

How to Trash the Economy, Transgender Identities and Human Rights¹

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Abstract

Currently the legitimacy of transgender identities is increasingly being attacked and denied by a coalition of radical feminists, conservative Christian groups, and right-wing political movements throughout the world. However, none of the groups focussed on in this paper directly attack transgender conditions. Often, they declare that they support and welcome for transgender people. In this analysis I show that a major source of the conflict arises from feminist disputes between those who accept the arguments of the World Authorities and Professional Medical Institutions, who diagnose these as personality variations. These involve inwardly focussed and compulsive searches for identity and the rejection of what is wrong, against the views of opposing feminists who, along with many religious groups, instead identify transgender conditions as sexually driven but sublimated personality disruptions involving motives and feelings of behaviour and desire. As the motives and methods of management differ to the extent that, what one side considers as compassion and concern is almost inevitably seen as coercion, grooming and recruitment by the other, it is not surprising that intense disputes occur. I conclude that much of the present confusion about the nature and origin of transgender conditions arises because of resistance to change and the inability of traditional theories used in psychology and psychiatry to take full account of the advances in the neurological understandings of early development during the last sixty years.

The battles against horrendous discrimination, violence, and male abuse against women that have lasted for centuries must never diminish. Movements such as the “*Me too*” movement and others must be unreservedly supported, but that does not justify taking a one-sided approach. In this article I examine both approaches and highlight some of the deficiencies encountered. Objectivity disappears when one side in any dispute attempts to justify its own argument by vilifying and imputing the integrity of the other. Traditionally the word “*Woman*” has been used in two ways. By feminist pioneers who distinguished men from women through the performance of gender, and today among gender-critical groups in ways which exclude transgender people and contradict the definitions of the feminist pioneers by confining the definition of the word “*Woman*” and by linking gendered behaviours and identity, exclusively to biological sex. However, these disputes go far beyond any disagreement over transgender conditions, definitions of the word “*Woman*”, or the actions of any pressure group. It does not just affect transgender people. When any United Kingdom Government, is prepared to argue for complete withdrawal from the European Convention on Human Rights and at the same time is ready to interfere with its own domestic Human Rights legislation to support any one-sided approach, it affects all of us, and it trashes all human rights.

Please note: This is a draft version of the article, the main text is complete, but some footnotes, references and cross-references have still to be added. Comments and suggestions are welcome. Please send these to spap4144@gmail.com. This article and other papers may be accessed and downloaded when available via <https://www.tgdr.co.uk/articles/bibliography.htm>

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¹ Access the bibliography via: www.tgdr.co.uk Cite: Gilchrist, S. (2024): “*Now to Trash the Economy, Transgender Identities and Human Rights*” <https://www.tgdr.co.uk/articles/255P-HowToTrash.pdf>

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² Access the bibliography via: www.tgdr.co.uk Cite: Gilchrist, S. (2024): "How to Trash the Economy, Transgender Identities and Human Rights" <https://www.tgdr.co.uk/articles/255P-HowToTrash.pdf>

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1:0 Introduction

Recent government actions have given cause for concern. Not just because of the dangers of the war in Ukraine, the massive growth in energy prices, and runaway inflation, but because of the UK government's actions under Liz Truss whose unfunded tax cuts have favoured those who already have money and income; and deprived those who have not. This was not only because of ignorance or incompetence but because of a deliberate refusal to cost or to examine the social impact of these changes before they were introduced. Something similar has happened in relation to transgender issues, where opposing views are similarly ignored. It is argued the these misdiagnose are victims of a "War in Woke" culture, where justifications are made on the basis of perception instead of expertise, and guilt is transferred. The consequences of this are examined in this account.

My primary aim in this document is to examine government policy and to comment on its actions. I also describe my own analysis and show how this affirms the approaches of the Professional Medical Institutions and World Authorities. That should not strictly be needed since the experiences of and methods of managing personality disruptions and personality variations differ so much: It is included because so much misrepresentation occurs. I then compare these viewpoints with the approaches adopted by certain gender-critical feminists and groups. Next, I examine how the various arguments are presented within the context of these toxic disputes. See also "No Blacks, No Irish, No Homosexuals, No Transgender People", "A Different Journey"⁴ "Jesus and Women"⁵ and "Power and Sex in the Christian Tradition"⁶. Copies of these papers when available, and a full bibliography can also be downloaded via <https://www.tgdr.co.uk/articles/bibliography.htm>. Please note, I aim to challenge not to prescribe in these accounts.

Society has been marred for centuries and beyond by the gross male discrimination, persecution, violence, and sexual abuse that all women now face, and always have faced. Transgender people challenge these gender boundaries, particularly in regard to male-to-female transsexuals (I use this word, instead of the abbreviation of "trans" or other much more accurate and preferable words that should be used to make these points), so it is not surprising that strong disagreements are encountered.

3 Access the bibliography via: www.tgdr.co.uk Cite: Gilchrist, S. (2024): "How to Trash the Economy, Transgender Identities and Human Rights" <https://www.tgdr.co.uk/articles/255P-HowToTrash.pdf>

4 Gilchrist, S. (2015g): "A Different Journey": <http://www.tgdr.co.uk/documents/212P-DifferentJourney.pdf>

5 Gilchrist, S. (2023): "Jesus and Women": <http://www.tgdr.co.uk/documents/256P-JesusAndWomen.pdf>

6 Gilchrist, S: (2023): "Power and Sex in Christian Traditions": <http://www.tgdr.co.uk/documents/256P-PowerAndSex.pdf>

2:0 Disagreements

2:1 Feminist viewpoints and Transgender people

For some radical feminists, male-to-female transsexuals are predatory men in disguise, who seek to exert power and domination over women, and who manipulate femininity to their own desires and advantage by adopting a female role. It is often argued that their failure to succeed in the male role means they try to do it in the female role. Therefore, in place of truly identifying with women, it is alleged that these people attack women's sex-based rights, and who build their own empires instead⁷. Behaviour is considered to be determined by biology: men cannot become women, nor can they behave as women or become protectors of women, because of biology and the social conditioning involved.

That does not match typical transgender experiences. These are instead ones of lives being forced to live in gender roles which, despite their best efforts, they cannot identify with. For many this sense of discord and disconnection has been present from their earliest memories. For others these conflicts may only explode into conscious awareness when major changes, such as puberty occurs. These battles frequently continue until the ever-increasing attrition, alienation, and the distress caused by the fighting, destroys the attempts of male-to-female transsexuals to be true to their own identities in any male role.

That view is supported today by numerous people including many ardent feminists who are happy to describe male to female transsexuals as women because they see this is how they integrate into society, they recognise that their search is for identity and not for sex, and because they acknowledge these people to be equally ardent campaigners in the battles for women's protections and rights. Not only do these different viewpoints contradict each other, they differ in the way that the word "Women" is defined. The conflicting viewpoints are highlighted in the contradictory beliefs that "*Transgender women are women*" because that is the way in which they are seen by many to integrate into society, or through the statement that "*Transgender women are men*", because biology is considered to rule behaviour instead.

With such fundamental differences, it is not surprising that the various groups try to use science to prove their own ideologies. That is why an objective study, which examines all of these claims is needed. This is what I attempt to provide. I also use advances in neurology to provide a better understanding of how the early development of personalities and identities takes place and I show that there are deficiencies on both sides. With these profound differences and with often deep and sincerely held contradictory convictions it is essential for any government to consider all of the evidence and take an even-handed approach. For this purpose, it does not matter which is correct, for all sides must be considered.

It is also essential for human rights to be fully protected and imperative that no government should try to compromise these in any way. I conclude that the present United Kingdom government fails on both accounts. I also consider that the United Kingdom Equality and Human Rights Commission has similarly taken a one-sided approach and that it has equally failed in its duty to provide adequate checks, and to protect human rights.

⁷ See for example: Raymond, Janice G. (1994) "*The Transsexual Empire: The Making of The She-Male*". New York: Teachers College Press. p. iv. ISBN 978-0-8077-6272-1.

3:0 Different Understandings

3:1 Gender Identity

In the beginning it is important to distinguish gender from sex. Gender identity and orientation define how people relate socially in everyday society. Sexual identity and orientation instead describe how these allegiances are expressed in matters of attraction and sex. Although they can develop independently of each other, there is now very substantial evidence to show that both are created together as part of a single complex very early in life⁸.

Most modern understandings divide gender identity into two components. The first is the core gender identity which represents a deep-seated inner sense of belonging that derives from the individual psyche. Its function is to separate the self from the other, and it is established before the expectations of others in society can be understood. That may be expected to develop from birth. The second is the gender role identity which depends for its creation on the awareness of these relationships. Children do not develop the social awareness needed for this to be created much before the age of three years. This means that the gender role identity acts as an overlay on the core gender identity which is the first to be formed. Each of these is usually but need not always be congruent with biological sex. Our conscious perception of gender is a combination of these two elements.

All identities depend on interaction with others, and they have to be formed through identification with allegiances that have already been created. The core gender identity forms through the allegiances established by the need to separate the self from the other before stereotypes of masculinity and femininity associated with the gender role are formed. Therefore, expression of the core gender identity is confined to the deep-seated senses of allegiance, identity, and to belonging alone. As with other fundamental elements of personality and identity, it involves these early processes of separating the self from the other before the impacts of the social interactions are felt⁹. That separation must be present before any gendered distinctions based on these social expectations of others in society can be recognised. These core allegiances and identities also form very early in life and are acknowledged by the Professional Medical Institutions to be difficult or impossible to change at a later date. They are also regarded as natural personality variations which are within the normal range of development. The Professional Medical Institutions and World Authorities now use the term gender incongruence to describe transgender conditions, since the core gender identity, where the incongruence, occurs follows a development path which has been consistent from birth.

This recognition that transgender conditions must be treated as personality variations is today endorsed on a worldwide basis by the World Authorities and Professional Medical Institutions. Work with transgender children since the 1960's has demonstrated that the core gender allegiances and identity have become immutably established at the latest by the age of three years. It additionally is shown in this examination that the role of the core gender identity is provide everybody with the stabilities and continuities in their personalities and identities that are needed to fulfil everyday life. In contrast to this stability of the core gender identity, it is also asserted that the gender role identity can vary widely throughout life. These understandings are also supported in the worldwide

⁸ Almost any professional reference book on neurology and sexuality will demonstrate this. See for example: Lanzenberger, R.; Kranz, G.S.; Savic, I.: (Eds) (2020): *Sex Differences in Neurology and Psychiatry* Handbook of Clinical Neurology Volume 175, 2020 also: Langer, S.J. (2019): *Theorising Transgender Identity for Clinical Practice* Jessica Kingsley Publishers ISBN-10: 1785927655 ISBN13: 978-1785927652.

⁹ Mu approach in this study is to use transgender experiences as a case study to examine how personality and identity in general are formed.

consensus which now guides and has guided the treatment of transgender children¹⁰. However, this is not without controversy^{11 12}. That has led to major disagreements among medical practitioners and disputes about very early development, which continue to the present day^{13 14}. Equivalent disagreements are encountered in relation to intersex conditions¹⁵. The current scientific consensus also agrees on how transgender conditions should be managed or treated, but there is less certainty about the role or even about the existence of the core gender identity. Also, how these variations or incongruences, which including other personality variations or incongruences, are created. Later in this account I will argue that a major issue is the failure of many practitioners in psychology and psychiatry to take full notice the limitations in existing traditional theories, the resistance to change traditional dogmas or theologies, and the advances in neuroscience which have been available since the 1960's. I argue that these failures and uncertainties are a major cause of the present disputes, and that is examined in this account.

Although gender identities for everyone develop in the same way, few people will have any awareness of the effects of the core gender identity as a separate entity. That is unless some incongruence occurs. When that happens the effects can be serious since these core elements of personality and identity form the foundation stones upon which our senses of selfhood are built. For most people without this awareness, the inner sense of belonging created by the core gender identity can simply to be seen as an integral part of the self-identity that makes up the gender role. That raises issues for transgender people. For many transgender people, gender incongruence is understood to be present from birth. For others, it becomes much more difficult to understand the reasons for it, and to appreciate the depth of feelings which drive transgender conditions. When they are considered as personality variations, gender identity for everyone forms in the same way. This means that the sense of gender identity for transgender people, and for all gender and sexually variant people, is equally as strongly held, as it is for those people whose senses of identity align with biological sex. Indeed, it may be even more strongly held because it has had to be fought for along the way.

Historically, the existence of any deeper sense of gender identity, or pre-conditioning factors is almost always ignored. Feminist movements in particular are concerned with the interactions

10 See: for example: Langer, S.J. (2019): "*Theorising Transgender Identity for Clinical Practice*" Jessica Kingsley Publishers ISBN-10: 1785927655 ISBN13: 978-1785927652

11 Siotos C, Neira PM, Lau BD, Stone JP, Page J, Rosson GD, Coon D. Origins of Gender Affirmation Surgery: The History of the First Gender Identity Clinic in the United States at Johns Hopkins. *Ann Plast Surg.* 2019 Aug;83(2):132-136. doi:10.1097/SAP.0000000000001684. PMID: 30557186.

12 Early work carried out in the 1960's at the Johns Hopkins University by John Money, Robert Stoller and others attempted to show that gender identity is socially determined and is completely malleable at least up to the age of three years. Despite unexpected results, which showed the core sense of gender has already become unchangeably established by this age, they persisted with their approach, gradually reducing the age after which they considered this to be fixed to about one and a half to two years. It is probably not a coincidence that this is also the time when the explosion in neural capabilities occurs. The problems with their persistence were compounded in the notorious case of the Reimer twins, where one was reassigned as a girl following a surgical accident at seven months, which destroyed his penis. At eighteen months the twin's testicles were removed, female hormones were administered, and the child was raised as a girl from that time. The case is notorious because for long after, it was falsely portrayed as a success. Instead of this, a great unhappiness, eventually resulting in suicide was created and this was not disclosed. This tragedy makes the point that attempts to impose gender reassignment on someone for the wrong reasons: even in these circumstances, and at that early age, does not work, while gender reassignment operations on those who are genuinely transsexual have high rates of success. The same attitude has also caused a great deal of distress among intersex people where gender reassignment has been carried out, often just after birth or at a very early age and without informing them for equivalent physical reasons. (See for example the website for the United Kingdom Intersex Association <http://www.ukia.co.uk/>). I also deal with these issues in Gilchrist, S. (2016a): "Taking a Different Path": Chapter 10 in: "*This Is My Body: Hearing the Theology of Transgender Christians*", Ed: Beardsley, T. and O'Brien, M: Darton Longman and Todd. May 2016 ISBN 978-0-232-53206-7. Notes for this chapter are available on: <http://www.tgdr.co.uk/sourcesA/index.htm> See also section C:4 and D: 8 of. Gilchrist, S. (2020b): "*Responsibility in Transgender Disputes*": <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>

13 See section 9:0. Of this document.

14 The current disputes over the legitimacy of transgender conditions are leading to a re-awakening of these arguments. See: Gaffney, Theresa (2022) "History is repeating itself: The story of the nation's first clinic for gender-affirming surgery" *Stats+ News.* 3 October 2022 <https://www.statnews.com/2022/10/03/gender-affirming-surgery-hospitals-johns-hopkins/>

15 See for example the website for the United Kingdom Intersex Association <http://www.ukia.co.uk/>. I also deal with these issues in Gilchrist, S. (2016a): "Taking a Different Path": Chapter 10 in: "*This Is My Body: Hearing the Theology of Transgender Christians*", Ed: Beardsley, T. and O'Brien, M: Darton Longman and Todd. May 2016 ISBN 978-0-232-53206-7 Notes for this chapter are available on: <http://www.tgdr.co.uk/sourcesA/index.htm> See also section C:4 and D: 8 of. Gilchrist, S. (2020b): "*Responsibility in Transgender Disputes*": <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>

between men and women in society, so this concern is entirely with the gender role: A great deal of research has now been carried out by neuroscientists and others about how the core elements of personality and identity develop for everyone, including gender identity. That demonstrates the importance of the core gender identity. For a great many feminists accepting this is not an issue, however for gender-critical groups these earlier developments are instead actively rejected or denied¹⁶. Many of these groups allege that no fundamental sense of gender exists, or it is often dismissed as nebulous indefinable concept. These denials mean that any prior allegiances, existence, and influence of the core gender identity are rejected. For these groups, the forming of gender identities is a purely social construct associated entirely with the gender role. When this is taken together with the egalitarian approach of the feminist pioneers, it means that gender identity should also be a matter of choice for everybody. However gender-critical groups do not do this. In practice they link gendered allegiances, behaviour, and identity, indissolubly to biological sex. In place of personality variations and incongruences created by differences in the core gender identity, it means that any departures from the binary social and cultural stereotypes and expectations which are directed by biology must be treated as personality disruptions instead. In place of the egalitarian approaches adopted by the feminist pioneers, gender-critical groups try to enforce an approach of gender complementarity instead.

The same groups also argue that incongruent gender identities are paraphilias. Paraphilias are disruptions to some previously established or biologically pre-decided path of personality development, where sexual desires, instead of searches for identity are involved. The word paraphilia is used to avoid the negative connotations that the word perversion implies. Many gender-critical groups also use autogynephilic theories to justify their arguments. These theories identify male-to-female transsexuality as perversions or disruptions of (male) homosexuality. That is even though they still identify homosexuality as a personality variation in its own right. This is then used to support the gender-critical viewpoint. Disturbances to the gender role identity can legitimately be treated as paraphilias. However, incongruences in the core gender identity, as is the case for transgender people, must be managed as personality variations instead.

Employing the correct diagnosis is crucial since both the motives and the methods of management contradict. This is to the extent that what one side considers to be care and compassion is almost inevitably seen to be recruitment and coercion by the other. A great deal of anger among transgender groups and their supporters arises from the attempts to impose sexual motives upon them, when their search is for identity and not sex, and instead of the pursuit of sexually promoted desires it is the rejection of what is wrong. These fundamental disagreements contribute much to the toxicity of the present disputes. Gender-critical groups are just one section of the feminist movements. Other feminists disagree, but gender-critical groups also claim to welcome transgender people. The present toxic conflicts might better be seen as having less to do with challenging transgender people and be more concerned with the disagreements within the feminist movements. These relate to the nature of gender identity, if it is a core element of the personality that is created, or if indeed, as a legitimate element of personality and identity, it even exists.

3:2 Women

These differences mean that many of the battles focus on how the word “*women*” is defined. This word is and always has been used in two different ways and much can depend on the definitions that are used. This problem arises because of these strong disputes within the feminist movements

¹⁶ See section B of: Gilchrist, S. (2020b): “*Responsibility in Transgender Disputes*”: <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf> also Gilchrist, S. (2021a): “*Gender Identity, Feminism, and Transgender People*”: <http://www.tgdr.co.uk/documents/250P-GenderIdentityAndTrans.pdf>. Hayton, Debbie (2020): “Gender identity is bollocks” *Spectator*, Australia: 4 April 2020: <https://www.spectator.com.au/2020/04/genderidentity-is-bollocks/>. [accessed June 2020]

about whether male-to-female transsexuals are male predators in disguise seeking to destroy women's sex-based rights, or if they are true allies in the feminist cause. From the outset, the leading feminist pioneers, together with many other people including many of today's feminists, use and have always used the word "women" to describe how people socially interact with each other in society. Transgender people use this word in the same way. The second definition of course refers to biological sex. Both definitions are separate, but not exclusive. Most people are happy to use either or both definitions in ways which fit the context that is required. My concern is much less about the word "woman" itself. It is more about the exclusions that are applied and what the word is being made to stand for instead.

By redefining the word "woman" exclusively as "An adult biological female" or "only women have a cervix", and by removing all behavioural elements from this definition, gender-critical feminist groups deny the use of the word "women" to transgender people. That exclusive definition is then used to argue that the only legitimate social behaviour and gender identities which can fit the definitions of the word "women" and "men" must be those behavioural stereotypes which are seen to conform entirely to a binary biological sex. This is then used to accuse male-to-female transsexuals who continue to describe themselves as "women", as people who attack women's identities and destroy their sex-based rights. Restricting the definition of "woman" to that of an "adult biological female", when the terms male and female already available to describe this biology, does not just attack the legitimacy of transgender identities: it reduces acceptable social behaviour to the level of binary concepts, and it diminishes the status of all women in everyday life. When Sir Keir Starmer, the leader of the Labour party in the UK Parliament was recently accused of not being able to define what a "woman" is, he fell into the trap set by gender-critical groups, where anything other than a definition based on biological sex is denied.

This gender-critical approach does not only seek to deny or discredit the identities of male-to-female and female-to-male transsexuals, it affects everyone who expresses a non-binary gender identity.. Even though many transgender people now identify as belonging to a non-binary category, and many use the pronouns "they or them" to describe themselves, their identities are still denied and discredited because they do not conform to the requirement that their allegiances and therefore their identities that arise from them do not conform to the stereotypes demanded by biological sex. When Rishi Sunak the present UK Prime Minister then declared that "he knew what a woman is", he denies the views of the feminist pioneers who used these terms to distinguish how people interact with each other. By using the exclusive definition of biology, he belittles the status of all women by ignoring the richness of the behavioural identifications and by identifying women only as objects of sex¹⁷. This denial, including the denial by gender-critical groups of the existence or relevance of the core gender identity, and the identification of gender identities as nebulous social constructs which are synonymous with sex, then results in the attempts to impose a false "Gender ideology" on transgender people which asserts that they believe they can choose, change, or deny biological sex.

The same arguments also expose the contradictions in the gender-critical approach. Feminists who argue, along with the feminist pioneers on the one hand that gender identity is purely a social construct, which can therefore be deconstructed, cannot at the same time legitimately adopt the contradictory argument that gender identities cannot be deconstructed because biology creates the gendered behaviours that identify all men as potential threats. Perhaps Rishi Sunak, Steve Barclay and other prominent Conservative Party politicians, who claim to identify women purely in terms of biology might take heed of those prominent feminist pioneers, such as Simone de Beauvoir, who

17 Perry, Sophie: (2023): "Rishi Sunak throws pathetic 'I know what a woman is' dig at Keir Starmer in House of Commons" *Pink News* 23 April 2023 <https://www.thepinknews.com/2023/04/27/rishi-sunak-keir-starmer-government-trans/>

famously wrote “*women are not born they are made*”¹⁸, or Judith Butler who argues that men and women are defined through the performance of gendered behaviour in their everyday lives. These claims do not just misrepresent transgender people. They attack their motives. They experience gender identity as a core element of their personalities and identities, which male-to-female transsexuals in particular have not been able to reject, no matter how desperately many have tried. Transgender people today almost invariably describe any surgery that is conducted as gender confirmation surgery, not changes of sex. As with the feminist pioneers, the same male-to-female transsexuals use the word women to describe how they relate to others in society, they share the same history of campaigning for women’s rights. They also need many of the same protections, they respect the separate needs for privacies and distinctions based on biology, they recognise that physical sex can need separate protection, they accept the same responsibilities as women, and they do not choose, change, or deny biological sex.

3:3 Current Interpretations

A crucial element in these disputes is obtaining a correct understanding of how gender identity for everyone develops. In this examination I agree with gender-critical feminists who argue that gender identity depends on interaction with others, therefore it cannot form before birth. Nevertheless, identities arise through allegiances that have previously been created, it is not the other way round. Gender critical groups who deny or ignore the existence or influence of the core gender identity also deny the impact of the allegiances that have already been formed. These groups additionally argue on the one hand that gender identity is exclusively determined by social interactions with society, and it is confined to the gender role. They also contradict this with the argument that the allegiances and interactions which create gender identities must be linked indissolubly to biological sex. How children adopt these societal interactions does not become fully apparent until about the age of three years. Therefore, all earlier development and the allegiances which have created the core gender identity are ignored.

The same concerns apply to the traditional social learning theories and Freudian psychodynamics, which likewise presume that it is the actions of these social interactions and cognitive processes which drive learning and development forward. Because these types of learning and development are seen to be receptive and reactive, rather than proactive, the period before the age of three has often been regarded as a time where emotions can run high, but where little engagement occurs. Therefore, from both points of view, the existence, creation, and influence of the core gender identity, including the innate forces which drive identification forward during this early period are often dismissed or ignored.

It is crucial to establish what happens or does not happen during these first three or four years of life. That also involves a consideration of the role that cognition plays. The presumptions that little constructive occurs during this early period were challenged in the work by neurologists and others from the 1960’s onwards¹⁹. These investigations show instead that learning and development is

18 Simone De Beauvoir, Simone: (1997): “*The Second Sex*”: Vintage Classics; New Ed edition (7 Aug. 1997) ISBN-10 9780099744214 ISBN-13 978-0099744214

19 For full descriptions see: Gilchrist, S. (2013d): “*Personality Development and LGB&T People: A New Approach*”: <http://www.tgdr.co.uk/documents/201P-PersonalityDevelopmentAndLGBTPeople.pdf>; Gilchrist, S. (2015a): “*Personality Development and Gender: Why We Should Re-think the Process*”: [Updating]: <http://www.tgdr.co.uk/documents/209P-RethinkPaperFull.pdf>; Gilchrist, S. (2016d): “*A New Approach to Identity and Personality Formation in Early Life*”: <http://www.tgdr.co.uk/documents/218P-InfluencesPersonality.pdf>; Gilchrist, S. (2019b): “*The Development of Transgender Behaviour and Identities in Early Life*”: <http://www.tgdr.co.uk/documents/243P-BehaviourSelfIdentity.pdf>; Gilchrist, S. (2019c): “*Transgender Questions and Arguments*”: <http://www.tgdr.co.uk/documents/243P-TransgenderQuestionsAndArguments.pdf>; Gilchrist, S. (2020b): “*Responsibility in Transgender Disputes*”: <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>; Gilchrist, S. (2013c): “*A Reassessment of the Traditional Christian Teaching on Homosexuality, Transsexuality and on Gender and Sexual Variation Using a New Neurophysiological and Psychological Approach*”: <http://www.tgdr.co.uk/documents/207P-ReassessmentPsychologyExtended.pdf>.

proactively propelled by internal, strong, contagious, and innate neural processes. These, involve acquisition, imitation, and empathy, and they dominate from birth. They operate in a self-reinforcing and in a feed forward manner, so once development starts in a particular direction it becomes difficult to stop. Hormonal or endocrinal influences are also important and the spike in testosterone in male babies at the moment of birth may have a significant triggering effect²⁰. Because they consider cognition and sexual motives to be the providers of the major driving forces, the traditional psychodynamic and social learning and theories ignore the impact and influence of these innate forces, and they fail to properly explain how early learning and development occurs. However, earlier development can still be examined by resetting cognition as a process which recognises these innate forces as the driving forces and acts to create order out of disorder by increasingly keeping them in check. This also involves the creation of identity, not drives of sex.

A major advance in neural capabilities and cognitive abilities occurs around age of two years. The period between two and three years is shown in this examination to be crucial for the development of personality and identity, since the creation of the core gender identity at this time is part of the process of separating the self from the other, it is one of the first global elements of personality and identity to be created, and the allegiance to it is established before any recognition of the social implications occur²¹. Peak periods of neural advancement which are unique to early development occur in different areas of the brain at different times. These are associated with extensive development of those features which are most stimulated, while those that are less or not used can be permanently lost. These, with additional major transformations in neural capabilities which are unique to these early years mean that the consequences of this continue throughout life.

By mapping these changes, I demonstrate elsewhere that all of these physiological, neurological, and psychological aspects of brain development pro-actively act together to form a finely tuned system in which the maximum amount of individuality, possessiveness, intelligence, and inquisitiveness, together with the minimum degrees of energy expenditure are generated. Typical or atypical gender identities can therefore develop and, from a statistical point of view alone it is expected that a proportion of people who have gender or sexually variant identities must be created without the requirement for any external cause. Thus, in place of promoting and driving development forward, the role that cognition plays is to keep these innate forces in check. And the life-long tension between these competing elements provides the stimuli whereby the greatest human achievements are reached²².

3:4 Management

Attempts to deny the existence of the core gender identity potentially prove disastrous because they leave a vacuum inside. The Professional Medical Institutions and World Authorities now universally specify that approaches of acceptance should be used. This allows the creation of self-acceptance and self-esteem which permits these conditions to be managed, so that gender reassignment only takes place when is right to do so. Even more importantly it can also be avoided when it is not. It is important to remember that creating understanding and self-acceptance provides opportunities to manage these conditions: it can provide opportunities for management, and it does not always

20 Clarkson, Jenny and Herbison, Alan E: (2016): "Hypothalamic control of the male neonatal testosterone surge" *Philosophical Transactions of the Royal Society B Volume 371 Issue 1688*: 19 February 2016 <https://doi.org/10.1098/rstb.2015.0115>: Zegher, F., Devlieger, H. & Veldhuis, J. Pulsatile and Sexually Dimorphic Secretion of Luteinizing Hormone in the Human Infant on the Day of Birth. *Pediatr Res* 32, 605–607 (1992). <https://doi.org/10.1203/00006450-199211000-00025>

21 See Section 7:0 Social Construction of Gender in Gilchrist, S. (2013d): "*Personality Development and LGB&T People: A New Approach*": <http://www.tgdr.co.uk/documents/201P-PersonalityDevelopmentAndLGBTPeople.pdf> : Griffin, L., Clyde, K., Byng, R., & Bewley, S. (2021). Sex, gender, and gender identity: A re-evaluation of the evidence. *BJPsych Bulletin*, 45(5), 291-299. doi:10.1192/bjb.2020.73

22 See Gilchrist, S. (2016d): "*A New Approach to Identity and Personality Formation in Early Life*": <http://www.tgdr.co.uk/documents/218P-InfluencesPersonality.pdf> and other papers by the same author.

mean giving way to them or to assent. Many do not transition... and they should be given the same welcome as those who do. There is also a strong bipolar element to these conflicts, so careful management is required.

The administration of puberty blockers and cross-sex hormones to children and younger people is a contentious issue. It is also essential that the correct diagnosis is applied. A recent limited study has shown that on average there is no difference, but some do badly, and others do well. That might imply the possibility that a different pattern of administration is needed for those who have experienced persistent incongruence from childhood, when compared with those for whom later onset occurs. That is a strong reason for ensuring the diagnosis of transgender conditions is correct.

There should be no magic required for the treatment and management of transgender conditions. The methods of management that are needed are similar to those used for the management of other personality variations. The differences in behaviour and the approaches that are essential for the management of paraphilias, perversions, or disruptions are similarly extensive and well known. For those who are prepared to do so, it should be easy to tell them apart. The World Authorities also recognise gender incongruence and transgender conditions to be personality variations, where their adoption leads towards fulfilment of life. Therefore, far from just being a feeling that “*something is wrong*”, applying approaches which deny or suppress the influences of the core gender identity turns them into compulsions instead. These involve acceptance instead of denial. Adopting the opposite approach of trying to suppress or deny the existence of the core gender identity, or to deny its legitimacy by treating it as a personality disruption, perversion or paraphilia leads to extremes of guilt and trauma being created, uncontrollable demands for surgery or transition, and onwards to a potential collapse.

It is commonly accepted that gender identities form through a complex series of interactions in which both nature and nurture are involved. The arguments from both sides of this present dispute also accept that gender identities develop as a consequence of the behaviour and encounters arising in early life. That corresponds with the present scientific understanding. This also shows, that while males and females express similar levels of aggression, they do this in diverse ways. On average these behaviour and aggression patterns fall into two separate categories. Males are more likely to engage in physical violence, however there is such a large spread in the natures of these identifications that large overlaps occur²³. These aggression patterns are also shown to exist in evolutionary studies on humans and our closest primate relatives²⁴. This also means that the relationships between the allegiances which create these innate, personal, group, and tribal components of gender identity must be considered as well.

Some 50 years of working for reconciliation in a society divided by tribal violence has given me the opportunity to compare how tribal and gender identities develop. It is well known that the brains of male and female babies mature at different rates. These differences, together with the variations in aggression profiles and endocrinal effects mean that certain behavioural differences, even if minor, can be expected from birth. These variations have also been noted. It is also shown for example that babies can distinguish between others of different ethnic colourations as early as the age of three months²⁵. These early tribal associations are in line with those expected from the individual

23 Mitchell, Kevin J. (2018): “*Innate: How the Wiring of our Brain Shapes Who We Are*”: Princeton University Press; ISBN 978-0-691-17388-7.

24 See sections B:7 and C:5 in Gilchrist, S. (2020b): “*Responsibility in Transgender Disputes*”: <http://www.tqdr.co.uk/documents/248P-Responsibility.pdf> also Wrangham, Richard: (2019): “*The Goodness Paradox: How Evolution Made Us More and Less Violent*” Pantheon Books ISBN 978 1 78125 583 4

25 As cited in Rippon, Gina. (2019); “*The Gendered Brain: The new Neuroscience that shatters the myth of the female brain*”: Penguin Random House, London 2019; Baron Cohen, Simon (2012): “*The Essential Difference: Men Women and the Extreme Male Brain*” Penguin ISBN-10 0241961351 ISBN-13 978-0241961353

neural and psychological studies and they show that the same processes act at the group and individual level.

Many of our concepts of self-identity are created through experiences with others. It means that the common perceptions of our self-identities, which consider them to be the personal and private property of every individual in large part are illusions. Because our self-identities are determined through these group interactions they exist inside and outside ourselves. Thus, they include influences from all of the places where every encounter belongs. They can never be totally caught since these alter constantly with time. The paradox is that much of the self-identity we believe we own does not belong to us. What is ours instead are the senses of inner belonging which involve the core gender identity: and this is created before the social implications come into effect.

It is not unusual for transgender people who have unremittingly and apparently successfully made every possible attempt to conform to the roles and behaviour expected of them. to find that they continue to be rejected by their own peer groups. Children can be particularly cruel in this respect. This also suggests that it is not the behaviours themselves, but the underlying processes that drive them, which cause these rejections. It likewise implies that it is the consequences of behavioural variations arising from any incongruences in gender-related aggression profiles, the endocrinal differences, and gender-related variations in the neural maturation rates, contribute to the development of the core gender identity, and all of these can be expected to perform the primary roles in this before social awareness occurs.

3:5 Neural Understandings

Equivalent disputes and disagreements are encountered in the field of neural development, and these must be considered. In this analysis I use work by Girard, Dawkins, Gallese, and others. This shows the development initially proceeds through isolated and independent elements of thought. At first these individual and tribal identifications may be fleeting, and can change rapidly, before advancing neural capabilities and co-ordination reaches a quorum, or a level of interactions from which time I contend they rapidly coalesce into core elements of personality and identity around a median age of two years. This first period is when the incipient tribal identifications, and the allegiances which are associated with the creation of the core gender identity begin to separate one group from the other. That is before all of the components that make up gender identity, including the tribal elements, can be completely expressed. Coalescence follows during a peak period of rapid development, when extensive neural advances take place, distant areas of the brain become interconnected, neural co-ordination rapidly increases, and the cognitive and language capabilities rapidly advance. The description that the “*brain lights up*” has regularly been used to describe this transformation, and it is noted that the first awareness of an idea of gender appears at this time. The existence of this peak period is not unique. Similar peak periods appear in other brain areas at other times, they are also found in other species. These affect many functions. A unique feature of these periods is that only those features which have been most stimulated during this period develop to their full potential, and those which are not stimulated to the same extent become diminished or lost. That has a lifetime effect.

A corresponding pattern is repeated in the numbers of neural interconnections that are generated from early in life. These numbers grow very rapidly until they reach a peak around the age of two to three years. They then fall back so that adults have only about a half to two thirds of those at the peak. This process is known as synaptic pruning. It reduces energy consumption, and this together with the other neural advances and changes during early development, has the effect of tuning the brain to the environment. In humans this peak period is much delayed in comparison with other species, and I argue that this provides the opportunity for the maximum, capabilities of individuality,

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possessiveness, intelligence, and inquisitiveness, to be created. It also means that greater variations can occur, including departures from the norm. In this examination I use transgender conditions as a case study to examine how stable personalities and identities develop, and I show how in the other areas, the same processes are involved.

A well-known feature of neural development is the enormous ability the brain has to absorb and adapt both physically and functionally to altering inputs through the whole of life. This can be observed in the gender role identity, where the large capability for change is reflected in the wide-ranging expressions and the varying identifications with the gender role. The core gender identity, along with other personality variations is instead considered to have become immutably established at a very early date. This was first noticed in work undertaken during the 1960's in research and on the clinical treatment of transgender children. It showed that the core gender identity and allegiances had already become immutably established at the latest by the age of three years. The same understanding now expressed in the Worldwide Professional Medical scientific consensus, has guided clinical practice, and directed the management of transgender conditions since then. This also means that there is a massive contrast in the malleability and the apparent contradictions between the stabilities of the core gender identity and the identification with the gender role. Leaving this unrestricted would lead to loss of long term stability, disorder and chaos. However, a strong and secure sense of core gender identity is capable of providing a stable base, and this enables the greatest possible opportunities for different experiences to be explored.

3:6 Neural Differentiation

Neural imaging studies have also been used to justify the various contradictory approaches. Most neural studies concentrate entirely on the pre-frontal cortex, which contains the type of working memory that defines the gender role: However, the brain stores various types of memory in different areas, and these develop at different times. The amygdala is active from birth, but the pre-frontal cortex does not become fully active until the transformative increase in neural co-ordination occurs around the median age of two years. The role of the amygdala is often ignored but, in the context of creating the core gender identity which is about a sense of belonging rather than activity, it should play an important role. Fear is the main emotion that the amygdala controls, but research also shows that it contributes to much more than anxiety or fear. It involves the transfer of immediate memories of emotionally arousing events into the long-term memory stores. It also has roles in managing the following areas, aggression, learning through rewards and punishment, emotions that relate to parenting and caregiving, managing and using implicit or unconscious memory, and learned behaviours related to addiction.. Therefore, it can be argued that the key features which involve the creation of the core gender identity, including other core elements of personality allegiances and identities reside with the amygdala, not with the pre-frontal cortex. This identification with the amygdala associates the role of the core gender identity with the establishment of long-term stability and identity, so that the allegiances leading to the creation of the core gender identity are established before behaviour becomes involved. It creates the senses of being and belonging associated with the amygdala, not desires of behaviour or sex, and it gives reasons why management methods equivalent to those for personality variations or compulsions should be used to manage these demands.

It is commonly accepted that gender identities are created thorough the interaction of physiological and social factors but the relationship between nature and nurture has been the subject of hot dispute. The calamities which have occurred when intersex children who have been reassigned at birth because of cosmetic reasons, instead of chromosomal or other reasons even when the children have never known about it, means that some pre-natal gender related maturational factors may act as a trigger, but it is neural and cognitive transformations during the first three to four years

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which create the lasting effect²⁶. Androgen Insensitivity Syndrome where chromosomally male babies develop as females, show that endocrinal influences can have a similarly important influence²⁷. Therefore, there are no grounds for using external appearance or the nature of the reproductive organs on their own as a definition of biological sex.

The various components of brain memory also communicate with each other throughout life, and as a controller of emotions, the amygdala has a continuing pivotal role. A similar issue arises from the work of Joel, Swaab, and others, which showed that there are no separate gender defining areas in the brain. Instead, it is a distributed mosaic of features having different male related and female related characteristics. All of these components balance each other in strongly pro-active processes, and they combine to tune the brain to the environment, so that all of these physiological, neurological, and psychological aspects of brain development pro-actively act together to form a finely tuned system in which the maximum amount of individuality, possessiveness, intelligence, and inquisitiveness, together with the minimum degrees of energy expenditure are generated. Typical or atypical gender identities can therefore develop and, from a statistical point of view alone it is expected that a proportion of people who have gender or sexually variant identities must be created without the requirement for any external cause. In place of promoting and driving development forward, the role that cognition plays is to keep these innate forces in check. And it is the life-long constancies of allegiances, personalities and identities which enable people to recognise the same individual in the person they meet, even after many changes and many years apart. It is also the same underlying constancies which provide a stable base of core elements of personality and identity, which enable the greatest range of human potentials, interactions, expressions, and variations in the gender role.

I have given a full account in this document of how personality and identity, including gender identity develop. This is based on my own analysis, but it should not have been needed because it confirms the Professional Medical understandings, which show that the core gender allegiances and identity, but not the gender role identity, have become unchangeably established at the latest by the age of three years. The methods of managing personality variations and personality disruptions vary so greatly that for those who have access to or take heed of the experiential evidence, it should be easy to tell them apart. In common with the other core elements of personality and identity, it also shows why these underlying or core elements of identity, personality, and the allegiances which have been created may be expected to last until dementia, age or physical brain injury destroys the structures that have been formed.

The core issue in all of these arguments is the disagreement between the World Authorities and the Professional Medical Institutions who argue that gender identity is a core element of the personality which is created and the gender-critical groups who argue that the gender identity is simply a collective social construct determined entirely by association with the gender role. For gender-critical groups to be able to justify that argument, the existence or influence of all of these early development processes must be disproved or denied. In the past they have simply been ignored.

3:7 Behavioural Patterns

Although behaviours associated with biology, endocrines, and genetics can create strong trends in how both gender and sexual identities develop, they are not the only deciding factor. The early development of the core gender allegiances and identity and the variations in aggression profiles means that it is possible for someone who is male to identify with women from the moment of birth and to have an outlook, behaviour and lifestyle which remains in harmony with women for the whole

²⁶ Intersex discussions

²⁷ AIS description

of life. This means that attacks on the legitimacy of this sense of identity are also attacks on the framework upon which much of selfhood is built. It further implies that gender identity instead of biological sex should be the primary marker for evaluating accesses and the social interactions that occur.

That of course contradicts the gender-critical view that all of these interactions must be determined by biological sex. Although gender-critical groups deny or ignore the existence or influence of the core gender allegiances and identity, there is no disagreement between the gender-critical and transgender perceptions about the function of the gender role and how it develops. As the core gender identity is only concerned with the underlying sense of allegiance or belonging and the rejection of what is wrong, it does not attack women's identities or women's sex-based rights. It also means that both groups can equally make the same feminist arguments for the safety, protection, needs, and rights of all women from a stronger base.

Far from attacking women's identities and sex-based rights, male-to-female transsexuals have a proud history of fighting for these instead. That includes pioneers in the feminist movements and others who have taken leading roles. Some of the greatest anger felt by transgender people arises because they see that gender critical groups try to force an ideology which imposes a diagnosis they cannot identify with, and where their histories, and their commitments to the feminist movements and to women's rights are disparaged or denied. However, the horrendous histories of male violence, discrimination and sexual abuse against women means that for some people, the claims that male-to-female transsexuals make may be very difficult to accept. That is evident in the disputes within the feminist movements between those who are willing to accept male-to-female transsexuals as the women they say they are, and those who believe that they seek male power over women, and perceive them to be potential threats.

Gender-critical groups respond with equal anger because they identify the intrusions of male-to-female transsexuals into women's spaces and women's roles as attempting to dominate women, giving licences for male abuse and the destroying women's identities and sex-based rights. For the same reasons, and also because of the centuries of abuse of women by men, the motives and intentions claimed by transgender people are rejected by these groups who argue that gendered behaviour is determined by a binary concept of biology. Therefore, all men, including male-to-female transsexuals, must automatically be excluded from all women's spaces as they all pose the same or greater potential sexual threats. This reliance on biology and disregard of gender turns the perception of the same transsexual, who shares the same feminist concerns from an ally into an opponent, who is then perceived to erase women's identities, who threatens their safety, and who attacks their hard-won sex-based rights.

A prominent feature of the current dispute is the vehemence with which gender-critical groups deny any other explanations, including the explanations of the World Authorities and Professional Medical Institutions. However, justifying this gender critical approach depends on their success in disproving the scientific research clinical and experiential evidence that has been available since the 1960's. It is this which provides the foundations upon which the approaches of the Professional Medical Institutions and the World Authorities today rely. I consider some of these arguments in the following sections. Clearly there are multiple reasons why transsexual people and gender-critical groups both feel that they and their principles are under attack. Therefore, it is not surprising that gender-critical groups, with other more radical feminists make very strong attempts to use science to justify this gender-critical approach.

3:8 Discrimination

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The horrendous discrimination and abuse of women for centuries the World over by men must never be ignored. These conflicts are not just about whether gender identity lies at the core of any personality and identity, or if it is only a social construct: It is about the safety of all women, and the protection of their rights. It is also about whether male to-female transsexuals should be defined as men or women. Whether they should be treated with caution, as potential male predators, or be fully accepted as women in everyday society. As people who protect women in the same way as all women, and who are equally ardent campaigners for women's safety and rights. There is the further incompatibility in the different approaches: If the conclusions of the Professional Medical Institutions are correct, then the precepts upon which all gender-critical feminism is based are invalidated. If the approach of gender-critical feminists is assumed to be correct, then transgender conditions must be regarded as perversions or disruptions and the depth and reality of transgender conditions must be denied. As has been noted, this strongly suggests that the real focus of the dispute is between the majority of feminists who are happy to accept the views of the World Authorities and Professional Medical Institutions, who consider transgender conditions to be personality variations, against those of a vocal minority of gender-critical feminists who are required by the incompatibilities and contradictions of this gender-critical ideology to treat transgender conditions as personality disruptions instead.

Perhaps Suzanne Moore, one of the prominent advocates for the gender-critical approach, put her finger on the issue when she said *"Why did I speak up? I have no hatred or fear of trans folk. As a feminist, I would argue that gender is socially constructed, and it can be reconstructed"*²⁸. That statement clearly contradicts the views of the Professional Medical Institutions and many transgender people who consider these conditions to personality variations which are established early in life and become difficult or impossible to deconstruct at a later date. Instead of motives of allegiance and searches for identity, it also alleges that these are about desires of behaviour and sex. Therefore, Moore's allegation that gender is a social construct which can be deconstructed also demands that transgender conditions must be treated as perversions or paraphilias which, as she herself describes, are wholly created through disturbances to the gender role. When this is combined with the egalitarian approach adopted by the feminist pioneers it also identifies gender identity as a choice. Thus, Moore's argument highlights the incompatibilities which mean that gender-critical groups are required to impose their own diagnosis on transgender conditions. This protects gender-critical ideologies at the expense of transgender people's lives. It enforces a diagnosis which transgender people vigorously complain that they cannot identify with. It misrepresents their motives and experiences. It also denies the legitimacy of the approaches recommended by the World Authorities and Professional Medical Institutions, in order to preserve this gender-critical approach.

3:9 Autogynephilic Theories and Misdiagnoses

Gender-critical groups who declare that they welcome transgender people can avoid these incompatibilities by using autogynephilic theories of transsexuality. In autogynephilic theories of transsexuality, sexual identities and sexual orientations are still treated as personality variations, but transsexual conditions are instead defined as sexually motivated paraphilias, perversions or disruptions of male homosexuality. Autogynephilic theorists argue that transgender people offer no threat to others because these sexual motives are sublimated and turned inwards towards themselves. Like Suzanne Moore, gender-critical groups and others often strongly argue that they welcome transgender people, but this has to be on their own terms.

28 Moore, Suzanne: (2020): "Why I had to leave The Guardian If you were bullied by 338 colleagues, what would you do?" *Unherd*: <https://unherd.com/2020/11/why-i-had-to-leave-the-guardian/>

Despite this welcome, these autogynephilic theories still continue to identify transgender conditions as sublimated sexually motivated perversions or disruptions to the gender role²⁹. That has major consequences when the motives and methods of management needed for the different diagnoses oppose each other. This is particularly true when an approach which one side considers to be compassion and concern is almost inevitably interpreted as coercion and recruitment by the other. More problems arise when sexual motives for these conditions continue to be presumed, despite the research work and experiential evidence which since the 1970's has shown that these conditions are driven by allegiance and the search for identity instead. The timescales for development also contradict to the degree that transgender children and their parents are denied the type of help that is most needed at the time it is required. Regardless of the genuineness of any welcome, a major cause for concern is the harm that is created when the wrong diagnosis is applied.

Misdiagnosing transgender conditions as perversions, paraphilias or disruptions has other major implications. Apart from the argument of sublimation, autogynephilic theories make no significant distinctions between the motives of transgender people and those of sexual abusers. This means that other groups, such as religious groups, who do not support the idea of sublimation can use these definitions to justify their own attacks. That is now seen in the increasingly virulent attacks on transgender people in many parts of the world. Furthermore, in place of considering gender identity alongside sexual orientation as equivalent identities which are foundational elements of the personalities that are created. And in all human rights legislation should be equally protected, the adoption of these theories, which describes transgender identities only as feelings, removes this protection. It reduces gender identity to a purely social construct, where any departure from predefined stereotypical sexual behaviours decided by biology can be condemned as disordered behaviours, sexual perversions, and threats.

These denials are compounded by the continued use by many practitioners of traditional social learning and psychodynamic theories, in which cognitive processes are presumed to provide the driving forces, in place of the innate forces which are present from birth³⁰. This means that the research work which has been available since the 1970's, including the role of the amygdala, the existence or influences of the innate, contagious, and proactive forces which dominate early development, together with the earlier neural advances and transformations are not properly considered in the diagnoses that are made.

The harms that can be created through these misdiagnoses are highlighted in the interim report on the provisions for the treatment and management of transgender children by Dr Hilary Cass³¹. Cass concurs with the scientific consensus adopted by the World Authorities and Professional Medical Institutions which considers these conditions to be incongruences and personality variations. She

29 Description of autogynephilic theory: "Autogynephilia is defined as a male's propensity to be sexually aroused by the thought of himself as a female. It is the paraphilia that is theorized to underlie transvestism and some forms of male-to-female (MtF) transsexualism. Autogynephilia encompasses sexual arousal with cross-dressing and cross-gender expression that does not involve women's clothing per se. The concept of autogynephilia defines a typology of MtF transsexualism and offers a theory of motivation for one type of MtF transsexualism. Autogynephilia resembles a sexual orientation in that it involves elements of idealization and attachment as well as erotic desire. Nearly 3% of men in Western countries may experience autogynephilia; its most severe manifestation, MtF transsexualism, is rare but increasing in prevalence. Some theorists and clinicians reject the transsexual typology and theory of motivation derived from autogynephilia; their objections suggest a need for additional research. The concept of autogynephilia can assist clinicians in understanding some otherwise puzzling manifestations of nonhomosexual MtF transsexualism. Autogynephilia exemplifies an unusual paraphilic category called 'erotic target identity inversions', in which men desire to impersonate or turn their bodies into facsimiles of the persons or things to which they are sexually attracted". (Lawrence A.A. (2011): "Autogynephilia: An Underappreciated Paraphilia" Balon R (ed): Sexual Dysfunction: Beyond the Brain-Body Connection. Adv Psychosom Med. Basel, Karger, 2011, vol 31, pp 135–148 <https://doi.org/10.1159/000328921>)

30 Nutt, Amy Ellis. (2017) "Long shadow cast by psychiatrist on transgender issues finally recedes at Johns Hopkins" *Washington Post* 5 April 2017 https://www.washingtonpost.com/national/health-science/long-shadow-cast-by-psychiatrist-on-transgender-issues-finally-recedes-at-johns-hopkins/2017/04/05/e851e56e-0d85-11e7-ab07-07d9f521f6b5_story.html

31 Cass Report

does not endorse the arguments of gender-critical groups that these should be regarded as perversions or disruptions. Cass also notes that while the clinical procedures for the treatment of adults are well established, and is according to these professional medical principles, there only limited information provided on how these conditions originate, and about the types of treatment for children that should be given. Cass discusses the role of synaptic pruning and the neural transformations that take place during puberty. However, Cass ignores the equivalent and major neural transformations which occur during early development, through which the core gender identity and constancies or continuities of personality and identity develop. I consider this failure to take account of how early development proceeds to be an important omission in her report. The administration of any drug, including puberty blockers depends on achieving the correct balance between the benefit it brings and the harmful side effects it creates. The evident disregard in Cass's interim report of the existence of these early processes potentially places her work alongside those who adopt a gender-critical approach, which leads to diagnoses of paraphilias, perversions, or disruptions, in place of personality variations being made.

These limitations and the cautious approach now recommended by Cass, which restricts the administration of puberty blockers to those who agree to take part in a research programme where both numbers and terms of reference are also limited, does raise concerns. There also appears to be an attempt in her work to make a quantitative distinction between late onset and early onset gender dysphoria. In this account I argue that the seeds of all gender dysphoria are sown during these early development processes, and that this may only explode into conscious awareness when some particular change in circumstance occurs. For many that may be during puberty, but for others it may be very much later in life. It also means that there should be no reasons for delay in cases where gender dysphoria has been evident and is constant from early in life, but more caution and more careful counselling may be needed when later onset occurs. That I argue is because of the bipolar nature of these conflicts. Also, as I have found from my own experiences, that remissions can subsequently occur³². It is a matter of great regret that these issues have become matters of strong and often politically and religiously motivated disputes where existing evidence is disregarded or denied. Cass also notes that these uncertainties have contributed to the major rows between clients, service providers and the clinicians themselves. The argument is often made that more research is needed. However, I consider the ignoring and discrediting of already available evidence, with the disregard of advances in neuroscience and the continued reliance by many practitioners, including McHugh and others³³ on the traditional social learning and psychodynamic theories, may be a cause of much of the confusion and conflicts that now occur.

Transgender people form a small minority in the general population. Many people learn about transgender conditions through what other people say about them. One of the major contributions to this disregard is that these early development processes are usually hidden from view. The often-quoted explanations of transsexuality argue that a flush of male or female hormones in the brain about twelve weeks after gestation cause the brain to develop in a male or female direction. However, this does not by itself explain how these influences enable incongruent gender identities to develop.

3:10 The First Three to Four Years

In this section I use the information previously described in this account to provide a summary of how I understand early development to proceed and to review some of the disputes that occur. From this analysis, and elsewhere in my own work I conclude that gender identities require

³² Clinical talk and management

³³ See Section D:8: Transition Counselling and Advice in Gilchrist, S. (2020b): "Responsibility in Transgender Disputes": <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>

interaction with others. Therefore, they cannot form before birth. Instead, the core gender identities coalesce through the impact of a variety of non-gender specific characteristics, such as the variations in gender-related aggression profiles, endocrinal effects, and the varying gender-related neural maturation rates. These act in disordered and fragmented but in strongly pro-active and feed-forward ways. A major coalescence occurs around a median age of two years, this is associated with the rapid maturation of the pre-frontal cortex of the brain³⁴. Processes involving synaptic pruning and peak periods of neural advancement which are unique to early development, have effectively locked these core elements in place at the latest by the age of three years. From this time onwards children increasingly identify with the social roles expected of them, and gender role identities begin to form. However, children do not develop sufficiently coherent minds and memories to sense what has happened before the age of around four years. Therefore, they have no awareness of what has previously taken place³⁵.

That is the age of around four years when many transgender people say they first encounter discomfort with the identities and roles expected from them. This lack of awareness of the earlier processes means that most presume these gender incongruences have been present from birth. That raises additional difficulties for transgender people because other people are equally unaware of the impact of these early development processes. In most cases the impact of the early development processes and the existence of the core gender identity as a separate entity is denied or ignored. That makes it much more difficult for people who are not transgender to understand the reasons for these conditions, or to recognise the strength and intensity of the conflicts that transgender people face. Because of this lack of knowledge, it is natural for most people to assume that gender identity must always be congruent with biological sex. Treating transgender conditions as personality variations means that the core gender identity for everyone forms in the same way. Therefore, transgender identities may be expected to be at least as strongly, if not more strongly held, as those for whom gender identity aligns with biological sex. Gender-critical groups also deny the existence or relevance of all these early development processes to argue that gender identity is created entirely through association with the gender role.

In her own work the prominent neuroscientist and avowed feminist, Angela Rippon³⁶ addresses these issues. Rippon dismisses these earlier processes as “*Whack-a-Mole*” myths. She describes these as untrue assertions which are repeated so often they come to be believed. Using fMRI studies, she shows that gender differentiation is found in the adult brain but much less in children, and that this decreases to zero as age reduces. She additionally considers that learning and neural differentiation is reactive in nature and is driven by cognition alone. She challenges other researchers who argue that more fundamental processes are involved. Furthermore, she dismisses any idea that there might be any neurologically promoted gender differences in children before the age of about three years. She additionally considers the development of gender identifications to be a reactive rather than a proactive process. I challenge these denials and consider that the misdiagnoses arise through Rippon’s refusal to consider any deeper reasons. That concerns the neglect of the functions of the amygdala, and the disregard of the existence and the effects of the innate contagious and pre-cognitive forces which dominate early development. fMRI methods use blood flow to measure brain activity, therefore these measurements without precautions may only be expected to reflect differentiations in the gender role, and they do not take account of the

34 This can be described a “quorum sensing”. Imagine what happens when a celebrity enters a room filled with people wandering aimlessly around. Once a sufficient level of population, or quorum will be reached a crowd will gather round the celebrity and neural interconnections will rapidly increase. That promotes a chain reaction as the numbers and density of neural pathways increase. Those which are most stimulated may be expected to grow stronger, those less used may be lost or die back.

35 In psychology, “*Theory of mind*” refers to the capacity to understand other people by ascribing mental states to them. A theory of mind includes the knowledge that others’ beliefs, desires, intentions, emotions, and thoughts may be different from one’s own. See also: Frith, Chris & Frith, Uta. (2005). “Theory of mind”. *Curr Biol*. 15. R644-6

36 An extended review of Angela Rippon’s work is given in section C in Gilchrist, S. (2020b): “*Responsibility in Transgender Disputes*”: <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>

scaffolding that the other elements provide. Rippon's results should not be surprising because these disputes are about the existence or influence of the core gender identity and the sense of belonging it creates. There is little or no disagreement between transgender and gender-critical groups about the motives and behaviours associated with the gender role.

I conclude, as Rippon herself acknowledges, that she is seeking to support a feminist ideology which argues that cognitive processes alone drive the creation of gender identity. In support of this, and in her definition of earlier developments as "*Whack-an-mole*" myths, she confines her interpretation of gender identity entirely to that of the gender role. Rippon only mentions transgender people in passing, but this has major implications in understanding how transgender conditions are formed.

A similar issue arises from the work of Joel and others, which showed that there are no separate gender defining areas in the brain. Instead, it is a distributed mosaic of features having different male related and female related characteristics. That conclusion has been used and it is still used by gender-critical groups to argue that gender identity is only a socially constructed concept, to deny the explanations put forward by transgender advocates, and to claim gender neutrality for the brain. However, these allegations are specifically denied by Joel, Swaab, and other prominent investigators. Overall gender and sexual identities are instead considered to emerge through the interlinking of the distributed mosaics which involve many parts of the brain acting together, so no separate brain areas are found. This aligns with Rippon's results and that which is found in different personality variations.³⁷ Other research shows that both gender and sexual identities are considered to form early in life at the same time, also as part of a single complex, although each goes their separate ways³⁸. It is not hard to see why ignorance and denial, with their consequent misdiagnoses of all gender and sexually variant conditions are encountered. These are also early development processes which take place before conscious awareness occurs, and that is why for most people it is natural to assume that gender identity would be congruent with biological sex. Many religious groups also condemn all gender and sexually variant behaviour without exception as depraved and disordered acts which are in pursuit of illicit sex. That becomes more difficult to challenge when justification for this is given on the grounds of divine revelation. However, by its own admission, this understanding depends on Church traditions and its own interpretations of scripture. Recognising this means it should be more open to challenge because it is considered to be a teaching, instead of a doctrine of the Church.

4:0 Other Viewpoints

4:1 Christian Attitudes

In a separate examination of this Christian theology, I show that this traditional teaching was not supported during the first millennium. That changed because of a paradigm shift which took place not long afterwards and I conclude that it is a product of the medieval Church³⁹. The subsequent centuries of criminalisation of all gender and sexually variant behaviour has denied access to the

37 The development of the core gender identity is a fragmented process where core concepts of identity coalesce from strands of See section B& of fragmented thought. Although there is a different end point for every individual, incongruences in gender and sexual identities can be specific in nature, and each can go their separate ways. See the sections on "quorum sensing" and section B7 in Gilchrist, S. (2020b): "*Responsibility in Transgender Disputes*": <http://www.tqdr.co.uk/documents/248P-Responsibility.pdf>

38 See for example: Lanzenberger, R.; Kranz, G.S.; Savic, I.: (Eds) (2020): "*Sex Differences in Neurology and Psychiatry*" Handbook of Clinical Neurology Volume 175, 2020

39 Gilchrist, S. (2023): "*Jesus and Women*": <http://www.tqdr.co.uk/documents/256P-JesusAndWomen.pdf> and Gilchrist, S. (2023): "*Power and Sex in Christian Traditions*": <http://www.tqdr.co.uk/documents/256P-PowerAndSex.pdf>

experiential evidence that would enable these views to be challenged. That evidence has only become available since the 1970's, but only in those countries who could access it. The horrendous persecution and criminalisation of all gender and sexually variant people who dare to express their identities in other countries still remains. The current advice and proposed legislation put forward by the present United Kingdom government would permit these practices to continue unchecked.

The consequent access to the experiential evidence and the more recent scientific advances has resulted in the remarkable transformation from attitudes which previously had considered all gender and sexually variant behaviour, including transgender conditions, without exception to be the result of sexually motivated perversions or disruptions, into ones which now endorse same-sex marriages and accept the presence of transgender people in today's society, where these expressions have become celebrations of identity instead. Continued opposition to these changes comes from those groups who consider the traditional teachings to be matters of divine revelation, thus unchangeable doctrines of the Church. The impact of this is considered later in this account.

4:2 Changing Perceptions

These resistances to change create major barriers. Gender-critical groups who continue to identify transgender conditions as a product of sublimated sexually motivated perversions, paraphilias or disruptions, alongside the traditionalist Christian churches who refuse to consider even the possibility of any changes to their traditional theologies must either ignore, defy, or deny all the experiential evidence which has been available for the last fifty years. That includes the transformations in understanding due to the advances in science, medicine and psychology which have since taken place. Nevertheless, I believe that a decisive contribution to these difficulties and disagreements arises from the failure of many practitioners in the fields of sociology, psychiatry, and psychology to keep abreast of the transformations in the understandings of the neurology which dominates early development, how these affect the learning processes, and the ways in which personality and identity are formed.

Earlier in this document I have described how I have made use of the pioneering work carried out from the 1950's onwards by Girard and Dawkins, plus others, to examine how early development takes place. As an anthropologist, Girard was more interested in tribalism, and Dawkins in the neuroscience involved. Although Girard and Dawkins would have disagreed, (and I believe very robustly), about many things, both of them recognised that the development of personality and identity arises through very strongly pro-active processes, also that the more global concepts coalesce from previously fragmented thoughts. This work and these understandings were further expanded and developed by Gallese in the 1990's and by others. All of these studies show that learning and development are driven by contagious and innate forces which involve the actions of mirror neurons, possessive, imitation, and empathy. These are strongly proactive and self-reinforcing processes which involve the creation of identity and personality: they enable the separation of the self from the other, and they dominate development from birth. The role of cognition is therefore to create order out of disorder by providing the capabilities of reason, perception, and expectation, which then act in a feedback manner to keep these in check. These cognitive abilities become more effective as neural capabilities increase and a major transformation occurs around the median age of two years.

Freud equally recognised that there are powerful forces which drive development forward. However, knowledge of the origins and natures of these innate forces was not available to him, and he attributed their causation to the desires of sex. That difference is significant. It means that for Freud, also for other theories which rely on social learning, it is cognition itself which is presumed to provide the driving force. The existence of all other elements, including the pre-cognitive elements

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that are present from birth, are ignored. This is important because acknowledgment of their existence changes the understanding of the role of cognition from one which is considered to drive development forward to one which acts to keep these innate forces in check. That transforms the understanding of how learning and development takes place from a receptive process into a proactive one. It also shows that the forces which drive these conditions are about searches for identity, not desires of sex.

It is usually accepted that Freud only considered homosexuality. He considered this to be an inversion or personality variation, not a perversion, where incongruities develop from the outset and no disruption occurs. However, that could be challenged. It should be noted in his letter to a mother concerned about her son, that Freud was actually celebrating and affirming the performance of gender among lesbian and gay people, not the desires of sex⁴⁰. Freud also noted a higher incidence of homosexuality amongst the most creative and cerebral people in history. A similar and higher preponderance of these capabilities has also been noted in transgender people. It is also known that a higher incidence of autism occurs. Autism is also matched to high intelligence, and in the extreme case of savants it can have a very specific effect. In this examination I argue that core elements of personality and identity coalesce from disordered thought during or just before a peak period of neural advancement around a median age of two years. This is a fragmented and a strongly proactive process. Therefore, a different endpoint is encountered for every person. It also means that a wide range of gender and sexually variant identities are created. All these conditions depend on the congruence of the self-identity that emerges. Although gender identifications and sexual orientations manifest themselves independently of other, there is now very strong research evidence to show that both start to form as a single complex very early in life. This means that one does not arise as a consequence of the other. This suggests that autism, ability, and identity should all be considered to be coincident and parallel, not as consequent effects⁴¹.

The correct prescription of any drug depends on balancing the clinical advantages of prescribing it against harmful side effects. That balance clearly depends on the diagnosis that is made and how these conditions are understood⁴². In this study I have pointed to the role of the amygdala rather than the pre-frontal cortex as a possible primary factor in the creation of incongruent identities. The amygdala is already known to act as a controller of behaviour in addiction, alcoholism, and other compulsions. I call these compulsions of *mortido* since the eventual outcomes are those of oblivion, flight, or death. Less well recognised are what I call the compulsions of *libido*, where many valued things are sacrificed for the fulfilment of a goal. Often the achiever will be commended for reaching that target. Therefore, the compulsive nature is not recognised or is ignored. For these reasons, I argue that the methods for managing transgender conditions for those who decide to manage these pressures, should be akin to those where compulsions are encountered. Managing these compulsions is more difficult because that relies on maintaining hope of fulfilment in an existing role... which must overcome these other deep seated, affirmative, and welcoming drives. This can be successful to the point that all conscious awareness of the compulsion may disappear, until for any reason that hope of fulfilment is destroyed. Any collapse may then be sudden and have a devastating effect. That also identifies the bipolar nature of these conflicts. It is also why conversion

40 Freud's letter to mother

41 Autism: See sections 2:17, 4:4 and 9:1:3 of Gilchrist, S. (2015a): "*Personality Development and Gender: Why We Should Re-think the Process*": [Updating]: <http://www.tgdr.co.uk/documents/209P-RethinkPaperFull.pdf>. Also, Amber N.V. Ruigrok, Meng-Chuan Lai: (2020): "Sex/gender differences in neurology and psychiatry: Autism": In this chapter, the authors summarize recent clinical and neuroscientific research addressing sex/gender influences in autism and explore how sex/gender-based investigations shed light on similar or different underlying neurodevelopmental mechanisms of autism by sex/gender. They review evidence that may help to explain some of the underlying sex-related biological mechanisms associated with autism, including genetics and the effects of sex steroid hormones in the prenatal environment". Chapter 18: Pages 283-297: in Lanzenberger, R.; Kranz, G.S.; Savic, I.: (Eds) (2020): *Sex Differences in Neurology and Psychiatry*" *Handbook of Clinical Neurology* Volume 175, 2020

42 Eckert, A (2021) "Conclusions Not So NICE: A Critical Analysis of the NICE Evidence review of puberty blockers for children and adolescents with gender dysphoria" *Science Based Medicine* October 17, 2021 <https://sciencebasedmedicine.org/a-critical-look-at-the-nice-review/>

therapy offered by religious groups and others can be so destroying. This relies both on the religious euphoria created by these beliefs, combined with the damnation that is promised if failure occurs. With nothing to replace them, the destruction of the existing allegiances and identity leaves an emptiness inside. The collapse of that euphoria and the guilt this creates can have an utterly soul-destroying effect.

In recent years that has been an explosion in the numbers of teenage people who seek gender reassignment. The majority of these are seeking to transition from female to male. Various reasons for this have been cited, including the much greater social acceptance of transgender people even though although high incidences of transphobia, hate attacks and discrimination still occur. It is also healthy and natural for people to question their gender and sexual identities during puberty. Managing compulsions and personality variations demands the creation of the degree of acceptance, recognition, and self-esteem, so that approaches and strategies can be developed to satisfy or manage them. In contradiction of this, managing personality disruptions requires removing or nullifying the reasons for the disruption instead. When these methods of managing personality variations and personality disruptions differ to the extent that what one side considers to be approaches of compassion and concern are regarded as those of recruitment, grooming and coercion by the other, it is essential to get the diagnosis correct.

Gender-critical groups identify transgender conditions as personality disruptions. They also cite high rates of transition regret although these figures are strongly disputed⁴³. Instead of trying to enforce a diagnosis which identifies these conditions as personality disruptions. I have argued in this account that these conditions must instead treated in equivalent ways to compulsions and as personality variations. Nevertheless, I believe that the continued reliance by many practitioners on traditional social learning and psychodynamic theories to describe these conditions has prevented the correct diagnoses being made. Gender-identity clinics are also overwhelmed by the current demand. While gender identity clinics, do on the whole now identify transgender conditions as personality variations, as Cass notes, I know from my own experience and those of others that this was not always the case. To get the treatment they needed, transgender people, particularly male-to-female transsexuals then had to play the game of conforming to their demands for femininity to be expressed. Gender-critical groups and religious organisations for their own ideological reasons still try to impose the same diagnosis. I further argue that gender identity clinics in the United Kingdom now take a responsible and appropriate approach, despite the allegations and suggestions of conspiracies that are now made by gender-critical groups. Although clinics elsewhere may not⁴⁴. All of this contributes to the confusion that currently exists. In order to prevent failures occurring I argue that transgender conditions should be treated in the ways that are appropriate to personality variations and akin to compulsions, instead of fermenting the harm that is created when these are misdiagnosed and treated as personality disruptions instead⁴⁵.

4:3 Personal Experiences

I should add a personal note. Despite having gone through two periods of near collapse and an awareness of this discordance from my earliest memories, I have used methods akin to compulsion to maintain a truce between the conflicting drives, latterly not by abstention, but by using an inclusive and welcoming approach. As an adult, I declined the offer of hormones on three occasions when I sought professional medical help. This was on the grounds that if I was to be able to manage

43 See discussion on disputed claims

44 Desistance and resistance in Responsibilities

45 NHS Presentation Gilchrist, Susan. (2015): "A Path of My Own": Person Centred Care and Support: NHS Transgender and Non-binary Symposium 30 June 2015 <http://www.tgdr.co.uk/documents/SuF0630q-TransgenderNBSymposiumSlidesSil-30jun15.pdf> . For the Symposium Report see: <http://www.tgdr.co.uk/documents/SuF0630s-FINALSymposiumReport.pdf>

these conflicts successfully, I believed I had to do it without such support. My aim was to balance the love, relationships, and commitment to the life I had built, against the unremitting senses of alienation and rejection I felt deep inside. I also found that a threshold could be crossed, where conscious awareness of these conflicts disappeared: only to strike again years later, with even more devastating effect after it reappeared. Although I do and am now able to express myself as Susan, I still have not fully transitioned. This is even after forty years. It is also important to note that it is not about a desire to be a man or a woman, it is a need to be me. Outwardly I can conform entirely to the male role. Few people today are aware that I face many of these issues before they have been told. Therefore, in my own experience, remissions can happen, but I also argue that this is because of the bipolar nature of these conflicts, not because of any misdiagnosis that is made. I totally support those who correctly decide to transition, and I equally seek to chart appropriate ways through for those who do not.

Nobody today expects lesbian and gay couples to go through intrusive medical examinations and assessments, including by anonymous panels to prove they are gay or lesbian before they can legally marry. Transgender people should not be subject to the same indignities when they seek legal recognition of their gender, and my consideration of these issues is reported elsewhere⁴⁶. Caution is nevertheless needed because of the bipolar nature of the conflicts, but I believe that this is best dealt with through good counselling: and not legal acts. A major reason why misdiagnosing transgender conditions as perversions or disruptions is so harmful arises because it destroys the self-acceptance needed to succeed. I am saddened and concerned by those who seek to destroy these possibilities, even with the best of intentions, by imposing their own agendas and diagnoses, which have the opposite effect. My own approach has been one of welcome and acceptance rather than that of rejection and fight. It also involves a desire to help others and I have documented my personal approach in a 2013 paper "*Management Techniques for Gender Dysphoria with Particular Reference to Transsexuality*"⁴⁷, a presentation "*A Path of My Own: Person Centred Care and Support*": NHS Transgender and Non-binary Symposium 30 June 2015⁴⁸ and my journey in two poetry anthologies: "*Verses in Search of the Self*" and "*Selfhood's Tower*"⁴⁹.

There are other relevant implications that arise because of this proactive drive. Instead of a student just receiving from the teacher, the ultimate goal of the student is to exceed the teacher. The pursuit of ambition is also to exceed the other, and the life-long tension between these competing elements provides the stimuli whereby the greatest human achievements are reached. However, the momentum this dynamic creates increases the levels of tension and fear when conflicts arise. The consequence of these escalations, the growing beliefs in misleading or sectarian perceptions, with the diminishing identification with the original cause become important matters in the management of tribal and other collective conflicts. As someone who has worked for a long time for reconciliation in and within a society divided by tribal violence, I have found how easy it is for honest and sincere people to unwittingly enforce discrimination through their pursuit of a moral rectitude within bubbles of perception based on misinformation, misdiagnoses, fears and lies. The use of logical arguments based on these perceptions gives apparent substance to the claims. Thus, when one side tries to speak their truth to the other, the other cannot believe what it says. Even among people who have

46 Gilchrist, S. (2019a): "*Divisions: Self-Declaration and Gender Variant People*": <http://www.tgdr.co.uk/documents/243P-DivisionsSelfDeclaration.pdf> Gilchrist, S. (2018d): "*Self-Declaration and Gender Diverse People*": <http://www.tgdr.co.uk/documents/243P-SelfDeclarationSubmission.pdf> (Submission for the consultation on the reform of the 2004 Gender Recognition Act)

47 Gilchrist, S. (2013e): "*Management Techniques for Gender Dysphoria with Particular Reference to Transsexuality*": <http://www.tgdr.co.uk/documents/205P-ManagementTechniquesInGenderDysphoria.pdf>

48 NHS Presentation Gilchrist, Susan. (2015): "A Path of My Own": Person Centred Care and Support: NHS Transgender and Non-binary Symposium 30 June 2015 <http://www.tgdr.co.uk/documents/SuF0630g-TransgenderNBSymposiumSlidesSil-30jun15.pdf> . For the Symposium Report see: <http://www.tgdr.co.uk/documents/SuF0630s-FINALSymposiumReport.pdf>

49 Gilchrist, S. (2011): "*Verses in Search of the Self: Poems and Commentary*": <http://www.tgdr.co.uk/documents/301V-VersesSearchOfSelf-PoetryAnthology.pdf>

Gilchrist, S. (2003): "*Selfhood's Tower*": Poetry Anthology: <http://www.tgdr.co.uk/documents/302V-Selfhood'sTower.pdf>

the best intentions, an escalating cycle of misinformation, misdiagnoses, fears and lies is then used to condemn the motives of the opposing side. Each side reacts with increasing anger against the other. This is an insidious process, and many people are unaware that they have contributed to these concerns.

The results of my study confirm the approaches of the World Authorities and Professional Medical Institutions. Although I have included an analysis of how transgender and gender identities develop it should not be needed. It is included here because of the misrepresentations that occur. Management methods and behaviours associated with personality variations and disruptions are so different that the clinical, behavioural, and experiential evidence accumulated of the last 50 years should enable these distinctions to be made. The validity of any theory relies on testing and experiential evidence to prove it and when disagreements on this scale are encountered, the experiential evidence must stand in its place. The argument is put forward that more research on transgender conditions is required: It is true that more high-quality studies which directly relate to transgender conditions are needed. However, this does not just relate to evidence which directly studies transgender conditions. It must also include consideration of how both gender identities and sexual identities for everyone, and not just transgender people, are formed.

4:3 Agendas and Science

An issue at the heart of these conflicts are the disputes about whether gender identity should be regarded as a core element of the personality that is established early in life, in line with the World Authorities and Professional Medical Institutions, or if it is a social construct which later forms entirely through the influence of the gender role. Stereotyping and evidence for these social understandings does not become evident until around the age of three years. This means that if gender-critical groups are able to justify their arguments they must be able to prove that all the earlier neural and social transformations and changes during this first three years, including the existence or relevance the core gender identity, must be dismissed, or denied.

It is clear that an objective and impartial analysis is needed; but that does not take place. The approaches adopted by the Professional Medical Institutions and World Authorities are instead dismissed by gender-critical groups and by traditional Christian believers with the use of arguments that they are not based on credible science and that they are instead the activities of transgender activists⁵⁰. In a detailed analysis I find that the conclusions of the World Authorities and Professional Medical Institutions are summarily rejected or ignored, and motives of individuals and organisations presenting them are disparaged and attacked⁵¹. Attempts are made by feminist groups to prove that male-to-female transsexuals are perpetrators of their own misfortunes and are as likely to engage in sexual abuse as all males⁵². Allegations of conspiracy and misinformation by the medical organisations and gender clinics are also made⁵³. The theory of autogynephilic transsexuality is adopted which attempts which seeks to define male-to-female transsexuality as a perversion of male homosexuality... and this is presented as the only credible approach⁵⁴. The clinical, social, and experiential evidence produced by the Professional Medical organisations, research Institutions and clinical and medical authorities, together with statements produced by them are also ignored or dismissed⁵⁵.

50 Not based on credible science

51 Stonewall

52 Attacks same as all malws

53 Allegations of conspiracy

54 Autogynephilic theory reference

55 Attacks

In a separately reported examination of these approaches, I conclude that the scientific justifications claimed by gender-critical groups are made through the selective use of scientific papers and evidence, whose validity evaporates when subjected to more critical analysis. That is already seen in the studies on neuroscience where the interpretations placed on their papers and results are dismissed by those conducting the research⁵⁶. It also applies to other key papers, where the interpretations put on them by gender-critical groups are similarly denounced by the lead authors of the papers themselves⁵⁷. In addition to this disregard of the World Authorities and Professional Medical Institutions I find that attempts are made to use science to prove that male to female transsexuals are at least as likely, if not more likely to engage in violence or abuse against women, and also be at least as likely to engage in predation, recruitment, and threats.

Gender-critical groups in the United Kingdom mostly concentrate their attacks on three of these papers or reports. One of these, a Cambridge University report is attacked on the grounds of its methodology. The report's conclusion is countered with the argument that transgender people today are for the most part well-accepted in United Kingdom society. Its conclusions that transgender people and students are still one of the most vilified groups in society are dismissed and on these grounds. The statistics which report the already high and dramatically increasing records of hate crimes against transgender people and the very many other reports, all of which reach the same conclusions as the Cambridge report, and which likewise show that they continue to be one of the most vilified groups in society are disregarded or dismissed as the work of transgender activists⁵⁸. In addition, the conclusions of another 137 peer reviewed papers, as well as others, published in English over at five-year period, all of which do not support or contradict these gender-critical viewpoints are never referred to and their existence is similarly ignored⁵⁹.

Many of these and other papers show that the trauma arising from social rejections in society may not reduce after transition. Of the 137 papers reported earlier, all except two reported that this trauma is reduced, and these two reported no change. While many gender-critical groups claim to welcome transgender people, the idea that the continued or sometimes increased levels of trauma after transition could be caused by the continuing condemnations of other groups or people in society is actively denied... instead of being dismissed or ignored. Further attempts are made to argue that transition is not a solution because transgender conditions arise as a consequence of other traumas and disturbances, and it is these which must be addressed instead. By arguing that transgender condition are personality disruptions many may argue that they are protectors of transgender people and that they are acting in their best interests. However, the almost universal conclusion in these reports that transition resolves or reduces the gender conflicts is ignored. The existence of this continuing trauma has been used by gender critical groups and by certain religious factions to argue that transition is not a solution, and the drives to transition are claimed to be formed by the internally created disturbances that are alleged. Similar attempts are made to dismiss the high suicide and suicide ideation rates that are reported⁶⁰. The effect of these is to reinforce the guilt already felt by transgender people, not least because of their own failures to conform to the expectations of other people in society. A further consequence of these attempts is that of transferring the guilt of the aggressor to the victim instead⁶¹.

The autogynephilic theory which is used to justify the gender-critical approach was already being considered inadequate and outdated by mainstream clinicians at the time when it was introduced,

56 Neuroscience condemnations

57 Dehjene

58 Hate crime records

59 Cornell study

60 Suicide ideation

61 Us Bishops repentance

and the one clinic which promoted it was later shut down⁶². Statistical analyses are presented where rare cases of abuse are cited as usual, and prison populations, involving very small numbers are scaled up without consideration of any adjustment that might be needed to correctly represent the general population. These are also compared with figures which are themselves uncertain. No analyses or demonstrations of statistical significance are given⁶³.

Gender-critical groups and the present UK government currently argue for excluding transgender people in the proposed bill to legally ban the practice of conversion therapy on gender and sexually variant people on the grounds that “*more research is needed*”. This ignores the World-wide consensus of the Professional Medical Institutions, many religious and world authorities and a multitude of papers and publications, which show very clearly that conversion therapy for transgender as well as for lesbian and gay people is not only ineffective; it causes significant, long-term psychological harm in individuals who undergo it. This argument that “*more research is needed*” does not sit well with the experiential evidence that is now available, and with the condemnations by the Royal College of Psychiatrists⁶⁴, the Memorandum of Understanding issued by all the other major United Kingdom Professional Medical Institutions concerned with transgender matters⁶⁵, the condemnation by the American Psychiatric Association⁶⁶, the World Professional Medical Association for Transgender Health⁶⁷ the World Health Organisation⁶⁸, The UN Committee on Human Rights⁶⁹ and others⁷⁰, all of whom assert that applying conversion therapy to transgender people is not only ineffective: it can have serious harmful effects. This gender-critical approach could only have credibility if the presumption that transgender conditions are sublimated sexually motivated perversions, paraphilias or disruptions is imposed⁷¹.

5:0 Government and Society

5:1 The Gender Recognition Act

Many of the reasons for the intensity of the present disputes arise from the proposals to reform the 2004 Gender Recognition Act. This reform would make it easier and quicker for male-to-female and female-to-male transsexuals gain legal recognition of their gender identity by changing the registered sex on the birth certificate, subject to certain provisions in the act. There was no intention to change or reduce any of the protections involving the safety and privacy of all women: These are separately legislated for in the 2010 Equality Act. This Act had already given full legal protection,

62 Autogynephilic theory shut down

63 Statistical criticism

64 Royal College of Psychiatry (2018) Supporting transgender and gender-diverse people March 2018 PS02/18

https://www.rcpsych.ac.uk/pdf/PS02_18.pdf

65 BACP MoU2 (2017): Conversion therapy is the term for therapy that assumes certain sexual orientations or gender identities are inferior to others and seeks to change or suppress them on that basis. The 2017 Memorandum of Understanding (MoU) makes it clear that conversion therapy in relation to gender identity and sexual orientation (including asexuality) is unethical, potentially harmful and is not supported by evidence. It updates the 2015 version released at the Department of Health, which focused exclusively on sexual orientation. <https://www.bacp.co.uk/events-and-resources/ethics-and-standards/mou/>

66 APA (2018): Position Statement on Conversion Therapy: American Psychiatric Association

<https://www.psychiatry.org/File%20Library/About-APA/Organization-Documents-Policies/Policies/Position-Conversion-Therapy.pdf>

67 World Professional Association for Transgender Health. (2012). *Standards of Care for the Health of Transsexual, Transgender, and Gender Nonconforming People* [7th Version]. <https://www.wpath.org/publications/soc>

68 TGEU (2018): “World Health Organisation moves to end classifying trans identities as mental illness” Posted on 18. June 2018

<https://tgeu.org/world-health-organisation-moves-to-end-classifying-trans-identities-as-mental-illness/> WHO, (2018): “WHO releases new International Classification of Diseases (ICD-11)”

[http://www.who.int/news-room/detail/17-06-2018-who-releases-new-international-classification-of-diseases-\(icd-11\)](http://www.who.int/news-room/detail/17-06-2018-who-releases-new-international-classification-of-diseases-(icd-11))

69 UNHCR (2020): Report on conversion therapy: The United Nations Committee on Human Rights

<https://www.ohchr.org/EN/Issues/SexualOrientationGender/Pages/ReportOnConversiontherapy.aspx>

70 Ashley, Florence. (2108): “List of professional organisations opposing conversion or reparative therapy targeting transgender and gender non-conforming individuals” The Medium October 5 2018 <https://medium.com/@florence.ashley/list-of-professional-organisations-opposing-conversion-or-reparative-therapy-targeting-transgender-f700b4e02c4e>

71 Conversion therapy exclusions

including the ability to self-identify, to all transsexuals who declare they intend to live permanently in the gender they belong to. The proposed reforms to the Gender Recognition Act, which acknowledge this ability to self-identify therefore make little no material difference to the current situation and the protections for women already present in legislation are in no way reduced. There are other matters to be considered in relation to the reform of the Gender Recognition Act and I discuss these in a separate article⁷². This is cast in the form of an imagined three-way discussion between me, Debbie Hayton and one other. Debbie I know, and we have worked together on transgender matters. I consider her a friend even though I disagree with her on these issues, and strongly depreciate the ways in which she now expresses some of her views. The gender-critical allegations that reforming this Gender Recognition Act will allow hordes of predatory males who are intent on abuse to invade women's private spaces is not supported in any of the legislation to reform the Gender Recognition Act. Despite the accusations by gender-critical feminist groups, there is little or no wish among transgender people to remove or diminish the effectiveness of these protections in any way. Neither has any such invasion taken place since 2010, when the provisions of the Equality Act which permitted such access came into effect. Nor have there been any invasions in those countries where the same reforms have already been implemented, and the equivalent protections for all women stay in place. Transgender people are of course going to welcome any changes which makes it easier and quicker to obtain the recognition they need. However, in opposition, and in defiance of these realities, gender-critical groups continue to put forward accusations that transgender people wish to use the reform of the Gender Recognition Act to remove every legal protection for the safety and the privacies for women which are currently in place.

There are two separate agendas being pursued in these attacks. The second of these is not directly affected by any change to the Gender Recognition Act. This argues that male-to female transsexuals themselves threaten the safety and integrities of women and children through acts of recruitment and predation, seek power over women, deny the legitimacy of women's identities, and attack their-sex-based rights. In the analysis I report I show this to be totally incorrect, not just for the reasons I have given, but because it is their own interests for male-to-female transsexuals to keep the protections against every form of abuse fully in place. That means keeping the appropriate protections for everyone, including themselves. This includes the separate protections of women's and men's privacies where needed. Because male-to-female transsexuals identify and interact as women in society, they are equally exposed to the fear of these attacks. The motives which drive transgender people are searches for identity, not desires of sex and there is no difficulty in providing additional privacies and privacies where justified, for all women on the grounds of biological sex. I am not aware that many or any transgender people oppose this or wish to remove or reduce the provisions already included in the 2010 Equality Act.

As in many such conflicts, it is not the desire by either side to dominate, it is misinformation and the fears on both sides of domination and destruction by the other which creates much of the intensity of these disputes. Breaking this cycle is not resolved by each side attacking and abusing the other. What is needed is trust, the willingness to create a common understanding, respect, challenging incorrect perceptions, and adopting a truly objective approach.

5:2 Government Responses

At government level it would be hoped that an objective view would have been taken, but this appears not to be the case, The disbanding of LGBT advisory groups, initially under Liz Truss, when she was the government minister responsible for women and equalities, the refusal to meet with, to

72 Gender Recognition reform articles

consider the views, or heed the warnings of the House of Commons Select Committee on Women and Equalities, which has commissioned many reports, reviews⁷³, and scientific investigations into the methods of management, treatment and legislation for transgender people⁷⁴, together with the quiet withdrawal of documents in the House of Commons Library and their replacement with ones supportive of a more gender-critical approach⁷⁵, the re-editing of existing or issue of supplementary documents which are intended to question the veracity of previous research⁷⁶, all suggest the destruction or discrediting of an already existing evidence base, rather than any requirement for new research. Instead of aiming to provide an objective and impartial analysis, I conclude that science is being used in an attempt to justify a gender-critical approach.

The popular viewpoint that children should not be taught about transsexuality or homosexuality until some appropriate “*age of maturity*” is reached, similarly misdiagnoses these conditions, causes considerable trauma, makes children feel isolated, guilty, and results in considerable harm. In April 2022, the United Kingdom Government Minister for Health Sajid Javid announced an urgent enquiry into the provision of treatment of transgender children. He told MPs that services in this area were too affirmative and narrow, and “*bordering on ideological*”. He compared some approaches, which included those recommended by the Professional Medical Institutions, to sexual “*Child grooming in Rotherham*”. That had been conducted by a paedophile gang. It is reported that planned government guidelines would require teachers to report children who showed any sign of gender incongruence and ban all transgender children from taking part in sports competitions in schools⁷⁷. Other discussions have been based around denying anyone access to NHS services and treatment if they had sought private medical help in any way⁷⁸. A recent statement by the then current Attorney General Suella Braverman that that it is lawful for schools to misgender, deadname, ban from some sports, reject from enrolment based on their transgender status, to refuse any or all other forms of gender affirmation to transgender children, and to recognise their identities as transgender would qualify as “*indoctrinating children*”, does not only attack the legitimacy of transgender identities. Like the infamous “*Clause 28*” introduced by Margaret Thatcher to condemn “*pretend homosexual relationships*”, it attacks the very foundation stones upon which self-acceptance, self-esteem and self-identity are built.

In July 2022, it is reported that the Financial Conduct Authority (FCA) had planned to issue regulations which required the 58,000 businesses under its jurisdiction to allow transgender people in their employment to self-declare their gender without the need for a gender recognition certificate. It is reported that after receiving pressure from Kemi Badenoch, then the UK Government Equalities Minister, the FCA then pivoted to a policy of requiring transgender people to be referred to by the sex on their birth certificate unless they have a gender recognition certificate, which only 1% of people in the UK possess. Because of the consequent backlash from LGBTQ employees within the FCA, all proposed policy changes were scrapped in their entirety. When Margaret Thatcher introduced “*Clause 28*” in 1988, which supported her claim that homosexual relationships were only pretend relationships there was much less information available. When gender-critical groups in 2023 and the present United Kingdom Government endorse the equivalent accusations which correspondingly argue that transgender women are only pretend women; and use such slogans such as “*Transgender women are men*” in ways which deny the legitimacy of transgender identities, it is not just the information that was then available to Margaret Thatcher which is now being denied. It is the research and the huge amount of clinical and experiential information which has since become available about how gender and sexual identities

73 Lis Trus's action on disregarding results

74 House of Commons Select Committee

75 Withdrawal of reports from House of Commons Library

76 Study on re-editing of documents

77 Private medical help

78 Schools guidelines

for everyone are created. This exposes the great vulnerability of all gender and sexually variant people to this type of challenge. That is particularly true when for many people there cannot be any conscious awareness of the inner allegiances and the neural developments which establish the core gender identity during these early years. And for most people, it is natural to presume that gender identity should be congruent with biological sex.

This denial or failure to recognise the advances in neuroscience since the 1960's, with the repudiation, or the refusal to accept the clinical and experiential evidence, which has also been available in the United Kingdom since the 1960's, has meant that the misdiagnoses of gender and sexually variant behaviours as sexually motivated perversions or disruptions could not effectively be denied. The previous criminalisations and condemnations had similarly meant that no earlier changes could be envisaged because access to this experiential evidence was also denied. That evidence only became available in the United Kingdom during the 1960's. This suppression still continues in other countries, religious organisations, and diverse societies, with the consequent misdiagnoses of gender and sexually variant conditions being enforced to the present day. The correct diagnosis is crucial since the motives and methods of management differ the extent that what one side considers to be care and compassion is almost inevitably considered to be coercion and recruitment by the other. The continued refusal to consider these advances in science and experiential evidence, with the attempts to enforce a diagnosis which alleges that transgender conditions are sexually motivated paraphilias, perversions or disruptions, defies this experiential and research evidence, which shows these to be searches for identity. Attempting to impose this earlier diagnosis by using autogynephilic theories means that the harm this creates continues to be applied.

The near universal outcry which occurred when the Government stated its intention to exclude any ban on conversion therapy for transgender people in a bill originally intended to prohibit this practice for all LGBT people, further refutes the Government and United Kingdom Equalities and Human Rights Commission argument that *"more research is needed"* using the allegation that not enough evidence exists. These are all issues of enormous seriousness and sensitivity. The concerns expressed by groups such as *"A Woman's Place"* and *"Fair Play for Women"* including the arguments and theories put forward by these groups must be taken very seriously, but that demands that such arguments can survive the fullest detailed scientific scrutiny. That cannot happen when gender-critical groups, supported by Government actions, dismiss the scientific consensus of the Professional Medical Institutions and World Authorities as the work of transgender activists, with claims that it is not based on credible science, and when these bodies are prepared consider only one approach.

Any government which adopts one policy and disregards any other, must be able to show how peoples' identities are protected, and how it meets international human rights. The proposed Government United Kingdom Bill of Rights overrides the authority of the European Commission on Human Rights, and it contains provisions to disallow *"bogus human rights claims"* in domestic legislation. This sought for legislation would prevent those human rights abuses which the Government regards as *"trivial"* coming before the jurisdiction of the courts. The Interpretations Bill may also limit how the Courts deal with these claims. The formerly resigned, and now re-appointed, Home Secretary, Suella Braverman, Dominic Raab, the previous Secretary of State for Justice, Deputy Prime Minister, and Lord Chancellor in the UK Government, now dismissed for bullying accusations, together with Kemi Badenoch, the current Minister for Women and Equalities, and others, have advocated complete or partial withdrawal from the European Human Rights Convention. Although the proposals to introduce the United Kingdom Bill of Rights Act have now been withdrawn there are still concerns about what might be put in its place. It is now essential to

Gilchrist, S. (2023): *"How to Trash the Economy, Transgender Identities and Human Rights"* 255P

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consider how the present UK Government, legislation, and domestic human rights bodies would provide the same or better levels of protection in their place.

In addition to protecting human rights for everyone, a key role of the United Kingdom Equality and Human Rights Commission (EHRC) is to hold governments into account. Previously the EHRC had voiced strong support for the approaches of the World Authorities and Professional Medical Institutions. That has now been reversed. I find that the approaches of these World Authorities, Professional Medical Institutions, advisers, clinicians, and the House of Commons Select Committee on Women and Equalities are now dismissed, diminished, or disregarded in the present EHRC statements. The reversal is also reflected in the revising or replacing of existing government documents to cast more doubts on previous evidence and research. The EHRC currently attempts to justify these transformations by arguing that new information has become available, and that more research is needed, but this argument falls flat when much existing research and experiential experience gained over the last sixty years appears to be unrecognised, denied or ignored, in order to preserve a gender-critical approach.

I hold a personal letter, via my MP, from the former Justice Secretary Dominic Raab, telling me that transgender people's rights will be fully protected. The EHRC also cautions that the rights of transgender people must also be protected. However, in its guidance on conversion therapy, the EHRC now states that it is unable to define what the word "*transgender*" means. Instead, it asks the Government to state how it uses it. Despite this unwillingness, the advice which the EHRC now provides makes it explicitly clear that it does not consider any definition of "*transgender*" to come under any of the protected characteristics defined in the 2010 Equality Act.

5:3 The United Kingdom Equality and Human Rights Commission

The present provisions of the 2010 Equality act, already allow transgender people to be excluded from sports, spaces and services normally identified with women, provided that such actions are proportionate, and each can be individually justified as "*a proportionate means of achieving a legitimate aim*". The now current EHRC advice, which was changed in 2021 dropped this protection. It now permits people to discriminate against transgender people or exclude them from these activities and other spaces by popular vote, on the grounds of identity and perception alone⁷⁹. That applies to all people whose appearance or expression of their gender identity does not conform to some stereotypical notion associated with their biological sex. It is additionally made clear in this advice that implementing this advice would force all male-to-female transsexuals purely on perception to use either male toilets or disabled toilets, regardless of their appearance, the possession of a gender recognition certificate, the length of time since they transitioned, or the innocence or appropriateness of their behaviour. It further removes the obligations to provide other facilities for transgender people when it is inconvenient to do so. These exclusions could be applied for any social, religious, or other reasons. Experiential and research evidence available since the 1970's has shown that transgender people's search is for identity, not behaviour or sex. If the same justifications for exclusions of transgender people on the grounds of perception alone were to be applied to other areas such as race or religion one might expect an outrage to occur⁸⁰.

At present this EHRC advice does not have legal standing. Therefore, it can be challenged in the courts. In 2020 the court case Taylor v Jaguar Land Rover Ltd ruled that non-binary gender and genderfluid identities fall under the protected characteristic of gender reassignment in the 2010 Equality Act⁸¹. The present government proposals to amend the Equality Act to allow discrimination

79 EHRC advice perception alone

80 No blacks reference

81 Land Rover case

to take place on the grounds of biological sex as defined at birth, regardless of behaviour or motives. That would destroy these protections, remove, or restrict access to the courts, and give this current EHRC advice legal effect.

In a letter sent on the 28th February 2023 Kemi Badenoch, the Minister for Women and Equalities, asked the EHRC for its advice on this change⁸². In response, the EHRC confirmed that the new definition would simplify exclusions, remove the need for justifications, and affirmed that it would make it possible to exclude transgender people by definition from same-sex spaces even if they hold a gender recognition certificate. This response is in line with its own current advice. The EHRC did not oppose the government proposals and has suggested advantages in doing so. Apart from a general statement that transgender people must be protected and that careful balances are needed, no comparable examinations of the corresponding disadvantages are provided⁸³.

The remit of the EHRC states that it must use its unique powers to challenge discrimination, promote equality of opportunity and protect human rights. The excessive and rapidly increasing record of hate crimes and discrimination against transgender people on a worldwide basis, confirms them to be one of the most vilified sections of the population. Although the EHRC has acted in individual cases, the need for any protections against the generic and universal nature of this discrimination is neither addressed nor recognised. As a human rights body the EHRC should be cognisant with the nature of and the need to protect transgender people from the vitriol and the nature of these attacks, yet no analysis is offered, and no provisions for combatting this globally encountered experience are presented in the current EHRC documents.

Allowing exclusion to be based on perception and biology alone, regardless of behaviour or motives, drives a coach and horses through the confidentiality and protections currently offered to transgender people in the 2004 Gender recognition act, and in the 2010 Equality Act. It also allows exclusions to be implemented using religious or any other perceived grounds. It further absolves guilt from the perpetrator and transfers it to the victim instead.

One of the major disputes is about whether transgender conditions are personality variations which search for identity, or personality disruptions, which involve sexual desires. There is a fundamental disagreement between the approaches adopted by the World Authorities and Professional Medical institutions and gender-critical groups. As a human rights authority the EHRC must consider both sides of these arguments. That does not happen. By identifying transgender conditions as sexually motivated perversions or disruptions, and by failing to accept any other, the EHRC misdiagnoses transgender conditions in the same way as gender-critical groups. Instead of considering these conditions as searches for identity, which means that gender identity or gender orientation (instead of just gender reassignment) should be recognised as a protected characteristic as defined in the 2010 Equality Act, it places transgender people alongside sexual abusers with the same types of motives involved, whether these are sublimated or not. By identifying it as a perversion, paraphilia, or disruption it also excludes any consideration of gender identity as a protected characteristic under the 2010 Equality Act.

The protection of transgender children is of the utmost importance, yet there is no evidence of any questioning of the present government approach. Nor is there any questioning of the attacks on the integrity of transgender people, or criticism of the attempts to erase them from public awareness by demanding that they are referred to by pronouns determined by registered birth sex before any gender recognition certificate is granted.

82 Badenoch, Kemi (2023) Letter from Minister for Women and Equalities on clarifying the definition of sex for the effective operation of the Equality Act 2010 (21 February 2023) <https://www.equalityhumanrights.com/en/file/43051/download>

83 Ehrc response to Badenoch

The differences encountered in the EHRC documentation are profound. They replace motives of identity with those of sex. They impose a diagnosis of perversion and disruption, instead of personality variation. The contradictions in the timescales as to how each develops denies children and parents access to the correct help and support at the time when it is most needed. The management methods for personality disruptions and personality variations differ greatly, and I consider the misinterpretations present in these documents to be the sources of a great deal of trauma and harm. Diagnosing these as personality disruptions identifies transgender conditions merely as a set of feelings or desires, which at any time can be deconstructed or removed. That creates major trauma. When these conditions are diagnosed as personality variations, management methods akin to compulsions should instead be used. This diagnosis also denies the viewpoint of the Professional Medical Institutions, as well as my own analysis which show that these are instead the result of profound searches for identity and coherence in early life. They provide the foundation stones upon which personality and identity is created: and when these are discredited or denied, the coherence of selfhood is diminished or destroyed.

In terms of its duty to protect human rights, it does not matter which approach is correct. In my view the failure of any human rights body to support only one side of any argument, approach, or theory and to disregard all others is a derogation of its duty and responsibility. This is regardless of whether such derogation is intended or not. If the EHRC is also to demonstrate its independence, it must clearly stand apart from Government influences and create the definitions it needs in its own terms. Therefore, its claimed failure or refusal to create its own definition of what the word “transgender” means: and then to ask the government for advice on what it understands by the word, raises suspicions of collusion rather than the independence of a regulatory body. All of these considerations lead me to believe that the EHRC is no longer acting as an independent organisation but has become a cheer leader for Government actions by uncritically adopting a corresponding gender-critical approach

5:4 Judith Butler

In an article in the Guardian on the 23rd. October 2021⁸⁴ Judith Butler, a doyen of the feminist movements, who is often cited by gender-critical groups in support of their actions, writes: *“It is not easy to fully reconstruct the arguments used by the anti-gender ideology movement because they do not hold themselves to standards of consistency or coherence. They assemble and launch incendiary claims to defeat what they see as “gender ideology” or “gender studies” by any rhetorical means necessary. For instance, they object to “gender” because it putatively denies biological sex or because it undermines the natural or divine character of the heteronormative family”: “The anti-gender movement is not a conservative position with a clear set of principles. No, as a fascist trend, it mobilizes a range of rhetorical strategies from across the political spectrum to maximize the fear of infiltration and destruction that comes from a diverse set of economic and social forces. It does not strive for consistency, for its incoherence is part of its power”.* That condemnation could hardly be less severe, and Butler cites instances in her paper.

Butler did not recognise the independent existence of a core gender identity. She argued that the creation of gender identity is associated entirely through performance of the gender role. Like many other feminist pioneers, she uses the words “men” and “women” to describe how people interact. However, Butler also argued that behavioural manifestations are present prior to the existence of a sexed body, not the other way round. I make the equivalent argument from a neurological

84 Butler article reference

perspective. I show that it is these innate forces which create the core gender identity, and that her defence of the integrity of transgender people and identities matches my own⁸⁵.

5:5 Religious Resistance

We have seen that gender and sexually variant people are vulnerable because the formation of the core gender identity takes place before conscious awareness occurs. That makes it more difficult for others to understand the natures of these conditions. It is also natural for most people to assume that gender identity and behaviour should properly be congruent with biological sex. Before the recent advances in science only experiential evidence could determine otherwise. However, access to that experiential evidence was denied just after the end of the first millennium, when the previous Christian condemnations of all male same-sex intercourse, consensual or not, which were previously based on the abuses of power, and separately on the abuses of sex were turned into a doctrine which declared all forms of homosexual behaviour, and all transgender behaviour, with no exception, to be sexual acts of grave depravity, intrinsically disordered, and which choose the sexual act to the gift of life⁸⁶.

This reinforced a doctrine of gender complementary which had been present from the second century, where any departure for any reason from the stereotypical norms of male or female behaviour expected by religious tradition and by society are condemned as intrinsically disordered and sexually inappropriate acts. It also changed the focus from the condemnation of the causes, which were the abuses of power and abuses of sex into the condemnation of the symbols, which are the sexual acts. I further consider that this consequent disregard for the abuses of power still continues to contribute to the failure to institute adequate safeguarding measures, and to the unacceptable levels of sexual abuse still found in many parts of the Christian Church⁸⁷. By the time of the Protestant Reformation, the criminalisation and condemnation of all gender and sexually variant behaviour from centuries earlier also meant that access to this experiential evidence had already been denied. Although the Protestant reformers attacked the abuses of power by the Roman Catholic Church but did not change its traditional teaching on the matters of sex. So, one effect of this has been to redouble the attacks⁸⁸. These continuing Christian condemnations have also meant that the stalemate has continued to exist before criminal sanctions were removed. That took place in the United Kingdom in the 1960's. Nevertheless, the horrendous persecution of all gender and sexually variant people by religious groups, societies, and others the world over still continues today in societies where these revolutions in the understanding of the natures of gender and sexually variant conditions cannot be known about. Also, in others where the revolutions in these understandings are instead ignored, dismissed, or denied, so that religious or feminist dogmas can be enforced.

This creates strong disputes. In June 2023, Justin Welby, the Archbishop of Canterbury, and head of the Anglican Communion, wrote to the Anglican Archbishop of Uganda to remonstrate against the Anglican Church of Uganda's tacit support for recent legislation passed by that country's parliament. This imposed severe criminal penalties for homosexual behaviour, including the death penalty for

85 Comments on Butler

86 I discuss this paradigm shift in

87 Malpractice reference

88 Unfinished Reformation

“aggravated homosexuality”^{89 90 91}. Welby argued that “not in our teaching, or Gospel” is there any justification for the criminalisation of homosexuality, or the penalties being applied. Recently Pope Francis described male-to-female transsexuals as “Daughters of the Church”⁹². The Archbishop of Uganda responded by stating that precisely this justification for the criminalisation and condemnation is contained in the doctrines which have been expressed since just after the end of the first millennium in the traditional teaching of the Church.

Instead of challenging the secular scapegoating of all gender and sexually variant behaviour, the Christian churches for centuries have colluded with this scapegoating and promoted it. Elsewhere I argue that this has created the extremities of these attacks⁹³. Unless the Christian Churches are prepared at least to examine their traditional teaching to be in line with both modern and first century understandings, the remonstrations and condemnations by Justin Welby, Pope Francis and others cannot be expected to have little, if any effect. At present there is little evidence for agreement to change as corporate bodies within both the Anglican Communion and the Roman Catholic Church. The Church of England set up a “Shared Conversations” and a “Living in Love and Faith” programme to address these issues. In both cases, the remit prevented any possibility of change to the traditional teaching “As the Church of England has received it”⁹⁴. In a separate matter the governing body of the Church of England in 2023 passed a resolution which stops the bishops from even considering any changes to the teaching of the Church⁹⁵. I discuss these issues extensively elsewhere⁹⁶. Similar issues are encountered in the Roman Catholic Church

5:6 Gender-Critical Arguments

In response to an argument discussing whether she should be allowed to speak at an Oxford University Union debate⁹⁷ the radical feminist Kathleen Stock said that nobody was debating the existence of transgender students: “We are discussing how the demands of a radical group of transgender activists-many of whom are not transgender, affect other people. That is not the same thing. I am very clear that transgender people deserve full protection under the law”. However, such attacks should not be unexpected when Kathleen Stock and other gender-critical radical feminists

89 Church Times (223): “Not in our teaching, not in our gospel: Welby urges Anglicans in Uganda to reject anti-gay law” Church Times 09 June 2023

https://www.churchtimes.co.uk/articles/2023/16-june/news/world/not-in-our-teaching-not-in-our-gospel-archbishop-welby-urges-anglicans-in-uganda-to-reject-anti-gay-law?utm_campaign=Church%20Times%20RSS%20Daily%20bulletin%202.0%20%28ads%20in%20header%20and%20footer%29&utm_source=emailCampaign&utm_content=&utm_medium=email

90 Martin, Francis. (2023) “Church of Uganda ‘grateful’ as harsh new anti-homosexuality law is approved” Church Times 30 May 2023 https://www.churchtimes.co.uk/articles/2023/2-june/news/world/church-of-uganda-grateful-as-harsh-new-anti-homosexuality-law-is-approved?utm_campaign=Church%20Times%20RSS%20Daily%20bulletin%202.0%20%28ads%20in%20header%20and%20footer%29&utm_source=emailCampaign&utm_content=&utm_medium=email

91 Davies, Madeleine. (2023): “Archbishop of Uganda takes Welby to task over criticism of anti-homosexuality law” Church Times 12 June 2023 <https://www.churchtimes.co.uk/articles/2023/16-june/news/world/archbishop-of-uganda-takes-welby-to-task-over-criticism-of-anti-homosexuality-law>

92 Shine, Robert (2023): Pope Francis Emphasizes Radical Inclusion, Calls Transgender Women “Daughters of God”

New Ways Ministry August 8, 2023: Pope Francis at World Youth Day 2023 in Lisbon

“For this reason, I am not worried that some will throw in my face that I receive [transgender people] in the general audience on Wednesdays. They come from the hand of Sister Geneviève Jeanningros, a French nun of the Little Sisters of Jesus of Carlos de Foucauld dedicated to the circus ministry. The first time [the trans group] came and saw me, they left crying, saying that I shook their hand, gave a kiss... As if I had done something exceptional with them. But they are daughters of God! [God] still loves you just like that, just the way you are. Jesus teaches us not to set limits”. <https://www.newwaysministry.org/2023/08/08/pope-francis-emphasizes-radical-inclusion-calls-trans-women-daughters-of-god/>

93 Secular scapegoating paper

94 LLf and Shared Conversations

95 Church of England. (2023): “A response from the Bishops of the Church of England about identity, sexuality, relationships and marriage”. <https://www.churchofengland.org/sites/default/files/2023-01/FINAL%20Bishops%27%20Response%20to%20LLF%2020%20Jan%202023.pdf>

96 Extensive religious discussions

97 <https://www.bbc.co.uk/news/education-65722845>

try to impose their own misdiagnoses on these conditions, which deny the legitimacy of transgender identities, disparage the motives of those who oppose their views, and imply that transgender people pose threats to other people's lives. Stock's attacks on other organisations which support the views of the Professional Medical organisations and World Authorities are equally strong. In relation to Stonewall, she states that it *"Doesn't belong in UK universities (or schools, or gov departments, or local authorities, or judiciary, or police forces): Once a great organisation, they're now a threat to freedom of speech/ public understanding... Get them out."* This same approach, which also disregards the views of the World Authorities, is adopted by the present United Kingdom Government, who awarded Stock the OBE for her efforts⁹⁸. Following the award of the OBE, in an open letter, over 600 academic philosophers and experts have condemned Stock's approach⁹⁹. For different reasons religious groups and radical feminists both deny the existence of the core gender identity and identify gender variant conditions entirely as sexually motivated perversions, paraphilias or disruptions of the gender role. Although sensitivities must always be respected and personal attacks avoided, the ability to challenge or offend is a basic human right. Stock is also correct in saying that the right to offend is a fundamental human right. But to impute the integrity and deny that right to others, and to plead innocence at the same time as asserting it for your own cause is surely both harmful and incorrect.

This examination does not rely on new information. Most of it was available from the last century. Many of the difficulties arise through pursuit of dogmas and resistance to change. Claiming ignorance where the information needed is otherwise available is no defence under the European Convention or the UK Equality legislation. Universities are protectors of free speech, but they are also bastions of scholarship and objectivity. Work like that of Stonewall, Kathleen Stock, and gender-critical groups must always be heard and argued for, but there is no place on any side for the abuse of ideas and unjustified personal attacks¹⁰⁰. Stock is careful to keep her academic work separate from comments she makes on social media and elsewhere. I consider her academic work separately¹⁰¹. Like Rippon as a neuroscientist, and Stock as a philosopher their arguments read impeccably, but only when all other approaches are dismissed or discredited, and where gender is considered to be a social construct determined entirely by association with the gender role.

5:7 Medical Incompatibilities

The incompatibilities and contradictions must also be considered. These must also be considered in two ways. The first relates to the medical diagnoses. The second is to consider how these gender-critical approaches relate to the ideals of the feminist movements. If the diagnoses of the Professional Medical Institutions are correct, then the precepts upon which all gender-critical feminism is based are invalidated. If the approach of gender-critical feminists is assumed to be correct, then transgender conditions must be regarded as perversions or disruptions and the depth and reality of transgender conditions must then be denied. That immediately diagnoses transgender conditions as paraphilias, perversions or disruptions of a biologically determined path of development.

Nevertheless Stock, Rippon, Moore, Rowling, and others strongly assert that they welcome transgender people. Autogynephilic theories avoid these incompatibilities by misdiagnosing male-to-

98 Parsons, Vic (2020): Gender-critical' academic accepts OBE with lengthy diatribe branding Stonewall a 'threat to free speech' Pink News 31 December 2020 <https://www.pinknews.co.uk/2020/12/31/kathleen-stock-obe-stonewall-twitter-trans-gender-critical-new-yearhonours/>

99and contradictions n.d. (2021) Open Letter Concerning Transphobia in Philosophy January 2021 <https://sites.google.com/view/trans-phil-letter/>

100 Parsons, Vic (2020): Gender-critical' academic accepts OBE with lengthy diatribe branding Stonewall a 'threat to free speech' Pink News 31 December 2020 <https://www.pinknews.co.uk/2020/12/31/kathleen-stock-obe-stonewall-twitter-trans-gender-critical-new-yearhonours/>

101 Reference to Stock's work

female transsexuality as a sexually sublimated perversion of (male) homosexuality. However transgender people search for is identity and rejection of what is wrong. Gender-critical groups instead presume that the motives are those of behaviour and desire. That immediately demands a diagnosis which transgender people cannot identify with and denial of their motives. As the behaviour encountered and methods of managing personality variations and personality disruptions oppose each other, it should be easy to tell them apart.

I believe that the failure by many practitioners and psychologists to take account of more recent advances in neuroscience creates much of the confusion, but this maintaining this argument also means that the experiential evidence which has been available for the last 50 years and the legitimacy of the approaches adopted by the World Authorities and Professional Medical Institutions must also be denied. Many ardent feminists freely welcome transgender people and accept male to female transsexuals as the women they say they are. In this account I do not dispute the integrity of Stock, Moore, Rowling, and others when they claim to welcome transgender people. However, these considerations strongly suggest that the real source of these battles is found in the feminist disputes, where they and others sacrifice the legitimacy of transgender identities to preserve a gender-critical approach¹⁰².

All of these arguments call into question the legitimacy and effectiveness of traditional feminist definitions of gender identity, which only recognize it as a social construct determined entirely through allegiance to the gender role. This definition is both satisfactory and sufficient for the vast majority of feminist arguments. However, to fulfil it, the advances in many aspects of science and experiential evidence since the 1960's must be dismissed or denied. There are no fundamental disagreements or differences of consequence between transgender and feminist perceptions about how the gender role identity develops, including the management methods, behaviours promoted, and the nature of the allegiances to the gender role. Therefore, a key question which must be addressed is about where transgender people fit in. That crucially depends on recognising or denying the influence or otherwise of the core gender identity. It does not depend on the gender role.

Recognising the strength, the stability, and the role of the core gender identity means that all women, including male-to-female transsexuals can make the identical feminist arguments with the same intensity from a stronger base. Likewise, all men, including female-to-male transsexuals can equally make the same arguments with the same intensity from a stronger base for a matching male cause. Early development is a fragmented process, so a different endpoint is reached for every individual. Transgender people who have a non-binary identity can make equivalent arguments from their own perspectives. Far from just being a feeling or a social construct the examination shows that for everyone gender identity is a core element of the personality that is formed. Attempts to discredit transgender identities by deliberately “*dead naming*” transgender people or by refusing to use the personal pronoun they identify with is not just an insult: it attacks at its foundation the whole sense of identity that is possessed.

Although most people give implicit recognition to the inner sense of allegiance and belonging which creates the core gender identity and consider this inner sense of identity differently from that associated with their performances of the gender role in society, no other distinctions within the feminist movements have usually been considered. Even though Butler gave some recognition to the effects of the core gender identity by arguing that behavioural manifestations are present prior to the existence of a sexed body, the major deficiencies in feminist arguments of the 1990's and thereabouts, including those of Butler's, is that the existence or impact of the core gender identity as a separate entity is not denied: it is ignored. When the then Equalities Minister in the UK

102 Feminist sections in Responsibility

Government, Penny Mordaunt launched the consultation on reforming the Gender Recognition Act in 2018 by declaring that “*Trans Women are Women. That is the starting point of the consultation*”, she was reflecting the argument of the feminist pioneers that men and women are distinguished from each other through the ways in which they integrate into society: and for the purpose of these feminist arguments, nothing more is required¹⁰³. Gender-critical groups who define women and men as adult males or females and allow no other I submit are betraying the principles of the feminist movements they claim to support.

By dismissing gender identity as a nebulous and undefinable social construct, gender-critical groups actively and vociferously dismiss the idea that any fundamental sense of gender exists. Despite these claims they do the opposite. Instead of dismissing gender identity and allegiance to it as a nebulous social construct, they instead emphasise its importance by linking it indissolubly to the binary definitions of biological sex. This means that the egalitarian approach to gender equality which was pursued by pioneers in the feminist movements is dismissed, and the validity of transgender identities as core elements of personality is denied. By identifying transgender conditions as being driven by sexual motivations, gender-critical groups instead enforce, at best, a doctrine of gender complementarity where any departure from the biologically determined stereotypes that are expected by society must be regarded as intrinsically disordered behaviours, a falling from ideals, which involve misdirected or inappropriate desires of sex. This is a doctrine of gender complementarity which should sound familiar, since it is essentially the same as the traditional doctrine adopted from the 12th. Century onwards by the Christian Church. Although gender-critical groups argue that, in the case of transgender people, these sexual motives are sublimated and turned inwards towards themselves, many do not accept this argument. The consequence of these denials, which includes the denial of the experiential evidence, research, and transformations in understanding which have now become available in many parts of the world, means that transgender people, along with lesbian and gay people, are placed alongside potential predators, groomers, paedophiles, and sexual abusers because of the understanding that they have the same motives which drive these conditions. That has led to the criminalisation and often extreme discrimination, including death penalties which are imposed by many societies and religious groups: not just against transgender people but against all gender and sexually variant people. This has lasted for centuries: and it could not be challenged before the experiential evidence and research became available to challenge it. In many countries this condemnation still continues, and resurgences are now being encountered. Butler cites some examples in her paper. Therefore, transgender people come under attack from two directions. In separate articles “*Jesus and Women*”¹⁰⁴ and in “*Power and Sex in the Christian tradition*”¹⁰⁵, I show how quickly the approaches in the teaching of Jesus and in the attitudes of Jesus and Paul to women, became transformed from their egalitarianism into those of gender complementarity: not least because of the need to ensure the survival of the early Roman Christian Church.

5:8 Contradictory Arguments

Although Butler, throughout her career, has consistently emphasised that transgender rights and identities must be fully protected, the problem now for her, and for other feminists in the 1900’s is that the independent existence of the core gender identity was not recognised. Her arguments and those of other feminists assumed that gender identity develops entirely through the performance of and the allegiances to the gender role. By denying the existence or influence of the core gender identity. which only becomes evident when incongruence occurs, gender-critical groups destabilise gender identities for everyone, regardless of biology and the sense of gender that is possessed.

103 Penny Morgan statement

104 Jesus and Women Ref

105 Power and sex ref

This means that gender-critical groups pursue two contradictory arguments, and dispute the approaches of the feminist pioneers, when they try to prove that all male-to-female transsexuals have the same propensity as all males to engage in violence and abuse against women, and that gendered behaviour must always be identified with a binary pattern which is determined by biological sex. Toxic conflicts are created when this is enforced. When social interactions break down, each side builds perceptions based on fears of the other. Neither can believe the truths which the other side says, and each side responds with increasing anger against the allegations that are made. Arguments which have their own impeccable logic, and are based on these false perceptions, then reinforce the divisions which are found. Because of the horrendous history of the abuse of women by men it is hardly surprising that a false dichotomy is created, where all men must be considered as potential predators by women, and all women must live with the perpetual fear of these attacks: So, male to female transsexuals cannot become or be called women or be allies of women. The claim by gender-critical groups that “*Transgender women are men*”, makes that point. That reliance on biology is contradicted by the approaches of the feminist pioneers who made their distinctions between men and women on the performance of gender in place of biological sex. This acceptance was highlighted in 2018 when the then Equalities Minister in the UK Government, Penny Mordaunt launched the consultation on reforming the Gender Recognition Act by declaring that “*Trans Women are Women. That is the starting point of the consultation*”, she was reflecting this understanding¹⁰⁶. Today that position is reversed.

Instead of advancing the gender equality promoted by the feminist movements, this argument that behaviour must always be determined by biology continues the gender wars. The same reliance and the denial or the dismissal of gender identity purely as a social construct with the allegation that transgender people believe in an ideology which allows them “*to choose, change or deny their biological sex*” is used by gender-critical groups to condemn and discredit transgender relationships. However, this same denial of any core sense of gender identity destabilises all gendered relationships, not just for transgender people. That denial must apply to everyone, even when gender identity is congruent with biological sex. Pope Francis pointed this out when he condemned “*gender ideology*” in a book, saying that gender theory, like nuclear weapons, is a danger to humanity¹⁰⁷.

Identities arise as a consequence of the allegiances that have been created. It is not the other way round. Gender-critical groups demand that these allegiances must be determined entirely by interactions with society which define the gender role. However, gender-critical groups at the same time argue that gendered behaviour and the corresponding allegiances must be determined by biology instead. The existence or influence of the core gender identity is denied. Therefore, a contradiction is involved. Religious groups may argue that gender identity is divinely ordained. Yet, the modern definitions of gender identity divide it into two components: One is the core gender identity which represents a deep-seated inner sense of belonging that derives from the individual psyche, and the other is the gender role identity which describes how people relate to society. This could be considered a tribal identity instead. Either or both usually but need not always be congruent with biological sex. So: No Pope Francis, gender identity is not a choice, but it need not always follow biological sex¹⁰⁸. The existence of a strong and stable core gender identity is essential to provide structure and stability to life and management methods which involve acceptance and recognition, instead of those of suppression and rejection must also be employed.

106 Penny Morgan statement

107 McElwee, Joshua. (2015): “Francis strongly criticizes gender theory, comparing it to nuclear arms”: National Catholic Reporter (US) Feb. 13, 2015 <https://www.ncronline.org/news/vatican/francis-strongly-criticizes-gender-theory-comparing-nuclear-arms>

108 Pope Francis reference Gilchrist, S. (2017a): “*No, Pope Francis: Gender Identity is not a Choice*”. <http://www.tqdr.co.uk/documents/227P-No-PopeFrancis.pdf>

Transgender people are searching for the same secure sense of identity, not simply pursuing a set of desires. A common history is one of trying to fight, suppress or hide, the discomfort created by an incongruent sense of core gender identity, often present from earliest memories of childhood, until attrition and exhaustion turns the demand to conform into a compulsion instead. The management methods required are almost opposite to each other. Conversion therapy is universally condemned as harmful and potentially disastrous by the Professional Medical Institutions and World Authorities. The application of this by others usually happens only after transgender people have been attempting to apply it to themselves for many years. Far from denying or diminishing the social and biological differences between men and women, as alleged by Pope Francis and gender-critical groups, the experiences of transgender people emphasise its importance.

5:9 Fears Misrepresentation and Threats

It is important to recognise these are not arguments about one side who simply threatens to dominate another. Both sides are responding to perceived threats. The misunderstandings and the fears each side has about the other are compounded when the origins, timescales, motives, and management methods endorsed by either side differs to the extent that what is seen by compassion and concern by one is almost inevitably seen as coercion and recruitment by the other. That is not helped by failures of many practitioners in psychiatry and psychology to take account of the advances in neuroscience that have also taken place. The description “*trans women are women*” is for others to give, not for transgender people to impose. That understanding is supported today by numerous people including many ardent feminists who are happy to describe male to female transsexuals as women, because they see this is how they integrate into society, they recognise that their search is for identity and not for sex, and because they acknowledge these people to be equally ardent campaigners in the battles for women’s protections and rights. This contradicts the views of gender-critical feminist groups who see male-to-female transsexuals who identify as women to be intent on seeking power over women and attacking their sex-based rights.

There are those who would argue that in the United Kingdom, we are a long way from the levels of condemnation which Butler also cites. That may be true, but the problems and the capabilities for harm become the same if judgements and condemnations are based on perceptions instead of objective analyses and facts. Here the comparison with the creation of tribal identities may be useful because the pro-active natures of these processes means that once a false perception or rumour takes hold on one side, an equivalent falsehood forms in the other. Without sufficient levels of communication or trust between the two sides, this establishes a self-reinforcing and potentially runaway effect. Both sides can create totally justified, although incorrect, arguments which are based on their own perceptions. This means that the most harmful discrimination can take place, often without intention, through the creation of a moral rectitude which convinces other people that their actions are both moral and correct. Transgender people are a small, often hidden minority of the general population so that instead of making judgements based on their own experiences, people must base their beliefs and judgements on what other people allege. For most people, it is natural presume that gender identity should be congruent with biological sex. This can promote genocidal consequences, and the dark history of eugenics can tell us what to expect.

The holocaust could not have happened without first obtaining the massive support of the German population by first socially isolating and demonising the target groups, treating them as liabilities to be disposed of, and then putting them into a bubble of perception that can be believed in by applying seemingly logical arguments based on the misrepresentation of behaviours, fears and lies. That should be a real lesson from the holocaust. Although the holocaust may be considered unique because it was uniquely horrific, the behaviours which led up to it are not. The same processes drive many other tribal conflicts. The more recent genocide of the minority Tutsis by the Hutus in

Gilchrist, S. (2023): “How to Trash the Economy, Transgender Identities and Human Rights” 255P

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Access via: <http://www.tqdr.co.uk/articles/bibliography.htm>

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Rwanda comes into mind¹⁰⁹. The creation of similar bubbles of perception today means all forms of gender and sexually variant behaviour are very severely penalised in many African countries. Butler cites many other instances, including in European countries, where severe discrimination occurs. The continuing accusations that gender and sexually variant people are driven by the same motives as disrupters and sexual abusers means that legitimacy of transgender identities is today unremittably being attacked and denied by a coalition of radical feminists, conservative Christian groups, fascist and right-wing political movements throughout the World.

These are fundamental disagreements. They are matched by the transformations in attitude from the previous Conservative Government and the Equality and Human Rights Commission (EHRC), which had endorsed the approaches of the World Authorities and Professional Medical Institutions, who consider transgender conditions to be personality variations... to that of the current Conservative Government and the present Equality and Human Rights Commission, who both treat transgender conditions as personality disruptions in line with the gender-critical groups. This immediately reverses the diagnosis. When the approaches that are needed differ to the extent that what one side considers to be care and compassion is almost inevitably seen to be recruitment and coercion by the other, it is essential that that an objective and impartial study of all approaches by the current government and by the EHRC is undertaken. That does not happen.

The most obvious failure in this lies in the dogmatic adherence to one particular gender-critical feminist approach and the repudiation of others. This dismisses the views of the Professional Medical authorities and World Authorities as the work of transgender activists, with statements that they are not based on credible science. It renounces the diagnoses of the Professional Medical Institutions and World Authorities which consider transgender conditions to be personality variations involving the search for identity, replacing it with the identification of transgender conditions as sexually motivated perversions, paraphilias, or disruptions where the search is for gratification instead. The integrities of those presenting opposing views are mocked or denied. The statements by the World Authorities and the Professional Medical Institutions condemning conversion therapy are also ignored. Another dismissal is the attempt to impose a “*gender ideology*” on transgender people which alleges that they believe they can, choose, change, or deny the reality of biological sex... when transgender people do not seek to do any of these. A third confines the definition of the word “*woman*” to that of an “*adult biological female*”, when many others, including the feminist pioneers and transgender people use it to define how people relate to each other in society. Yet another claims that male to female transsexuals who identify as women, do so to claim power over women and are intent on destroying their identities and sex-based rights.

The same allegation is pursued in other claims that male-to-female transsexuals seek reform of the 2004 Gender Recognition act, including its provisions for self-identification, to gain unrestricted access to spaces normally reserved for women, and to sweep away all of the protections and privacies that all women have the right to expect. Yet there is no concerted wish or demand to sweep away those protections and rights, when male-to-female transsexuals, who society already identifies as women, need many of these protections for themselves. Where there are legitimate reasons for exclusion, that is not opposed. For years, transgender people and many others in society have been happy to accept male-to-female transsexuals as the women they say they are without any deleterious effects. The ability to socially self-identity has also been available in the United Kingdom since 2010. Its legal recognition has already been implemented in other countries and in both cases, no significant abuses have been found. The allegations that changing the law, which only changes the sex recorded on the birth certificate to allow legal recognition, would result

109 The Rwandan genocide occurred between 7 April and 15 July 1994 during the Rwandan Civil War. Within this period of around 100 days, members of the Tutsi minority ethnic group, as well as some moderate Hutu and Twa, were killed by members of the Hutu majority. The most widely accepted scholarly estimates is that there were around 500,000 to 662,000 Tutsi deaths.

in attacks on women's safety by hordes of males who are intent on abuse, are out of time. Other exclusions involve the selective use of science, clinical and experiential evidence to try to prove that male-to-female transsexuals are at least as prone or more likely to inflict violence and abuse on women as all males. This is despite the rejection of these interpretations by the lead authors of the papers referred to themselves.

In the face of these dynamics, it is essential for any United Kingdom Government and Human Rights Commission to challenge such a one-sided approach. There is no evidence for any such attempt. Instead, there is the withdrawal of papers from the House of Commons Library¹¹⁰, and the writing and re-writing of these and other papers in ways which cast doubt on the validity of previous research¹¹¹, the disbanding of advisory groups and the refusal to meet with, to consider the views, or heed the warnings of the House of Commons Select Committee on Women and Equalities, which has commissioned many reports, reviews¹¹², and scientific investigations into the methods of management, treatment and legislation for transgender people, all suggest the destruction or discrediting of an already existing evidence base, rather than any requirement for new research. These assertions should be compared to Butler's own comments when she said: *"It is not easy to fully reconstruct the arguments used by the anti-gender ideology movement because they do not hold themselves to standards of consistency or coherence. They assemble and launch incendiary claims to defeat what they see as "gender ideology" or "gender studies" by any rhetorical means necessary. For instance, they object to "gender" because it putatively denies biological sex or because it undermines the natural or divine character of the heteronormative family": "The anti-gender movement is not a conservative position with a clear set of principles. No, as a fascist trend, it mobilizes a range of rhetorical strategies from across the political spectrum to maximize the fear of infiltration and destruction that comes from a **diverse** set of economic and social forces. It does not strive for consistency, for its incoherence is part of its power"*.

It is an absolute requirement that the human rights for everyone must be protected against abuse by government actions, individuals, or other groups. There are many international agencies which fulfil this function, including the United Nations Commission on Human Rights. This was established in 1946 to weave the international legal fabric that protects our fundamental rights and freedoms, for all of us. The European Convention on Human Rights (ECHR) is an international treaty between the States of the Council of Europe. (Not the EU). The United Kingdom was one of the States that drafted the ECHR and was one of the first to ratify it in 1951. The United Kingdom Equality and Human Rights Commission (EHRC) monitors human rights in the United Kingdom on behalf of the European Commission. This means that it is incumbent on the EHRC to impartially consider all approaches to the understanding and management of transgender conditions, and to call the Government into account when any abuses occur. That demands a full consideration of the approaches of the World Authorities and Professional Medical Institutions, and not just an approach that any particular government pursues. Although the EHRC consistently emphasises that transgender people must be fully protected, I find there is no evidence that it gives a meaningful consideration to any approach, other than to the gender-critical viewpoint and the present government approach.

The independence of the EHRC must already be called into question when it claims that it cannot define what the word *"transgender"* means in relation to the advice it has published on conversion therapy, and it asks the government to provide a definition for them¹¹³. The current EHRC advice now permits people to discriminate against transgender people or exclude them from certain

110 Withdrawal of reports from House of Commons Library

111 Study on re-editing of documents

112 Lis Trus's action on disregarding results

113 EHRC asking government advice on what the word transgender means

activities and other spaces by popular vote on the grounds of identity and perception alone. It is also made clear in that could be employed to force all male-to-female transsexuals purely on perception to use either male toilets or disabled toilets according to their sex as assigned at birth, regardless of their appearance, the possession of a gender recognition certificate, the length of time since they transitioned, or the innocence or appropriateness of their behaviour. The more recent Government proposals to amend the Equality Act to allow discrimination to take place on the grounds of biological sex as assigned at birth has since been welcomed by the EHRC, saying it would simply the process of exclusion, without any consideration of behaviour, gender identity, whether transgender conditions are personality variations or disruptions, and without any need to justify the act. Allowing exclusion to be based on perception and biology alone, regardless of behaviour or motives, drives a coach and horses through the confidentiality and protections currently offered to transgender people in the 2004 Gender recognition act and in the 2010 Equality Act. It also allows exclusions to be implemented using religious or any other perceived grounds. Furthermore, it removes guilt from the perpetrator and transfers it to the victim instead. The excessive and rapidly increasing record of hate crimes and discrimination against transgender people on a Worldwide basis, confirms them to be one of the most vilified sections of the population yet, even though the EHRC has acted in individual cases, the need for any protections against the generic and universal nature of this discrimination is neither addressed nor recognised.

Instead of considering transgender conditions as searches for identity in line with the World Authorities and Professional Medical Institutions, it fails to declare its own definition of what the word “*transgender*” means, and it places transgender people alongside sexual abusers as having the same types of motives, whether these are sublimated or not. By identifying gender incongruence as a perversion, paraphilia, or disruption, instead of a personality variation, it further excludes any consideration of gender identity as a protected characteristic under the 2010 Equality Act. I conclude therefore that present advice offered by the EHRC concurs entirely with the approaches adopted by the present Government and the gender-critical movements. It adopts a one-sided approach by failing to give any extended analysis of the approaches offered by the World Authorities, I consider that this is in derogation of its duties as a human rights organisation which requires it to impartially examine all approaches. By exclusively endorsing this gender-critical approach It has therefore become a cheerleader for Government actions and contributes greatly to the discrimination which occurs.

5:3 Political Actions

Any government which adopts one policy and disregards any other, must be able to show how peoples’ identities are protected, and how it meets international human rights. The previously proposed Government United Kingdom Bill of Rights would have overridden the authority of the European Commission on Human Rights, and it contained provisions to disallow “*bogus human rights claims*” in domestic legislation. This sought for legislation would prevent those human rights abuses which the Government regards as “*trivial*” coming before the jurisdiction of the courts. The Interpretations Bill, or amendments to it, might also be used to limit how the Courts deal with these claims. A stated aim of the present Government is to remove authority from the courts and apply it to Parliament instead¹¹⁴. The formerly resigned, and now re-appointed, Home Secretary, Suella Braverman, Dominic Raab, the previous Secretary of State for Justice, Deputy Prime Minister, and Lord Chancellor in the UK Government, now dismissed for bullying accusations, together with Kemi Badenoch, the current Minister for Women and Equalities, and others, have advocated complete or partial withdrawal from the European Human Rights Convention.

114 Removing authority from the courts

Although the proposals to introduce the United Kingdom Bill of Rights Act have now been withdrawn there are still concerns about what might be put in its place¹¹⁵. On the 9th. August 2023 the Immigration Minister, Robert Jenrick hinted that the government would be prepared to completely leave the European Convention on Human Rights because of the “*small boats*” migration issue¹¹⁶. It has also been reported that the Prime Minister is considering leaving this European Convention. It is further understood that sections of the present Conservative Government are advocating the placing of a commitment to completely leave the European Convention into its next election manifesto¹¹⁷. That raises considerable concerns. The Law society has stated that leaving the Convention would make the United Kingdom an outlier alongside Russia, who has decimated human rights¹¹⁸.

It is additionally reported that the Government has had to delay issuing advice about the approach that schools should take to transgender children. This is on the grounds that what it proposes would contravene the human rights protections which the Convention enshrines. Withdrawal from the Convention would remove this obstacle and allow the government to give legal effect to what is already the present domestic United Kingdom Human Rights Commission advice. This now permits the exclusion of transgender people from certain activities and spaces by popular vote on the grounds of identity and perception alone. It is regardless of their appearance, the possession of a gender recognition certificate, the length of time since they transitioned, or the innocence or appropriateness of their behaviour. It would also allow the present Government to amend the 2010 Equality Act to allow groups, religious organisations, and all others to exclude all transgender people, and potentially all gender and sexually variant people, from similar spaces, activities, and resources, without any need to justify their acts. In effect it removes guilt from the abusers and applies it to transgender people instead. When the incidence of hate crimes against transgender people is already large and rapidly rising, the ability to enforce this exclusion without penalty or justification further isolates transgender people, encourages the already high levels of discrimination, and in no way protects their human rights.

It is natural for most people to assume that gender identity should be congruent with biological sex when these early development processes take place before conscious awareness occurs. The horrendous scale of the discrimination and the sexual abuse of women by men from time immemorial must never be downplayed or diminished. However instead of these very real and important concerns, which must never be neglected, the real focus of these arguments is about where transgender people fit in. Are “*transgender women, men*”, who along with all men, and because of their biology must always be perceived to constitute a threat to women’s safety and rights, or are “*transgender women, women*”, because that is the way they are observed to interact with other women in society and because they fight equally ardently for women’s safety and rights? You do not change behaviour when you change your diagnosis, and you do not cancel the clinical, medical, and sociological knowledge or the experiential evidence which has been accumulated over the last fifty years. What you can do is to change is people’s understanding of these conditions by misrepresenting them instead. This has a self-reinforcing momentum when you unjustifiably heighten people’s fears and concerns by exploiting ignorance, alleging violence, destruction, or attack, and destroy meaningful communication with the creation of false perceptions, and maybe lies.

115 EHRC (2023) “The UK and the European Court of Human Rights” *Equality and Human Rights Commission Research report 83* https://www.equalityhumanrights.com/sites/default/files/83_european_court_of_human_rights.pdf

116 Jenrick Comments

117 Conservative members including withdrawal from the EHRC into its next manifesto

118 Mason Rowena: (2023): “UK would be outlier with Russia if it left ECHR, Law Society says”: Rowena Mason Whitehall editor, *The Guardian*, Wed 9 Aug 2023 <https://www.theguardian.com/world/2023/aug/09/uk-could-leave-european-convention-on-human-rights-to-stop-channel-migrant-boats>

Any one-sided approach which uses ridicule to deny all others without proper examination including the attempts to justify arguments through the selective use of science... in which many scientific papers, the views of the World Authorities and Professional Medical Institutions are downgraded or ignored. Including the attempts to impose interpretations which are denied by the lead authors of those scientific papers they do use. Also, the summary dismissal of all of the key early development processes as “*whack-a-mole*” myths, which are repeated so often they come to be believed, with the unregulated statistical attempts to prove that the instances of violence against women by male-to-female transsexuals represent typical male behaviour instead of isolated incidents, create unjustified fears and concerns. These are also used to justify a gender-critical approach which denies the scientific consensus, as well as the massive neural advances and the transformations in cognitive abilities, during the early years, which considers transgender conditions to be personality variations involving the inwardly focussed search for identity and the rejection of what is wrong. It instead places them alongside sexual abusers, where sublimated in place of overt sexual motives of behaviour and desire are alleged to be involved. It is an immediate cause for concern when the methods of management required for the two conditions oppose each other to the extent that what one side considers to be compassion and concern is almost inevitably regarded as recruitment and coercion by the other. The timescales for development also contradict to the degree that transgender children and their parents are denied the type of help that is most needed at the time it is required. The recent action of the United Kingdom Government to prevent the Gender Reform Act introduced by the Scottish Government, and passed by the Scottish Parliament, to come into effect is also unjustified because the same misdiagnosis is applied^{119 120}.

Butler has argued that *“It is not easy to fully reconstruct the arguments used by the anti-gender ideology movement because they do not hold themselves to standards of consistency or coherence... No, as a fascist trend, it mobilizes a range of rhetorical strategies from across the political spectrum to maximize the fear of infiltration and destruction that comes from a diverse set of economic and social forces. It does not strive for consistency, for its incoherence is part of its power”*. More recent events in the United Kingdom have demonstrated how fear and hysteria have taken hold. The leader of the United Kingdom Labour Party, Sir Keir Starmer, has recently stated that his Party is dropping its pledge to introduce self-identification for transgender people¹²¹. In an article in the Guardian Newspaper. Annelise Dodds the Shadow Secretary of State for Women and Equalities in the UK Parliament stated: *“Last year, the Scottish National party’s cavalier approach to reforming gender recognition laws seemed to be more about picking a fight with Westminster than bringing about meaningful change. The safeguards that were proposed to protect women and girls from predators who might abuse the system were simply not up to scratch”*¹²². This United Kingdom Labour Party disregard of the research work already undertaken by the Scottish Government in preparing this reform bill and the massive majority vote for passing it in the Scottish Parliament, together with the Worldwide Professional Medical consensus and the work of the United Kingdom Parliament’s own select committee on Women and Equalities, suggests that it not the Scottish Government, instead it is the United Kingdom Labour Party that is taking a cavalier approach. The allegations made by Anneliese Dodds in the Guardian article are not only incorrect: they are also out of time. The 2010 Equality Act already protects male-to-female transsexuals who socially

119 Scottish Parliament (2023): Gender Recognition Reform (Scotland) Bill; <https://www.parliament.scot/-/media/files/legislation/bills/s6-bills/gender-recognition-reform-scotland-bill/stage-3/bill-as-passed.pdf>

120 House of Commons (2023): The Secretary of State’s veto and the Gender Recognition Reform (Scotland) Bill Published Wednesday, 26 April, 2023 <https://commonslibrary.parliament.uk/research-briefings/cbp-9705/>

121 Seddon, Paul and Catt, Helen (2023): “Labour drops pledge to introduce self-ID for trans people” *BBC News*, 29 July 2023 <https://www.bbc.co.uk/news/uk-politics-66299705>

122 This ignores the fact that social self-identification has been available since 2010. There is no intended change to the protections that already exist with no such invasions of predators either in the United Kingdom or in other countries where the reforms are already in place. Dodds, Annelise (2023) “Labour will lead on reform of transgender rights – and we won’t take lectures from the divisive Tories” *The Guardian* 24 July 2023 <https://www.theguardian.com/commentisfree/2023/jul/24/labour-will-lead-on-reform-of-transgender-rights-and-we-wont-take-lectures-from-the-divisive-tories>

self-identify as women. It has done so since 2010 and no systemic disruptions have occurred: No change in the birth certificate is required. Nor have any such disruptions been encountered in countries where these reforms have already been put in place. The same Act already allows male-to-female transsexuals to be entirely excluded from any women's spaces, sports or activities provided it can be objectively justified for each activity. The Gender Reform bill passed by the Scottish Parliament does not change or diminish these protections in any way. The present United Kingdom Government proposals to this act to allow a blanket exclusion for all on the grounds of biological sex would allow it to be used to legally justify exclusion or discrimination on transgender people and others on almost any grounds. It is good to know that the Labour Party does not endorse any such changes to the 2010 Equality Act, but it must also ensure that the correct diagnosis is applied.

Therefore, the Labour Party now has to decide for itself if it is going to endorse the position of the World Authorities and Professional Medical Institutions which takes full account of the research, clinical and experiential evidence that has become available since the 1960's. This now identifies these conditions as personality variations that are inwardly focussed searches for identity. They do not threaten others and they are not desires of sex. Or is the Labour Party going to adopt the policies of the present United Kingdom Government, and gender-critical groups? These seek to discredit the approaches of the Professional Medical Institutions by denying the impact of the neural and cognitive advances of early development and the clinical and experiential evidence gained over the last sixty years, in order to justify a gender-critical ideology. This demands that these conditions are treated as personality disruptions which are considered to be driven by biologically determined sublimated sexual motives involving desire and behaviour. These are incompatible arguments where the motives and methods of management both contradict. This is to the extent that what one side sees as compassion and concern is almost inevitably regarded as coercion and disruption by the other. The allegation by Annelise Dodds that the aim of the Scottish Government and Parliament when passing its Gender Reform Bill is to pick a fight with the United Kingdom Government, displays an utter disregard of the consequences of any misdiagnosis. This conflict is not about playing with political expediencies: it is playing with transgender people's lives.

At the United Kingdom Conservative Party Conference held in October 2023, the Health Secretary Steve Barclay is quoted as saying that *"Transgender women will be stopped from being treated in female hospital wards in England"*. He also said: *"As Conservatives, we know what a woman is"*, which presumably means in line with the previous exchanges between Richi Starmer and Keith Starmer, this allows nothing more than an identification with biological sex¹²³. NHS guidance from 2021 has stated that transgender patients could be treated on single-sex wards on the basis of the gender which they identify with. Nobody should reasonably object to any exclusion where issues of privacy and biology are genuinely involved, but that should not justify a blanket ban for every treatment. In any case provision of such exclusions for good reason is already provided for in the 2010 Equality Act.

Yet despite these protections the Health Secretary now says he wants an end to *"Wokery"* in the NHS. He also said *"That is why I ordered a reversal of unacceptable changes to the NHS website that erased references to women for conditions such as cervical cancer"*. He further stated he is stopping the NHS ordering staff to use the personal pronouns patients identify with. He added: *"And that is why today I am going further by announcing that we will change the NHS constitution following a consultation later this year to make sure we respect the privacy, dignity and safety of all"*

123 Mitchell, Archie. (2023): "Trans women to be banned from female NHS wards, as Steve Barclay insists 'Tories know what a woman is'": The Independent. 3 October 2023 https://www.independent.co.uk/news/uk/politics/trans-women-nhs-steve-barclay-tory-conference-b2422994.html?utm_source=dlvr.it&utm_medium=twitter&utm_medium=email&utm_source=CampaignMonitor_Editorial&utm_campaign=LNCH%20%2020231003%20%20House%20ads%20%20JO+CID_407f0a303298538bd6956c314de90ff2

patients and recognise the importance of different biological needs and protect the rights of women". He was backed by the Home Secretary Suella Braverman, who told broadcasters that transgender women have no place in women's wards... She stated: *"The Health Secretary is absolutely right to clarify and make it clear that biological men should not have treatments in the same wards and in the same safe spaces as biological women. This is about protecting women's dignity, and women's safety and women's privacy."*

It was announced at the Conservative Party conference that a consultation on this would take place involving the United Kingdom's EHRC, but these proposals are already in line with previous Government actions, and with the current EHRC advice which now permits the exclusion of transgender people from certain activities and spaces normally used by women by popular vote on the grounds of identity and perception alone. This is regardless of their appearance, the possession of a gender recognition certificate, the length of time since they transitioned, or the innocence or appropriateness of their behaviour. When the present EHRC advice is combined with the present Government proposals to amend the current Gender Recognition Act, there would be no United Kingdom barriers to this blanket discrimination and exclusion, either for these, religious, or other reasons. When this is combined with the present campaigns by Braverman and others, which would involve the United Kingdom withdrawing completely from the European Convention on Human Rights, that last barrier would be removed, and so allowing without constraint the exclusion of transgender people from facilities, services, and spaces, without the need to provide objective justification, and purely on the grounds of biological sex. Imagine what the reaction would be if the same criteria were to be applied to any other criteria such as race or religion currently protected under the 2010 Equality Act¹²⁴.

There is also no substantiated evidence to support these allegations of danger or distress, or the allegation made by Suella Braverman that admitting every male to female transsexual into spaces normally reserved for women, are dangers for women. That is despite the attempts of gender-critical groups, and the reasons for this are given in this account. An investigation by the TransLucent group¹²⁵, which submitted freedom of information requests to 102 NHS Foundation Trusts, found no women had complained about sharing a ward with a transgender woman. Nor is there any apparent evidence of distress or abuse reported from other sources. According to the Independent newspaper, the Labour Party declined to comment on the proposals. But the backbench MP and former Labour minister Ben Bradshaw said: *"Attacking trans people is all Tory ministers have left to distract from their utter failure on the NHS"* *"There is no evidence of trans patients causing problems in hospital, although there have been problems with trans women being abused on men's wards & cis women being abused by male staff."* Neither is there any evidence to support Braverman's allegation that many people are claiming asylum by feigning to be homosexual¹²⁶. Nor is there any justification for an approach which dismisses or ridicules the approaches of the World Authorities and Professional Medical Institutions in favour of a gender-critical approach. Or for the attempts of gender-critical groups to enforce a completely fictional *"gender ideology"* on transgender people, which alleges that transgender people somehow believe that they can choose or change biological sex... These government arguments are also endorsed in the claim which Richi Sunak made during the recent Conservative Party conference. He stated: *"A man is a man, and a woman is a woman, that's just common sense,"* to a round of applause from Tory MPs, Conservative members, and

124 No blacks, homosexuals or transgender people article

125 TransLucent Website: <https://translucent.org.uk/>

126 The percentage of all people who claiming asylum on sexual grounds is less than two percent. See National Scot (2023): "Suella Braverman: 'People pretend to be gay to get special treatment'" *National Scot* 27 September 2023

<https://www.thenational.scot/news/23818409.suella-braverman-people-pretend-gay-get-special-treatment/>

others in the audience. And he urged people “*not to be bullied*” into accepting transgender arguments¹²⁷.

6.0 Discussion and Conclusions

6:1 Review

At the heart of these disputes is the disagreement about how gender identity should be defined. The World Authorities and Professional Medical Institutions identify two components. The first is the core gender identity which represents a deep-seated inner sense of belonging that derives from the individual psyche. Its function is to separate the self from the other and it is established before the expectations of others in society can be understood. Current professional understandings consider any incongruences in this core gender identity, including transgender identities, to be personality variations which are within the normal range of development. Also, that the core gender identity forms very early in life, and it becomes difficult or impossible to change at a later date.

The second is the gender role identity, which describes how people relate to society. Gender identities also form through the influences of the allegiances that have been created, not the other way round. Therefore, this role identity cannot be created before the cognitive abilities which are able to account for these allegiances have come into effect. This means that the perceived gender identity is a combination of the two, where the gender role identity acts like an overlay of the core gender identity: which is the first to be formed. Although allegiances to the gender role may vary greatly throughout life, the constancy of core gender identity provides a key foundation stone upon which a person’s self-identity still continues to be created. The professional understandings of gender identity divide it into two components where either or both usually but need not always be congruent with biological sex. Unless physical brain injury or dementia destroys the personality that is created, this core element of stability of personality and identity can be expected to last for life. However, the early formation of the core gender identity and the centuries of criminalisation and condemnation of all forms of gender and sexually variant behaviour means that, unless some incongruence occurs, for most people no conscious awareness of its influence as a separate element exists.

Contrary to the core gender identity, which is regarded and managed as a personality variation, any incongruence in the gender role identity must be treated as a personality disruption instead: This is because disturbances to this mark a diversion or perversion of a previously created biologically, socially, or a divinely ordained development path. From the end of the first millennium in the Christian Era, traditional Christian theology has regarded engagement in all forms of gender and sexually variant behaviour as intrinsically disordered behaviour, a denial of the gift of life, a falling from Christian ideals, and as acts of grave depravity which are invariably in pursuit of inappropriate sex. Traditional social learning and Freudian theories also rely on these cognitive abilities before their predictions come into effect. The consequences of denying the influence or existence of the core gender identity in both cases and arguing that biological sex must be the controlling factor in determining acceptable social and sexual relationships takes us back to a time when the only understanding of how gender identity develops was that of the gender role.

This was also a time when all gender and sexually variant behaviour was severely criminalised or condemned. That attitude could not be challenged without the research work and experiential evidence which has since become available. In those societies where access to his understanding has become available a transformation in attitude has occurred. This has shown that these

127 Hansford, Amelia. (2023); “Rishi Sunak says misgendering trans people is ‘common sense’ in Tory Conference speech” Pink News 4 October 2023 <https://www.thepinknews.com/2023/10/04/rishi-sunak-tory-conference-speech/>

conditions are driven by searches for love and identity, and not by the assumed sexual disruptions, paraphilias, or perversions associated with lust, power, and desire. Resistance to this change may be expected from religious groups who use theology to justify their approaches. However, I argue that the same or equivalent resistance to change is found among many general practitioners who continue to apply their traditional approaches in psychology and psychiatry, without regard to the transformations in the understanding of the neurological processes involved in early development... most notably in the creation of the core elements of personality and identity that have taken place over the last 60 or so years. While there is now a worldwide consensus among the World Authorities and Professional Medical Institutions that transgender conditions must be treated and managed as personality variations, there is much less certainty about how they are formed and how transgender children should be treated. These failures have led to much of the uncertainty and confusion that now occurs.

If gender-critical groups are to successfully argue that transgender conditions must continue to be treated as perversions, paraphilias or disruptions they must be able to provide both cogent and convincing arguments to justify that position. In place of making that challenge. the approaches of the World Authorities and Professional Medical Institutions with those groups and people supporting them, are instead dismissed as not being based on credible science and the motives of those presenting them are disparaged or condemned. Instead of this, attempts are made to enforce a diagnosis of autogynephilic transsexuality on transgender people which identifies these conditions as sublimated sexually motivated perversions or disruptions of (male) homosexuality... while continuing to define homosexuality as a personality variation. I show that selective use of science and statistics is used in attempts to prove that male-to-female transsexuals are seeking power over women, overstating their claims, and that they are at least as likely, if not more likely than all men to engage in sexual abuse. Also, that transgender people are the creators of their own unhappiness instead of being the victims of discrimination by others. Gender-critical groups strongly assert that they welcome male-to-female transsexuals: but that has to be on their own terms, and they attack and malign all those who do not accept the diagnosis they dictate.

The urgent need to protect women and children, and the similarly strong need to combat the gross abuse and discrimination against women are each very justified, legitimate, and worthy causes. Gender-critical feminists such as Kathleen Stock, Suzanne Moore, Debbie Hayton, Angela Rippon, and others can create logically articulate arguments which are based on the feminist presumptions that gender identity is determined entirely by allegiance to the gender role. However, they also contradict their conclusions by arguing at the same time that biology and gendered behaviour are inextricably linked so: *Men cannot become women*" and all males must be treated as potential threats. Any approach which accords legitimacy to one side in a dispute and attempts to discredit any other through the selective use of science, ridicule, misinformation, and abuse does not succeed on the quality of its arguments. It may instead succeed through the fear and obscuration this creates. And, as Butler describes it, exploiting this obscuration increases its power. Nevertheless, a cause that people can be persuaded to believe in, is needed to gain popular support.

Butler's claim that these are fascist trends might raise some eyebrows, but to turn a populist belief into a fascist action only requires only one approach to be accepted, and the motives and integrity of anybody or any group who presents any other to be condemned as lying: and instantly be vilified and denied. That trend is already being seen in the United Kingdom where the activities of some more radical feminists such as Posie Parker¹²⁸ are unwillingly gaining some neo-Nazi and extreme right-wing support... And this same trend is now being encountered on a Worldwide basis. The attempts by gender-critical groups to prove that that transition is not a solution; that male-to-female

128 Posie Parker

transsexuals are perpetrators of their own misfortunes; that the drives to transition are formed by other internally encountered disturbances; that incongruent gender identities are not personality variations driven by inwardly focussed searches for identity, but that they are instead sexually motivated perversions of homosexuality, also creates fears of predation, grooming, and threats. These, together with the selective use of science to try to prove that male-to-female transsexuals are at least as likely to engage in sexual abuse as all males, have the consequence of transferring the guilt of the aggressor to the victim, and in this way persuade the general population, who are unaware of these disagreements, that by claiming to be identified as women, male-to-female transsexuals seek power over women, destroy their identities and attack their sex-based rights. This need not involve malicious intent. A further consequence of having falsely created perceptions of reality is that people can pursue their own convictions and arguments in the total belief that they are acting fairly to others, and that their logic is correct. My experience in reconciliation work tells me that people with what they believe are good intentions, are often unaware or may choose to be unaware, of the harm they create. Often the leaders become driven by the rhetoric of their own campaigns. This does not just apply to issues of gender and sexuality: it applies in all other areas where tribal or tribally related conflicts exist.

It also follows that gender-critical feminists who argue that gender identity is purely a social construct which can be deconstructed, cannot legitimately pursue at the same time the contradictory argument that gender identities cannot be deconstructed because biology creates the gendered allegiances and behaviours that identify all men as potential threats. Stock notes that these contradictions do exist, but she continues to follow a gender-critical approach. Inside the rarified field of academic study these disagreements must be rigorously debated. Stock is right in saying that there they need to be heard. But Stock's diatribes outside academia, which dismiss the scientific consensus of the Professional Medical Institutions, World Authorities and those who agree with them as the work of transgender activists; by using claims that this is not based on credible science, impugns the integrity of those presenting them, and destroys any objective approach I have no reason to believe that Kathleen Stock and others are not genuine about their concerns. However, there are the contradictions which must be faced. If the conclusions of the Professional Medical Institutions are correct, then the precepts upon which all gender-critical feminism is based are invalidated. If instead the approach of gender-critical feminists is presumed to be correct, transgender conditions must be regarded as perversions or disruptions, and the depth and reality of transgender conditions must be denied. Stock's disregard of earlier feminist approaches, which had previously distinguished men and women through the ways they had related to each other in society in place of biology, is also a failure in her approach¹²⁹.

Feminist perceptions of gender identify it as the result of a collectively created set of social interactions and allegiances which lead to its identification with a particular gender role. This means that male-to-female transsexuals must be included within their definition of women... since the feminist pioneers distinguished men from women from the way people interact with society, and everyone in the same group performs gender in the same way. Gender-critical groups further argue that gender identity is created through a nebulous coalition of social interactions. Otherwise, it does not exist. The major development processes which show how gender identity forms for everyone early in life, are ignored. These groups also define men and women exclusively in terms of biology and no other definition is allowed. However, this denial of gender destabilises all gendered relationships, not just for transgender people, but for every man and woman alike. Arguing a contradictory view at the same time that the behaviour and allegiances which lead to this identification of gender are instead dictated by biology, strengthens identifications with a gender: but

129 Stock Kathleen: (2018): "Changing the concept of "woman" will cause unintended harms" *The Economist* 6 July 2018
<https://www.economist.com/open-future/2018/07/06/changing-the-concept-of-woman-will-cause-unintended-harms>

relying on biology alone only permits binary stereotypes to be formed. This is why a direct contradiction exists.

Current understandings show that although on average there are significant differences in male and female behavioural patterns, with men more prone to engage in violence, considerable overlap occurs. The large body of research and experiential evidence on early development which is now available shows that allegiances to these create strong and stable core gender identities, which usually but do not always follow biological sex. This allows all women, including male-to-female transsexuals: acting as women with women, to pursue the same feminist arguments with the same vigour, from a stronger base. Equally for any female-to-male transsexuals: acting as men with men, to pursue any equivalent male arguments from a similarly stronger base. Therefore, adopting a gender-critical ideology does not strengthen any feminist argument, it weakens it instead. Stock and others dismiss all approaches other than those of their own gender-critical movements as the work of transgender activists and are not based on credible science. Angela Rippon dismisses these early developments as “*whack-a-mole myths*” which are repeated so often they have come to be believed, instead of being denied. However, their arguments require the dismissal of the whole body of neural and cognitive understanding now and has been available about how early development proceeds. That raises the question about whether gender-critical ideology, with the so-called and fictional “*Gender theory*” or “*Gender Ideology*” that arises from it, is instead the “*whack-a-mole myth*”, which is now being repeated so often it is increasingly coming to be believed in, instead of being denied.

6:2 Contrasts

While there is an almost universal consensus among the World Authorities and Professional Medical Institutions that transgender conditions are personality variations which form very early in life, which involve searches for identity, are within the normal range of development and become difficult or impossible to change at an early date, and a similar consensus on how these should be treated and managed, there is much disagreement about how these conditions are formed. Earlier in this account I have argued that this is due to the failures of many practitioners in psychology and society to take account of the massive increases in the understanding of the neurology of early development, which have become available since the 1960's, crucially during the first three years. Traditional Social Learning theories by definition make no provision for these by assuming that the same types of cognitive processes drive development forward at all times of life. Freud recognised that very strong driving forces propelled development, however he presumed these were sexually motivated since he had no other explanation then available to him¹³⁰. This means that he still relied on cognition to create the social constructs such as the ego and id to describe, but only from that point on how development occurred. It also means that neither of these theories can be used to correctly examine how early development takes place.

That failure to account effectively for these transformations early development is still present. Indications for it appears in the interim report by Dr Hilary Cass on the use of puberty blockers in the treatment of children and young people¹³¹. Although Cass discusses the role of synaptic pruning and the neural transformations which takes place during puberty; and she recommends early and serious attention to be given to endocrinal influences, she ignores the equivalent and major neural transformations which occur during these early first three to four years. This at the time when the core gender identity and constancies or continuities of personality and identity develop: and when major transformations occur. There is little disagreement between gender-critical groups and transgender perspectives on how the gender role develops. Therefore, these disputes focus on the

130 Reference to inversion and perversion
131 Cass Report

influence of the core gender identity and not the gender role. However, that also determines whether transgender conditions should be treated as personality variations or personality disruptions. When both the motives and the methods of management contradict to the extent that what one side considers to be care and compassion is almost inevitably seen to be recruitment and coercion by the other, it is hardly surprising that aggressive and toxic disputes occur. Nor should there be any difficulties in making the distinctions. When one involves the search for identity with the reaction of what is wrong and the other involves the desires of sex, it should be easy to tell them apart.

These disagreements allow the creation of two competing arguments, each with their own internal logic, but with very different results. One identifies gender identity as a core element of personality and identity which provides a key foundation upon which our senses of selfhood are built... the other a social construction which sees it only as a set of feelings instead. One requires management methods that require the growth of the self-affirmation and the self-esteem that is necessary to manage its demands; and where management methods paralleling those of compulsions must be used... the other requires an individual to deny this sense of incongruence by suppressing or dismissing the struggles that give rise to it: often in circumstances where guilt is used as a weapon instead. One adopts the views of the Professional Medical organisations and World Authorities who regard gender and sexually variant conditions as *"naturally expected variations of the human condition, intrinsic to the personality created, arising very early in development, and cannot be changed either by the individual concerned or by the predations of others in subsequent life*: This is internally focussed search for identity. It rejects what is wrong, it does not attack others, and is about being yourself... the other instead identifies these conditions as sublimated but sexually motivated paraphilias perversions or disruptions, where the motives are those of desire, behaviour, and attraction instead. One considers that a strongly entrenched sense of identity develops early in life... the other presumes that this only happens at a much later date. One identifies these conditions as personality variations where a natural path without disruption is followed from the outset... the other presumes that a disruption to an original biologically or divinely ordained path of development has occurred... One finds that many transsexuals merge invisibly into society after transition occurs... the other presumes that appetites for sexual or behavioural attractions remain.

It is natural for most people to assume that gender identity should be congruent with biological sex. However, there should be no uncertainty in deciding how transgender conditions should be considered, when it is accepted that the behaviours, motives and management for personality disruptions and personality variations differ so greatly it should be easy to tell them apart. Nevertheless, these processes rely on aspects of neural and cognitive development so early in life that often no conscious awareness occurs. Direct encounters with transgender people and their own lives is often so restricted that people have to believe in what other people say. That allows agendas to be pursued and misunderstanding to occur. This allows bubbles of false or true perception to be created where each group produces perfectly logical arguments to justify their attitudes: so conflict only erupts when these bubbles collide and burst. Until that point is reached, many honest and sincere people who believe they are acting with the best intentions can engage in a very harmful approach.

As is earlier noted, and Rippon herself acknowledges, she is seeking to support a feminist ideology which argues that cognitive processes alone drive the creation of gender identity. Therefore, the massive neural advances and transformations in cognitive development during the first three to four years of life, according to her, can be ignored. In support of this argument, and in her definition of earlier developments as *"Whack-an-mole"* myths, she confines her interpretation of gender identity entirely to that of the gender role. She argues that many of these capabilities are present from birth

Gilchrist, S. (2023): "How to Trash the Economy, Transgender Identities and Human Rights" 255P

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and that the creation of gender identity for everyone involves a passive, rather than pro-active approach. Rippon only mentions transgender people in passing, but these have major implications in understanding how transgender conditions are formed. This is also the mantra presented by gender-critical feminists, who define gender identity as a purely social construct, who identify transgender conditions as sexually provoked disruptions, paraphilias or perversions of normal personality and development plus the repeated pursuit of this mantra, and the discrediting and ridiculing of the opposing approaches which are endorsed by the World Authorities and Professional Medical Institutions. These consider these to be personality variations within the normal range of development, which develop very early in life, become difficult or impossible to change at a later date, are inwardly focussed, searching for self-identity and the rejection of what is wrong. Employing the correct diagnosis is crucial when both the motives and the methods of management contradict to the extent that what one side considers to be care and compassion is almost inevitably seen to be recruitment and coercion by the other. Therefore, it is hardly surprising that aggressive and toxic disputes occur.

6:3 Current Issues

The core of this dispute lies in the disagreement as to whether gender identity is purely a social construct determined entirely by association with the gender role, as gender-critical feminist groups argue, or if it is a core element of personality which begins with distinguishing the self from the other very early in life: as the World Authorities. Clinicians and Professional Medical Institutions perceive it. This develops from birth. It is unassailably established before awareness of the social expectations of society can be perceived. Traditional social learning and psychodynamic theories cannot provide an explanation for this since they rely on the presumption that cognitive processes drive development forward. These cannot come into effect before a sufficient level of cognitive ability has been reached. Neurological studies by Dawkins, Girard, Gallese from the 1960's onwards have shown that a reverse pattern is encountered. Here instead, powerful, innate, and pro-active forces present from birth drive development forward to the extent that the main issue to be addressed is not about how learning and development proceeds, but how these processes, together with the forces that drive them can be held in check. A major transformation and advancement in neural co-ordination takes place around or before a median age of two years. This starts from a primitive base. By mapping the various changes and transformations in neural and cognitive capabilities during the first three to four years of life, I show elsewhere that all of these physiological, neurological, and psychological aspects of brain development pro-actively act together to form a finely tuned system in which the maximum amount of individuality, possessiveness, intelligence, and inquisitiveness, together with the minimum degrees of energy expenditure are generated. Typical or atypical gender identities can therefore develop and, from a statistical point of view alone it is expected that a proportion of people who have gender or sexually variant identities must then be created without the requirement for any external cause. In place of promoting and driving development forward, the role that cognition plays is to keep these innate forces in check, and the life-long tension between these competing elements provides the stimuli whereby the greatest human achievements are reached¹³².

These understandings mean that instead of advancing learning and development, cognition creates order out of disorder through its increasing ability to manage these powerful, innate, and pro-active forces which dominate early development. This reversal in perception has other major consequences: since these earlier processes are associated with the search for identity and the rejection of what is wrong, while the processes associated with the development of the gender role are associated with the behaviours and desires, which Freud attributed to motives of sex. That

132 See Gilchrist, S. (2016d): "A New Approach to Identity and Personality Formation in Early Life": <http://www.tqdr.co.uk/documents/218P-InfluencesPersonality.pdf> and other papers by the same author.

creates profound differences, for actions, motives, and methods of management for the early innate forces which the World Authorities and Professional Medical Institutions identify as personality variations directly oppose those associated with the development of the gender role identity, which can be identified as personality disruptions, paraphilias or perversions.

These differ to the extent that what the management methods which one side in these disputes considers to be actions of compassion and concern are almost inevitably considered to be coercion, recruitment, grooming, and disruption by the other. By denying the existence or influences of these early developments, gender-critical groups who confine their definitions of gender identity to that of the gender role, are bound to define transgender conditions as perversions, paraphilias, or disruptions, while the Professional Medical Institutions, which recognise these early influences in the form of the core gender identity, describe transgender conditions as personality variations and gender incongruences which are “*naturally expected variations of the human condition, intrinsic to the personality created, arising very early in development, and cannot be changed either by the individual concerned or by the predations of others in subsequent life*”.

These differences also show that gender identity, takes place in two stages. The first is the core gender identity which represents a deep-seated inner sense of belonging that derives from the individual psyche. Its function is to separate the self from the other, and it is established before the expectations of others in society can be understood. The second is the gender role identity which depends for its creation on the awareness of these relationships. This means that the gender role identity acts as an overlay on the core gender identity which is the first to be created. Our conscious perception of gender is a combination of these two elements. Although the Professional Medical Institutions and World Authorities now universally recognise that the core gender identity has become immutably established very early in life, the gender role identity, and the allegiances which create it, can continue to vary significantly well into puberty. These interactions are examined in this investigation, where it is shown that the core gender identity provides the underlying stability of personality and identity which maximises the range of gender expression that can be obtained. Even though our brains continue to show enormous abilities to transform and reshape themselves, in processes known as permeability and plasticity, throughout life, different areas have different functions. Some elements are more active in early life so that the constancies of personality and identity associated with the core gender identity can be created. These core elements can remain stable until brain injury or dementia intervenes. Unless some gender incongruence occurs, most people will be unaware that the core gender identity as a separate entity exists.

Significantly, the major disagreements between the opposing groups are about the existence, influence, or otherwise of the core gender identity. There is little disagreement over the origins, nature, and function of the gender role identity. Gender-critical feminists are a minor, but very vocal part of the whole feminist community, where the large majority welcomes transgender people as who they say they are, and who do not try to dismiss the strength or integrity of the identities that are created. Gender-critical groups also vigorously state that they welcome transgender people. This strongly suggests that the genesis of these conflicts is first to be found within the feminist movements and that transgender people are the victims of those feminist disputes.

In this account my principal argument is that when such differing viewpoints are encountered, all of these must be considered, before deciding what is correct. Yes, there are uncertainties, there is the failure of standard approaches in psychology and psychiatry to keep up with the more recent neural advances, the reliance on traditional doctrines and theologies, whether that may be in medicine or religion. Also, not just that there is desirability for more research but the restoration to credibility of the massive advances in clinical, medical, experiential, and scientific evidence which has been available for at least the last sixty years on how gender identity for everyone develops. Any scientific

argument stands or fails through testing and experiential evidence. And if there are any disputes about the origins or causes, experiential evidence must take that place. In her Guardian Article, Butler wrote that the gender-critical movement: “mobilizes a range of rhetorical strategies from across the political spectrum to maximize the fear of infiltration and destruction that comes from a diverse set of economic and social forces. It does not strive for consistency, for its incoherence is part of its power”. Rippon dismisses all of these early processes as “whack-a-mole myths” which are being repeated so often they come to be believed. In this account I show that the gender-critical approach is not the best way to pursue feminist arguments. By denying the relevance of the massive changes and transformations in neural capabilities and cognitive abilities during the first three to four years of life, I conclude that it is the gender-critical groups instead who are presenting the “whack-a-mole- myths”, which are being repeated so often that they come to be believed. Therefore, it is not surprising that members of the Labour Party and others have been made uncertain through the obscuration that occurs.

Despite these allegations, there is extended evidence for attacks on transgender people. Transgender hate crimes for the year to 2023 numbered 4732, with a rise of religious hate crimes of 11 percent in the year to March 2023, and a corresponding rise of 9 percent in the previous year. This is despite an overall reduction of 5 percent for all hate crimes committed against gender and sexually variant people in the last year. This rise is attributed by the United Kingdom Home Office to arguments over the present disputes¹³³. These actions do not just attack the legitimacy of the identities for all gender and sexually variant people. They dismiss and attack, the views of the word authorities and Professional Medical Institutions. They also ignore all of the clinical, experiential, and scientific evidence which has been built up over the past sixty years. They further deny the modern understanding of how gender identity for everyone develops, which divides it into two components, the core gender identity which involves the separation of the self from the other, develops from a very early life, must be treated as a personality variation in favour of a gender-critical ideology where the existence or influence of the core gender identity is disparaged or denied. For Richi Sunak to accuse transgender people of bullying is almost certainly an incitement which will lead to more hate crimes being created. These attacks are examples of the secular scaremongering and scapegoating which are currently driving the backlash against transgender people, which today is taking place in many parts of the world. They are particular examples of the more general secular scaremongering and scapegoating of all gender and sexually variant people which, with the collusion of churches and other religious groups, has for centuries destroyed the lives of gender and sexually variant people throughout the world.

Even though transgender people are, in general relatively well accepted in the United Kingdom, the high rates of hate crime and prevalence of discrimination still make them one of the most vilified groups. In other countries they are subjected to much greater, and sometimes extreme attacks. In such circumstances transgender people should expect to receive protection from domestic and human rights organisations. That does not happen. The present EHRC advice makes it clear that it does not recognise the legitimacy of transgender identities: not only does it state that it cannot define what the word “transgender” means, it asks the Government to define it for them¹³⁴. The same dismissal also appears in the new EHRC advice on access to spaces and facilities normally used by women. This advice now states that anybody who seeks to enter spaces usually reserved for women and is assumed to be a man, is not protected by the 2010 Equality Act. Only intersex people are covered, and this is by the protected characteristics of disability or sex¹³⁵. This means

133 Moss, Lauren; Parry, Josh; Bryson, Julia £2023): “Trans hate crime rises 11% in past year in England and Wales” BBC News 6 oct 2023 <https://www.bbc.co.uk/news/uk-66984843>

134 Defining what transgender means

135 Intersex people (the term used to describe a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't fit the typical definitions of female or male) are not explicitly protected from discrimination by the Equality Act, but you must not be discriminated against because of your sex or perceived sex. For example:

that all non-binary people, and people who appear to be non-binary, are excluded from the protection of the act.

It is important to remember that these condemnations do not apply to all feminists. The great majority of feminists are happy to accept male to female transsexuals as the women they say they are, because that is the way they seen them in the United Kingdom, also in many other countries, to interact as women with other women in society, because of their pioneering roles in the feminist movements and because they fight equally ardently for women's safety and rights. That is not accepted by gender critical groups who allege they seek power over women and destroy their sex-based rights.. Feminist movements have existed in different waves and forms, but in general, feminism can be seen as a movement to put an end to sexism, sexist exploitation, and oppression and to achieve full gender equality in law and in practice. This is why feminist movements have concentrated in the behaviours associated with the gender role. As has been noted, there is little disagreement between the two groups about the contributions of the gender role identity, so that the major causative factor in the present disputes must be that of the impact of the core gender identity, and its consequences for transgender people. De Beauvoir's statement that "*women are not born they are made*"¹³⁶, and Butler's view that gender identities and the allegiances to it are created through the performance of gender, makes it clear that gender identity should not be considered to be synonymous with biological sex.

Although most people give implicit recognition to the inner sense of allegiance and belonging which creates the core gender identity and consider this inner sense of identity differently from that associated with their performances of the gender role in society, no other distinctions within the feminist movements have usually been considered. Even though Butler gave some recognition to the effects of the core gender identity by arguing that behavioural manifestations are present prior to the existence of a sexed body, the major deficiencies in feminist arguments of the 1990's and thereabouts, including those of Butler's, is that the existence or impact of the core gender identity as a separate entity is not denied: it is ignored. When the then Equalities Minister in the UK Government, Penny Mordaunt launched the consultation on reforming the Gender Recognition Act in 2018 by declaring that "*Trans Women are Women. That is the starting point of the consultation*", she was reflecting the argument of the feminist pioneers that men and women are distinguished from each other through the ways in which they integrate into society: and for the purpose of these feminist arguments, nothing more is required¹³⁷. Gender-critical groups who define women and men as adult males or females and allow no other I submit are betraying the principles of the feminist movements they claim to support.

By dismissing gender identity as a nebulous and undefinable social construct, gender-critical groups actively and vociferously dismiss the idea that any fundamental sense of gender exists. Despite these claims they do the opposite. Instead of dismissing gender identity and allegiance to it as a nebulous social construct, they instead emphasise its importance by linking it indissolubly to the binary definitions of biological sex. This means that the egalitarian approach to gender equality which was pursued by pioneers in the feminist movements is dismissed, and the validity of transgender identities as core elements of personality is denied. By identifying transgender conditions as being driven by sexual motivations, gender-critical groups instead enforce, at best, a doctrine of gender complementarity where any departure from the biologically determined

if a woman with an intersex condition is refused entry to a women-only swimming pool because the attendants think her to be a man, this could be sex discrimination or disability discrimination Equalities and Human Rights Commission; (2021): "*Gender reassignment discrimination. Advice and guidance*". Last updated 22 Dec 2021 <https://www.equalityhumanrights.com/en/advice-and-guidance/gender-reassignment-discrimination>

136 Simone De Beauvoir, Simone: (1997): "*The Second Sex*": Vintage Classics; New Ed edition (7 Aug. 1997) ISBN-10 9780099744214 ISBN-13 978-0099744214

137 Penny Morgan statement

Gilchrist, S. (2023): "*How to Trash the Economy, Transgender Identities and Human Rights*" 255P

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stereotypes that are expected by society must be regarded as intrinsically disordered behaviours, a falling from ideals, which involve misdirected or inappropriate desires of sex. This is a doctrine of gender complementarity which should sound familiar, since it is essentially the same as the traditional doctrine adopted from the 12th. Century onwards by the Christian Church.

Although gender-critical groups argue that, in the case of transgender people, these sexual motives are sublimated and turned inwards towards themselves, many do not accept this argument. The consequence of these denials, which includes the denial of the experiential evidence, research, and transformations in understanding which have now become available in many parts of the world, means that transgender people, along with lesbian and gay people, are placed alongside potential predators, groomers, paedophiles, and sexual abusers because of the understanding that they have the same motives which drive these conditions. That has led to the criminalisation and often extreme discrimination, including death penalties which are imposed by many societies and religious groups: not just against transgender people but against all gender and sexually variant people. This has lasted for centuries: and it could not be challenged before the experiential evidence and research became available to challenge it. In many countries this condemnation still continues, and resurgences are now being encountered. Butler cites some examples in her paper. Therefore, transgender people come under attack from two directions. In separate articles "*Jesus and Women*"¹³⁸ and in "*Power and Sex in the Christian tradition*"¹³⁹, I show how quickly the approaches in the teaching of Jesus and in the attitudes of Jesus and Paul to women, became transformed from their egalitarianism into those of gender complementarity: not least because of the need to ensure the survival of the early Roman Christian Church.

The key difference in this instance between egalitarian and complementary approaches to gender equality is that one excludes all departures from the socially expected norms of gender and sexual behaviour while the other includes them. These are incompatible, however both approaches on their own are inadequate because neither takes account of the consequences of the behavioural and neural transformations early in life. The claim by gender-critical groups to support the egalitarian views of feminist pioneers including Butler, De Beauvoir, and others, and at the same time refuse to identify gender identity as nothing more than a nebulous and undefinable social construct means that gender identity for everybody must be considered a choice. These groups then contradict their own egalitarian arguments by imposing the incompatible edicts of gender complementary, so that "*men cannot become women*" because gender allegiances, gendered behaviour and gender identities are indissolubly linked to biological sex. Instead of gender identity being a choice for everybody, this enforcement enables these groups to argue that it is only transgender people who believe that can change or choose gender. Since they also argue that gender identity and biological sex are indissolubly linked, this condemnation is extended into the idea of a "*gender ideology*" which claims that transgender people and male-to-female transsexuals in particular somehow believe that they can change, choose, or alter biological sex.

The attempts by gender-critical groups to impose a dogma of gender complementarity while claiming to adopt an approach of gender equality, and alleging that all gendered behaviour is indissolubly linked to biological sex, does not just betray the principles espoused by the feminist pioneers and many in the feminist movements, it discredits the identities of transgender people, attacks the principle that people should be able to express gender however they like, and it confines men and women to their own stereotypical approach. However, I believe that the major contribution to the bitterness of these conflicts arises because it has been presumed within the feminist movements that the influences of gender incongruence have no impact on these social relationships and are therefore ignored..

138 Jesus and Women Ref
139 Power and sex ref

Even though chromosomal and reproductive sex can clearly be defined in binary terms, gender identification and sexual orientation cannot. Gender identity and orientation defines how people relate socially in everyday society. Sexual identity and orientation instead describes how these allegiances are expressed in matters of sex. Although these can develop independently of each other, there is now very substantial evidence to show that both of these are created together as part of a single complex very early in life. The egalitarian and complementary approaches the gender equality contradict each other.

However transgender people do not even claim to change gender. Nor do they deny the reality and immutabilities of biological sex. When transition and surgery is sought, the terms “*gender reassignment*” or “*gender confirmation*” are invariably used. Transition brings gender expression into harmony with a gender identity considered to be already possessed, and this is the only thing that transsexual people seek to change. The 2004 Gender Recognition Act identifies social sex and legal sex in terms as the ways in which transsexual people integrate into society. That is the same as gender expression or orientation.

However, in many respects transgender people are victims of these feminist disputes. There must be major concerns when any Government or Human Rights organisation is prepared, either to ignore or discount the understanding of the World Authorities and Professional Medical Institutions, or to dismiss their views, and the views of those who support them as being based on “*wokery*”, and by denying that they are based on credible science. Then in place of these, to adopt the approaches of Gender-critical pressure groups, who I also show in this investigation have chosen to use science in partisan ways to justify their own agendas, including their own policies or approaches, with the harms that the misdiagnosis creates. In a radio interview with a Minister for Health in the Conservative Government on the 11th dismissed all opposing views as having no credibility and therefore should be ignored.

These are toxic disputes, and it is essential for the correct diagnosis to be applied. It is one thing for any Government to adopt as its policy any approach which accepts only one diagnosis, and without foundation to disparage or deny the expertise, legitimacy, and integrity of those who present any other. It is a concern at a much higher level if any government is prepared to meddle in the affairs of any human rights organisation so that it produces the same results. The recent address to the United Nations by Suella Braverman, the present United Kingdom Home Secretary should certainly raise alarms¹⁴⁰ I consider that the failure of the present United Kingdom Equality and Human Rights Commission to adequately consider the approaches, or the scientific consensus on the management of transgender conditions, endorsed by the World Authorities, Professional Medical Institutions and the experiential evidence which has been gained over the last sixty years, and act in the pursuit of the views of a pressure group pursuing a gender-critical approach, is not just a tragedy for transgender people. It is a major concern for all of us.

The 2023 Conservative Party conference seems to be beset with leadership contenders who are determined to compete with each other in their determination to pursue the United Kingdom’s complete withdrawal from the European Convention on Human Rights. Withdrawal from the European Convention also means that only domestic resources would be available for the protection of human rights. It further means that any such human rights organisation must consider all approaches, and be independent of Government influence, no matter which approach is correct. Furthermore, when it is the responsibility of United Kingdom Government to appoint members to the

140Syal, Rajeev and Quinn, Ben: (2023): “UN rebukes Suella Braverman over her attack on refugee convention”. The Guardian Tue 26 Sep 2023 19.51 BST: https://www.theguardian.com/politics/2023/sep/26/un-suella-braverman-refugee-convention-unhcr-migration?fbclid=IwAR1X6H0spUI3njsR2VZPm0K_EhNDuye5meQ6QE2tzZOrhFBhg3lWBFRqtXs

board of the EHRC, and to its senior management. It can hardly escape notice that all, or virtually all of the appointees to the EHRC under the current administration have been strong advocates or strong campaigners for the gender-critical approach. That is the only approach the EHRC now endorses, others are dismissed or denied.

I have no reason to claim that Baroness Falkner, the present chair of the EHRC, current appointees and members of the present Government do not genuinely believe in the approaches they are taking, but any policy which excludes any individual or potentially criminalises people on the basis of perception without substance, including the present EHRC advice in relation to transgender people, destroys one of the fundamental principles of democracy. This demands that every person must be presumed innocent before guilt or exclusion can be applied. That does not just apply to transgender people: it affects many other areas. This includes the limitations on the right to protest; and the criminalisations the government is enforcing on unauthorised immigrants, quite separately from condemning the trafficking gangs. We have already seen the mess the present Government got the United Kingdom into after it pursued an economic policy that was in defiance of expert advice. In the same way I conclude that this United Kingdom Government has trashed and discredited transgender identities by actively denying the experiential evidence, the research studies, and the clinical experience on the development of gender identity for everyone over the last fifty years. And by pursuing actions based on perception without justification, it trashes all of our human rights.

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