

# **Nonbinary Gender Identities in Media: An Annotated Bibliography**

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## **Introduction**

Nonbinary identities are those that fall outside of the traditional binary “man” and “woman” gender categories. Nonbinary folks can be somewhere between man and woman, a mixture of both, or may identify completely separately from these categories. Nonbinary people can also move between genders or have no gender at all. The term “nonbinary” is used as an umbrella term in this bibliography; individual nonbinary folks may have any number of other identity terms that they prefer (see glossary for examples).

It is vital that marginalized people see themselves in the media that they consume. Positive representations can empower individuals and communities, help people understand and articulate their identities, and allow others outside the community to learn about and accept diverse identities. This bibliography was created to help libraries build more diverse and inclusive collections, for nonbinary folks to locate resources for and by their community, and for allies to increase their understanding and advocacy.

Resources are organized by audience: adult and young adult materials, which includes nonfiction books, articles, fiction books, comics, film and television, and web resources; and children’s materials, which includes nonfiction books, fiction books, and film and television. Some items are not positive representations but have been included so that people can choose to avoid them, critique them, or find positivity in their own reading. Annotations provide a brief summary and indicate if the representation is negative or inaccurate.

This resource was created by Charlie McNabb and approved by the Resources Committee of the Gay, Lesbian, Bisexual & Transgender Round Table of the American Library Association. To suggest an edit or a new resource, please contact the Resources Committee.

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## **Glossary**

Please note: identity terms are ever-changing and highly nuanced and personal. This glossary strives to provide current information based on how these terms are used by the majority of people in the community, rather than rigid or static definitions. Some people may use these terms differently, and all of them are likely to change over time. If you disagree with any of the following entries or notice an important term is missing, please contact the Resources Committee.

### **AFAB (also DFAB)**

Assigned female at birth (or designated female at birth). Indicates that a child's gender was assumed to be female based on genital configuration.

### **AMAB (also DMAB)**

Assigned male at birth (or designated male at birth). Indicates that a child's gender was assumed to be male based on genital configuration.

### **Agender**

An absence of gender; non-gendered. A person who does not have a gender identity. Sometimes used interchangeably with gender neutral or neutrois.

### **Androgynous**

Both a gender identity and a style, typically blending traditionally masculine and feminine markers or removing them both entirely. Androgynes identify somewhere between male and female.

### **Asegi udanto**

A term meaning "other heart" used by some Cherokee Two Spirit people to describe a third gender option that is neither male nor female.

### **Berdache**

An old anthropological term for indigenous people who occupy a gender role other than man or woman, or who identify and behave as the gender not typically associated with their biological sex. In other words, a nonbinary person or binary transgender person. Because this term was used by European colonizers as a derogatory label, it is inappropriate and no longer used in anthropology.

### **Bigender**

An individual who identifies as two genders, either simultaneously or moving back and forth.

### **Biological sex**

A complex mixture of chromosomes, hormones, genitals, reproductive organs, and secondary sex characteristics. Typically, the genital appearance alone leads medical professionals and parents to assume that a baby is of male or female sex (corresponding

to a masculine or feminine gender identity), but sex is just as nuanced as gender is, with each factor lying on a spectrum rather than at opposite poles.

#### Biza'ah

An alternate gender role for feminine AMAB Zapotec people in Teotitlán del Valle, Oaxaca.

#### Butch

Originally, a style and gender role performed by masculine lesbians. Now expanded to sometimes mean a nonbinary gender identity that typically involves masculine style markers.

#### Calalai'

Masculine AFAB people in Bugis, Sulawesi who do not identify as women or men. The term translates to "false man", but calalai' do not see themselves as failed men or indeed as men at all.

#### Cisgender

An individual whose gender identity corresponds with their assigned gender and biological sex. For example, a person born with a penis who was assigned male and identifies as a man.

#### Dysphoria

Discomfort with one's assigned gender. Can include body dysphoria, in which sexual characteristics feel wrong; or social dysphoria, caused by misgendering interactions. The term is both a clinical term (used by healthcare professionals as a diagnosis) and an individual subjective experience (incorrect pronoun use triggering somebody's dysphoria, for example).

#### Fa'afafine

Samoan AMAB feminine individuals who do not identify as men or women. Translates to "in the manner of a woman."

#### Femme

Originally, a style and gender role performed by feminine lesbians. Now expanded to sometimes mean a nonbinary gender identity that typically involves feminine style markers.

#### Gender binary

The idea that there are only two genders, man and woman.

#### Gender fluid

Moving between two or more gender identities or expressions.

### Genderfuck

A transgressive gender presentation that is confusing or shocking to onlookers because it combines multiple gender markers. For example, a person with breasts who is packing a prosthetic penis.

### Gender identity

The way a person feels about their gender. This important part of an individual's identity is generally formulated quite young, as early as three years old.

### Gender neutral

A neutral gender identity or expression. Some gender neutral people identify as agender or neutrois.

### Gender nonconforming (also gender variant)

Individuals who do not conform to the traditional gender role and expression assigned to them at birth. Some identify as nonbinary in some way; others are cisgender and simply prefer a nontraditional style or behavior.

### Gender outlaw (also gender rebel or gender transgressive)

Term coined by Kate Bornstein to describe hir gender identity, which is politicized and neither male nor female.

### Gender presentation

The ways in which an individual expresses their gender. Can include clothing, hairstyle, makeup, reducing or enlarging secondary sex characteristics, gait, vocal pitch and style, and nonverbal communication.

### Genderqueer

Non-normative gender identity or expression. This term is older than "nonbinary" and is often used as a similar umbrella term, but has distinct political connotations.

### Gender spectrum

The idea that gender is not binary but rather a spectrum of possibility.

### Guevedoche

A nonbinary gender role in the Dominican Republic for individuals with a very prevalent intersex condition. Translates to "testicles at twelve."

### Hijra

South Asian AMAB feminine individuals, who are legally recognized as a third gender.

### Intersex

An individual whose sex is somewhere between typical male and female characteristics, in terms of chromosomes, hormones, genital appearance, reproductive organs, or

secondary sex characteristics. An older term, “hermaphrodite,” is both linguistically incorrect and derogatory. Intersex individuals can identify as binary cisgender, binary transgender, or nonbinary gender.

#### Kathoey

A Thai term meaning “lady boy” that is used to describe transgender women, gay men, and a third gender. Kathoey is generally AMAB and feminine; some may be intersex.

#### Māhū

A nonbinary gender role in Polynesia. Translates as “half-man, half-woman.” Individuals who identify this way can be AFAB or AMAB.

#### Muxe

An alternate gender role for feminine AMAB Zapotec people in Juchitán, Oaxaca.

#### Neutrois

Non-gendered or neutral gendered. Many neutrois people avoid gendered clothing, language, and other gender cues. Sometimes used interchangeably with agender or gender neutral.

#### Ninauposkitzipxpe

A nonbinary gender role for AFAB individuals in the Blackfoot Confederacy. Translates to “manly-hearted woman.”

#### Nonbinary (also non-binary)

Any individual who does not identify with either of the binary genders (man or woman). Includes people who identify somewhere between male and female, completely outside of the gender binary, as lacking gender, or as moving between two or more genders. Often used as an umbrella term, including in this bibliography.

#### Pronouns

Parts of speech used to refer to someone or something without using the proper noun. Gender pronouns include the common he/him/his and she/her/hers, as well as a host of alternate pronouns. Gender neutral pronouns include they/them/their and ze/hir/hirs, but there are a great many others, both from literature and neologisms created by individuals or communities. Some nonbinary people use traditional pronouns; some use gender neutral pronouns; some prefer no pronouns; and some switch back and forth between two or more sets.

#### Radical Faeries

A counterculture movement incorporating queer consciousness, eco-feminism, and neopagan spirituality. Although it began with gay men, the movement now includes a wide range of genders and sexualities, including nonbinary people.

### Third gender

A Western term applied to nonbinary and transgender people in non-Western cultures. Used by anthropologists instead of the problematic term “berdache,” but is still a Western category for a non-Western identity. Instead, use Two Spirit (for indigenous people) or the specific identity term used by a particular individual.

### Titles

Titles are honorifics used in front of an individual’s name. Gendered titles include Miss, Ms, Mrs, and Mr. Non-gendered titles are typically associated with careers, such as Dr, Prof, and Rev. There are also several gender neutral titles used by some nonbinary individuals, including Mx, Per, and Ind.

### Transgender

An umbrella term for any individual who does not identify with the gender assigned to them at birth. Transgender people can be binary (male-to-female or female-to-male) or nonbinary (male or female to nonbinary).

### Transition

The act of transitioning from the gender assigned at birth to an individual’s true gender identity. Many nonbinary people do not transition, either because they do not want or need to, or because the financial, social, or other cost is too high. Transition can include medical, surgical, and/or social factors. Medical transition may involve hormones or hormone blockers. Surgical transition may involve the removal or addition of organs and/or tissue. Social transition may involve a name and/or pronoun change; change in style of hair and/or dress; packing, tucking, padding, or binding genitals and/or chests; vocal training and/or a change in communication style; or altering any number of other gender cues.

### Two Spirit (also Two-Spirit or two-spirited)

An English-language umbrella term for indigenous gender identities unique to these cultures. Sometimes refers to sexual orientation.

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## **Adult and Young Adult Materials**

### **Nonfiction**

Amato, T., & Davies, M. (Editors). (2004). *Pinned down by pronouns*. Jamaica Plain, MA: Conviction Books.

This literary anthology is described as being a “community conversation” among Boston transgender, genderqueer, and queer communities. Poets, activists, and scholars critique and push back against gender theory in favor of gender survival. Pieces include photographs, drawings and paintings, poems, essays, stories, letters, and interviews.

Bergman, S.B. (2006). *Butch is a noun*. San Francisco: Suspect Thoughts Press.

S. Bear Bergman is a self-described gender-jammer as well as a marvelous storyteller. This book is nicely structured with chapters that can stand alone, so readers can dive in anywhere they please. The tone is conversational, slipping in gender theory and challenging experiential topics in a very accessible manner. There is discussion of pronouns and public bathrooms, as you'd expect; but also chapters about the pleasures of butch friendships, tensions within the transgender community, and the delights of Calvin Klein boxer briefs.

Bergman, S.B. (2009). *The nearest exit may be behind you*. Vancouver: Arsenal Pulp Press.

Inspired by an episode of airplane seating homophobia, Bergman returns with a second book of essays, this one focusing on what it's like to be visible as a queer person, an Other, in a heteronormative world. Topics include the ambiguity of being both butch and trans, names and naming, assumptions and the exhaustion of coming out over and over, and reading and misreading fellow queers.

Besnier, N., & Alexeyeff, K. (Editors). (2014). *Gender on the edge: Transgender, gay, and other Pacific Islanders*. Honolulu: University of Hawai'i Press.

In this edited volume, contributors explore non-heteronormative gender and sexual practices and categories in the Pacific Islands. Broad themes include historical representations, gender performance, and global politics.

Bond, J.V. (2011). *Tango: My childhood, backwards and in high heels*. New York: Feminist Press.

In this candid and moving memoir, musical, visual, and theatrical artist Mx Justin Vivian Bond tells the story of V's childhood and early adolescence as a transgender youth. The very first paragraph describes V's memory of dancing and having V's grandfather ask "Where's Ginger?" Justin Vivian wondered why V couldn't be both Fred AND Ginger. While V doesn't explicitly mention the term nonbinary in this book, it's quite clear in V's narrative, as well as other media and public speaking.

Bornstein, K. (1994). *Gender outlaw: On men, women, and the rest of us*. New York: Routledge.

This book is genre-defying: Bornstein combines and alternates between a coming-of-age story, serious gender theory, and a theatrical piece based on the life of intersex historical individual Herculine Barbin. Although there are some elements that are now identified as problematic (appropriation of shamanic identity is a major one), this book was groundbreaking in terms of theorizing about genderqueer identities.

Bornstein, K. (2012). *A queer and pleasant danger: A memoir*. Boston: Beacon Press.

This autobiography covers Kate Bornstein's early childhood through the present. Bornstein was born into a middle-class conservative Jewish family as Albert Bornstein. Bornstein studied theater and became a Scientologist, before leaving the church and having sexual reassignment surgery. Despite not identifying as male, though, Kate soon realized that "woman" didn't fit either. Kate now identifies as a gender outlaw, uses the pronouns ze/hir, and is a performance artist, gender theorist, and author.

Bornstein, K. (2013). *My new gender workbook: A step-by-step guide to achieving world peace through gender anarchy and sex positivity*. New York: Routledge.

In this new edition of the 1997 original text, Bornstein provides quizzes, puzzles, and other exercises in a workbook format to help guide readers through their own gender exploration. This edition is more intersectional, with attention paid to ethnicity, class, and sexuality. Gender is posited as a spectrum and readers are encouraged to consider it from all angles.

Bornstein, K., & Bergman, S.B. (2010). *Gender outlaws: The next generation*. Berkeley: Seal Press.

Fifteen years after Bornstein's *Gender Outlaw*, ze collaborated with S. Bear Bergman on this anthology of essays, comic art, poetry, and interviews by trans-spectrum folks, including several genderqueer contributors.

Coyote, I.E., & Sharman, Z. (Editors). (2011). *Persistence: All ways butch and femme*. Vancouver: Arsenal Pulp Press.

Butch genderqueer spoken word performer Ivan E. Coyote and their femme partner Zena Sharman collaborated on this anthology of essays, poems, personal stories, short fiction, and manifestos from amazing queer writers on the topics of butch and femme. Several contributors are genderqueer, gender variant, or otherwise nonbinary.

Coyote, I.E., & Spoon, R. (2014). *Gender failure*. Vancouver: Arsenal Pulp Press.

Musician and writer Rae Spoon and writer and performer Ivan E. Coyote collaborated on a touring live show to great acclaim. This collaborative book collects visual and textual ephemera from their tour, along with essays exploring their journeys within and beyond the gender binary. Essays are candid, funny, and very moving, as Spoon and Coyote recall early childhood memories; muse about religion, relationships, and the queer community; and celebrate their realizations that they are gender failures because the gender binary doesn't fit everyone.

Cronn-Mills, K. (2015). *Transgender lives: Complex stories, complex voices*. Minneapolis: Twenty-First Century Books.



Using color photograph portraits, quotes and journalistic information, and snippets of gender theory, Cronn-Mills provides a highly accessible introduction to the transgender spectrum. Featured individuals identify as transgender and transsexual men and women, genderqueer and genderfluid, drag performers, and intersex. Brief, easy-to-read chapters introduce the concepts of sex and gender spectra, trans issues such as bathrooms and healthcare, and gender variance across history and cultures.

Diamond, M. (Editor). (2004). *From the inside out: Radical gender transformation, FTM and beyond*. San Francisco: Manic D Press.

Editor Morty Diamond is a gender variant person who yearned to read about the experiences of other people who were assigned female at birth but do not identify as fully men or women. Having discovered that many books are rigidly binary, he decided to invite FTM and genderqueer people to create this literary collection. Essays and poems explore gender diversity and the many ways in which people transition, from a range of class, race, and sexual orientation backgrounds.

Diamond, M. (Editor). (2011). *Trans/love: Radical sex, love, and relationships beyond the gender binary*. San Francisco: Manic D Press.

This anthology presents the voices of 29 transgender, Two Spirit, nonbinary, and intersex writers as they explore the intersections between gender identity and sexual and romantic relationships. These are deeply personal and erotic pieces, each with a distinct voice and different take on love and sex.

Driskill, Q.-L., Finley, C., Gilley, B.J., & Morgensen, S.L. (Editors). (2011). *Queer indigenous studies: Critical interventions in theory, politics, and literature*. Tucson: University of Arizona Press.

An edited collection by scholars and activists centering Indigenous queer and Two-Spirit people and theories. These essays push back against white anthropologists' imaginings of indigenous gender variance and sexuality.

Driskill, Q.-L., Justice, D.H., Miranda, D.A., & Tatonetti, L. (Editors). (2011). *Sovereign erotics: A collection of Two-Spirit literature*. Tucson: University of Arizona Press.

Despite the title, this anthology is not a collection of erotica. The erotic, in this volume, is a creative force of decolonization, which includes sexuality but also spirituality and empowerment. Native two-spirit and queer contributors write their resistance to colonial gender and sexual systems through poetry, fiction, and essay. Themes include history, sexuality, gender, community, and love.

Erickson-Schroth, L., & Boylan, J.F. (2014). *Trans bodies, trans selves: A resource for the transgender community*. Oxford: Oxford University Press.

The transgender community's answer to classic feminist text *Our Bodies, Ourselves* includes terrific resources on transgender healthcare, coming out, transition, discrimination, employment, and relationships. Nonbinary identities are included in several sections.

Girshick, L.B. (2008). *Transgender voices: Beyond women and men*. Hanover: University Press of New England.

As a social constructionist, Lori Girshick believes that human beings create our own social realities, based upon cultural and social training rather than scientific "facts." And as a sociologist, she uses grounded theory to explore gender identity through the experiences of 150 gender variant people in this scholarly yet thoroughly accessible text. Many study participants identified as male and/or female, but quite a few identified as genderqueer, ungendered, bigendered, and a host of other nonbinary identities. Topics include the social construction of the gender binary, self-definition, coming out, gender policing and discrimination, and relationships and sexual orientation. Participants' words are nicely interwoven with analysis and history.

Herdt, G. (Editor). (1994). *Third sex, third gender: Beyond sexual dimorphism in culture and history*. New York: Zone Books.

In this edited anthology, historians and anthropologists explore sexual and gender diversity through time and space. Part One, "Historical Contributions," contains essays analyzing Byzantine eunuchs, legitimate and illegitimate sexes and genders in early 18<sup>th</sup> century England, third sex in early modern intellectual thought, sexual and gender inversion in 19<sup>th</sup> century medicine, and the social roles of Balkan sworn virgins. Part Two, "Anthropological Contributions," includes description and theoretical discussion of Polynesian intermediate gender categories, berdache gender identities and roles, public and private roles of hijras, third sex and gender change in New Guinea, and transsexuality and transgender identities in Euro-American society. Though many texts are dated (particularly the essay about the berdache, which is a highly problematic term), the spirit of the book is good—gender and sexual diversity is neither new nor limited geographically.

Krieger, N. (2011). *Nina here nor there: My journey beyond gender*. Boston, MA: Beacon Press.

Nick, nee Nina, was a lesbian for years until moving to the Castro and meeting gender variant people that initially made her feel uncomfortable. Gradually, she played with gender expression, using binders and packers, exploring the limits and possibilities of language, and experimenting with sexuality. By the end of this compelling memoir, Nick has moved beyond traditional gender, choosing to navigate the binary system by taking a male name and pronoun, but resisting binary definition.

Kuklin, S. (2014). *Beyond magenta: Transgender teens speak out*. Somerville, Massachusetts: Candlewick Press.

Six transgender and genderqueer youth are interviewed and photographed in this gorgeous book. Susan Kuklin includes portraits and informal candid photographs, as well as older family photographs to portray her subjects' gender presentations and family dynamics. Text is respectful, informative, and interesting.

Levithan, D., & Merrell, B. (Editors). (2006). *The full spectrum: A new generation of writing about gay, lesbian, bisexual, transgender, questioning, and other identities*. New York: Knopf.

Young adult fiction author David Levithan and poet Billy Merrell partnered with the Gay, Lesbian and Straight Education Network (GLSEN) to publish this anthology of personal stories, essays, and poems by LGBTQ young adults. Subjects include coming out, first kisses, family, friendship, and religion. Several contributors are outside the gender binary.

Morgensen, S.L. (2011). *Spaces between us: Queer settler colonialism and indigenous decolonization*. Minneapolis: University of Minnesota Press.

This book examines queerness in Native and non-Native communities, and how "queer" is defined by colonial powers and by Native communities. The author draws from indigenous feminist and queer thought and Native Two-Spirit and queer activism. Chapters explore the anthropological fascination with the "berdache," citizenship and sexual rights, Radical Faeries politics, solidarity and collaboration, and AIDS organizing.

Nanda, S. (2014). *Gender diversity: Crosscultural variations* [Second edition]. Long Grove, IL: Waveland Press.

This slim text is a synthesis of ethnographic research in many different cultures. Each chapter provides a case study of a particular group, including Mohave alyha, Indian hijra, Thai kathoey, Balkan sworn virgins, and more. Some case studies are based on much older research, and the gender identities discussed are presumed to be no longer in existence, which may or may not be true.

Nestle, J., Howell, C., & Wilchins, R.A. (2002). *GenderQueer: Voices from beyond the sexual binary*. Los Angeles: Alyson Books.

Lesbian archivist Joan Nestle, gender activist Riki Anne Wilchins, and librarian Clare Howell co-edited this anthology, which includes thirty personal stories by genderqueer writers. The book begins with an introductory essay by each co-editor, followed by four theoretical essays by Riki Wilchins.

Queen, C., & Schimel, L. (Editors). (1997). *PoMoSEXUALS: Challenging assumptions about gender and sexuality*. San Francisco: Cleis Press.

This transgressive anthology asks, “What happens to identities based on essentialist thinking when we begin to challenge fixed notions of gender identity, binary thinking, monosexuality?” (p. 21). Postmodern queerness is investigated with this compelling collection of essays from noted queer writers and activists including Riki Anne Wilchins and Kate Bornstein. Some pieces are theory heavy; others are sexually explicit; all push back against binary assumptions.

Reddy, G. (2005). *With respect to sex: Negotiating hijra identity in South India*. Chicago: University of Chicago Press.

An ethnography of the Hyderabad hijra community in the late 1990s. Reddy analyzes multiple sites of identity in this community, including sexuality, gender, dress, religion, kinship, class, and corporeality.

Roughgarden, J. (2004). *Evolution's rainbow: Diversity, gender, and sexuality in nature and people*. Berkeley: University of California Press.

Joan Roughgarden is an evolutionary ecologist and a transgender woman. In this dense yet readable text, she discusses sexual and gender diversity through science-heavy explanations and a series of fascinating and fun examples. The first section focuses on evolutionary ecology: animal sexual biology, homosexual behaviors, and social roles; and puts forth a new theory of social selection rather than sexual selection. The second section explores human diversity: a very close look at reproduction and embryonic development, biological sex diversity, gender identity and expression, and medical meddling. The third section changes gears to look at cultural views of gender and sexuality, discussing two-spirit people, māhū, hijra, and historical and biblical narratives. The underlying thread throughout the book is the idea that diversity does not equal deviance but is a driving force of evolution as well as a normal part of social life.

Spoon, R. (2012). *First spring grass fire*. Vancouver: Arsenal Pulp Press.

Songwriter Rae Spoon grew up in a Pentecostal family and spent their childhood trying to avoid notice and survive abuse, neglect, and bullying. The storytelling is subtle and emotionally powerful, and the theme of growing up and coming out will resonate for nonbinary people who have navigated similar experiences. Chapters meander through Spoon’s childhood and adolescence haphazardly, so the reader gets a series of nonlinear vignettes.

Sycamore, M.B. (2006). *Nobody passes: Rejecting the rules of gender and conformity*. Emeryville, CA: Seal Press.

An incredibly diverse collection of essays investigate the notion of “passing” in terms of gender, sexuality, ability, and ethnicity. Essays are an accessible mixture of theory, history, and personal experience. Several contributors, including Rocko Bulldagger, Amy André and Sandy Chang, and Stephanie Abraham, explore nonbinary gender identity.

Sycamore, M.B. (2008). *That's revolting!: Queer strategies for resisting assimilation*. Brooklyn: Soft Skull Press.

This fantastic anthology challenges the mainstream gay movement’s sanitized, straight-friendly presentation (i.e., striving to be the “Stepford Homosexual”) with radical essays about queer identity, struggle, and resistance. Essays are contributed by activists and theorists including Patrick Califia and Kate Bornstein, and edited by Matt/Mattilda Bernstein Sycamore. Nonbinary activists and activism are included; see especially the essay about the importance of gender neutral restrooms.

Teich, N.M. (2012). *Transgender 101: A simple guide to a complex issue*. New York: Columbia University Press.

This slim text is exactly what it purports to be: a beginner’s guide to understanding transgender identity. The author provides definitions for sex, gender identity, gender expression, and the gender binary; discussion of terms and scales that measure and categorize various identities; details about coming out, transitioning, and discrimination; historical information about important figures and events; and an investigation into the debate over mental health diagnoses. Most relevant to this bibliography is chapter 8: “Lesser-Known Types of Transgenderism,” which explores genderqueer, gender variant, gender-nonconforming, and Two Spirit identities. Discussion focuses on terms, pronouns, and challenges. Author Nicholas M. Teich is a transgender man who founded the world’s first summer camp for transgender youth, Camp Aranu’tiq. This book is best suited for cisgender people with questions about the trans experience; the content is likely too basic for those who live the experience, though it may be useful for people who are questioning or newly out.

Tolbert, T.C., & Peterson, T.T. (Editors). (2013). *Troubling the line: Trans and genderqueer poetry and poetics*. Callicoon, NY: Nightboat Books.

This massive collection features 55 transgender and genderqueer poets and includes both poetry and “poetic statements” where each contributor reflects on identity, activism, and the multiple contexts for their work. Editor T.C. Tolbert identifies as genderqueer, and many authors identify as genderqueer, nonbinary, or otherwise gender nonconforming.

Wilchins, R.A. (1997). *Read my lips: Sexual subversion and the end of gender*. Ithaca, NY: Firebrand Books.

Transexual Menace cofounder Riki Anne Wilchins combines incisive gender commentary with captivating personal history in this ground-breaking book. Chapters meander between political manifestos, autobiographical storytelling, archival documents from activist activities, and critique of theory. This was one of the first books to explore genderqueer identity, and Riki's comments about gender fluidity and the gender binary as an oppressive system are still radical today.

Zimman, L., Davis, J.L., & Raclaw, J. (Editors). (2014). *Queer excursions: Rethorizing binaries in language, gender, and sexuality*. New York: Oxford University Press.

This anthology analyzes cultural dichotomies in terms of language, social meaning, and self-identification. Linguists, anthropologists, and gender theorists offer historical context and analysis of culture-based gender, sex, and sexual orientation binaries. These perspectives make it clear that binary social structures are not the same the world over, and gender and sexual minorities navigate these systems in complex and powerful ways.

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### **Articles (Scholarly and Popular)**

Allison, M. (December 2011). "Other-sexed/other-gendered: Narrating a spectrum in a language of binaries." *Otherness: Essays and Studies* 2.2.

This literary analysis focuses on the gender ambiguity of Virginia Woolf's *Orlando*. Tying together Butler, Foucault, Livia, and other theorists, the author argues that sex is inscribed on the body and language reinforces sex and gender binaries. Orlando is variously identified as he, she, and they; all of which are interesting and troublesome choices. In order to affirm gender-neutrality, our language needs a truly epicene pronoun, or many new pronouns.

Cameron, M. (2005). "Two-Spirited Aboriginal people: Continuing cultural appropriation by non-Aboriginal society." *Canadian Women Studies* 24(2/3), 123-127.

The term two-spirit is a gender orientation with a specific Aboriginal context, and non-indigenous self-labeling with this term is cultural appropriation. This article provides historical context of two-spiritedness, discusses identity politics behind the use of this term, and explains what appropriation is and why it is harmful.

Coleman, E., et al. (2011). "Standards of care for the health of transsexual, transgender, and gender-nonconforming people, version 7." World Professional Association for Transgender Health. *International Journal of Transgenderism* 13, 165-232.

This comprehensive document provides clinical guidelines for health professionals working with transsexual, transgender, and gender-nonconforming people. Best practices for improving physical and mental health includes the following: primary care,

gynecological and urologic care, reproductive options, voice therapy, mental health services, hormonal services, and surgical care. The standards of care urge individualized treatment with the patient's goals and informed consent at the forefront, and conceptualize being trans as normal human diversity rather than pathology.

Corwin, A.I. (2009). "Language and gender variance: Constructing gender beyond the male/female binary." *Electronic Journal of Human Sexuality* 12. Retrieved from <http://mail.ejhs.org/Volume12/Gender.htm>

This ethnographic paper analyzes how genderqueer people perform nonbinary gender, using data from participant-observation and interviews. Research was conducted in Northern California in 2006 with a community of 15 participants. Analysis focuses on linguistic and performative tools such as pronoun use, vocal pitch, social introductions, style and dress, creative terms and definitions for body parts, and personal narrative.

Crothers, L.M., & Altman, C.L. (February 2007). "Bullying of sexually diverse children and adolescents." *NASP Communiqué* 35(5). Retrieved from <http://www.nasponline.org/publications/cq/mocq355bullying.aspx>

Although this scholarly article discusses sexual and gender minority youth more generally, there is good coverage of how gender nonconformity is strongly associated with school bullying as well as suicide due to same. The authors provide suggestions for school psychologists for providing education and training to staff and students, create an affirming environment, and assist in policy and advocacy.

Davidson, M. (2007). "Seeking refuge under the umbrella: Inclusion, exclusion, and organizing within the category *transgender*." *Sexuality Research & Social Policy* 4(4), 60-80.

This article argues that the term transgender is inclusive of many (maybe all) gender-variant, gender-changing, and sex-changing identities. Several activists' definitions and experiences are shared, with a focus on self-determination, history, and social change.

Fontanella, L., Maretti, M., & Sarra, A. (2014). "Gender fluidity across the world: A Multilevel Item Response Theory approach." *Qual Quant* 48, 2553-2568.

The authors conducted a study with 1,600 respondents via a web-based survey in order to investigate the intersections of biological sex, gender identity, and sexual orientation. They identified nine gender profiles and concluded that boundaries between the traditional classifications of male and female are extremely fuzzy.

Graham, S. (2001). "Negotiating gender: Calalai' in Bugis society." *Intersections: Gender, History and Culture in the Asian Context* 6. Retrieved from <http://intersections.anu.edu.au/issue6/graham.html>

Calalai' is a Bugis term for AFAB people who are masculine and do not identify as women or men. In this ethnographic article, the author analyzes three key elements in Bugis society that shape gender roles: the concept of siri (shame), state ideology, and Islam. Five calalai' individuals were interviewed for the article.

Harrison, J., Grant, J., & Herman, J.L. (2012). "A gender not listed here: Genderqueers, gender rebels, and otherwise in the national transgender discrimination survey." *LGBTQ Public Policy Journal at the Harvard Kennedy School* 2, 13-24.

In 2008, the National Center for Transgender Equality and the National Gay and Lesbian Task Force produced a National Transgender Discrimination Survey that allowed for self-identification with write-in options rather than predetermined categories for gender. This survey confirmed that genderqueer respondents experience disparities in education and health care, employment discrimination, and police harassment. It also revealed the many terms and definitions people use to identify and describe themselves. The authors suggest that allowing respondents to articulate their own identities by providing fill-in-the-blank answer options leads to more robust data and a more complete picture of the nuances of identity and experience.

Hesse, M. (September 20, 2014). "When no gender fits: A quest to be seen as just a person." *Washington Post*. Retrieved from [http://www.washingtonpost.com/national/when-no-gender-fits-a-quest-to-be-seen-as-just-a-person/2014/09/20/1ab21e6e-2c7b-11e4-994d-202962a9150c\\_story.html](http://www.washingtonpost.com/national/when-no-gender-fits-a-quest-to-be-seen-as-just-a-person/2014/09/20/1ab21e6e-2c7b-11e4-994d-202962a9150c_story.html)

In this national piece, non-binary and agender-identified 18-year-old Kelsey Beckham spends time with their mother and a few friends, discussing pronouns, coming out, family and social reception, and transitioning. 20 photographs accompany the article.

Hollenbach, A.D., Eckstrand, K.L., & Dreger, A. (2014). "Implementing curricular and institutional climate changes to improve health care for individuals who are LGBT, gender nonconforming, or born with DSD: A resource for medical educators." Report produced by the Association of American Medical Colleges (AAMC) Advisory Committee on Sexual Orientation, Gender Identity, and Sex Development.

This comprehensive report is intended for medical providers and educators to better serve LGBT and gender nonconforming people and those with differences in sex development. Equitable care is urged, through appropriate terminology, cultural competency training, systems-based practice, and deep understanding of trauma and resilience in these communities. Medical education frameworks are offered, as well as clinical scenarios and suggested resources. This report is vital for addressing health disparities and medical bias, and includes very good information about nonbinary-identified people.



Hossain, A. (2012). "Beyond emasculation: Being Muslim and becoming hijra in South Asia." *Asian Studies Review* 36, 495-513.

Drawing on ethnographic research in contemporary Bangladesh, the author describes the process of becoming hijra. Contrary to popular characterizations of hijra as Muslim eunuchs, hijra identity is complex and multivocal. Some hijra undergo castration and others do not; some hijra are Muslim, some are Hindu, and some practice both religions. Hijra become identified and accepted as hijra through ritual practices called hijragiri ("the occupations of the hijra").

Hubbard, R. (1996). "Gender and genitals: Constructs of sex and gender." *Social Text* 14(1/2), 157-165.

This early article differentiates biological sex from gender and argues that both sex and gender are fluid continua rather than rigid dichotomies. The Western concept of two binary sexes is a social construction that is not supported by actual biology. Moreover, various cultural gender identities and roles also prove that Western gender binarism is socially constructed.

Kanigel, R. (Author), & Aftel, C. (Photographer). (January 24, 2014). "The shadow sex." *San Francisco Magazine*. Retrieved from <http://www.modernluxury.com/san-francisco/story/the-shadow-sex>

Sasha Fleischman is an agender high schooler who was set on fire while sleeping on the bus. This incident resulted in felony charges for the perpetrator and nationwide recognition of nonbinary gender identities. This article discusses gender identities, terms, and pronouns, and also includes nine color portraits of nonbinary people (including Sasha).

Lewis, O. (1941). "Manly-hearted women among the North Piegan." *American Anthropologist* 43, 173-187.

This ethnographic article describes the behavior and social role of the ninauposkitzipxpe or manly-hearted woman of the Blackfoot tribe. Although the content is interesting, the tone is problematic: the Blackfoot are discussed as if they lived in the past only, and they are described as both simple and docile.

Malpas, J. (2011). "Between pink and blue: A multi-dimensional family approach to gender nonconforming children and their families." *Family Process* 50(4), 453-470.

This article describes the Multi-Dimensional Family Approach (MDFA), which supports gender nonconforming children and their families in navigating and affirming gender identity and/or fluidity. This affirmative approach views gender as a spectrum and gender nonconformity as normal human variation rather than pathology. Components

of the MDFA are parental engagement and education; individual assessment and child therapy; parental coaching; systemic family therapy; and parent support group. This article includes case vignettes to illustrate the experiences of gender nonconforming children and their families, and what the MDFA looks like in action.

Matzner, A. (2001). "‘Transgender, queens, mahu, whatever’: An oral history from Hawai‘i." *Intersections: Gender, History and Culture in the Asian Context* 6. Retrieved from <http://intersections.anu.edu.au/issue6/matzner.html>

As part of an oral history project, Matzner collected the life stories of fifteen gender-variant people in O‘ahu, Hawai‘i. In this article, he discusses his methodology and the importance of oral history, and presents the life narrative of Paige Peahi, who does not identify as a man and says she is different from women.

Peletz, M.G. (2006). "Transgenderism and gender pluralism in Southeast Asia since early modern times." *Current Anthropology* 47(2), 309-340.

This article analyzes historical and ethnographic material and develops the concept of gender pluralism in Southeast Asia. Gender pluralism is defined as gender systems in which more than two gender categories are present and accorded legitimacy. Such pluralism includes clothing, mannerisms, social roles, sexual relationships, and other ways of being that are linked with gender.

Robertson, C.E. (1989). "The Māhū of Hawai‘i." *Feminist Studies* 15(2), 313-326.

In this art essay, the author discusses the history and contemporary life of māhū people, including many mixed-gender and androgynous individuals. Eleven images accompany the text and include historical and contemporary art and photographs.

Silverberg, C. (2013). "From pathology to pride: Supporting gender non-conforming children." *Contemporary Sexuality* 47(8), 1-6.

Gender nonconforming children may identify as their assigned gender, the "opposite" gender, both, neither, or another entirely. They may wish to transition socially or medically or not at all. This brief article provides an accessible introduction to gender expression, identity, and development beyond the binary.

Stephen, L. (2002). "Sexualities and genders in Zapotec Oaxaca." *Latin American Perspectives* (Issue 123) 29(2), 41-59.

Anthropologist Lynn Stephen presents ethnographic snapshots of gender and sexuality in Juchitán and Teotitlán del Valle, and provides historical context for Zapotec gender systems. In Juchitán, a small number of AMAB people identify as muxe, an alternate gender role between men and women. Muxe may marry women and have children or

may have relationships with men. Their dress is typically more feminine and they often do certain kinds of women's work. In Teotitlán del Valle, a few AMAB people identify as biza'ah, a third gender role likewise unrelated to sexual orientation. Biza'ah are identified by their speech, way of walking, and work.

Worth, H. (2001). "Bad-assed honeys with a difference: South Auckland fa'afafine talk about identity." *Intersections: Gender, History and Culture in the Asian Context* 6. Retrieved from <http://intersections.anu.edu.au/issue6/worth.html>

For this article, the author interviewed eight fa'afafine individuals in South Auckland. Their narratives reveal that they think of themselves as both male and female, sometimes at the same time. Their identities shift and multiply in terms of sexuality, wardrobe, pronouns, and other gender markers. The author uses Derrida, Butler, and other gender theorists to analyze the narratives and challenge Western assumptions about sex and gender.

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## **Fiction**

Banks, I.M. (1987-2012). *The Culture series*. Various.

In this series of science fiction novels and short stories, several humanoid species live with sentient artificial intelligence beings called drones and Minds in a post-scarcity society called the Culture. Enhanced genetics have allowed humanoid citizens to alter their bodies to change sex, a process that takes some time. Some citizens change back and forth numerous times. The Culture is an egalitarian society where not only is gender fluidity considered normal, it's actually expected.

Barker, C. (1991). *Imajica*. New York: HarperCollins.

This massive fantasy tome recounts the reunion of Earth, known as the Fifth Dominion, with four other Dominions; while also describing the complex relationships and movements of three extraordinary people as they travel amidst the Dominions. *Imajica* explores love, spirituality, and gender: main character Pie 'oh' pah is a shapeshifting alien who is a third sex with the pronoun "it."

Bradley, M.Z., & McIntyre, V.N. (1986). *Lythande*. New York: Daw Books.

Lythande is a wandering mercenary magician sworn to fight against Chaos. Her powers are predicated on keeping her identity as a woman secret. Lythande's adventures are chronicled in a series of novelettes written between 1979 and 1986. While this character is biologically female and performs a masculine gender expression, their

gender is ambiguous; both male and female pronouns are used at different times. The first story portrays Lythande neutrally until the final two paragraphs.

Brezenoff, S. (2011). *Brooklyn, burning*. Minneapolis: Carolrhoda Lab.

Kid and Scout are street kids who ran away from home because of family intolerance. They bond over music and fall in love while dealing with food and housing insecurity, an ongoing arson investigation, and parental neglect. Neither protagonist is gendered throughout the entire book; it is clear that both are gender nonconforming, but neither their biological sex nor their gender identity are ever explicitly named.

Bujold, L.M. (1986-2012). *The Vorkosigan saga*. New York: Baen Books.

This sweeping science fiction series is made up of 16 novels and 6 short stories and follows protagonist Miles Vorkosigan throughout his entire life (and a bit before). This is a genre-crossing series, including humor, drama, military adventure, and romance. The world-building is superb; humans have colonized the galaxy and there are dozens of planets with complex cultures. Miles's mother is from Beta Colony, which has a third sex/gender and is an egalitarian and non-violent culture. Bel Thorne is a major character in the series and refers to itself as a "herm" and with the personal pronoun "it," which is not perceived as disrespectful.

Bull, E. (1991). *Bone dance: A fantasy for technophiles*. New York: Ace Books.

This urban fantasy follows gender-neutral protagonist Sparrow as they barter scavenged electronics and repair work in a post-nuclear America. As a bioengineered post-human, Sparrow is biologically sexless as well as being androgynous in expression and neutral in gender.

Butler, O.E. (1987-1989). *Xenogenesis trilogy*. New York: Guild America Books.

This science fiction series includes *Dawn*, *Adulthood Rites*, and *Imago*, and was later published in an omnibus edition as *Lilith's Brood*. The trilogy follows Lilith and her children after they are saved by an alien race called the Oankali after nuclear war destroys Earth. The Oankali have three sexes/genders: male, female, and ooloi. The ooloi have the capability to manipulate genetic material, and work to create a hybrid Human-Oankali species.

Clark, K.E. (2013). *Freakboy*. New York: Farrar Straus Giroux.

As a young person struggles with coming to the realization that they are genderqueer, three people's stories intertwine: Brendan/Larissa, who sometimes feels like a boy and sometimes feels like a girl; Vanessa, Brendan's girlfriend; and Angel, a trans woman who

works at an LGBTQ Center and becomes friends with Brendan. *Freakboy* is entirely in verse, and each character's voice is unique and full of vivid, emotional phrasing.

Constantine, S. (1993). *Wraeththu*. New York: Orb.

The Wraeththu are a post-human species that evolved to be functionally intersex and androgynously gendered. They live in tribal communities on a post-apocalyptic Earth, where they challenge humans for world control. This series of novels and short stories has complex worldbuilding that explores spirituality, gender, and technology.

Delany, S. R. (1996). *Trouble on Triton: An ambiguous heterotopia*. Middletown, CT: Wesleyan University Press.

Bron Helstrom is a former male prostitute who becomes a woman. S/he is somewhat unlikeable and not very self-perceptive for much of the book, but the plot is quite fascinating and Bron's narrative is tangled, complex, and surprising. Neptune's moon Triton, where the action takes place, is a radical new world where gender and sexual diversity have exploded, sexual attitudes are highly permissive, and each individual is free to express themselves as they like. Delany has created a world of fluidity and a novel about exploring knowledge and ideas of utopia.

Dickinson, S. (2014). "Sekhmet hunts the dying gnosis: A computation." *Beneath Ceaseless Skies* 143. Retrieved from <http://www.beneath-ceaseless-skies.com/stories/sekhmet-hunts-the-dying-gnosis-a-computation/>

In this short science fiction story, a character named Coeus is a transhuman with unknown biological sex who uses the pronoun ze.

Egan, G. (1997). *Distress: A novel*. New York: HarperPrism.

On an artificial island named Stateless, a physics conference is being held in order to decide on a new Theory of Everything. This fast-paced novel explores epidemic mental illness, intellectual property, capitalism, and gender identity. In this future world, there are five new genders, and Egan uses epicene pronouns. One of the main characters, Akili Kuwale, is asexual and gender neutral and uses the pronouns ve, ver, and vis.

Feinberg, L. (2006). *Drag king dreams*. New York: Carroll & Graf Publishers.

Max Rabinowitz is a bouncer in a Manhattan drag club and a tired former rabble-rouser until one of his friends is killed in a gender-motivated murder. He begins to come out of his loner shell and build community with other gender rebels in the clubs and in an online virtual reality game. By the end of the novel, Max has become enmeshed with a supportive community and gone back to his activist roots. Character identities are somewhat ambiguous; it's uncertain whether Max is a butch lesbian, a transgender

man, or genderqueer; and other characters are likewise fluid or unstated. Nonbinary gender is honored and examined throughout the book, with use of gender-neutral pronouns and exploration of binary choices in both the game world and real life.

Flewelling, L. (2001). *The bone doll's twin*. New York: Bantam Books.

This fantasy series is a coming-of-age story of a girl hidden in a boy's body. In order to protect her until she grows up and can fight for the crown, a group of witches and wizards transform a baby girl into a boy. Tobin grows up with no knowledge of this secret and identifies as a boy. But he discovers his identity—and his destiny—when his menstrual period starts. The gender narrative is interesting in this trilogy; Tobin begins as a boy and ends as a girl, but has a fluid and mixed gender identity for a portion in the middle.

Gaiman, N. (1997). *Neverwhere*. New York: Avon Books.

Businessman Richard Mayhew helps a weak and bloody young woman on the street and enters a magical and dangerous underground world called London Below. One of the interesting characters they meet is the Angel Islington, who is genderless and sexless and referred to with the pronoun "it," although sometimes other characters use "he" to refer to it. This novel came after a television serial of the same title.

Gardner, J. A. (1998). *Commitment hour*. New York: Avon EOS.

In the small village of Tober Cove, children change their sex every year until the age of 21, when they must commit to being male, female, or "Neut" (both). Each year, there is a gender-changing ritual in which "gods" in the form of airplanes descend to effect the change. This book follows Fullin as he makes his decision amidst social turmoil and shocking revelations.

Gentle, M. (1983-1987). *Orthe series*. Various.

In the novels *Golden Witchbreed* and *Ancient Light* and the short story *The Crystal Sunlight, the Bright Air*, British envoy Lynne de Lisle Christie visits the planet Orthe to establish diplomatic relations. She discovers that the Ortheans were previously enslaved by another race of humanoids called the Golden Witchbreeds; she happens to look like them, which necessitates delicate political machinations and leads to terrifying adventures. Ortheans are humanoid but not human; one of the differences between humans and Ortheans is that Orthean children have no biological sex and are gender-neutral until puberty.

Gilman, C. (1998). *Halfway human*. New York: Avon Books.

Tedla is a beautiful young alien who has tried to commit suicide; Val is an expert in alien cultures who is called to assist in recuperation. Tedla soon reveals that it is a “bland,” a neutral-gender asexual person from the closed planet Gammadis. Val fights to protect Tedla from the government while Tedla tells a sordid story of eugenics, sex crimes, and slavery in a world where men and women are considered people and neuters are not.

Hobb, R. (1995-ongoing). *Realm of the elderlings series*. Various.

This series of fantasy novels and novellas is composed of several subseries: the *Farseer* trilogy, the *Liveship Traders* trilogy, the *Tawny Man* trilogy, the *Rain Wilds Chronicles* quartet, the *Fitz and the Fool* trilogy, and several other standalone books. World building and character development are complex and interesting. One major character, the Fool, has ambiguous gender which has never been revealed.

Krasnostein, A., Rios, J., Rainey, A., & Nix, G. (2014). *Kaleidoscope: Diverse YA science fiction and fantasy stories*. Yokine, WA: Twelfth Planet Press.

This science fiction/fantasy anthology is a terrific collection of short stories centering on characters who are marginalized in terms of ethnicity, dis/ability, gender identity, sexuality, religion, and more. Dirk Flinthart's “Vanilla” has nonbinary characters.

Kress, N. (2013). “My mother, dancing.” In *Aliens: Recent encounters*, edited by A.D. MacFarlane. Gathersburg, MD: Prime Books.

In this short story, a seed population of humans meets their alien “mothers.” Everybody uses the pronoun “hirs” which could indicate that gender is not important or does not exist; that there is only gender; or that there are multiple recognized genders that are not marked linguistically. Of note: the editor of this science fiction anthology identifies as non-binary.

Le Guin, U. K. (1969). *The left hand of darkness*. New York: Walker.

Genly Ai, human emissary to the bleak world Winter, meets a member of the Gethenian race named Therem Estraven, who becomes his friend and savior. Gethenians have no sex characteristics except during their fertile period or kemmer, in which their body transforms to match the reproductive capability of their closest partner also in kemmer. This neutrality punctuated by ambisexuality shapes their society, as there are no genders and thus no gender roles. In the beginning, Genly is confused and uncomfortable by the lack of gender, but by the end he deeply loves Therem. Published in 1969, this book was groundbreaking for its depiction of a genderless society.

Leckie, A. (2013). *Ancillary justice*. New York: Orbit.

Breq was once the Justice of Toren, an intelligent starship. Now, though, Breq has a human body with the artificial intelligence of the ship, and is on a quest to attain vengeance for the Justice of Toren's destruction. This science fiction opera is set in the Radch Empire, where people are not distinguished by gender and everybody is referred to with she/her pronouns.

Leigh, S. (1998). *Dark water's embrace*. New York: Avon Books.

A group of interstellar explorers were stranded on the planet Mictlan generations ago. The descendants culturally evolved into a small society that highly values reproduction, as infertility rates are staggering due to the ecology of their new planet. Doctor Anaïs, struggling with infertility herself, discovers a preserved alien body from the extinct previous occupants and learns the solution to her culture's reproduction failures: a third sex, known as the Sa or "midmale," which counteracted biological mutations.

Levithan, D. (2012). *Every day*. New York: Alfred A. Knopf.

A wakes up in a different body every day, living a different life with different relationships. Because A is literally transitioning biologically on a daily basis, this entails gender fluidity as well. Interestingly, while in one body, A meets Rhiannon and falls in love. As this love flourishes in spite of A's body switches, A is also sexually fluid.

Mandelo, B. (Editor). (2012). *Beyond binary: Genderqueer and sexually fluid speculative fiction*. Maple Shade, NJ: Lethe Press.

This speculative fiction anthology explores genderqueer and sexually fluid identities in 17 short stories taking place across space and time. Characters are gay, lesbian, bisexual, queer, and asexual; women, men, and nonbinary; people, aliens, and androids.

McDonald, I. (2006). *River of gods*. Amherst, NY: Pyr.

In 2047, India is set to celebrate 100 years of independence. The country has separated into competing states rife with political and caste tension and struggling with severe droughts. Technology has advanced so extraordinarily that people can choose to surgically transition to a neutral gender and artificial intelligences are passing as human. This science fiction novel follows nine characters—including a "nute" with the pronoun "yt"—as their stories interweave with the unifying thread of a mysterious alien sphere known as the Tabernacle.

McDonald, I. (2009). *Cyberabad days*. London: Gollancz.

A follow-up to *River of Gods*, this collection of eight short stories explores gender neutrality, artificial intelligence, climate change, genetically engineered children, and religion.



McIntyre, V.N. (1978). *Dreamsnake*. Boston: Houghton Mifflin.

Snake is a traveling snake-healer in a post-apocalyptic world of advanced biotechnology, nuclear wastelands, tribalism, and gender equality. Sexuality and sexual relations are fluid and self-determined. One character's gender is unspecified; they have both a husband and a wife, and McIntyre manages to avoid using a pronoun for them.

Nair, A. (2012). *A cut-like wound*. London: Bitter Lemon Press.

In this suspenseful thriller, Inspector Borei Gowda investigates a string of serial murders in Bangalore, India. The killer is a hijra, and sadly, the author seems to be somewhat confused about the nuances of cross-dressing versus gender identity. Furthermore, the trope of the transvestite murderer may feel disappointing to readers hoping for better representation. That said, there is some interesting exploration of sexual marginalization and gender diversity in India.

Pratchett, T. (1983-2013). *Discworld series*. Various.

Discworld is a long-running comedic series set in a fantasy world populated by humans as well as dwarfs, elves, witches, and other strange and magical characters. Several characters are genderfluid, multi-gendered, or have ambiguous gender: Altogether Andrews is several souls of both genders in one body; golems are not really male or female as they are artificial; and dwarves can be biologically male or female but both have beards and they use only one personal pronoun (he).

Reynolds, S. (2008). *The sweet in-between: A novel*. New York: Shaye Areheart Books.

Kendra, AKA Kenny, is living with her father's girlfriend while he is in jail, worried that she might get kicked out when she turns 18, and obsessed with the murder of a young woman by her neighbor. This story is an emotional ride as Kenny processes fear, grief, and gender confusion in a small Southern town. Throughout the book, Kenny's gender is ambiguous—although she uses female pronouns, she binds her breasts and dresses androgynously.

Robinson, K. S. (2012). *2312*. New York: Orbit.

In the year 2312, Mercury, Mars, and Venus, as well as several moons, are inhabited by humans. Many people have quantum computers with artificial intelligence implanted in their bodies. And physical sex and gender are not rigid or static, with many people identifying outside the gender binary and/or with "gynandromorphous" bodies. This novel follows artist and former asteroid terrarium designer Swan Er Hong as she investigates her grandmother's death and a series of political conspiracies.

Rosenthal, S. (2012). *Rye*. Brooklyn, NY: Self-published.

This erotic novel follows the kinky adventures of Rye, Matt, and Rain as they navigate gender, polyamory, and love together. All three characters are genderqueer, and they are refreshingly complex and well-developed.

Scott, M. (1995). *Shadow man*. New York: Tor Books.

In this science fiction novel, two societies collide, forcing social change. Concord culture recognizes five sexes: fems, herms, mems, men, and women. Each sex has a corresponding gender and unique set of pronouns. Hara has a two-gender system and must relax rigid expectations in order to fit into interstellar civilization.

Somtow, S.P. (1984-1995). *Timmy Valentine series*. New York: Tor Books.

A horror trilogy about a two thousand year old vampire with the body of a twelve year old boy. Timmy Valentine is a reclusive teenage rock star who wants to be good, although he has made many evil vampires. Timmy is sexless and androgynous, but appears to identify as male. Supporting character PJ Gallagher is temporarily nonbinary in the second book.

Sriduangkaew, B. (December 2013). "Silent bridge, pale cascade." *Clarkesworld Magazine* 87. Retrieved from [http://clarkesworldmagazine.com/sriduangkaew\\_12\\_13/](http://clarkesworldmagazine.com/sriduangkaew_12_13/)

In this short story, Lunha is a military General who changes gender frequently and has been rebuilt after dying in service of the Hegemony. A secondary character, Operative Isren, is neutrois and uses the pronoun "they."

Stross, C. (2006). *Glasshouse*. New York: Ace Books.

Robin wakes up from a radical rebuild with fragments of memories that lead him to believe that he knew things he shouldn't have before his memory excision. After meeting an ex-alien named Kay at the rehabilitation center, he decides to join an experiment where he is given a new identity and body and sent to a model of a late 20<sup>th</sup> century Euroamerican society. In his new life, he is a woman and Kay is a man.

Taormino, T. (Editor). (2011). *Take me there: Trans and genderqueer erotica*. Berkeley: Cleis Press.

This erotica collection focuses on transgender and genderqueer desire. These 29 stories capture the sexual experiences and fantasies of FTM, MTF, genderqueer, gender outlaw, Two Spirit, intersex, and gender-variant people, with notable writers including Kiki DeLovely, S. Bear Bergman, and Ivan Coyote.

Tepper, S.S. (1984). *The Revenants*. New York: Berkley Pub. Group.

In this magical quest narrative, five characters strike out into the world, seek out magical items, learn important lessons, and work together to save the world. One protagonist, Jaer, is “the greatest riddle of all,” a person who is sometimes physically male and sometimes physically female.

Wells, A. (2013). *The requisite series*. London: Self-published.

This science fiction romance trilogy includes genderqueer/intersex characters called epicons. In the first two books, epicons are referred to as “it”; this is changed to “they” for the subsequent books. Epicon Innes is a bodyguard and major character, with a complex and witty personality.

Winterson, J. (1993). *Written on the body*. New York: Alfred Knopf.

In this meandering romantic fiction, the narrator—only identified as “I”—muses about loves great and small, sex and intimacy, joy and loss. They have had both male and female lovers; one of whom stated that “you were the most beautiful creature male or female I had ever seen.” For the entire book, our narrator is ungendered, and their gender (or lack thereof) is not questioned or commented upon.

Winterson, J. (2000). *The PowerBook*. New York: Alfred Knopf.

Language Costumier Ali/Alix creates interactive stories for people, weaving magnificent transformations across time, space, and identity. On the Internet, you can be whoever you want to be, but you can’t direct the outcome of your story. Ali/Alix, too, enters the stories and changes gender at will.

Woods, C. (2013). *The albino album: A novel*. New York: Seven Stories Press.

A girl with an unpronounceable name mistakenly causes her mother’s death, grows up in a series of queer/punk homes, and becomes an eco-terrorist. Along the way, she falls in love twice, struggles with poverty and grief, and gets really good at juggling. One of the people she falls in love with is an intersex person who identifies as both male and female; pronouns “they” and “he” are used interchangeably. This coming of age novel is complex and rich, with many well-developed characters and satisfying narrative arcs. Topics of gender, sexuality, and race are explored through realistic dialogue.

Woolf, V. (1973). *Orlando: A biography*. New York: Harcourt Brace Jovanovich.

This important novel follows the exceptionally long life of a fascinating person named Orlando, who was born a biological male during Queen Elizabeth I’s reign. In early adulthood, Orlando wakes up one day to discover that their body has mysteriously

transformed into that of a biological female. For the rest of Orlando's more than 300 years, they remain biologically female but gender fluid. Their adventures include politics, diplomacy, romance, and poetry, and they eventually marry another gender non-conforming person.

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### **Comics (Print and Web)**

Akamatsu, K. (2013-ongoing). *UQ holder!* New York: Kodansha Comics USA.

Young Tōta Konoe is transformed into a vampire and leaves his village to join a powerful secret society where magic and technology are incredibly advanced. Supporting character Kurōmaru comes from a society of demi-humans where children are born sexless and choose their gender at the age of 16. At 14, Kurōmaru is sexless, has a feminine appearance, and claims to want to be male, but is conflicted about gender and romance.

Claremont, C., & Turner, D. (1995-1998). *Sovereign seven*. New York: DC Comics.

This 36-issue comic book series is about a superhero team called the Sovereign Seven, which is composed of various aliens who were gathered together by Cascade after The Rapture destroyed their homeworlds. Team member Indigo is highly mysterious and can go unnoticed at will. Indigo has no fixed identity and has ambiguous gender, seemingly able to switch between male and female.

DiDomenick, J.S. (2010-ongoing). Rain LGBT [Web comic]. Retrieved from <http://rainlgbt.smackjeeves.com/>

Rain is a teenage transgender girl, and this comic follows her senior year as she tries to make it through high school undetected. There is a huge cast of supporting characters including family, friends, classmates, teachers, and neighbors, and the cast is very diverse in terms of sexuality, gender identity, and gender presentation. One character, Kylie, identifies as genderfluid.

Gaiman, N. (1989-ongoing). *The Sandman*. New York: DC Comics.

This long-running monthly comic book series is about stories, dreams, and choices. The main character is Dream and the secondary characters are his siblings, known as the Endless. Character Desire of the Endless is simultaneously both man and woman and neither man nor woman, since they represent everything that someone might desire. Likewise, the character is both sexless and omnisexual. Visually, Desire appears beautiful and androgynous, casts two shadows, and has Art Nouveau lettering.

Heimpel, N.A. (2011-ongoing) Ignition zero [Web comic]. Retrieved from <http://ignitionzero.com/>

Robbie and Orson are best friends at Godeliff University, where they hang out with punks, riot grrls, and Fey spirits in overlapping realities. Supporting character Neve is genderqueer. The creator, Noel Arthur, is genderfluid and serious about creating positive stories about gender and sexual minorities without reducing them to plot devices.

Merey, I. (2011). *A + E 4ever: A graphic novel*. Maple Shade, NJ: Lethe Press.

An androgynous boy who is mercilessly bullied at school meets a tough punk girl. The two loners forge a friendship through art and deep talks about identity, family, and high school trauma. This graphic novel explores fluid identities: boy, girl, genderqueer; gay, straight, queer; friend, family, lover.

Monster, S. (2011-2013). Kyle and Atticus [Web comic]. Retrieved from <http://kyleandatticus.tumblr.com/>

A genderqueer comic about a kid named Kyle and their best friend Atticus, who is a robot that looks like a cross between a large dog and a small dragon. Themes include friendship, bullying, family, and gender. Unfortunately, this comic abruptly stopped updating in 2013 because the creator moved on to other projects.

Monster, S. (2014-ongoing). Eth's skin [Web comic]. Retrieved from <http://eths-skin.tumblr.com/>

Eth is a fisherperson in an alternate-reality British Columbia. One night Eth mistakenly takes a selkie skin and must travel to another cove to fix their mistake. The series has several queer characters (Eth is nonbinary) as well as fantasy and folklore elements and beautiful art.

Nations, E. (2013-ongoing). Twins-triplet [Web and print comic]. Retrieved from <http://erin-nations.tumblr.com/twins-triplet>

In this autobiographical comic, Erin recounts their childhood as a socially awkward tomboy struggling to define their own identity from their identical twin and fraternal triplet. In the comic, Erin uses the pronoun "she" because at that point their gender identity is not articulated, though it's quite clear that Erin is gender nonconforming. Part 1 of the series is in print format, which can be purchased from the "Store" tab of the website. The site posts some pages from the print comic, as well as many web-only strips.

Ptah, E. (2011-ongoing). But I'm a cat person [Web comic]. Retrieved from <http://erintah.com/catperson/>

In this fantasy comic, Earth is populated with humans as well as shapeshifting creatures called Beings. Roommates Sparrow and Bianca take in a puppy who turns out to be a Being named Patrick. The cast of characters is very diverse and includes a bigender charity-worker and karaoke-performer named Timothy/Camellia. Updates three times per week.

Ritchie, R. (2014-ongoing). GQueer [Web comic]. Retrieved from <http://gqueercomics.com/>

This autobiographical webcomic follows genderqueer artist Ronnie Rene Ritchie's life and thoughts regarding gender, queerness, relationships, and pronouns. Ronnie identifies as genderqueer and nonbinary and uses the pronouns they/them/theirs. Comic posts occasionally include links to zines and other art.

R.H. (2009-ongoing). Robot hugs [Web comic]. Retrieved from <http://www.robot-hugs.com/>

Robot Hugs is a webcomic that updates roughly twice weekly. The creator, RH, identifies as genderqueer and non-binary and prefers gender neutral pronouns "they" or "zie/zir." The comic is sometimes whimsical (adorable cats!) and sometimes heartbreaking (transphobia and erasure in the workplace). Content is generally journalistic, commenting on current events such as violence against women in the media; and autobiographical, revealing what's going in RH's personal life. Primary themes include gender, sexuality, depression, and cats.

Stiffler, A., & Copeland, K. (2011-ongoing). Chaoslife [Web comic]. Retrieved from <http://chaoslife.findchaos.com/>

This semi-autobiographical webcomic focuses on the relationship between an agender person and their girlfriend (and their cats!). Topics include mental health, social media, gender and sexuality, and politics. Despite the sometimes challenging themes, the tone tends to be quite lighthearted. Updates weekly.

Thompson, C. (2011). *Habibi*. New York: Pantheon Books.

This enormous graphic novel is clearly inspired by both *1001 Nights* and recent environmental disasters, with subthemes of storytelling, adventure, and sexual trauma as well as pollution, water rights, and climate change. The main narrative follows Dodola and Zam in an imagined Middle East as they grow up in slavery and build a life together. A group of hijra are featured as periphery but important characters. Sadly, this book is full of Orientalist tropes and the hijra are presented very negatively.

Vaughan, B.K., & Alphonso, A. (2003-2009). *Runaways*. New York: Marvel Comics.

It's a fantasy many adolescents share: to discover one's parents are actually evil. In this case, a group of teenagers and preteens stumble on their parents' supercriminal organization meeting and decide to band together to defeat their parents. The kids quickly discover that they have powers of their own: magic, telepathy, super strength, and amazing technology. Character Karolina Dean is an alien (and a lesbian), and her love interest, Xavin, is a shape-shifting Skrull who can shift gender/sex at will. Xavin shifts semi-permanently into female form to be with Karolina.

Yuki, K. (2004-2007). *Angel sanctuary*. San Francisco: Viz Media.

This fantasy manga series follows Setsuna Mudo, an angel reincarnated as a teenager, as he journeys through Heaven and Hell to reunite with his dead sister, whom he is in love with. Themes include forbidden love, human nature, and gender. Several characters have ambiguous gender or are two souls sharing one body.

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## **Film and Television**

Araki, T. (2014). *Attack on Titan* [Television series]. Flower Mound, TX: FUNimation.

Human-like giants known as Titans have been preying on humans for ages, and humanity has sequestered itself behind three protective walls. Eren, Mikasa, and Armin join a military group to fight the titans after one breaks through the first wall and kills friends and relatives. This series features terrific gender parity: both men and women are skilled in combat, and do not have differentiated battle fatigues. One character, Zoë, is deliberately ungendered through the entire series. The anime is an adaptation of a long-running manga, and there have also been several video games, a light novel, and a live film.

Berman, R., & Braga, B. (Writers), & Burton, L.V. (Director). (2003, April 30). "Cogenitor" [Television series episode]. In *Enterprise*. Los Angeles: Paramount Network Television.

The Enterprise NX-01, captained by Jonathan Archer, encounters a scout ship crewed by Vissians, a previously unknown alien race. Relations are initially diplomatic, with the Vissians offering to share some of their advanced technology. But when Chief Engineer Tucker discovers that the Vissians have a third sex that are essential for reproduction and treated like slaves, he befriends one and initiates a tragic series of events.

Bhatt, M. (Director). (1997). *Tamanna* [DVD]. Spark Films.

In 1975, a hijra picked up a mutilated baby girl who had been abandoned in the streets of Mumbai. This fictional film is based on that true incident. Tikku finds an abandoned baby after observing a woman acting strangely and running away from a garbage bin.

She raises the child as her own, naming her Tamanna and concealing her identity as a hijra until Tamanna finishes school. After initially rejecting Tikku, Tamanna comes around to accepting her. When Tamanna discovers that she is the daughter of a well-known politician, she visits his home to find out why he and his wife abandoned her as an infant. Tikku is played by a male actor, but the portrayal is sensitive and he received critical praise for the role. Film is in Hindi with no subtitles.

Boomer, L. (2013). *Malcolm in the middle: Season 4* [Television series]. Hollywood: Fox Television Studios.

In this sitcom, adolescent Malcom is forced into the gifted program at school and must navigate various peer group social mores and the whims of the administration. At home, he is in the middle of a large and dysfunctional family. In season four, a new baby is born into the family. Jamie is referred to only by name (or as “the baby”) until season 5, making his gender ambiguous for several episodes.

Bornstein, K., Marenco, S., & Mason, J. (1994). *Adventures in the gender trade* [Streaming video]. New York: Filmmakers Library.

Kate Bornstein shares hir journey from man to woman to gender outlaw; presents clips from hir play “Hidden: A Gender”; and introduces several LGBTQ folks who resist traditional gender identities and roles.

Browning, T. (1932). *Freaks* [Motion picture]. Beverly Hills, CA: Metro-Goldwyn-Mayer.

In this tragedy/horror film, circus sideshow performers (played by authentic circus folks) are the protagonists in a tale of greed and betrayal by a “normal” trapeze artist and her strong-man lover. “Half Woman—Half Man” performer Josephine Joseph plays a role as herself; her costume is made to make her appear split down the middle and intersex. Other performers refer to Josephine Joseph with both male and female pronouns. Another character, the Bearded Woman, is gender nonconforming.

Curland, M. (2007). *Zerophilia* [Motion picture]. United States: Scrambled Eggs Productions.

In this romantic comedy, Luke discovers that a unique chromosomal condition means that he can change sex and gender through having an orgasm. Luke/Luca eventually falls in love with another zerophiliac and they both transition repeatedly throughout their relationship.

Dodge, H. & Howard, S. (2001). *By hook or by crook* [Motion picture]. Los Angeles: Steakhaus Productions.

This queer buddy film follows the petty crime adventures of Shy and Valentine as they travel together for three weeks; Shy to pursue a life of crime, and Valentine to find her



birth mother. Both characters are butch; Shy uses masculine pronouns but when asked what his gender is by a child, responds “both.”

Green, M. (2006). *Gender rebel* [Television broadcast]. In *Real momentum* [Television series]. United States: Friction Films.

This documentary, which is separated into four episodes, follows Jill, Lauren, and Kim, three people who identify outside the gender binary, either some combination of both male and female or something else altogether.

Igarashi, T. (2012). *Soul eater* [Television series]. Flower Mound, TX: FUNimation.

In this anime (adapted from a manga of the same name), students at the Death Weapon Meister Academy, bonded together with human weapons, work to destroy evil humans and swallow their souls in order to strengthen the weapons into death scythes suitable for Death himself. Main character Maka and her weapon Soul Eater meet an interesting character named Crona, who has an androgynous appearance and whose gender is unknown. Crona becomes friends with Maka and eventually enrolls as a meister in the academy. Their gender remains a mystery for the entire series.

Igarashi, T. (2006). *Ouran High School Host Club* [Television series]. Flower Mound, TX: FUNimation.

In this anime romantic comedy, 6 male students in an elite boarding school have created a host club to entertain wealthy female students. Scholarship student Haruhi Fujioka stumbles into their room and breaks an expensive vase, and is forced to become a Host in order to pay the debt. Haruhi is biologically female but androgynous and is mistaken as a boy by the club members and patrons. At one point, Haruhi states that gender does not dominate their personality.

Johnson, K., Chehak, T., & Seidel, A. (1989-1990). *Alien nation* [Television series]. Beverly Hills: 20th Century Fox.

This buddy cop show follows human detective Matthew Sikes and alien detective George Francisco in 1990s Los Angeles. The “Newcomers” (recently-arrived alien immigrants) are treated much like marginalized ethnic groups: they are vilified for taking jobs, told to go home, and assaulted by “Purists.” The show is an allegory for racial bigotry and the civil rights movement, but also uses humor to explore strange human cultural and sexual behavior. One of the more interesting differences between humans and Newcomers is the presence of a third sex and the fact that males carry half of the pregnancy.

Losier, M. (2011). *The ballad of Genesis and Lady Jaye* [Motion picture]. United States: New Yorker Video.

Performance artists Genesis and Lady Jaye fell madly in love and started a long-term creative project where they ceased being individuals and became one person—the Pandrogyné. Their collaboration involved fashion, art, activism, and plastic surgery. This intimate documentary includes interviews and performance footage; special features include short films and photographs from Genesis’s archives. Of her gender, Genesis says “she has no idea what she is!”

MacFarlane, S., Barker, M., & Weitzman, M. (2005-2014). *American Dad!* [Television series]. Beverly Hills: Twentieth Century Fox.

In this animated sitcom, conservative CIA agent Stan Smith, his homemaker wife Francine, hippie daughter Hayley, nerdy son Steve, and alien houseguest Roger get into shenanigans at home, work, and school. Roger uses “he” pronouns and has a (swishy) masculine voice, but constantly plays with disguises that often include drag. He is ambiguous in both gender and sexuality, and is revealed to produce both eggs and breastmilk.

McMullan, C. (Director), Marin, L. (Producer), & Spoon, R. (2013). *My prairie home: Mes prairies, mes amours* [Motion picture]. Montreal: National Film Board of Canada.

Rae Spoon is a transgender singer/songwriter who uses the pronoun “they” and identifies as neither man nor woman. This documentary explores their challenging childhood, experience with gender confusion and transition, and their music.

Michaels, L., & Wilson, D. (1990-1994). *Saturday night live* [Television series]. New York: NBC Studios.

NBC’s Saturday Night Live is a late-night sketch comedy show that has run from 1975 to the present. Episodes are hosted by celebrity guests and sketches frequently parody current events in popular culture and politics. From 1990 to 1994, there was a recurring sketch about a character named Pat. Pat had short hair and thick glasses, a nasal voice, and a stocky body. The humor of these sketches revolved around other characters trying to figure out Pat’s gender; stereotypical gender markers were all ambiguous (Pat wore a fanny pack rather than carrying a wallet or purse; Pat’s romantic interests were also ambiguous with gender neutral names; Pat preferred the magazine “People” to “Sports Illustrated” or “Glamour”).

Mitchell, J.C. (2007). *Shortbus* [Motion picture]. New York: Thinkfilm.

In this erotic drama/comedy, several people in New York navigate complex sexual and romantic relationships, beliefs, and hangups. They meet at a weekly salon called Shortbus, run by the inimitable Justin Vivian Bond, who is nonbinary.

Nakamura, R. (2003). *Kino's journey* [Television series]. Houston: ADV Films.

Young traveler Kino, together with sentient motorcycle Hermes, explore the world's geography and cultures, staying in a particular place no more than three days. Kino is androgynous and their gender is ambiguous. In the fourth episode, their assigned gender is revealed, but as Kino uses a neutral pronoun and identifies most strongly as a traveler rather than as a gender, they appear to be either nonbinary or at the least gender nonconforming. This anime was adapted from a light novel series and has also been adapted into animated films, an art book, picture books, visual novels, manga, and music and audio CDs.

Oakley, B., & Weinstein, J. (1999-2002). *Mission Hill* [Television series]. United States: Castle Rock Entertainment.

This animated television series follows the misadventures of aspiring cartoonist Andy and his assortment of friends and family. Neighbors Natalie and Carlos are the parents of Baby Nameless, who is unnamed so as to avoid forcing traditional gender roles on them.

Ōnuma, S. (2010). *Baka and test* [Television series]. Flower Mound, TX: FUNimation.

Akihisa Yoshii attends a school where students are separated into classes based on academic prowess. An academic meritocracy, the school provides air conditioners and laptops to top classes and mats on the floor and cardboard boxes for lesser classes. Therefore, students compete to move up academically and gain better amenities. Competition takes the form of battles between summoned avatars whose strength is based on their students' latest test scores. Supporting character Hideyoshi Kinoshita is apparently their own unique gender and even has a restroom just for themselves, between the girls' and boys' restrooms. Besides the anime, *Baka and Test* is also a light novel series, a manga series, and a video game.

Peterson, M., & Toynton, I. (2009). "The girl in the mask" [Television series episode]. In *Bones*. United States: 20<sup>th</sup> Century Fox Television.

Forensic anthropologist Dr. Temperance "Bones" Brennan and FBI Special Agent Seeley Booth work together to solve murders based on skeletal remains. In this episode, Japanese forensic anthropologist Dr. Haru Tanaka visits the lab to assist on a case. Dr. Tanaka is a member of a subculture called visual kei which involves an androgynous aesthetic, and for much of the episode the lab staff debate the doctor's gender.

Roddenberry, G., & Scheerer, R. (1992). "The Outcast" [Television series episode]. In *Star trek, the next generation*. Hollywood: Paramount Pictures.

The Enterprise encounters a humanoid race called J'naii that is androgynous. Riker becomes close with J'naii pilot Soren, who reveals that she identifies as female, but is closeted because her people think that gender is a perversion. When their affair is discovered, Soren is forced to undergo "psychotectic therapy" to convert her to the proper genderless state. Although this episode is an allegory for gay rights, the gender neutrality is interesting and rare for the time.

Shiva, A., MacDonald, S., & Gucovsky, M. (Directors). (2001). *Bombay eunuch* [DVD]. New York: Gidalya Pictures.

This documentary provides context and history of Indian hijras and discusses the roles and status of hijras in contemporary society. Surrogate mother Meena and her adopted hijra family are interviewed extensively, with footage of them relaxing together, walking in the market, worshiping, dancing, and begging. Although gender identity is discussed, the focus is more on poverty, sex work, and HIV in this hijra community. In Hindi, Tamil, and English with English subtitles.

Shizuno, K. (2009-ongoing). *Knights of Sidonia* [Television series]. Tokyo, Japan: Polygon Pictures.

Adapted from a manga series of the same name, this anime series follows the adventures of Nagate Tanikaze, a Guardian Pilot defending the ship Sidonia from the terrible Gauna aliens. Sidonia is more than a spaceship: it is the only home many citizens have ever known, as it was created from the remnants of a dead Earth. Human culture and technology have advanced and asexual reproduction and human photosynthesis are common. In addition, humans have evolved a third gender that can take either reproductive role.

Treut, M. (1999). *Gendernauts: A journey through shifting identities* [Motion picture]. New York: First Run Features.

This documentary explores the intersections and nuances of biological sex, gender identity, and gender presentation through the frank stories of several people in the transgender and ally communities in 1990s San Francisco. Gender neutrality and non-traditional gender roles are important topics, and several interviewees are outside the gender binary.

Tsukerman, S. (1982). *Liquid sky* [Motion picture]. United States: WINTERtainment.

In this bizarre science fiction film, an androgynous female model and her heroin dealer girlfriend are visited by invisible aliens seeking heroin. When the aliens discover that the endorphins produced by orgasm are better than heroin, they begin harvesting them, which has the unfortunate side effect of killing the sexual participant at the moment of

orgasm. An androgynous male model plays a major role as well. Both models (played by the same actor) are seemingly genderfluid or bigender and have a punk aesthetic.

Zeka, A. (Director). (2005). *Harsh beauty* [DVD]. San Francisco: Frameline.

This documentary follows Jyoti, Usha, and Hira Bai over a period of three years, interspersing scenes of daily life with interview footage. Because only the hijras' words are presented, the effect is an oral history or life story without any apparent outside perspective. In Hindi and Tamil with English subtitles.

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## **Web Resources**

Balasubramanian, J. (2012-ongoing). Queer dark energy [Blog]. Retrieved from <http://queerdarkenergy.tumblr.com/>

This poetry blog is curated by Janani Balasubramanian, a queer/trans South Asian activist and designer based in Brooklyn. They identify as nonbinary and use the pronoun “they.” Themes include colonization, family, intersectional marginalizations, and relationships. Poems are interspersed with occasional photographs and videos.

Balasubramanian, J., & Vaid-Menon, A. (2012-ongoing). DarkMatter [Website]. Retrieved from <http://darkmatterrage.com/>

DarkMatter is a collaboration between femme trans South Asian spoken word artists Janani Balasubramanian and Alok Vaid-Menon, who are based in New York and perform globally at universities, festivals, and small arts venues. They both identify as nonbinary and use the pronoun “they.” Their website includes articles, videos, and links for purchasing chapbooks. Their performances are strongly political and rooted in queer/trans/people of color activism, but are often also hilarious and biting.

Beck, & Nick. (2014-ongoing). Ask a non-binary [Blog]. Retrieved from <http://askanonbinary.tumblr.com/>

This blog is dedicated to answering anonymous questions about nonbinary or genderqueer identities via an “ask” function. Many questions are purposefully or unintentionally transphobic or otherwise oppressive, and the moderators typically respond with sarcasm. But some questions are earnest and relate to gender presentation, relationships, pronouns, identity terms, and discrimination. These questions are answered with resources and the moderators’ opinions, and other participants frequently add to the thread in the comments. Besides the main ask/answer posts, the blog includes a glossary and a massive list of pronouns.

Brill, S., Kenney, L., Baum, J., Wool, P., Westheimer, K., Darby, M., Chang, A., Clark, J.P., & Kidd, N. (2014-ongoing). Gender spectrum [Website and blog]. Retrieved from <https://www.genderspectrum.org/>

This non-profit organization provides education, training, and support to families, educators, and organizations that work with children to help them gain a deeper understanding of gender as a spectrum. The website has great information about gender identity and expression outside the binary, with topics ranging from medical and mental health to family support to legal issues. In addition, there is an online community and blog.

Dopp, S. (2007-ongoing). Genderfork: Beauty in ambiguity [Blog]. Retrieved from <http://genderfork.com/>

This multi-content blog is a highly interactive community of people all across the gender spectrum. Volunteers and participants discuss gender identity and expression, seek and offer advice and support, and celebrate gender positivity in media and history. Content includes profiles (where folks answer a series of questions about their identity), photographs, videos, and quotes. Genderfork is also active on Facebook, Twitter, and Tumblr, and has a members-only discussion forum through the website.

Feldman, S. (2001-2013). Androgyne online [Website]. Retrieved from <http://androgyne.0catch.com/>

This site discusses the meaning of androgyny and various types of androgynes. While the appearance and navigation are rather dated, there is a massive list of relevant resources linked.

Genderqueer Channel. (2008-ongoing). Genderqueer chat [YouTube channel]. Retrieved from <https://www.youtube.com/user/GenderqueerChat/>

Seven genderqueer-identified people collaborate on this channel, which features topics such as coming out, binding, pronouns, gender neutral names, gender presentation, family, sex, art, and much more. Videos are uploaded every month or three, though it was initially a weekly conversation.

Hoffman-Fox, D. (2014-ongoing). Dara Hoffman-Fox—Licensed professional counselor & gender therapist [Website and blog]. Retrieved from <http://darahoffmanfox.com/>

This website includes resources for transgender people and their family, friends, and providers; a blog with posts by Dara and various guest bloggers; and a video series called “Ask a Gender Therapist.” Topics include legal issues, mental health, language, transitioning, relationships, and more. Nonbinary identities are included and highly

visible; “Gender-Fluid/Non-Binary” is a tag with several resources, blog posts, and video posts.

McNamara, C., & Stewart, J. (2009-ongoing). Gendered intelligence: Understanding gender diversity in creative ways [Website]. Retrieved from <http://genderedintelligence.co.uk/>

Gendered Intelligence is a UK-based organization with the mission to provide arts programming and support groups for transgender youth and deliver workshops on gender identity at schools and other settings. The website includes resources for trans youth (and adults), family, and professionals; as well as an online discussion group. Nonbinary identities are included, as are all other identities that intersect with gender.

Micah. (2011-ongoing), Neurois nonsense [Website and blog]. Retrieved from <http://neurois.me/>

Micah, who identifies as neurois, has documented their social, medical, and surgical transition in incredible detail. The blog also discusses asexuality, friends and family, trans advocacy work, and immigration. In addition to regular blog posts, the site includes a press kit and a fantastic list of resources.

Micah. (2015). Neurois: Agender. Neutral-gender. Neither male nor female [Website]. Retrieved from <http://neurois.com/>

This site defines neurois identity and provides definitions for other gender concepts and LGBTQ terms. See the “Resources” tab for forums, media, support groups, and organizations. Quite a few sections have seemingly been abandoned, but this site is still useful for the resource links.

Newt, Jess, Delta, & Kai. (2014-ongoing). Life outside the binary: Non-binary transgender information centre [Website and blog]. Retrieved from <http://lifeoutsidethebinary.com/>

This well-organized site includes resources for nonbinary people, resources for their families and friends, a glossary, and information about gender neutral pronouns. The curators also blog frequently; posts are typically short; take the form of text, infographics, and images; and include current social and legal news, advice and musings, and new resources.

Nonbinary. (2011-ongoing). Nonbinary: Nonbinary gender visibility, education, and advocacy network [Wiki and forum]. Retrieved from <http://nonbinary.org/>

This education and resources site provides information for and about people who identify as nonbinary. The wiki is robust and is organized into the following topics: nonbinary identities, practical resources, notable people, and notable organizations. The

forum includes discussions of activism, resources, issues, and intersectional factors; and has fairly high participation. There is also a blog, which is infrequently updated.

Nonbinary Inclusion Project. (2014-ongoing). Nonbinary inclusion project [Website]. Retrieved from <http://nonbinary.co.uk/>

This UK-based group is campaigning for nonbinary gender inclusion in forms and literature of UK organizations that interact with the public. The site contains good information and resources, with a best-practices guide for companies currently in the making. Most news and social activity takes place on their Twitter and Facebook pages.

REFUGE. (2015). REFUGE restrooms [Web application]. Retrieved from <http://www.refugerestrooms.org/>

After the Safe2Pee database ceased being functional, REFUGE mined their entries and started this web application. The mission is to provide safe restroom access for transgender, intersex, and gender nonconforming individuals. Users can search for restrooms by location, add new entries, and comment on and rate existing listings.

Roxie, M. (2010-ongoing). Genderqueer and non-binary identities [Website and blog]. Retrieved from <http://genderqueerid.com/>

Genderqueer Identities is a comprehensive website with the mission to “provide awareness, information, and resources for genderqueer, non-binary, and gender non-conforming people and their allies.” Tabs include a fantastic FAQ, a history of the term genderqueer, a terminology list with definitions of various identities under the genderqueer umbrella, a health page with information about the 2011 WPATH Standards of Care, academic research links, information about the site creator, and links to other genderqueer blogs and websites.

Titman, N. (2011-ongoing). Practical androgyny [Blog]. Retrieved from <http://practicalandrogyny.com/>

Practical Androgyny is a site dedicated to practical resources for folks who feel uncomfortable in the binary gender system. Posts include advice on attaining an ambiguous speaking or singing voice, examples of inclusive language, information about Census data and inclusive documentation, and critique of media representations.

Turney, A. (2014). Androgyny in animation [Blog]. Retrieved from <http://androgynousanime.blogspot.com/>

This review blog discusses androgynous characters in Japanese popular culture and investigates how elusive and ambiguous gender can be in real life. No recent updates, but there is a good backlog of material.



Vaid-Menon, A. (2013-ongoing). Return the gayze [Blog]. Retrieved from <http://www.returnthegayze.com/>

Alok Vaid-Menon is a transfeminine South Asian writer, performance artist, and community organizer based in New York City. They identify as nonbinary and use the pronoun “they.” This blog includes poetry, essays, videos, and interviews. Their creative work is highly political in nature and explores issues of race, diaspora, trauma, and desire.

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## **Children’s Materials**

### **Nonfiction**

Broadhead, T. (2013). *Meet Polkadot*. Olympia, WA: Dangerdot Publishing.

Polkadot, together with their big sister Gladiola and friend Norma Alicia, explains the nuances, challenges, and joys of being non-binary. Although this is a picture book, it is very text heavy and introduces complex concepts. Young children will enjoy the pictures and gradually understand the text over time with the help of adults.

Gonzalez, M. (2010). *Gender now coloring book: A learning adventure for children and adults*. San Francisco: Reflection Press.

This activity book includes stories, games, and engaging drawings for children to color and learn with. Children of many different ethnicities, shapes, and genders are represented; fully clothed in the “school edition” and occasionally nude in the original. In age-appropriate text, children 3 years old and up can learn about gender diversity, gender expression, and gender in nature and culture.

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### **Fiction**

Gonzalez, M. (2014). *Call me Tree/Llámame Árbol*. New York: Lee & Low Books.

A bilingual Spanish/English rhyming book about being your authentic self and following your dreams. Protagonist Tree is gender neutral so that all children can identify with the story.

Kilodavis, C., & DeSimone, S. (2011). *My princess boy: A mom's story about a young boy who loves to dress up*. New York: Aladdin.

A loving mother introduces her Princess Boy, a gender creative child who loves wearing dresses and dancing. This picture book is definitely more picture than story, but the

message of acceptance and unconditional love is terrific. The Princess Boy could identify as male, female, both, or neither, which opens up those possibilities for young readers.

Lawrence, C. (2011-2013). *The Western mysteries*. London: Orion Children's Books.

This series of Wild West fiction is set in 1860s Nevada Territory and features protagonist P.K. "Pinky" Pinkerton, orphaned kid detective. Pinky is ambiguously gendered, sometimes dresses in "girl drag" and sometimes "boy drag" depending on what a situation calls for, and doesn't reveal their gender until the end of the third book. Pinky is also half-Lakota and on the autism spectrum, which unfortunately results in some problematic writing in terms of stereotypes.

Rothblatt, P. (2011). *All I want to be is me*. Self-published.

A beautifully illustrated children's book that encourages children to be themselves. Many gender fluid and gender nonconforming children are represented, with a variety of ethnicities and levels of ability.

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## **Film and Television**

Parkins, H., Garcia, E., & Whitley, R. (2002). "Neither boy nor girl" [Television episode]. In *Lloyd in Space* [Television series]. Burbank, CA: Walt Disney Television.

*Lloyd in Space* is a cartoon about a high school in space with students of various alien species. In this episode, the protagonists—a group of boys—argue with a group of girls over the gender identity of a purple blob-like child named Zoit. As it turns out, Zoit is a member of a species that has no gender identity or biological sex until the age of 13, when they choose for themselves.

Ward, P. (2010-ongoing). *Adventure time* [Television series]. Atlanta, GA: Cartoon Network.

This animated show follows Finn the human boy and Jake the magical dog as they adventure in the post-apocalyptic land of Ooo. Major recurring character BMO is a sentient robot that is neither male nor female, but has been referred to as both "he" and "m'lady." The show contains elements of magic, cuteness, and dark themes and is watched (and cosplayed) by people of all genders and ages. The success of the television series led to a comic book series and several video games.

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