

■ Boys ■ Girls ■ Other

*Making Sense of the Confusing
New World of Gender Identity*

Report to Family First New Zealand 2015

FAMILY
FIRST NEW ZEALAND

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One is born a girl or boy, one becomes a woman or man.

The human species is divided in two, and, like most other species, in two only. This division, which includes all human beings without exception, is thus a dichotomy. In other words, every individual who is not man is woman. There is no third possibility.

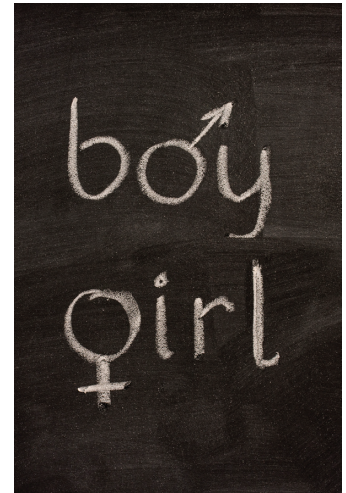
The apparent simplicity of this duality, as we know, conceals complications, in so far as nature seems to have hesitated at times. But it is not so much androgyny that poses that question - it is much the exception - as sexual identity in general.

”

Sylviane Agacinski,
professor of philosophy
and leader in the French
feminist movement

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Executive Summary

Anyone paying the slightest bit of attention to culture today cannot miss that various issues of gender identity are getting a great deal of attention. Even among our children. We hear it all around us:

"My little boy says he wants to be a girl? What do I do?"

"My child told me they are not allowed to refer to classmates as 'boy' or 'girl' anymore but must use so-called 'gender-neutral' terms."

"It's as if my child was born in the wrong body."

"Last week, my child's school started allowing a boy to use the girl's restroom."

"A boy who now sees himself as a girl wants to enter my daughter's community beauty pageant and his parents are encouraging it."

"The teacher at my children's school is requiring all students to announce what she calls their 'PPPs' [preferred personal pronouns] to the other students and they are to refer to each other by these."

"There is a father in our neighbourhood who wears a dress around the neighbourhood to show his toddler son that it's not weird for boys to do so."

These, and so many more, are new issues that are increasingly presenting themselves to parents, school administrators and teachers, policy-makers, as well as family counselors and pediatricians. They are hotly debated with deep emotional fervour on all sides.

- What are we to make of all this?
- Should parents and community leaders 'get with the programme' and embrace such things or should they be resisted?
- Is there any reasonable middle ground?
- When did all this even develop in the first place, and how?

This report – drawing from decades of mainstream academic and international research – seeks to bring clarity to this topic and its attendant questions in a very practical way for parents and community leaders. And it does so by carefully examining seven major myths surrounding gender politics today.

MYTH #1 - "Binary" Is A Bad Word

A binary understanding of gender recognises only male or female. How many more are there? Well, in the last few decades, gender theory has held that there is actually a vast spectrum of genders and many understand themselves at various points along this continuum. This is a fundamental tenet of gender theory and is accepted by many today as if some new scientific discovery has revealed this.

But no reliable science indicates there are any more than two genders. This idea is based purely on ideology, choosing to see human nature the way a particular philosophical outlook desires to see it. It is true purely because it is declared to be true.

Reality: Binary is the only gender story there is among humanity when it comes to gender and sex-distinction, even though there are hundreds of subtle and not so subtle ways we live out our male and femaleness.

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MYTH #2 - Boy & Girl / Man & Woman Are Social Constructs

Another major belief held by gender theorists is that being a boy or girl, a man or woman doesn't happen naturally. We appear as male and female simply because we are 'constructed' by our culture to act either male or female. It's similar to the style of clothes we might wear from culture to culture - suits, robes, regular headwear, clothes around our waists and nothing else. Or the kinds of foods we eat and how we prepare them, be it fried chicken, taro, huhu grubs, plantain paste, tortillas or tom yam goong as the Thai do. These things, like our gender, are determined by some influential power and tradition in our culture. There is nothing in nature that demands we be masculine or feminine, goes the theory.

Reality: The most recent and sophisticated neurological, anthropological and psychological research tells us what our parents and grandparents took as obvious. There is a universal human male and female nature. There are distinct male and female brains that are relatively easily identified through brain scans, just as there are male and female hormones. And this is why through investigations across all cultures we find that generally:

- Women tend to smile more than men do.
- Women are more positive in their assessments of others.
- Men succeed at suicide far more often than women do.
- Men tend to have greater self-confidence about their appearance, regardless of what others think of their looks.
- Boys tend to have higher athletic confidence than girls do.
- Girls generally have higher moral self-esteem than do boys.
- Adolescent girls are more expressive in their personal relationships and pre-adolescent relationships tend to be less stable for girls than for boys.

There is a clear and universal male and female nature and we have no difficulty recognising it from culture to culture.

MYTH #3 - Sexuality And Gender Are Different

Gender theory holds that, as they cleverly explain it, *sex* is what's between one's legs and *gender* is what is between one's ears. Gender is what you understand yourself to be, and sex is about your body.

This understanding does not stem from any new scientific discovery, but simply from the radical sexual theory of a sexologist from New Zealand named John Money. Prior to 1960, no scientists used the word *gender* as distinguished from *sex*. It was used grammatically, usually to distinguish *sex* from sexual intercourse. For the most part, the word *gender* is not used near as often in the biological sciences as it is in the softer sciences and humanities. A study of the use of the term in various scientific disciplines finds that when natural scientists use the term, they report doing so to:

- 1) show sympathy with feminist theory;
- 2) use a seemingly academic term; or
- 3) simply distinguish being male or female and the sexual act.

Reality: That gender and sexuality are indeed two distinct things is based on ideology, not objective science or any game-changing discovery. And it has been long understood as obvious that the two sexes live out their particular sex in virtually countless ways - what is now referred to as one's 'gender'.

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The two sexes live out their particular sex in virtually countless ways.

MYTH #4 - Gender Is A Spectrum

Similar to the 'binary is bad' myth, this idea holds there is a virtual 'rainbow' of genders. Gender theorists hold this as obvious and self-evident.

One leading and early theorist informed us in a major article in 2000 there are five different genders, hardly a rainbow. She later informed us that her number was too low, that there were many more indeed. A few years ago, Facebook gave users the option to identify as one of 58 different genders in their personal profiles.

This theory holds that gender is simply what you understand yourself to be and whatever that might be is what is true. No one is able to objectively tell you otherwise because your gender experience is *your* experience. But like the other myths, this understanding of gender difference is singly based on ideology as well.

Reality: As one leading sex-difference researcher explains:

The available data support the conclusion that human sexuality is a dichotomy, not a continuum. More than 99.98% of humans are either male or female. ...The birth of an intersex child...is actually a rare event, occurring in fewer than 2 out of every 10,000 births. (emphasis added)

MYTH #5 - My Little Boy Is Actually A Girl

Can it be that little boys or girls are simply born into the wrong bodies? Can a child appear to be a boy externally, but his brain, soul, heart and personality is actually that of a girl? There appear to be more and more children for whom this seems to be true. But what does the mainstream research from the leading scholars and clinicians say about it?

Gender Identity Disorder (GID), or Gender Dysphoria as more are choosing to call it, is when an individual experiences a seeming disconnect between what their body is and what they feel they are. Gender theory holds that these children are what they are - born transgender.

Reality: It is well-established today that the overwhelming majority of such children - from 75 to 98 percent - who experience gender dysphoria grow out of it by the time they reach puberty. It is not inborn. Thus, the leading clinics seeing such children - such as those in Canada and the Netherlands - do not recommend parents and schools facilitate gender changes in such children for various reasons. The push in culture today to embrace and affirm such children's wishes is founded more upon a political ideology than it is in careful science and experience.

MYTH #6 - Gender-Neutral Bathrooms Are An Issue Of Human Justice

This section addresses how these philosophies come to play in the real life politics of school and public toilets, sports changing rooms, participation in gender-distinct sports teams, and our children's gender identity in the classroom. If these debates have not made it to your local community, just wait. They most likely will.

We explore what issues are developing in these various areas of our children's lives, how they are being handled as an issue of 'human justice', and how we might consider other solutions that are not motivated by 'flavour-of-the-month' ideological politics.

Reality: Given that the underlying ideologies of most of these changes are dubious, communities should not be swayed by the well-intentioned but misinformed - and sometimes even emotionally manipulative - efforts to

"Human sexuality is a dichotomy, not a continuum."

Dr Leonard Sax



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accommodate removing the lines of sex distinctions in certain parts of our public lives.

MYTH #7 - The Legitimacy Of Gender Studies

In this concluding section, we isolate and summarise the major inconsistencies in gender theory today. Unfortunately, there are many:

1. **The Rainbow of Gender:** If gender is represented in a rainbow of colours, how many of these various genders can you name? If indeed you can name any that are being bandied about today, why did we not know them decades ago? How many of these additional kinds of folks are in your family tree? Why do we need the gender theorists to introduce us to this idea that is supposedly fundamental to human nature and experience? Have we just not been paying attention all these millennia?
2. **Never-ending genders:** If gender is simply whatever we understand ourselves to be, then there are not just two genders, but as many as there are people because each of us is a little different boy or girl, man or woman than those around us. Yes, each of us is unique, but this difference does nothing to indicate there are more than two sexes / genders. This is self-evident.
3. **Gender is culturally constructed the same in all cultures:** If gender is simply created and shaped by the culture we live in, why are there major universally recognised qualities of being male or female in all cultures throughout time. What culture 'constructed' it as such in all cultures? That would be the 'culture' we know as 'nature' and thus, there is a universal human nature that is indeed binary and universally distinctive.
4. **Androgyny is socially constructed:** The gender theorists have the social construction model exactly wrong. Male and female - as well as a general male and female nature - are naturally occurring, while genuine androgyny must be intentionally created through personal effort. It is not naturally occurring. One must attend a class in Gender Theory in order to see it as natural as male and female, if not more so.
5. **Binary is bad, but "L", "G", "B", and "T" are built upon it:** Consider that you cannot understand what each of these letters represent in LGBT social and moral politics without holding to a binary understanding of humanity. This becomes evident when you try to explain them. They are variations on binarity, not refutations of it.
6. **Gender and Sex are "obviously" different, but not in the hard sciences:** For gender theorists, that gender and sex are very different things is a basic tenet, but the hard sciences are far less inclined to recognise this difference because as they examine the physiology and life of the living body, they don't tend to see this distinction.
7. **Gender is constructed, but being Trans is natural:** You are only a man or woman because society determines you should act in a gender specific way. It is artificial. But if you are transgender, then it is natural and determined that you are indeed the opposite of what your natal gender is. Either gender is socially constructed or it's not. It can't be both relative to one's identity.
8. **Transgenders typically 'trans' stereotypically:** If there is a rainbow of different genders, why do transgenders transition from male to female or vice versa? They never trans to one of the other multiple genders that

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supposedly exist. They also tend to transition in generally stereotypically gender specific ways, nearly always playing right along with a binary male or female nature. And often, stereotypically so. Again, being trans itself *reflects* binarity, rather than *refuting* it.

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So How to Respond?

When considering how to react to and handle the issues these myths produce in our communities, it is important we all remember and demonstrate three things:

Very Personal: These issues, as they develop in the lives of children, are typically very emotional for families because they concern their children and their well-being. This is a natural and honourable parental reaction. This care and concern should be applauded.

Empathy: Try to empathise with such children and families. Putting ourselves in their places does not necessarily mean we should agree with them. But it will shape how we respond to such issues, seeing them not just as 'hot-button' social issues, but those affecting the real lives of real people. This is critical. We want the same from others, thus we should be willing to offer it as best we can.

Truth Must Balance Emotion: Even while realising these issues are very personal and deeply felt and how they must develop empathy within us, it is unwise to allow emotions - regardless of how deeply felt - to drive the decision and policy-making process related to such issues. Nor should we uncritically accept a plea to justice or equality as important as these might be. We must take a sober understanding and appreciation of what the leading scholars and clinicians have to tell us on these issues. Their voices should be heard more clearly and strongly than the various advocacy groups of any stripe.

Unfortunately, there is too much ideological rhetoric driving these discussions and policy decisions and much of it is founded upon suspicious theories. These are not reliable or compassionate drivers in making such decisions, particularly as they impact our children; those struggling with these issues as well as their peers.

There are many different ways to be a healthy male or female without holding to narrow gender stereotypes.

Truths to Guide

The best guide, tempered by the above three points, is an understanding of the established facts regarding these issues of gender and gender identity. We must use these as the center of the road we find ourselves navigating in these challenges. And then we must apply these to the discussions with other parents and community leaders when such issues arise in your local community. Most of all, keep in mind these truths:

- Male and female are natural and humanly universal realities. Every person is one or the other.
- There simply are not many genders. But of course, there are many different ways to be a healthy male or female without holding to narrow gender stereotypes. In fact, very few people actually hold to absolute gender-distinct stereotypes in practicality, evidenced by how they act.
- Our children develop in either general male or female ways - in conjunction with their biological natures - in relatively natural ways although they might sometimes require some direction and encouragement from both mum and dad in some of these developments.
- Raising children in supposed 'gender-neutral' settings don't produce 'gender-neutral' or even gender-sensitive kids. It has been tried and

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found to be a failure. It is more likely to create confusion and/or stunted healthy development.

- It is neither enlightened or loving parenting to pretend we can just let our children decide which gender they want to be. It is nothing less than ideological and can be harmful.
- Gender dysphoria in children and adolescents (or "transgenderism" as advocates call it) is not shown to be inborn or 'just the way people are'. In fact, its appearance is highly likely to be temporary, subsiding before puberty.
- The data on whether it is helpful to gender dysphoric youth to facilitate a transition via affirming their self-identity, allowing changes in sex-distinct dress and accessories, hair style, change of bedroom decoration, hormonal treatment or even surgical processes is inconclusive at best. Most of the leading professionals recommend resisting the facilitation of such changes by parents and schools.
- As well, leading scholars and clinicians consider that gender dysphoria in children is more a factor of overall family setting and dynamics than it is physiological.
- Surgical changes for adults are falling out of fashion in much of the mainstream medical community. One of the first institutions that conducted such surgeries - Johns Hopkins Hospital in the U.S. - stopped doing these surgeries some decades ago because they were not seeing benefits among their patients and occasionally observing increased psychological and physiological problems.
- Regarding policy changes in toilets and changing-room usage, the fact that gender dysphoria is not inborn and is likely to disappear altogether in children must be centrally considered.
- In considering such changes, the safety and comfort of all other students deserve equal if not greater consideration. Such decisions affect them also.
- To make such changes in facility use for the sake of the esteem of the gender dysphoric child - while important for the child - is not a compelling reason for such dramatic and wide-ranging changes.
- An appeal to 'equality' for making such changes should be resisted, not because equality is not important, but because it can be manipulative for what it implies about those who oppose such facilitations. Are the scholars and clinicians who do not recommend such facilitations enemies of 'equality'? Of course not. They just realise the issue is more complicated and multi-faceted. And the future well-being of the child is the most important consideration.
- Listen and be mindful of the logical and practical inconsistencies we've learned are inherent in gender theory in this report. When you see them, don't use them in a 'gotcha!' manner, but simply to reasonably respond to the rationales offered by advocates for such changes.

Understand these facts. Know why they are true and the research findings that stand behind them. Discuss them with your friends and older children so they

Gender dysphoria is more a factor of overall family setting and dynamics than it is physiological.

The safety and comfort of all other students deserve equal if not greater consideration.

The debate needs your voice, perspective and reasoning.

know them and are not swayed by questionable ideologies. Become educated on these important issues, not so you can win arguments or prove others wrong, but to advocate for what is best for the children in your community, including those personally impacted by gender confusion and struggles.

This is one of the best services you can provide for your children and those in your community, whether you are a parent, a school leader or teacher, a policy maker or other community service provider. The debate needs your voice, perspective and reasoning.

These issues matter because they concern our understanding of fundamental human nature, who each of us are as male and female, and the kind of adult direction and support our children require, deserve and receive from us.

These issues are far too important to not allow for a reasoned and civil debate and discussion surrounding them. To challenge these assumptions is not being a moralistic busy-body or a 'stubbornly-stuck-in-the-past' traditionalist.

It is being an informed, reasoned and involved adult. And our communities need every one of these they can get.



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Introduction

The Boy/Girl Thing Just Got (Unnecessarily) Complicated

Your 10 year old comes bounding in the door from school, you ask her how her day was and she mumbles her usual "ok, fine" and goes straight to the kitchen cabinet for her snack as she does every day. As she's unwrapping her muesli bar, her face lights up as something exciting has just hit her memory. But this something is more curious than exciting. She tells you that Rebecca, who sits in the row behind her, is no longer Rebecca. You ask the obvious question, "Well, who is she then?" You're informed that Rebecca is now Robbie, because, as she explains, "Rebecca says she wants to be a boy so Mrs. Philbert says we must call her Robbie from now on."

Your daughter asks you if Rebecca can really just become a boy if she wants to... but she thinks it's all pretty weird. "But the teacher told us we have to respect the Robbie that Rebecca has now become," she explains.

You wonder if this is a silly gag or some kind of mix-up. Maybe a school experiment. *But it is not.*

In fact, as you talk to some of the other parents from your daughter's class to get more of the story you learn their teacher is going to have a special lesson later in the week to talk to the kids about how changing one's sex is really quite natural - even exciting - and nothing to feel funny or weird about. Wow.

You never thought you'd be dealing with this kind of thing when your daughter started Year 5, much less ever. But parents and school leaders are finding themselves having to deal with such situations increasingly in schools. And if they are not, many of these children and their peers are being indoctrinated by advocacy organisations that such things should be embraced and even encouraged, and that schools and other community organisations *must* make adjustments and accommodations for such children.

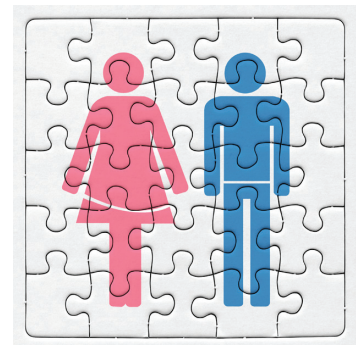
And it's not just in your children's schools, but also developing in many areas of public life.

A true story...

The organisers of a regional beauty contest were surprised to find out the facts about one of their contestants. The teen, just days before the pageant's start, revealed that she was not always a *she*, but was actually born a boy. There was nothing in the beauty pageant rule book about boys joining the competition who believe they are girls. Why would there be, right? So what to do?

She was told that this Auckland-based event - titled *Battle of the Babes* - was indeed for babes and not dudes, regardless of what the contestant thought they might be. The teen, being denied participation, sought the support and advocacy of a transgender-rights group. And a lawyer who is herself transgender agreed to represent her, despite believing that such pageants are, as she described them, "meat markets", and not healthy events for women. The event organisers relented and said the young man could enter the pageant and compete as a woman. But they also changed their rules to declare that in future events "contestants *must be born female*." Through more relentless political pressure, they just as quickly removed the new clarification from their rules and apologised for the "mix-up".¹ The transgender protesters would settle for nothing less than full inclusion.

Many of them and their peers are being indoctrinated by advocacy organisations that such things should be embraced and even encouraged.



The event organisers relented and said the young man could enter the pageant and compete as a woman.

1. Patrice Dougan, "Transgender Model Vows to Compete," *The New Zealand Herald*, April 4, 2014; Amy Maas, "Lost in Trans-nation: From Walking Streets to Catwalk," *The New Zealand Herald*, April 13, 2014.

So, how did he/she do? The crowd must have been impressed with his transformation to a pageant beauty because he was chosen as a finalist and sent to the New Zealand nationals but failed to qualify for the final ten contestants there. Terribly disappointed, his at-first-reluctant father was now proud and supportive, saying his third son was now a beautiful young woman.²

She believes she is actually a boy who was accidentally born into a girl's body.

Tragically, this young transgender woman required surgery to remove a "soccer ball-sized tumour in her stomach" as a result of hormonal treatments and has been raising money to undergo a 25-week male-to-female gender reassignment surgical process after healing from the removal of the tumour.³

Such things are happening across many nations, New Zealand among them, as evidenced by this model's true story. Here are some additional examples of such gender-confused stories in our world today:

- An eight-year-old Aucklander has, with his mum and dad's eager support, changed her legal name from Anoushka to Ben along with her birth certificate to reflect that she now wants to be the boy she feels that she is. She says she "now feels comfortable in my skin" because she believes she is actually a boy who was accidentally born into a girl's body. She announced her "wrong-body" news to her parents when she was only six-years-old. "If we weren't so open minded when Ben came out, who knows what he might have gone through if he started to feel suicidal," Ben's mum said, assuming that would have been likely.⁴
- A seventeen-year-old boy in the United States who believed he was a girl was awarded a remarkable \$75,000 legal settlement because he was forced to use a staff restroom at school, rather than the girls' washroom as she desired. Wyatt Maines - who now goes by Nicole since the 3rd grade (age 8) - is reported to have identified as a girl since the age of two. In the 5th grade she was directed by school officials to begin using the faculty washroom to avoid confusion and uncomfortableness among the other students. The problem arose at this age, because prior to this, the children used 'one-at-a-time' facilities, but then graduated to group facilities. Apparently his wish to use the girls' bathroom - rather than just have a safe place to take care of his private business - was more important than the rest of the girls' uncomfortableness with using the facilities with a boy who believes he's actually a girl. But as we will see, so-called trans-rights are trumping all other students' rights to not have such an awkward and uncomfortable situation in their own restrooms.⁵
- A group of primary schools in Great Britain have been purposely chosen and praised for encouraging its students to be open to identifying as transgender. This particular school celebrated, according to newspaper reports, that they make it a point to appreciate "that a boy may prefer to be known as a girl and have a girl's name and similarly a girl may have a girl's name but wants to dress as and be a boy." They are proud of being a school where "transgender pupils are taken seriously" with "gender-neutral" environments.⁶

So-called trans-rights are trumping all other students' rights.

2. Sophie Lowery, "Transgender Pageant Contestant Makes Finals," *3 News MediaWorksTV*, May 3, 2014.

3. Monica Tischler, "Pageant Finalist Saves for Operation," *stuff.co.nz*, October 4, 2014.

4. Monica Tischler, "Ben's Happier as a Boy," *stuff.co.nz*, June 11, 2014.

5. David Stout, "Transgender Teen Awarded \$75,000 in School Restroom Lawsuit," *Time.com*, December 3, 2014.

6. Hannah Furness, "Primary School Praised for Labelling Four-Year-Olds 'Transgender,'" *The Telegraph*, June 19, 2012.

- One of the youngest children to identify as transgendered – and be supported in doing so – is Zach Avery of Essex, England who at age three refused to live any longer as a boy. Zach’s mum says *“He just turned round to me one day when he was three and said: ‘Mummy, I’m a girl!’”*. She assumed he was just going through a phase and left it at that. *“But then,”* she explains, *“it got serious and he would become upset if anyone referred to him as a boy. He used to cry and try to cut off his willy out of frustration.”*

Clearly a deeply troubled child, his parents allowed him to start wearing girls’ clothes, pink, frilly and sparkly. The doctors diagnosed Zach at this young age with GID (Gender Identity Disorder). His school reassigned their primary age bathrooms to ‘gender-neutral’ from distinct boy and girl facilities and his parents changed his room design so it is now full of Disney princesses, ballerinas and softness. Zach’s mother confesses with honesty, *“I would love to have my son back, but I want him to be happy. We leave it up to him to decide what he wants to do. If he changes his mind and wants to be a boy again then he does, but if he doesn’t, he doesn’t.”*⁷

- Sweden recently amended its official *National Encyclopedia* to include a new term: *hen*. It’s not that the Swedes just discovered the familiar plucky barnyard friend. It’s their new gender-neutral pronoun for all people, replacing *him* or *her*. It is the combination of he [han in Swedish] and she [hon]. *Hen*.⁸
- The Swedes have also come up with nearly 170 recommended gender-neutral names that new parents can choose from for their newborn ...uh... boys and girls. As well, some Swedish toy companies have abolished the categories of boys’ and girls’ toys in favour of all gender-neutral playthings, regardless of what kinds of toys little boys and girls might actually enjoy playing with.⁹
- The Green Party there has gone so far as to demand placing what they call *“gender pedagogues”* in every preschool in Stockholm to snoop out those *“pernicious”* gender-stereotypes in classrooms. Such silliness compelled the liberal *Slate.com* to editorialise, *“And so every detail of children’s interactions gets micromanaged by concerned adults, who end up problematising minute aspects of children’s lives, from how they form friendships to what games they play and what songs they sing.”* All in the name of progress and enlightenment.¹⁰
- An Australian company - *Play Unlimited* - has recently founded a movement whose primary reason for being is to de-gender our children’s toys. While the organisation reasonably claims on their website that *“kids should be free to decide which toys interest them”*, this ironically means they actually do not want kids to be interested in toys that are, as they claim, *“gender stereotyped.”* *Play Unlimited* has even initiated their biggest effort, the cleverly named *“No Gender December”*, which hopes parents will rise up and proclaim, as their mission statement states, *“Stereotypes have no place under my Christmas tree.”* They say, *“We hope to raise parents’ awareness of the narrowing impact gendered marketing can have on children’s perspectives*

He just turned round to me one day when he was three and said: ‘Mummy, I’m a girl’.

Every detail of children’s interactions gets micromanaged by concerned adults, who end up problematising minute aspects of children’s lives.

7. “Five-Year-Old Boy Lives as Girl in Youngest Case of Gender Identity Disorder,” *The Telegraph*, February 20, 2012.

8. Nina Bahadur, “Swedish Gender-Neutral Pronoun, ‘Hen,’ Added to Country’s National Encyclopedia,” *HuffPost Women*, April 11, 2013.

9. “Dolls? They’re not just for girls: Swedish toy firm forced to become ‘gender neutral’ for Christmas catalogue,” *Daily Mail*, 26 November, 2012.

10. Nathalie Rothschild, “Sweden’s New Gender-Neutral Pronoun: *Hen*,” *slate.com*, April 11, 2015.

about what is and isn't ok to like or play with as a boy or a girl" as if such advertising compels parents to adhere to stereotypes rather than just having Santa bring their children what they say they want on their Christmas lists. They want parents to believe that Ralphie wants a Red Ryder B-B gun under his tree so badly only because the marketers tell them he does. It's the children who are being molded. It is obvious that *Play Unlimited* seeks to keep child's play quite limited to its own ideological boundaries.¹¹

- A German father has made bold strides in supporting his son's interests, which every good dad should do. However, this father has taken to donning a skirt from time to time so that his five-year-old dress wearing son won't feel so alone. He made his wardrobe change because he didn't want to talk his boy out of dresses and skirts, realising "*I had only one option left: to broaden my shoulders for my little buddy and dress in a skirt myself.*"¹² This dad contends skirts only seem weird for boys because their fathers don't wear them. But compare the photo of this dad (*below right*) with the father and son on the left. It's not about whether father and son wear skirts together, but rather, what kind of skirts, right?



Source: www.sportkilt.com



Source: www.blog.sfgate.com

- And perhaps the one that takes the cake is how Facebook changed its gender choices for users in 2014, so they can now choose the gender identity which is just right for them. Yes, it offers more choices than just *male* and *female* - but how many new choices do you think they added? Three, five, eight? How many could there be? If you guessed more than 50 you win. *Fifty-plus*. Who knew? And it allows you to choose quite a few of them as your identity at the same time, giving users the opportunity to display a virtual rainbow (if you will) of gender colours in one person. But what is curious is that with more than 50 choices - (58!) - Facebook has received so much criticism from users that their particular personal subjective identity has been left out of their 58 choices they have also included the option for users to just write in their particularly unique gender identity that no one else has ever heard of so that no one feels left out. Because, as GLAAD President & CEO Sarah Kate Ellis said in response to Facebook's news, "*Part of being who you are is just being able to describe yourself in a way that feels right to you.*"¹³ This means they unwittingly came to discover just how silly the whole effort is. If gender identity means everything, it really ends up meaning nothing.

This dad contends skirts only seem weird for boys because their fathers don't wear them.

If gender identity means everything, it really ends up meaning nothing.

11. Elline Lipkin, "Breaking Down the Pink Aisle/Blue Aisle Barrier," *Ms.Magazine.com*, December 23, 2014; "Our Aim," playunlimited.org.au.

12. Amy Graff, "Dad Sports Skirt to Support Cross-Dressing Son," *SFGate: The Mommy Files*, August 30, 2012.

13. Russell Goldman, "Here's a List of 58 Gender Options for Facebook Users," *ABCNews.com*, February 13, 2014; Jessica Guynn, "Facebook's New Gender Option: Fill in the Blank," *USATODAY*, February 26, 2015.

So welcome to the brave new world of gender¹⁴ redefinition, confusion and politics. It is run by a growing and influential group working hard to overcome the 'evils' of what its proponents call the 'binary assumptions' - the belief that everyone is either male or female and are necessarily what their physical genitalia indicate.

What is it that lies behind and underneath these growing efforts to challenge the meaningfulness and objectivity of our humanity being demonstrated and lived out as male and female? Is there a philosophy or worldview driving it? Like nearly all socio-political movements, there is indeed. We must understand what this way of thinking and seeing the world is, and the profound consequences of it.

So where do these ideas come from, that there are innumerable gender identities and they are determined summarily by how we feel about ourselves? How did it become praiseworthy for primary school children to decide they are actually either boys or girls, regardless of what their bodies and genes indicate?

These ideas have developed out of the relatively new academic discipline of 'gender studies' which largely started out and continues in many ways as 'women's studies'. As we will see throughout this report though, 'gender studies' is not actually very academic, nor is it rooted in any objective knowledge about how humanity lives out and practices their natures as male and female. It is purely and fully ideological. It is true that on university campuses, the overlap in the common body of knowledge and understanding of the world is greater between the religion and science departments than it is between the gender studies and science departments. In fact, as we will see, most of the major tenets of gender studies are wildly contrary to science.

So let's start our look at what underlies current gender theory and has contributed to the various problems which we have just seen many examples of. There are four general propositions in gender theory from which every other conviction it holds flows from. It would be difficult to conclude which are more foundational than the others, as they are more like four sides of a square. Gender theory holds that:

- 1) **Binary is Bad:** The understanding that we see people as either male or female is an idea that must be denounced and resisted at every turn.
- 2) **Boy & Girl / Man & Woman are Social Constructs:** This of course is the theory that men and women act as they do only because society expects and forces them to act in the sex-distinct ways they do; that there is no fundamental, natural male or female nature. People are just people. And if we could just set ourselves free from these narrow, socially constructed - and enforced - boxes then all would be right with the world. And underlying much of this is the radical feminist theory¹⁵ that it's primarily men who have constructed and control this binary construction and its artificial roles as a means to control women.
- 3) **Sex and Gender are Different Things:** This one is held as a more 'scientific' fact in gender theory, but it is not. It is a relatively new way of understanding one's sexual essence. Its catchy bumper-sticker explanation is that sex is what's 'between one's legs' and gender

Welcome to the brave new world of gender redefinition, confusion and politics.



Most of the major tenets of gender studies are wildly contrary to science.

14. We will address the difference between "gender" and "sex" later in these pages, explaining the problems in making a significant distinction between the two. But for now, we note that we use "gender" for male or female difference most often in this paper simply because it is more efficient than using "sex" communications-wise as it leaves the reader to determine whether it means male/female difference or sexual intercourse. "Gender" is used here for efficiency, not ideology.

15. The term "radical feminist" is not meant as an accusation or judgment, but refers to a particular school of feminist thinking, a large subset of "second-wave" feminism.

is what is 'between the ears'. And one who does not honour the difference between 'sex' and 'gender' will be quickly corrected as uneducated by their gender-studies mentor with the explanation, "Oh, see you're getting 'sex' mixed up with 'gender.' They are two very different things."

- 4) **Gender is a Spectrum:** Working from the 'Binary is Bad' assumption, this myth holds that there is a virtual rainbow of different genders and identities. And lots of different people fall along the spectrum.

Let's address the 'Binary is Bad' myth first.

Myths

MYTH #1 - Binary Is Bad... Very, Very Bad

To speak of and understand humanity as either male or female is like believing the earth is flat, the universe revolves around the earth and blood-letting is an effective cure for illness. It is difficult to explain just how dramatically anathema this male / female only idea of humanity is to so many cultural elites. I have lectured for many years at universities around the world on this topic and typically preface my remarks by stating that my starting proposition is that male and female are different by design and have essential and unique qualities that the other does not have. And thus, they need one another.

On the overwhelming majority of campuses, I know what will happen the moment I announce this, like clockwork. Either outbursts of laughter - as if I just said something embarrassingly ignorant; anger - as if I had said unkind things about their school mascot; or most times I get general boos and hisses - the audience simply expressing disapproval of this basic premise. The reaction is predictable because I transgressed the first rule of the gender studies dogma. It is really quite remarkable to see and experience, unbelievable but totally predictable.

Nonbinary.org explains what they see as the problem to a binary understanding of humanity:

Individuals whose gender is something other than man or woman, masculine or feminine, do not fit within this gender binary and may identify as nonbinary, genderqueer or transgender. The gender binary makes problems for nonbinary people in the forms of oppression and discrimination such as binarism and nonbinary erasure.

The Green Party of New Zealand explains the ideology behind the reaction to the binary understanding of humanity:

Society is organised around a gender binary that reduces gender to two categories of man and woman, and marginalises people who are intersex, transexual and genderqueer. This binary means the existence of intersex, transexual and genderqueer people is hidden or medicalised and their health, wellbeing and ability to participate in society is compromised.¹⁶

The fact that humanity is divided into two essential models is self-evident to each of us, even from earliest years. Isn't it the first piece of information our

There are four general propositions in gender theory from which every other conviction it holds flows from.

Male and female are different by design and have essential and unique qualities that the other does not have.

16. Green Party of Aotearoa New Zealand, "Sexual Orientation and Identity Policy," January 2014, p. 3.

parents and family ask about us the moment we emerge from the womb? And there are only two options. This is true wherever we find human beings, regardless of geography or historical time. If you were taken to visit a handful of societies that are dramatically different than ours, your guide would not have to point out who the males and the females are. And we would not encounter a third, fourth or fifth kind of gender that we would have to curiously ask about.

And while there are all kinds of ways to be authentically male and female - it is evident all around and probably so in your own family - most of us can easily determine masculine and feminine characteristics in our communities and across cultures. This is humanly universal. It is the extreme exception that any of us might encounter someone for whom we are unable to determine whether they are male or female. And not because they have a collection of qualities and distinctions that we have just never seen before. It is because they will have a particular mix of qualities that we typically recognise as either male or female and they are merely blending these characteristics. And we can easily point out these gender distinct qualities that contribute to our confusion...

That person seems to have female breasts, slender hands, arms and face, but sports very close cropped hair, work pants, shirt and substantial Doc Martins all accented with a black leather biker's wallet attached to a large dog collar- like chain. They also have broad shoulders.

This other person lumbers along like a man in gait and has a strong chin in appearance, an Adam's Apple, but has smartly applied make-up and lipstick, flourishes both hands when speaking, throws back her head when laughing and twists at her hair with her fingers all in unmistakably feminine ways. Her dress and high-heels are impeccable.

It is not that these qualities then create different unheard-of genders, but that they simply are a curious and unexpected mix of the two. Binary mixes. There are cues we typically use to discern whether the person in front of us is a male or female - and these determinations are of course immediate and unconsciously made - but we can experience confusion on very rare occasions, if ever, when we find a conflicting balance of these things. And these confusing exceptions prove the fact of binarity.

As the feminist philosopher Sylvianne Agacinski noted in the quote opening this report, one is either male or female. One who is not male is female. One who is not female is male. There is no third option. And there is not any culture at any time where this is not true. If there is indeed a third gender, many of us would like very much to see it, would we not? I would stand in line and pay good money for a glimpse. But it does not exist. If it did exist, you would have read or seen television news stories about it. Why? Journalists would not ignore such a story.

But if one is going to reject the binary fact of humanity as false, some new model of understanding humanity must be created to replace it, right? What might this be? What can science tell us?

Well, this is where it gets very interesting and confusing all at once.

Flat out, there is no definitive, objective list of genders beyond male and female that any science holds to. Even the gender theory people themselves don't have a definitive list nor criteria for what determines inclusion in or exclusion from such a list. They have no objective answer. Enter the question "How many genders are there?" into a search engine and see what you find. An explosion of answers, but not one objective agreed upon answer. The most honest gender theorist would have to say - as a few of them do - that there are as many genders

Isn't it the first piece of information our parents and family ask about us the moment we emerge from the womb? And there are only two options.



Source: www.genderneutral.co.nz

There are cues we typically use to discern whether the person in front of us is a male or female.

as there are people because the whole idea is purely and entirely subjective: *You are what you feel you are.*

One of the leading and earliest theorists marking out a trail beyond the male / female landscape is Anne Fausto-Sterling. In an article in the journal *The Sciences* that garnered wide attention and debate - for obvious reasons - she explained over two decades ago that there are in fact five sexes because, as her subtitle explained, "*male and female are not enough.*" Early in her article she explains "*Western culture is deeply committed to the idea that there are only two sexes.*"¹⁷

Now think about that statement.

You don't have to be as smart as she is to be suspicious of the assertion that it's only the West that stubbornly holds to the binary idea while all other more enlightened places in the world have three, four, five, perhaps ten different genders. We could easily name these various genders because if they are as normal to human experience as the gender theorists claim, wouldn't they also be normal and evident to each of us? We wouldn't need people like Fausto-Sterling to inform us of them. This very point is one of the many significant inconsistencies in gender theory. The fact is, all of humanity - and not just Western culture - is "*deeply committed*" to the idea that there are only two sexes because it's undeniably self-evident. If binary is indeed bad, it is the only show in town.

But Fausto-Sterling wants to convince us there are other shows. But of course, the Facebook incident tells us she was only scratching the surface all those decades ago - so very limited and exclusive. But even still, you're wondering what these additional genders might be and whether you have ever met any such people. She says there are, of course:

- 1) Male
- 2) Female

No question there. But the three others? They are different variations on being 'intersexed'. She has developed the following names for each, and she's quite serious about them:

- 3) "*Herms*" - true *hermaphrodites* who possess one teste and one ovary.
- 4) "*Merms*" - gender ambiguous males who have two testes and some form of female genitalia.
- 5) "*Ferms*" - gender ambiguous females who have two ovaries and some form of male genitalia.

Her three 'new sexes' are not new at all, are they? Numbers three through five are not new genders or sexes or even some variation on the binary male and female. They are simply unfortunate developmental complications of one's male or female body.

And when such a child is born - if it is typically evident at birth - everyone involved knows what has happened. Something regrettably didn't go right developmentally with this little boy or girl's physiological development. And not even Fausto-Sterling would excitedly announce to her family members and friends the happy uniqueness of such a baby like she would if this birth revealed twins or triplets. She would not seek out specifically coloured booties and other baby accoutrements to announce and celebrate the arrival of a new baby "*merms*". And there is a very reasonable reason for this. Such a child does not represent additional human genders or sexes and cannot become so simply because someone declares they are. Not even if they do so in professional

One who is not male is female. One who is not female is male. There is no third option.



Enter the question "How many genders are there?" into a search engine and see what you find.

17. Anne Fausto-Sterling, "The Five Sexes: Why Male and Female Are Not Enough," *The Sciences*, March/April 1993, p. 20.

journals.

The Intersex Society of North America, perhaps the leading organisation in the world educating parents and medical professionals on issues of children with ambiguous genitalia, chromosomal or hormonal complexities, holds that "All [intersex] children should be assigned as boy or girl, without early surgery." ISNA asks that "scholars listen to what people with intersex conditions have to say - even if it might not be what they'd like to hear" because they have learned through their long experience, which few other organisations possess, "that many intersex people are perfectly comfortable adopting either a male or female gender identity and are not seeking a genderless society or to label themselves as a member of a third gender class."¹⁸ They are not interested in buying what gender theorists like Fausto-Sterling and others are selling. And who should know better how to treat such issues than the people whose lives it actually touches. This goes to the ideological nature of gender theory.

Additionally, when a child is born with missing, deformed or additional limbs, internal organs existing as external, or with a conjoined sibling, we don't refer to or understand them as a different *kind* of person. We simply know that their precious little body unfortunately did not develop as one naturally does. And we make adjustments as wisely and compassionately as we can, according to current scientific knowledge and medical capability.

Fausto-Sterling also widely and incorrectly claims that 1.7% of babies born are intersexed, or 17 out of every 1,000 people. However, an article in *The Journal of Sex Research* reveals how and why her number is nowhere close to being correct because she employed such a broad and wholly unscientific criteria for what 'intersex' actually is. If she had used a more precise and scientific criteria, the actual figure "drops to 0.018%, almost 100 times lower than the estimate provided by Fausto-Sterling." This author embraces the binary reality of gender based on objective science:

*The available data support the conclusion that human sexuality is a dichotomy, not a continuum. More than 99.98% of humans are either male or female. ...The birth of an intersex child...is actually a rare event, occurring in fewer than 2 out of every 10,000 births.*¹⁹ (emphasis added)

And consider this. If it's only the Western nations that are 'stuck' on the binary model, as those in agreement with Fausto-Sterling contend, and all others recognise various other genders, why is it that she needed to write her article in the first place? If these multiple genders are indeed natural and a regular part of human experience, why did she need to:

- a) be the first one to introduce these other options to us; and
- b) be the one to create the names for them?

Why didn't she simply tell us what the many non-Western cultures call them, translating the words they use so that we can understand, rather than constructing her own? The answers are obvious. They originated in her own brain.

And curiously, seven years later she found the need to expand on her original article – with one entitled "*The Five Sexes, Revisited*" - because as she explains, there is an "emerging recognition that people come in bewildering

"All [intersex] children should be assigned as boy or girl, without early surgery... Many intersex people are perfectly comfortable adopting either a male or female gender identity."

Intersex Society of North America

"The available data support the conclusion that human sexuality is a dichotomy, not a continuum. The birth of an intersex child...is actually a rare event, occurring in fewer than 2 out of every 10,000 births."

Dr Leonard Sax

18. FAQ at isna.org, "Why Doesn't ISNA Want to Eradicate Gender?"

19. Leonard Sax, "How Common is Intersex? A Response to Anne Fausto-Sterling," *The Journal of Sex Research*, 39 (2002) 174-178.

sexual varieties.”²⁰ But she doesn’t tell us about any of these new “sexual varieties” in her article though. All she has is what she explained in her first article - some people fall between the norms of male and female because of physiological and genetic issues. And she offers no scientific development for her revisitation of the issue.

*If you are confused,
then you understand
what they’re saying
perfectly.*

In addition, *The New Yorker* recently explained to its readers two new category descriptors we must be aware of when navigating this maze. They are ‘trans*’ and ‘queer*’. *The addition of the asterisk is the point.* That subtle notation, as they explain, “means someone who identifies with any of a welter of finely honed descriptions - genderfluid, genderqueer, two-spirit, agender, third-gender, etc. ‘Queer’ with an asterisk indicates someone who isn’t straight but may not be exactly gay, either.”²¹ If you are confused, then you understand what they’re saying perfectly.

But these explanations are culturally unique, novel, and curiously rest expressly on a binary system for explanation and understanding. This is precisely what we find in the world of gender studies. Its foundational beliefs and the evidence that humanity exists beyond the binary boxes of male and female are simply constructed out of ideological conviction. It is true only because they say it’s true. Of course, truth demands more than mere declaration based on one’s desire or belief.

Now, let’s move to the second foundational myth of gender theory.

MYTH #2 - Boy & Girl / Man & Woman Are Social Constructs

New Mother: What is it?

Obstetrician: I think it’s a bit early to be imposing roles on it now, don’t you think?

Monty Python, “The Meaning of Life.”

The next fundamental tenet in the gender studies dogma is the idea that male and female - being and acting like boys and girls, men and women, husbands and wives, mothers and fathers - are mere social constructs.

Like the first fundamental dogma - that a binary understanding of humanity is bad, very bad - it’s nearly impossible to overstate how fundamental this is to the gender theory faith, equal to what gravity is to physics, Abraham is to Judaism, and the ascending value of numbers is to mathematics.

This belief holds as foundational that the nature of being male or female goes only as far as our physiological plumbing differences. All other apparent differences are merely the product of the particular culture in which we live, forcing particular gender distinct rules and expectations upon us. The way women and men are, the ways we readily recognise as a general feminine or masculine nature are simply created by the culture around us, like the style of clothes we choose, the sports we like to play or the kinds of foods we eat and how we prepare them. Our culture shapes them. Male and female don’t actually exist.

They are artificially constructed.

Nearly everyone believes, however, that they are largely natural. But we only learn otherwise from the gender theorists. And if we don’t, they tell us we remain in a delusional ignorance.

So, the critical question before us: *Are male and female merely social constructs?*

*Truth demands more
than mere declaration
based on one’s desire
or belief.*

20. Anne Fausto-Sterling, “The Five Sexes, Revisited,” *The Sciences*, July/August 2000.

21. Larissa MacFarquhar, “Heavy Petting” *The New Yorker*, January 5, 2015, p. 18.

If they are social constructs, then we should find a great deal of brilliant difference and distinction in various genders among all the various and diverse cultures in the world, particularly among those with no connection to or interaction with each other because of great geographical obstacles; from the Agaw of Ethiopia to the Zapotec of Mexico.

It has only been in recent history that such far-flung and primitive cultures could possibly influence one another, even if indirectly. If the cultural construction theory is true, we should find cultures that have particularly distinct genders that are as natively unique to one place as the Panda Bear is to south central China, the Kiwi to New Zealand, the Ostrich to Africa, Camels to Central Asia, the Platypus and Koalas to Australia and the Buffalo to Northern America. There would be genders we just simply have never seen before in other cultures and thus, don't really know much about. Wouldn't this be the reasonable result of such a theory?

However, scientists have studied the differences and commonalities of male and female natures across every distinct representative culture on the globe, in all their striking differences. What have they found?

Not surprisingly they find:

- 1) Males and females are found in all cultures.
- 2) These are the only types of human beings we find there.
- 3) Both, for the most part, look and act as they do where you live. They are easily recognised and determined.

This brings up a central question: If gender is indeed merely a social construct, then what is the great over-powering culture constructing it in such similar ways in all the world's diverse cultures? Whichever culture it is, that is a great deal of power and influence. And it has possessed and wielded this power for millennia, but the answer is obvious. It's not a culture, but nature. It's the only universal driver of such things.

Now, are there things about being male and female that are culturally constructed? Of course, in terms of what and how many pieces of clothes each are expected to wear. Some of the tasks each do in the home and community. How they interact with each other in public. What they enjoy doing. Women in the Amazon region don't go to the outlet mall. Men in Christchurch don't convene collectively in Sweat Lodges or spend time together painting their horses for battle.

But women all over do like to gather and collect necessary items for their family and will often enjoy spending a good deal of time doing so. And men all over like getting together with other men in any nature of 'men's only' places and tell stories and enter competitions with each other. While particulars may be culturally constructed, the larger activities behind them tend to be more natural. This is an observable fact.

Leading Research Shows Universal Male and Female Natures

Anthropological investigations conducted over recent decades show that even though some gender specifics vary from culture to culture, clear, substantial and essential differences between the males and the females in those cultures are generally consistent in all cultures.

Are male and female merely social constructs?

Males and females are found in all cultures. These are the only types of human beings we find there.

This is because wherever we find humans, we find common gender distinctions. In fact, these cross-cultural studies are more interested in *why* sex-distinctions exist in the behaviours, expectations, personality, and divisions of labour across cultures, rather than *whether* they exist.

Wherever we find humans, we find common gender distinctions.

This fact has driven the development of a relatively new school of academic study - *bio/social* or the evolutionary developmental theory of sex difference. Simply, it recognises what we have just stated - that throughout cultures, there are generally consistent differences in the personalities, behaviours, desires and interests of male and female. It recognises something real and deep in the substance of our binary nature and makes use of an evolutionary perspective for why a discernible male and female nature and practice appears in all human cultures at all times. Regardless of where one stands on the theory of evolution, it is a fascinating course of study.²²

And these evolutionary psychologists do not feel the love of the gender theorists for obvious reasons.²³ But there is also a great deal of support for it across academia as a naturalistic explanation for a consistent and universal male and female nature across cultures.²⁴

So let's look at how this rich data demonstrates the nature of consistent gender difference.

Are There Universal Gender-Distinct Tasks?

First, scientists find that the tasks and activities performed interchangeably by male and female across all distinct human cultures range from 0 to 35 percent of general human activity.²⁵ The rest is gender distinct, universally done by either man or woman. And while some of this division of labour is indeed different from culture to culture, there are also significant and consistent similarities as well. Two leading scholars explain:

The cross-cultural literature provides strong evidence of the universality of a sex-typed division of labour... Although few activities were assigned exclusively to one sex or the other when considered across cultures, the division of labour is evident in that, within societies, most activities were performed primarily by one sex [or the other].²⁶

In only one percent of societies are the tasks of gathering the necessary resources of subsistence performed more by the woman than the man. These scholars favouring the evolutionary biosocial theory for these distinctions, explain: "*that biology, social structure, and the environment interact reciprocally to produce the sex-typed roles*" of men and women cross-culturally.²⁷

Evolutionary psychologists do not feel the love of the gender theorists.

22. Just a small sampling of studies in this field are: David M. Buss and David P. Schmitt, "Sexual Strategies Theory: An Evolutionary Perspective on Human Mating," *Psychological Review*, (100) 1993: 204-232; John Archer, "Sex Differences in Social Behavior: Are the Social Role and Evolutionary Explanations Compatible?," *American Psychologist*, (51) 1996: 909-917; Alice H. Eagly and Wendy Wood, "The Origins of Sex Differences in Human Behavior: Evolved Dispositions Versus Social Roles," *American Psychologist*, (54) 1999: 408-423; V.C. Rabinowitz and V. Valian, "Sex, Sex Difference and Social Behavior," *Evolutionary Perspectives on Human Reproductive Behavior*, (907) 2000: 196-207.

23. For instance, Janet Shibley-Hyde, "The Gender Similarities Hypothesis," *American Psychologist*, (60) 2005: 581-592.

24. John Archer, "Sex Difference in Social Behavior: Are Social Roles and Evolutionary Explanations Compatible?" *American Psychologist*, (51) 909-917. Archer explains from his findings that "evolutionary theory accounts much better for the overall pattern of sex difference and for their origins." Modern science will not recognize creation's role in this, so the evolutionary explanation is the way to recognize this difference as "original" to humanity without recognizing its origin in a divine or supernatural creative design.

25. Wendy Wood and Alice H. Eagly, "A Cross-Cultural Analysis of the Behavior of Women and Men: Implications for the Origins of Sex Difference," *Psychological Bulletin*, 128 (2002): 699-727, p. 705.

26. Wood and Eagly, 2002, p. 705.

27. Wood and Eagly, 2002, p. 718.

Social structure plays a role in shaping sex- and gender-distinct differences between male and female according to these scholars, but only a part. But it doesn't, by itself, shape social roles nor create additional genders.

Another universal feature of sex-specific social organisation across cultures is found in the ways parents and extended family guide both boys and girls in 'sex-appropriate' ways as they grow in their personal and social development. The universal commonalities we find here are what allow even an unobservant or uneducated member of one culture to go anywhere in the world and easily figure out which are the women and girls and which are the men and the boys. And the girls resemble the women in hundreds of different ways as do the boys resemble the men. It's unmistakable and universal.

In other words, no one has ever gone to a strange new land and had to ask, "Now, which ones are the men here?" or "What different kinds of sexes are those people? I've never seen that before."

Take the quiz below and imagine what you believe the anthropologists have found about each of these human feelings and experiences and if they can be correctly and consistently attributed to either male, female or both. Throw off your 'gender-stereotype' thinking cap and mark your best guesses about each.

- M/F/Both* Which gender is more likely to report feelings of guilt and being used following casual sex with different partners, even when reporting they weren't mistreated or lied to in the experience?
- M/F/Both* Who shows more approval of, and interest in, casual sex?
- M/F/Both* Regarding early sexual fantasies, who is far more likely to say their fantasies were initiated "in response to visual stimulus"?
- M/F/Both* Who is far more likely to report their fantasies developed or occurred in the context of "a real or imagined romantic relationship"?
- M/F/Both* Who demonstrates a greater frequency and earlier initiation of masturbation?
- M/F/Both* 45 percent of which gender (compared to 6 percent of the other) reported they had sexual fantasies "many times a day"?
- M/F/Both* 35 percent of which gender said they had such fantasies "only once a week" (compared to only 8 percent of the other)?
- M/F/Both* Which gender's fantasies were more sexually explicit focused on body parts and numerous partners?
- M/F/Both* Which gender's fantasies were more focused on "commitment and romance"?
- M/F/Both* Who finds infidelity more hurtful?
- M/F/Both* Who has a sex-drive that is more consistent from week to week?
- M/F/Both* Who is more interested in mating with someone older?
- M/F/Both* Who is more interested in mating with someone younger?

No one has ever gone to a strange new land and had to ask, "Now tell me, which ones are the men here?"



If men and women are essentially the same, this little quiz might be tricky for you. But it wasn't, was it? The correct answer to each question, according to cross-cultural anthropological research, is precisely what you most likely

guessed. The fact that there is an intuitive and universal male and female nature is why these questions were not difficult to answer. In fact, there is only one question where male and female are essentially the same across cultures and that has to do with hurt feelings related to the infidelity of their partner. Men and women are the same in this regard, but markedly different in all the others.²⁸

Is There a Male or Female Personality?

Do male and female demonstrate different personalities in how they live, view their lives and interact with others? If so, how distinct are these differences? And how reliable is the research?

The answers to these questions, in order, are “*absolutely*,” “*considerable*,” and “*quite*”!

Personality inventories collected from 26 distinct cultures indicate that the personalities of male and female are robustly gender-distinct. The scholars conducting the study explain: “*gender differences are modest in magnitude*” but “*consistent with gender stereotypes, and replicable across cultures*.”²⁹ Thus, they tend to be subtle, but clear and well-accepted.

- Universally, men rank substantially higher in assertiveness and women much higher in nurturance.
- Women are more likely to exhibit fearful emotions and anxious concern as well as desires to improve family situations and conditions.
- Men are typically more adventurous, excited, and willing to take risks and move out into new areas. They are also more overtly influential in terms of leadership.
- Women are consistently more affectionate and sentimental.

Each of these has their own essential strengths that are helpful in all parts of domestic and communal life. And the balance and complementarity of them in family and society is essential.

In addition, the personality inventories revealed that men work more in the mental arena of ideas and women more in the emotional arena of feelings and intuition. Just like each typically does in your own home and community. The literature supports that one gender is more ‘emotional’ while the other tends to be more ‘logical’. There is no basis for saying one is more important than the other.

Professor Alan Feingold, one of the early scholars to survey and summarise the growing body of research on gender personality differences across diverse cultures explains that these differences have remained largely consistent both through generations and across nations, adding the findings indicate “*a strong biological basis*” for these gender-distinct personality traits.³⁰ Science finds men and women are generally these ways not because of culture, but because of a natural male and female nature.

In addition, there are strong and consistent findings in vocational interests: men are more likely engaged in investigative, explorative and building interests, while women rank higher in a variety of artistic and relational interests. Men tend to

Do male and female demonstrate different personalities in how they live, view their lives and interact with others?

Science finds men and women are generally these ways not because of culture, but because of a natural male and female nature.

28. Both men and women show the same levels of jealousy in response to a partner's infidelity, but exhibit this in different ways and for different situations. Women's anger and jealousy increases if the relationship is emotionally strong, rather than merely physical. For men, there is no difference between emotional and non-emotional infidelity.

29. Paul Costa, Antonio Terracciano, and Robert R. McCrae, “Gender Differences in Personality Traits Across Cultures: Robust and Surprising Findings,” *Journal of Personality and Social Psychology*, 81 (2001): 322–331, p. 328.

30. Alan Feingold, “Gender Differences in Personality: A Meta-Analysis,” *Psychological Bulletin*, 116 (1994): 429–456, pp. 449, 430.

like to *build* things. Women tend to like to *make* things. The difference between these are generally understood by men and women. They are found in the differences in hardware stores and craft shops. One is no more important than the other. It is also revealed in the fact that boys have sharper large motor-skills, and girls, better fine motor-skills.³¹

Another study took an interesting turn.

In collecting data throughout fifty cultures on six continents, the researchers decided to go beyond what the data-collectors found in their field work. They wanted to examine how these scientific and methodical *male* and *female* data-collectors themselves differed in their judgment and interpretation of findings from their subjects.

Women, more so than men, were less critical of their subjects, and more likely to describe them in positive ways, focusing and reporting more on positive personality qualities like gregariousness, warmth, trustworthiness and altruism. These, according to theory, reflect a greater relational interest among women. The men tended to be more focused on the facts of things - the task at hand - with very little intuitive perception about the people being interviewed.³² Both ways are essential.

Following is a quick run-down of many curious, more esoteric male / female differences documented across cultures in the research literature:³³

- Women tend to smile more often than men.
- *Both* men and women prefer to look at female bodies rather than male bodies.
- Women focus more on their appearance than men.
- Women are more positive in their assessments of other people compared to men.
- Females make up more than 90 percent of all anorexia and bulimia sufferers.
- Men have stronger self-confidence about their appearance regardless of what others think of the way they look.
- Women tend to overestimate males' preference for slender females; men's ideal female body shape is heavier than what women assume it is.
- Females attempt suicide more often than males.
- Males succeed at suicide far more often than females.
- Male suicides are far more violent than females.
- Being a parent reduces suicide attempts by women more than it does men.
- Men are more likely to commit suicide at the loss of a job or serious financial problems.
- Boys tend to have higher athletic confidence and self-esteem than girls.
- Females tend to perform better academically and receive better grades than boys, but their academic self-esteem is similar.
- Men are generally more assertive, more inclined to take chances, and more open to ideas.
- Women are more tender-minded, agreeable, warm, and open to feelings.

The difference between these are generally understood by men and women.

Male suicides are far more violent than females'.

31. Harriet W. Hanlon, et al., "Gender Differences in the Development of EEG Coherence in Normal Children," *Developmental Neuropsychology*, (16) 1999: 479-506; Andry P. Anokhin, et al., "Complexity of Electro cortical Dynamics in Children: Developmental Aspects," *Developmental Psychobiology*, 36 (2000): 9-22.

32. Robert McCrae, Antonio Terracciano and 78 Members of the Personality Profiles in Culture Project, "Universal Features of Personality Traits from the Observer's Perspective: Data from 50 Cultures," *Journal of Personality and Social Psychology*, 88 (2005): 547-561.

33. David P. Schmitt, et al., "Why Can't a Man Be More Like a Woman? Sex Differences in Big Five Personality Traits Across 55 Cultures," *Journal of Personality and Social Psychology*, 94 (2008):168-182; Brittany Gentile, et al., "Gender Differences in Domain-Specific Self-Esteem: A Meta-Analysis," *Review of General Psychology*, 13 (2009): 34-45.

- Women tend to be more self-critical of their abilities, but more generally conscientious.
- As children, girls play in smaller social groups that are more emotionally intimate.
- Adolescent girls are more expressive in their relationships than boys.
- Adult women report that their friendships involve greater communication and exchange of thoughts and feelings than men report of their friendships.
- Adolescent girls' relationships are more unstably dynamic, and they show greater retaliation when relationships end than boys do.
- Girls generally have higher behavioural and moral self-esteem than boys.
- Women tend to show higher levels of life-satisfaction compared to men.
- Boys are more likely to express emotional problems externally by actions; girls are more likely to express their emotional problems internally.
- Women tend to be more tender-minded, trusting, gregarious, and disappointed by broken promises than men.

Don't exceptions actually prove the rule, otherwise they wouldn't be exceptional?

Regarding gender distinction in personal self-esteem, the most significant differences include the following:

Men Tend to Have Greater Self-Esteem In:

- Physical appearance
- Athletic ability
- Personal self-appraisal
- General self-satisfaction and self-esteem

Women Tend to Have Greater Self-Esteem In:

- Behavioural conduct
- Ethical consideration
- Relational competence
- Nurturance and care

Some of these measures - such as physical appearance and athletics for boys and ethical consideration for girls - were double for one gender than for the other.³⁴

Now an extremely important note here regards us remembering words like "tends to" and "generally".

Men and women *tend to* be certain ways. *Generally*, men are more likely to do *this*, and women more likely to do *that*. But not always, by any means. There are always exceptions. A woman can be more visually stimulated sexually than some men tend to be. Sometimes a man takes far fewer chances than his wife does. Because she tends to be more verbally aggressive toward those who insult her doesn't mean she is the more 'manly' one of the relationship. The fact that he enjoys knitting - and is quite good at it - doesn't mean he is not masculine. We easily recognise such human differences in temperament, interests, talents, and passions and they do nothing to challenge the rule. In fact, don't exceptions actually prove the rule, otherwise they wouldn't be exceptional?

The fact that he enjoys knitting - and is quite good at it - doesn't mean he is not masculine.

The woman who catches the largest kingfish on record is going to get extra attention in the media because she's a woman. The man who wins the cake baking competition at the school gala ten years running is going to get more news attention because he's a man amongst many women. And we don't think either is acting outside of their 'nature' as women or men.

34. Gentile, *et al.*, 2009.

When Genders Are Free to Be

Similar research is also uncovering fascinating information that is counter-intuitive to the twenty-first-century mind.

Given that cultures are different and that male and female differences are demonstrated to varying degrees in different cultures, where would you imagine gender differences between male and female to be most pronounced?

In traditional, developing cultures, where men and women have to depend on each other for daily survival, where today's food is collected, prepared, cooked, and consumed today.

Or...

In modern cultures that are more technologically, economically and politically advanced, where men and women have the resources and cultural freedoms to become and do what they desire?

It appears that when they enjoy greater freedom - financially, politically and culturally - men tend to become more stereotypically masculine and women more stereotypically feminine. This is most true for women.

As personality tests were analysed in more than sixty countries, *The New York Times* summarised the findings:

It looks as if personality differences between men and women are smaller in traditional cultures like India's or Zimbabwe's than in the Netherlands or the United States.

The New York Times concludes:

The more Venus and Mars have equal rights and similar jobs, the more their personalities seem to diverge.³⁵

This research was led by David P. Schmitt, director of the *International Sexuality Description Project*. He observes that as wealthy modern nations remove the old barriers between men and women, it appears that "some ancient internal differences are being revived."³⁶ So, according to these findings, when men and women have the opportunity - provided by greater education, financial resources, and political and cultural freedom - to move beyond traditional gender expectations and roles to become whatever they want to be, they actually become even more distinctly masculine or feminine if even in some seemingly non-traditional ways, such as new clothing fashions!

Consider the most expensive and progressive retail fashion centers of the world across various nations. You will find very distinct designers and outlets, either for male or female. And anyone can immediately determine which fashions are for which, even when they might mistakenly be described by some as 'androgynous' such as a suit and tie ensemble for a woman. They are still easily discerned as having very female lines and cut, do they not? (see advert top of next page)

This is not only in fashion. A 2005 study across 50 cultures on six continents speaking thirty languages with eighty different scholars contributing their findings found that the gender differences in *personalities* were greater across the more gender-equitable North America and Europe than across the less gender equitable Asia and Africa, leading these scholars to generally favour a biological basis for gender difference rather than cultural construction because when culture allowed for more freedom and opportunities, the gender distinctions became more pronounced.³⁷

When they enjoy greater freedom - financially, politically and culturally - men become more stereotypically masculine and women more stereotypically feminine.

35. John Tierney, "As Barriers Disappear, Some Gender Gaps Widen," *New York Times*, September 9, 2008.

36. Tierney, 2008.

37. Robert R. McCrae, "Universal Features of Personality Traits From the Observer's Perspective: Data From 50 Cultures," *Journal of Personality and Social Psychology*, 88 (2005), 547-561.

GIRLS WILL BE BOYS

Coco Chanel was rebellious and she revolutionized women's fashion! She said yes to pants when very few did. So girls! Take Coco's example and step away from the party dress. If you wanna make a style statement it's time to take the best out of men's wardrobe:
THE TUX!
 Go for an elegant masculine look, be confident and use fashion as your power! Wear your hair slicked back, men shirts are **MANDATORY** for everybody, a black tie and a pair of cigarette pants! And for the guys... just 2 words -
SUIT UPI :)



Source: www.gaiaboutiqueclub.ro



Source: www.pinterest.com

But earlier research in 2001 and as early as 1990 arrived at essentially the same conclusion: In more developed, individualistic, progressive, and egalitarian countries, gender differences don't shrink, but instead become conspicuously magnified.³⁸

Professor Schmitt concludes:

*"An accumulating body of evidence, including the current data, provides reason to question social role explanations of gender and personality development."*³⁹

There are so many findings from cutting-edge research revealing the 'social construction' theory to have little actual substance.

And it's interesting to note how robust science disproves the overly ambitious and confident claims of social-construction gender theory. In the mid-1970s, psychology professor Lois Hoffman boldly proclaimed, "Adult sex roles are converging, and therefore sex differences among children and future generations of adults can be expected to diminish."⁴⁰ Contrast her statement with a 2001 finding from a major literature survey on sex-typing (the way that gender difference is understood and exhibited):

*Taken overall, a substantial body of research reveals a very clear picture: in spite of widespread expectations and desires, the various aspects of gender differentiation are not disappearing, if anything there is an increase in sex-typing, especially with the pattern most expected to decline, the femininity of females.*⁴¹ (emphasis added)

They conclude,

*There is no evidence of change toward a more androgynous personality for either sex.*⁴² (emphasis in original)

In more developed, individualistic, progressive, and egalitarian countries, gender differences don't shrink, but instead become conspicuously magnified.

38. John E. Williams and Deborah L. Best, *Sex and Psyche: Gender and Self Viewed Cross-Culturally* (Newbury Park: Sage, 1990); Costa, Terracciano and McCrae, 2001, p. 329.

39. David P. Schmitt, *et al.*, 2008, 178.

40. Lois W. Hoffman, "Changes in Family Roles, Socialization and Sex Differences," *American Psychologist*, 32 (1977): 644-657, p. 646.

41. Lloyd B. Lueptow *et al.*, "Social Change and The Persistence of Sex Typing: 1974-1997," *Social Forces*, 80 (2001): 1-35, p. 16.

42. Lueptow *et al.*, 2001, p. 19, 22.

The consistency of differences - and the kinds of differences - in males and females as evidenced in cross-cultural studies provides strong support for the idea that these 'stereotypes' of male and female are more deeply rooted in biology than in being culturally driven or constructed. As the study just cited found, "...the findings of this and other research...are *not* consistent with the sociocultural explanation of gender difference. They are consistent with the evolutionary model."⁴³

More recent writings report the same: "The weight of the empirical evidence, including cross-cultural findings by researchers who have no vested interest in any particular theoretical stance, robustly confirms these evolutionary-based predictions." As well, "These findings are difficult to reconcile with the gender similarities hypothesis..."⁴⁴

One of the primary reasons that males have become more masculine and females more feminine is in their sheer psychic and emotional comfort in being so. People in more prosperous countries are voting with their resources and freedoms and becoming more stereotypically gender distinct. Mate attraction also plays an important role. As finding a good man or woman as a mate gets more difficult because of rising expectations, busy schedules, and lack of time to really get to know someone, both men and women are becoming more distinctly gender-distinct in their mate-attracting efforts. Their advertising gets more vivid, if you will, not because they are forced to, but because they want to.

For more information on this topic, see Glenn Stanton, *Secure Daughters, Confident Sons: How Parents Guide Their Children into Authentic Masculinity and Femininity* (Multnomah, 2011)

Does Social Construction Drive Any Theory?

But there is a great irony in this myth. The very idea that the binary understanding of humanity is a bad thing is itself a cultural construct, is it not? Other genders - beyond male and female - would never be considered unless one submitted himself to and believed the creative gender theory curriculum.

The idea of androgyny and a rainbow of ever-expanding genders doesn't exist, save for in the minds and hearts of our gender studies devotees at our local universities and in certain political / ideological sectors.

If one is going to hold onto the gender-construction theory, it must be done in either the ignorance or denial of a great deal of impressive anthropological, psychological and neurological scientific research. That much is clear to any honest investigator.

And scientists studying this very topic tend to agree. One states it quite clearly:

...[T]he majority of [studies] have conformed in a general way to people's ideas about the sexes. ...this evidence suggests that lay people, once maligned in much feminist writing as misguided holders of gender stereotypes, may be fairly sophisticated observers of female and male behaviour.⁴⁵

This led the eminent demographer J. Richard Udry, in his Presidential address on "The Nature of Gender" to the 1994 annual meeting of the Population Association of America, to chide his audience by opening his talk with the

The idea of androgyny and a rainbow of ever-expanding genders is itself a cultural construct because it's simply not observed in reality.

"Welcome, colleagues of the feminine gender, the masculine gender and the other genders not yet constructed."

43. Lueptow et al., 2001, p. 24.

44. David M. Buss and David P. Schmidt, "Evolutionary Psychology and Feminism, *Sex Roles*, 64 (2011) 768-787. p. 783.

45. Alice H. Eagly, "On Comparing Women and Men," *Feminism and Psychology* 4 (1994) 513-522, p.515.

inclusive welcome of his “*colleagues of the feminine gender, the masculine gender and the other genders not yet constructed.*”⁴⁶ His audience did not miss that this was a particularly amusing shot at a popular theory that is roundly rejected by most science.

We now turn to the third foundational myth of gender theory.

MYTH #3 - Sexuality And Gender Are Different

In speaking on these issues on university campuses around the world, I am often corrected with a tinge of arrogance that I obviously seem to misunderstand the difference between *sex* and *gender* because I use them as synonyms, interchangeably. I am taken to school and instructed with that little ditty we have already acquainted ourselves with: “*You see, sex is what’s between your legs and gender is what’s between your ears.*” Simple.

This idea is the third fundamental dogma of the cult of gender studies. They explain:

- ‘Gender’ is subjective, determined by how a person understands him / her / itself regardless of their biological sex. Thus, it determines how they live, act, feel, etc. It can also refer to the *social roles* attached to the male or female sex.
- ‘Sex’ however is more objective, determined by what one’s body is, physically and chromosomally.

I will explain to my new tutor that it’s not that I’m confused or simply ignorant of the facts, but that I reject the theory. There are often gasps across the room.

The reaction is as predictable as it is pronounced.

But their’s is not the enlightened position they assume it to be, quite the opposite. When we understand how this relatively new sex / gender distinction developed in academia, we see it is quite reasonable to reject this change in usage and the ideology behind it.

A Brief History

An interesting place to start in this investigation is with the work of David Haig, a professor of evolutionary biology at Harvard University. He conducted an in-depth and interesting study of how the terms ‘sex’ and ‘gender’ have been used over the last sixty-plus years in the biological, social and psychological sciences as well as the humanities, and if differences of usage exist between these disciplines.⁴⁷ We will examine the substance of this study, but as a start we want to note how he begins his article, providing a nice explanation of the history of this change in word usage.

Up until the 1950s, the words ‘gender’ and ‘sex’ were synonymous. When the word ‘gender’ was used, which was rare, it served a grammatical purpose, used in place of ‘sex’ so the reader or listener did not think ‘copulation’ was the intended meaning, or for simple clarity as in “*Class, we are going to split up according to gender for today’s lecture on sex.*”

But beginning in 1955 a very novel use of the word ‘gender’ was proposed by a ground-breaking sexologist from New Zealand: John Money.

It is quite reasonable to reject this change in usage and the ideology behind it.

Up until the 1950s, the words ‘gender’ and ‘sex’ were synonymous.

46. J. Richard Udry, “The Nature of Gender,” *Demography*, 31 (1994) 561-573.

47. David Haig, “The Inexorable Rise of Gender and the Decline of Sex: Social Change in Academic Titles, 1945 – 2001,” *Archives of Sexual Behavior*, 33 (2004) 87-96, p. 94-95.

Money had come to the United States for his academic training and became a long-standing and influential faculty member at Johns Hopkins University until his death. In one of his early academic papers, it's generally agreed, he was the first to differentiate 'sex' from 'gender' as meaning two distinct things. He explained:

*The term gender role is used to signify all those things that a person says or does to disclose himself or herself as having the status of boy or man, girl or woman, respectively. It includes, but is not restricted to, sexuality in the sense of eroticism.*⁴⁸

It related more to identity and behaviour than biology. Money began making this distinction in his work with sex-atypical patients such as hermaphrodites, the same-sex attracted, transsexual and feminised boys and masculinised girls. Their sex was one thing and how they presented and understood themselves sex-wise was another. It was a philosophical development, not an objective adjustment to any scientific discovery. That is vital for us to understand today.

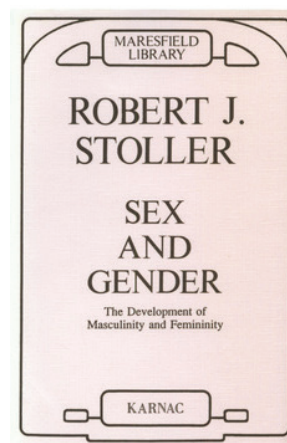
Sex was distinct, black and white, but gender was far broader because there are so many different ways that masculinity and femininity demonstrate themselves. Extremely few people identify different than their sex - a slight fraction of a percent of all people - but many people are different in how they live out their sex. Even though there are many, many different ways to be masculine and feminine - and we see it every day around us, even in our own families - there is still something objective and universally recognised as a male and female essence. 'Sex' and 'gender', as Money and the gender theorists use it, are the same thing in 99.999 percent of people.

Another scholar first distinguishing the use of 'gender' from 'sex' even further was a professor of psychology at the University of California at Los Angeles, as well as a researcher at the Gender Identity Clinic there: Robert Stoller. He brought the distinction of the two words to a further, if not subtle, distinction by holding that 'sex' was biological and 'gender' was social, the first one being what one was born as and the second what one learned to be through social influence and training. Stoller explained in his 1968 book, *Sex and Gender: The Development of Masculinity and Femininity*:

*I prefer to restrict the term sex to a biological connotation. Thus, with few exceptions, there are two sexes, male and female. ... Gender is a term that has psychological or cultural rather than biological connotations. If the proper terms for sex are 'male' and 'female,' the corresponding terms for gender are 'masculine' and 'feminine': these latter may be quite independent of (biological) sex. Gender is the amount of masculinity or femininity found in a person...*⁴⁹

Notice that Stoller, while clearing new frontiers in the study of sex difference, is working unapologetically in a binary system. That there are only male and female, masculinity and femininity are obvious and self-evident to him, even though he is making a deep study of patients who do not cleanly fit into either category because of physical, psychological, hormonal or chromosomal abnormalities. For Stoller, a free-thinking and revolutionary scholar working in the late 1960s and 70s, these objective facts did not challenge the binary nature of humanity. As we say in Myth #1 (Binary Is Bad), that was an ideology that would develop later, free of any new scientific or objective discovery or observation.

John Money was the first to differentiate 'sex' from 'gender' as meaning two distinct things.



It was a philosophical development, not an objective adjustment to any scientific discovery.

48. John Money, "Hermaphroditism, Gender and Precocity in Hyperadrenocorticism: Psychologic Findings," *Bulletin of the Johns Hopkins Hospital*, 96 (1955) 253-264.

49. Robert J. Stoller, *Sex and Gender: The Development of Masculinity and Femininity* (H.Karnac Books, 1968, 1974), p. 9.

And regarding 'gender', Stoller introduces two different uses and understandings of the term: gender 'identity' and gender 'roles'. He explains them this way:

Gender identity starts with the knowledge and awareness...that one belongs to one sex and not the other, though as one develops, gender identity becomes more complicated, so that, for example, one may sense himself not only as a male, but a masculine male or an effeminate man or even a man who fantasises being a woman. Gender role is the overt behaviour one displays in society, the role which he plays, especially with other people... While gender, gender identity and gender roles are almost synonymous in the usual person, in certain abnormal cases they are at variance.⁵⁰

This observation is neither shocking nor game-changing. It is quite traditional. Men and women live out their sex difference in many different ways, and no one is confused about what they are. Forestry workers and rugby players are typically different kinds of men than dancers, literature professors or clarinet players. Think of a man who does most of the housework or is not the primary breadwinner for the family. We are not confused about his manhood, or think that he should actually be a woman. They are simply different kind of men. The same is true for women.

Money followed, expanding on his earlier explanation, making the same distinction between 'gender identity' and 'gender role' in 1972. He explains it crisply, if not a little confusingly, this way: "*Gender identity is the private experience of gender role and gender role is the public expression of gender identity.*"⁵¹

Feminist Use

Back to Professor Haig. In his review of the academic uses of these two terms, he notes they did not become distinct in feminist scholarship until the mid-1970s and into the 1980s, referring not to just how people saw themselves, but how their gender was societally assigned as well, as we saw in Myth #2. Sex was biological and fixed; gender was malleable, shaped by cultural expectations. Before this, Haig says leading feminist writers used 'sex' and 'gender' interchangeably as others did, essentially for variety in their writing. This is important to note as well. There was no new scientific enlightenment about human nature or make-up that required such a distinction.

No Scientific Basis

But the substance of Haig's article is very interesting and revealing: to see how the use of 'sex' and 'gender' has differed in the titles of academic articles published by those working in the harder natural sciences from those publishing in the softer social sciences from 1945 to 2001, documenting some thirty million article titles in all. He found that prior to 1960 the use of 'gender' was extremely rare in any discipline, even when referring to biological sex. Sex of course was the preferred term. If gender was used in the texts of the articles as pointed out, it was for grammatical purposes.

Professor Richard Udry, who we heard from in the close of the previous chapter, explains a decade earlier in his article on gender and sex, that from 1900 to 1964, "*gender does not appear once*" in titles in the literature about marriage, family and sexuality.⁵² Among social scientists, psychoanalysts, those in the arts and humanities, 'gender' became increasingly used in the 1990s while it was rarely used by the natural scientists.

Even though there are many, many different ways to be masculine and feminine, there is still something objective and universally recognised as a male and female essence.

Men and women live out their sex difference in many different ways, and no one is confused about what they are.

50. Stoller, *Sex and Gender*, 1974, p. 10.

51. John Money and Anke A. Ehrhardt, *Man & Woman, Boy & Girl: Differentiation and Dimorphism of Gender Identity from Conception to Maturity* (Jason Aronson Publisher, 1972), p. 4

52. J. Richard Udry, 1994, 561-573, p. 561.

Udry undergirds the ideological nature of the current use, explaining: "Today we use gender to indicate endorsement of a theory of gender as a human social invention" and as such, "biologists do not [generally] use the word gender."⁵³

But in the rare instances when they do, Haig explains:

*Among the reasons that working [natural] scientists have given me for choosing gender rather than sex in biological contexts are desires to signal sympathies with feminist goals, to use a more academic term or to avoid the connotation of copulation.*⁵⁴

The disgrace of John Money

So, as we have noted, the use of 'gender' which is fluid, as distinct from 'sex' which is fixed, does not stem from any scientific, paradigm-changing discovery. It was introduced in 1955 by a sexologist whose work has been severely discredited when he applied this theory to a young patient who tragically had his penis burned off in a certain kind of circumcision procedure. The boy's parents were sent to John Money for help in determining how to raise their baby boy after this tragic accident because he was considered the leading authority on gender / sex development in the world and was doing important 'cutting-edge' research.

Money, given his social-structure gender theory, recommended that regardless of their son's sex, they could shape his *gender* and simply raise their little boy as a girl. Socialise him that way and all will be fine. He won't miss his penis. Money reported in his academic articles and books that the effort was indeed very successful. It was a stunning development in gender theory. Except it wasn't.

Money was 'cooking the books'. The young man was not happy 'being' a girl. He did not adjust, as if simply missing the flesh of his penis, putting him in dresses and referring to him as a girl would make him a girl. If it sounds naïve, it's not because you're not smart enough to understand technical ins-and-outs of gender development.

Money's new approach had a devastating effect on the patient. As he grew into adolescence, through much trauma he became the young man he was. He got married, but had a very troubled marriage, given his early life. He is no longer with us, his life tragically taken at his own hand. Search for the name "David Reimer" on the internet and you can read all about this man's very tragic story which derives from the horrible arrogance of a scholar wanting to make a name for himself based on a baseless and novel theory of sex development. Mr. Reimer's story is a damning judgment against it.⁵⁵

The British paper *The Guardian* reveals more of what formed the practice of this influential scholar stemming from his ideology developed in his youth:

*Raised in a conservative religious family in New Zealand, he had rebelled and become a self-described 'missionary of sex', reveling in shocked responses to his tireless advocacy of open marriages and - a particular favourite - bisexual group sex.*⁵⁶

Money's line of work - not all seriously scientific - comes in no small measure from his rebellion against his upbringing in New Zealand in a home environment driven by what Money described as "tightly sealed, evangelical religious dogma."

Prior to 1960 the use of 'gender' was extremely rare in any discipline, even when referring to biological sex.

"Biologists do not [generally] use the word gender."

**Professor
Richard Udry**

The use of 'gender' as distinct from 'sex' does not stem from any scientific, paradigm-changing discovery.

53. Udry, 1994, p. 561, 562.

54. David Haig, 2004, 87-96, p. 94-95.

55. John Colapinto, "The True Story of John/Joan" *The Rolling Stone*, December 11, 1997: 54-97.

56. Oliver Burkeman and Gary Younge, "Being Brenda," *The Guardian*, May 12, 2004.

But Money refused to see and face the devastating failure his work had really been. Later in his career, he proudly noted the contribution he made to sexual politics:

It is impossible to write about the political history of the second half of the twentieth century without reference to the concept of gender. This is particularly true with respect to the women's movement in politics.⁵⁷

So, the fact is 'sex' and 'gender' are only different if you choose to believe they are. There is no objective science that indicates a difference. Only ideology and its resultant rhetoric.

Male is masculine and female is feminine. They sometimes are so in stereotypical ways and other times not. And this reality does not disprove the fact. It just shows sex difference and its existence in human experience to be a bit more nuanced and mysterious than the gender revolutionaries realise.

MYTH #4 - Gender Is A Spectrum

Sitting at a picnic table on the campus of the University of California at Los Angeles a decade or so ago, my table-mate was introduced to me as "Frank / Francine".⁵⁸ He, who understood himself as 'she', was a retired human resources manager from one of the smaller cities surrounding Los Angeles. Frank / Francine made the change from a male identity to female after his retirement. Both gracious and an interesting conversationalist, he presented himself as a conservatively styled sixty-something woman, but with manly facial features and hands larger than a typical woman. Unmistakably a man presenting as a woman.

I always try to take such opportunities - like sitting here on this beautiful afternoon in Southern California with a trans-woman - to hear the personal real-life experiences surrounding issues I'm studying academically. So I asked Frank / Francine to help me understand what it was to be transgender from a personal perspective. What was his story? He was happy to explain it.

He got out a piece of paper and explained, "*Now we know that gender is a spectrum. We have male here at this end and female over at the other.*" I remember thinking as he said this that I was not aware that we "*know*" gender is a spectrum. But he said we did, so I listened attentively. I was skeptical, but kept an open mind, sort of like when a serious, rational person tells you they've seen ghosts in their house. At least you want to hear their story, sincerely. Well, as we have addressed the previous myths, you can imagine what Frank / Francine said to me.

On his paper, he made little hash marks across a line, like a ruler, and explained that "*we find people all along this spectrum who don't fit into stereotypical male and female gender roles.*" Surprisingly, I completely agreed with his explanation. We have established why most of us would agree as well. It's because very few of us are so inflexibly black and white, believing that "*all men are this way*" and "*all women are that way.*" We can admit that there are hundreds of different ways to be male or female, and never challenge the truth that there is indeed a humanly universal male or female nature. These many ways of being male or female are what makes humanity interesting. But this agreement gets lost in the ideological rhetoric and sexual politics. And Frank / Francine, in good

'Sex' and 'gender' are only different if you choose to believe they are.

So I asked Frank / Francine to help me understand what it was to be transgender from a personal perspective.

57. John Money, New preface in the 1996 edition of Money and Ehrhardt, *Man & Woman, Boy & Girl: Differentiation and Dimorphism of Gender Identity from Conception to Maturity* (Jason Aronson Publisher, 1972, 1996), p. xii.

58. His name has been changed to protect his identity.

gender theory fashion, meant that all along that continuum are actually *different genders*, not just different ways of being male or female. But different in *nature* or *essence* does not mean different in *kind*.

We find people all along this spectrum who don't fit into stereotypical male and female gender roles.



"Queer and Trans* 101" – Rainbow Youth pamphlet⁵⁹

But this is the last foundational myth of gender theory; that there is a whole spectrum of genders presented in humanity.

It comes down to this:

- *Is there an objective male and femaleness?* Of course there is. We see it every day, everywhere we go and we see both in a wonderful array. But we still know they are male or female, just in different ways, right?
- *Are there stereotypical male and female roles?* Well that is a more complex question.

As we saw in Myth #2 about whether male and female are mere cultural constructs, there are universal male and female natures that move far beyond physical genitalia or particular household duties. For instance, people who teach parents about child-safety and stranger-danger instruct them to tell their children that if they ever separated from each other in a big store or crowded event, to do two things: One, stay generally where they are. Two, find a woman and ask for help. This is wise because women are almost never dangerous for vulnerable young children. Men, while not likely, are however more likely to harm children, making this very smart and, once you think about it, obvious advice. Women are generally safer than men. There is a clear and significant universal sex distinction here and it's not ideological or stereotypical. And we don't have to explain to our children to just ignore all those other people who live along the gender spectrum, do we. "*Just look for those women who are at the far end of the spectrum.*" Not even the gender theorists would explain that to their children.

These many ways of being male or female are what makes humanity interesting.

As we have noted, there are indeed non-stereotypical gender roles that even the most conservative and traditional among us don't struggle with or conclude that because they exist then gender is a spectrum. We just recognise that there are different ways of being male and female and very few of these ways challenge the objectivity and existence of a universal male and female essence.

For instance, in different marriages:

- He doesn't mind vacuuming or doing the laundry and she enjoys cutting the grass, getting outside in the sun.
- She has founded a successful tech-company and earns a very good income for the family. He therefore doesn't have to work to support

Different in nature or essence does not mean different in kind.

59. <http://curious.org.nz/uncategorized/queer-101-update-2/>

the clan but he wants to work so he does part-time, while the kids are at school, as a magazine writer.

- He is an 'ok' cook, but really enjoys it. She likes having dinner prepared by someone besides her, so she is thrilled.
- When you see this couple driving around town, she is the one typically behind the wheel and he's in the passenger seat.
- She is an accountant at a large firm in town and he is a teacher at an early childhood education center.
- He is the rugby coach at your children's high school, but his favourite hobby is needle-point... and he's *good* at it.
- She can talk sports statistics and strategy with her husband's friends like a pro, occasionally correcting *their* knowledge.
- He is a world-class ballet dancer and she is a widely respected - and feared by her male peers - race car driver.
- How many think that a female politician, such as Margaret Thatcher, should take it back home, put on her apron and 'do what good women do'?

Do any of us really believe any of these couples need to stop messing with the nice, neat traditional male / female continuum?

We all realise there are a zillion different ways that men and women can be good men and women, almost as if there is a spectrum of different and unique ways someone can be a male or female. And very few of them challenge our intuitive understanding of what is male or female. This is exactly why I agreed with Frank / Francine's explanation, but in a very different way than he assumed. His explanation was correct in general - it's just that the gender theorists' conclusions are misguided and unfounded.

In fact, what's very curious is how people actually behave, even while they believe they are refuting binary gender assumptions.

Frank / Francine was telling me there was a vast spectrum of gender options between the binary extremes of male and female. But here was Frank, once a typical man, now presenting to the world as a very typical conservatively dressed woman. She went from one extreme of the spectrum he just laid out to the other extreme, not stopping along the way at any of the points in between.

And it was not difficult to easily and quickly determine there was something unique about Frank / Francine in the clear, unmistakable male features and build which were covered with women's clothing and subtle make-up. Of course, some transgenders are more successful at presenting as a woman or man than others. Some are difficult to determine while others are quite obvious. But this move from the 'stereotypical' man or woman to the other 'extreme' of the spectrum is true of most transgender people. They move from an obvious man or woman to presenting as a woman or man based in unmistakably understood female and male cues in dress, physicality, voice tone and body movement. Difficult and very expensive surgery is often sought to make such changes. It's why they call it "*trans*" and why the whole process has general checklists for achieving either result. People don't "*trans*" to a third option.

As you see in the illustration on page 36, trans individuals are identified as either FtM or MtF.

If anyone does seem to live in that middle area, they are simply living as androgynous without the obvious and clear male and female cues. It is either a mix of or denial of either point. It's not a new gender as we say in Myth #1.

We recognise that there are different ways of being male and female.



We can all navigate the wonderful nuances of gender.

But we must realise an androgynous person is not naturally occurring, not even among the intersexed. Androgyny must be constructed.

Great care and intention must be given to hiding or blending one's male or female indications. This is often done with a particular haircut, clothing choices, mannerisms, even personality and general attitude toward others. Androgyny even proves the rule as you can't understand it without reference to the binarity of male and female. The word *androgynous* is defined in medical dictionaries as:

*Having both masculine and feminine characteristics, as in attitudes and behaviours that contain features of stereotyped, culturally sanctioned sexual roles of both male and female.*⁶⁰

But this idea of all kinds of different people who live between the binary extremes of male and female - as many as there are hash-marks on a ruler or colours in the rainbow - is just ideology with no evidence in reality. As we learned back in Myth #1, an article in *The Journal of Sex Research* explains:

*The available data support the conclusion that human sexuality is a dichotomy, not a continuum. More than 99.98% of humans are either male or female. ...The birth of an intersex child...is actually a rare event, occurring in fewer than 2 out of every 10,000 births.*⁶¹

Gender as a spectrum is a myth.

MYTH #5 - My Little Boy Is Actually A Girl

Have you ever heard the statement "I was born in the wrong body"?

This is the story of children like Australian nine year old Milla Brown who was born a girl. Her mum was originally from New Zealand. Milla has long felt she's a boy and wants to live, "as a real boy" because, "I feel I am in the wrong body," she explains.⁶²

Some decades ago, such a statement would have received a clear, immediate and hopefully silent reaction from the hearer. But now it is increasingly met with a sense of compassion, as it should be, but also encouragement and the praise of their boldness at recognising and proclaiming this feeling of 'who they truly are'. In the school of gender politics, it is becoming the flavour-of-the-month.

It is founded upon and is an extension of the sex / gender divide we learned about in Myth #3 - your gender can be different than your sex indicates, hence "born in the wrong body."

You can be born a woman with female genitalia, physicality, DNA, etc. but feel as if you are actually a man. You can be a man physically, but feel you are a woman.

So sex turns out to not necessarily be what's 'between your legs' and thus the desire by such people to make dramatic surgical changes down there and elsewhere. This is why the term has been changed in gender theory orthodoxy from "transsexual" to "transgender" because it is realised it is a "gender" issue of identity. (Then why the need for the change of genitalia if sex and gender are naturally two different things? Aren't those seeking gender reassignment surgery the ones confusing the difference between 'sex' and 'gender' when they so deeply feel the need to bring the two into alignment?)

This move from the 'stereotypical' man or woman to the other 'extreme' of the spectrum is true of most transgender people.

An androgynous person is not naturally occurring, not even among the intersexed.

Androgyny even proves the rule as you can't understand it without reference to both male and female.

60. MediLexicon International. "androgyny" at Medilexicon.com

61. Leonard Sax, "How Common is Intersex? A Response to Anne Fausto-Sterling," *The Journal of Sex Research*, 39 (2002) 174-178.

62. Sophie Ryan, "I Just Want People to Accept Me for Who I Am," *The New Zealand Herald*, February 15, 2015.

"Feel" "believe" and "sense" are the key words.

- What a person is physiologically is *objective* – measurable, observable, quantifiable, and scientifically determined.
- What one believes they are is *subjective* – existing in the mind, in the psyche, in their self-understanding.

The subjective part cannot be challenged or questioned by another without challenging the feelings of the person, a vital point in understanding the politics of this issue.

This subjective feeling is popularly referred to as 'transgender' or 'transsexual'. It is clinically referred to as *Gender Identity Disorder (GID)* or currently *Gender Dysphoria* in the DSM-V. This change in what is popularly known as the 'psychiatrist's bible' is the result of heavy lobbying of the American Psychiatric Association by gender activists because the use of the word "disorder" in the previous term holds a stigma, even though most leading professionals hold it is indeed a disorder. Simply, *there is indeed a dis-order between what one is physiologically and psychologically*. Activists wanted it *removed* from the manual altogether, but the scholars and specialists overseeing the updating work of the DSM refused and only changed the name of it.

Increasingly, parents are identifying their children as 'transgender'.

How should we think and feel about this as compassionate people concerned with the well-being of such children? As we consider this, it is essential we recognise that holding a particular view or conviction on this issue - accepting or rejecting the transgender theory - doesn't necessarily mean one is either compassionate or not.

Unfortunately, it is typically presented as: "*Those who embrace and support these beliefs of the child and help them become the other sex are being compassionate. Those who do not are causing the child great harm.*" This is not the case, as we will see. It is lazily assumptive and can be manipulative.

What This Means for Children

First, considering gender identity disorder / gender dysphoria as it applies to children is serious business for obvious reasons. We must get the balance between the realities of the psychology at play here with the compassion and objective help the child with such a disorder requires.

Added to this is the possibility of a marked increase in clinical referrals of children dealing with GID in the last decade or two. Scholars have been exploring this question for some years now. Reasons for this possible increase are not fully understood, but many professionals consider it might be due to changes of its classification in the DSM, increased media attention, more children 'coming out' at an earlier age, along with the increase of sites and resources on the internet on the topic. One article by a number of leading scholars on the subject quotes a popular, if not aged, Buffalo Springfield song to describe the current scholarly understanding on the matter: "*There's something happening here. What it is ain't exactly clear.*"⁶³

To this end, there are a few foundational facts that must be noted and appreciated:

In the school of gender politics, it is becoming the flavour-of-the-month.

Why the need for the change of genitalia if sex and gender are naturally two different things?

It is clinically referred to as Gender Identity Disorder (GID) or currently Gender Dysphoria.

63. Kenneth J. Zucker, Susan J. Bradley, Allison Owen-Anderson, Sarah Kibblewhite and James Cantor, "Is Gender Identity Disorder in Children Coming Out of the Closet?" *Journal of Sex & Marital Therapy*, 34 (2008) 287-290.

1. Cause Not Fully Understood

Gender Identity Disorder (GID) was first introduced in the DSM in 1980. Thus, research on its nature, what causes it and how it can and should be treated is limited and what is known is generally recent.⁶⁴

There are theories behind what contributes to gender dysphoria in children, but any consensus on the matter simply doesn't exist nor appears to be on the horizon.

- Some scholars have put forth that this dysphoria is due to one having a body that is one gender and a brain that is another, the “*girl trapped in a boy's body*” conviction.
- It can be more an issue of family and parental dynamics than something present within the child.
- Others contend it can be a psychosexual disorder or that these children have just not been directed and/or encouraged in behaviour that is typical for their gender.
- Others hold that this is just “*how some kids are*” and that we should all be fine with it.
- It is actually just a phase some pre-adolescent children go through.
- Or is it a mix of some of these things.

But the truth is that no one really knows what's behind it, even the most cutting-edge researchers and clinicians.

A 2014 book for clinicians, *Treating Transgender Children and Adolescents*, explains in academic parlance, “*No unequivocal etiological [causal root] factor determining atypical gender development has been found to date.*”⁶⁵ Translation: *We're just not sure what causes it.*

These Dutch authors explain that both brain and genetic factors could be contributors to gender dysphoria, but caution, “*this research is still very limited and the findings are sometimes inconsistent.*” Although, “*With the current state of knowledge, it remains most plausible that a complex interaction between a biological disposition in combination with intra- and interpersonal factors are contributors.*”⁶⁶

Other leading experts concur. Canadian Kenneth Zucker, one of the leading researchers and clinicians in the world on this topic, and the chair of the group that determined how this issue would be handled in the DSM-5, clarifies: “*the etiology of GID is still largely a matter of speculation.*”⁶⁷

A major article some years ago on GID in children in *The Atlantic* agrees that the empirical evidence does not so cleanly line up under the “*born in the wrong body*” explanation. It quotes Eric Vilain, a UCLA geneticist specialising in sex and gender development in the brain, who reports: “*there is no evidence of a biological influence on transsexualism yet.*”⁶⁸ Vilain holds that if a biological component to gender identity is found, and he is expecting it will be, “*...[M]y hunch is, it's going to be mild.*”

The Atlantic article notes that on a file cabinet in Dr. Zucker's office is a flyer from a British parents' transgender advocacy group he's posted as a teaching tool for illustrating how groundless ideology drives too much of this important topic. The flyer reads: “*Gender dysphoria is increasingly understood...as having biological*

Accepting or rejecting the transgender theory doesn't necessarily mean one is either compassionate or not.

Gender Identity Disorder (GID) was first introduced in the DSM in 1980.

No unequivocal etiological [causal root] factor determining atypical gender development has been found to date.

64. Jack Drescher and William Byne, “Gender Dysphoric/Gender Variant (GD/GV) Children and Adolescents: Summarizing What We Know and What We Have Yet to Learn,” *Journal of Homosexuality*, 59 (2012) 501-510.

65. Annelou L. C. de Vries and Peggy T. Cohen-Kettenis, “Clinical Management of Gender Dysphoria in Children and Adolescents: The Dutch Approach” in *Treating Transgender Children and Adolescents: An Interdisciplinary Discussion*, Jack Drescher and William Byne, (eds.) (Routledge, 2014) p. 10.

66. de Vries and Cohen-Kettenis, 2014, p. 11.

67. Zucker, *et al.*, 2008, p. 289.

68. Hannah Rosin, “A Boy's Life,” *The Atlantic*, November 2008, 66.

origins," describing "small parts of the brain" as "progressing along different pathways." Zucker explains with conviction:

*In terms of empirical data, this is not true. It's just dogma, and I've never liked dogma. Biology is not destiny.*⁶⁹

As well, another leading researcher on the topic addresses the "born in the wrong body" belief:

*Currently, the predominant cultural understanding is that all male-to-female (MtF) transsexuals are, essentially, women trapped in men's bodies. This understanding has little scientific basis however, and is inconsistent with clinical observations. [Therefore] the persistence of the predominant cultural understanding...is damaging to science and to many transsexuals.*⁷⁰

What's more, the "just born that way" or "girl's brain in a boy's body" assumption is strongly challenged by our next point.

2. Most Kids Grow Out

A very consistent and objectively quantified finding on this topic is that the overwhelming majority of children presenting with gender dysphoria grow out of it before or at puberty.

There's a range of numbers on how many children who struggle with dysphoria in childhood continue with these struggles into their teen years and beyond, but they are all markedly lower than most would imagine. The numbers - stemming from the best research on the topic - range from only two to 27 percent of such children persisting as dysphoric into their teen and adult years, leading scholars to conclude: "The results unequivocally showed that gender dysphoria remitted after puberty in the vast majority of children."⁷¹ And the most recent articles indicate this remains to be the case.⁷² And a majority of these children - but not all - were involved in various forms of therapy, indicating the importance of such help to families. But as well, those youths who were not in therapy demonstrate that children can and do naturally grow out of it.

Research finds that children's ages from 10-13 seemed to be the most dynamic and crucial period in dropping their gender-variant behaviour and identity. While no research demonstrates just why this behaviour and identity drops, scholars in the Netherlands recognise that three factors of maturing seem to be factors:

a) Changing Social Environment: The growing social difference between girls and boys that occurs during these ages has a significant effect. It is explained that, "the greater social distance between the sexes that they experienced [at these ages] seemed to create a desire to add gender typical interests to their repertoire, as if, at the very last moment [before puberty], they did not want to 'miss the boat'." Happily, these children "indeed started to experience a stronger affiliation with children of their own gender and more often initiated and enjoyed same-gender friendships."⁷³

b) Changing Bodies: Both the anticipation of and the actual changes in their bodies at puberty seemed to have a significant effect, as if telling these children, "Now this is who you actually are. See how you're developing? This is you." For the small minority that didn't drop their

"The etiology of GID is still largely a matter of speculation."

Dr Kenneth Zucker

"The persistence of the predominant cultural understanding is damaging to science and to many transsexuals."

Dr J. Michael Bailey

Gender dysphoria remitted after puberty in the vast majority of children.

69. Rosin, 2008, p. 67.

70. J. Michael Bailey and Kiira Triea, "What Many Transgender Activists Don't Want You to Know: And Why You Should Know it Anyway," *Perspective in Biology and Medicine*, (50) 2007: 521-534.

71. Thomas D. Steensma, Roeline Biemond, Fijgie de Boer and Peggy T. Cohen-Kettenis, "Desisting and Persisting Gender Dysphoria After Childhood: A Qualitative Follow-Up Study," *Clinical Child Psychology and Psychiatry* 16 (2010) 499-516.

72. de Vries and Cohen-Kettenis, 2014, p. 11-12.

73. Steensma, Biemond, de Boer and Cohen-Kettenis, 2010, p. 512.

gender variant identity, this body development created greater anxiety.

c) Falling in Love: Changing bodies and changing social environments both lead to another very important development: falling in love and the development of sexual feelings. This life-development has led to the questioning and adjustment of their cross-gender identification. Some of these gender-dysphoric children come to identify as same-sex attracted in their teen and young adult years and this serves to demonstrate to many of them the nature of their more feminine essence is not that they are girls, but different from most boys.

At present though, there is no way to determine or predict which children will end their cross-gender behaviour and identity because of the lack of sure knowledge in what drives it.⁷⁴

3. Scholars Disagree on Proper Treatment

So how is it best to treat such children both at home and clinically?

A great hindrance to a universally agreed upon answer to this question is what we just learned - the body of sure knowledge on this question is very small.

A recent journal article contends that because we do not currently know the causes of gender dysphoria in children, knowledge of how to treat it is significantly limited, and differ among clinicians and researchers. Specifically, the article explains that we *do* however know that:

- *Clinicians have differing views on whether [GID] in minors should be regarded as a purely medical condition, a psychiatric disorder or a normal variation of human gender expression.*
- *Clinicians have strong and differing opinions on what constitutes appropriate forms of public cross-gender expression in minors with [GID].*
- *Some clinicians believe that facilitating childhood gender transition may increase the probability of persistence into adolescence and adulthood.*
- *Some clinicians view persistence as an undesirable outcome in light of the medical risks associated with hormonal and surgical gender transition...*
- *No clinician recommends medical treatment (hormonal / surgical)...for prepubertal children.*
- *There is a need for more research on the treatment of minors with [gender dysphoria]...*

And they note that we *do not* know...

- *...whether early acceptance [or discouragement] of a child's expressed cross-gender identification, including allowing full childhood gender transition, encourages persistence of [GID] in adolescence and adulthood.*
- *...whether it is professionally ethical, given the inability to distinguish between persisters and desisters, to affirm [or discourage] a child's gender role transition at an early age.⁷⁵*

Clinicians themselves speak honestly about their approaches based on the large gaps in their collective knowledge on the topic.

The Amsterdam Gender Identity Clinic, one of the largest clinics in Europe

Both the anticipation of and the actual changes in their bodies at puberty seemed to have a significant effect.

No clinician recommends medical treatment (hormonal / surgical)... for prepubertal children.

74. Drescher and Byne, 2012, p. 503.

75. Drescher and Byne, 2012, p. 506-509.

treating gender dysphoric children, looks at a host of larger satellite issues with the child and their family beyond the dysphoria itself. These would include parallel emotional, behavioural and family issues that might be present that could impact the child's dysphoria. They explain dysphoria does not generally stand alone. (This is addressed as well in Appendix 2.) Other scholars make the same point, concentrating on what they refer to as the "family noise" that usually surrounds and contributes to the issue.

It is the Clinic's practice that if there do not seem to be notable emotional or parental problems - the parents are raising their child with an appropriate style of child rearing and are not overly anxious at their child's development - giving the parents general advice in managing the dysphoria is found to be sufficient and follow-up appointments can be made as needed.

They find this approach most appropriate and successful because most children do not retain their cross-gender behaviour and identity into adolescence as we have seen. The Dutch Model, as it is referred to, recommends:

... that young children not yet make a complete social transition (different clothing, a different given name, referring to a boy as 'her' instead of 'him') before the very early stages of puberty. In making this recommendation, we aim to prevent youths with non-persisting gender dysphoria from having to make a complex change back to the role of the natal gender.⁷⁶

This is critical. They explain that in follow-up studies, children reported how difficult it was for them to decide, take actions and explain to those around them outside the home that they wanted to make the significant switch back to live according to their natal gender. They explain:

One may wonder how difficult it would be for children living already for years in an environment where no one (except for the family) is aware of the child's natal sex to make the change back. ... Parents, too, who go along with this, often do not realise that they contribute to their child's lack of awareness of these consequences.

The Atlantic quotes Dr. Richard Green, one of the longest researchers in this field and an active and strongly outspoken advocate in LGBT politics within the professional associations, expressing similar concerns:

Are you helping or hurting a kid by allowing them to live as the other gender? If everyone is caught up in facilitating the thing, then there may be a hell of a lot of pressure to remain that way, regardless of how strongly the kid still feels gender dysphoric. Who knows? That's a study that hasn't found its investigator yet.⁷⁷

Regarding what constitutes truly compassionate treatment of such children, it doesn't appear that parental / familial acceptance and facilitation of identity changes in their children is indeed the compassionate thing to do. Just the opposite seems to be true, according to leading specialists.

It is also encouraged by the Dutch model that parents encourage their gender dysphoric children to develop and "stay in contact with children and adult role models of their natal sex as well." Parents are encouraged to gently and lovingly help their child develop an interest in a wider range of interests in play activities and objects that match their natural sex. They emphasise that gender-variant activities and behaviours should not be completely off-limits, but that not over-reacting in either direction and seeking a sensible middle ground is most helpful.

The Amsterdam Gender Identity Clinic looks at a host of larger satellite issues with the child and their family beyond the dysphoria itself.



"Are you helping or hurting a kid by allowing them to live as the other gender?"

Dr. Richard Green

76. de Vries and Cohen-Kettenis, 2014, p. 13-14.
77. Rosin, 2008, p. 67.

"Finding the right balance," they explain, "is essential for parents and clinicians because gender variant children are highly vulnerable to developing a negative sense of self."⁷⁸ Often it is this very negative sense of self that understandably drives many parents to facilitate their dysphoric child's wishes, but these leading practitioners do not agree that accommodation is the remedy to a healthier sense of self in such children.

They stress the significance of the parents' role in establishing a healthy and safe environment for such children - that "appropriate limit setting" is protective, helping the child understand and stay clear of the natural reactions from playmates when a boy wears distinct girl's clothes, etc. Some limited behaviours like this can be tolerated in the safety of the home, but it must be faced that in setting such limits, the "child will, thus, sometimes be frustrated and learn that not all one's desires will be met." They explain this is an important lesson because even if their dysphoria does not desist and hormone therapy and surgery are sought, children and parents must realise that "someone's deepest desire or fantasy to have been born in the body of the other gender will never be completely fulfilled."⁷⁹

This brings us to the next important question: Does gender reassignment surgery help?

Does Surgery Help?

Most professionals in this field oppose any kind of gender reassignment surgery for children and adolescents. But a few do. Many medical professionals don't recommend surgery at all, at any age. There appear to be good reasons for this.

Johns Hopkins University - where John Money long held great influence - had become a major center in the emerging field of sex reassignment surgery, having been the first to conduct such surgeries in 1960. Not anymore though. The Sexual Behaviour Unit there stopped doing such surgeries in 1979 following an examination of their effectiveness in helping patients successfully deal with their gender identity disorder.⁸⁰

This investigation was conducted in the mid- to late-seventies by Jon Meyer, then director of Johns Hopkins' Sexual Behaviour Unit. The *New York Times* explains in their report on this study that there were, "no differences in long-term adjustment between transsexuals who go under the scalpel and those who do not." From the study's outcome, Meyer determined:

*My personal feeling is that surgery is not a proper treatment for a psychiatric disorder and it's clear to me that these patients have severe psychological problems that don't go away following surgery.*⁸¹

Chester Schmidt M.D. one of the founders of the Sexual Behaviour Unit had misgivings also:

*It's pretty rough surgery; some people consider it mutilating. And, of course, the scientific side of it is pretty damn weak.*⁸²

It remains the case that the clinical experience of many leaders in this field do not favour such surgeries.

Paul R. McHugh, the long celebrated and retired psychiatrist-in-chief at Johns Hopkins Hospital, took over the leadership of this department that was in a

It doesn't appear that parental / familial acceptance and facilitation of such changes in their children is indeed the compassionate thing to do.

Leading practitioners do not agree that accommodation is the remedy to a healthier sense of self in such children.

Most professionals in this field oppose any kind of gender reassignment surgery for children and adolescents.

78. de Vries and Cohen-Kettenis, 2014, p. 14.

79. de Vries and Cohen-Kettenis, 2014, p. 14.

80. Jon K. Meyer and Donna J. Reter, "Sex Reassignment Follow-up," *Archive of General Psychiatry*, (36) 1979: 1010-1015.

81. Jane Brody, "Benefits at Transsexual Surgery Disputed as Leading Hospital Halts the Procedure," *New York Times*, section C., Oct. 2, 1979 pp. 1-3.

82. Jim Duffy, "Sexual Healing," *Hopkins Medical News*, Winter 1999.

shambles and was carried by the latest fashionable trends in the field. He is the one who shut down the practice of many foundationless therapies including gender reassignment surgery. He later explained in an influential article entitled "Psychiatric Misadventures" what most concerned him about such surgeries, and explained their lack of success was primarily found in their "encouragement of the 'illusion of technique,' which assumes that the body is like a suit of clothes that can be hemmed and stitched to style" all based on what he calls "the ghastliness of the mutilation of the body."⁸³

The passage of time, the changing politics around the issue and the development of enhanced techniques in such surgeries have not changed McHugh's conviction and clinical experience. McHugh explained that gender dysphoria is not a problem of the body but the mind:

*This intensely felt sense of being transgendered constitutes a mental disorder in two respects. The first is that the idea of sex misalignment is simply mistaken - it does not correspond with physical reality. The second is that it can lead to grim psychological outcomes.*⁸⁴

This is supported by a 2011 study, a long term follow-up of Swedish citizens who underwent reassignment surgery. It finds that cutting at the body does not do a great deal to heal the mind. These authors carefully explain the methodological problems that have plagued previous analyses and how this study provides marked improvements. They found that compared with the general population, those who have undergone sex re-assignment surgery in gender-variant friendly Sweden, and have legally changed their sex, still experience:

- Three times the general death rate stemming from all causes such as cardiovascular disease.
- Twenty times higher rate of suicide death.
- Five times greater suicide attempts (greater among male-to-female patients).
- Three times higher rates of psychiatric problems requiring hospitalisation.
- Two times greater rate of substance abuse.

These authors also report persistent "high rates of depression" and "low quality of life" among this post-surgery population, compelling them to recommend sustained psychiatric care in the years and decades following surgery.⁸⁵

UCLA's Eric Vilain confesses deep concern about the drastic and permanent measures gender reassignment surgery requires:

I know [the parents] are saying the children are born this way. But I'm still on the fence. I consider the child my patient, not the parents, and I don't want to alleviate the anxiety of the parents by surgically fixing the child. We don't know the long term effects of making these decisions for the child. We're playing God here...⁸⁶

Findings and convictions such as these give credence to the world's first openly transgender Member of Parliament Georgina Beyer's reservations concerning the parents of a seven-year-old girl's decision to let her undergo puberty blocking drugs and most likely surgery. Beyer explains, "I don't think a seven-

This study found no differences in long-term adjustment between transsexuals who go under the scalpel and those who do not.



These patients have severe psychological problems that don't go away following surgery.

Gender dysphoria is not a problem of the body but the mind... Cutting at the body does not do a great deal to heal the mind.

83. Paul R. McHugh, "Psychiatric Misadventures," *The American Scholar*, Autumn 1992, section III.

84. Paul McHugh, "Transgender Surgery Isn't the Solution: A Drastic Physical Change Doesn't Address Underlying Psycho-social Troubles," *The Wall Street Journal*, June 12, 2014.

85. Cecilia Dhejne, et al., "Long-Term Follow-Up of Transsexual Persons Undergoing Sex Reassignment Surgery: Cohort Study in Sweden," *PLoS ONE* (2) 2011, e16885: 1-8, p. 6.

86. Rosin, 2008, p. 66.

year-old has enough life experience to understand precisely what they're doing. I think it's better a person gets to puberty and through puberty..." before such drastic and consequential efforts are taken.⁸⁷

McHugh likens gender identity disorder to such body dysmorphic disorders where some girls believe they are overweight when they are actually life-threateningly underweight. It is not a disorder of the body, but of the mind.

Others have likened it to *xenomelia* – an oppressive sense that one or more of one's limbs do not belong to their own body and often these strong feelings are present from early childhood. Another form of this is *apotemnophilia* – a term coincidentally coined by Money – to describe an overwhelming sexualised desire to become an amputee. There are more people suffering from these disorders than one would imagine and are very real. Such people feel, in fact they 'know', that a particular arm or leg is not theirs and desperately want it removed. They speak of such limbs like transgender folks speak of their bodies. And they are able to tell you precisely at what point on the limb it ceases to be theirs, and thus they want the amputation made at that very particular point.

Carl Elliot, a medical doctor and philosopher of psychiatry, has studied this subject in depth and is struck by how these patients mimic the gender dysphoric in their use of the language of *identity* and *being* in describing the desire to have particular limbs amputated. Examples from his experience:

"I always felt I should be an amputee."

"I have felt this is who I was."

"It feels 'right,' the way I should have always been and for some reason in line with what I think my body ought to have been like."

"Just as a transsexual is not happy with his own body, but longs to have the body of another sex, in the same way I am not happy with my present body, but long for a peg-leg."⁸⁸

As one doctor who remarkably does such amputations explained, the patients he sees feel, *"that their body is incomplete with their normal complement of four limbs."*

Just as it was unthinkable decades ago that people could have elective surgery in mainstream medical facilities to have their breasts and genitalia cut from their bodies - and their insurance or the government would pay for it - it is unfathomable that the same could happen in this instance. These are in the mind of the individual and no-one can refute that their feelings are not genuine. Neither can such individuals seem to live peaceably in their present state. And they are nearly obsessed with having these body parts removed. Some have resorted to cutting off their limbs themselves with knives, power saws, and even placing limbs on railway tracks to be severed. Regardless of whether those with apotemnophilia believe they were 'born this way', it would be hard to argue such a drastic procedure of cutting off their perfectly healthy body parts is medically ethical. To try to solve a psychiatric problem by removing major body parts is not far from barbarism. But there is a primary difference between gender and limb dysphoria: those with *xenomelia* or *apotemnophilia* are not politically and culturally organised and have not yet cloaked their desire for disfigurement as a human right.

"I don't want to alleviate the anxiety of the parents by surgically fixing the child."

UCLA's Eric Vilain



McHugh likens gender identity disorder to body dysmorphic disorder where girls believe they are overweight when they are actually life-threateningly underweight.

87. Amy Maas, "Born in the Wrong Body," *stuff.co.nz*, June 10, 2013.

88. Carl Elliot, "A New Way to Be Mad," *The Atlantic*, December 2000.

McHugh, over his long career, has observed how this issue has become so politicised. He explains:

For the transgendered, this argument holds that one's feeling of "gender" is a conscious, subjective sense that, being in one's mind, cannot be questioned by others. The individual often seeks not just society's tolerance of this "personal truth" but affirmation of it. Here rests the support for "transgender equality", the demands for government payment for medical and surgical treatments, and for access to all sex-based public roles and privileges.⁸⁹

Do Parents and Family Matter?

Kenneth Zucker in his work has found that gender dysphoric behaviour and identity in children cannot be addressed without looking at what he calls "family noise". GID seldom manifests in a child isolated from other factors, particularly those existing within the family dynamic. This is strongly verified when observing the family interactions of such children as well as their parent's reaction to these children. I had learned this academically from the work of scholars like Zucker. And when I started to interact with such families - not as a clinician by any means, but simply as I have researched and worked as a public commentator on this topic - I noticed this in dramatic fashion.

I was invited some years ago to be a repeat guest on the *Dr. Phil* show when it first addressed this issue. The handful of families that participated in these shows made this observation abundantly clear. Without getting into particulars, it would have been hard to miss - in observing their interactions with each other, their child, and the topic itself - that there was a very high decibel of 'family noise' in these situations demonstrated in extremely pronounced ways. I have continued to see this demonstrated dramatically, not in all such families to be sure, but in most. Zucker, those who developed and utilise the Dutch model, as well as other scholars and clinicians, conduct their work with GID children with this 'family noise' in mind.

Zucker speaks to this in response to a reporter's question about the theory of parents and clinicians facilitating their young children's desire for cross-gender identification:

I've seen reports of parents enrolling their 5-year-old biological male child in kindergarten as a girl, for example. That's a very different therapeutic approach than the one I take. ... On the surface, the approach comes across as very humanistic, liberal, accepting, tolerant of diversity. But I think the hidden assumption is that they believe the child's cross-gender identity is entirely caused by biological factors. That's why I call them essentialists. Liberals have always been critical of biological reductionism, but here they embrace it. I think that conceptual approach is astonishingly naive and simplistic, and I think it's wrong.

He holds that this approach is very likely to usher them into a life-long and even more troubling identity, given that roughly 75-98% of such children drop such identity prior to puberty. This is largely because, as we saw earlier, it will be hard for these children to make that switch back being older and having sustained it so long in practice and identity among themselves, and among their friends and neighbours. This conviction and experience of Zucker and others on the importance of parents at work here speaks to the directive and formative nature of parents and the extended family.

It would be hard to argue such a drastic procedure of cutting off perfectly healthy body parts is medically ethical.

GID seldom manifests in a child isolated from other factors, particularly those existing within the family dynamic.

89. McHugh, 2014.

He categorically rejects the idea that refusing to come alongside and support a child's belief and desire to be the opposite gender is harmful and insensitive:

I don't think the goal of therapy is to make a child feel bad about who they are. It's helping kids understand themselves better and what might be causing them to develop what I call a "fantasy solution," that being the other sex will make them happy.⁹⁰

As we have seen, the belief that we so often hear from advocates, general media reports and cultural elites and commentators is that some kids are just this way and we should embrace their individuality because it's loving and affirming and these 'creative' children can teach us much about our own gender stereotypes and prejudices. As Zucker noted, this philosophy seems very "humanistic, liberal, accepting, tolerant." And who doesn't want to be caring and tolerant? But the issue of diversity is not that simple.

In fact, there is strong practical experience and empirically-based data that such 'open-mindedness' and acceptance might not actually be the loving approach. All children need their parents and surrounding family to show them they do indeed have an objective biological sex that generally coincides with an understanding of themselves as male or female, affecting how they perceive, accept and carry themselves; how they speak, relate to others and have expectations of themselves and set life-goals for their future. And various children need this guidance to varying degrees.

There is a natural objectivity and human essence regarding the biological fact and psychological essence of sex difference, which explains why the strong overwhelming majority of children with gender identity disorder grow out of it for various reasons by puberty. There is a natural and universal human essence of maleness and femaleness and as such, confusion about this in children is observed by scholars to be both rare and typically temporary.

Finally, one of the great inconsistencies of gender theory is this: Natural gender is merely a construct - created by social and parental expectation - while cross-gender identity is quite normal and naturally occurring, and must be respected. This is a significant contradiction.

MYTH #6 - Gender-Neutral Bathrooms Are An Issue Of Human Justice

Schools 'should let' children change gender

The Press 17 January 2008

A ground-breaking inquiry by the Human Rights Commission is calling for law changes to recognise the rights of transgender people, including allowing children to change gender at school... The report says transgender children should be able to play sport and use appropriate changing rooms and toilets without fear, humiliation or embarrassment.⁹¹

Transgender toilet suit sparks school review

The Australian 18 Sept 2013

A threatened anti-discrimination lawsuit by a parent of a transgender child has opened the door to Queensland schools introducing unisex toilets, change

"On the surface, the approach comes across as very humanistic, liberal, accepting, tolerant of diversity."

Dr Kenneth Zucker

Who doesn't want to be caring and tolerant. But the issue is not that simple.

There is a natural objectivity and human essence regarding the biological fact and psychological essence of sex difference.

90. Alix Spiegel, "Q&A: Therapists on Gender Identity Issues in Kids," *National Public Radio*, May 07, 2008.

91. "Schools 'Should Let' Children Change Gender," *stuff.co.nz*, January 17, 2008.

rooms and sports teams. State Education Minister John-Paul Langbroek confirmed yesterday that a departmental review would likely lead to new guidelines for school principals to accommodate the "special needs" of gay and transgender children. The review follows the decision of a state school this year to order a nine-year-old pupil to only use a disabled toilet after the child, who was born male, won the right to be recognised as a girl.⁹²

Only one thing is required: just say you truly believe this is who you are.

We have addressed much of the philosophy and ideology behind the gender studies conviction that there is a long virtual rainbow of gender identities between the two poles of male and female. But no one seems to be able to identify what these mid-spectrum identities actually are and new ones seem to be popping up every day.

In fact, the truth is if you want to demonstrate how extreme this whole thing is, do this: Find some radical gender or LGBT advocates and explain that you sincerely believe you are an "asexual, trans-lesbian, queer cis-gender, embodied male poly" or some such train of these various descriptors. If they remained consistent with their dogma, no one would be able to tell you weren't, even though many of these descriptors contradict each other. One could string together a seemingly endless parade of these gender identities and they would be just as legitimate as any other person's descriptor. Only one thing is required: just say you truly believe this is who you are.

There's no objective criteria you have to meet - not medical, psychological, philosophical, anything - in order for your identity to be accepted as true. It only matters that *you* believe it's true. That seems like a good definition of delusion.

This is because, as we have seen, the whole construct is situated not upon objective human experience or observation - much less empirical science - but pure ideology, untainted by any necessary connection with an external or physiological reality. So, when you start basing community policy on such a set of beliefs, you are bound to get into some interesting weeds.

Here, we will examine how this ideology presents itself in our lives and those of our children at school, in the community and other places. Let's start with the place each of us end up many times a day.

Potty Politics

A big interest to so-called trans-rights activists is that everyone at any age, regardless of where they might find themselves, should have the right to a 'gender-neutral' toilet. And beyond this, many trans-activists are not content simply to fight for so-called gender-neutral toilets, but for the right of a man/boy who is transgender to freely use any women/girls' public toilet. *The Advocate*, a leading publication in the gay community, explains how foundational this 'right' is for transgender individuals given that "*trans student's safety and access to basic facilities trumps a non-transgender student's possible discomfort at sharing those facilities.*"

A 2013 directive from a major school district in the United States requiring teachers and faculty to allow all students to use whichever restroom and locker room they feel matches their own gender strongly disregarded the feelings of all other students and their comfort and possible safety. But as *The Advocate* reports, the directive bluntly states: "*Discomfort is not a reason to deny access*



All of us have seen and used toilets marked with only a man and woman side by side.

92. Michael McKenna, "Transgender Toilet Suit Sparks School Review," *The Australian*, September 18, 2013.

to the transgender student.”⁹³ Couldn't you also say that the discomfort of the gender dysphoric students is no reason to demand changing room rules be changed for everyone in such a dramatic way? Indeed you could.

But there are many proposed policy changes being presented in many communities - coming to one near you with time - which would allow anyone to use either the men's or women's bathroom, based on nothing more than their self-understanding.

It is increasingly easy to find stories of such efforts in the news, such as the relatively new company that has sprung up in Auckland called GenderNeutral.co.nz where you can get signs so anyone can self-declare any restroom “gender-free”. Gaynz.com explains this company “hopes to promote safe bathrooms for people of all gender identities, and encourage businesses, charities, and individuals alike to make a stand and say that their bathroom is safe for everyone.” By everyone, they mean the gender dysphoric. One of their best selling products is this placard to the right (*top right*).⁹⁴ Clearly the message and motivation is more revolutionary than practical and functional.

There are many facilities springing up all around us for the sole purpose of satisfying LGBT politics such as the bathroom in this image to the right (*middle right*). It's a one-person-at-a-time 'gender neutral' bathroom. Think about that. This restroom does not need its politically-correct designation because the rules of the room are simple:

- 1) The two symbols show this potty is for anyone.
- 2) If the door's locked, wait.
- 3) If not, it's yours. Simple.

The “gender-neutral” designation communicates nothing practical about the actual configuration or use of the facility that the two little binary icons don't tell you. All of us have seen and used toilets marked with only a man and woman side by side with no confusion or embarrassment whatsoever, much less being a challenge to anyone's safety. The only thing this particular designation does is to support an ideology and make some people feel good about it.

And what about the binary stereotype the male and female images on this “gender-neutral” placard communicates? Why aren't all the other genders represented in the icons? You will find this kind of inconsistency quite often in gender ideology because the binary nature of humanity just keeps cropping up regardless of their efforts to erase it. You can't get away from or ahead of it.

But some try to fix this binary assumption with placards like this one found at a trendy Thai restaurant in New York City (*bottom right*). It is not just gender 'neutral' but welcomes “all genders”. This one transcends the binary narrowness and to prove it, it shows three figures and the text explains that “anyone can use this restroom, regardless of gender identity or expression.” But what if you are at this restaurant, excuse yourself to use the loo, walk to the back of the restaurant and see a door marked simply “Toilet”. How many people would not enter because it wasn't clear as to who could or could not use it?

But if they only marked their bathroom that way, it would mean the restaurant would miss the opportunity to express how 'with it' they are, for that is the only reason for such a sign.

This binary nature of humanity just keeps cropping up regardless of their efforts to erase it.



93. Sunnive Brydum, “Mass. Department of Education Issues Directive on Trans Students,” *Advocate.com*, Feb 20, 2013.

94. http://www.gaynz.com/articles/publish/2/printer_15679.php

Like this, there are many traditions throughout the world where public facilities are simply there for those who need to use them. They are like the image (top right), with individual toilet rooms with locking doors for men, women or whoever. And there's a common wash area for all to use. Many countries have been using these for decades without the slightest problem. Transgender people can just use them as anyone else does. Does this create an uproar among the more traditional among us? It does not. Like using toilets in any foreign country, it just simply requires some getting used to, regardless of how you understand yourself gender-wise.

Consider this pink and blue facility to the right (middle right).

What if a man decided to use a stall on the girl's side? Would it create an uproar? If people thought anything, they would just assume the person was confused or colour-blind. Nor would it create a scene if a transgender person chose to use the side they found most comfortable. This bathroom thing is simply not as complicated as the gender theorists often make it out to be.

But, some would respond, "What if you're in a cafe and are transgender, agender or gender atypical and they only have separate male or female bathrooms? What do you do then?"

Many public places are installing "Family Restrooms" that are not gender specific, where mothers can take their little boys, and fathers can take their little girls. These can be used without creating uncomfortable or unsafe situations for anyone.

Even the very progressive and uber-LGBT friendly corporation IKEA offers their shoppers only two options for relieving themselves, as this sign (bottom right) from an IKEA store demonstrates. Apparently this does not cause notable problems with one of their biggest and most faithful clientele: the LGBT community.

But most troubling is how this ideology is even reaching down into schools.

While relatively rare for now, there are increasing stories of parents fighting their local schools to allow their gender-dysphoric children to use the restrooms and changing rooms of their choice. This is creating great trouble for already over-taxed school faculty and leadership.

In a recent story featured in the *Sunday StarTimes* of a New Zealand 7 year old born 'Anna' but now identifying as 'Jason', the school was "unsure of where he should change for swimming or which toilet he'd use during breaks".

'Jason' said "When they say boys line up here, girls line up here, I just line up with the girls sometimes and with the boys sometimes. It depends on what day it is. I sometimes have to sit out, it's too hard to decide." The mum, "admitted there was a concern at the school that using the boys toilets could be risky, so instead the school prefers that he uses the unisex disabled toilet, which still sets him apart as 'different' from the other children."⁹⁵

There is an easy solution for all involved, even caring for the dignity and feelings of the child at the center of the issue. Gender dysphoric children - if they don't want to use the bathroom corresponding to their natal sex - can simply use the staff restrooms as the student would be much safer there. And teachers can certainly help them do so discreetly.

As well, the other boys and girls would not have their own challenges and uncomfortableness in conducting their private business with someone of the other biological sex present. This is a very reasonable consideration. However,

The restaurant would miss the opportunity to express how 'with it' they are, for that is the only reason for such a sign.



This bathroom thing is simply not as complicated as the gender theorists are making it out to be.



Most troubling is how this ideology is even reaching down into schools.

95. Amy Maas, "Born in the Wrong Body," *stuff.co.nz*, June 10, 2013.

some parents and activists, as we just saw, complain that such children being asked to use the staff facilities are being isolated as “different” and excluded from the other students. And that is traumatic and stigmatising.

But the fact of the matter is they *are* different, hence the need to address the issue in the first place. But ‘different’ shouldn’t mean the child be mistreated, treated differently, or isolated as such in general. Bathroom use is a special issue of sheer practicality relative to the types of facilities a particular school has as well as the comfortableness of all students. It’s unnecessary and wrong to make it a political and highly emotional issue, as is so often done. And too often, this is driven by the convictions of the parents rather than the child - an example of the “family noise” that Dr. Zucker spoke of in the previous chapter.

The New Zealand AIDS Foundation and *RainbowYouth* address this in their report on how to deal with LGBT issues in public schools. Regarding the use of restrooms for such students, they hold that:

*All students have a right to safe and appropriate toilet facilities. This includes the right to use a toilet that corresponds to a student's gender identity, regardless of the student's sex that was assigned at birth. Where possible, schools should provide an easily accessible, unisex single stall toilet for use by any student who desires increased privacy - whatever the underlying reason might be. Use of a unisex toilet, however, should always be a matter of choice for a student.*⁹⁶

Consider what is being said here. Indeed, all students should have access to both safe and appropriate toilet facilities. They do not however have the “right” as a “matter of choice” to use the bathroom that seems right to them, as this infringes on the comfort and sense of security of all the other students. Their recommendation that the student have access to a “single stall toilet for use by any student who desires increased privacy” is reasonable. The facility in the teacher’s staffroom or the toilet in the school’s health center would satisfy this request. But it is simply unreasonable to hold that such use “should always be a matter of choice for a student.” The proper functioning of the school as well as the consideration of other students must be considered. Bathrooms are not about self-esteem and ensuring feelings of acceptance.

Changing Rooms

Similar to bathrooms, the issue of which facilities to use at the local gym is cropping up as well.

A Michigan (US) woman was recently changing in her gym’s locker room when a man walked in to change for his work-out as if he thought it was the men’s locker room. Terribly startled, the customer complained to the management about his presence, but was surprised to learn that, according to the gym’s policy, he was actually in the correct locker room because he *believed* he was a woman. She explained, “I was stunned and shocked. He looked like a man... He did not look like a woman,” adding, “It was very scary.” When she got nowhere with the local management, she explained the situation to the corporate office of the *Planet Fitness* chain, certainly assuming this could be easily and reasonably cleared up. They explained their policy on such matters in this official statement:

Planet Fitness is committed to creating a non-intimidating, welcoming environment for our members. Our gender identity non-discrimination policy

They are different, hence the need to address the issue in the first place.

“This includes the right to use a toilet that corresponds to a student’s gender identity, regardless of the student’s sex that was assigned at birth.”

**AIDS Foundation
and RainbowYouth**

Bathrooms are not about self-esteem and ensuring feelings of acceptance.

96. *Safety in Our Schools: An Action Kit for Aotearoa New Zealand*, published by New Zealand AIDS Foundation, RainbowYouth and OUT THERE, 2004, p. 26.

states that members and guests may use all gym facilities based on their sincere self-reported gender identity.

Consider some key phrases here: “creating a non-intimidating, welcoming environment for our members” and that members can use any locker room “based on their sincere self-reported gender identity.” Planet Fitness seems to miss the fact that for most people, these two values can be at odds with one another. It is a very subjective criterion, based solely on the feelings and beliefs of the customer with no consideration for other customers, which is exactly why this particular customer felt like she was in anything but a “non-intimidating, welcoming environment.” But Planet Fitness did decide to take definitive action on the matter, explaining:

In expressing her concerns about the policy, the member in question exhibited behaviour that club management deemed inappropriate and disruptive to other members, which is a violation of the membership agreement and as a result her membership was cancelled.

This woman was told she was no longer welcome at Planet Fitness because, as the company explained, “She caused a disturbance by complaining to other women at the gym” about the experience. Voicing that one is uncomfortable changing and showering alongside someone of the opposite sex is a violation of the company’s “no judgement zone” policy.⁹⁷ The exiled woman wonders why the women at the gym were not at least notified of this situation so they could know, but even that, according to transgender politics, would have been a violation of such customer’s privacy and dignity. In the midst of this startling event, a locally owned gym stepped up and offered her a year’s free membership and training.

Here’s the ironic bit. Apparently that “no judgement zone” policy doesn’t apply to pregnant women. Last year, an employee at a South Carolina Planet Fitness told a pregnant mum to cover up her pregnant belly because she was violating the dress code. The mum, feeling judged and belittled, canceled her membership.⁹⁸

How can things like this be handled in a reasonable and civil manner?

Clearly this incident was neither reasonable nor civil. Some transgender activists have suggested that having separate facilities for trans customers is what’s needed. But this will not solve the problem in reality because it would mean someone who truly believes they are a woman was not able to use the women’s changing room. According to the rules of this ideology, separate is not equal and therefore discriminatory. Often times, there are family changing rooms at commercial gyms and public swimming pools. This is a reasonable option.

As it applies to schools, the feelings, safety and comfort of all other students must be considered first.

Sports Teams

Many young people love to participate in school and community sports. It is a healthy and positive experience for students as well as for the school and community. The issue of how strong and tall the walls dividing gender-distinct sports are has been a nearly non-existent question for decades as it’s very rare a girl might desire to play rugby on the boys’ team, or a boy might desire to

“Members and guests may use all gym facilities based on their sincere self-reported gender identity.”

Planet Fitness (US)



The feelings, safety and comfort of all other students must be considered first.

97. Gino Vicci, “Planet Fitness Drops Member After Gender Identity Complaint,” *WNEM news*, March 6, 2015.
98. Nicole Hensley “Pregnant Woman Told to Cover Up or Leave Planet Fitness,” *New York Daily News*, April 25, 2014.

play netball on a girls' team. While such issues have caused some community contention, they are typically resolved in a reasonable manner. But these involve girls who are girls and boys who are boys wanting to play on a team opposite their sex.

A new wrinkle to this is the transgender student wanting to play sports for their school's team, or in the community. This is different and a more contentious matter for many reasons:

- 1) The issues at hand are less clean or clear. While a girl might want to join the school rugby team, she is doing so as a girl. A boy who wants to run on the girls' athletics team is doing so as a boy. You know what you're dealing with in both scenarios and these factors can be considered when coaches and school administrators are considering the safety and competitive fairness of such unusual requests. Will it be safe for all the students? Will it be fair to all?
- 2) When considering transgender students, it can be difficult for the coaches, administrators and parents to understand the various questions and factors at hand. Is a male who considers himself a female and presents as one really a female in terms of being a competitor? Often times he is not.
- 3) Political pressure and the accusations of 'discrimination' are much stronger and animated in the transgender situation. Therefore, those tasked with making the decisions might be more swayed by politics and the ugly charge of 'bigotry' or 'hate' than when deciding with evident boys or girls.
- 4) In terms of fairness of competition - essential to all sports - the physicality of the students must be centrally considered. Male-to-female trans students - the strong majority of all trans youth and adults - are still physically male being taller, more solid, stronger and faster than the biological girls they will be playing with and against. Even surgery cannot change these qualities.

A dramatic example of this in the adult sports world is the mixed-martial-arts fighter Fallon Fox, a trans male-to-female, who in less than two minutes delivered a concussion, a shattered orbital bone and the need for seven staples to the head of opponent Tamikka Brents. Fox was competing as a woman against a woman, but with a man's body and build. As one commentator wryly put it, "It's like she got hit by a man or something." A radical feminist got it right as well, explaining that the crowd saw something that happens all too often: "a man battered a woman."⁹⁹

Consider as well Robert "Gabrielle" Ludwig, the male-to-female transgender basketball player who joined her local Junior College team. See if you can identify Ludwig from the pictures to the right.

Gabrielle feels good about being included and her teammates are no doubt happy to have her given her height. She probably gets the ball a great deal. But do their competitors feel the same way? When parents express concern about their daughters playing against someone of Gabrielle's size, are they being insensitive and bigoted or simply being good parents watching out for their daughter's safety?

Examples such as these have not come to light among high school students as much because policies allowing such things are brand new, if they exist

Male-to-female trans students are still physically male being taller, more solid, stronger and faster than the biological girls.

When parents express concern, are they being insensitive and bigoted or simply being good parents?



Source: www.usatoday.com



Source: www.moddedmustangs.com

99. "Fallon Fox: Why Hormones Don't Make a Woman," *GenderTrender.com*, September 18, 2014.

at all. But they no doubt will in increasing numbers. And while intentions for inclusivity might be honourable, there are clearly significant practical issues at hand related to student safety and competitive equity. This brings us to our final concern.

- 5) The school has to deal with the very significant issue of changing rooms. With transgender students it is much more complicated and emotionally loaded as we have just seen. They not only desire to use the changing room in which they present gender-wise, but also have the psychological and emotional *need* to do so. Consider though, that it is extremely rare - largely non-existent - for trans teens to have genital and other body surgeries, meaning their physical presentation as the other sex is absent, one sex merely presenting as the other in their own mind and dress.

The problems this causes for changing room issues are enormous in very significant ways. While officials are considering the desire and apparent needs of such students, they must also consider all the other students who have the need and right to be able to change and shower with their own sex, which is difficult enough among many teens. Safety is an issue for *all* students.

There are a few U.S. states that have mandated that transgender students be able to play on the gendered team of their choice and they're dealing with this practical problem in various ways. But it's nearly always the rights and consideration of the trans-student that trump the rights and consideration of the other 99-plus percent.

School

Both primary and secondary schools are increasingly having to deal with students wishing to attend school and be understood and related to as the opposite sex. Many times, as previously noted, this is driven just as much by the insistence of the parent/s as it is by the wishes of the child.

As we found in the previous myth, leading scholars and psychiatrists working with gender dysphoric children advise not allowing the child - especially the pre-pubescent child - to wear cross-gender clothes, choose another name or request to be understood as such, primarily because the overwhelming majority of such children simply grow out of their dysphoria and being identified and treated as the other gender will make it more difficult for them to make that change back to their natural gender when they desire it, especially given that the student and her peers will be older and more gender-distinct.

It is critical to note that the learned convictions of leading psychiatrists working in this field and the advocacy politics driving this issue publically are moving in opposite directions. There is something wrong when ideology trumps clinical and scientific reason.

This is evidenced in the case of Coy Mathis, a six-year-old Colorado boy, who says he is really a girl and wants to be accepted at school as a girl and to use the girls' toilet at school. Coy was told by the school district that this would not be allowed and that's when the trouble started.

According to *The New York Times*, Colorado's Civil Rights Division declared in a very pointed decision that telling Coy "*that she must disregard her identity while performing one of the most essential human functions constitutes severe and pervasive treatment, and creates an environment that is objectively and*

It is extremely rare – largely non-existent – for trans teens to have genital and other body surgeries.

Safety is an issue for all students.

The overwhelming majority of such children simply grow out of their dysphoria.

subjectively hostile, intimidating or offensive.”¹⁰⁰

Of course this is about much more than a toilet. The teachers, students and administration are required to play along in Coy’s story that his dysphoria has created. And if they do not support Coy and his family’s understanding of the situation, they are not just wrong, but contributing to an “*environment that is objectively and subjectively hostile*”, as quoted above. The politics of gender and the potty.

Conclusion

The transgender community and its allies see these radical social changes as founded in their self-created “*International Bill of Gender Rights*” which, among many things, guarantees, according to Article #4 of this document:

Given the right to define one’s own gender identity and the corresponding right to free expression of a self-defined gender identity, no individual should be denied access to a space or denied participation in an activity by virtue of a self-defined gender identity which is not in accord with chromosomal sex, genitalia, assigned birth sex, or initial gender role. (emphasis added)

Regarding the “*right to free expression of a self-defined gender identity...*”, the implications of this are legion and it’s not only conservatives or traditionalists who are speaking out passionately against such an idea. Some radical feminists¹⁰¹ are quite vocal and active in their opposition to these ideas and their resultant policy changes. They see them as harmful to women and one leading voice among this group is Sheila Jeffries from the University of Melbourne. In her provocative 2014 article “*The Politics of the Toilet: A Feminist Response to the Campaign to ‘Degender’ a Women’s Space*”, she asserts that the assumed right of “*male-bodied transgenders*” ...

...[O]f entering spaces set aside for women, is in direct contradiction to the maintenance of women-only spaces. Women-only spaces are either set aside on the grounds that women need the safety and security of places where men are not present.

This is because, as she states:

...the entry of male-bodied transgenders in women’s facilities or the elimination of women’s facilities in favour of ‘gender-neutral’ bathrooms is likely to endanger women’s safety ...The loss of safe toilets for women at this juncture in the West as a result of campaigns to protect the rights of ‘gender identity’ would be a serious step back from women’s equality.¹⁰²

Jefferies’ concern is not unfounded.

In many places in India, only 18% of schools have separate restrooms for girls. Many educators are fighting strongly for sex-distinct wash-rooms, not for ideological reasons, but very practical ones. One educational leader remarked, “*We want separate toilets for girls in all educational institutions... Schools must have an environment where girls feel secure.*” Advocates for strong educational opportunities for girls in India explain that one of the key reasons so many girls drop out of school there when they reach puberty is the lack of safe spaces for these girls as their bodies mature and have the need to attend privately to their unique biological needs, including menstruation.¹⁰³ Accordingly, having clear gender-distinct facilities is indeed very progressive and an issue of basic human rights.

It’s not only conservatives or traditionalists who are speaking out passionately against such an idea.

Women need the safety and security of places where men are not present.

Nature and what it means to each of us as boys or girls, men or women, should not have to bow to ideology.

100. Dan Frosch, “Rights Unit Finds Bias Against Transgender Student” *The New York Times*, June 23, 2013

101. We do not use the modifier “radical” with “feminism” here as a rhetorical or judgmental statement, but in referring to a precise school of feminist thought, by which they refer to themselves.

102. Sheila Jeffries, “The Politics of the Toilet: A Feminist Response to the Campaign to ‘Degender’ a Women’s Space,” *Women’s Studies International Forum*, (45) 2014: 42-51.

103. Madhur Tankha, “Lack of Toilets Keeps Girls Away from School,” *The Hindu*, October 12, 2013.

It does matter that every person is either male or female, and to allow that some people are not because they feel they are not, regardless of what their body says, is dangerous, anti-human and unhealthy.

Nature and what it means to each of us as boys or girls, men or women, should not have to bow to ideology.

MYTH #7 - The Legitimacy Of Gender Studies

It's a common truism that all parents tell their child and hope they remember it throughout life: *Liars must have good memories.*

Of course it means that if you are going to depart from the natural and well-marked path of truth - and take your listeners down it with you - you are going to have to remember every twist and turn you made along the way so that you don't get caught in your own inconsistencies. It's what is meant by 'getting caught in one's own web of lies.'

Inevitably, when you go far enough down the road of untruth, it's going to reveal itself in contradictions and the inevitable collision with stubborn facts because no one can keep up with it all. Every police investigator knows this all too well and it's why they continue to question suspects over and over again, to make sure their story really does hang together. They know that generally for people telling the truth, it does. For those who are lying, it usually doesn't. No one's memory is that good.

This advice is appropriate when we consider the path that radical gender theorists are leading all too many down today.

As the attentive reader has seen through these pages, as well as through the general observations of how radical gender theory has revealed itself in real practice, we can see that many major points in this belief system tend to conflict with one another and often end up colliding in dramatic ways. In this myth we will examine some of the most significant and damning contradictions inherent in gender theory, contradictions that these gender theorists should be forced to confront. Let's start with the so-called 'gender spectrum'.

1. If Gender is a Spectrum, Where are All the Pretty Colours?

As we saw in myth #4, human genders are like the hues of a rainbow, seamlessly blending from one to another and all of us fit in different places along that spectrum. At least that's what gender theory holds.

For any of us who've been out in public quite often, can you name or describe any of these other genders that are not male or female? How many of them are in your family, your place of employment, your neighbourhood, your church? How many do you see in movies, television shows, novels, even fashion magazines? Are they present in your favourite sports?

Where are they and what distinguishes them from either male or female? As we saw in myth #1, if this is really true, we would all know the different names of, and unique distinguishing characteristics of, these various genders for such people. We would long ago have created more than just male and female bathrooms if this theory is naturally true.

But reality and universal human experience and observations reveal this either to be a lie or a delusion on the part of gender theorists - French feminist / philosopher Sylviane Agacinski has it exactly right in the opening quote of this report.

Can you name or describe any of these other genders that are not male or female?



We would long ago have created more than just male and female bathrooms if this theory is naturally true.

2. Never Ending Genders

This contradiction leads us to the next one; a great problem for gender theorists as is evidenced in the fiasco Facebook faced when it decided to expand the choices of genders beyond the long tried-and-true two.

Their list devolved into a ridiculous list of 50-plus identities that hardly anyone understands, much less experiences, as they mingle with others in the world. Facebook received so many complaints afterwards from people that their particular identity was left out - hence, they were discriminated against! - that they now allow users to simply enter their own identity. Do you get the irony here? Some in the LGBT community have realised the unavoidable silliness this 'spectrum' ideology has created. If gender becomes whatever anyone says it is, it becomes nothing meaningful.

Running their theory to its logical conclusion, they are forced to admit that there must be as many different gender identities as there are people.¹⁰⁴ At least there is a logical consistency in this unavoidable admission. Doesn't each of us live out our gender / sex distinctions in ways that are a little different from the person next to us? Or to put it another way, everyone is unique in ways large and small. But this is a long way from saying there are then hundreds of different genders. It's simultaneously as simple and complex as this: There are two genders and many unique and wonderful ways that people live them out.

This leads us to the next inconsistency in gender theory.

3. Gender is Culturally Constructed But All Cultures 'Construct' It the Same Way?

The gender theory claim is that if each society did not work to shape each of us into a binary mold, there would be no real difference between male and female except for in the bathroom and bedroom. But we are different and that is simply because our culture forces us to be so. Case closed.

Human anthropology proves this understanding as undeniably false. There are observable and measurable commonalities in the male and female nature across all distinct cultures, as the anthropologists and evolutionary psychologists have amply demonstrated, and we have observed in myth #2.

So how could each of these diverse cultures at all times 'construct' male and female in their gender-distinct ways similarly in their domestic, social, relational and psychological natures? Everywhere one goes, you can easily determine a universal male and female essence in the people there - the ways they carry their bodies, the ways they do various tasks, the things they are interested in, how they interact with each other, etc.

Men and women are not cultural constructs, but natural constructs. And if different cultures constructed the genders differently, wouldn't we move from one culture to another with no understanding of what kinds of people these are gender-wise, because they were 'constructed' differently than our own culture constructed us. But this is not the case, is it?

While there are certainly clear cultural differences in dress, work and domestic and community roles across the globe, people from any land and any historical time are not confused as to who the males and females are, and they don't experience people who have no connection to either gender. And the rare androgynous individual does not challenge but rather proves the rule in their

If gender becomes whatever anyone says it is, it becomes nothing meaningful.

There are two genders and many unique and wonderful ways that people live them out.

There are observable and measurable commonalities in the male and female nature across all distinct cultures.

104. Moya Lloyd, *Beyond Identity Politics: Feminism, Power and Politics*, (SAGE Publications, 2005), p. 136; Dallas Denny, *Current Concepts in Transgender Theory*, (Routledge, 2013), p. 56.

exceptionalism.

4. Androgyny is the Social Construct

But there are socially constructed gender presentations to be sure. Have you ever considered that it is actually androgyny that must be socially constructed? The idea of not identifying as either male or female - in all its different manifestations - must actually be taught or conceived of outside nature and this is typically done at the knee of the gender theory professors. It is not naturally occurring.

A young boy or girl might not feel stereotypically male or female. They might even have gender identity disorder, but they will typically identify with some manifestation of either male or female. No child just simply is androgynous in presentation, essence and self-understanding. Androgyny requires ideological construction.

5. Binary is Bad, But the "G" "L" "B" and "T" are Built Upon It

As we have seen, one of the most basic credos of gender theory is that the culturally universal and historical binary understanding of humanity is a misguided and even harmful illusion. Enlightened people know better. One of the most revealing ways gender theorists' bad memories catches them in inconsistency is on the very issue of what LGBT is. We must utilise the binary nature of humanity itself to understand what the 'LGBT' thing is all about, don't we? And each of these four affirm the rule of binary.

What does it mean to be a lesbian? First and foremost, it means one is a woman who is attracted to other women. They are not attracted to men. Are there others beside women they are attracted to? Or others beside men who they are *not* attracted to? The thing itself affirms a binary system.

What about being gay? It means one is a man who is attracted to other men. They are not attracted to women. And there are no others they either *are* or are *not* attracted to. Binary.

What does it mean to be bisexual? Bi. Think bicycle, binocular, biped, bifocal, bicentennial, biracial, bilateral, etc. It is not a coincidence that bisexual and binary curiously share the same prefix. Bisexual is binary.

What is the 'T' in LGBT? Trans. Transcontinental, transatlantic, translate, transmit, transact, transport, transfer, transform. Trans means going from 'this' to 'that', from 'here' to 'there'.

And transgenders come in two models and two models only. This community's own created designations reveal this. One is either MtF (male-to-female) or FtM (female-to-male). There is nothing else one can 'trans' to, regardless of how many colours we would like to believe are in the gender rainbow. Trans is binary.

6. Gender and Sex are Different but Not in the Hard Sciences

"Sex is what's between your legs and gender is what is between your ears". But as we have pointed out many times through this report, that belief is purely ideological.

There is no new scientific or smarter understanding of humanity that drives this dogma. This is evidenced by how these two terms are used in the professional disciplines and writings of the hard and soft sciences. Remember David Haig's research in myth #3. He found the use of 'gender' as distinct from 'sex' rising rapidly from the late 1970s in the soft sciences and humanities literature -

Men and women are not cultural constructs, but natural constructs.

The rare androgynous individual does not challenge but proves the rule in their exceptionalism.

There is no new scientific or smarter understanding of humanity that drives this dogma.

particularly in gender and feminist studies. In the 1980s it became the norm, a newly established truism.

It is used far less often in the biological sciences and not for objective scientific reasons. Haig explained:

Among the reasons that working scientists have given me for choosing gender rather than sex in biological contexts are desires to signal sympathy with feminist goals, to use a more academic term, or to avoid the connotation of copulation.¹⁰⁵

If Haig is correct, it is used by biological scientists for reasons of academic politics and grammatical clarity rather than to denote two objectively different biological or physiological things. Haig notes that the increased use of 'gender' in place of 'sex' by these scientists as a "well-meaning attempt to signal sympathy" with feminist ideology...

...has had the paradoxical outcome of under-cutting and blurring the distinction which feminists sought to emphasise by distinguishing sex from gender.¹⁰⁶

A politically sympathetic adoption of a word by some hard scientists is not driven by scientific discovery, but merely ideology and academic fashion.

7. Gender is Constructed; Being Trans is Natural

According to these theorists, you act and are accepted as male and female only because your society told you how to act as a male or female. It is not naturally occurring to anyone, but wholly malleable. If society molds you in a particular gender-distinct way, it can also mold you in another way. In fact, isn't that exactly what some parents are trying to do when they give their children only 'gender-neutral' toys, clothes and names?

But ask any gender theorist to explain what the nature of being transgender is and you will learn that people are actually "born this way" as "a woman trapped in man's body." It is hard-wired.

But how can it be that it's only when someone understands their gender to be contrary to their biological sex - is their gender identity natural, and therefore must be acknowledged, respected and supported? Why not just 'socially construct' their gender in line with their biological sex? The gender theorists hold that what is natural is artificial and what is artificial is natural. This is an embarrassingly conflicting tale.

This leads us to our next and last point.

8. Transgenders 'Trans' Stereotypically

Transgender men and women tend to strive for more masculine and feminine stereotypes than many men and women do themselves. This is particularly true for men who transition to women.

While certainly not all, many will seek to present a more traditionally feminine appearance and manner, even stereotypically so. It is very clear to see. Just consider the widely celebrated *Vanity Fair* cover photo of Bruce/Caitlyn Jenner.

The gender theorists hold that what is natural is artificial and what is artificial is natural.

They gravitate towards the stereotypical woman's appearance.

Women say they can determine a trans woman easily and accurately.

105. David Haig, 2004, 87-96, p. 94-95.

106. David Haig, "Of Sex and Gender," *Nature Genetics*, 25 (2000): 373.

Jenner chose to present himself as more than just feminised - he was also highly sexualised.

Transgender men and women work very hard to adopt the typical affectations of womanhood and they tend to play those up to enhanced levels because of their desire to truly identify as a woman. Seldom does a man who transitions adopt a subtle femininity or even a delicately masculinised look that could be generally acceptable for women. They gravitate towards a stereotypical woman's appearance.

And they often do so in ways, sadly, that only seem to be working for them - similar to a man who has hair implants. They might be very well done, but you can always tell because it's something artificial trying to appear as natural. Women say they can determine a trans woman easily and accurately because there is an unmistakable female essence that a man simply cannot adopt, regardless of how hard he might try.

Thus, according to gender theory, it is fine and natural for men to seek a stereotypical woman's look and behaviour if they are transgender, but a woman who does so is the victim of male social control, expectation and objectification.

Conclusion

These are just some of the ways that make it obvious that when you stray from the true and natural road - trying to sell your new trail-blazing path as the real one - you end up with troubling contradictions.

This is exactly why we see the kinds of inconsistencies in gender theory that we do. It radically strays from the natural and humanly universal road. And examples given here are not exhaustive. You can no doubt come up with others, for they can tend to mutate out of control. That is the nature of lies or self-deception.

There is an unmistakable female essence that a man simply cannot adopt, regardless of how hard he might try.

CONCLUSION

How To Protect Your Children

We have learned a great deal about the emerging changes and challenges in gender politics happening in increasing frequency among us. This education equips us to better navigate the difficulties and emotionalism that are so often a part of these issues.

At this conclusion we want to offer you practical advice on how to protect your children, as well as the children that are affected by your community leadership and influence, from the faulty ideas driving most of these changes we are seeing.

Before we start, let us review the seven key myths underlying this social movement.

MYTH #1 - "Binary" Is A Bad Word

A binary understanding of gender recognises only male or female. This violates a fundamental tenet of gender theory. But no reliable science indicates there are any more than two genders.

MYTH #2 - Boy & Girl / Man & Woman Are Social Constructs

Being a boy or girl, a man or woman, doesn't happen naturally. We only appear as male and female because our particular society says we must. But the most recent and sophisticated neurological, anthropological and psychological research demonstrates there is indeed a universally recognised and experienced human male and female nature.

MYTH #3 - Sexuality and Gender Are Different

Gender is what you understand yourself to be, and sex is about your body. This understanding does not stem from any new scientific discovery, but simply from relatively new gender theory. Prior to 1960, scientists used the word *gender* as indistinguishable from *sex*. That gender and sexuality are indeed two distinct things is based on ideology, not objective science or any game-changing discovery.

MYTH #4 - Gender Is A Spectrum

This idea holds there is a virtual rainbow of genders and that gender is simply what you understand yourself to be and whatever that might be is what is true. No one is able to objectively tell you otherwise because your gender experience is *your* experience. But like each of these others, this understanding is based solely on ideology as well.

MYTH #5 - My Little Boy Is Actually A Girl

Can it be that little boys or girls are simply born into the wrong bodies? Gender theorists tell us these children are objectively transgender. However, it is well-established that 75–98% of these children grow out of it by the time they reach puberty. It is not inborn. Thus, the leading clinics around the world that treat such children do not recommend parents and schools facilitate gender changes in identity in such children for various reasons.

MYTH #6 - Gender-Neutral Bathrooms Are An Issue Of Human Justice

The real life politics of school and public bathrooms, sports changing rooms, participation in gender-distinct sports teams and our children's gender identity in the classroom are coming to many communities. They are not issues of 'human justice' as typically presented but rather the practical advancement of a dubious theory.

There is indeed a universally recognised and experienced human male and female nature.

That gender and sexuality are indeed two distinct things is based on ideology, not objective science.



Why are there major universally-recognised qualities of being male or female in all cultures throughout time?

MYTH #7 - The Legitimacy Of Gender Studies

There are many inconsistencies in the logic of emerging gender theory, such as:

1. **The rainbow of gender:** If gender is represented in a rainbow of colours, how many of these various genders can you name? Have you ever met any of these people who are not some variation of male or female?
2. **Never-ending genders:** If gender is simply whatever we understand ourselves to be, then there are not just two genders, but as many as there are people because each of us are a little different boy or girl, man or woman than those around us.
3. **Gender is culturally constructed the same in all cultures:** If gender is simply created and shaped by the culture we live in, why are there major universally-recognised qualities of being male or female in all cultures throughout time? Which culture 'constructed' these?
4. **Androgyny is socially constructed:** The gender theorists have the social construction model exactly wrong as androgyny must be intentionally created through social and ideological influence. It is not naturally occurring.
5. **Binary is bad, but "L", "G", "B", and "T" are built upon it:** Consider that you cannot understand or explain what each of these letters represent in LGBT social and moral politics without holding to a binary understanding of humanity. This becomes evident when you try to explain them.
6. **Gender and sex are "obviously" different, but not in the hard sciences:** For gender theorists, that gender and sex are very different things is a self-evident tenet, but the hard sciences are far less inclined to recognise them as different.
7. **Gender is constructed, but being trans is natural:** You are only a man or woman because society determines you should act in a gender specific way, but if you are transgender, your maleness or femaleness is natural and biologically determined. Either gender is socially constructed or it's not. It can't be both.
8. **Transgenders typically 'trans' stereotypically:** Transgenders never transition to one of the other supposed multiple genders, but either to male or female. They also tend to transition in generally stereotypically gender specific ways. Being trans itself reflects binarity, rather than refuting it.

So How to Respond?

When considering how to react to and handle the issues these myths produce in our communities, it is important we all remember and demonstrate three things:

Very Personal: These issues, as they develop in the lives of children, are typically very emotional for families because they concern their children and their well-being. This is a natural and honourable parental reaction. This care and concern should be applauded.

Empathy: Try to empathise with such children and families. Putting ourselves in their places does not necessarily mean we should agree with them. But it will shape how we respond to such issues, seeing them not just as 'hot-button' social issues, but those affecting the real lives of real people. This is critical. We want the same from others, thus we should be willing to offer it as best we can.

Being trans itself reflects binarity, rather than refuting it.

Truth must balance emotion.

There are many different ways to be a healthy male or female without holding to narrow gender stereotypes.

Truth Must Balance Emotion: Even while realising these issues are very personal and deeply felt and how they must develop empathy within us, it is unwise to allow emotions - regardless of how deeply felt - to drive the decision and policy-making process related to such issues. Nor should we uncritically accept a plea to justice or equality as important as these might be. We must take a sober understanding and appreciation of what the leading scholars and clinicians have to tell us on these issues. Their voices should be heard more clearly and strongly than the various advocacy groups of any stripe.

Unfortunately, there is too much ideological rhetoric driving these discussions and policy decisions and much of it is founded upon suspicious theories. These are not reliable or compassionate drivers in making such decisions, particularly as they impact our children; those struggling with these issues as well as their peers.

Truths to Guide

The best guide, tempered by the above three points, is an understanding of the established facts regarding these issues of gender and gender identity. We must use these as the center of the road we find ourselves navigating in these challenges. And then we must apply these to the discussions with other parents and community leaders when such issues arise in your local community. Most of all, keep in mind these truths:

- Male and female are natural and humanly universal realities. Every person is one or the other.
- There simply are not many genders. But of course, there are many different ways to be a healthy male or female without holding to narrow gender stereotypes. In fact, very few people actually hold to absolute gender-distinct stereotypes in practicality, evidenced by how they act.
- Our children develop in either general male or female ways - in conjunction with their biological natures - in relatively natural ways although they might sometimes require some direction and encouragement from both mum and dad in some of these developments.
- Raising children in supposed 'gender-neutral' settings don't produce 'gender-neutral' or even gender-sensitive kids. It has been tried and found to be a failure. It is more likely to create confusion and/or stunted healthy development.
- It is neither enlightened or loving parenting to pretend we can just let our children decide which gender they want to be. It is nothing less than ideological and can be harmful.
- Gender dysphoria in children and adolescents (or "transgenderism" as advocates call it) is not shown to be inborn or 'just the way people are'. In fact, its appearance is highly likely to be temporary, subsiding before puberty.
- The data on whether it is helpful to gender dysphoric youth to facilitate a transition via affirming their self-identity, allowing changes in sex-distinct dress and accessories, hair style, change of bedroom decoration, hormonal treatment or even surgical processes is inconclusive at best. Most of the leading professionals recommend resisting the facilitation of such changes by parents and schools.

Raising children in supposed 'gender-neutral' settings don't produce 'gender-neutral' or even gender-sensitive kids.

Gender dysphoria is more a factor of overall family setting and dynamics than it is physiological.

The safety and comfort of all other students deserve equal if not greater consideration.

- As well, leading scholars and clinicians consider that gender dysphoria in children is more a factor of overall family setting and dynamics than it is physiological.
- Surgical changes for adults are falling out of fashion in much of the mainstream medical community. One of the first institutions that conducted such surgeries - Johns Hopkins Hospital in the U.S. - stopped doing these surgeries some decades ago because they were not seeing benefits among their patients and occasionally observing increased psychological and physiological problems.
- Regarding policy changes in toilets and changing-room usage, the fact that gender dysphoria is not inborn and is likely to disappear altogether in children must be centrally considered.
- In considering such changes, the safety and comfort of all other students deserve equal if not greater consideration. Such decisions affect them also.
- To make such changes in facility use for the sake of the esteem of the gender dysphoric child - while important for the child - is not a compelling reason for such dramatic and wide-ranging changes.
- An appeal to 'equality' for making such changes should be resisted, not because equality is not important, but because it can be manipulative for what it implies about those who oppose such facilitations. Are the scholars and clinicians who do not recommend such facilitations enemies of 'equality'? Of course not. They just realise the issue is more complicated and multi-faceted. And the future well-being of the child is the most important consideration.
- Listen and be mindful of the logical and practical inconsistencies we've learned are inherent in gender theory in this report. When you see them, don't use them in a 'gotcha!' manner, but simply to reasonably respond to the rationales offered by advocates for such changes.

The debate needs your voice, perspective and reasoning.



Understand these facts. Know why they are true and the research findings that stand behind them. Discuss them with your friends and older children so they know them and are not swayed by questionable ideologies. Become educated on these important issues, not so you can win arguments or prove others wrong, but to advocate for what is best for the children in your community, including those personally impacted by gender confusion and struggles.

This is one of the best services you can provide for your children and those in your community, whether you are a parent, a school leader or teacher, a policy maker or other community service provider. The debate needs your voice, perspective and reasoning.

These issues matter because they concern our understanding of fundamental human nature, who each of us are as male and female, and the kind of adult direction and support our children require, deserve and receive from us.

These issues are far too important to not allow for a reasoned and civil debate and discussion surrounding them. To challenge these assumptions is not being a moralistic busy-body or a 'stubbornly-stuck-in-the-past' traditionalist.

It is being an informed, reasoned and involved adult. And our communities need every one of these they can get.

These issues matter because they concern our understanding of fundamental human nature.

Appendix 1

Transgender Youth And Suicide

A very serious consideration concerning youth who self-identify as transgender are their health-risk behaviours. Are they at greater danger compared to the general youth population and if so why? A primary concern, of course, is suicidal ideation.

What do we know about LGBT-identified youth and suicide risk, particularly among trans-identified youth? What do we *not* know? These are critical questions for developing successful plans for helping such youths and young adults. And they must be answered by examining the best mainstream university-based studies on the subject.

What do we know?

A. Greater Suicide-Attempt Risk But Not Epidemic: Youth and young adults who identify as transgendered as well as gay, lesbian and bisexual are at significantly elevated risks of suicide *attempts* compared to their heterosexual peers. The data on this is ample and generally consistent. Fortunately, however, as one major multi-year review reports, "*most youths who reported same-sex sexual orientation [or gender dysphoria] reported no suicidality at all.*"¹⁰⁷

Along with this, it must be noted that some leading scholars reject the LGBT-identified-youth-suicide-epidemic conclusion. Ritch Savin-Williams, a noted advocate for LGBT youth health and well-being and an expert in this field of suicidal ideation, is one such scholar. As a guest on the U.S. National Public Radio's show "*All Things Considered*", Savin-Williams addressed the question of whether there is a gay youth suicide epidemic. He explained,

*First off, scientifically it's not true. ...[F]rom a scientific perspective, there is certainly no gay suicide epidemic.*¹⁰⁸

B. Attempts and Death: Importantly, there is no reliable way to know how many trans-identifying and LGB youth and adults actually *die* from suicide, in contrast to those who *attempt* suicide. A report of the U.S. Surgeon General and the *National Action Alliance for Suicide Prevention* explains "[I]t is not known whether LGBT people die by suicide at higher rates than comparable heterosexual people."¹⁰⁹ This is simply because death certificates do not identify a decedent's sexual orientation or gender identity because coroners cannot determine such things in their work. Thus, only suicide attempts and suicidal ideation can be reliably measured and recorded among sex-minority youth.

This could explain why studies, drawing from the little bit of data that does exist on such deaths via family/friend reports, indicate that "*LGBT youth have not been found to be over-represented in deaths by suicide.*" It is hypothesised that this lack of representation could be the result of "*a tendency to over-report [suicidal ideation and behaviour] among LGBT youth*" and they "*may, in fact, be more likely to engage in non-lethal suicide attempt behaviours.*"¹¹⁰

Most youths who reported gender dysphoria reported no suicidality at all.

Some leading scholars reject the LGBT-identified-youth-suicide-epidemic conclusion.

107. Madelyn S. Gould, et al., "Youth Suicide Risk and Preventive Interactions: A Review of the Past 10 Years," *Journal of the American Academy of Child and Adolescent Psychiatry*, 42 (2003): 386-405, p. 390.

108. Robert Siegel, "A Look at the Lives of Gay Teens," *All Things Considered*, National Public Radio, October 21, 2010.

109. "2012 National Strategy for Suicide Prevention: Goals and Objectives for Action," 2012, p. 121.

110. Brian Mustanski and Richard T. Liu, "A Longitudinal Study of Predictors of Suicide Attempts Among Lesbian, Gay, Bisexual and Transgendered Youth," *Archive of Sexual Behavior*, (42) 2013: 437-448, p. 438.

Findings like these demonstrate this topic is more complicated than is demonstrated or appreciated in the general public debate.

C. Suicide Ideation and General Health Risk Behaviour: New research from the large nationally representative survey of New Zealand's secondary school students found that while transgender youth are generally less likely to have the same rates of health and well-being as their general population peers, the overwhelming majority of transgender secondary students (1% of the students surveyed) reported:

- They had a caregiver at home who cared a great deal for them
- Their family got on in a healthy manner
- They were doing generally well at school
- They felt safe in their neighbourhood
- They were not suicidal
- They did not have significant depressive symptoms¹¹¹

However, numerous studies show that it's not just rates of suicide ideation and attempts that are disturbingly higher among transgender and other sex-minority youths. Nearly every other important health-risk behaviour is as well. And many of them are not directly related to the psychological challenges of identifying as transgender:

- Smoking often and under the age of 13
- Heavier substance abuse under age 13
- Elevated steroid use
- Drinking and driving
- Rode with friend who drove while intoxicated
- Sexually active before age 13
- Four or more lifetime sexual partners
- Lowered daily physical activity
- Rare or no seat belt use
- Fasted 24 hours or more for weight control
- Purged/Laxative use for weight control

An important question for addressing improved well-being among transgender and other sex-minority youth is to determine why nearly all other health-risk measures are so elevated among this population and even higher for bi- and trans- identified teens. There is clearly something very concerning going on here among these youth and no present research is able to determine exactly why these health risk behaviours are so elevated, whether issues of acceptance and support or something related to the nature of their condition. With so much at stake, all considerations must be examined.

D. Identity Not Strongly Related to Suicide Attempts: Of transgender and other sex-minority youths who attempted suicide, regardless of whether they had 'come out' to their parents or not, the overwhelming majority reported the issue of their identity was either "not related" or only "somewhat related" to their attempt.

An important question for addressing improved well-being is to determine why nearly all these health-risk measures are so elevated among this population.

The overwhelming majority reported the issue of their identity was either "not related" or only "somewhat related" to their attempt.

111. Terryann C. Clark, et al., "The Health and Well-Being of Transgender High School Students: Results From the New Zealand Adolescent Health Survey (Youth'12)" *Journal of Adolescent Health*, 55 (2014) 93-99.

Number of Attempts	"Not/Somewhat Related" to Orientation	"Highly Related" to Orientation
1	79%	21%
2	75%	25%
3	71%	29%
4	67%	33%
5	66%	33%
6	75%	25%

Of the multiple attempters, only 25 percent said their *first attempt* was "highly related", 30% said "somewhat related" and 45 percent were "unrelated" to their gender or sexual identity.

Of those youths who said their attempt was "somewhat" or "highly related" to their identity, 54% of these happened "before either parent knew of the youth's [identity]." Only 20% occurred at some point in the 12 months following their disclosure to their parents.¹¹²

Far fewer took place immediately following their disclosure, and there is simply no existing data to indicate how those disclosures affected the parent/child relationship or the child's suicidal decision-making.

- E. Suicidality, Health Risk Behaviours and Mental Illness High Among LGBT-identified Adults:** These increased health risk factors are not just present in transgender and sex-minority youth navigating their difficult early years, just coming to terms with their sexuality and identity. They are substantially higher among adult sex-minorities compared to their heterosexual peers as well.

A professor in the school of public health at Columbia University asks the question "Do LGBT people have higher prevalences of mental disorders?" He explains, based on his research and experience, that "the preponderance of the evidence is...compelling" that they do.¹¹³ This researcher proposes that this consistently higher rate of mental illness could be related to what scholars call "minority stress"; the greater difficulty individuals feel and experience as members of a minority group. But he notes this theory is challenged by the fact that other key minorities - Black, Hispanic, Asian and Middle-Eastern individuals - do not suffer elevated levels of mental disorders compared with non-minority people.

Nor is the 'minority stress' or 'social alienation' theory supported by research done in highly gay-tolerant countries, such as the Netherlands, where transgender and same-sex attracted adults are found to have a higher prevalence of "various psychological disorders...[in] the preceding 12 months as well as on a lifetime basis" as evidenced by elevated levels of substance abuse; mood, anxiety, bipolar, and obsessive-compulsive disorders; as well as agoraphobia. Dutch scholars explain there is much more to this fact than issues of familial or social acceptance.¹¹⁴

Other key minorities - Black, Hispanic, Asian and Middle-Eastern individuals - do not suffer elevated levels of mental disorders.

Dutch scholars explain there is much more to this fact than issues of familial or social acceptance.

Tragically higher levels of suicide attempts are paralleled by significantly higher levels of mental illness and health risk behaviours in adolescents.

112. D'Augelli, et al., 2001 258-259.

113. Ilan H. Meyer, "Prejudice, Social Stress, and Mental Health in Lesbian Gay and Bisexual Populations: Conceptual Issues and Research Evidence," *Psychological Bulletin*, (129) 2003: 674-697, p. 692.

114. Theo G. M. Sandfort, et al., "Same-Sex Sexual Behavior and Psychiatric Disorders: Findings from the Netherlands Mental Health Survey and Incidence Study (NEMESIS)," *Archive of General Psychiatry*, (58) 2001: 85-91, p. 89.

These long-term and consistent findings of higher suicidal ideation among transgender and LGB identified adults - as well as the markedly higher levels of mental illness – serve as a significant challenge to the widely believed “*Unsupportive parents cause suicide of LGBT-identified youth*” assertion for two primary reasons:

- 1) It reveals suicide ideation among transgender and other sex-minority individuals is not just a youth problem - concentrated around their parents’ acceptance - but exists across the lifespan.
- 2) It shows these tragically higher levels of suicide attempts are paralleled by significantly higher levels of mental illness and health risk behaviours in adolescents which stretch into later decades of adulthood among transgender and other LGB-identified individuals.

This data also unfortunately seems to challenge the widely promoted “*It Gets Better Project*”¹¹⁵ which seeks to encourage transgender and other sex-minority youth that their emotional struggles and pain will lessen with time. This does not appear to be true, even when cultural disapproval is significantly reduced.

F. Does Gender Reassignment Surgery Make it Better? A long-term study of transgender adults who underwent sex reassignment surgery in Sweden found that such surgeries do little in alleviating increased suicidality or the greater need for inpatient psychiatric care. Trans adults who had undergone such surgeries were still 20 times more likely to die from suicide, five times more likely to attempt but not complete a suicide, and three times more likely to require psychiatric hospitalisation compared with the general population. These tragic findings compelled these scholars to conclude:

*Even though surgery and hormonal therapy alleviates gender dysphoria, it is apparently not sufficient to remedy the high rates of morbidity and mortality found among transsexual persons.*¹¹⁶

G. Suicide Contagion: This is a very critical point relative to protecting our youth because suicide contagion is a well-established and powerful risk factor for all youth suicide, including transgender and other LGB-identified youth.¹¹⁷ A cooperative report from a number of leading LGBT advocacy groups warns that increased public visibility of suicide attempts and completion is closely linked to increases in suicide deaths in general and among LGB-identified youth.

They caution this contagion can happen when:

1. The number of stories about individual suicides increase
2. These deaths are reported widely across many media channels
3. They appear on the front pages of newspapers with dramatic headlines such as “*Bullied Gay Teen Commits Suicide by Jumping Off Bridge*”.¹¹⁸ (their title example)

Trans adults who had undergone such surgeries were still 20 times more likely to die from suicide.



115. See the “It Gets Better Project” at Wikipedia, http://en.wikipedia.org/wiki/It_Gets_Better_Project.

116. Cecilia Dhejne, *et al.*, “Long-Term Follow-Up of Transsexual Persons Undergoing Sex Reassignment Surgery: Cohort Study in Sweden,” *PLoS ONE*, 6 (2011) e16885: 1-8.

117. “2012 National Strategy for Suicide Prevention: Goals and Objectives for Action: a report of the U.S. Surgeon General and the National Action Alliance for Suicide Prevention,” *U.S. Department of Health and Human Services*, 2012, p. 122.

118. “Talking About Suicide & LGBT Populations,” co-authored and contributed to by glaad, GLSEN, Human Rights Campaign, National Gay and Lesbian Task Force, American Foundation for Suicide Prevention, and others. (Movement Advancement Project, 2011), p. 2.

This suicidal contagion or "imitation / cluster effect" as it is sometimes called is most often seen among teens and young adults in general (rarely among those older than age 24) and is documented internationally. Remarkably, researchers find what they call a close "dose-response" relationship between levels of reporting, community discussion of suicidal events and increases in actual events.

One study reports this direct relationship:

*The magnitude of the increase in suicides following a suicide is proportional to the amount, duration, and prominence of media coverage.*¹¹⁹

The Society for the Prevention of Teen Suicide explains that "one of the most significant factors that has been identified as contributing to contagion is when the death is sensationalised" adding that "this can happen through media coverage or when there are memorial tributes or events that can be perceived as glorifying the deceased."¹²⁰

The relationship between increased discussion and actual behaviour is so consistent and demonstrable that it's earned a name among professionals: the 'Werther Effect' – taken from the Goethe novel *The Sorrows of Young Werther* because of the marked increase in suicides following its 1774 publication.

What is particularly significant about the power of suicidal contagion as it applies to the increased suicidal risk of transgender and other LGB-identified youth is that - while well meaning - publicising the stories of such victims to the point where they become tragic celebrities serves to encourage otherwise healthy kids to identify with such a victim's story.¹²¹ The research on this cause is strong.

One of the most significant factors that has been identified as contributing to contagion is when the death is sensationalised.

Coroners cannot determine a decedent's sexual orientation or gender identity.

What is currently not known?

A. Deaths by Transgender and Other LGB-Identified Youth: As explained above in point B, there is no data on the rates of suicidal deaths by LGBT-identified people of any age because death certificates do not capture such information. Coroners cannot determine a decedent's sexual orientation or gender identity. There are no observable or biological indicators for such things except when one has undergone a significant amount of sex reassignment surgery.

But some research that does exist - relying on reports from family members and friends - seems to indicate that completed suicide does not appear to be higher compared to the general population.¹²²

B. Nearly No Research on Transgender Youth: While there is very little strong research on LGB youth and suicide ideation, one scholar reports "a paucity of research on transgender adolescents" and suicide risk¹²³ while another describes the available research as "miniscule".¹²⁴ Of course, this lack of

There is precious little reliable data for such confident and often sweeping statements.

119. Madelyn Gould, Patrick Jamieson and Daniel Romer, "Media Contagion and Suicide Among the Young," *American Behavioral Scientist*, 46 (2003): 1269-1284, p. 1271.

120. "Suicide Contagion: Facts and Fiction," a fact sheet from *Society for the Prevention of Teen Suicide Inc.* sptsnj.org. (undated).

121. S. Fekete, A. Scmidtke, Y. Takahashi, E. Etzersdorfer, M. Upanne and P. Osvath, "Mass Media, Cultural Attitudes and Suicide," *Crisis*, 22 (2001): 170-172.

122. Mustanski and Liu, 2013, p. 438.

123. Joanna Almeida, et al., "Emotional Distress Among LGBT Youth: The Influence of Perceived Discrimination Based on Sexual Orientation," *Journal of Youth and Adolescence*, (38) 2009: 1001-1014.

124. Caitlyn Ryan, et al., "Family Acceptance in Adolescence and the Health of LGBT Young Adults," *Journal of Child and Adolescent Psychiatric Nursing*, (23) 2010: 205-213.

good research severely limits our understanding needed to know the most pressing risk factors among all sex-minority youth in general that lead to suicide risk.

Therefore, it must be noted that when it is definitively stated by transgender advocacy groups and journalists *why* and to *what degree* trans-youth commit suicide, there is precious little reliable data for such confident and often sweeping statements.

There is simply no research showing that family acceptance or rejection drives LGBT-identified youth suicide attempts.

- C. Family Support:** Clearly suicidal ideation and behaviour can be significantly related to major psychological and emotional crises. Anyone suffering such things can be helped tremendously by compassionate and attentive social support from family, friends and community resources. And obviously a supportive family system is a much greater asset to such youth than an unsupportive one. But to what degree?

Unfortunately, the good research on the question of how much family support actually mediates suicidal thoughts and behaviour in transgender and other LGB-identified youth is meager. As of late 2010, "*only a small number of studies have focused on the role of parent-adolescent relationships for [LGBT-identified] youth and young adults.*"¹²⁵ And a current review of the literature yields no substantial new research on this question.

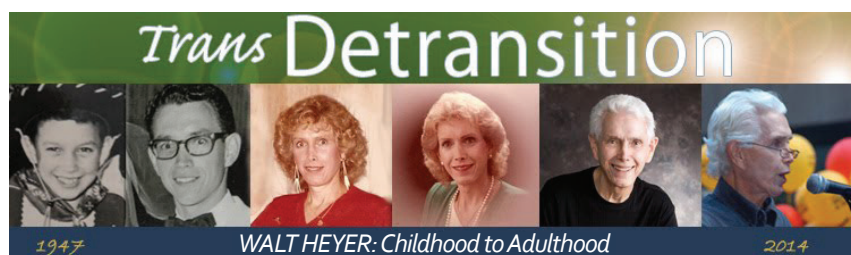
Conclusion

Given this summary of the critical things we know and don't know about the suicide risks of transgender-identified youth, we should recognise the following and make them a part of our collective effort to help these particularly vulnerable children:

- 1) The high rates of suicide attempts among transgender and other LGB-identified youth are paralleled by tremendously high rates of numerous health risk behaviours, even those that seem to have no connection with gender or sexual identity at all. This fact is very concerning and indicates the more complex dynamic of difficulties and challenges facing such youth.
- 2) There is simply no reliable research showing that family acceptance or rejection drives LGBT-identified youth suicide attempts.
- 3) The overwhelming majority of these teens who attempted suicide said their gender or sexual identity had either nothing or little to do with their attempt.

The issue of the well-being and care of transgender youth is far too serious and tragically consequential to allow political rhetoric and unfounded claims to drive our search for solutions and remedies.

Appendix 2



WALT HEYER: Parents, Stop Trying to Change Your Child's Gender

As a former trans-kid, I know firsthand the long-term damage caused by adults who encourage and assist school-aged kids to change genders. It is insanity. Unfortunately many parents, schools and medical clinics today are marching in lock-step to an agenda established by LGBT activists.

In effect, you as parents have forfeited your kids to the activists' agenda that changing genders is the answer to any expression of gender discomfort. Parents who play around with a gender change for their child are engaged in a dangerous high stakes game with potentially a high suicide risk among young people.

Considering the risk as parents, do you really want to send your young people into a world of gender madness? If you are prone to encouraging your child toward a gender change, hold off on administering hormone blockers or hormone therapy and on encouraging them to cross-gender dress until they reach the age of 18.

Why? Because, as the World Professional Association for Transgender Health notes in their latest *Standards of Care*,¹²⁶ and as we have seen in this report, gender dysphoria in childhood does not inevitably continue into adulthood. Up to 94% of trans-kids will grow out of the desire to change gender.¹²⁷

Aren't They Born Transgender?

Studies show that kids are not born with a transgender disorder. A 2014 study shows no specific chromosomal aberration associated with MtF (male to female) transsexualism.¹²⁸ A 2013 study looking for molecular mutations in the genes involved in sexual differentiation didn't find any.¹²⁹ Your child was not born in the wrong body.

What Drives a Child to Say They Are Transgender?

First of all, 'transgender' is an adult and ideological term. If a child is saying they are 'transgender', it is because someone has put that label on their gender dysphoria for them. But aside from this, studies indicate that two-thirds of transgenders suffer from multiple disorders at the same time, which is called "comorbidity".¹³⁰ Simply put, a child who states a desire to identify as the opposite gender has a two-thirds chance of having one or more co-existing disorders, the most prevalent being:

1. major depressive disorder (33.7%)
2. specific phobia (20.5%)
3. adjustment disorder (15.7%)

Parents who play around with a gender change for their child are engaged in a dangerous high stakes game.

Gender dysphoria in childhood does not inevitably continue into adulthood.

Your child was not born in the wrong body.

126. http://www.wpath.org/uploaded_files/140/files/IJT%20SOC,%20V7.pdf

127. <http://www.ncbi.nlm.nih.gov/pubmed/25231780>

128. J Sex Med. 2014 Dec;11(12):2986-94. doi: 10.1111/jsm.12673. Epub 2014 Aug 15

129. J Endocrinol Invest 2013 Sep 14;36(8):550-7. Epub 2013 Jan 14

130. Psychiatry J. 2014;2014:971814. doi: 10.1155/2014/971814. Epub 2014 Aug 11

When depression remains untreated or improperly diagnosed, it becomes the leading cause of suicide among trans-kids.

Changing genders is not a cure for depression, but it will lead to a life of sorrow.

I know - I was a trans-kid.

And it's not just my story. The outcomes from a survey of over 6,000 transgenders conducted in the U.S. in 2011 - the *National Transgender Discrimination Survey* - revealed that 41% of transgenders reported having attempted suicide at some time in their lives.¹³¹ Without effective psychiatric intervention or sound psychotherapy for the underlying depression, the risk of suicide will remain high, even into adulthood.

It is important to note that psychologically healthy people do not attempt suicide. Any suggestion or threat of suicide by *any* individual is proof they are suffering from untreated deep psychiatric or psychological disorders that need to be addressed.

As a parent, it is important to look for depression and treat it if it is present. Your child needs psychiatric or psychological help, not a change of wardrobe or hairstyle. Anyone working with a transgender child needs to look for, and treat, comorbid disorders.

Biologically it is impossible for a doctor to change a boy into a girl, no matter how much surgery is performed or how many hormones are administered. I know - they tried it on me and it created far more problems than it solved.

My life is an example

I came into this world as a boy. Starting in early childhood, I frequently cross-dressed as a girl and I thought I was born in the wrong body. A nationally-acclaimed psychologist diagnosed me as a transgender with gender dysphoria. Eventually, I underwent the full recommended hormone therapy and the gender reassignment surgery and became the female, Laura Jensen. I lived and worked successfully as a female transgender in San Francisco for several years until I was diagnosed with a dissociative identity disorder - one of the common comorbid disorders that are misdiagnosed as gender dysphoria among this population.

With proper diagnosis and treatment with psychotherapy, I found the sanity and healing that the gender change could not provide. Transgenderism was my outward expression of an undiagnosed comorbid disorder and the fact is: such radical gender change surgery was not necessary. I de-transitioned and returned to my male gender, like so many others do who regret changing genders.

What Causes the Comorbid Disorders That Exist in So Many Transgenders?

After receiving hundreds of emails, calls and letters over the last several years it has become evident to me that comorbid disorders develop in childhood. Research has found this as well. Some of the stresses people with gender dysphoria have reported are:

- a home environment where they feel abused
- a home where one or both parents (often mother) demonstrate a serious anxiety or control behaviour
- separation anxiety from a parent by death or abandonment

Psychologically healthy people do not attempt suicide.

Your child needs psychiatric or psychological help, not a change of wardrobe or hairstyle.

Transgenderism was my outward expression of an undiagnosed comorbid disorder.

131. http://endtransdiscrimination.org/PDFs/NTDS_Report.pdf

- serious illness in the family or the child
- domestic violence in the home
- feeling neglected, perceived or real
- sexual, physical or verbal abuse of any kind

What Can a Parent Do?

The key for parents to helping young gender dysphoric children is to work with a professional to identify the cause of the stress the child is facing and correctly diagnose any comorbid disorder that exists concurrently with the gender dysphoria. Parents in cooperation with the professional are in the best position to identify the cause of the stress the child faces and are the only ones who can really fix it.

A caution about the choice of medical professional - parents need to find medical professionals who are not advocates for gender change, and who will look beyond the surface gender dysphoria symptoms for the comorbid disorders, fetishes, phobias and adjustment disorders common among the transgender population. Only then can an effective treatment plan be devised that truly targets the child's needs.

I understand some parents might dismiss the idea of comorbid disorders. They might feel strongly that they need to allow their child the freedom to change genders or experiment with gender. Using a gender change as treatment for childhood depression is a folly.

I know. I seemed happier too after my gender change - until the novelty of it wore off and it no longer provided a distraction from my troubles. Happiness turned to despair when the treatment of surgery didn't work and despair led to attempted suicide.

But My Child May Become Suicidal If I Don't Respond to Their Request

Any suggestion of suicide must be taken seriously. However, children learn from friends and the internet that using the threat of suicide is a way to emotionally blackmail social workers and parents so that they cave in and allow the child to change genders.

The bottom line is that trans-kids may suffer from depression, anxiety, bipolar, obsessive compulsive and a wide range of other disorders that must be diagnosed and treated first. And there is little research indicating that helping kids trans prevents suicidal behaviours. Keep in mind that up to 98% will grow out of the desire.

Resources To Help You

My web site www.sexchangeregret.com has real life examples of sex change regret, many from people who have contacted me personally with their stories of heartbreak.

I can also recommend two books to help parents better understand the transgender dilemma:

- *Paper Genders*, a research book which explores the use of surgery to treat mental disorders.¹³²
- *Kid Dakota and the Secret at Grandma's House*, a novel based on a true transgender story.¹³³

Parents need to find medical professionals who are not advocates for gender change.

Using a gender change as treatment for childhood depression is a folly.



132. <http://www.amazon.com/Paper-Genders-Pulling-Transgender-Phenomenon/dp/0615468594>
 133. http://www.amazon.com/Kid-Dakota-Secret-Grandmas-House/dp/1508465215/ref=sr_1_fkmr0_1?s=books&ie=UTF8&qid=1429510208&sr=1-1-fkmr0&keywords=%E2%80%A2+Kid+Dakota+and+the+Secret+at+Grandma%E2%80%99s+House

Appendix 3

BOB McCOSKRIE: ***Gender Agenda Is Confusing Children***

*Published in the NZ Herald, 11 April 2014.*¹³⁴



There has been no shortage of media reports lately regarding gender change - even of children.

Last year the parents of a seven year old girl made the decision to start a process which would culminate in medically stopping the onset of female puberty. The media report said she was "*born into a girl's body*"¹³⁵ - as though this was somehow an accident. At age 6 the little girl reportedly told her parents, "*I'm not a girl, I think I'm a boy.*"

The Human Rights Commission has published guidelines to recognise the rights of children as young as five to use the changing room, play in the sports team, and even share bunkrooms on school camps that match their gender identity.¹³⁶

In Australia, a threatened anti-discrimination lawsuit by a parent of a nine-year-old transgender child has opened the door to Queensland schools introducing unisex toilets, change rooms and sports teams.¹³⁷

UK school inspectors praised schools for supporting their cross-dressing students, with children as young as four being labelled as 'transgender' and permitted to dress as the opposite sex without judgment.¹³⁸

In January, California became the first US state to give rights to transgender students as young as kindergarten-age, requiring public schools to allow those students access to whichever restroom and locker room they want and to choose whether they want to play boys' or girls' sports - based on their 'self-perception' and regardless of their birth gender.¹³⁹

Our children are being indoctrinated with the message "*Gender refers to how you identify, someone can identify as male, female, in between, both, or neither.*"¹⁴⁰

The PPTA has told secondary schools that "*Gender identity refers to what a person thinks of as their own gender, whether they think of themselves as a man or as a woman, irrespective of their biological sex*", and that schools must not only recognise these forms of diversity, but affirm them.¹⁴¹

What has been noticeable in all of these media reports and government documents has been the deafening silence in terms of a critical analysis of whether this is actually in the best interests of children.

The current trend in treatment - changing genders - fails to take into account the possibility of deeply unresolved psychological issues that, when treated

Our children are being indoctrinated with the message "Gender refers to how you identify, someone can identify as male, female, in between, both, or neither."

What has been noticeable in all of these media reports and government documents has been the deafening silence in terms of a critical analysis of whether this is actually in the best interests of children.

134. http://www.nzherald.co.nz/lifestyle/news/article.cfm?c_id=6&objectid=11235940

135. http://www.nzherald.co.nz/lifestyle/news/article.cfm?c_id=6&objectid=11208173

136. <http://www.hrc.co.nz/wp-content/uploads/2011/11/TGI-Fact-Sheet-A.html>

137. <http://www.theaustralian.com.au/national-affairs/state-politics/special-needs-will-be-taken-into-account/story-e6frgczx-1226721285147>

138. <http://www.telegraph.co.uk/education/primaryeducation/9340632/Primary-schools-praised-for-labelling-four-year-olds-transgender.html>

139. <http://www.cbsnews.com/news/california-law-allows-transgender-students-to-pick-bathrooms-sports-teams-they-identify-with/>

140. <http://www.ry.org.nz/queer-trans/#gender-identity>

141. <http://www.ppta.org.nz/index.php/resources/publication-list/2113-affirming-diversity>

first, could avoid the need for any change in gender. What the child really needs is affirmation of their unique personality and appropriate treatment for their unhappiness and other presenting emotional issues.

To think that drugs and a surgeon and a knife can change gender is mythical. And to allow a child to make that type of decision is downright dangerous and ultimately harmful to the child.

A 2007 Dutch study found that 52% of the children diagnosed had one or more diagnoses in addition to Gender Identity Disorder (GID), including anxiety disorders and behavioural disruptive disorders.¹⁴² The desire to become the opposite gender was not GID but was symptomatic of other psychiatric illnesses.

Gender change does nothing to resolve these issues. One study suggested that most children with gender dysphoria will not remain gender dysphoric after puberty.¹⁴³

To then claim all gender changes as successes ignores the high prevalence of suicides, regret, disappointment, medical problems, and adults who return to their original birth gender. It fails to acknowledge the psychiatric literature which demonstrates that it is possible to help these children learn to embrace the goodness of their gender.

And when adults encourage children to turn up to school confused about their gender and which toilet to use, it confounds the whole school community.

A child's gender at birth is an objective biological reality, and is entirely consistent and unambiguous. It's a boy! You have a girl! Yes, there can be ambiguous genitalia, brought on by chromosomal imbalances. But these very rare and difficult cases are not at all similar to the great majority of gender change cases which are paraded before us in the media.

Gender change surgery will not change the chromosomes of a human being in that it will not make a man become a woman, capable of menstruating, ovulating, and having children, nor will it make a woman into a man, capable of generating sperm.

Professor of Psychiatry Paul McHugh, whose studies of transgender surgery brought the procedures to an end at Johns Hopkins University, said: *"Treating these children with hormones does considerable harm and it compounds their confusion. Trying to delay puberty or change someone's gender is a rejection of the lawfulness of nature... Children transformed from their male constitution into female roles suffered prolonged distress and misery as they sensed their natural attitudes. Their parents usually lived with guilt over their decisions, second-guessing themselves and somewhat ashamed of the fabrication, both surgical and social, they had imposed on their sons."*¹⁴⁴

He concluded: *"We psychiatrists would do better to concentrate on trying to fix their minds and not their genitalia."* The majority of children treated by those with expertise in this area are able to embrace the goodness of being male or female.

Walt Heyer, author of *Paper Genders*, felt he should have been a girl at the age of 5 years old, had gender change surgery as an adult, and lived as a female for eight years until he realised that surgery doesn't change your DNA birth gender.

When adults encourage children to turn up to school confused about their gender and which toilet to use, it confounds the whole school community.



"We psychiatrists would do better to concentrate on trying to fix their minds and not their genitalia."

Paul McHugh
Professor of Psychiatry

142. <http://www.ncbi.nlm.nih.gov/pubmed/17885572>

143. <http://www.ncbi.nlm.nih.gov/pubmed/18981931>

144. <http://www.firstthings.com/article/2004/11/surgical-sex>

He says, "*The struggle with gender issues evolve out of psychological issues. The gender issue is only a symptom of something of a much deeper problem within children, as it was in me.*"¹⁴⁵

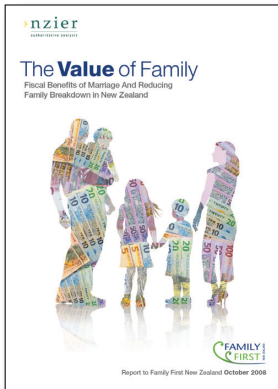
The real question, which the media haven't asked but I am, is: are we happy to continue accepting the 'choose your gender' approach with young children, and continue to compound the confusion?

As a parent of two girls and one boy, I'm not.

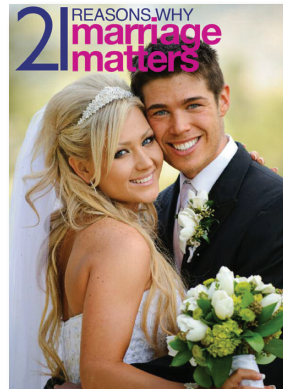
Bob McCoskrie is National Director of Family First NZ

The struggle with gender issues evolve out of psychological issues.

Previously Published by Family First NZ



Family Breakdown
2008



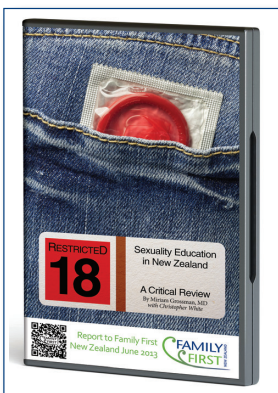
Marriage
2009



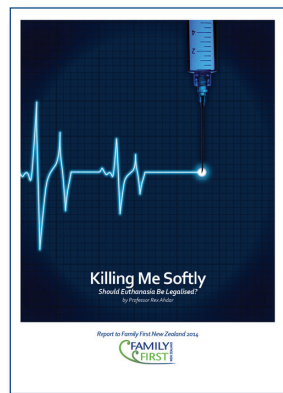
Drinking Age
2011



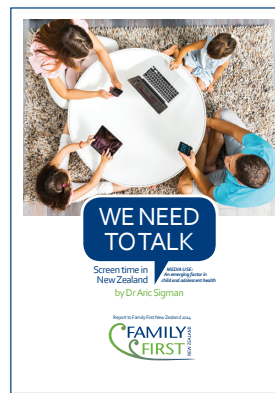
Daycare
2012



Sex Education
2013



Euthanasia
2014



Screen time
2015

About Family First NZ

Family First NZ is a charitable organisation formed in 2006, and registered as a charity with the Charities Commission. Its purposes and aims are:

- to promote and advance research and policy regarding family and marriage
- to participate in social analysis and debate surrounding issues relating to and affecting the family
- to produce and publish relevant and stimulating material in newspapers, magazines, and other media relating to issues affecting families
- to be a voice for the family in the media speaking up about issues relating to families that are in the public domain



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