orientation hierarchy of the noetic field within the individuals *psychosphere*. Initially, because of conceptual similarity, the periodic reversal of the Earth's geomagnetic field by the force of solar wind on the dynamo at the Earth's core is utilized as a metaphor to axiomatically illustrate the prenatal inversion of the Jungian anima and animus. This scenario is followed by a more technical and experimentally testable scientific description utilizing pertinent new principles related to the UFM domain discovery of physics of awareness.

Part I of this four-part article includes: 1. Introduction; 2. Freudian Inversion Theories of Homosexuality; 3. Jungian Theory of Homosexuality; 4. Psyche, Soul and Mind; 5. Contemporary Psychological Issues Regarding the Homosexual Matrix; 6. Homosexuality as Neither Mental or Biological / Genetic Disorder; 7. The Conundrum of Conversion Therapy; 8. Historical Transmutation of Handedness; 9. Polarity Reversal of the Earth's Geomagnetic Field; and 10. The Origins of Sex.

**Keywords:** Archetypes, awareness, biophysics, Cartesian dualism, collective unconsciousness, epigenesis, noetic field, sexual preference, unified field Mechanics.

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*It does not matter if a principle is popular or not; it only matters whether or not it is true. And if it is true; it does not matter whether I stand alone in it. Joseph Smith<sup>[1]</sup>.*

*To conclude, therefore, let no man out of a weak conceit of sobriety, or an ill-applied moderation, think or maintain, that a man can search too far or be too well studied in the book of God's word, or in the book of God's works; divinity or philosophy; but rather let men endeavour an endless progress or proficiencie in both. Francis Bacon<sup>[2]</sup>.*

## 1. Introduction

It may seem an immense journey to describe the scientific origins of sexual preference at this point in the evolution of human epistemology because we are considering complex issues that the current accepted state of science is incapable of adequately addressing. Current thinking in psychology, (epi)genetics, biology, medicine, philosophy, physics, cosmology and theology have proven insufficient to definitively handle the issue of the fundamental origin of sexual preference; and the dominant model of consciousness based on *biological mechanism* (no life principle) insists Mind = Brain<sup>[3]</sup>. Noetic theory might seem off base to those considering the issue to be at most confined to the biological/psychological/sociological arenas. This work, while experimentally somewhat *a cart before a horse* at this writing, is nevertheless empirically testable<sup>[4]</sup>; however, it is not easy to assess what impact, if any, the work might have on the political climate in the near term. Progress in science is typically made up of a myriad of continuous small advances; but occasionally, as in Einstein's theories or the advent of quantum theory in the early part of the last century, paradigm shifts occur that revolutionize thinking. We are on the cusp of one of those moments.

Those considerations aside, the discovery of a comprehensive model of mind/awareness as illustrated in terms of the noetic field theory utilized<sup>[5-8]</sup>; is the point where the real voyage to new understanding begins. Often a new model seems overly complex when it is first introduced and takes years before satisfactory discourse occurs at the more general level. If the author is to be critical of his own work; it is obvious that portions of this paper are too general and some too technical which may leave both audiences somewhat unsatisfied. In defense, all that can be said is that this is a seminal work; and as is typical in such cases there will be greater proficiency in the future. To ease into the scientific origins of sexual preference a series of three metaphors is used before entering into a more technical discussion of the *noetic stressor* that can induce a prenatal polarity reversal of the Jungian anima and animus archetypes under certain familial conditions. That delineation is preceded by a review of the following pertinent psychosocial-biological issues.

### 1.1 Early History of the Origin of Psychoanalysis

Sigmund Freud, the father of psychoanalysis is known also for developing additional theories relating to the psychology of human sexuality and dream interpretation in the late 1800s. His most important contributions to clinical psychology dealt with the connection between abnormal behavior and the unconscious mind. Freud also developed a model for the theory of transference, the process by which attitudes developed toward parental figures in childhood are transferred to others later in life playing a significant role in the quality of interpersonal relationships.

Freud coined the term *psychoanalysis* in 1896. Analytic therapy was different in those early times, rather than *50-minute hour* sessions in a therapist's office today; a therapist often came and lived with the patient in his home during diagnosis and treatment. First hand observations made it much easier to observe the *true basis* of the condition; but this is not practical in modern times where an analyst can easily sit with a half dozen or more clients per day, consult with other therapists and be an expert witness in legal proceedings.

It is not widely known; but Freud's original inspiration for the development of psychoanalysis came from his studies of Jewish mysticism - The Kabbalah. The term Kabbalah comes from the Hebrew word קַבָּלָה which literally means *receiving* and refers to the Jewish esoteric school of thought forming the foundations of mystical religious interpretation<sup>[9,10]</sup>. The Kabbalah includes a discipline and method for obtaining enlightenment used as an aid to explain the relationship between a mysterious, eternal, unchanging universe and the temporal mortal and finite world that God created as recorded in the Torah/Biblical book of Genesis.

The main Judaic text for studying the Kabbalah is called the Zohar, which teaches that studying the Torah proceeds along four levels of thought. These levels of exegesis called the *pardes* were derived from the initial letters of their Hebrew names:

- *Peshat* פֶּשֶׁט (meaning simple) - The most direct interpretation of the meaning.
- *Remez* רֵמֵז (hint or hints) - Allegories alluding to the meaning.
- *Derash* דֵּרַשׁ (from the Hebrew darash meaning inquire or seek) - And the Midrashic or Rabbinic meanings with repetitive words or verses making imaginative comparisons.
- *Sod* סוּד (secret or mysterious) - The most esoteric or metaphysical meanings expressed in the Kabbalah.

One can easily see how the techniques of Kabbalism inspired Freud to invent the introspective and therapeutic aspects of psychoanalysis.

## 2. Freudian Inversion Theories of Homosexuality

Freud's theory of psychoanalysis was based on a number of stages of psychosocial development; a sort of evolutionary path of the psyche that each individual passed through with varying degrees of success on the way to adulthood. One of these stages Freud called the *Oedipal stage* which he considered of central importance in his theories of the origination of homosexuality. The Oedipus Complex refers to unresolved sexual feelings of a child to the parent of the opposite sex.

Freud first began writing essays on homosexual inversion in 1905<sup>[11]</sup>; and he was never able to completely resolve in his own mind whether homosexuality was a form of psychopathology or merely a statistically abnormal variation. Freud found little success in the psychoanalytic treatment of homosexuals; "*to convert a fully developed homosexual is not much more promising than to do the reverse*". He believed that homosexuals were not motivated to be *cured*; that they were unwilling to give up the object of their pleasure. Freud thought the motivation for treatment

was a vehicle used by the homosexual to assure himself that he tried everything he could to change, and failing could resign himself in good conscience to his pleasures<sup>[12]</sup>.

Freud developed four theories of homosexuality:

1. From the Oedipus Complex - A young male has a typical early erotic bond to his mother, but there is an excessive amount of tenderness on the part of the mother which over sexualizes the bond in the mind of the child at a time when the distinction between self and other has not yet formed. Later when the child's ego begins to separate, he feels guilty and develops a fear of castration as a punishment for his erotic feelings toward his mother. He develops hatred toward his mother and severs the erotic bond. A compromise sexual object is chosen, an effeminate boy<sup>[12]</sup>.

2. Also of Oedipal Origin - The child maintained a particularly long sensitive relationship with his mother which the child refuses to give up. In order to preserve the erotic bond, he subconsciously identifies with his mother and selects love objects that resemble himself. In loving them he experiences the erotic bond he had with his mother<sup>[12]</sup>.

3. Inverted Oedipus Complex - Freud considered this the most common form of homosexual causation. The young boy has an identification with his father; but instead of identifying with him as a role model or father figure the child wants to be romantically loved by him and surrenders his masculine identity in order to be loved as a woman by another man. It is statistically common among both Lesbian and Homosexual couples that one partner usually the more submissive or *feminine* (whether a male or female) plays the role of the wife and the other partner more dominant the role of the husband. An example of this in public life is the American comedienne / talk show host Ellen DeGeneres who has a butch haircut and generally acts quite masculine in contrast to her wife Portia de Rossi who is also physically beautiful, and remains exquisitely feminine.

4. Intense Love of the Mother - Leads to extreme jealousy of other siblings and the father. The jealousy is very extreme and leads to a death wish and sadistic fantasies of extreme violence. In what Freud termed *reaction formation*, the child transforms the repressed feelings into inclinations for homosexual love<sup>[12]</sup>.

In summation, it can be seen that Freud attempted to derive a theory of homosexuality from an inherent personality disposition that he considered to be triggered by both random statistical occurrences and abnormal developmental personality factors appearing in the nuclear family beginning during the early years of childhood development. The psychoanalytic perspective as the cause of homosexuality has become increasingly unpopular today, especially because of the sociopolitical issues surrounding homosexuality as a politicized human rights issue rather than a putative personality disorder.

However, Freud's theories of homosexuality have remained at the core of clinical theory for the last hundred years. The controversy has continued over the last several decades as to whether sexual preference is psychological, genetic, environmental or as we intend to show here part of a much more complex structure of the soul.

### 3. Jungian Theory of Homosexuality

Jung did not write prolifically on sexuality in part to distance himself from what he felt was Freud's over-emphasis on the subject. Even today critics say according to Freud everything was based on sex. This is one reason Freudian psychotherapy has fallen into disfavor. This is not completely fair to Freud because his concept of the *Libido* can be considered to refer to *drive/ambition* more generally than just the sex drive. But like Freud, Jung considered homosexuality as a deviation from the sexual norm, but also not necessarily a pathological condition:

*"If we regard sexuality as consisting of a fixed heterosexual and a fixed homosexual component, ... the assumption of fixed components precludes any kind of transformation. In order to do justice to it, we must assume a great mobility of sexual components, which even goes so far that one component disappears almost completely while the other occupies the foreground .... we need a dynamic hypothesis, since these permutations of sex can only be thought of as dynamic or energetic processes"*<sup>[13]</sup>.

and further:

*"For a man, a woman is best fitted to be the real bearer of his soul-image, because of the feminine quality of his soul; for the woman, it will be a man. Wherever an impassioned, almost magical relationship exists between the sexes, it is invariably a question of a projected soul-image. Conversely, it may also happen that the soul-image is not projected but remains with the subject, and this results in an identification with the soul because the subject is then convinced that the way he relates to his inner processes is his real character. In that event the persona, being unconscious, will be projected on a person of the same sex"*<sup>[11]</sup>.

In Jungian psychology, this conceptualization of homosexuality is defined in terms of the male-female archetypes called the anima and animus. A man's identification is with the contra-sexual archetype of the anima, *"with his unconscious femininity, thus leads to a projection of his persona, that is, his 'outer' masculinity, onto another man"*<sup>[15]</sup>.

As Jung suggested we will describe how the fixed components of sexual archetypes may undergo an *energetic process* of transformation. Relative to the male stereotype, a gradient from a androgynous heterosexual male persona to an ultra-machismo seemingly bestial male persona is observed. It could be said that the disparity between the anima and animus exists in maximal and minimal format.

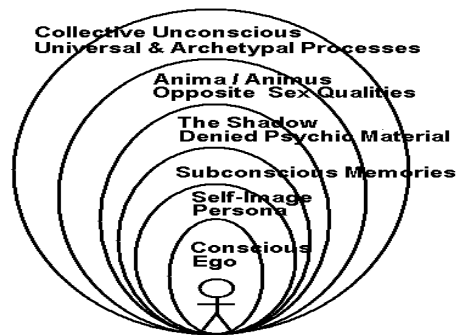
#### 3.1 Jung's Concept of a Collective Unconscious

Jung is considered the first modern psychiatrist to view the human psyche as *"by nature religious"* and make it the major focus for exploration<sup>[16,17]</sup>. Jung considered the Collective Unconscious to be a nonlocal cosmic domain that stored for all time a finite collection of universal archetypes with infinite combinatorial possibilities relating to personality structure. These *racial memories* are shared in the makeup of the psyche of every human individual. The collective unconscious

includes the concept of archetypes which are the mode whereby the collective unconscious expresses itself in the individual. This is a deeper level than the more personal unconscious that Freud postulated. The collective unconscious could be considered as a Gaia or a planetary mind.

The figure below shows a hierarchical conceptual depiction of the domains Jung considered to house the archetypes of the Collective Unconscious.

Contemporary medical psychiatry and therapeutic psychology is based solely on a personal unconscious. Jung's system adds a second psychic system of an eternal universal impersonal nature he defined as the Collective Unconscious. An archetype in this system as defined by Jung is a pre-existent thought form that can become conscious or facets of the personality. He believed that there are as many archetypes as there are life situations or personality factors. Jung experimentally demonstrated (by subjective reporting) the existence of archetypes in analyzing dreams, imagination, psychotic delusions, and fantasies produced in hypnotic trance. The archetypes that we will be concerned with in this article are the male/female opposite gender archetypes contained in every person called the anima and animus. The anima/animus archetypes are susceptible to personification and transformation expressing the process of individuation itself.



**Figure 1.** Conceptual model of Jung's Collective Unconscious. The set of concentric circles begins with the figure of a person at the bottom then proceeds inward to layers of his conscious and subconscious mind through the archetypes to the deepest level called the collective unconscious which Jung proposed to be universal and part of the psyche of every individual. Most psychologists currently consider the collective unconscious to be physically real.

Jung thought this duality represented what he called a *mythical syzygy*. The term syzygy most commonly used in astronomy refers to a straight-line configuration of three celestial bodies in a gravitational system. Syzygy usually involves the Sun, Earth & either the Moon or a planet, with the latter either in conjunction or opposition. Solar & Lunar eclipses are occurrences of syzygy, as are transits and occultations. The term is also applied to every new moon or full moon when the Sun & Moon are in conjunction or opposition.

As shown in a section below, the crux of our model for a Scientific Origin of Sexual Preference (SOSP) relates to a compound syzygy. A complex 3-fold syzygy structure (each component syzygy itself also being a triad) between both parents and a certain developmental phase in the prenatal embryo susceptible to telergic action of the coherent force of the UFM Noetic Field.

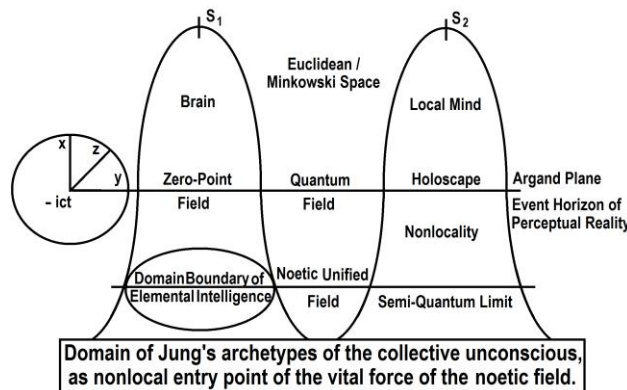


**Figure 2.** Conceptualization of a balanced normal archetypal syzygy (like interacting north and south poles of a magnet) between the anima and animus or male-female archetypes in an individual heterosexual adult psyche or personality structure as Jungian components of the soul.

As an archetype manifests itself and penetrates consciousness, it influences the experience of both normal and neurotic people. An archetype that becomes too powerfully manifest can totally possess the individual and cause psychosis, or as we intend to demonstrate, a reversal of sexual preference. One can suspect because of the psychic conflicts that Freud and Jung proposed as causative agents for homosexuality, similarities in the mechanism that causes any psychological disorder and why it is often the case that homosexuals also have associated psychological problems, especially since causation is suspected to generally occur when parents have varying degrees of personality disorder(s).

#### 4. Psyche, Soul and Mind

The term psyche in general historically, and in contemporary psychology and philosophy, is used to refer to the totality of the conscious and unconscious human mind of a particular individual. Psychology is often defined as the study of the psyche. In psychoanalysis and other forms of depth psychology, the term psyche refers to the conscious and unconscious forces in an individual that influence thought, behavior and personality.



**Figure 3.** Local-nonlocal space/spacetime model of two individuals ( $S_1, S_2$ ) showing how their psyches are imbedded in a physically real Jungian collective unconscious which is the source of racial archetypes forming the persona. This unification is associated with the teleology of the noetic unified field,  $N_{(t)}$  which is an essential component of the extra-corporeal duality of a

physically real Cartesian mind-body dualism inherent in the regime of the unified field.

Sigmund Freud, the father of psychoanalysis, believed that the psyche was composed of three components:

- The id, representing baser instinctual drives of an individual and remains largely unconscious.
- The super-ego, which represents a person's conscience and their internalization of societal norms and morality.
- The ego, which is conscious and serves to integrate the drives of the id with the prohibitions of the super-ego. Freud believed this conflict to be at the heart of all forms of neurosis.

Jung was very careful to define what he meant by the distinction between psyche and by soul:

*I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche, I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality"<sup>[13]</sup>.*

Since the birth of the field of Consciousness Studies in recent decades cognitive psychology (the currently dominant school) has replaced psychoanalysis as the dominant model of psychology in academic circles. The word *mind* is now preferred by cognitive scientists to the term *psyche*; and the term *awareness* is preferred over the word *consciousness* which is perceived as too general.

In Noetic Field Theory (NFT) the school of thought used here, the word *mind* is also preferred over the term *psyche*. A main difference between NFT and cognitive psychology is that physical principles of mind have been formally discovered. This historical event allows application of its principles to problems like SOSP. Another important fact for NFT is that since mind is physically real it can be experimentally manipulated and used to engineer new classes of medical devices. Also, since NFT is empirically testable, soon the noetic SOSP theory will be experimentally tested, at which point psychology will cease to be an art and become a hard-physical science.

As described in more detail in a later section, the content or action of mind is not limited merely to the brain, but also pervades not only every atom of the body, but is extended beyond the body into local and nonlocal regions of surrounding spacetime and eternity (something like the corona of the sun). This represents the sum total of the domain of individuality defined as the *psychosphere* in noetic theory<sup>[3]</sup>. The detailed structure and phenomenology of the psychosphere will also be developed further; suffice it to say for now that since mind, distinct from body, is physically real, the psyche is housed as a totality in the psychosphere – which also has three components: temporal body, mind and *elemental intelligence*, the eternal bound of individuality<sup>[3]</sup>. We could have chosen to call the Psychosphere the *noosphere* because it also has a Greek root stemming from the word noetic, but we thought a term with the root psych(e) closer to psychology would be more immediately intelligible.

Briefly, NFT defines the soul as the *spirit and the body*. This refers to life on Earth. When a person passes on, he becomes a disembodied spirit and must wait for resurrection or reincarnation before



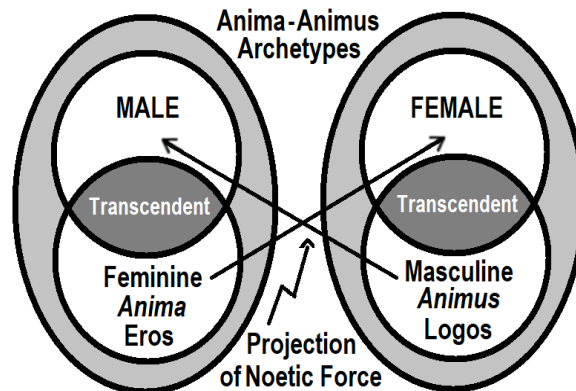
his intelligence can be considered a soul again. Formally introducing the spirit into psychology and mind (as Jung suggested) is important because it is related to the life principle (*élan vital*) which is purposefully removed from the basis of cognitive psychology. Most importantly as we shall see, because mind and spirit are physically real concepts with unified field properties; it is this fact that not only allows the comprehensive noetic discovery of mind, but what allows us to understand the causative agents reversing the dominance of the anima and animus for a theory of SOSP.

## 5. Contemporary Psychological Issues Regarding the Homosexual Matrix

In the United States, the main medical reference for the American Psychiatric Association (APA) is called the Diagnostic and Statistical Manual of Mental Disorders (DSM)<sup>[18]</sup>. It describes and classifies all known mental illnesses and emotional disorders. It was first published in 1952. Until 1973 homosexuality was classified as a mental disorder but in 1980 dropped from the DSM-III by a decade of relentless pressure from gay activists.

One of the reasons the APA administration stated for allowing the change in classification was the belief that this change would tend to keep employers from using the APA classification as justification for discrimination in hiring policies. This seems like a weak reason because there is no box in an employment application to check things like political party, religious affiliation or sexual preference. Marital status is usually queried however because employers want to know if they can expect a person to work nights and weekends. But the APA announced that it was also motivated to acknowledge that many gays and lesbians showed no signs of dysfunction and were satisfied with their lives and their sexual orientation.

Figure 3 illustrates the domain of Jung's archetypes of the Collective Unconscious, as a nonlocal entry point of the vital force of the noetic field into complex self-organized living systems (SOLS).



**Figure 4.** Cross section through center of Fig. 3 showing nonlocal interrelation of the male-female archetypes and structural framework for application of dissonant noetic stress.

Historically prejudice against homosexuals has been deeply rooted in both Eastern and Western society. In Muslim nations, the penalty can still be death; and some of those governments will proclaim that homosexuality does not exist in their country. The beginnings of a shift in opinion is

said to have occurred with the publication of two well-known reports by Kinsey, The first in 1948 - *Sexual Behavior in the Human Male* and in 1952 - *Sexual Behavior in the Human Female*. The beginning of gay rights organizations started after what was called the Stonewall riot in New York City in 1969. This was the first public protest by homosexuals against harassment by police. In California, oral sex has been a crime carrying a maximum penalty of 15 years. Anal sex could result in a life sentence if prosecuted to the full extent of the law. Interestingly both of these laws apply equally to partners of both the opposite and same sex.

## 6. Homosexuality as Neither Mental or Biological / Genetic Disorder

We begin to see after examining the psychological and biological/genetic correlates of homosexuality that homosexuality is a complex multifactor matrix<sup>[19]</sup> that until now has never been completely understood. It is easy to see why difficulties in understanding the homosexual matrix have arisen on all sides of the issue because there are a number of biological and psychological components associated with homosexuality. These conditions have acted as red flags suggesting that they are causative. But those factors turn out to be peripheral, i.e. not part of the root cause of homosexuality, but occurring because of a more general trauma associated with the abnormal setting itself that caused a homosexual inversion in the first place<sup>[11-13]</sup>. If the cause of homosexuality is neither of psychological or genetic origin (nor does it fall under the current causative definitions of epigenesis) it might seem that all the viable possibilities for understanding the condition are used up in terms of the tools available to contemporary science.

The position to be taken up here is in apparent agreement with the APA's profession that homosexuality is not a *mental disorder* nor is it a *biological condition*. But as will be shown later, this is a somewhat misleading suggestion of a false sense of normalcy. Because while noetic theory agrees that homosexuality has not been shown to be of genetic or psychological origin per se, the cause of homosexuality is representative of a whole new class of medical conditions relating to consciousness itself. The cause is an imbalance (destructive interference) in the function of the newly discovered physically real basis of the life principle! It was not possible to understand the fundamental basis of the homosexual matrix because the life principle had yet to be formally discovered theoretically and experimentally<sup>[3,4]</sup>.

This profound new discovery as introduced here will eventually lead to psychology becoming a hard-physical science instead of an art. Most psychologists think of Psychology as a science because it employs the scientific method in a variety of psychometric tests and experimentation. But because many of these tests rely on subjective reporting rather than objective results, by definition, this kind of measurement is not scientific. For example, witnesses at the scene of a traffic accident virtually all report different views; for example, even to the extent of "seeing" different colors of the automobiles involved.

## 7. The Conundrum of Conversion Therapy

From similarities in the discussion of handedness in (next section) groups associated with religious movements like Exodus International in Seattle, WA USA have claimed a high success rate for the conversion of homosexual men and woman choosing (or coerced) to become heterosexual. As reviewed briefly above, we have seen that the main founders of psychotherapy both Freud and Jung not only noticed the difficulty associated in performing conversion therapy (homosexuals wanted it to fail so they would feel free to remain gay) but felt that homosexuality by itself might not be a mental disorder. Their main evidence was that historically a number of humanities most creative minds like that of Leonardo da Vinci were homosexual and other than their so-called *statistical sexual deviation* as Freud put it, were considered well-adjusted individuals leading normal lives. However, mental or emotional disorders are often associated with homosexual individuals and this was one of the main reasons that it had traditionally been classified as a psychiatric condition for most of the last hundred years since the invention of clinical psychology.

The APA has since, for over 30 years now, affirmed that homosexuality is not a mental disorder. In this guise, they have recently passed a resolution warning that societal ignorance and prejudice combined with family pressure can cause some gays to seek conversion therapy that may do them serious harm. But this criticism is not fully justified as it is generally known that this is true of any psychotherapeutic regimen if the problem is deeply rooted and the analysis is not carried out properly or for a sufficient length of time. For in general, all neuroses are believed to be caused by unconscious or repressed psychic trauma; and if these deep-seated *wounds* are laid bare without proper resolution and control a serious psychotic breakdown can occur.

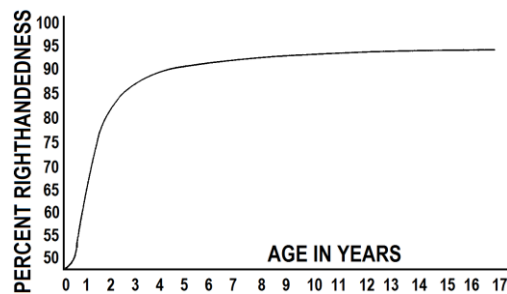
Personality disorders, considered the most serious and deeply rooted of psychoanalytic conditions, are most often not curable even after decades of therapy. The best a therapist can hope for is to teach the *victim* how to sufficiently cope with the condition through understanding and behavior modification so that they can learn to lead a semblance of a normal life. The APA resolution has added fuel to the fire of gay and lesbian political rights groups who think of reparative therapy as "*psychological terrorism*".

Proponents of conversion therapy claim that there is no genetic or biological component to homosexuality and that the condition stems from dysfunctional family conditions in early childhood. The claim is that men who do not have a strong masculine identity or are very shy and timid in their interactions with women, will readily lose their same-sex attractions if they can be taught to become more comfortable, proactive and confident with their manhood.

## 8. Historical Transmutation of Handedness

Handedness is considered a deeply rooted individual characteristic with about 2% to 11% of the general population being left handed depending on the study performed with about 1% being ambidextrous. People who are ambidextrous often have it to degrees; having some skills with one arm and different ones with the other. Definitional disparity is one reason for the difference in statistical range among different researchers. For nearly a hundred years, biologists and psychologists have debated whether or not handedness is genetic or a product of or socialization. If handedness is not genetic it remains a mystery why only a small percentage of the population should be left handed.

Probably as in the case we are making for sexual preference, handedness is a combination of epigenetic disposition and conditioning. In that respect, the point in terms of transmutation made here is that some parents make an emphatic decision that their children will not be left-handed in a predominantly right-handed world and train them rigorously until they become right handed for all practical purposes. This is not an overtly natural progression and historically was thought to entail a degree of psychological trauma; now shown to be unfounded. Transmutation of handedness does occur successfully especially when begun at a sufficiently young age.



**Figure 5.** Handedness is increasingly determined after birth most dramatically in preschool years.

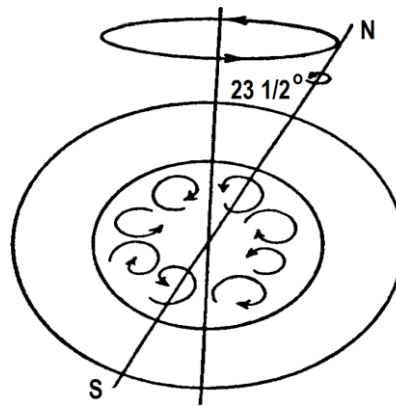
The cause of handedness still remains a complete mystery. There is little more than a confusing and conflicting array of statistical data subject to various interpretations suggesting that handedness is genetic or not genetic because in 18% of monozygotic identical twins one is left handed and the other is right-handed. A recent theory by Coren<sup>[20]</sup> states that human beings are naturally right-handed and that birth stress or prenatal brain trauma produces left-handedness. He considers this to be the reason why a higher percentage of left-handed individuals have psychological and emotional problems. This seems highly speculative with little empirical evidence in support; however, our reason for bringing up the apparent plasticity of handedness is in relation to historical periods where parents intervened during the handedness formation period (1 to 4 years, Fig. 5) as left-handedness was considered undesirable, i.e. right-handedness could be trained quite easily<sup>[21,22]</sup>.

The purpose for utilizing the handedness metaphor is to illustrate the current similarly confusing situation as to whether sexual preference is genetic or not. Also, to demonstrate the feasibility of transmutation for similar conditions.

## 9. Polarity Reversal of the Earth's Geomagnetic Field

Reversal of the Earth's geomagnetic field provides a profound metaphor for gaining insight into the origin of sexual preference. Based on two salient assumptions: 1) That the *life principle* is a physically real aspect of the noetic UFM field, and 2) Correspondingly, that Jung's collective unconscious is likewise physically real; we can paint a picture of the dynamics of dynamo field reversal as it pertains to reversal of the anima-animus archetypes in sexual orientation.

The core of the Earth is mostly molten nickel-iron acting as a self-exciting dynamo which is believed to be the source of the Earth's geomagnetic field. (Fig. 6) The polarity of the Earth's geomagnetic field reverses relatively often in geologic terms, averaging about 250,000 years between reversals. It has been shown that approximately 50% of the rocks in Earth's crust have a magnetic polarity that is opposite to the *normal* or present-day polarity<sup>[23]</sup>.



**Figure 6.** Precession of the Earth's axis creates a turbulence in the molten iron core effecting the geomagnetic field - Geomagnetically induced currents.

All models describing reversal of the geomagnetic field seem to suggest that direct or indirect extraterrestrial influences precipitate the reversals: periodicity in violent solar activity, galactic effects such as cosmic ray intensity or supernova, changes in activity of the dynamo of the Earth's core, episodes of violent volcanism, or the impact and explosion of extraterrestrial objects<sup>[24]</sup>.

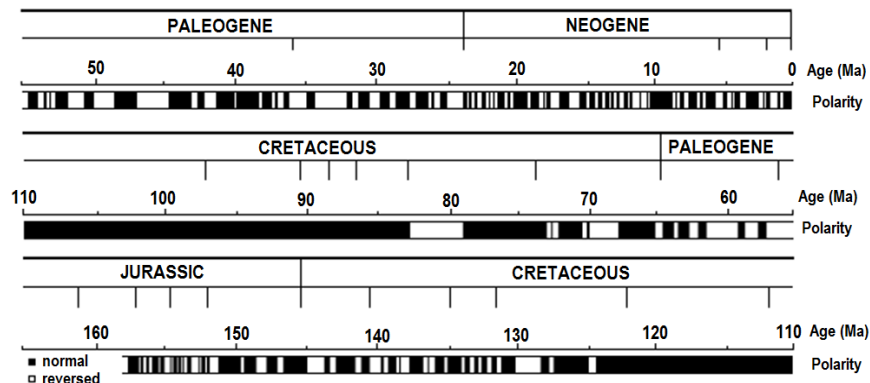
A rock's magnetization is defined by three values: angles of declination, inclination, and magnetic intensity. The declination is a locally defined angle in the horizontal plane measured clockwise from 0 to 360 degrees with reference to true north. The inclination is the angle in the vertical plane between the magnetic direction and the horizontal<sup>[25,26]</sup>.

80% of the Earth's magnetic field is geocentric - meaning that this portion of the dipole field originates at the center of the Earth. The remaining 20% of the field, the non-geocentric portion, called the *restfield* originates in external and internal non-dipole fields, remnant magnetization in the Earth's crust, or of extra-terrestrial origin. This so-called restfield can display rapid variations (Fig. 6), with the external portion varying greatly in only a few hours during a solar storm; and the internal field varying sufficiently in five years such that world maps of magnetic declination and inclination field strength have to be remade for exact navigation purposes. In A hundred years this *secular variation* can change as much as 10 degrees<sup>[25]</sup>.

In addition to the external and internal forces that seem to precipitate polarity reversal, there are a number of interdependent conditions required in the dynamo of the Earth's core before a polarity reversal can occur. If the position of Earth's axis changes from the influence of an extraterrestrial magnetic field several things can happen:

- 1) The external field would create eddy currents in the surface layers of the Earth that would counteract the normal external field of the Earth.
- 2) Thermal effects of the electrical currents would liquefy rock.
- 3) The molten rock would acquire the magnetic orientation of the prevailing field.

All three effects have been observed<sup>[27]</sup>

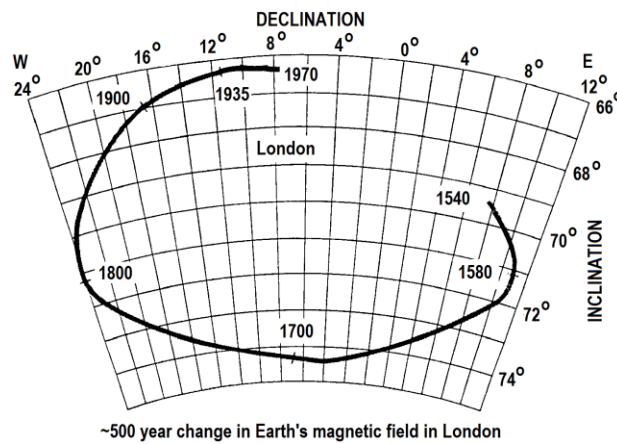


**Figure 7.** Chart of Earth's Magnetosphere polarity reversals over last 160 million years (Tertiary to Permian). Black = normal polarity, White = reversed polarity.

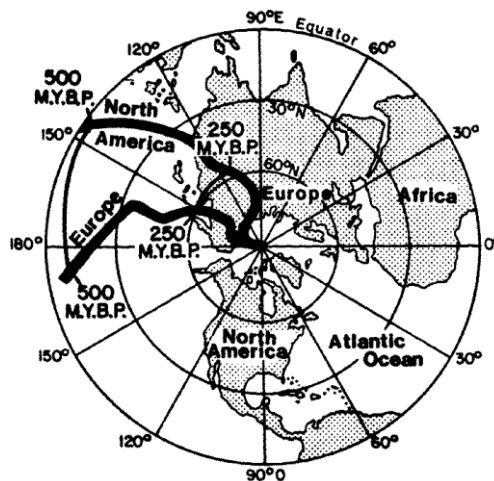
Liquid rock is not magnetic until cooled to its Curie point of about 580 degrees C. It acquires a magnetic field oriented with the declination and inclination of the current field of the Earth which it retains after solidifying. Rock formations are found everywhere on Earth with reversed polarity. Reversed polarity rocks are significantly more strongly magnetized than can be accounted for by the Earth's geomagnetic field - ten times; and often up to a hundred times stronger than the magnetic charge they could receive from terrestrial magnetism. This intensity depends on the velocity which the lava cools and on the form, size and composition<sup>[23,27-32]</sup>.

In Fig. 9 below and the associated commentary we learned about the normal position of the Earth's geometric field and the external and internal effects that are involved in periodic reversals. Figures 9 and 10 below illustrate the dramatic change in the position of geomagnetosphere when a strong external influences like solar wind and solar flares are applied.

Secular variation describes the changes in the Earth's magnetic fields on the timescale of years. These changes mostly reflect changes in the Earth's interior, while more rapid changes mostly originate in the ionosphere or magnetosphere. The changes were 1<sup>st</sup> noted when plotting a graph of the declination in major cities, for example London in 1540. The changes occurring in the direction, declination and magnitude of the field. In order to measure secular change, readings must be taken over a period of many days; the greatest change in the field is that which occurs on a daily basis. An average can then be taken from all these readings so establish how the magnetic field changes over 10 or more years.

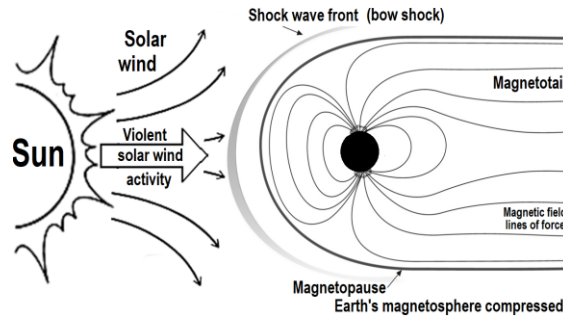


**Figure 8a.** mapping changes in the Earth's magnetic field in London over 500 years. The westward drift of the earth's magnetic field from observations made in London. Each date represents the direction of the compass needle for that year.

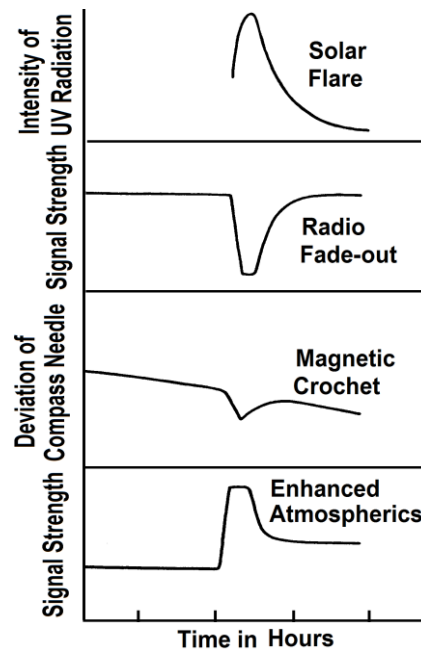


**Figure 8b.** The Wanderings of the North Pole are traced by the heavy black line. The points are derived from the magnetization of rocks in the British Isles and North America.

The Magnetosphere is a comet shaped region where the charged particles of the solar wind are influenced by the planets magnetic field. It extends to about 65,000 km on the sunward side with a shock front at 100,000 km. The amplitude of magnetic disturbances is larger at high latitudes because of the presence of the oval bands of enhanced currents around each geomagnetic pole called auroral electrojets.



**Figure 9.** Solar wind and the Earth's magnetosphere. The Earth's geomagnetic field showing the influence of periodic extreme solar activity. The magnetosphere usually extends for about 65,000 km on the sunward side; but severe solar storms might compress the magnetic field to 40,000 km. When conditions in the molten core of the Earth's dynamo correlate, it is believed that cumulative effects (Figs. 8a,b) of such cosmological activity precipitate a reversal of the geomagnetic field (Fig. 8) every ~ 200k years on average. The field slowly attenuates to a tipping point.



**Figure 10.** Schematic of instantaneous terrestrial effects of a solar flare.



The most severe magnetic storm in recent times occurred in March 1989, having a number of serious impacts on technological systems by generating damaging geomagnetically induced currents<sup>[35]</sup>. As well as the regular daily variation, the Earth's magnetic field also exhibits irregular disturbances, and when these are large they are called magnetic storms. These disturbances are caused by interaction of the solar wind, and disturbances therein, with the Earth's magnetic field. The solar wind is a stream of charged particles continuously emitted by the Sun and its pressure on the Earth's magnetic field creates a bounded comet-shaped region surrounding the Earth called the magnetosphere. When there is a disturbance in the solar wind the current systems existing within the magnetosphere are enhanced and cause magnetic disturbances and storms. Figure 9 shows a schematic picture of the solar wind and the Earth's magnetosphere.

## 10. The Origins of Sex

The origin of sex is nearly synonymous with the question of what is life. At a superficial but most fundamental level the thing that separates an ongoing chemical reaction (continuous supply of material must be available) from a living entity is the domain wall (cell membrane) that separates one reactive system from another. Sexuality is originally a survival mechanism; a form of symbiosis so that missing ingredients can be acquired and that through variation survival optimized. After 4-billion years of evolution incredibly complex self-organized living systems (SOLS)<sup>[36]</sup> with sexual reproduction have arisen on Earth<sup>[37]</sup>. The form of evolution utilized in this manuscript is not random-Darwinian, but a teleological guided evolution, discussed in detail later.

The self-organization of life is called autopoiesis<sup>[38]</sup> which means that a living system is able to remain far from equilibrium (death) by the catabolic and anabolic dynamics of metabolism which continuously dissipate the entropy (amount of disorder) that it produces. The three main properties of life are autopoiesis, growth and reproduction. All of these properties may occur in the total absence of sex which was the case through the first three billion years of evolutionary life on Earth.

Individuals of a species may reproduce asexually by replication, a direct copying of genetic material or by sexual reproduction. Sex is the process characteristic of living organisms whereby a genetically new individual is produced from different parents but does not necessarily have to relate to reproduction which is the creation of additional entities. *“Beings can be both new in the sexual sense and additional in the reproductive sense. But this need not be the case. Most organisms in the world in fact reproduce asexually, whether they sexually recombine or not”*<sup>[37]</sup>.

Margulis and Sagan assume that autopoiesis is a prerequisite for reproduction and that reproduction precedes any form of sex. They can also imagine autopoiesis without reproduction which would occur by the uptake of nutrients and the continuous self-maintenance of proteins and nucleic acid. They also wonder *“Why, if asexual beings can have more offspring than sexual ones, are there so many more sexual animals?”*<sup>[37]</sup>; and conclude we may never know the reason for the origin of reproduction and sexuality because even though many forms of passion are generated, sexuality is not an ultimate biological priority<sup>[37]</sup>. It seems that there is no scientific reason for sex.

Although speculative, within the teleological framework of a continuous-state Anthropic Multiverse<sup>[3,7,8]</sup> noetic theory is able to offer an obvious theological explanation. The reason for the evolutionary development of complex autopoietic sexually reproducing self-conscious living systems is so that an eternal soul may be packaged into each differentiated entity for passage through a free-will based intelligent eternal social progression. As we shall see, souls add an additional unified field component with parameters of an inherent noetic effect involved in *polarity reversal* of physically real Jungian archetypes<sup>[39,40]</sup>.

*(Continued on Part II)*