

From Simple Tomboy To Gender Complication

By David Lee Burris

The New York Times

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'TOMBOY' PHASE CALLED NATURAL

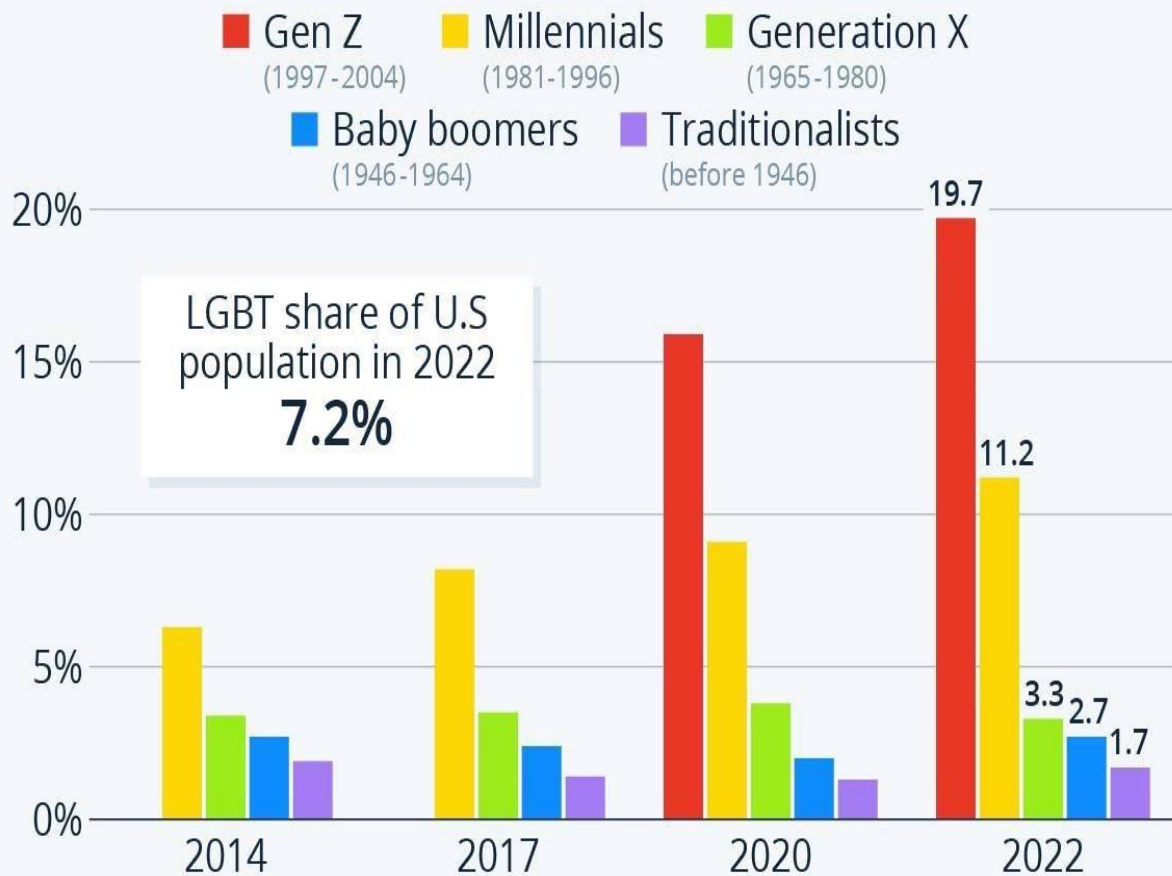
**Pamphlet Says That 'Rowdy'
Period for Girls 7 to 10 Is
Common Occurrence**

By DOROTHY BARCLAY

Little girls can be at times just about as noisy, dirty and sassy as little boys, but parents who want their daughters to grow into well-adjusted young women would do well not to press too hard for "ladylike behavior" during these temporarily turbulent times, according to Mrs. Clara Lambert, adviser for the Blue Bird program of

7.2 Percent of U.S. Adults Identify as LGBT

Share of American adults who identify as LGBT, by birth year



Source: Gallup







Matt Walsh/The History of Gender Theory/pgs. 12-32

“Tracing the origins of gender theory was no easy feat. After all, the male-female difference seems baked into human existence. Just about every culture out there, from the Greeks to tribes in Africa to the empires of Asia, had masculine and feminine deities and forces reflected in the world around us. As far as I knew, the definition of “woman” was always presumed and did not need much explaining. My first task was to figure out where the confusion entered in. When did people born men start thinking they were women and people born women start thinking they were men? **It’s in the Bible?**

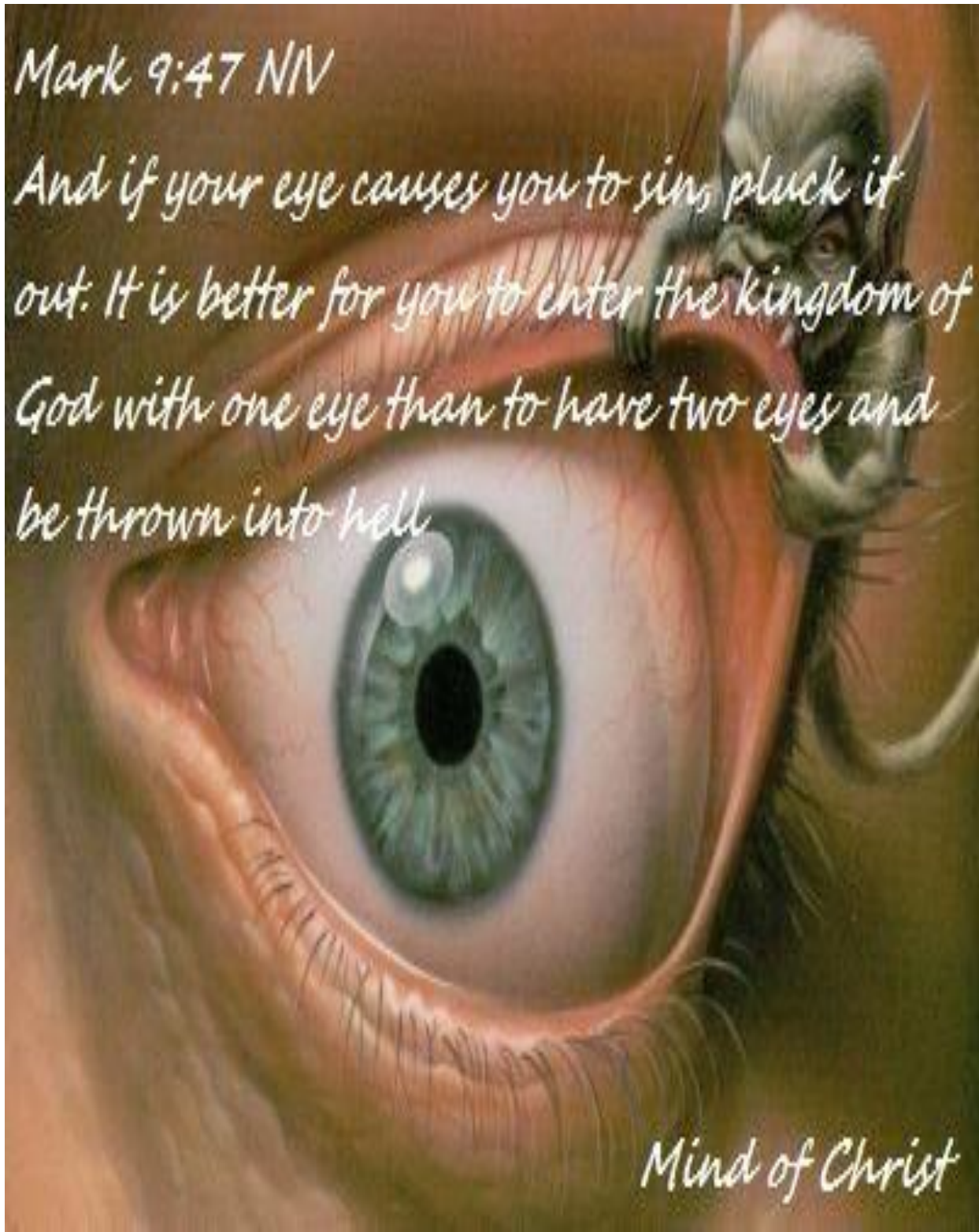
Of course, I had my theory that the spread of transgender ideology began in a lab somewhere, probably in some weird university department devoted to a newly invented pseudo-scientific “theory.” But I wanted to keep an open mind. Even so, I was surprised when my first clue was dropped not from a historian, a priestess of an ancient religion, or a keeper of sacred texts but instead from a gender surgeon specializing in so-called ‘bottom surgery.’ Dr. Marci Bowers was her name. Well, his name. The awkwardness of this whole transgender issue popped up rather quickly. Dr. Bowers was born as a male but surgically attempted to change his sex and now presents himself as a female. His long hair and feminized voice couldn’t change his large facial features—or XY chromosomes for that matter. I wasn’t there to discuss his particular gender journey, so when talking with him or about him with other people I interviewed, I just stuck with ‘you’ or ‘Dr. Bowers.’ I will refer to everyone in this book by their biologically correct pronouns because it is more important to be grammatically correct than politically correct in writing a book.

As a student of one of America's first gender reassignment surgeons, Dr. Stanley Biber, Dr. Marci Bowers seemed like the perfect candidate to provide a firsthand look into the science behind gender reassignment and the developments in gender surgery—a subject I planned to dive into with some detail. But when we started to talk, I soon realized that I had gotten more than I bargained for. 'It's part of human biology and human nature. Trans—it has probably been here since the beginning of time,' Dr. Bowers told me as I sat in his medical clinic in Burlingame, California. Burlingame sits south of San Francisco and north of Palo Alto at the heart of the California tech community. It's the intellectual center of the artificial intelligence-inspired philosophy of transhumanism—the idea that people, aided by technology, can transcend constraints of the human species in its current form. It's a fitting place for a gender reassignment surgery clinic. 'Even in biblical times there are references to individuals who are probably trans,' Dr. Bowers added. I quickly interjected, 'What, in the Bible?' 'Even in the Bible,' he said. I was anxious to learn more. I had read the Bible many times, and it always seemed pretty clear-cut on the gender issue. 'Male and female He created them,' as the author of Genesis wrote. It does not get simpler or more direct than that. Not to mention modern day Christians tend to be the most thorough opponents of transgender ideology. I listened further to Dr. Bowers, curious to hear his proof that gender theory can be traced back to the sacred texts of Jews and Christians. Perhaps he'd found a verse promoting transgenderism tucked away in some chapter of Scripture that no one else had ever thought to read. 'Even in the Bible there are passages, and there are clues that probably [transgenderism] was something that was happening at the time . . .'

Mark 9:47 NIV

And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell

Mind of Christ



Mark 9:47-49
Page 153

καὶ Verse 47a ...

Verse 47b

ἐκβαλε | αὐτόν

ἐάν ... Verse 47a

ὁφθαλμός | σκανδαλίῃ | σε

ὁ

σου

Verse 47c

σέ || εἰσελθεῖν | μονόφθαλμον

εἰς | βασιλείαν

τὴν

θεοῦ

τοῦ

| ἐστίν \ καλόν

ἢ

βληθῆναι

εἰς | γέενναν

τὴν

ὅπου Verse 48

σκώληξ | τελευτᾷ

ὁ

αὐτῶν

οὐ

καὶ

πῦρ | σβέννεται

τὸ

οὐ

ἔχοντα | ὀφθαλμοὺς

δύο

| (ἐστίν) \ (καλόν)

γὰρ Verse 49

πᾶς | ἀλισθήσεται

πυρὶ

Here Jesus placed in contrast the higher good, entrance into life, with the lower good, life in this world with both of one's members. Let us examine this statement rather carefully.

Literal Interpretation @Mark 9:47-49 Is Nonsensical

Though I have never met anyone who seriously interpreted this passage literally, to do so would be nonsensical. If one physical hand causes a man to sin and is cut off, the other one would be left to ensnare the individual. The same is true regarding both the eye and the foot. To interpret this passage literally is to misunderstand it.

This form of overstatement is intended in order to emphasize the truth that is taught. The point being emphasized is that there is nothing in this life below that is worth separating us from God and the reward of everlasting life. **The eternal damnation in hell is the punishment of sin; there is no sin on earth which can give sufficient pleasure to make it worthwhile to live forever in hell in order to enjoy it now.**

WHAT DOES MATTHEW 19:12 REALLY MEAN?

“For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it.”

Matthew 19:12



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COMMENTARIES

Gill's Exposition of the Entire Bible

For there are some eunuchs, Our Lord here distinguishes the various sorts of persons, that can and do live in a single state with content: some by nature, and others by violence offered to them, are rendered incapable of entering into a marriage state; and others, through the gift of God, and under the influence of his grace, abstain from marriage cheerfully and contentedly, in order to be more useful in the interest of religion; but the number of either of these is but few, in comparison of such who choose a conjugal state, and with whom it is right to enter into it, notwithstanding all the difficulties that may attend it. Some men are eunuchs, and of these there are different sorts; there are some,

which were so born from their mother's womb; meaning, not such who, through a natural temper and inclination of mind, could easily abstain from marriage, and chose to live single; but such who had such defects in nature that they were impotent, unfit for, and unable to perform the duties of a marriage state; who, as some are born without hands or feet, these were born without proper and perfect organs of generation; and such an one was, by the Jews, frequently called, , "an eunuch of the sun (n)": that is, as their doctors (o) explain it, one that from his mother's womb never saw the sun but as an eunuch; that is, one that is born so; and that such an one is here intended, ought not to be doubted. The signs of such an eunuch, are given by the Jewish (p) writers, which may be consulted by those, that have ability and leisure. This sort is sometimes (q) called "an eunuch by the hands of heaven", or God, in distinction from those who are so by the hands, or means of men, and are next mentioned:

and there are some eunuchs, which were made eunuchs of men: as among the Romans formerly, and which Domitian the emperor forbid by a law (r); and more especially in the eastern countries, and to this day among the Turks, that they may the more safely be entrusted with the custody of their women; and this sort the Jews call , "an eunuch of men", or , "by the hands of men". The distinction between an "eunuch of the sun", and an "eunuch of men", is so frequent with the Jews (s), and so well known to them, that a question need not be made of our Lord's referring to it:

and there be eunuchs which have made themselves eunuchs; not in a literal sense, in which the words are not to be taken, as they were by Origen; who though otherwise too much pursued the allegorical way of interpreting Scripture, here took it literally, and castrated himself (t); as did also a sort of heretics, called Valesians (u), from one Valens an Arabian; and which practice is recommended by Philo the Jew (w), and by Heathen philosophers (x), for the sake of chastity. But here it means such, who having the gift of continency without mutilating their bodies, or indulging any unnatural lusts, can live chastely without the use of women, and choose celibacy:

for the kingdom of heaven's sake; not in order, by their chaste and single life, to merit and obtain the kingdom of glory; but that they might be more at leisure, being free from the incumbrances of a marriage state, to attend the worship and service of God, the ordinances of the Gospel church state, to minister in, and preach the Gospel of Christ, and be a means of spreading it in the world, and of enlarging his kingdom and interest.

He that is able to receive it, let him receive it: whoever is able to receive cordially, and embrace heartily, the above saying concerning the expediency and goodness of a single life, and having the gift of continency, can live according to it; let him take it, and hold it fast, and act up to it; he may have less of worldly trouble, and be more useful for God in the Gospel of Christ, and to the interest of religion; **but this should be a voluntary thing: no man should be forced into it**; and he that goes into it, ought to consider well whether he is able to contain, or not.

(n) T. Bab. Yebamot, fol. 75. 1. 79. 2. & 80. 1. Maimon. Hilch. Ishot, c. 2. sect. 14. (o) Maimon & Bartenora in Misn. Yebamot, c. 8.sect. 4. (p) Bartenora, ibid. & Maimon. Hilch. Ishot, ut supra. (q) T. Bab. Yebamot, fol. 80. 2.(r) Philostrat. vit. Apollon. l. 6. c. 17. (s) Misn. Yebamot, c. 8. sect. 4. Zabim, c. 2. sect. 1. T. Hieros. Yebamot, fol. 9. 4. Maimon. Hilch. Ishot, c. 2. sect. 26. & 4. 18. Mechosre Caphara, c. 3. sect. 6.

Matt Walsh/The History of Gender Theory/Continues

“There were things called eunuchs. There’re 58 references to eunuchs, which are castrated males, which acts to feminize a person, just in the Bible alone. And the passages in the Bible like Matthew 19 say that adultery is expressly forbidden unless your husband is a eunuch.’ It was news to me the Bible allows adultery. The Sixth Commandment seemed to be straightforward on this point: ‘Thou shalt not commit adultery.’ Not to mention, I thought a eunuch was someone who had been castrated — not necessarily by their own will. Is not that different than a transgender person? I had my doubts, but this was my first lead into where gender theory came from, so I had to see if the transgender doctor was right and everything that I had ever learned about the Bible was wrong. I picked up my Bible and found out pretty that the doctor was right about one thing. Matthew 19 did mention eunuchs. Unfortunately, he was wrong about everything else. Those verses do not condone adultery, and they are not about transgenderism. The passage in question is somewhat mysterious. Jesus says, “For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven.” If Dr. Bowers were right, that would seem to mean that men who castrate themselves are serving the kingdom of heaven. But that doesn’t match with anything else in the Bible. I dove deeper in to see what some of the earliest Christian thinkers and scholars might have to say on the subject. Maybe they knew about transgenderism, and we somehow lost the knowledge and remained ignorant for centuries until Dr. Bowers came along to rediscover the long-hidden truth.

That's when I found some revealing passages from Origen of Alexandria, one of the most famous Christian theologians in history. He was alive in the 100s and 200s AD, so I figured if transgenderism really was a part of the early Church, he would know better than anyone. I was lucky, because Origen wrote on that exact verse that Dr. Bowers mentioned. He wrote that God was talking about celibacy and 'means not the excision of the members' in this verse. 'Since the man who has mutilated himself, in fact, is subject even to a curse.' It only got more extreme from there. 'For to cut off our members has been from the beginning a work of demoniacal agency, and satanic device, that they may bring a bad report upon the work of God, that they may mar his living creature.' [Note: *Origen writes inconsistent with his own actions - thus making him a poor choice of primary source for either side to make reference - getting him easily to debate himself. - DLB*]

Looks like transgender doctors aren't exactly the best source on theology. Perhaps Dr. Marci Bowers misinterpreted that particular verse but was still right on the larger point. If Jesus Christ Himself did not embrace gender theory, maybe it was present elsewhere in the Bible. Deuteronomy 23:1 mentions eunuchs too. 'He whose testicles are crushed shall not enter the assembly of the Lord.'

Later passages are still do not dive into anything resembling modern gender theory. For example, the prophet Isaiah wrote, 'For thus says the Lord: To eunuchs who keep my sabbaths, who choose the things that please me and hold fast to my covenant, I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name which shall not be cut off. The

Bible never actually mentions anything that we would recognize as the modern conception of transgenderism. It was a tenuous logic chain at best, and I soon realized that this entire argument has already been thoroughly disproved—in a pro-LGBT publication called *Grace and Lace*, nonetheless. The author in *Grace and Lace* minced no words: ‘The principal theme relating the transgender/transsexual person to the *eunuch* as described in the Bible is at best a questionable connection.’ The whole theory rests on conjecture that is ‘disputable and sometimes obviously incorrect.’ Eunuchs do not reference transgenders or transexuals or trans anything. In Biblical times, the term simply meant a castrated male. Some were castrated because they were prisoners or slaves, and they were thus deemed unthreatening to the women they served. Others chose to be castrated as part of pagan ritual rites. But there is no proof whatsoever that these men who were castrated or who castrated themselves believed they were women. Another pro-trans author rejected the idea transexuals would even consider themselves eunuchs, saying it is ‘deeply offensive to reduce trans women to castrated men, which the term *eunuchs* conventionally connotes.’ Yet another author offered an incisive critique of the argument, calling the eunuch trope a method ‘employed by transgenders [raised as] Christians to alleviate [their] cognitive dissonance.’ Quite an indictment of Dr. Bowers. I was back to square one. The Bible never did seem like the most auspicious place to locate the origins of gender theory. Attempting to do so was worse than trying to force a square peg into a round hole by simply calling the square a circle. The assertions never matched the actual facts or text.

My search continued. Dr. Michelle Forcier, an Associate Professor of Pediatrics and an Assistant Dean of Admissions at the Brown University Alpert Medical School, brought up my next lead. I asked her if she knew who first came up with the term ‘gender identity.’ ‘There’s been two spirit genders in the American Indian culture,’ she said. Interesting. I found an entire article on the subject on the Department of Health and Human Services (HHS) page. I was relieved to discover that the administration is focusing on issues that really matter. According to the HHS article, Native American ‘two-spirit people’ combined the traits of both men and women but were considered neither male nor female. They also received their spirit (their gender?) from the gods in some sort of mystical way. Was this a common belief? Was it a big part of Native American culture? Does this have anything to do with a man becoming a woman or a woman becoming a man? Apparently, I wasn’t the only one that thought rooting transgenderism in the idea of “two-spirit” was a bit thin. In none other than the Encyclopedia of Gender and Society, it says that the term ‘two-spirit’ itself ‘emphasizes a Western idea that gender, sex, and sexuality are binaries. It implies that the individual is both male and female, and that these aspects are intertwined within them. The term moves away from traditional First Nations cultural identities and meanings of sexuality and gender variance.’ Furthermore, the encyclopedia noted that ‘the idea of gender and sexuality variance being universally accepted among First Nations is romanticized.’ Apparently, Dr. Forcier had decided that appropriating Native American history is acceptable if it serves transgender ideology.

I turned back to Dr. Forcier and got at the question from a different angle. ‘What would you say to people who would argue that sex isn’t so much just assigned by the doctors [at birth] as observed as a physical reality?’ I asked. Dr. Forcier said, ‘The reason goes back to, it was important to have gender or sex assigned on birth certificates because, at one point in time, people who had a female gender assignment didn’t have the same rights as men who had a male gender assignment. So that gender assignment on a birth certificate was important for who could own and who was property.’ According to her, a midwife or pediatrician would look at a child and say, ‘These [sex organ] parts are there, those parts are there, so now your child will be arbitrarily assigned this gender at this point in time or this sex at this point in time.’ I decided to dive a little deeper. After all, if it’s an ‘arbitrary social construction,’ then maybe transgenderism really has been with us since the dawn of time, and human beings have just been viciously repressing it for millennia. ‘Those words are interchangeable, *sex* and *gender*?’ I asked. She parried the question. I kept pushing. ‘Those are parts that we can see. . . Then we know brain, of course, is all part of gender because their glands, as well as a cognitive and emotional function that has to do with gender that are all interrelated to all the pieces that go into like growing up and to male, female, non-binary, or another sort of identity of gender.’ Wait, what? So, sex is a biological fact? Or not? I was lost. Trying desperately to make sense of her seemingly incoherent ramblings, I tried to simplify as much as I could. ‘When the doctor says, ‘This is a male,’ as in ‘sex of male,’ that’s an arbitrary distinction?’

How can I understand where the theory of gender identity came from if the experts in gender identity can't distinguish gender identity from biological sex? I attempted one last Hail Mary, hoping for some clarity. 'I'm also confused by the language, because I can not quite understand where you fall on the question of male and female and if that's a biological reality.' I continued, 'If I see a chicken laying eggs and I say, *That's a female chicken laying eggs*, did I assign it female or am I just observing a physical reality?' 'Does a chicken have gender identity?' she retorted. 'Does a chicken cry? Does a chicken commit suicide?' Chickens don't, but the idea was starting to become more appealing to me the longer this conversation went on.



The Real Roots of Gender Theory. It was beginning to dawn on me that the most prominent experts in the field of gender identity seemed to have no idea where the radical idea of gender identity came from. They can't even distinguish between 'sex' and 'gender,' which presumably is the very root of their field. Like most revolutionaries, it didn't really matter to the likes of Dr. Bowers and Dr. Forcier where the idea of gender identity started. The past has no real bearing on the present, and what matters is that now we think that men & women can decide what they want about themselves.

But that wasn't satisfactory for me. At some point in history, there was a radical transformation in how people understood sexuality. At some point, the very idea of 'gender' had to have been formed. It had to have started somewhere. **So, I set out to find the answer myself. I soon came to realize that gender theory did not begin in the Bible.** It didn't start with practices of native peoples or because of legal delineations of property rights. Gender theory hasn't been with us at all times while being masked by 'arbitrary social construction.' It was a much more recent invention than that, and its seeds were actually planted by a particular person, a German physician by the name of Magnus Hirschfeld. Few people have heard of him, but in the 1930s he was dubbed 'The Einstein of Sex,' and he's considered the primogenitor of the gay rights movement. Born in 1868 in Poland, Magnus Hirschfeld spent most of his life in Germany, where he became the world's most prominent so-called sexologist in the early years of the 20th century. A physician by trade and homosexual by persuasion, Hirschfeld travelled to Chicago shortly after medical school, where he immediately began exploring gay subcultures.

Upon his return to Germany, Hirschfeld founded what is considered the first ever gay and trans rights organizations called the Scientific-Humanitarian Committee. Long before the ideas of the LGBT movement were popularized—or even tolerable to the larger public—he proposed that same-sex attracted people were not only born that way but also meant to be that way. ‘Homosexuality was part of the plan of nature and creation just like normal love.’ Suffice it to say, he was very, very ahead of his time. By 1919, Hirschfeld had founded his Institute for Sexual Science in Berlin, a one-stop shop for counseling, political advocacy, public education, and research on gay issues. In a way, it was the Human Rights Council of that era. Among the reform league’s aims were ‘liberation of the marital relationship from Church domination’ and ‘proper, scientific understanding of variations in sexual constitutions (intersexuality).’ To put it more succinctly, the League wanted to overturn traditional ideas of sexual morality, marriage, and the relationship between men and women. Back at that time, people didn’t have the infinite variety of gender categories we do now. People didn’t even really have an idea of what ‘gender’ was. Hirschfeld broke ground by coining new terms like ‘transvestitism,’ which distinguished from homosexuality, as people who proactively hoped to change their sex. In fact, Hirschfeld described a multiplicity of what he called sexual ‘intermediaries’ - hermaphrodites, androgynes, homosexual, and transvestites—all of whom were deemed a ‘third sex’ who deviated from the male and female norm. At the same time, some of his comments hinted at the idea of gender fluidity that would be explored in much greater detail decades later. Above all others, Hirschfeld was taking the first, tepid steps of forming the idea of gender as distinct from sex.

Doctors affiliated with his Institute for Sexual Science performed some of the earliest known sex change surgeries on these so-called transvestites. When Hitler rose to power in 1933 the Nazis soon destroyed his Institute and burned his files, and Hirschfeld died in 1935, exiled in France. Hirschfeld is the grandfather of the modern LGBT movement.

The question remained how these novel and subversive theories crossed the Atlantic and made it to America. That was facilitated by another early sexologist named Harry Benjamin. Benjamin was an expert in endocrinology—or the human hormone system—and had relocated to New York. Benjamin began offering hormone therapies to cross-dressers and others who desired to live differently from the sex they were born, but at that time sex change therapy was far from common. While Benjamin did act upon these nascent gender theories, he never even wrote on the subject until 1953 when he stated, ‘sex is never one hundred percent *male* or *female*,’ and attributed the idea of ‘intersexes’ to both psychology and more natural causes. Truth be told, in the 1930s, 40s, and 50s, America was hardly a fertile place for gender theory. For these ideas to take root, the American idea of sexuality had to be fundamentally overturned. Hirschfeld and Benjamin may have been both developing the doctrine and honing the message, but they needed a voice crying out in the wilderness to prepare the way of transgenderism, to make queer the straight path, and to condition people for this new ‘truth.’ That man was Alfred Kinsey. Dr. Miriam Grossman, a certified child, adolescent, and adult psychiatrist, has researched the history of transgenderism and sex education, and now she has a mission to defend children—from the dangers of this movement.

According to Dr. Grossman, the dam holding back gender theory began to break in the middle of the 20th century and, like so much social degradation, it started by targeting children. Before children were ever injected with opposite sex hormones or told that they could be a man born in a woman's body or a woman born in a man's body, there first had to be a disruption in the understanding of childhood, development, and sex itself. Kinsey was just the man for the job. 'Kinsey was a social reformer; he wanted more than anything to change society,' Dr. Grossman told me. 'He wanted to rid society of Judeo-Christian values when it came to sexuality, and he worked very hard to do that. And I would say he succeeded.'

Kinsey was homosexual & resented his Methodist upbringing that 'repressed' his desires. [According to Kinsey], sex was no longer governed by the dictates of morals or truth but by the concepts of health and freedom. It was a seismic intellectual shift, and it had profound consequences not only on America but the world. Kinsey's project was rooted in the assertion that people are sexual beings 'from cradle to grave' as Dr. Grossman put it. This includes children, of course. As such, the sexual nature of children, in Kinsey's view, needs to be affirmed & cultivated. '[According to Kinsey], when children and teenagers are repressed by [Judeo-Christian] values, that is when people begin to suffer terribly,' Grossman said. Kinsey didn't exactly have the academic background to make such an assertion. He wasn't a physician or a psychologist. In fact, he was a zoologist whose expertise was in wasps. It wouldn't be the last time that an ideologue would use pseudo-science to try and undermine the sexual mores of American culture. Kinsey's success inspired many imitators. Kinsey wasn't merely going to "follow the science." He had an agenda.

Standing alongside researchers and professors in white coats and armed with diagrams and statistics, Kinsey allegedly revealed that everyone was living a double life. Kinsey developed a scale—later dubbed the Kinsey Scale—that sought to measure a man’s homosexual tendencies on a single continuum, asserting the idea that sexuality is something fluid and changeable over the course of one’s life. A zero on the scale meant that a man has no homosexual attractions whatsoever; a six on the scale meant he had no heterosexual attractions whatsoever. A three on the scale presumably meant the man was what we now call a bisexual, though that was a category Kinsey personally rejected. Kinsey proposed that his research denied basic assumptions about marriage. He questioned whether adultery actually undermined marriage itself and argued that an appropriate extramarital affair is one where neither party becomes emotionally involved.

It was all a lie. It took years, but a researcher named Judith Reisman uncovered the truth. ‘[Kinsey] was interviewing convicted sex offenders,’ Dr. Grossman told me. ‘He was going into jails and interviewing child molesters, people who committed sexual assault. He was interviewing prostitutes... terrible experiments [were] done on children under year one. They were basically being sexually assaulted.’ According to Dr. Grossman, Kinsey’s entire methodology was bunk.

Additionally, Kinsey’s focus on perverted sexual acts stemmed from the same force: Kinsey himself was the sexual deviant living the very life he said every normal American was living. This isn’t conjecture. Dr. Grossman’s theory was that Kinsey was projecting to rationalize his own perversions. ‘What he wanted to do is to be able to say, *No, it’s not like it’s just me.*’

Kinsey's Creepy Focus on Kids. Most disturbing of all was Kinsey's research on child sexuality. According to Reisman and the Child Protection Institute, Kinsey's 1948 book on male sexuality included five tables of data on pre-adolescent males. What qualifies as a 'pre-adolescent male'? The table makes it clear by listing infants as young as two months. This data was taken from adult pedophiles. I asked Dr. Grossman if there was anything at all scientifically valid about Kinsey's research. 'Maybe from his research about wasps,' she retorted. 'I think in this area [of sexuality] he was a fraud.' Unfortunately, these lies were only revealed much later. In the meantime, Kinsey was dubbed 'The Father of the Sexual Revolution,' and elite consensus had adopted Kinsey's findings as fact & integrated them as a core component of their sexual ideology.

His theories about child sexuality began to completely unmoor traditional ideas about development, gender roles, and human attraction. The abusive and perverted actions of a sick pedophile created the aura that absolutely anything goes and if children are sexual beings, who's to say that children only desire or engage in heterosexual practices? It was only a small jump from that to the supposition that children are born with a free-floating gender too. **While the door was beginning to open to the idea of transgenderism, Kinsey himself did not approve of genital surgery in an attempt to change one's sex. He wrote that 'a male cannot be transformed to a female through any known surgical means.'** Of course, such a statement would get Kinsey immediately canceled today, but back then the exploration of so-called transvestitism was so new that he has since been given a pass."

Walsh, Matt. What Is a Woman? (pp. 12-33). DW Books. Kindle Edition.



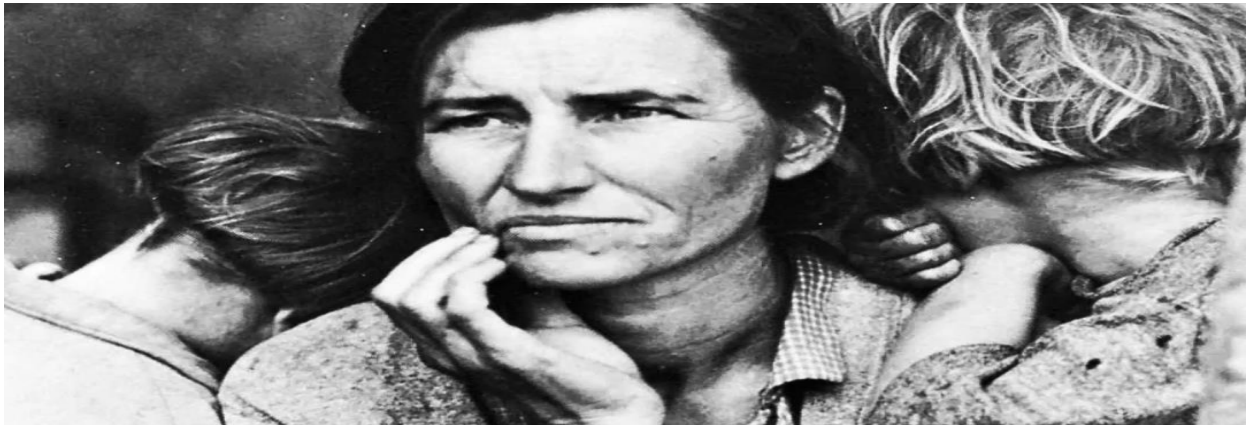


Definition: “*Deconstruction* exists as flawed philosophy as it invalidates the consistent definition of words. It is a fundamental necessity of society that words remain consistent in meaning; otherwise, language fails, and it is a fundamental necessity of society that language remains consistent, or society will fail.”

03/22 Special Issue Christian Research Journal
Theme “Defining The Meaning of Woman”

What Happened To The Word “WOMAN”?

Author: Alisa Ruddell



“THERE USED TO BE A WORD FOR THOSE PEOPLE”

“I am a woman trapped in a man’s body.” “Trans women are women.” “A woman is anyone who identifies as a woman.” Statements like these are now commonplace: they reveal that words, and the way we use them, change over time. That which used to go without saying is now being said in a way that implies its opposite. “Words strain,” T. S. Eliot wrote, “Crack and Sometimes break, under the burden, / Under the tension, slip slide and perish, / Decay with imprecision, will not stay in place, / Will not stay still.”¹ The words “woman” and “man” and the categories they denote, which used to be intuitive and axiomatic, are beginning to crack under the pressure of a culture determined to do away with nature’s limits, and to elevate freedom (underwritten by technology) as the highest good. “To define is to limit,”² Oscar Wilde wrote, and to limit is to exclude. Exclusion has become the root of all evils: this is why the definitions of man and woman are becoming, in queer theorist Judith Butler’s words, a “permanently available site of contested meanings.”³

On June 6, 2020, J. K. Rowling retweeted an op-ed piece whose title conspicuously replaced the word “woman” with a female bodily function. “People who menstruate,” Rowling mused, “I’m sure there used to be a word for those people. Someone help me out. Wumben? Wimpund? Woomud?” she wrote.⁴ Rowling is right: *there used to be a word for those people*, but it has been pressed into the service of a new purpose. Rowling’s tweet dropped like a hand grenade into Twitter, and the sheer volume of verbally profane pushback she received, loaded with sexually violent threats, is astounding.⁵ Many people, myself included, are concerned that the word “woman” is decaying with repeated twisting and misuse, and that natal females will suffer from the “slip slide and perish” of its broken meaning. How did we get here, and what is a Christian to make of this strange story of the tortuous transformation of words?

“WE APPEAR TO HAVE THROWN OUT THE WHOLE UNIVERSE”

Every origin story has to start somewhere, and there’s an arbitrariness to choosing one’s beginning. I am trying to answer a question similar to Carl Trueman’s in his book *The Rise and Triumph of the Modern Self*.⁶ How did we get to the point where someone could say, “I am a woman trapped in a man’s body,” and that would sound plausible to many? Trueman began his critique with the Romantic poets and Rousseau, but this is too late in the game to grasp the stakes. Romanticism was, after all, a compensatory reaction to the “death of the cosmos” precipitated by the rise of science, the Reformation, and the philosophical transformations that made both movements possible. If anything, the Romantics were alerting us to our error of having thrown the baby out with the bathwater, of having accidentally killed the living universe in effort to scrub her of superstition.

“We appear to have thrown out the whole universe, ourselves included,” Lewis wrote. “We must go back and begin over again.”⁸

Part of the impetus for the new science came from an anti-teleological morality. The source of this was theological: the nominalist revolt against Aristotelian realism, by figures like William of Occam, was motivated by a sense that propounding an ethic founded on the supposed bent of nature was attempting to set limits to the sovereignty of God.

The endless freedom of fiat — this is the throughline that links nominalistic philosophy and the scientific endeavor with the linguistic absurdities of today. God's will becomes unmoored from any "prior" cause, including the goodness of His nature. The natural law of the created order was now viewed as binding solely because God imposed it on humanity, not because there was any intrinsic correlation between the orders of the divine mind, nature, and the human mind. The severing of human reason's participation in God's mind made the activities of the human intellect an arbitrary affair. We no longer discovered universal forms amidst nature (patterned after ideas in God's mind); we saw only the raw particulars of the world, and then, by fiat, imposed names and concepts upon unrelated things.

The bloating of one agency at the expense of the other also happened in the Scientific Revolution. The world was recast as inanimate and manipulable material for our study, possession, and use. As humans mastered the physical world, we ceased to perceive it as a sacred arena of relationships. As Lewis posits in the preface to *The Hierarchy of Heaven and Earth*:

At the outset the universe appears packed with will, intelligence, life and positive qualities; every tree is a nymph and every planet a god. Man himself is akin to the gods. The advance of knowledge gradually empties this rich and genial universe: first of its gods, then of its colors, smells, sounds and tastes, finally of solidity itself as solidity was originally imagined. As these items are taken from the world, they are transferred to the subjective side of the account: classified as our sensations, thoughts, images or emotions.

The inflation of the Subject at the expense of the Object played out in many of the Reformers' privileging of the incorporeal (spiritual) over the corporeal (sacramental) aspects of the faith. In Calvin's liturgical schema, matter (other than Christ) couldn't participate incarnationally in God: it would only distract from Him. While Calvin himself was not a nominalist, his attitude towards materiality showed similarities (*matter matters less*).

WE ARE THE GODS

These transformations in philosophy, religion, and science were intertwined with linguistic ones. The problem of universals — how it is we can recognize categories like Woman — has been a source of philosophical debate since Plato and Aristotle, through Boethius and Augustine, to Thomas Aquinas and William of Occam. The question was answered decisively *against* the medieval schema of a Great Chain of Being with relational hierarchies of participation in the Divine Mind, and decisively *for* the modern schema of a world in which everything is ultimately individual and particular, in which physicality is evacuated of inherent meaning, and the will (whether divine or human) externally imposes meaning upon meaningless material. Without intending it, Occam set the stage for the Western presumptions that form the bedrock of the modern liberal order.

The rise of the psychological self that Trueman documents, and which sets the stage for the plausibility of the statement, "I am a woman trapped in a man's body," is another name for this process gutting the cosmos of its "superstitious agency" and gorging ourselves on the contents. That middling place between the errors of pagan animism and the cult of the bloated psychological self is incarnational Christianity, which sees nature as an icon of heaven. But nature bereft of teleology is putty in our hands, as is our own flesh. We are a plastic people serving a sovereign Self through "Lego gnosticism,"¹³ and our language reflects and facilitates this brave new world. We no longer fear the gods; *we are the gods*.

THE SEMANTIC TRIANGLE: *VOX, CONCEPTUS, RES*

And how do today's gods talk about the world and themselves? The age-old framework of the Semantic Triangle is a useful shorthand to describe the shift in our language over time. There is a relationship between the thoughts in our heads, the words in our mouths, and the world those words and thoughts relate to. The corners of the triangle are *Vox* (a sign that points; written & spoken language), *Conceptus* (what exists subjectively in the mind of the thinker/speaker and mediates between word and world), and *Res* (the extra-linguistic objective reality that words refer to).

From the perspective of the pre-Occam world, external reality (*Res*) implants a seed of itself in my mind, and that seed grows into an idea (*Conceptus*) of the way the world is. My concepts are “offspring” of myself and of my openness to all that is not myself. I express my ideas using the words available to me (*Vox*), which will be culturally-specific & conventional. Whether I say woman, *femme*, *frau*, *Žena*, or *gynaíka* is arbitrary, but they all refer to the same universal concept, which is *not* arbitrary. This traditional view assumes an attitude of hospitality to the nature of things — a desire to conceive, articulate, and conform to “what is the case.”

But what if the fruitful interplay of *Vox*, *Conceptus*, and *Res* is severed? The Scientific Revolution endeavored to cut out subjectivity from the process, framing personal involvement in the formulation of ideas as a contamination. What is meant by the term “neutral” (as in having a “neutral perspective” on “objective facts”) other than the rejection of one's own participation in the knowledge process, a “neutering” of one's ineradicable subjectivity?

In the postmodern subjectivist approach our words don't *describe* the world — they *constitute* it. Postmodernism refuses to allow the objectively real to impart life, content, and meaning into one's perspective from the outside. This underlies Queer Theory and its radical skepticism that universal categories (especially those of sex and gender) are based in any kind of biological reality.

Categories are a form of oppression perpetrated and perpetuated through language. Whoever we deem “right” about reality is simply the more powerful party: **speech isn’t communication but rhetorical gamesmanship.**

Both the modern and postmodern approaches to language and epistemology are flawed. Modernism claims to give us “bare facts” with no interpretive meaning attached (neglecting *Conceptus*), and postmodernism claims that there is no such thing as a fact: all we have are the stories we tell ourselves and the stories we impose on other people (neglecting *Res*). Is “woman” a story we can change at will? An oppressive construct imposed by society’s verbal norms? A feeling anyone can identify with? An adult human female with large gametes? Or is “woman” a universal form within the mind of God that we are equipped (through reason) to recognize, and that includes yet transcends biology? Is sex a social construct, or does it speak for itself?

REDISCOVERING THE AGENTIC UNIVERSE

Science is finally beginning to give back a little of what it has taken away: the world as an agentic organism with its own intelligible *Vox*. Peircean semiotics is the foundation for the burgeoning interdisciplinary field of “biosemiotics,” which sees the biological world as a field of signs and relationships.

Biosemiotics is “the study of representation, meaning, sense, and the biological significance of sign processes — from intracellular signaling processes to animal display behavior to human artifacts such as language and symbolic thought.”⁶ Communication exists outside the realm of the human and predates the emergence of human language. The biological world “speaks” without words, and is rich with meaning, agency, call-and-response. If the scientific consensus is correct — that our sub-articulate, implicit, unconscious mode of being is older than our conscious thought and verbal articulation — then the postmodern claim that human language “socially constructs” reality, and that there are no facts and meanings *before* language,⁷ is demonstrably false.

Language isn't solely a product of human convention but is rooted in our pre-linguistic embodiment. Our sexed bodies have been communicating important meanings before anything like language or culture developed to manage and shape them.¹⁸

As psychiatrist and Oxford scholar Iain McGilchrist explains in his book, *The Master and His Emissary: The Divided Brain and the Making of the Western World*, our embodied cognition is well-equipped to perceive and make sense of the world, and to communicate meaning, without recourse to words.¹⁹ The insistence that everything people can meaningfully think about is socially constructed through language “all the way down” is actually a symptom of our modern culture's left-brain dominance — the left being the hemisphere that deals with language and is prone to see the world in an oversimplified, manipulable form. But language only shapes, rather than grounds, our thinking and perception. It does not construct the landscape of the world for us by pure convention and power; rather it “shape[s] that landscape by fixing the [area] into which we divide it, defining which categories or entities we see there.”²⁰

RESPONSIVE EVOCATION

The kind of attention we pay to the world & the way we choose to articulate how that world appears to us, is a moral act. **For the world is neither neutral and “obvious,” nor a matter of arbitrary cultural convention.** In other words, subject and object participate together in a reciprocal dialogue, making us partners in creation. Human participation in this “responsive evocation” is poetically described in Genesis, as God brings the animals He has created to Adam: “He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name” (Gen. 2:19 NIV). There's a reality out there, but we shouldn't presume that we are fully equipped to “see and say it” apart from training within a wisdom tradition. Knowledge — *contact* with reality that results in *conformity* to it — requires virtue.

This subjective response to objective value, this necessary interpretation of The Real and our verbal articulation of it, is unavoidable. The process can go awry in any number of ways, but we do ourselves no favors as Christians by pretending that this interpretation, this morally-saturated “responsive evocation,” isn’t required of us when it comes to speaking about sex and gender. We cannot simply “look between our legs” and call it a day. Such objectivism is naive, casting language as a simple memory-matching card game in which Word = Object in a straightforward, unequivocal way. We are accustomed to using the historical-critical method of exegesis to interpret God’s Word (against relativistic eisegesis) undergirded by a commitment to Scripture’s perspicuity. It makes sense we would “exegete God’s world” similarly.

We need to take postmodernism’s critique seriously: we are selfish, biased, motivated reasoners, and our sense of what is “obvious” can be corrupted. There is a real world out there with limits and contours. *We must interpret this world.* We are mediators whether we like it or not.²³

While the truth about Woman and Man can be approached through science, only the kind of science that recognizes the meaning-saturated agency of the cosmos is capable of doing justice to the truth. The *Res* of sex, the *Conceptus* of gender, and the *Vox* of “woman” and “man” are best approached not through science, but through poetic symbol, which is how God (in His kindness) gave them to us:

So, God created man in his own image, in the image of God he created him; male and female he created them....

And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” (Gen. 1:27, 2:22–23 ESV).

Current Conventional Wisdom Is Of Gender Confusion Or Dysphoria

WHAT IS GENDER IDENTITY?
 It is someone's objective experience of their own gender. It's not related at all to biological sex or physical appearance. There are lots of them, of course.

Hello again and welcome to the second part of "Everything Gender!!" Today we'll learn about something a bit more complicated and long, but I hope you try to understand all of it. Let's explore all of the different gender identities!



SINCE YOU ALREADY KNOW THE IDENTITIES THAT FIT IN THE BINARY, LET'S TALK ABOUT NON-BINARY ONES.

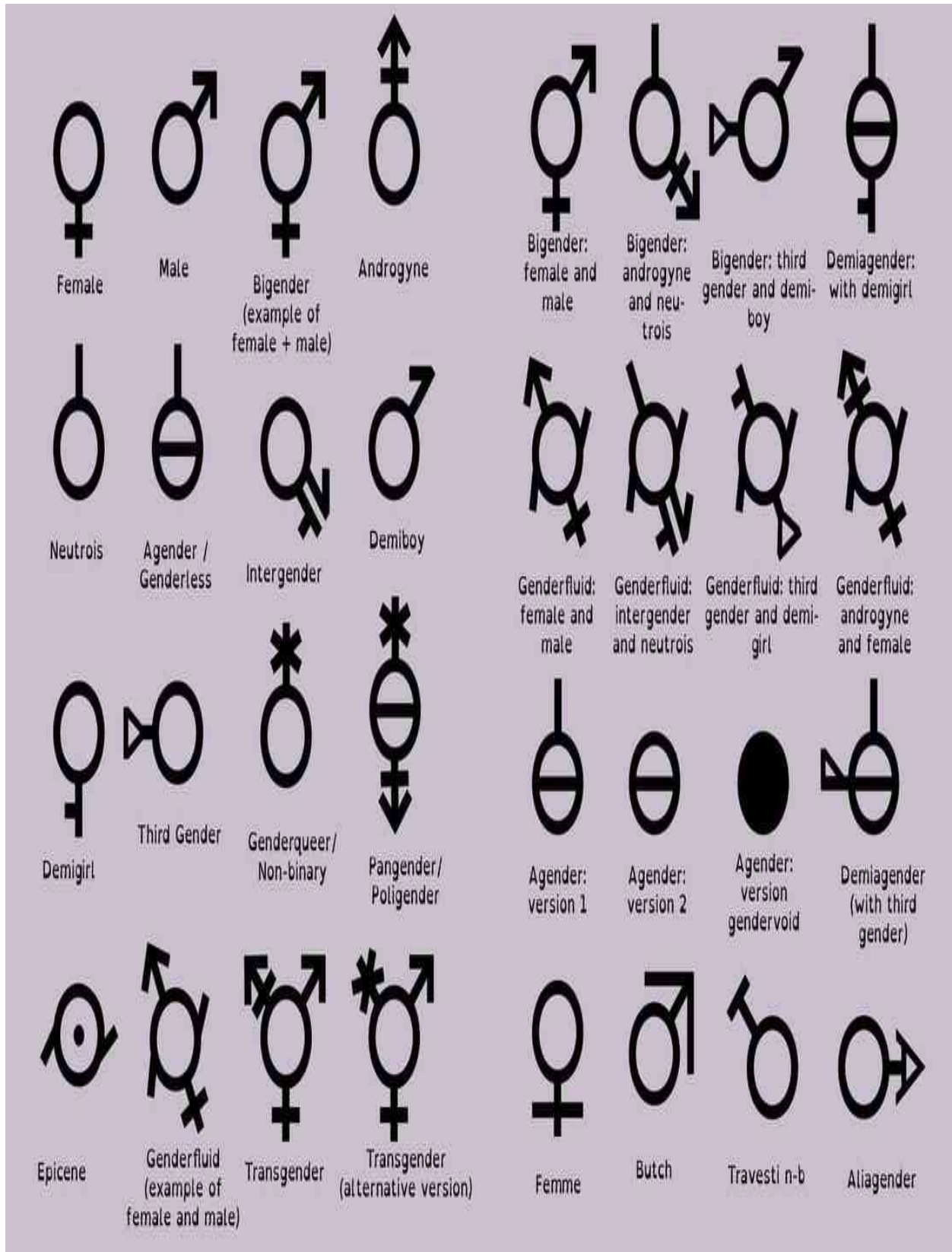
Non-binary or genderqueer identities:

	NON-BINARY: IT'S AN UMBRELLA TERM COVERING ANY GENDER IDENTITY THAT DOESN'T FIT WITHIN THE GENDER BINARY.		GENDERQUEER: IT HAS A SIMILAR MEANING, WITH MOST NON-BINARY PEOPLE CONSIDERING THEMSELVES GENDERQUEER.
	AGENDER: THEY FIND THEY HAVE NO INNER SENSE OF THEIR GENDER IDENTITY, WHICH MEANS THEY HAVE NO GENDER.		ANDROGYNE: THEY IDENTIFY AS ANDROGYNOUS. THEY ARE OFTEN DEFINED AS A MIX OF FEMALE AND MALE.
	APORAGENDER: THEIR GENDER IS SEPARATE FROM MALE, FEMALE OR ANYTHING IN BETWEEN.		BIGENDER: THEY HAVE TWO GENDERS, AND THEY CAN IDENTIFY AS BOTH OR MOVE BETWEEN THEM.
	DEMIGENDER: UMBRELLA TERM FOR NON-BINARY GENDER IDENTITIES THAT HAVE A PARTIAL CONNECTION TO A CERTAIN GENDER.		SOME DEMIGENDER IDENTITIES: DEMIBOY AND DEMIGIRL, DEMIFLUID, DEMIFLUX, DEMINONBINARY.
	GENDERFLUID: THEY MOVE BETWEEN GENDERS. THIS MEANS THEY HAVE DIFFERENT GENDER IDENTITIES AT DIFFERENT TIMES.		GENDERFLUX: THEY HAVE A GENDER THAT VARIES IN INTENSITY OR DEGREE OVER TIME. RELATED BUT DISTINT FROM GENDERFLUID.
	INTERGENDER: THEY HAVE A GENDER IDENTITY BETWEEN MALE AND FEMALE. INTENDED FOR INTERSEX PEOPLE TO USE.		NEUTROIS: IT'S OFTEN A TRANSEXUAL IDENTITY. USUALLY MEANS A GENDER NEITHER FEMALE NOR MALE, BUT NEUTRAL.
	PARAGENDER: THEY EXPERIENCE A WIDE VARIETY OF GENDERS. MAY FEEL THAT THEY EXPERIENCE GENDERS BEYOND THEIR ABILITY TO DESCRIBE.		POLYGENDER / MULTIGENDER: THEY EXPERIENCE MULTIPLE GENDER IDENTITIES, EITHER SIMULTANEOUSLY OR VARYING BETWEEN THEM.
	TRANSGENDER: THEIR SELF-IDENTITY DOES NOT CONFORM TO CONVENTIONAL NOTIONS OF MALE OR FEMALE GENDER.		TRIGENDER: THEY SHIFT BETWEEN THE STEREOTYPICAL BEHAVIOURS OF MALE, FEMALE, AND A THIRD GENDER.

Woah!! Wasn't that exhausting? Well, those aren't all of the gender identities, but these are just the basics! Maybe you should Google some more. In the next part of "Everything Gender!!", we'll learn about gender dysphoria and gender euphoria. This is a very serious topic! See you people, and stay tuned!



Current Status: Normalization Consensus Delineates Spectrum Of 36 Genders



Prior to Post-Modernists Successfully Normalizing As Gender Dysphoria – It Was Treated As An Identity Disorder – Abnormal Psychosis Not Neurosis

DSM – IV @Gender Identity Disorder

The diagnosis of Transsexualism was introduced in the DSM-III in 1980 for gender dysphoric individuals who demonstrated at least two years continuous interest in removing their sexual anatomy and transforming their bodies and social roles.

In 1994, the DSM-IV committee replaced the diagnosis of Transsexualism with Gender Identity Disorder. Depending on their age, those with a strong and persistent cross-gender identification and a persistent discomfort with his or her sex or a sense of inappropriateness in the gender role of that sex were to be diagnosed as Gender Identity Disorder of Childhood (302.6), Adolescence, or Adulthood (302.85). For persons who did not meet the criteria, Gender Identity Disorder Not Otherwise Specified (GIDNOS)(302.6) was to be used. This category included a variety of individuals--those who desire only castration/penectomy without a concomitant desire to develop breasts; those with congenital intersex condition; and those with transient stress-related cross-dressing.

Between the publication of DSM-III and DSM-IV, the term "transgendered" began to be used in various ways. Some employ it to refer to those with unusual gender identities in a value free manner--that is, without connotation of psychopathology. Some professionals informally use the term to refer to any person with any type of gender problem. Transgendered is not a diagnosis, but professionals find it easier to use. than GIDNOS, which is.

Diagnostic Features

There are two components of Gender Identity Disorder, both of which must be present to make the diagnosis. There must be evidence of a strong and persistent cross-gender identification, which is the desire to be, or insistence that one is of the other sex (Criteria A). This cross-gender identification must not merely be a desire for any perceived cultural advantages of being the other sex. there must also be evidence of persistent discomfort about one's assigned sex or a sense of inappropriateness in the gender role of that sex (Criteria B). The diagnosis is not made if the individual has a concurrent physical intersex condition (androgen insensitivity syndrome or congenital adrenal hyperplasia) (Criteria C). To make the diagnosis, there must be evidence of clinically significant distress or impairment in social, occupational, or other important areas of functioning (Criteria D).

In boys, the cross-gender identification is manifested by a marked pre-occupation with traditionally feminine activities. They may have a preference for dressing in girls' or women's clothes or may improvise such items from available materials when genuine articles are unavailable. Towels, aprons, and scarves are often used to represent long hair or skirts. There is a strong attraction for the stereotypical games and pastimes of girls. They particularly enjoy playing house, drawing pictures of beautiful girls and princesses, and watching television or videos of their favorite female-type dolls, such as Barbie, are often their favorite toys, and girls are their preferred playmates. When playing "house", these boys role-play female figures. Most commonly "mother roles", and often are quite preoccupied with female fantasy figures. they avoid rough-and-tumble play and competitive sports and have little interest in cars and trucks or other no-aggressive but stereotypical boy's toys. They may express a wish to be a girl and assert that they will grow up to be a woman. they may insist on sitting to urinate. . . . More rarely, boys with Gender Identity Disorder may state that they find their testes disgusting, that they want to remove them, or that they have, or wish to have, a vagina.

Girls with Gender Identity Disorder display intense negative reactions to parental expectations or attempts to have them wear dresses or other feminine attire. Some may refuse to attend school or social events where such clothes may be required. They prefer boy's clothing and short hair, often misidentified by strangers as boys, and may ask to be called a boy's name. their fantasy heroes are most often powerful male figures, such as Batman or Superman. these girls prefer boys as playmates, with whom they share interests in contact sports, rough-and-tumble play and traditional boyhood games. they show little interest in dolls or any form of feminine dress up or role-play activity. A girl with this disorder may occasionally refuse to urinate in a sitting position. She may not want to grow breasts or menstruate. She may assert that she will grow up to be a man. Such girls typically reveal marked cross-gender identification in role-play, dreams and fantasies.

Adults with Gender Identity Disorder are preoccupied with their wish to live as a member of the other sex. This preoccupation may be manifested as an intense desire to adopt the social role of the other sex or to acquire the appearance of the other sex through hormonal or surgical manipulation. Adults with this disorder are uncomfortable being regarded by others as, or functioning in society as, a member of their designated sex. To varying degrees, they adopt the behavior, dress, and mannerisms of the other sex.

In private, these individuals may spend much time cross-dressed and working on the appearance of being the other sex. Many attempt to pass in public as the other sex. With cross-dressing and hormonal treatment (for males, electrolysis), many individuals with this disorder may pass convincingly as the other sex. .

Distress or disability in individuals with Gender Identity Disorder is manifested differently across the life cycle. In young children, distress is manifested by the stated unhappiness about their assigned sex. Preoccupation with cross-gender wishes often interferes with ordinary activities. In older children, failure to develop age-appropriate same sex peer relationships and skills often leads to isolation and distress, and some children may refuse to attend school because of the teasing or pressure to dress in attire stereotypical of their assigned sex. In adolescents and adults, preoccupation with cross-gender wishes often interferes with ordinary activities. Relationship difficulties are common and functioning at school or at work may be impaired.

Associated descriptive features and mental disorders.

Many individuals with Gender Identity Disorder become socially isolated. Isolation and ostracism contribute to low self-esteem and may lead to school aversion or dropping out of school. Peer ostracism and teasing are especially common sequelae for boys with the disorder. Boys with Gender Identity Disorder often show marked feminine mannerisms and speech patterns.

Specific Age and Gender Features

Females with Gender Identity Disorders generally experience less ostracism because of cross-gender interests and may suffer less from peer rejection, at least until adolescence. In child clinic samples, there are approximately five boys for each girl referred with this disorder. In adult clinic samples, men outnumber women by about two or three times. In children, the referral bias towards males may partly reflect the greater stigma that cross-gender behavior carries for boys than for girls.

Prevalence

There are no recent epidemiological studies to provide data on prevalence of Gender Identity Disorder. Data from smaller countries in Europe with access to total population statistics and referrals suggest that roughly 1 per 30,000 adult males and 1 per 100,000 adult females seek sex-reassignment surgery.

Course

For clinically referred children, onset of cross-gender interests and activities is usually between ages 2 and 4 years, and some parents report that their child has always had cross-gender interests. **Only a very small number of children with Gender Identity Disorder will continue to have symptoms that meet criteria for Gender Identity Disorder in later adolescence or adulthood.** Typically, children are referred around the time of school entry because of parental concern that what they regarded as a phase does not appear to be passing. Most children with Gender Identity Disorder display less overt cross-gender behaviors with time, parental intervention, or response from peers. By late adolescence or adulthood, about three-quarters of boys who had a childhood history of Gender Identity Disorder report a homosexual or bisexual orientation, but without concurrent Gender Identity Disorder. Most the remainder report heterosexual orientation, also without concurrent Gender Identity Disorder.

Differential Diagnosis

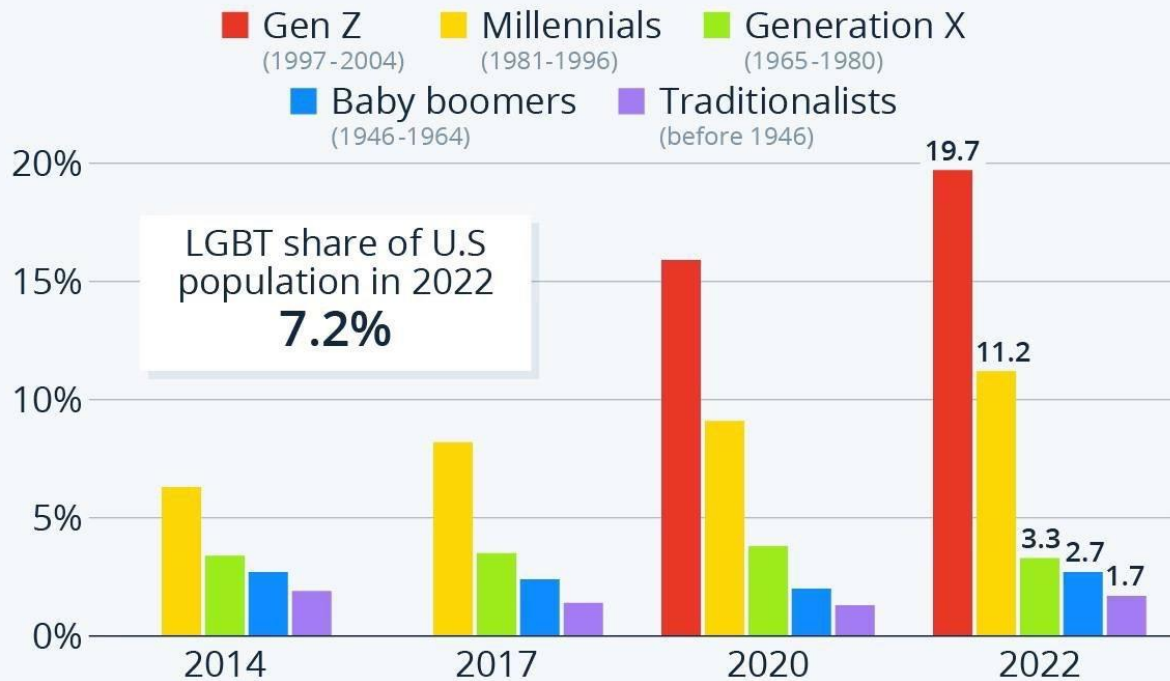
Gender Identity disorder can be distinguished from simple non-conformity to stereo-typical sex role behavior by the extent and pervasiveness of the cross-gender wishes, interests, and activities.

This disorder is not meant to describe a child's nonconformity to stereotypic sex-role behavior as, for example, in "tomboyishness" in girls or "sissyish" behavior in boys. Rather, it represents a profound disturbance of the individual's sense of identity regarding maleness or femaleness. Behavior in children merely not fitting the cultural stereotype of masculinity or femininity should not be given the diagnosis unless the full syndrome is present, including marked distress or impairment.

In Schizophrenia, there may rarely be delusions of belonging to the other sex. Insistence by a person with Gender Identity Disorder that he or she is of the other sex is not considered a delusion, because what is invariably meant is that the person feels like a member of the other sex rather than truly believes that they is a member of the other sex.

7.2 Percent of U.S. Adults Identify as LGBT

Share of American adults who identify as LGBT, by birth year



Source: Gallup



“But of course, it was the upcoming generation, Z, who took the lead, with adults born between 1997 and 2004 identifying as LGBT at the rate of **20%**. To put it into more tangible numbers, essentially, one in five Zoomers identify as either homosexual or transgender.”

Last year Bill Maher aptly **joked**:

“If we follow this trajectory, we will all be gay in 2054.”

Focus On The Family Resource:

The Biblical View on Transgender Identity: A Primer for Parents

One of the biggest misperceptions about Christianity is it's simply about acting right. When Christian parents overemphasize their child's behavior rather than their heart, the real message sent has more shame than love.

The chasm between the biblical view of sexuality and the secular view grows wider every day. Social media and the entertainment industry now celebrate "gender fluidity" as a more enlightened way of thinking than the biblical view. The trend has grown quickly, with transgender-identified celebrities making headlines and drag queens leading story times at schools and libraries. Society faces unexpected legal and ethical challenges as transgender-identified people compete on sports teams and use public restrooms of their non-biological sex. Parents increasingly allow their underage children to chemically and surgically alter their bodies, and [several states now permit minors to do so without their parents' consent.](#)

Which is it: Gender or Sex?

Changes in the secular culture are also changing our vocabulary. For example, the term “gender” no longer means only *male* or *female*. Instead, gender now takes into account *identity* and *expression*. (According to healthline.com there are 64 terms that describe gender.)

There is even disagreement on the number of biological sexes. [The New York Times](#) states that “biologically speaking, there are many gradations running from female to male; along that spectrum lie at least five sexes — perhaps even more.” While many people talk about sexual orientation, there is no agreement based on legal, medical, or psychological definitions.

Those of us committed to the Christian worldview base our view of gender and sex on [the biblical book of Genesis](#): “So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth.’” Therefore, the Christian worldview on gender and sex takes into account not only the creation of a biological man and a biological woman, but also love, marriage, fidelity, and reproduction.

What is gender dysphoria?

The word “dysphoria” is a clinical term for *unease* or *dissatisfaction*. *Gender dysphoria* is the feeling that your emotional and psychological identity doesn’t match the biological sex you were born with. There are two types of gender dysphoria:

Early onset gender dysphoria involves someone’s distress over their sex that begins in early childhood, usually between the ages of 2 and 4. According to [Psychology Today](#), only a small number of children with gender dysphoria will continue to have symptoms in later adolescence or adulthood.

Rapid onset gender dysphoria, an increasing social phenomenon, affects teens and adults who have identified with their own biological sex for years, then decide they want to change genders & sometimes alter their bodies. This developmental crisis, seen especially among adolescents, is seemingly associated with “peer contagions” such as:

- Social media influencers celebrating the ideology of gender fluidity.
- Peers embracing transgender behavior as popular and trendy — and as an avenue for social celebration or unique recognition.
- Clubs sponsored within public school systems to promote acceptance of the lesbian, gay, bisexual, and transgender (LGBT) identity framework.

Certain factors tend to coincide with gender dysphoria. The following conditions are found in greater numbers within the trans population:

<ul style="list-style-type: none">• Low self-esteem• Anxiety• Depression• Lack of identity• Eating disorders	<ul style="list-style-type: none">• <u>Personality disorder</u>• Self-injury• <u>Autism spectrum disorder</u>• <u>Sexual trauma</u>• Gender trauma
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How can parents help instill a secure and stable sense of sexual identity as God designed?

Ideally, parents will begin the following approaches early in a child’s life, nurturing a healthy, biblical view of gender and sexuality.

Initiate early, consistent, age-appropriate sex education at home.

Use correct terminology for body parts and their functions. Don’t wait until they ask you how and why girls and boys are different to begin to explain it to them. Normalize talking about age-appropriate, healthy sexuality from a faith perspective.

Ongoing, open communication is a very different mindset from the old attitude of putting off “the Talk” as long as you possibly can. Educate yourself about [healthy childhood sexual development](#) so you can be on the offense instead of the defense. Being proactive is the best way to ensure your child gets trustworthy, biblical teaching on sensitive, important topics such as gender identity, homosexuality, and transgenderism.

Focus on enjoying God instead of simply teaching moral behaviors.

One of the biggest misperceptions about Christianity is that it’s simply about acting right. When Christian parents overemphasize their child’s behavior rather than their heart, the real message they send often has more [shame](#) than love. This distorted view of the Gospel leads people to reject traditional gender roles as being just another Christian idea that’s outmoded and unnecessarily restrictive.

Prioritize honoring God above pleasing people.

So much of the reasoning behind the LGBT movement is based on people’s feelings and experiences. Their legitimate pain calls out for compassion and support, touching our hearts, as it should. But when we elevate people’s stories, feelings, preferences, and experiences above scriptural truth, we have built a house of cards instead of a foundation for life. Those who create their own principles of sexuality are not models to follow. Only God’s perfectly designed plan, as communicated in His Word, should be the standard to which we aim.

Take your gender roles from Scripture, not man-made tradition, family, or feelings.

It’s possible for a family to be quite healthy and their child still experience gender dysphoria. Kids react in various ways to forces outside the home every day. Children may *perceive* relationships and their place in the family in ways adults may never expect. That’s why, for many families, the roots of their child’s confusion began at home without their parents even realizing it.

Some Christians who are upset over their child's trans identity may also be embracing their own skewed version of masculinity and femininity. Their view of what it means to be male or female and how to live that out seems normal to them because it's based on their own personal comfort zones or what they saw growing up. Some people unconsciously continue their own parents' unhealthy patterns; others react to them and become legalistic or dogmatic.

Rather, focus on the overall theme woven in Scripture (and in nature) that male and female are equally valuable and complementary — each displaying aspects of God as their differences work together.

There are any number of family power struggles or dynamics that can become problematic and offer children a distorted view of God. For instance, rule-following instead of relationship, provokes children to rebel against parental authority and doubt God's authority.

How can we encourage healthy gender identity?

Teach your children the truth about gender and transgender identity.

From an early age, teach them that our human bodies matter. The body is connected to our personhood — who we are. Emphasize that their body is good and worthy of respect and protection. Help them celebrate their [unique qualities of maleness or femaleness](#).

And when you see a trans person, don't model a sense of disgust or make disparaging remarks. Show respect and love for them as God's image-bearers and use the encounter later as an opportunity to discuss the experience with your kids.

Let their individuality flourish within healthy limits.

Boys don't all have to be rough or aggressive — they can also be sensitive and nurturing, according to the unique personality God has given them. Girls can be tough, sporty, and prefer toy trucks over dolls but still be accepted and celebrated as an example of strong, lovely girlhood.

The mistake a lot of parents make when their child exhibits traits that are more commonly associated with the opposite sex is to react in fear or anger. Instead, watch for opportunities to help them enjoy and develop their talents and interests in the context of still being a boy or a girl.

For example, reacting to a tomboy with disapproval and shame sends the hurtful message that she can't possibly be accepted as a girl the way she is. But her being rowdy isn't a serious cause for concern. The real problem would be if she hates being a girl and resists all things that are essentially (not just traditionally) female. These are signs of a deeper internal conflict she needs help to work through.

Consider the future effects of your parenting decisions.

Wise parents consider the long game in their parenting. Girls and boys have many needs that overlap, but they also have some that are unique to their sex. Fortunately there are some [great resources](#) available to help today's Christian parents anticipate what their children need to thrive and develop a healthy, secure sexual identity.

Live joyfully as a man or woman of God.

[Deuteronomy 6:6-8](#) describes how parents should teach their children to love the Lord every day as they go about their normal everyday lives. This overflowing lifestyle is also the best way to teach them about other important topics like sexuality.

Be sure to provide other role models in your children's lives too. They need to see healthy people — secure men and women — who are thriving in their faith as part of the body of Christ. This example is good for all children but is especially important if a parent is a poor role model or is absent through death, divorce, or abandonment.

Teach your children a biblical worldview.

- They need to know that the way they view God is the most important thing in their life. They need to learn why God created men and women and how those roles reflect His nature.

The human body is the home of our behaviors, appearance, mannerisms, and habits. Consider some things the Bible says about the body:

We reflect the image of our Creator. “So, God created man in his own image, in the image of God he created him; male and female he created them.” ([Genesis 1:27 ESV](#)) Being made in His image separates us and the purpose of human sexuality from all other creatures, elevating our status and imprinting us with His likeness.

Our bodies are not our own. ([1 Corinthians 6:19-20](#)) Imagine receiving an original, priceless painting. Would you even consider getting your paints out and changing it? Not only did God create you, but He also sacrificed His Son to purchase you back from sin and death. To alter healthy sexual organs denies that you are God’s masterpiece and embraces the lie that your value and identity come from your appearance, preferences, and sexuality.

Sexual sin is spiritually devastating. ([1 Corinthians 6:18](#)) Changing appearance, genitalia, or hormones doesn’t actually change a person’s sex. It also doesn’t change God’s standards or His original design for your life. The biological sex God granted is coded into our DNA and every cell of our God-ordained bodies. It’s a harmful denial of Him and this reality to reject our body in this fundamental way.

Your body was created to be a temple of the Holy Spirit. ([1 Corinthians 6:19](#)) God also [purposefully designed every detail of our bodies](#). Some of His purposes we understand now and others we will learn about in heaven — but all of them are for our good and His glory. He is our God. We are not our own gods to do with ourselves as we wish.

A high view of God's purposeful design for creation.

The creation account in the Bible ([Genesis 1:1-27](#)) is a story of God separating many things:

- He separated the darkness from light.
- He separated the waters above from the waters below.
- He separated the dry land from the waters below.
- He separated the day from the night.
- He separated humankind into two biological sexes.

A high view of the sacred and intentional design for sex.

God separated male from female, among other reasons, so that they could be [purposefully joined](#). Once He formed Eve, He immediately declared that her & Adam's union was to occur [within the bond of marriage](#). Marriage was important from the beginning because God uses it as a metaphor throughout.

In the Old Testament God repeatedly describes Israel's unfaithfulness to Him in terms of sexual infidelity. The two gender roles are essential to His message, with the husband's role symbolizing God's initiative of choosing a people for Himself and the wife's role depicting Israel's response.

The New Testament further unpacks [the metaphor](#). Our marriage to Christ creates within us new *spiritual* life, just as the marital act of joining sexually creates new *physical* life.

Finally, Be patient with yourself and others.

^[4] “How the definition of a ‘sexual orientation’ is shifting under our feet ... and why that’s a problem.” Glenn Stanton, PRC Meeting, October 9, 2020.

Analysis @Apologetics Press: What Does the Bible Say About Having Sex Change Operation?



MELVIN OTEY, JD, M.Div.



WAR HOMOSEXUALITY HOMOSEXUALITY MORALITY MORALITY MORALITY TRANSGENDERISM

From Issue: [R&R – November 2016](#)

Article In Brief... 

As American society moves ever farther away from Scripture, increasing confusion is generated concerning what constitutes right and wrong. The Creator of the human body, however, is qualified to state the truth regarding gender behavior. He gives no authority for transgenderism or sex change operations.

FRAMING THE ISSUE

A Brief Introduction to Transgenderism

In April 2015, Bruce Jenner, the gold medal men's decathlon winner at the 1976 Montreal Olympic games, participated in a nationally televised interview with *ABC News'* Diane Sawyer in which he explained that he had struggled with his gender identity since childhood. In his words, "My brain is much more female than it is male. It's hard for people to understand that, but that's what my soul is.... That female side is part of me. That's who I am."¹ A few months later, in July 2015, Jenner appeared on the cover of *Vanity Fair* magazine dressed as a woman and announcing that he had changed his name to Caitlyn.² In the same month, he received ESPN's prestigious Arthur Ashe Award for Courage, largely because of his very public "transition" from Bruce to Caitlyn.³ In December 2015, he was featured once again, this time in an extensive article in *TIME Magazine*.⁴

People like Jenner suffer from "gender identity disorder," or "gender dysphoria," and are referred to as "transgender." Transgender people are biologically members of one gender but identify in their minds with the other. While Jenner is probably the most famous transgender person in the world, he certainly is not alone. For instance, Chastity Bono, the only child of Cher and Sonny Bono, explained in an interview with Oprah Winfrey that she felt that her body was betraying her and discussed her transition from female to male in the 2011 film, *Becoming Chaz*.⁵ According to a June 2016 report from the Williams Institute, a think tank at the UCLA School of Law dedicated to research on sexual orientation law and public policy, approximately 0.6% of adults in the United States, or 1.4 million individuals, identify as transgender.⁶

A Brief Introduction to Sex Change Operations

A percentage of transgender individuals, including some youths, undergo “gender reassignment surgeries,” each year.⁷ Generally, before undergoing surgery to alter the genitalia, people must be diagnosed with gender identity disorder, procure letter of recommendation from a therapist, begin hormone therapy, and live publicly as a member of the opposite sex for up to one year.⁸ Women desiring to live as men have mastectomies & hysterectomies. Men transitioning to live as women can have procedures to alter the appearance of their Adam’s apples and to remove their male parts.

The phenomenon of people claiming that their true gender is inconsistent with their physical anatomy has progressed so that there has been much public and political debate about which public bathrooms males and females should be able to use.¹¹ In April 2016, Target Corporation, the retail giant, issued a statement welcoming “transgender team members & guests to use the restroom or fitting room facility that corresponds with their gender identity.”¹² In May 2016, the federal government threatened to withhold federal funding from public schools declining to allow transgender students to use bathrooms that correspond with their gender identity rather than the gender listed on their birth certificates.¹³

These issues have been matriculating through the courts of law for several years now, and many have been alarmed and saddened by the aggressive advances of those presently seeking to legitimize transgenderism.¹⁴

CONSIDERING THE SCRIPTURES

While the Bible has much to say about human sexuality, it comes as no surprise that it does not specifically address the idea of having a sex change operation or gender reassignment surgery. The technology obviously didn't exist in Bible times, and there is no reason to suspect that Bible writers would ever have contemplated a "sex change." However, the Holy Bible's provision of "all things that pertain to life and godliness" (2nd Peter 1:3) includes principles that bear directly on matters as relating to transgenderism.

What the Scriptures Teach about Determining Gender

As an initial matter, "[t]he hypothesis that gender identity is an innate, fixed property of human beings that is independent of biological sex—that a person might be 'a man trapped in a woman's body' or 'a woman trapped in a man's body'—is not supported by scientific evidence."¹⁵ However, in light of recent efforts to define gender as a psychological construct, that is, the consequence of what one thinks or feels, one must consider the way **gender is depicted in Holy Scripture; it is consistently presented as a consequence of nature.**

God created Adam as a male, and He created Eve as a female (Genesis 5:1-2; Matthew 19:4). They were created physically complementary beings capable of producing offspring together (Genesis 1:28), and their offspring were distinctly male or female as they were (Genesis 5:3-4). On the one hand, males had an anatomical design that included the ability to produce "seed" while impregnating females (Genesis 38:9). On the other, females had an anatomical design consistent with bearing and nursing children (see, for example, Genesis 4:1-2, 17, 25; 3:16, 20; 21:7; 1 Samuel 1:23).

So, then, since the beginning, each human being has been “fearfully and wonderfully made” in the image of God as either a male or a female (Psalm 139:14-16; Genesis 1:26-27).¹⁶

Notice that the determination of one’s gender didn’t depend on his or her individual thoughts or preferences. Classification was readily made at birth based on physical anatomy. A Hebrew “man child” was to be circumcised on the eighth day following his birth (Genesis 17:12-14; Leviticus 12:3). Moreover, under the Law of Moses, a woman who birthed a male child was ceremonially unclean for seven days (Leviticus 12:1-2), but a woman who birthed a female child was ceremonially unclean for two weeks (Leviticus 12:5). The Bible clearly depicts ancient people, at God’s direction, making determinations regarding gender at the time children were born based on anatomy, and proper classification depended exclusively on one’s physical characteristics at birth. Appropriate social roles/psychological constructs, then, flowed from a person’s anatomical design.

What the Scriptures Teach about Transvestism

The [transvestism] “sexual deviation” designation concurs with God’s Word. For example, 1 Corinthians 11:13-14 teaches that the natural differences in gender in a culture ought to be maintained. Also, in Deuteronomy 22:5, the Bible says: “A woman shall not wear a man’s garment, nor shall a man put on a woman’s cloak, for whoever does these things is an abomination to the Lord God.” The Hebrew word translated “abomination” refers to something disgusting and repugnant, whether ritually or ethically.¹⁹ These verses clearly preclude a woman from changing her appearance to look like a man or a man from altering his appearance to present himself as a woman.

What the Scriptures Teach about Elective Mutilation

As noted above, “transitioning” sometimes involves drugs and/or operations to alter one’s physical appearance so that one looks more like a member of the opposite gender. In the Old Testament, self-mutilation is associated with idol worship (1 Kings 18:24-29) and mourning among those who didn’t know Jehovah (Deuteronomy 14:1-2). The Lord specifically prohibited His people from engaging in such cuts of the flesh (Leviticus 19:28). In the New Testament, a demon-possessed man engaged in self-mutilation before he was healed by Jesus (Mark 5:2-5). Clearly then, the Scriptures depict self-mutilation as indicator of underlying spiritual and psychological disturbances, and certain studies seem to confirm this observation.²⁰

While amputations were sometimes prescribed as punishment (Deuteronomy 25:11-12) or inflicted during times of war in Bible times (Ezekiel 23:25), there are no instances of God approving of any elective amputations in Scripture. Moreover, the New Testament teaches that Christians’ bodies belong to God and must be used to glorify Him (First Corinthians 6:19-20). There simply is no authority for elective mutilation without His direction or approval.

Concluding Observations

It is not surprising that the Bible does not speak specifically about having a sex change or gender reassignment surgery.

Predictably, though, it does address each stage in the progression toward such procedures. First, according to the Scriptures, gender is determined by physiology rather than psychology. Second, attempts to present as a member of the opposite gender are unnatural and condemnable. Third, elective mutilations of the body are seen indicative of an unhealthy mind that doesn't recognize and accept God's ownership of the human body. In short, while the Bible never even mentions the phrase "sex change operation," it denounces every step along the way to such procedures, up to and including the procedures themselves.

A right-thinking person, one free from spiritual and psychological encumbrances, would nourish & cherish his or her body, rather than hate it so as to intentionally disfigure it (Ephesians 5:29). Hence, it's illogical and self-contradictory to recognize gender identity disorder as a mental disorder where the mind doesn't embrace the reality of one's physical gender and then proceed to alter the healthy body to conform with the troubled mind.²² **Those suffering from gender dysphoria need to change their minds rather than their bodies.**

Consequently, transsexuals, like everyone else, desperately need Jesus and the Gospel. There is forgiveness and healing in Christ, of course, but, like everyone else, they must submit to His lordship and repent if they want to be saved from the eternal consequences of their sins.

From Simple Tomboy To Gender Complication

The New York Times

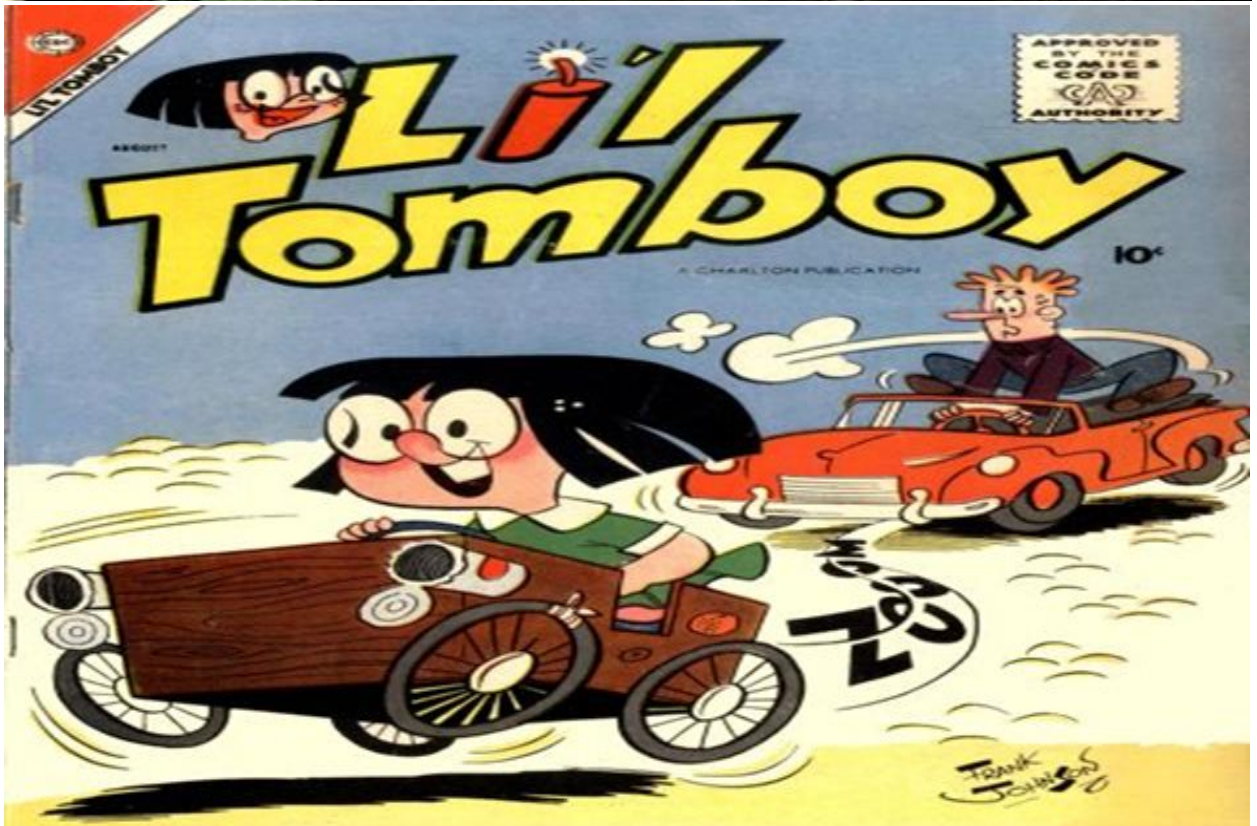
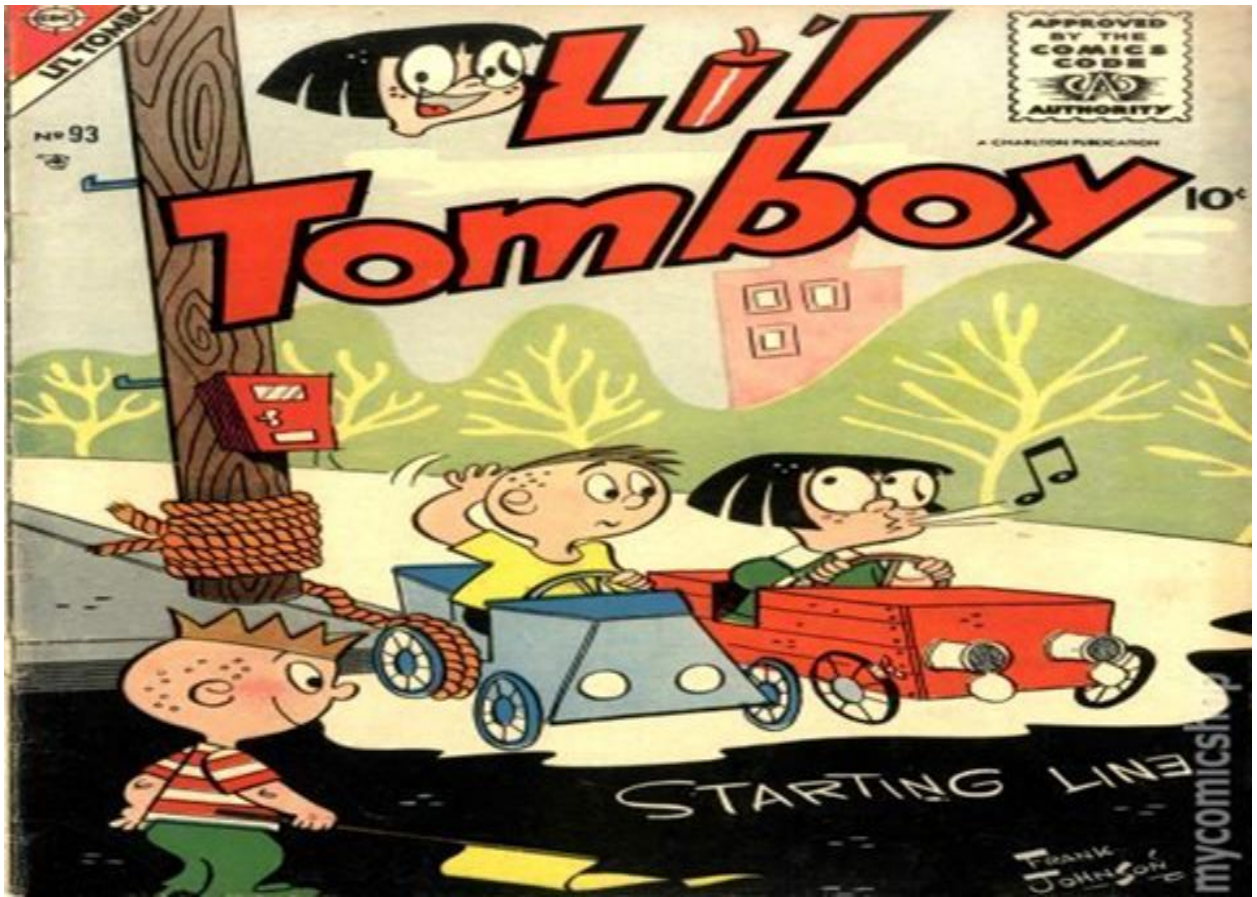
WEDNESDAY, SEPTEMBER 20, 1950


'TOMBOY' PHASE CALLED NATURAL

Pamphlet Says That 'Rowdy'
Period for Girls 7 to 10 Is
Common Occurrence

By **DOROTHY BARCLAY**

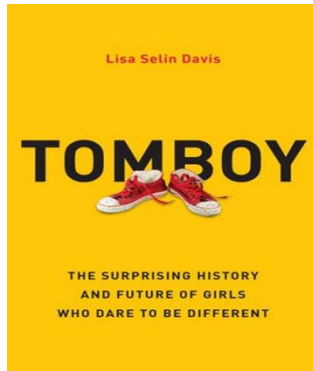
Little girls can be at times just about as noisy, dirty and sassy as little boys, but parents who want their daughters to grow into well-adjusted young women would do well not to press too hard for "ladylike behavior" during these temporarily turbulent times, according to Mrs. Clara Lambert, adviser for the Blue Bird program of





Gender Identity Disorder is distinguished from simple non-conformity to stereotypical sex role behavior by the extent and pervasiveness of the cross-gender wishes, interests, and activities. **This disorder is not meant to describe a child's nonconformity to stereotypic sex-role behavior as, for example, in "tomboyishness" in girls or "sissyish" in boys. Rather, it represents a profound disturbance of the individual's sense of identity regarding maleness or femaleness. Behavior in children merely not fitting the cultural stereotype of masculinity or femininity should not be given the diagnosis unless full syndrome is present, including marked distress or impairment.**

What Happened To The Word “TOMBOY”?



There has been, over the last 180 years or so, since it was first applied to young girls in a positive way, a lot of arguing over the word "tomboy." Likely the first declaration that the word maybe should be retired was when Harper's Bazaar 1898 published "The Passing of the Tomboy."

It happened again in 1917, when a widely read essay also called "Passing of the Tomboy" suggested: **"Either the genus has ceased to exist or the characteristics have become so common that they have now ceased to be distinguishing."** Tomboy had become a "useless term."

And in 1926 an article called "The Passing of Tomboys" announced: "There are not any Tomboys anymore. Standards have changed." Throughout the twentieth century, this same pronouncement was made. "Tomboy label wears out," "The term 'tomboy' is as passé as a slingshot," "'Tomboy' slips into world of yesteryear," and "Tomboy term nearly obsolete" read headlines from a syndicated column in the 1980s.

In 1993, sociologist Barrie Thorne asked, "Why call a girl a quasi-boy just because she likes to dress comfortably, play sports, climb trees, go on adventures, or have boys as companions?"

In 2016, Bustle, Babble, and the Huffington Post each published articles by mothers demanding that the world stop referring to their daughters as tomboys. "When we label sporty, adventurous girls as boyish, we're reinforcing the idea that certain behaviors or interests are better suited to boys and men, while the rest are for girls," wrote developmental psychologist Dr. Andrea Bastiani Archibald in an April 2019 Girl Scouts blog post, "It's Time to Stop Calling Her a Tomboy." Over and over the same argument was invoked: Using a word with "boy" in it to describe a girl who loves action and adventure is reinforcing gender stereotypes, not bucking them, and we should nix it.

Over the course of my research, many people told me that the word had rightly receded because we have evolved enough to know that boys' stuff is not just for boys.

Standards, they noted almost a hundred years after this point had been made, had changed. This sentiment was expressed to me mostly by upper-middle-class, former tomboys who had been successful in male-dominated fields like geology and television production, had reaped the **benefits of being socialized with or like boys, been treated with equality by their parents,** or were perhaps naturally driven to the "boy" side of the line, and accepted there. They were women for whom gender had not been limiting, so they figured it wasn't limiting others.

Jack Halberstam, Columbia University professor of gender studies and English, told me that girls have so many different options & representations in the media now, and are excluded from so few "boy things" that we don't need a word for a girl who transgresses into the land of boys. Look at all those ponytailed girls blazing across the soccer field and all those girls kicking it in STEM, the incredible gains they have made in the past few decades.

"I think that the tomboy category is anachronistic," he said. "I wonder if we'll eventually end up thinking of the tomboy category as a twentieth-century category not a twenty-first-century one."

Even those who don't know of the word's problematic history or the fact that it once referred to a boisterous boy or an adult woman's sexuality — know it has been problematic. Emma McIlroy, cofounder of the feminist fashion company Wildfang told me, "Tomboy is a polarizing word."

"There are a lot of people who love it and own it," she said, and then others who hate the idea of describing a fort-building, fast-running girl with a double-masculine word.

Fashion writer and entrepreneur Lizzie Mettler shuttered her fashion blog Tomboy Style in 2015 partly because some readers objected to the word "tomboy" itself — even though it had been a hit with the press when she started the blog in 2012. "Thoughtful, smart commenters said, 'I don't understand why this blog is not just called **'Cool Women,'**" Mettler told me. "Why did I have to label it with this antiquated word?"

