

that the Gauquelin's work is the most formidable of all of the empirical efforts to find an empirical basis for astrology and that it revolutionized the statistical study of astrological effects. It has been the subject of statistical inquiries and analyses from astrologers, statisticians, and astrological skeptics alike since its publication. However, skeptics have found it unconvincing, while astrologers have emphasized the Gauquelin's support for the influence of some of the planets while downplaying the fact that they rejected the rest of traditional astrology.

William E. Burns

See also: House Systems; Natal Astrology; Science

Further Reading

Dean, Geoffrey. "The Gauquelin Work: A Concise History with Photographs." <http://www.astrology-and-science.com/g-hist2.htm>

Gauquelin, Michel. 1991. *Neo-Astrology: A Copernican Revolution*. London: Penguin.

GENDER

Gender in astrology can be considered in at least two different aspects. The first is to recognize that the very structure of astrology, zodiac signs, and planets, are shaped by being assigned genders. The origins of these gender assignments lie primarily in the Hellenistic period where the components of astrology were classified into a system ordered around principles of masculine and feminine, with the masculine focused on power and the feminine representing a lack of power. The second form of gender issue in astrology lies in the 20th century's cultural shift from a largely male dominated study of the subject focused on the material world and issues of power to a female-dominated study of the subject embracing the inner or spiritual world of the individual. However independent of this shift, the gender labels applied to the zodiac signs and planets have been consistently maintained since their inception and today are generally defined within a psychological framework, rather than their original focus on outer world success or failure.

The earliest known assignment of gender in astrology was in the seventh century BCE when the Assyrian priests saw Venus as feminine, while all the other planets plus the two luminaries were seen as masculine. The moon was the god Sin, and his role and power was equal to that of the sun. Venus was considered feminine, possibly because it was, at times, a bright light in the sky, yet as an inferior planet it is always tied to the horizon and thus never able to culminate and sit in the throne of heaven (Cooley 2013, 195–196). Instead Venus's power, which was considerable, was seen in its ability to give support or blessing to another planet or constellation (Hunger 1992, 16, 143). This imbalance of gender, with both luminaries and all the other planets being masculine, gives an insight into the role of women in the royal Assyrian court of the seventh century BCE. Rather than holding power, they bestowed power. This particular feminine role was defined within the larger Assyrian context of an astrology designed as a political tool, created to be of use in maintaining a kingdom, rather than maintaining a household.

136 GENDER

Table 1 Duality of the Zodiac Signs and Planets

Zodiac sign	Gender	Element	Diurnal	Old rulership
Aries	Masculine	Fire	Day	Mars
Taurus	Feminine	Earth	Night	Venus
Gemini	Masculine	Air	Day	Mercury
Cancer	Feminine	Water	Night	Moon
Leo	Masculine	Fire	Day	Sun
Virgo	Feminine	Earth	Night	Mercury
Libra	Masculine	Air	Day	Venus
Scorpio	Feminine	Water	Night	Mars
Sagittarius	Masculine	Fire	Day	Jupiter
Capricorn	Feminine	Earth	Night	Saturn
Aquarius	Masculine	Air	Day	Saturn
Pisces	Feminine	Water	Night	Jupiter

It was not until the Hellenistic period that astrology began to be codified so that it could be used for information about an ordinary individual. Ptolemy placed Aristotelian cosmology into the zodiac and, in so doing, extended gender to the zodiac signs. In this new cosmological framework, the world was made up of the qualities of hot, cold, wet, and dry. To each of the 12 zodiac signs Ptolemy assigned two qualities that then merged to form an element. Thus the element fire was hot and dry, air was wet and hot, earth was dry and cold, and water was cold and wet. The 12 zodiac signs were then ordered as six masculine and six feminine signs “arranged in alternate order, one after the other, as the day is followed by the night, and as the male is coupled with the female” (Ptolemy Book I, chapter, XV). The masculine was defined as elements of fire or air and were linked to the day, while the feminine signs consisted of the elements of earth and water and linked to the night (see Table 1).

The gender of the planets was also revisited. Venus retained its feminine attributes but in order to maintain the symmetry of signs and rulership, the moon was transformed to a feminine principle. This gave the symmetry of the sun and the moon ruling one sign each, one masculine (the sun ruling Leo) and one feminine (the moon ruling Cancer), while the planets ruled two signs each, one masculine and one feminine. Masculinity was also assigned to the day and femininity to the night, thus the planets had one rulership of a night sign and one rulership of a day sign. Nevertheless, even though a planet ruled both a masculine and feminine sign, those planets or luminaries deemed to be largely moist, by Aristotelian logic, were allocated to the feminine (the moon and Venus), while those that were largely dry were considered masculine (sun, Mars, Jupiter, and Saturn). Mercury was reclassified as common to both genders, at times being masculine while at other times feminine. Because it was an inferior planet, like Venus, and tied to the horizon but was only fleetingly visible, Mercury was not free in its orbit in the same way as the masculine planets.

Taurus, the Gender-Ambiguous Bull?

In Western astrology, zodiac signs are assigned gender in alternation, each feminine sign preceded and followed by a masculine. Since the first two signs represent masculine animals, the Ram and Bull, that means one masculine animal must be considered a feminine sign. Thus the bull, ordinarily considered a classic icon of masculinity, is ruled by the female planet Venus and has been assigned a feminine gender. Most astrologers would not see this as a problem, as what the constellations represent is of minor importance in considering the meaning of a zodiacal sign.

This genderization of astrology was still interpreted within the framework of the Assyrian approach, which viewed astrology as an instrument that described political power or material efficacy. It was the Hellenistic reform of astrology that emphasized the focus onto the individual, rather than the state, and, in particular, to how well the individual could engage with, control, or make use of political power. Ptolemy, for example, wrote of judging the Rank of Fame within the horoscope, the level of status that an individual could acquire. He described the planetary pattern, which would show that the individual could achieve kingship or god-like status, but warned if “both luminaries may not be found in masculine signs as aforesaid, but the Sun only in a masculine and the Moon in a feminine sign . . . the person about to be born will then become merely chieftains” (Ptolemy, book IV, chapter III). Hence worldly power and material success primarily belonged to the masculine planets and signs and the role of astrology was to measure the individual against the standards of success or failure defined by the masculine world.

In the history of natal astrology, the gender orientations of the signs and planets have been consistent. Johannes Schöner (1477–1547), a German polymath who was one of the central figures of European astrology at the end of the 15th century, used the same gender assignment, which carried the identical Hellenistic meanings. Schöner stated that the sun was debilitated if it was “descending in its circle, in a cadent house, in a feminine sign, degree or quarter, in the dignities of the infortunes, with infortunes elevated above him” (Schöner 1994, 55) thus equating the feminine as weakening the power of the sun to perform in the material world in a similar manner to other depleting features. The moon, however, being the feminine luminary, was deemed fortunate in a feminine sign, though notably not weakened by being in a masculine sign.

With the discovery of the new planets of Uranus (discovered 1791), Neptune (discovered 1846), and Pluto (discovered 1930), the number of masculine planets increased for the new planets were assigned the characteristics of the Greek gods for which they were named. They were, however, also allocated sign rulerships. Uranus was allocated the masculine sign Aquarius, and the feminine signs of Pisces and Scorpio were allocated for Neptune and Pluto, respectively. Hence the older balance of each planet ruling two signs, one masculine and the other feminine was disrupted.

Additionally, in the early 20th century Alan Leo placed the theosophical spirituality of Madam Helena Blavatsky (1831–1891) into astrology, which shifted its focus

138 GENDER

from power and material success to spiritual wholeness (Campion 2009, 231). For Leo, the material world was the fated world that needed to be transcended. In this regard he redefined the feminine qualities of astrology as belonging to the body and the sensual needs. This alternative spirituality that astrology offered meant that women increasingly took an interest in the subject so that today, overwhelmingly, women outnumber men as practitioners and consumers of astrology (Campion 2012, 2). This shift has changed astrology. In the past, planets and signs were used to define power and success; now these same planets and signs are used to clarify the inner world of an individual, their emotional outlook, and relationship issues. Such a use of astrology had existed in a minor way since the medieval period; however in the 20th century, it moved into mainstream astrological thinking. It was refined by the humanistic astrology of Dane Rudhyar, then found psychological direction in the Jungian-inspired astrology of Margaret Hone (1892–1969) and Liz Greene. Consequently, the gender of signs, but not planets, has become redefined. Within psychological astrology the masculine signs represent the personality traits of the extrovert and the feminine signs those of the introvert, neither of them being viewed as negative nor positive. By the late 20th century, the gender labels of signs and elements no longer revealed one's ability to gain or not gain power and material success but instead spoke of one's psychological qualities.

Along with the shakeup in sign rulerships, in 1986 Demetra George and Douglas Block published *Asteroid Goddesses*, which presented the asteroid to astrologers as additional components of the solar system that could be inserted into their horoscopes. The asteroids as fragments of a destroyed planet were viewed as carrying the Greek goddess mythology and through their use, George and Block sought, by using the asteroids, to place the feminine myths into astrology. This drive to insert the feminine voice continues today. Different movements that attempt to challenge the gender makeup have developed in astrology in the early part of the 21st century. Feminist astrology, loosely driven by either Earth-based religions or Wicca, is at times a desire to use astrology to develop a female centered spirituality while other astrologers use it to define an astrology that seeks to empower women. In terms of academic gender studies, the emergence of the Queer Astrology conferences sought to explore the gender debates within the subject. The first of these was held on July 20–21, 2013, in San Francisco, California. Papers published from this first conference, however, focused on finding ways to bring the language of the LGBT community into the consulting room. The work of attempting ways of deconstructing astrology to explore the possibility of removing or understanding the gender issues within the system lies in such work, for example, that confronts the hegemony of the ecliptic. Using the rising and setting of the stars for fixed star work rather than their projected ecliptical degrees or thinking about the sky in terms of visual astrology, which uses the full dome of the heavens, breaks up the dominance of the sun-defined ecliptic. The work of deconstructing astrology to explore ways of removing or understanding gender issues within the astrological system will continue as long as society continues to explore the consequences of gender issues for humanity.

Bernadette Brady

See also: Asteroids; Feminist Astrology; Goodman, Linda; Medical Astrology; Sex and Love; Theosophy; Zodiacs

Further Reading

- Brady, Bernadette. 2014. *Cosmos, Chaosmos and Astrology*. London: Sophia Centre Press.
- Campion, Nicholas. 2009. *A History of Western Astrology Volume II*. London: Continuum Books.
- Campion, Nicholas. 2012. *Astrology and Cosmology in the World's Religions*. New York: NYU Press.
- Campion, Nicholas, and Liz Greene, eds. 2011. *Astrologies, Plurality and Diversity*. Ceredigion: Sophia Press, University of Wales Trinity Saint David.
- Cooley, Jeffrey L. 2013. *Poetic Astronomy in the Ancient Near East: The Reflexes of Celestial Science in Ancient Mesopotamian, Ugaritic, and Israelite Narrative*. History, Archaeology, and Culture of the Levant. Winona Lake, IN: Eisenbrauns.
- George, Demetra, and Douglas Bloch. 2003. *Asteroid Goddesses: The Mythology, Psychology and Astrology of the Re-Emerging Feminine*. York Beach, ME: Nicolas-Hays; [Enfield: Airlift].
- Hunger, Herman. 1992. *Astrological Reports to Assyrian Kings*. Helsinki, Finland: Helsinki University Press.
- Hone, Margaret E. 1973. *The Modern Text-Book of Astrology*. 5th ed. London: Fowler.
- Leo, Alan. 1974. *Astrology for All*. 4th ed. London: Fowler.
- Schöner, Johannes. 1994. *Opusculum Astrologicum*, trans. Robert Hand. Project Hindsight, Latin Track, vol. IV, Berkeley Springs, WV: Golden Hind Press.

GHAYAT AL-HAKIM. SEE PICATRIX.

GOODMAN, LINDA (1925–1995)

Linda Goodman was one of the most successful sun sign astrologers of the late 20th century and the first person to demonstrate the power of astrology in the North American book market with an astrology book that made the *New York Times* best-seller list.

Goodman was born Mary Alice Kemery. The name Linda came from a radio show she hosted, *Letters from Linda*, and Goodman from her second husband Sam Goodman. Goodman's first book, *Linda Goodman's Sun Signs* (1968), stayed on the *New York Times* best seller list for six months and is often credited with the American astrological boom of the seventies. Follow-up volumes appeared about every 10 years, *Linda Goodman's Love Signs: A New Approach to the Human Heart* in 1978 and *Linda Goodman's Star Signs: The Secret Codes of the Universe* in 1988. (The selling power of Goodman's name can be seen in its incorporation into the titles of her books.) By the time of her death, the books together had sold over 30 million copies and were still selling at the rate of 200,000 a year. They had also been translated into over a dozen languages. She also published three books of poetry, *Gooberz* (1972), an autobiographical epic poem, the astrologically inspired collection *Venus Trines at Midnight* (1973), and *Linda Goodman's Love Poems* (1980).

Goodman's astrological writings focused on relationship advice directed to heterosexual women. The dominant theme was describing the characters associated