Reflection for the 2026 Transgender Day of Remembrance 20th November 2026

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In 1 Samuel 16:7 God told Samuel not to judge by height or looks, stating: *"Do not look on his appearance or on the height of his stature, because I have rejected him. For the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart."*

"For the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart." I liken transgender people to people to emigrants or immigrants who cross a notional binary gender divide: For transgender, lesbian, gay and bisexual people, this journey can be seen as coming home to be themselves, with no harm to others. But for others, the journey may be perceived as an attack on women's safety, identity and lives. Today: what we see in ourselves; as transgender people, is a personality variation. This is a core or deep-seated and fundamental search for coherence of identity, belonging, fulfilment of life, with no harm to others: It is active from birth, and it lies at the heart of the personality being created: But for many, it becomes a personality disruption, which is instead a perversion, paraphilia or disruption of the gender role. It is seen to threaten women and children's identity, safety and lives, because it is believed to be driven by motives of desire, behaviour or sex. This means that gender identity is presumed to be created by cognition and sexual motives alone, so the impacts of earlier development are denied. Thus, one viewpoint identifies it as the search for belonging and identity; the other involves motives of sex. And when the motives, timescales and methods of management of these two approaches differ so greatly, it is essential to get the diagnosis correct.

Nobody should ever minimise the horrendous histories of abuse, domination, violence, persecution, and discrimination which woman for centuries have faced, and still face today: Trust on all sides is needed if our searches for coherence of identity, belonging and fulfilment of life are truly to come alive. And as an immigrant or emigrant, no transgender woman can ever be accepted as a woman unless that claim is accepted by all as genuine; well-founded, and correct. We are also a small minority in society facing these tensions; so many people must rely on what others say about us: And in a dispute as toxic as this, misinformation, mistrust and anger can easily arise.

For centuries all lesbian, gay, bisexual and transgender behaviour regardless of purpose has been condemned, as misdirected, intrinsically, disordered, which pursues inappropriate sex. And today, we remember all those who have been murdered or take their own lives simply because their searches for coherence of identity, belonging and fulfilment of life has been interpreted by others, as challenges to the tribal natures of society driven by motives of *desire, behaviour or sex".* If we are truly to respond to the sacrifice of those who have died in this year, we must seek to bring; or to restore, through the witness we express in our everyday lives, the understanding that transgender conditions are *"searches for coherence of identity, belonging and fulfilment of life"* where no harm to others is involved: And to seek full inclusion in life

But that received a setback in the 2025 United Kingdom Supreme Court judgement which demanded that in the 2010 Equality Act, biological sex must be the sole gateway for determining the appropriateness of all gender or sexual behaviour; and that unless some disruption occurs, gender identity must always be congruent with biological sex: While still retaining the definition that *"transgender women are women for all purposes"* in the 2004 Gender Recognition Act. This reduces the understanding of transgender conditions from a personality variation and a core element of the personality that is created; where it's expression is a human right: Into perversions, paraphilias or disruptions of the gender role driven by motives of desire behaviour or sex. It is this disregard of pre-cognitive development and the presumption that gender identity should always be congruent with biological sex in the 2010 Equality Act which enables gender-critical groups to impose a false *"gender ideology"* on transgender people which, alleges that they somehow believe they are able to *"chose, change or deny biological sex".* When transgender conditions are instead gender

incongruences. Where the reality of biology is never denied and transgender conditions are searches for coherence of identity, belonging and fulfilment of life.

There cannot be any legitimacy for ignoring or denying the known impacts of the transformations and changes during the first three years to justify any argument. For these reasons, I conclude that the Court's decision is incorrect because of a procedural failure to consider pre-cognitive development; and by adopting a gender-critical approach. And I address this issue in my own work. This is a time of great concern for transgender people. But the changes and advances which took place from the 1970s onwards did not come from thorough any of these scientific, medical or religious dogmas. They came from people becoming able to meet, learn to understand the differences, and see the reality of each other's lives.

And at this time of difficulty, when gender-critical groups, religious groups and others are trying to force an ideology on transgender people which alleges that these conditions are *"perversions, paraphilias or disruptions of the gender role driven by motives of desire, behaviour or sex".* when we know for ourselves that they "*personality variations involving the searches for coherence of identity, belonging and fulfilment of life"*, it is particularly important to remember that *"the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart."* Of course, these differences must be resolved by science and argument, but the best and greatest way to overcome these difficulties; And to bring a true understanding, is found in how we express ourselves, and how we manifest Christ's love and care in everyday life.

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