

CONCERNS ABOUT THE UNITED KINGDOM BILL OF RIGHTS

Susan Gilchrist

25 June 2022

<http://www.tgdr.co.uk/documents/037B-UKBillOfRightsConcerns.pdf>

- On Wednesday 22 June 2022 the Government introduced its UK Bill of Rights claiming it will strengthen freedom of speech and curb bogus human rights claims
- If the bill is passed, Parliament will be given “*the greatest possible weight*” in court decisions and will have the power to dictate how courts should interpret human rights. Section 15 of the bill says that people will have to get permission from the court before they can bring proceedings against a public authority. The court will grant permission only if it thinks the person has suffered a significant disadvantage.
- Among other things, the Act will reduce the power of UK judges where legislation is incompatible with the European Convention on Human Rights and limit important duties such as the positive duty to protect life. It will also place the UK’s membership of the European Convention on Human Rights in jeopardy by empowering UK courts and parliament to not comply with judgments of the European Court of Human Rights
- Before the parliamentary stages, there is usually considerable debate and consultation. The Human Rights Act itself was preceded by a detailed government consultation paper, cross-party agreement between Labour and the Liberal Democrats, and many years of discussion by academics, judges, politicians, and journalists.
- For the government to introduce into parliament a previously unpublished 44-page constitutional bill and have the second reading debate the next day – as it is doing with the bill of rights bill – is unprecedented. The substance of the bill will make it much more difficult for people to claim their human rights in the UK. But equally concerning is the government’s authoritarian method of achieving this constitutional change.
- The United Kingdom Equality and Human Rights Commission is an independent statutory body with the responsibility to encourage equality and diversity, eliminate unlawful discrimination, and protect and promote the human rights of everyone in Britain. It enforces equality legislation on age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, sex, and sexual orientation
- As an independent statutory body, it has a duty to hold the Government into account. However, the Government also appoints members to its board.
- However, the EHRC has also become involved in a toxic dispute over the protection of transgender people. On one side the professional institutions

and world medical authorities define these as personality variations, which are established very early in life, and are not amenable to change at a later date. They concern the search for identity and the rejection of what is wrong. Gender-critical groups identify these as sexually motivated personality disruptions driven by behaviour and desire. The methods of management are almost opposite to each other, and as an independent body the EHRC should take account of both approaches

- In my view, that is not happened, I find no evidence that the EHRC has taken any meaningful account of the viewpoints of the Professional institutions. This leads me to believe that it has produced advice and guidance that exclusively supports the present Government agenda which pursues the gender critical approach
- That raises the question of politically motivated government appointments to the board of any statutory body, and if the present government is intent on forcing its UK bill of Rights through Parliament as quickly as possible, and with minimum scrutiny, that must give us particular concern.
- Giving Parliament "*the greatest possible weight*" in court decisions means parliament and the government will have the power to dictate how courts should interpret human rights. Thus, the ability to prevent such government misuses will be destroyed
- The following comments contain my own critique of the current EHRC approach and the present controversy. They are extracted from an extended course of ten presentations. You can find the full set at
- Gilchrist, S. (2022): "Christian Communities, Transgender People and Christian Traditions" (Draft): <http://www.tgdr.co.uk/documents/037B-PresDoctrinesDisputesTransPeople.pdf>
- The following papers may also be relevant
- Gilchrist, S. (2021a): "Gender Identity, Feminism, and Transgender People": <http://www.tgdr.co.uk/documents/250P-GenderIdentityAndTrans.pdf>
- Gilchrist, S. (2020f): "Managing Transgender Conditions Correctly: A Commentary on the Bell v Tavistock Case": <http://www.tgdr.co.uk/documents/249P-JudgmentResponse.pdf>
- A full bibliography is available at: <http://www.tgdr.co.uk/articles/bibliography.htm>

REALITY OF GENDER IDENTITY

- *Gender critical groups argue that there is no innate, or deep-seated sense of gender identity. Using the work of Judith Butler in the 1990'sⁱ. Its creation is stated to be entirely due to “performative acts”, which is a product of social conditioning alone.*
- *For other groups, gender awareness begins from the time when a baby starts to separate the self from the other. That is at a very early stage. For most babies gender awareness (in terms of difference) is evident by the age of two years, but children do not start to react to or adopt its social implications until at least three years.*
- *This means that for gender-critical groups the massive changes and advances in neurological development during the first three years are ignoredⁱⁱ. That throws all arguments back into 1960's Freudian psychodynamics, when up to three years of age was believed to be a time of seething emotions where little constructive occurs.*

TRANSGENDER TREND WEBSITE

- *Despite the current evidence, and the advances in understanding that have taken place, Transgender Trend states on its 2020 website that: “There is no scientific basis for the idea of innate deeply-held sense of gender”ⁱⁱⁱ ^{iv}*
- *On the advice given to schools on the “Impact of Teaching Gender Identity to Children” Transgender Trend states “Transgender organisations such as Gendered Intelligence^v, GIREs^{vi} and Allsorts Youth Project^{vii} deliver training for teachers and PSHE classes for children in schools. Their teaching is backed by no credible science but has been adopted by government, the NHS, schools, and therapists.*
- *The site also alleges that: “Changing gender is presented as synonymous with changing sex”^{viii}. That statement is categorically rejected by transgender people who see any surgical or hormonal intervention as gender affirmation procedures instead.*

AUTOGYNEPHILIC TRANSSEXUALITY

- *Autogynephilic transsexuality^{ix} was a theory put forward by Dr Ray Blanchard in the 1980's and 1990's*
- *Blanchard proposed that male-to-female transsexuals are either sexually attracted exclusively to men (homosexual) or are sexually attracted primarily to the thought or image of themselves as female (autogynephilic), and that autogynephilic transsexuals seek “sex reassignment” to actualize their autogynephilic desires*

- *According to this theory sexual orientations are personality variations, and transgender identities are perversions of male homosexuality (the word paraphilia is used)^x*
- *Despite being rejected by many mainstream workers; this is the theory which gender-critical feminists use to justify the arguments they make^{xi}*

CONTRADICTION

- *Autogynephilic theories for transsexuality fit the dogmas defined by gender-critical groups for they presume that no sense of gender identity can develop until the social implications are first understood and are responded to.*
- *They also hide this fundamental contradiction inherent to gender critical theory^{xii}.*
- *If it is accepted in line with professional studies, that an elementary core gender identity arises very early in life and that this is effectively fixed by the age of three years, then the gender-critical feminist approach is invalidated.*
- *If instead the gender-critical approach is taken to be correct, transgender conditions must then be diagnosed as perversions. paraphilias or disruptions, and the depth of transgender identities is denied.*

PROBLEMS

- *There are various problems with autogynephilic theories. The theories presume transsexuality has a sexual motivation with a personality disruption, while professional studies identify it as the search for identity and a personality variation instead.*
- *Blanchard only considered male-to-female transsexuals. This theory ignores female to male transsexuals and no equivalent paraphilia for these people has been identified.*
- *The theory also fails to deal with non-binary roles. and it does not provide adequate explanations for the wide range of transgender conditions that exist.*
- *It associates transgender conditions with sexual motives, including behaviour and desire, instead of identification and rejection. This identifies all male to female transsexuals as potential threats to women in society.*

DISCONNECTIONS

- *The theories also presume that sexual orientation is determined by genetic factors, and that homosexuality is a personality variation. Transgender*

conditions are disruptions of this. However, the activating forces are due to gene expression (not directly by genes) and the influence of endocrinal (or hormonal) elements are disregarded or denied^{xiii}

- *This autogynephilic theory at the time it was being applied was regarded as outdated and incorrect by other clinicians in the field. The clinic which promoted it was shut down in a hotly contended dispute*
- *Perhaps more importantly, autogynephilic theories do not match the lived experiences of transgender people. There is a great deal of anger among transgender people over an incorrect diagnosis being imposed upon them for the purpose of preserving a gender-critical approach, instead of protecting transgender people's lives.*

OBJECTIVITY

- *If science is to be used correctly it is essential that all viewpoints are considered*
- *Therefore, it would be expected that the approaches adopted by the Professional Institutions, World Authorities, WPATH (World Professional Association for Transgender Health) and clinical authorities, would be properly considered, but the existence of these and the arguments they make are dismissed or ignored^{xiv}.*
- *There is no reference to the "Memorandum of Understanding" produced or endorsed by all of the major Professional Institutions in the United Kingdom which condemns "Conversion Therapy. The existence of this memorandum is also totally ignored^{xv}*
- *Support groups such as Stonewall^{xvi}, GIRES^{xvii} and others who support the approaches adopted by the professional institutions are virulently condemned.*

RESEARCH

- *Objective research needs experiential evidence to prove it. This is an essential element in validating any study. That must be questioned in this gender-critical approach.^{xviii}*
- *The use by gender-critical groups of a seminal paper by Joel et al^{xix} in attempts to prove that gender identity is purely a social construct is directly contradicted by Joel in another paper, written by Joel, Swaab et al, and by other leading researchers who are working directly in the field^{xx xxi xxii xxiii xxiv}.*
- *The use of another influential paper by Dhejne and others^{xxv xxvi xxvii} in attempts to prove that male to female transsexuals continue have the same propensity to violently attack women as all males, also that the trauma faced by these people*

arises because they are the agents for their own misfortunes... instead of the persecution and vilification of others, is also vociferously denounced by Dhejne, the lead author of the paper.^{xxviii}

STATISTICS

- *Gender-critical groups attempt to use statistics to prove that male to female activities engage in sexual abuses at the same rate as the overall male population*
- *This is done by taking the distribution of people in prison for sex offences who claim to be transgender and extrapolating this figure to assume that the proportion of those in prison can be extrapolated to include the whole transgender population.*
- *Individual cases are highlighted to emphasise the perceived dangers. However, this ignores demographics, incentives, lack of statistical significance, changes in attitudes during the years, errors, and the inconsistencies in extrapolation. This has been challenged in many quarters. Broader studies do not support these claimed results^{xxix}*

CAMPAIGNS

- *The “Stonewall” reports documenting discrimination against transgender people, including children, are dismissed as propaganda by gender-critical groups, even though the same results are replicated in many other worldwide studies^{xxx}*
- *Perhaps the most serious and significant criticism of the gender-critical movements comes from Professor Judith Butler who, in her 1990’s book, provided much of the initial inspiration for the gender-critical approach^{xxxi}.*
- *In a 2021 article in the Guardian newspaper^{xxxii} she says: “The anti-gender movement is not a conservative position with a clear set of principles. No, as a fascist trend, it mobilizes a range of rhetorical strategies from across the political spectrum to maximize the fear of infiltration and destruction that comes from a diverse set of economic and social forces. It does not strive for consistency, for its incoherence is part of its power”.*

CLINICAL INPUTS

- *These comments by Butler are extremely strong, and it would be good to read her complete article. That can be accessed here: [\(Butler 2021\)](#). An alternative way of examining these issues is to look at the clinical inputs*

- *We have already seen that gender critical feminist groups accept sexual orientations as personality variations but consider male to female transsexuality as a perversion of male homosexuality. The professional institutions and word authorities diagnose both conditions as personality variations which arise very early development and cannot be changed either by the person concerned or the predations of others in later life*
- *Great harm can occur if the wrong management method is applied. The mass of clinical and professional evidence that is available is dismissed by gender-critical groups as the work of “transgender activists” and its influence is denied^{xxxiii}.*

RECRUITMENT AND REGRET

- *For most people the intuitive expectation is that gender identity should conform to biological sex; and that any departure from this is either because of predations, the engagement in sexual abuse or the rewards of inappropriate sex.*
- *A major allegation made against the use of an affirmative approach by the gender identity clinics and transgender people is that of predation and enlistment to the cause*
- *Gender identity clinics all report low rates of regret after gender reassignment surgery, but gender critical groups cite very high rates, with individual cases highlighted^{xxxiv}*
- *When what one side sees as compassion and understanding is invariably interpreted by the other as coercion and enforcement, and when these early development processes are dismissed or ignored, transgender people come under strong attack.*

IDENTIFICATION

- *At the heart of this dispute is the disagreement over the origins and nature of gender identity. The gender-critical groups argue that it is a social construct and deny that any deep-seated gender identity exists.*
- *We have seen that the Professional Institutions, World Authorities, and the clinical consensus argue that the core or basic elements lie at the heart of the personality that is created and it is one of the first elements of personality to be formed.*
- *Using this gender entitlement, it is possible for someone who is male to identify with women from the moment of birth, have a sense of identity and an outlook, behaviour and lifestyle which is in harmony with women, who respects women, and who fights throughout life as assiduously and strongly as any woman for the protection and security of her safety and gender-based rights.*

DISAGREEMENT

- *Applying the same gender entitlement to the second explanation of autogynephilic transsexuality, where sexuality and sexual orientation is still treated as a personality variation but transsexuality which is treated either as a paraphilia, perversion, disruption, or sublimation, turns the same transsexual with precisely the same outlook, from an ally into an opponent, who is then perceived to be erasing women's identities and attacking their hard-won sex-based rights.*
- *We have seen that if it is accepted that an elementary core gender identity arises very early in life and is effectively fixed by the age of three years, then the gender-critical feminist approach is invalidated. If the gender-critical approach is accepted, then transgender conditions must be diagnosed as perversions, paraphilias or disruptions. Transgender people can then be presented as potential predators, threats to women's safety, pursuing sexual motives, and the reality of transgender identities is denied.*

SOME PERCEPTIONS: BORN INTO THE WRONG BODY?

- *Transgender people may describe themselves as being 'born into the wrong body', It describes the sense of being trapped in the wrong gender; but this is a truth of memory and experience. Few, if any, believe that we literally change biological sex^{xxxv}.*
- *For all transgender people the search is for identity and the rejection of what is wrong, it is not about behaviour or sexual desire*
- *The allegation that "changing gender presentation is synonymous with changing sex" is a fiction imposed on transgender people by opponents, and by gender critical groups*
- *Most people consider trans women to be women because of the ways we interact with society, and how we share common interests and concerns. This high degree of acceptance is far more important than any condemnation based on biological sex.*

ATTACKS

- *In June 2021, the Hungarian parliament voted overwhelmingly to eliminate from public schools all teaching related to "homosexuality and gender change", associating LGBTQI rights and education with paedophilia and totalitarian cultural politics.*

- *In late May 2021, Danish MPs passed a resolution against “excessive activism” in academic research environments, including gender studies, race theory, postcolonial and immigration studies in their list of culprits.*
- *In December 2020, the supreme court in Romania struck down a law that would have forbidden the teaching of “gender identity theory” but the dispute still rages on.*
- *Trans-free spaces in Poland have been declared by over 100 authorities eager to purify Poland of corrosive cultural influences from the US and the UK.*

MORE ATTACKS

- *Turkey’s withdrawal from the Istanbul convention in March 2021 sent shudders through the EU, since one of its main objections was the inclusion of protections for women and children against violence, and this “problem” was linked to the foreign word, “gender”.*
- *In recent years the attacks on so-called “gender ideology” have grown throughout the world, dominating public debate, stoked by electronic networks, and backed by extensive right wing Catholic and evangelical organizations.*
- *As Butler notes, although they are not always in accord, these groups concur that the traditional family is under attack, that children in the classroom are being indoctrinated to become homosexuals, and that “gender” is a dangerous, if not diabolical, ideology threatening to destroy families, local cultures, civilization, and even “man” himself.*

ANTI-GENDER MOVEMENTS

- *The anti-gender ideology movement crosses borders, linking organizations in Latin America, Europe, Africa, and east Asia.*
- *Butler indicates that opposition to “gender” is voiced by governments as diverse as Macron’s France and Duda’s Poland, it circulates in right wing parties in Italy, it shows up on major electoral platforms in Costa Rica and Colombia, boisterously proclaimed by Bolsonaro in Brazil, and responsible for closing gender studies in several places, including the European University in Budapest in 2017 before it relocated to Vienna.*
- *Butler also notes that these reactionary flames have been fanned by the Vatican, which has proclaimed “gender ideology” “diabolical”, calling it a form of “colonizing imperialism” originating in the north and raising fears about the “inculcation” of “gender ideology” in the schools.*

UNITED STATES

- *Transgender people have been under assault from many angles in the United States. In the past year a record-breaking number of anti-transgender bills have been filed, and more have passed than in the past ten years combined^{xxxvi xxxvii}*
- *Attacks by the Roman Catholic Bishops in the United States, as exemplified in the Arlington letter, combined with those of the gender-critical movements, conservative evangelicals, and the far right, are being used to discredit the identities of transgender people and give support to the secular scapegoating that also exists^{xxxviii}.*
- *I believe that justification for these condemnations is made using partisan applications of science to “prove” a particular cause. For details, see: Gilchrist, S. (2021a): “Gender Identity, Feminism, and Transgender People”.^{xxxix} and also Gilchrist, S. (2017e): “Gender and Sexual Malpractice and Abuse in the Christian Church”.^{xl}*

OVERVIEW

- *The “sexual orientation gender identity complex” lies at the heart of the personality that is created. It provides an initial and basic foundation on which self-identity is based.*
- *Since sexual identity and gender identity depend on interaction with others neither can form before birth. However evolutionary, physiological, endocrinal, and temperamental, including differences in patterns of aggression provide pre-natal effects*
- *Gene expression rather than chromosomal composition is the trigger which determines the direction the development of both gender and sexual identities take. A spike in testosterone levels in male babies at the time of birth may give the trigger needed^{xli}*
- *Finely tuned physiological, neurological, and psychological facets of brain development create an underlying constancy of personality and identity during the first three years.*

TRANSGENDER FEMINISM

- *Although Butler only considers the gender role, she is resolute about respecting the gender identities that are created. She treats transgender conditions as personality variations rather than disruptions from an original course.*
- *Accepting the existence of the core gender identity can considerably strengthen Butler’s arguments. There are no behavioural implications, and it enables*

transgender people, and others to argue feminist points of view from a stronger base.

- *Many male to female transsexuals have proud histories of supporting feminist movements, many use Butler's work, and have taken leading roles. Contrary to the attacks made on male to female transsexuals which state that they attack their sex-based rights and erase the identities of women, male to female transsexuals affirm the identities of all women through their advocacy of women's gender-based rights.*

AGENDAS

- *There are clear agendas being pursued by various groups*
- *For gender-critical feminists any suggestion that the repulsive discrimination against women is due to any innate gender difference must be denied: so that gender identity must only be a product of the gender role and is created by social conditioning alone.*
- *The traditional teaching of the Christian Church since the 12th Century regards all forms of gender and sexually variant behaviour without exception to be a disruption of the divine order, a falling from grace and the pursuit of improper acts*
- *To maintain these positions both groups misdiagnose transgender conditions as perversions or disruptions driven by behaviours and desires that are seen to threaten others and attack family life. This can have a very harmful effect.*

ACCEPTANCE OF TRANSGENDER PEOPLE BY GENDER-CRITICAL GROUPS,

- *A feature of these groups is that many of them very strongly deny that they are transphobic and that they welcome transgender people into their ranks. Debbie Hayton, who is herself transgender, is a prominent campaigner for the gender-critical cause*
- *A major fear among amongst many women, and not just gender-critical feminists, is that giving male to female transsexuals, greater degrees of acceptance, notably the ability to self-identify, will result in hordes of males, intent on sexual abuse invading women's spaces, and reinforcing the attacks and discrimination that all women face^{xlii}.*
- *Like those in some religious organisations, many passionately and genuinely believe that they are acting in the best interests of transgender people. These concerns must be taken very seriously, but it does not justify the misdiagnosis*

that occurs. That level of concern is expressed in the condemnations that Judith Butler makes.

BUTLER'S ARGUMENTS

- In her 2021 Guardian article, Judith Butler argues: *“It is not easy to fully reconstruct the arguments used by the anti-gender ideology movement because they do not hold themselves to standards of consistency or coherence. They assemble and launch incendiary claims to defeat what they see as “gender ideology” or “gender studies” by any rhetorical means necessary. For instance, they object to “gender” because it putatively denies biological sex or because it undermines the natural or divine character of the heteronormative family”*
- *“The anti-gender movement is not a conservative position with a clear set of principles. No, as a fascist trend, it mobilizes a range of rhetorical strategies from across the political spectrum to maximize the fear of infiltration and destruction that comes from a diverse set of economic and social forces. It does not strive for consistency, for its incoherence is part of its power”.*

CONFLICT

- It is useful to remind ourselves of the conflicts which currently being fought.
- The professional Institutions and world authorities identify gender and sexual variations as personality variations which form and become unalterable very early in life. The core gender identity forms first: this gives a sense of belonging alone. It precedes the gender role identity, and later forms in response to expected roles in society. Incongruences in the former must be managed as personality variations; driven by searches for identity; and rejecting what is wrong. Disturbances in the latter arise from maybe unconscious or sublimated desires, and these must be treated as personality disruptions instead.
- Gender-critical groups refuse to separate the elements and associate the formation of gender identities entirely with the gender role. The management methods totally differ from each other. That contributes greatly to the toxic nature of the conflicts that occur.

EARLY FORMATION

- For the great majority of people, the core gender identity and gender role identity will be in harmony. The same processes apply to everyone. For the majority of people, apart from the firmness with which the sense of gender identity is held, there will be no perception whatever of the core gender identity, for this is created before conscious awareness occurs. Contrary to this, the severe attrition, intensity, and strength of the conflicts transgender people face arise because incongruence occurs.
- Pre-natal influences, such as gene expression (not genes), endocrines, differing neural maturation rates, aggression potentials may provide triggers but both

gender and sexual identities need interaction with others to form and neither can form before birth. Although typical male and female patterns can differ greatly considerable overlap occurs. The great majority form core gender identities which match biological sex, but some do not. Massive neural advances in the first three years lock these in place.

CONSEQUENCES

- Instead of challenging the arguments and views of the professional institutions, gender-critical groups but not most feminists... as is seen on social media, ridicule opposing arguments, dismiss them as the work of “*transgender activists*”, and claim their own analysis gives “*the only credible approach*”. Science is used in attempts to prove that all male to female transsexuals are potentially as great threats to women as every male. Also, that unless disruption occurs gender identity is determined by biological sex.
- Such arguments have been justified by Freudian psychodynamics, where development before the age of three was believed to be a time of seething feelings and little structure was created. Butler perceived that earlier non-directly gender related forces were active, which preceded the creation of the gender role. Traditionally development of gender identity was only believed to start from this age: but that is only the gender role. For gender-critical groups to justify their arguments, all early elements must be denied.

EVIDENCE

- In the previous presentations, I have shown how distortions of science in key papers, including that by Joel et al^{xliii} are used in attempts to prove that gender identity is purely a social construct. I show how a biased analysis of another influential paper by Dhejne et al^{xliv xlv xlvi}, and how questionable statistics are used in attempts to prove that male to female transsexuals continue have the same propensity to violently attack women as all males^{xlvii}. This includes the allegation that the trauma faced by transgender people arises because they themselves produce their own misfortunes. All of these views are vociferously denounced by the lead authors of these papers. They are also directly contradicted in other publications, see for example the review paper by Joel, Swaab, et al, and those of other researchers who are working directly in the field^{xlviii xlix l li lii}.
- In the rest of this presentation, I will compare Butler’s comments with the approach taken by gender-critical groups in the United Kingdom, and with my own work.

OBJECTIVITY

- Although most people are simply unaware of the massive neural changes and transformations in cognitive processes during early development, the gender-critical movements actively deny their effects. That unawareness has a profound effect.

- Arguments by gender-critical groups that more scientific study is needed cannot be justified, for their own dogmas demand that the already existing science is ignored.
- In the previous presentation, we have already seen that the defamation of clinical experiences, the disregard of the approaches of the professional institutions, including the Memorandum of Understanding, the deriding the support groups who endorse the work of these institutions, the dismissal of responsible research as the work of “*transgender activists*” and the attacks on the personal integrities of people supporting this work, also preclude any objective approach.

DISMISSAL OF EVIDENCE

- It is entirely appropriate for any group to use scientific evidence to justify its approach. Nevertheless, it is important that without exception, all disagreements and arguments are fully analysed, criticised, and subjected to full academic scrutiny. What is most important is impartiality and objectivity. That has not occurred... In the first section of this particular presentation, I will consider gender-critical approaches, in the second section Christian concerns, and in the third section, the impact these have.
- Impartiality is even more crucial when the great majority of the population do not have any awareness of the processes in early development, and it is perfectly reasonable to presume that, unless a disruption occurs, gender identity must follow biological sex. When that belief is already accepted, as Butler argues: It is only necessary for gender-critical groups to set objectives which discredit the approaches of the professional institutions, dismiss the experiential evidence, and deny the clinical research.

SECTION 1: REFORM OF THE 2004 UNITED KINGDOM GENDER RECOGNITION ACT

- The 2004 United Kingdom Gender Recognition act enabled transexual people to change their legally assigned gender and their birth certificates, so that for all social purposes, with some key exceptions they may marry and be fully accepted in that role.
- In 2004 transgender people were considered as suffering from a medical condition called “*Gender dysphoria*”. This was then understood as disturbance or disorder. Today transgender conditions are considered as personality variations within the normal range of development. While the requirement for a medical diagnosis could previously be argued for; for these reasons the same arguments cannot be justified today.

- The reform of the Gender Recognition Act proposed removing this diagnosis. It was also made clear that there would be no change to the protections against abuse for all women through any reform of the act. These are instead in the 2010 Equality Act.

FEARS OF INVASION

- The 2010 Equality Act had already allowed for the principle of self-declaration. This identifies “*gender reassignment*” as a protected characteristic. Anyone who states that they are seeking gender reassignment is protected by it, they do not need to show proof of intention or medical assessment. Therefore, the proposed recommendations for reform of the 2004 Gender Recognition Act are limited in effect
- Unfortunately, that is not the impression created by campaigning groups. Reform of the Gender Recognition Act is presented as a charter for unreformed males to destroy the privacy of women and invade women’s spaces intent on sexual abuse
- The protections offered under the 2010 Equality Act are ignored. The route to gender reassignment is presented as if it were a “*cafeteria style*” approach. This raises unjustifiable alarm for no invasions have occurred under the 2010 Equality Act^{liii}. Also, no invasions have occurred in countries where the reform has already been introduced.

CONTRADICTION

- In all these cases we see confirmation of Butler’s arguments that gender critical groups “*mobilize a range of rhetorical strategies from across the political spectrum to maximize the fear of infiltration and destruction*” for everyone in society... not just in the groups.
- Gender critical groups also face a contradiction since their arguments are invalidated if gender identity lies at the core of the personality that is created, or if its core elements are established before identification with the gender role takes place
- Adopting autogynephilic theories of transsexuality resolves this contradiction: for these argue that male to female transsexuality is a perversion or disruption of male homosexuality driven by sublimated sex. The methods of management of personality variations and disruptions are almost opposite to one another. For those people who look, these are easy to see, and different clinical practices are involved

PROPOSALS FOR REFORM OF THE GENDER RECOGNITION ACT

- Transgender people are angry because this theory and its pursuit do not correspond to the realities of their own experiences, it identifies them as potential predators, is discredited by mainstream clinicians, and it continues to be pursued to preserve the gender-critical approach
- In 2017, Minister for Equalities Justine Greening outlined proposed reforms to the Gender Recognition Act to de-medicalise the process, with the principle of self-identification included. One of Greening's successors, Penny Mordaunt, affirmed that the consultation on the Gender Recognition Act would come from the starting place that "*transgender women are women*"
- Most people identify men and women through the ways in which people integrate into society. Many people now see that male to female transsexuals integrate seamlessly into society as women and have a proud history of fighting for women's rights.

DENIAL AND BEHAVIOUR

- Studies and surveys also show that a large majority of women fully accept transgender women as women, and as allies in a common cause^{iv}. That creates more disputes because gender-critical groups deny this definition. As well as denying gender, they declare that men and women must exclusively be defined by their biological sex.
- Motives are also important. Professional institutions diagnose these conditions as personality variations, where the drives are for identity and the rejection of what is wrong. Gender critical groups define these as being driven by behaviours and desires
- Advances in understanding have transformed attitudes to all gender and sexually variant people from a situation where all gender and sexually variant behaviour regardless of motive was subject to very severe penalties, including death, to one where full gender equality and same-sex marriages are accepted today.

FALSE BELIEFS

- A threshold is crossed when science begins to be manipulated to attempt to prove a particular dogma, doctrine, or objective, instead of taking an objective approach
- When it succeeds it creates false realities which people can be persuaded to believe in. When this is established, it gives grounds for greater falsehoods to be created. These arise from fears of the other, rather than the realities which an opposing side enacts.

- That occurs in the imposition of a so-called “*gender ideology*” enforced on transgender people by Pope Francis and the gender-critical groups. This alleges that transgender believe they “*change biological sex*”, or “*choose gender*” when it is far from the truth.
- The worst possible response is for transgender people to respond with equally virulent attacks for that simply increases the false belief that has already been created.

ESCALATION

- This cycle of misinformation is repeated with growing intensity, creating self-reinforcing patterns of abuse and toxicity, which results in tribal violence in many parts of the world
- This is of even greater concern when governments become involved in promoting the same strategies. In the previous sections we see how this is used to justify extreme attacks on transgender people and gender and sexually variant people more generally.
- A standoff is presently being encountered between the present United Kingdom Conservative government and the United Kingdom Women and Equalities Parliamentary Select Committee. Since taking office the present United Kingdom Government has disbanded key consultative groups which could advise them on transgender and LGBT issues, and government ministers have failed to liaise with the Women and Equalities Parliamentary select committee.

STANDOFF

- The current standoff relates both to the reform of the Gender Recognition Act and the proposals to introduce legislation to ban conversion therapy
- A Parliamentary Report published by the Women and Equalities Committee on the 21 December 2021 declared that the gender recognition process is urgently in need of reform, that the failure to reform it is causing real distress, and it strongly criticised the government for its failures to act on the process^{lv}
- In a further article in the Guardian, Caroline Noakes MP, a Conservative Member of Parliament and the Chair of the Women and Equalities Select Committee asks: “*Why am I being abused for trying to improve the gender recognition process?*”^{lvi}
- There is also concern about bias in the consultation papers issued by the government

DOCUMENTS

- On the 16th. July 2020, shortly before a key parliamentary debate on gender recognition, unannounced changes were made to the briefing paper on “*Gender Recognition and The Rights of Transgender People*”, (number 08969) in the House of Commons Library. In this new revised document virtually all reference to the protection of transgender children against bullying in schools was left out. Instead of regarding the correct application of hormone therapy as reversible, assertions alleging the dangers of it were made. Both changes were in line with the demands of gender-critical groups^{lvii}
- On the 3 July 2018, the UK Government Equalities Office (GEO) had previously launched a public consultation on reforming the 2004 Gender Recognition Act^{lviii}. The results were analysed by Nottingham Trent University. They showed a clear majority in favour of adopting self-identification and reform of the act. The results were also checked against skewing by actions of pressure groups. No distortions were found

OUTCOMES

- On the 22 September 2020 The Minister for Women and Equalities, Elizabeth Truss, issued a written statement to parliament saying: “*it is the Government’s view that the balance struck in [the Gender Recognition Act (GRA)] is correct, in that there are proper checks and balances in the system and also support for people who want to change their legal sex.*”^{lix} She made it clear that the Government will not change the criteria in the GRA for legal gender recognition, meaning that a system based on self-identification is not being introduced^{lx}.
- Other than to make the process simpler, there was a great deal of anger about the refusal to implement any change. In a letter to the Chair of the Parliamentary Women and Equalities Committee^{lxi}, Liz Truss, the government minister for Equalities defended this refusal by saying that “*The consultation was just that, a consultation to gain further insight, and not a referendum on what changes should be made*”.^{lxii}

EQUALITY AND HUMAN RIGHTS COMMISSION REMIT

- As a quasi-statutory non-departmental public body established by the Equality Act 2006, the Equality and Human Rights Commission (EHRC) operates independently^{lxiii}. It aims to be an expert and authoritative organisation that is a centre of excellence for evidence, analysis and equality and human rights law.
- That demands it must take a truly objective attitude. This means it must take account of gender critical viewpoints, but it must also take full account of the viewpoints of the professional institutions, worldwide authorities, the full range of scientific analysis, experiential evidence, clinical, medical, and psychological expertise.

- That demands the full assertion of the independence of the EHRC from government and other bodies, and that it presents a comprehensive and impartial account of the understandings that exist.

ANALYSING THE EHRC APPROACH

- If we are to further examine the approach that the Equality and Human Rights Commission has taken, there are three key EHRC documents to consider: these are:
- Morgan, H., Lamprinakou, C., Fuller, F., Albakri, M.: (2020): *“Attitudes to Transgender People August 2020”*: Equality and Human Rights Commission”: Published August 2020^{lxiv}
- Equality and Human Rights Commission (2022): *“Response submitted to UK Government consultation: Banning conversion therapy”*: 26 January 2022^{lxv}
- EHRC (2022): *“Protecting people from sex and gender reassignment discrimination”* EHRC 4 April 2022^{lxvi} ([EHRC 2022](#))

TRANSFORMATION

- On the 26th. January 2022, the UK Equality and Human Rights Commission (EHRC) published two statements asking government bodies to hold back civil rights reforms affecting trans people. One was sent to the Scottish Cabinet, telling them to pause plans for reforming the Gender Recognition Act (GRA) for transgender people alone, citing the *“polarised debate”*, and a lack of *“detailed consideration”* of the issues^{lxvii}. This is also despite the latest Scottish Government Reports^{lxviii}
- Two years beforehand, before the present chair was installed by the Conservative and Unionist party, the EHRC had issued documents which directly contradicted its present statements. These had contained clear recommendations in favour of reform of the GRA and recommended that current regulations should be greatly reduced^{lxix}.
- This transformation raises further serious questions about the impact of political appointments on the impartiality of the Commission and the objectivity of its approach.

ALLEGED LACK OF EVIDENCE

- The current 2022 EHRC statement now declares *“Given the documented lack of evidence about conversion therapy in relation to being transgender, recent*

attention and litigation on the implications of medical and surgical transition, and the ongoing NHS-commissioned independent review of gender identity services for children and young people led by Dr Hilary Cass OBE, we consider that these matters require further careful and detailed consideration before legislative proposals are finalised and the implications of them can be fully understood”.

- This EHRC statement is unequivocally condemned by almost every group involved in the care of transgender people^{lxx}. Details of these condemnations and the evidence available is given in the notes to these presentations. The great majority of this evidence comes from academic sources, world authorities, professional bodies, clinical and experimental evidence, which the gender critical groups dismiss or ignore^{lxxi}.

ATTITUDES TO TRANSGENDER PEOPLE

- In 2020, the previous EHRC report on “*Attitudes to Transgender People*”, showed that on the whole transgender people are well received in the United Kingdom. About three in four (76%) respondents said that prejudice against transgender people was always or mostly wrong. A further 17% thought it was sometimes wrong while 5% said it was rarely or never wrong.
- However, it only takes a minority of the population to attack. A Stonewall report showed that in one year. 41% of transgender people have experienced a hate crime or incident because of their gender identity^{lxxii}. These figures are not unique, they are replicated in numerous studies carried out by many organisations on a worldwide basis.
- Neither of these 2 reports contradict. They survey different populations. Even though transgender people are mostly well accepted; they stay one of the most vilified groups.

EHRC DEFINITION OF TRANSGENDER

- In 2011 the EHRC had endorsed its own description of “*transgender*”. It said: “*People who are transgender have gone through all or part of a process (including thoughts or actions) to change the sex they were described as at birth to the gender they identify with or intend to. This might include by changing their name, wearing different clothes, taking hormones, or having gender reassignment surgery*”^{lxxiii}.
- Note that this describes a journey, not an identity. There is nothing about whether transgender conditions arise because of personality variations or disruptions. That is crucial in any definition because it fixes the management methods that must be applied
- It also presumes that the only valid end goal of the process is gender reassignment. That is totally out of date. Many transgender people now identify

as non-binary... and management methods appropriate to personality variations must also be employed.

NON-BINARY TRANSGENDER PEOPLE

- Today many transgender people are refusing to accept or identify themselves with a male or female binary gender identity or role. However, as we have seen, the current advice given by the EHRC refuses to define transgender, or to acknowledge the validity of non-binary gender identities. The gender-critical feminist groups deny the existence of any fundamental sense of gender identity, or of being transgender, by defining all gender variant identities and behaviour as disruptions or disturbances of sex.
- The Public Sector Equality Duty of the UK Equalities and Human Rights Commission, requires the EHRC to ensure that government and public bodies, eliminate discrimination, advance equality for people with protected characteristics and foster good relations for those who do not^{lxxiv}.
- In the Equality Act all actions must be individually justified. Excluding everyone from a resource if some people abuse it or by appearance or identity, is not justified in the act.

PROTECTED CHARACTERISTICS

- The current Equality Act states that the Protected characteristic of gender reassignment applies to anyone who is *“proposing to undergo, is undergoing or has undergone a process or part of a process to reassign their sex”*. There is no requirement for a trans person to have any kind of medical supervision or intervention in order to be protected from this gender reassignment discrimination. A trans person is protected from the moment he or she makes that declaration.
- That is harmful for many transgender people fight never-ending battles between their allegiance to the identity they possess, and their loyalty to the love and commitments they have made. To keep this intact, the first requirement is to create self-acceptance and self-esteem so that conflicts do not explode, and catastrophic collapse occurs. This is the approach the professional institutions adopt. As it stands the current Equality Act requires people seeking this outcome to lie, to be given the protection they need.

IDENTIFYING TRANSGENDER

- It should also be easy to tell transgender people apart from others who cross dress or present in the opposite gender. For transgender people the motive is the search for identity and the rejection of what is wrong.

- For most people, defining this term is relatively simple. Someone who is transgender is someone who has a gender identity which does not conform in whole or in part to that expected by the biological sex
- For gender-critical groups gender identity is presented as a social construct driven by sublimated sexual motives. Therefore, the existence of any transgender or innate or deep-seated gender identity is denied. Under the newly issued EHRC submission on conversion therapy, transgender identities are still not recognised, and in its advice, non-binary people are specifically excluded from the protection of the act^{lxxv}.

DEFICIENCIES

- Some of these problems are in part due to the legal definitions involved. In the Equality Act 2010, being a man or a woman, is defined as being a male or a female of any age (Equality Act 2010, Section 11 Equality Act 2010, Section 212 (1)). Therefore, according to how gender-critical groups interpret this legislation, biology exclusively determines what is a man or woman. No other is allowed.
- However, most people identify men and women through the ways in which people integrate into society. Many people now see that male to female transsexuals integrate seamlessly into society as women and have a proud history of fighting for the rights of all women. The statement that *“Transgender women are women”* is the definition that many people, including many feminists and transgender people, are happy to use
- Thus: *“Transgender women are not women”*, for gender-critical groups, and the EHRC.

UPDATING THE EQUALITY ACT

- Another problem with the 2004 Gender Recognition Act and the 2010 Equality Act is that they only recognise binary roles. Gender reassignment is at one pole, biology and sex is at the other. The word *“transgender”* is used to describe someone on a journey between the poles. Under the Act’s binary remit, no other definition can be used.
- That restriction is no justification for the EHRC or anyone to deny the reality of transgender identities, or to refuse the protection of anyone’s human rights because the condition is not listed as a protected characteristic under the 2010 Equality Act. Yet that is implied by the exclusions in the current EHRC advice.
- If the Equality Act is to meet present needs, then in addition to race, religion, etc, both sexuality and gender identity should be protected characteristics under the act.

2010 UK EQUALITY ACT PROVISIONS

- Major contentions arise because of the rights of access the Equality Act in its present form gives to transgender people to access single-sex spaces, including toilets, refuges, and other areas^{lxxvi}.
- Section 370 of the act states; *“A provider can deliver separate services for men and women where providing a combined service would not be as effective. A provider can deliver separate services for men and women in different ways or to a different extent where providing a combined service would not be as effective and it would not be reasonably practicable to provide the service otherwise than as a separate service provided differently for each sex. In each case such provision has to be justified”*
- The official guidance to the 2010 Equality Act makes it perfectly clear that access to these spaces must be made on a case-by-case basis, be objectively justified, and be a proportionate means of achieving a legitimate aim^{lxxvii lxxviii}

CURRENT EHRC INTERPRETATION OF THE 2010 EQUALITY ACT

- Despite recent advances, the current EHRC interpretation still states that: *“you are not protected from discrimination unless you propose to change your gender or have done so”*. According to this EHRC directive, you are only protected from discrimination under the 2010 Equality Act if someone who acts against you, thinks you are transsexual, or that you are connected to a transsexual person.
- This new advice states that anybody who seeks to enter spaces usually reserved for women, and is assumed to be a man, is not protected by the Equality Act. However intersex people are covered... by the protected characteristics of disability or sex^{lxxix}.
- Thus, you are only protected from discrimination if you genuinely are seeking complete gender reassignment, or someone rightly or wrongly believes you to be transsexual. This means that all non-binary people are excluded from the protection of the act.

EXAMPLES 1

- The current EHRC advice gives several examples where it states discrimination would be legally allowed
- Example 1: A community centre has separate male and female toilets. It conducts a survey in which some service users say that they would not use the centre if the toilets were open to members of the opposite biological sex, for reasons of privacy and dignity or because of their religious belief. It decides to introduce an additional gender-neutral toilet. It puts up signs telling all users that

they may use either the toilet for their biological sex or to use the gender-neutral toilet if they feel more comfortable doing so.

- The practical effect of this would be to require all male to female transsexuals to use either male toilets or disabled toilets, regardless of their appearance, possession of a gender recognition certificate, or the innocence or appropriateness of their behaviour.

EXAMPLES 2

- Example 2: A women's clothes shop has changing areas for customers to try on garments in cubicles. The shop decides that it is not necessary to exclude trans women as the privacy and decency of all users can be assured by the provision of those separate cubicles. However, the advice also permits trans women to be excluded where it is most likely to be "*proportionate to exclude, modify or limit their access where a service provider has limited resources and physical space to alter the way the service is provided*"... "*in the presence of someone they perceive as male*".
- Such a requirement is understandable in a public changing area where people change together, but this advice provides no incentive to provide such facilities.
- Also, this advice makes it clear that people are allowed to discriminate against all transgender women on perception alone.

OBJECTIVITY

- The original guidance to the 2010 Equality Act makes it perfectly clear that access to single sex spaces must be on a case-by-case basis, objectively justified, and that providing a single-sex service is a proportionate means of achieving a legitimate aim^{xxx}
- What constitutes an objective justification depends greatly on whether you understand, and... in line with the world authorities and professional institutions... that gender and sexually variant conditions are "*personality variations which arise very early development and cannot be changed either by the person concerned or the predations of others in later life*" or personality disruptions, where fears of predation are fostered and attacks on women's identities are presumed. The latter is claimed to be correct by gender-critical groups, who argue that no other credible explanation exists.
- The two examples cited, and others, are blanket condemnations of all members of a group for the alleged abuses of some, and are based on peer group opinion alone

LEGALITY

- No advice is acceptable if it is only based on the views of one pressure group. Objective justification requires a full and impartial assessment of all the evidence available. Discrimination by perception is still unlawful, even if any peer group or other organisation who is doing it innocently believes it is following the correct path. Nor can discrimination against a whole group be justified for the claimed abuses by some.
- Any condemnation of a whole group for the alleged abuses of some, which is based on peer group opinion alone is unlikely to satisfy the requirements of the 2010 Equality Act. The only other escape route is to argue, as is done, is that all non-binary transgender activity or condition is not subject to human rights protection under the Act.
- Discriminating against transgender people on the grounds of identity is the same as discrimination on race, religion, etc. Laws should never be used for this purpose.

PROTECTIONS

- It is hardly necessary to describe the gross and sickening abuses and discrimination that all women face. Identifying as women also makes transgender women subject to these, and even more vulnerable to the attacks and abuses that all women face. Therefore, the issues concern women's safety and the side that trans women are on.
- The current protections in the 2010 Equality Act, protect all women; trans women included. They require objective reasons to be given for any exclusion and are based on abuse, not identity. The government has said that these protections will not be changed, and no trans person I know would wish to see these protections reduced. The only changes that trans people would like to see relate to transition. Gender-critical groups who make the claims that trans women want all restrictions abolished, that they attack women's identities, and that they impose the same threats to women as all males, are allegations which insert much of the venom into the present disputes.

SENSITIVITIES

- These are issues where enormous sensitivities are involved. While the advice given in the current EHRC document seems reasonable and logical, it ignores the attempts by gender-critical groups to force a diagnosis of autogynephilic transsexuality which has been discredited by most clinicians onto transgender people^{lxxxix}.
- This theory presumes a personality disruption and sexual motivation. It ignores female to male transsexuals. No equivalent paraphilia for these people has been identified. It also fails to deal with non-binary roles, and it does not provide adequate explanations for the wide range of transgender conditions that exist. It does not match the lived experiences of transgender people. There is a great deal of anger among transgender people over an incorrect diagnosis being

imposed upon them with the aim of preserving a gender-critical approach, instead of protecting transgender people's lives.

WITHDRAWL

- I conclude that this EHRC advice is based entirely on the views of those in gender-critical feminist movements who regard transgender conditions as personality disruptions driven by behaviour and desire. Nowhere in it do I find any representations of the views of the professional institutions who regard transgender conditions as personality variations driven by the search for identity and rejection of what is wrong. The motives and methods of management are almost opposite to each other, and considerable harm will occur if this advice is pursued.
- The refusal to provide any meaningful definition of a transgender person, the fears created by the consequent obscurity, and advice which excludes all members of one group for the unproven abuses of some, leads to the scapegoating of all transgender people, and is not acceptable on any terms. I conclude therefore that all of this advice and also, the submission on conversion therapy should immediately be withdrawn.

EHRC RESPONSE TO THE GOVERNMENT CONSULTATION ON BANNING CONVERSION THEORY

- This response includes the following statements: *“The consultation document contains no clear definition of what will amount to “conversion therapy” caught by its proposals, nor of the meaning of “transgender” – a term which has no clear legal meaning, is potentially wider than the concept of gender reassignment in current UK law and is understood by different people in different ways”. This is of particular importance given the lack of evidence about conversion therapy in relation to being transgender.*
- *Given this, we recommend that legislation should initially focus on banning conversion therapy attempting to change a person's sexual orientation, where the evidence and impacts are clearer. Legislation to ban conversion therapy attempting to change a person to or from being transgender should follow, once more detailed and evidence-based proposals are available which can be properly scrutinised^{lxxxii}.*

DUTY OF CARE

- As a quasi-statutory body whose remit is the protection of human rights for all people, it is essential that the EHRC takes a fully researched and totally impartial approach^{lxxxiii}.
- It seems that experiential evidence is being dismissed in these EHRC statements and policies, as well as the scientific consensus adopted by world

authorities, and the viewpoints of the professional institutions in pursuit of a gender-critical approach^{lxxxiv}

- Other concerns arise from the ending of government consultative committees on LGBT matters, and standoffs with the Women and Equalities Parliamentary committee^{lxxxv}.
- The interpretation in this current EHRC guidance excluding all non-binary transgender people regardless of motive, from the protections of the Equality Act, is a failure of the duty of care that anyone seeking protection of their human rights must expect.

DEFICIENCIES

- Because it is a quasi-statutory body with a duty to protect equality and human rights, one would have thought that establishing these definitions using clear and objective analysis would be the responsibility of the EHRC itself^{lxxxvi}. Therefore, it is astonishing that the EHRC attempts to place the blame for failing to define the terms “*transgender*” and “*conversion therapy*” on the government consultation process.
- To state that the term “*transgender*” is a “*term which has no clear legal meaning, is potentially wider than the concept of gender reassignment in current UK law and is understood by different people in different ways*”, then to judge it without declaring their working definition allows for obscurity and the misrepresentation of facts
- To my mind, these statements are also major failures of the duty of care required of the Equality and Human Rights Commission and the protecting of human rights.

USE OF EVIDENCE

- The quasi-statutory nature of the EHRC^{lxxxvii} means that it is crucial for us to challenge the statements which the EHRC has presented to the public consultation on banning conversion therapy. The first repeatedly states: “*Given the documented lack of evidence about conversion therapy in relation to being transgender*”. Using this it argues that the ban on conversion therapy be delayed for transgender people, but that a ban on conversion therapy for lesbian and gay people should immediately proceed^{lxxxviii}.
- The EHRC response also notes that a key element of the evidence base underpinning the current proposals on conversion therapy is the UK Government’s 2017 National LGBT survey^{lxxxix}. However, a recent government paper “*The prevalence of conversion therapy in the UK*”, published on the 29th October 2021^{xc} today alleges that there are significant deficiencies in the

conclusions of that 2017 survey. The EHRC currently advises caution in using its results. That also seems evident in its submission^{xci}

HISTORY

- It should be noted that this 2017 survey strongly advocated major reform of the Gender Recognition Act and banning of conversion therapies. A government action plan was created. This was strongly supported by the EHRC at the time, but under the present administration that plan was abandoned, and the planned reforms of the Gender Recognition Act are not now to take place.
- The UK government consultation document on *“Conversion Therapy: An Evidence Assessment and Quantitative Study”* commissioned from Coventry University and published on the 29 October 2021^{xcii} is cited only once in the EHRC submission^{xciii}. This states that *“Given the lack of evidence that conversion therapy is effective in changing a person’s sexual orientation or gender identity, its statistical association with negative health outcomes, and the evidence of risk of powerful community and belief”*, demands that the individual is able to give *“informed consent”*, by knowing its implications.

EVIDENCE

- However, note that the statement about *“lack of evidence”* in the original report can now be read in the present EHRC response to have an opposite meaning to that which the original statement described. The EHRC presents little evidence. No documentation is cited in the submissions which would prove its allegation that: *“Given the documented lack of evidence about conversion therapy in relation to being transgender”* is correct.
- Nor does allegation this sit well with condemnations by the Royal College of Psychiatrists^{xciv}, the Memorandum of Understanding issued by all the other major United Kingdom professional institutions concerned with transgender matters^{xcv}, the condemnation by the American Psychiatric Association^{xcvi}, the World Professional Association for Transgender Health^{xcvii} the World Health Organisation^{xcviii}, The UN Committee on Human Rights^{xcix} and others^c, all of whom assert that applying conversion therapy to transgender people is not only ineffective: it can have serious harmful effects.

RESEARCH

- The same paper by Coventry University, commissioned by the Government on *“An assessment of the evidence on conversion therapy for sexual orientation and gender identity”*^{xc} states that the main evidence from research programmes on conversion therapy for gender identity comes only from 4 studies, 3 from the USA and 1 systematic review of international evidence.

- This paper comments on the limitations of existing studies on all forms of conversion therapy, however it agrees that this is the highest possible, given the moral and ethical problems of engaging in truly randomised trials and blind based studies.
- Despite these limitations the report by Coventry University shows that there is a great deal of evidence to highlight the potential harm that conversion therapy can cause^{cii}.

EXPERIENTIAL AND OTHER EVIDENCE

- I have already described how evidence and science is being used in a partisan way in the previous parts of these presentations, and at the start of this part.
- In addition to this research, there is also a mass of clinical and experiential evidence gathered by clinicians, support groups, religious groups, and others who confirm its harmful effects. For a comprehensive review of this evidence see Gilchrist, S. (2021a): *“Gender Identity, Feminism, and Transgender People”*^{ciii}. Also Gilchrist, S. (2020b): *“Responsibility in Transgender Disputes”*^{civ}:
- Hundreds of religious leaders, including Desmond Tutu and the Chief Rabbi in the UK have called for a total ban on transgender, lesbian, and gay conversion therapy^{cv}. A recent letter from senior religious leaders following the government’s decision not to proceed with the ban on conversion therapy makes the same point.

GLOBAL INTERFAITH COMMISSION 21-22 MARCH 2022

- The 2022 Global Interfaith Commission on LGBT Lives Conference was held in the prestigious Locarno Suite of the Foreign Office. It was attended by over 150 senior religious leaders, academics, and lay leaders from around the world with the help of the Foreign Office to agree some Safeguarding Principles to Protect LGBT+ Lives.
- The conference looked at how this can be done this legally, before then receiving clear evidence of the harm LGBT+ people suffer in cultures and settings that are hostile to them. The principles were announced at 6:30pm on Tuesday 22 March after an Act of Commitment led by the Dean of St Paul's^{cvi}.
- The commission issued a clear statement confirming the need to avoid harm and ban all forms of conversion therapy for all lesbian, gay and transgender people^{cvi}.

OUTCRY

- The universal condemnation of the EHRC submission on the banning of conversion therapy, and the raising of awareness of evidence from other

sources, had almost certainly meant until the recent government statements denying it, that the banning of conversion therapy for transgender people would be included in the forthcoming bill^{cviii}

- In a letter sent to Jayne Ozanne, the director of the Ozanne Foundation on the 2 March 2022, the Member of Parliament and Equalities minister Mike Freer said that a conversion therapy ban would cover religious practices and all LGBT+ people.
- Government proposals, he said, mean that people “*will still be able to access support and counsel from religious leaders*”, but that any activity “*carried out with the intention of changing a person’s sexual orientation or changing them from or to being transgender will be captured*”. There is still the issue of what “*informed consent*” means.

MORE SOURCES

- The Ozanne foundation has published another report by senior legal counsel on recommendations on effectively legislating for a UK ban on Conversion Therapy^{cxix}
- The HRC Foundation has published a survey confirming the crushing condemnation of this practice by the major professional organisations on a worldwide basis^{cx cxii}
- There are many books and articles available where transgender people write about their experiences.
- One book is “*This is my Body: Hearing the theology of Transgender Christians*”. This is particularly relevant to these presentations. Further books in this series provide guidance about supporting transgender people in a Christian context^{cxii}. Other books include: “*Trans Britain: Our Journey from the Shadows*” and “*Heaven Come Down: The story of a transgender disciple*”^{cxiii}. Full bibliographies are available elsewhere^{cxiv}.

WHERE DOES THIS ALLEGATION COME FROM?

- To find the source for these allegations it is necessary to look at certain feminist organisations and gender-critical groups. Transgender Trend^{cxv} Woman’s Place^{cxvi} and the LGB Alliance^{cxvii} are three of the most prominent organisations.
- All endorse the theory of autogynephilic transsexuality to explain the condition. This identifies transsexuality as a perversion or disruption of male homosexuality. Therefore, homosexuality is considered a personality variation and transsexuality a personality disruption. With this theory, transsexuality is then amenable to conversion therapy, but homosexuality is not. And this is the justification their attacks.

- Both autogynephilic theorists and gender-critical feminists believe that gender identity forms by social conditioning alone. That confines their analyses to the development of the gender role. The prior existence of the core gender identity is denied. Therefore, crucial features which occur in the first three years are ignored.

AGGRAVATION

- In a June 2020 report, the European Commission classified the legal procedures for gender recognition of 28 European countries into 5 categories based on the barriers to access. The Gender Recognition Act 2004 came second from bottom with "*intrusive medical requirements*", which lag behind international human rights standards^{cxviii}.
- The United Kingdom is a member of the Council of Europe, which is responsible for overseeing the judgements of the European Court of Human Rights. When the Parliamentary Assembly of the Council of Europe met in January 2022, it singled out a small collection of countries, Russia, Turkey, Poland, Hungary, and the United Kingdom, as the most inhospitable to LGBTI rights.^{cxix}
- This is also when the government public consultation on legally banning all forms of conversion therapy to change gender identity or sexual orientation was taking place^{cxx}

CAMPAIGNS

- The quiet withdrawal of documents and their replacement with ones more amenable to gender-critical approaches, the refusal to proceed with reform of the Gender Recognition act, the standoff and disregard of the views of the Parliamentary Women and Equalities Committee^{cxxi}, the disbanding of LGBTI consultative groups and the selective nature of the evidence produced by the EHRC, all strongly suggest that a campaign is being mounted by the present UK government
- As the government Equalities Minister Liz Truss has power to make appointments to the independent UK Equality and Human Rights Commission. She has since made appointments of people who endorse the legitimacy of gender critical beliefs^{cxxii}
- As great a concern as any transgender matter, is the apparent manipulation of science, evidence, and public opinion to enforce any unequal human rights documentation or any partisan approach.

ACADEMIC INPUTS

- One of the most prominent academic advocates for gender-critical theories is Kathleen Stock, formerly professor of Philosophy at Surrey University^{cxxiii}. I examine her approach in my other writing^{cxxiv} and her condemnation of Stonewall in separate literature^{cxxv cxxvi}. While she has every right in academic circles to present a gender-critical argument, I believe, with 600 other academics, that her performance on social media goes far beyond academic probity and it presents a closed mind which seeks to discredit any other view^{cxxvii}.
- Another prominent campaigner for the gender-critical viewpoint is Debbie Hayton^{cxxviii}, herself a male to female transsexual. I observe that Debbie has caused a great deal of anger among transgender people by dismissing Stonewall^{cxxix} and fellow transgender people who disagree with her as the actions of mobs, activists, and by her ridiculing of personal integrities of those who hold any opposing view^{cxxx}.

RESPONSES

- Predictably Kathleen Stock and Debbie Hayton have reacted to these statements, and those by Butler, by denying that the United Kingdom is following any fascist trend^{cxxxi}. However fascist trends develop through the creation of false realities which are built on the selective use of science and or on a partisan or populist approach.
- That pattern is now seen in the disregard of the approaches of professional and world authorities, ignoring the UK Memorandum of Understanding, discounting of clinical experiences, deriding the support groups who endorse the work of these institutions, dismissal of responsible research as the work of “*transgender activists*”, attacks on people’s integrities, impacts of the massive changes in neurological and cognitive capabilities, with the transformations in social interactions in the first three years of life.
- Sadly, these absences also appear in the recent EHRC documents and advice.

EXPERIENCES

- I accept Debbie Hayton’s attempts to get male to female transsexuals accepted in the gender-critical feminist movements, but there is a very strong contrast between the degree of acceptance that is given and the virulence of these attacks.
- This is not just about the definition of women as “*adult biological females*” or the use of the word “*women*”, it is about the differences in motives that each diagnosis expects.
- When transgender conditions are treated as personality variations, gender identities for everybody form the same way. The great majority develop core gender identities that are in harmony with the biological sex, but some do not. This demands a total respect for every person’s experience and rights including the right to privacy, and to separate treatment, where needed, over matters

which concern biology and sex. It does not support a blanket condemnation of everyone on the grounds of biological sex.

FEMINIST CHALLENGES

- Many radical feminist groups and individuals interpret transgender conditions as perversions or disruptions of sexual desires. Gender-critical groups go a step further by viewing gender identity either as a purely socially learned construct, nothing more than an ill-defined idea, or being synonymous with sex^{cxxxii}.
- Autogynephilic theories continue this approach by regarding sexual identity as a personality variation, but male to male transsexuality as a perversion or disruption of an original course. In common with other groups, this identifies transgender objectives in terms of enforcing of power over women where subverted sexual motives are the driving forces, and where women's identities are placed under threat^{cxxxiii}.
- To justify this approach gender-critical groups must deny or disprove any changes in neural maturation patterns, and how gender identity forms in the first three years of life.

WOMEN'S FEARS AND RIGHTS

- What must be an absolute priority is the safety of all women, including their protection against violence, abuse, and discrimination. Evidence of these abuses, and the lack of confidence in the police and the courts abound. Actions by groupings such as those be the "*Me Too*" movement have become very valuable tools in exposing some of these abuses, but that may still only expose the tip of the iceberg that exists.
- It should not be in the least surprising that many women are suspicious of the motives of male to female transsexuals who seek to integrate fully as women into society. The concerns expressed by groups such as "*A Woman's Place*" and "*Fair Play for Women*" including the arguments and theories they put forward must be taken very seriously, but that also demands that such arguments can survive detailed scientific scrutiny.
- There should be no place any approach which promotes a partisan view.

CURRENT EHRC ADVICE

- We have seen that the most recent EHRC statement on "*Protecting people from sex and gender reassignment discrimination*"^{cxxxiv}, published on the 4 April 2022 does not alter the protective legislation already in the 2010 Equality Act, but it changes its effect.
- The advice given in the 2010 Equality act adopted the starting point that transgender people were genuine in their attempts to respect women's identities

and integrate seamlessly into society. Thus, the advice given with this act condemned abusive and inappropriate behaviour: it did not presume that all transgender people are a threat.

- The current advice now implies a blanket point of view that all transgender people are potential threats. People may now be more easily excluded just because they are transgender, or look transgender, and those with Gender Recognition Certificates are also denied the protections offered to them in the 2004 Gender Recognition Act^{cxxxv}.

CONSEQUENCES

- The reasons the present Government gives for refusing to include transgender people in its legislation on the banning of conversion therapy are set out in the current EHRC statements where it says: *“we recommend that legislation should initially focus on banning conversion therapy attempting to change a person’s sexual orientation, where the evidence and impacts are clearer. Legislation to ban conversion therapy attempting to change a person to or from being transgender should follow, once more detailed and evidence-based proposals are available which can be properly scrutinised”*^{cxxxvi}.
- This statement cannot be justified when the massive amount of evidence already available is denied or ignored. I consider that the Government should without delay proceed to banning conversion therapy for transgender people. Also, that present EHRC submission on conversion therapy and its advice on transgender people be instantly withdrawn and substituted with those where objective assessments are made.

CONCERNS

- Any policy which excludes every transgender person from the protection of any Act for the alleged abuses of some or identity should never be in any Act. That should apply to abuses alone. I believe that excluding by identity is not lawful in the 2010 Equality Act.
- In my own experience of reconciliation work in divided societies, I find that much discrimination is mistakenly carried out by ordinary decent people on presumptions of false belief. I do not seek to discredit the genuineness of anyone’s approach
- Therefore, it is crucial that all approaches, including gender-critical approaches are fully, fairly, and impartially examined. Universities and academic institutions are bastions of free speech, but they are also guardians of scholarship and objectivity, thus their role must be call out any approaches based on the manipulation of science, personal attacks, and abuse. It includes statements any Prime Minister makes^{cxxxvii}

USAGE

- Probably the most pressing concern is over how the current advice is used. Clearly those who regard transgender conditions to be the product of personality disruptions, with fears of predation will take a very different approach from those who consider them to be personality variations, where there are not
- A key issue relates to access to spaces normally reserved for either sex. Their advice now states that anybody who seeks to enter spaces usually reserved for women, and is assumed to be a man, is not protected by the Equality Act. However, intersex people alone are included... but by the protected characteristics of disability or sex^{cxxxviii}.
- The advice given by the EHRC makes it clear that non-binary transgender people do not come under any protected characteristic. It is my conclusion that the EHRC believes that its duty is only to protect protected characteristics, not all human rights.

WARNINGS

- In her 2021 Guardian Article Butler wrote: *“The anti-gender movement is not a conservative position with a clear set of principles. No, as a fascist trend, it mobilizes a range of rhetorical strategies from across the political spectrum to maximize the fear of infiltration.... It does not strive for consistency, for its incoherence is part of its power”*.
- I believe that the present UK government has realised Butlers fears through its actions and its support of organisations who I argue, have used selective evidence, ignored expert advice, spread misinformation by misrepresenting research, used misdiagnoses, created unnecessary fears by ignoring protections for women that already exist, and by rubbishing or ridiculing views and personal integrities those who disagree with them,
- In June 2022 the UK government had intended to host an international conference on these issues. Given its present record, that would have been a cause for concern^{cxxxix}

IMPACTS

- The promotion of any theory which presents transgender people as potential predators, and dangers to women’s identities, not just by disregarding, but also with the active rubbishing of the approaches of the professional institutions and other groups who disagree, and who present the opposite view of transgender people as allies and fellow travellers in the fight for women’s rights, must not be accepted in any circumstances.
- The obscuration and fears created by the EHRC documentation and by gender-critical feminist groups, including the refusal of the EHRC to identify the meaning of transgender in any way which is now recognised in medical science, together with the creation of unsubstantiated fears of hordes of abusive males being granted unrestricted access to women’s spaces, creates unwarranted concerns. It heightens the very real fears of sexual attacks, together with the coercions and

the abuses which all women face. It is I believe, irresponsible, and it creates alarm in the way that Butler describes.

IMPACTS

- There are enormous advances in cognitive and neural development from the moment of birth however children do not become socially aware until about three years. For gender-critical groups who define gender identity purely as social constructs the influences of any prior developments, including the core gender identity, must be denied. Gender identity is alleged to be formed by the gender role alone. The partisan use of science, the disregard of the scientific consensus agreed by the professional institutions, using a dogma that no other credible solution exists, fundamentally denies any objective or scientific approach.
- Gender-critical groups identify transgender conditions as personality disruptions with underlying sexual motives, the professional institutions and world authorities define them as personality variations where the drive is for identity. Motives and methods of management are almost opposite to each other. The gender critical advice denies responsibility, for great harm can be done when the wrong methods are applied.

IMPACTS

- Enormous, changes and advances in the understanding, acceptability and nature of gender and sexually variant conditions have taken place from the 1960's onwards when all forms of gender and sexually variant behaviour was subject to severe social and legal sanctions, often with catastrophic results, to today's acceptance of all loving and responsible gender and sexually variant behaviour, resulting in the endorsement of same-sex marriages in many parts of the world
- Treating male homosexuality as a personality variation allows all of the scientific and experiential advances in this understanding since the 1960's of gender and sexual variation to be accepted. Treating transsexuality as a perversion or a personality disruption, not only misdiagnoses transsexuality; it means that all these advances gained since the 1960's, together with the massive amount of existing evidence which condemns this approach is denied. Unchecked, it leads to the creation of false realities and to the scapegoating of transgender people by society, and by the Church, with horrific results.

FAILURES

- I believe that the failures I have outlined in the approach of the United Kingdom Equality and Human Rights commission do not just betray transgender people, they are the failures of the very body whose remit is to provide Equality and Human Rights protection for all of us, no matter what the issues that concern us may be.

- It is an absolute duty of the EHRC to produce totally impartial documents. I can find little evidence that it has taken heed of anything other than gender-critical views.
- I also believe it is evident that government intervention has caused the EHRC to produce a report which is intended to satisfy the government's own political and social agendas in regard to conversion therapy and transgender people. That I consider is a betrayal by this government at the highest level. It is also a betrayal of the international obligations which this country is expected to respect.

SECTION 2: CHRISTIAN APPROACHES

- In this examination I have paid particular attention to the attitudes of the Christian Churches and other religious organisations to gender and sexually variant people, since these impose more barriers of theology and divine providence on any objective approach
- In Part 2, it is shown that a moral duality was encountered in First Century Judaism, whereby people who engage in transgender and same-sex relationships which are given in love and conform to the highest moral standards of society would be highly regarded. However, those who seek to break these rules through inappropriate sexual activity and immoral behaviour were very strongly censured for these acts.
- Also, in Part 2 we traced the development of Christianity from its Jewish roots to present day life. We saw that a paradigm shift has occurred around the end of the first millennium where the condemnation of gender and sexually variant behaviour, which condemned the abuses of honour, power, and sex, turned the condemnation of all sexual acts

CHRISTIAN ATTITUDES

- In common with gender-critical feminist groups, this paradigm shift has led many Christian groups to misdiagnose all forms of gender and sexually variant behaviour as perversions or disruptions from what is seen as the original divinely ordained course
- We have also seen in Part 7, that attempts to suppress or deny this often catastrophically fail, since there is nothing to replace this identity, and that leaves a vacuum inside. The more this is fought the stronger it becomes. That is also why methods of management appropriate to personality variations and not disruptions must be applied
- It is also why approaches such as "*Conversion Therapy*" or "*Reparative Therapy*" are so disastrous, for they simply reinforce what people, often for many years, have been trying to do for themselves, without success. The guilt felt when that fails can be enormous, not least because of the misdiagnosis that for centuries has been applied

CRIMINALISATION AND SUPPRESSION

- The denial of experiential evidence by centuries of criminalisation and condemnation meant that this teaching could not be challenged. That only changed in the 1960's with the legalisation of homosexuality. From that time people could see for themselves the full range of behaviour. In Parts 1-5 we saw the transformations that have occurred.
- For many religious groups religious dogmas often take precedence over science and experience. The effect of the paradigm shift means that the current traditional church doctrine is the doctrine of a mediaeval Church. Pope Francis shows great empathy to transgender people, but his continuing misdiagnoses means that his American Bishops use this misdiagnosis to erase transgender identities... and demand they repent.
- Many Christian groups and Churches advocate conversion therapy for all gender and sexually variant people in the genuine and sincere belief that this approach is correct.

CURRENT CONDEMNATIONS

- A large number of Christian groups, churches and countries today accept this traditional Church teaching, which condemns, without exception all gender and sexually variant behaviour, regardless of purpose, as intrinsically disordered, acts of grave depravity and a falling from grace, which pursues inappropriate sex and unacceptable acts.
- Paragraph 6 in the EHRC submission on conversion therapy states: *“Encouraging people to comply with religious doctrine that requires refraining from certain types of sexual activity should not fall within the definition of conversion therapy either”^{cxl}* and Paragraph 28 states: *“This offence should not capture communication such as casual conversations, exchanges of views or private prayer”^{cxli}*.
- The EHRC submission states that all of these practices should be excepted from any prohibition under the banner of *“informed consent”*.

EFFECTIVENESS OF THE CONVERSION THERAPY BILL

- Under the 2010 Equality Act it is not necessary for discrimination to be intentional to be unlawful. The problem with these exclusions is that the practice of conversion therapy is usually carried out in a religious context with genuine intent where private prayer, which focuses on *“getting rid of this evil”*, is often used as the primary means of attack.
- Obtaining *“informed consent”* is going to be very difficult when people are already conditioned by Christian doctrine to believe that these activities are fearfully sinful, and unlikely to be easily convinced that conversion therapies are harmful acts

- Adopting any EHRC recommendations which argue for total exclusion of these elements in any legislation, would give a *carte blanche* for the same conversion therapy practices to continue, and greatly damage the effectiveness of the act.

FAILURE AND AVOIDANCE

- In the last 70 years there have been many advances in the understanding of how gender and sexual identities develop. I consider that the failure to take full note of these advances are major evasions of responsibility by the Christian Church
- I also believe that the Church of England's attempts to resolve these differences through its policy of "*good disagreement*" has become a way of avoiding these impacts of science and the severe consequences that misdiagnosing these conditions create.
- That avoidance is illustrated in part 6, where I discuss the Church of England Living in Love and Faith Programme. The brief set by the archbishops, demanded that it only considered theology: "*as the Church of England has received it*". The 2017 report of the Church England "*Bishop's Reflection Group on Sexuality*" confined any change to that of: "*Interpreting the existing law and guidance to permit maximum freedom within it, without changes to the law, or the doctrine of the Church*"^{cxlii}.

CONSEQUENCES OF AVOIDANCE

- This brief prohibits the essential re-examination of theology! The outcomes from the Living in Love and Faith Programme are a book and a set of resources which very fully reflect the latest understandings of gender and sexuality. These include stories and study material, which very completely emphasise the strength and stability of these relationships and need for the full inclusion of LGBTI people in the Christian Church.
- Yet set against this in the resource material is a theology which in essence reflects the theology as developed by the medieval church. As I describe in part six of these presentations, the inadequate use of history and sociology in the LLF programme, the brief that was set, and the hurt and the serious concerns of those LGBTI people who actually took part in its production, do not suggest the creation of an objective or impartial approach. The same misdiagnosis of transgender conditions, which rely on an identical theology, are expressed by Pope Francis in the Roman Catholic Church.

CHURCH APOLOGIES

- In the LLF book foreword, the Archbishops of Canterbury and York said: "*As soon as we begin to consider questions of sexual identity and behaviour, we*

need to acknowledge the huge damage and hurt that has been caused where talk of truth, holiness and discipleship has been wielded harshly and not ministered as a healing balm... We have caused, and continue to cause, hurt and unnecessary suffering. For such acts, each of us, and the Church collectively, should be deeply ashamed and repentant. As archbishops, we are personally very sorry where we have contributed to this”

- Sadly, the Archbishops are entirely correct about the hurt that has been caused by these toxic disputes. Until the middle of the last century the development of gender identity was attributed exclusively to the gender role. From the 1960's onwards it was realised that an underlying core gender identity was first created. This gave a sense of belonging alone. Expected behaviour, motives and management methods are almost opposite to each other. Apologies are insufficient. This demands a rethink of Church doctrines and roles.

CHALLENGES FROM GHANA

- In part 7 of these presentations, we noted that in 2021 the Ghanaian parliament put forward a bill which claims to promote “*proper family values*”. It seeks to increase jail terms to up to a decade and force some to undergo “*conversion therapy*”, where attempts are made to change people's sexuality. It also makes cross-dressing and public displays of same-sex affection punishable by fines or detention, and it makes the distribution of material deemed pro-LGBT by news organisations or websites illegal.
- In the light of his welcome to LGBT people, and his frankly worded apology in the foreword to the LLF book, what can the Archbishop of Canterbury meaningfully say to the Anglican Bishops in Ghana who support this bill, or to the Global Anglican Futures Movement (GAFCON)^{cxliii}, when the Church of England itself refuses to consider any changes to a doctrine which GAFCON supports, and upon which the traditional Christian condemnations of all gender and sexually variant people are based?

SCAPEGOATING

- People challenge gender for many reasons. For transgender people, it is the search for identity and the rejection of what is wrong. Some Christian Churches and those who reject transgender identities interpret this instead as desire driven sexually motivated behaviour where dangers of predation, perversion, and power over others are presumed.
- As in Ghana, this second identification has led the Christian Church to collude with, and often to lead, the secular scapegoating of gender and sexually variant people in society.
- From the end of the first millennium, driven by the Inquisition, extreme penalties have been applied. I have described some of these in parts 4 and 6 of these presentations. How serious these can become is seen when Patriarch Kirill of Moscow and all Russia, head of the Russian Orthodox Church, blames the war

in Ukraine in part on pressure to accept gay pride parades. Putin has condemned “*gender freedoms*” in the same way^{cxliv}.

THE CHURCH OF ENGLAND AND THE ROMAN CATHOLIC CHURCH

- There have many reports on gender and sexuality prepared by the Church of England. All of them are based on theology “*as the Church of England has received it*”, which is broadly in harmony with that of the Roman Catholic Church
- None of them have succeed in creating a satisfactory outcome. Sadly, all of the efforts that have been put into the LLF programme are unlikely to succeed, because exactly the same constraint: “*as the Church of England has received it*” was put into its brief.
- At a meeting held on 24 March 2022, the Church of England House of Bishops “*reviewed attempts to explore questions of gender identity and transition and agreed to seek and commission an appropriate group to take this work forward.*”^{cxlv}
- There will be no resolution before both Churches reconsider the doctrines they teach.

ACTIONS

- Today many Christian Churches and feminist groups proclaim that they fully welcome transgender people and that they support full inclusion in their organisation or group.
- However, there cannot be any true inclusion, when that acclaim is considered alongside their refusals to reconsider their Christian doctrines or their gender theories, when these identify all gender and sexually variant people, in the case of the Christian churches... or for gender-critical movements, transgender people only, as potential predators driven by sexual motives, and which attack family values. Approaches which, Pope Francis^{cxlvi} (and Vladimir Putin^{cxlvii}) asserts, identify transgender people as engaging in actions that create threats which are equated to a nuclear attack.
- There can be little hope of resolution when tactics such as the defiance of science, the hurling of abuse, and the discrediting of experiences are used to promote these views.

PART 3: STRANGE BEDFELLOWS

- Both gender-critical movements and the traditional teaching of the Christian Church, criticise or condemn transgender people in the same way.
- Both consider all forms of gender variant behaviour to be personality disruptions that are driven by potentially sublimated sexually based motives of behaviour and desire. Although these groups may recognise that actual abuses may only be carried out by a small minority, they place all male to female transgender

people in the same category as all males, who are counted as potential predators, intent on sexual abuse.

- Both groups use science to try to justify their positions. As with gender-critical movements, religious campaigns also often descend into personal attacks and to the discrediting or rubbishing of all other views, as is observed in the reactions to the Church of England's Living in Love and Faith Programme, and elsewhere^{cxlviii}

IMPACT AND FALSE REALITY

- Clearly correctly diagnosing transgender conditions, (and gender and sexually variant conditions more generally) is far more important than just matters of gender or sex.
- Gender-critical groups very strongly assert that they are not transphobic and that they fully accept all transgender people, (under their own terms), into their ranks. Debbie Hayton is a very strong advocate for this point of view
- However, if these groups are to succeed in maintaining that position, they must be able to justify it. I have examined the arguments they put forward as completely and as objectively as I can. I find the disregard of key evidence, the use of a discredited theory, the ridiculing of the approaches of professional institutions, clinicians and world authorities are all primed to create "*false realities*" which fall far below the standards of any professional approach.

TRANSFORMATIONS

- The first "*false reality*" does not need to be created because it is already present in the traditional teaching of the Christian Church. We saw this came from the paradigm shift in Christian teaching near the end of the first millennium, because of the adoption of a traditional Church teaching that condemns all forms of gender and sexually variant behaviour, regardless of motive, as acts of grave depravity driven by desires of sex.
- It is easy to create other "*false realities*". For most people the normal expectation is that gender identity should follow biological sex. However, for transgender people the discord between the core gender identity and what biology expects leads to inescapable conflicts. In people whose core gender identity conforms to what biology expects the only evidence for the core gender identity lies in the security of gender that every person possesses. This sense of certainty makes it hard for others to understand the trauma that transgender people.

CONSEQUENCES

- This lack of awareness means that gender-critical groups only need to discredit or deny the advances in understanding since the 1960's about how gender identities develop, and to launch campaigns to discredit or dismiss the experiential evidence that now exists. I believe that further false realities have been created by gender-critical groups.

- The first of these is the misrepresentation of proposals to reform the 2004 Gender recognition act to persuade the general public that all protection of women's rights will disappear and that women will face massive increases in abusive attacks.
- The second is the disregard of the views of the professional institutions, together with the adoption of a discredited theory, to convince the same public that transgender conditions are personality perversions or disruptions driven by underlying sexual motives, with the increased fears of predation that this creates.

FALSE REALITIES

- The third is the attempts to use existing scientific papers to prove that male to female transsexuals pose the same or a greater threat to women's safety as would every rampant male, despite contrary evidence and the objections of authors concerned.
- The fourth is created by the abuse and personal attacks associated with the statements that the gender-critical approach is the only credible approach
- This is a conflict where the professional institutions regard gender and sexually variant conditions as *"naturally expected variations of the human condition, intrinsic to the personality created, arising very early in development and cannot be changed either by the individual concerned or by the predations of others in subsequent life"*. while gender-critical groups consider them to be *"personality disruptions driven by sexual motives which attack women's identities, and where threats of predation occur"*.

CONSEQUENCES

- Diagnosing transgender conditions as personality variations in line with the professional institutions, means recognising an inwardly focussed search for identity and the rejection of what is wrong, it poses no threat to anyone, and it is not about behaviour or sex.
- Gender-critical feminist groups, who pursue diagnoses of personality variations identify the driving forces behind them with behaviour, attacks on women's identities and sexual desires. The fears this creates among women of predation, abuse, and immoral sex, with the vilification and scapegoating that transgender people already face, are greatly increased by strong gender-critical attacks.
- The methods of management are almost opposite to each other. Great harm can be done when the wrong one is used. The current EHRC advice allows people to discriminate against transgender people on a populist vote. Expertise and science are denied.

GOVERNMENT REVIEW

- In April 2022 the United Kingdom Government Minister for Health announced an urgent enquiry into the provision of treatment of transgender children^{cxlix}.
- He told MPs that services in this area were too affirmative and narrow, and *"bordering on ideological"*. He compared some approaches to that of the sexual *"Child grooming in Rotherham"* and further stated that the *"overly affirmative approach where people just accept what a child says, almost automatically, and then start talking about things like puberty blockers - that's not in the interest of the child at all"*
- Whatever their point of view, nobody should tolerate such an allegation. The Minister is echoing allegations made by gender-critical groups. The motives and methods of management are almost opposite to each other, that is why making the correct diagnosis is so important, and any review must take a totally objective and independent approach

DISREGARD OF EVIDENCE

- We have seen that the worldwide scientific consensus and the professional institutions all identify transgender conditions as personality variations driven by the search for identity and the rejection of what is wrong.
- We have also seen that the gender-critical groups are determined to identify transgender conditions as personality disruptions, driven by maybe sublimated sexual motives of behaviour and desire. It is clear that the UK Government agrees with this approach.
- Instead of conducting an impartial analysis the gender-critical groups reject the clinical, scientific and research evidence by condemning it as the work of *"transgender activists"* and present their own view as *"the only credible approach"*. The Government says it needs more evidence... Instead of making incorrect allegations and denying it, the UK Government should look objectively and impartially at the evidence that already exists

CRITICISMS

- Perhaps the most serious and significant criticism of the gender-critical movements comes from Professor Judith Butler who, in her 1990's book, provided much of the initial inspiration for the gender-critical approach^{cl}.
- In her 2021 Guardian article, Judith Butler argues: *"It is not easy to fully reconstruct the arguments used by the anti-gender ideology movement because they do not hold themselves to standards of consistency or coherence. They assemble and launch incendiary claims to defeat what they see as "gender ideology" or "gender studies" by any rhetorical means necessary. For instance, they object to "gender" because it putatively denies biological sex or because it undermines the natural or divine character of the heteronormative family.*

DISCREDITING

- Butler also argues: *“The anti-gender movement is not a conservative position with a clear set of principles. No, as a fascist trend, it mobilizes a range of rhetorical strategies from across the political spectrum to maximize the fear of infiltration and destruction that comes from a diverse set of economic and social forces. It does not strive for consistency, for its incoherence is part of its power”.*
- This ridiculing, manipulation, and disregard of the approaches, adopted by clinicians and the professional institutions, I believe is seen in this United Kingdom gender-critical approach. Sadly, I find its consequences are reflected in the EHRC submissions
- While transgender people are well received in sections of society others are subjected to severe abuse. The Stonewall reports on this abuse are replicated in almost all other studies, and there is no justification for its vilification by gender-critical groups^{cli clii}.

OBJECTIVES

- Therefore, it is necessary to ask what are the underlying reasons for the adoption of this gender-critical approach? And the attempts of its supporters to persuade the general public that this is the only credible one, so for that reason it must be correct?
- A fundamental tenet of radical feminism is that gender identity is socially constructed collective experience, although different feminists (first, second and third generation) express this in different ways. Many think that male to female transsexuals, (maybe unconsciously) seek to exert power over women, though others disagree. Therefore, no one who has ever lived as a man can become a true feminist because they have never encountered the oppression that women face for the whole of their lives^{cliii}.
- From some, including the gender-critical groups, all biological males must be treated as potential sexual predators. Only surgical conversion makes women safe from attack.

ENTITLEMENT

- At the heart of this dispute are these feminist dogmas and the disagreement over the origins and nature of gender identity. The gender-critical groups argue that it is a social construct and deny that any deep-seated gender identity exists.
- We have seen that the Professional Institutions, World Authorities, and the scientific and clinical consensus argue that the core or basic elements lie at the

heart of the personality that is created and is one of the first elements of personality to be formed.

- Using this professional gender entitlement, it is possible for someone who is male to identify with women from the moment of birth, have a sense of identity and an outlook, behaviour and lifestyle which is in harmony with women, who respects women, and who fights throughout life as assiduously and strongly as any woman for the protection and security of her safety and gender-based rights.

OPPOSITION

- Applying the same gender entitlement to the second explanation of autogynephilic transsexuality, where sexuality and sexual orientation is still treated as a personality variation but transsexuality which is treated either as a paraphilia, perversion, disruption, or sublimation, turns the same transsexual with precisely the same outlook, from an ally into an opponent, who is then perceived to be erasing women's identities and attacking their hard-won sex-based rights.
- We have seen that there is a fundamental contradiction inherent to gender critical theory. If it is accepted in line with professional studies, that an elementary core gender identity arises very early in life and that this is effectively fixed by the age of three years, then the gender-critical feminist approach is invalidated. If instead the gender-critical approach is taken to be correct, transgender conditions must then be diagnosed as perversions, paraphilias, or disruptions. So, the motives of transgender people are misrepresented, and the depth of transgender identities is denied.

DENIALS OF SCIENCE

- For many centuries gender identity has presumed to be divinely decided by biology or entirely created through social interactions and the social expectations of the role.
- Largely as a result of the work with transgender children in the 1960' and 1970's it was discovered that a prior sense of belonging, called the core gender identity, had already been created. Therefore, the identification with the gender role, or the gender role identity is an overlay on what had already been formed.
- Since that time an enormous amount of research has been carried out into the sexuality/gender identity complex at pre-natal and immediately post-natal levels as any handbook on sexuality, neurology, and psychiatry can demonstrate^{cliv}.
- In the current EHRC advice, all of this knowledge is shunned, denied, or ignored.

VICTIMS OR AGGRESSORS

- Many transgender people feel very angry about the ways they are being misrepresented by gender critical and other radical feminist groups. There have been many protests and campaigns mounted against those who support their views, these include holding rallies and denying permission to host meetings in various venues.
- However, for most people in society it seems natural to presume that gender identity should follow biological sex. This can instil a false perception that transgender people are the aggressors in these disputes through seeking power over women and that they attack women's identities, when the reverse is the case.
- Promoting or inciting provocations plays entirely into the hands of gender-critical feminist groups because it seems to promote the rightness of their cause. Protests must be carefully managed by transgender people to ensure that this does not occur.

BUTLER'S COMMENTS

- Judith Butler argued that behavioural manifestations are present prior to the existence of gender identity and a sexed body, (rather than the other way round). However, she questioned the pre-existence of any group of gender-based characteristics prior to the enforcement of a gender role^{clv}. For Butler then, gender identity is ephemerally and a socially learned performative act. It is clear that she is describing the gender role^{clvi}
- However, Butler treats transgender conditions as personality variations, not as disruptions, and the presence of earlier non-gendered behavioural manifestations, which may lead onwards to the creation of the core gender identity, or gender core, and then on to the gender role, are provided for, and not denied^{clvii}.
- The strength and seriousness of Butler's condemnations of gender-critical ideologies in her Guardian article measures how much these movements misrepresent her views^{clviii}.

CURRENT ISSUES

- Today a moral duality is encountered whereby people who engage in transgender and same-sex relationships which are given in love and conform to the highest moral standards of society should be highly regarded. However, those who seek to break these rules through immoral behaviour should be very strongly censured for their acts
- Accepting the existence of the core gender identity can considerably strengthen feminist arguments. For it enables transgender people and all women to argue feminist points of view from a stronger base, with no need to conform to a gender role

- The motives and management methods for each diagnosis are in total opposition. This creates fierce disputes: for what one side sees as coercion and enforcement, must almost by definition, be interpreted as compassion and understanding by the other. Therefore, it is essential for the correct diagnosis to be made.

OVERVIEWS: GENDER IDENTITY AS A CORE ELEMENT OF PERSONALITY

- At the heart of this dispute is the argument about gender identity and how it is created.
- The professional institutions identify gender identity as a core element of personality: it is one of the first to be created and it forms very early in life. However, it requires interaction with others, so it cannot form before birth. Although on average pre- and post-natal male and female physiologies, such as neural maturation rates, endocrines, and aggression profiles can differ significantly, considerable overlap occurs. Therefore, the core gender identity will usually, but not always follow biological sex^{clix clx}.
- It is also shown to be a strongly pro-active process and neural transformations lock this in place by the age of three years. It forms the foundation on which all future development occurs. This means that gender identity, not biological sex, becomes the primary marker to use for all social interactions that take place.

GENDER IDENTITY AS A SOCIAL CONSTRUCT

- Gender-critical groups argue that gender identity is purely a social construct created, through relationships with others: it may be seen as an illusory indefinable concept, and it is determined entirely through association with the gender role. These groups identify biological sex as the primary marker for social interactions. All of the earlier processes identified by the professional institutions, and examined in this study, are ignored.
- These disputes have profound effects on the management methods that are required. The professional institutions identify the core gender identity as a personality variation which is fixed very early in life. Therefore, giving all children scope to explore their gender identity gives them the opportunities to find it, not to choose it. The same processes apply to everyone. After exploration the great majority do find a secure gender identity which is in line with their biological sex, but some do not, and the stress and attrition created by this gender incongruence can destroy transgender lives^{clxi}.

TRANSGENDER CHILDREN

- It is hardly surprising that these disagreements come to a head when children's development is considered.

- We have seen that gender identity is made up from two components, the core gender identity which describes an often-hidden deep seated sense of belonging and is the first to be formed. This must be treated as a personality variation, and it becomes fixed very early in life. The second is the gender role identity where disturbances must be treated as personality disruptions. This acts like an overlay on what has already been formed.
- Transgender children often report having discomfort with their gender identities from their earliest memories. Much distress is often created for transgender children by gender-critical groups who only recognise the gender role, since the existence and impact of the core gender identity; together with required access to early treatment is denied.

“GENDER IDEOLOGY”

- Gender-critical groups, Christian Churches, and others, who identify transgender conditions as personality disruptions incorrectly assert that professional institutions and “*transgender activists*” teach a “*gender ideology*” which states that “*gender identity is a choice*”. In place of identifying these conditions as the search for identity and the rejection of what is wrong, the underlying driving forces are instead associated with behaviour, power, and sexual desire, which create runaway drives with dreadful results.
- Butler condemns some of these allegations as incendiary claims made to defeat what these groups see as “*gender ideology*” or “*gender studies*” by any rhetorical means necessary. They object to “*gender*” because it putatively denies biological sex or because it undermines the natural or divine character of the heteronormative family, and they mobilize a range of rhetorical strategies from across the political spectrum to maximize the fear of infiltration and destruction by transgender people’s attacks.

POPE FRANCIS

- Pope Francis was no less voluble in his own comments. In August 2016 he stated: “*Its ‘terrible’ children taught they can choose gender*”^{clxii}. He also said there were powerful institutions which funded the *spread of “gender theory”* in schools. He told Polish bishops: “*Today, children are taught this at school: that everyone can choose their own sex. And why do they teach this? Because the books come from those people and institutions who give money*”. Pope Francis has also been quoted in a book, saying that “*gender theory*”, like nuclear weapons, is a danger to humanity^{clxiii clxiv}.
- Paradoxically Pope Francis is totally right to condemn “*gender ideology*”: It has nothing to do with the professional institutions and world authorities. It has everything to do with the misdiagnoses of transgender conditions as personality disruptions, and its incorrect definition and its indiscriminate use contributes greatly to the harm that is caused.

AFFIRMATIVE APPROACHES

- The different approaches to managing personality variations and personality disruptions are well known. With transgender conditions the same techniques as those applied to any personality variation should be used.
- Fighting or suppressing this deep-seated sense of identity leads to the imposition of trauma, guilt, and the desperation which destroys many lives. Taking an affirmative approach enables people to discover self-identity, self-respect, and self-esteem: to develop strategies needed to deal with them, and to make informed and considered decisions about how to live their lives^{clxv}
- Today, affirmative approaches are the only ones recommended by the world authorities and professional institutions. We have also seen the enormous damage by the imposed denials which conversion therapy creates. It is also needed to combat the vitriol, guilt, and misdiagnoses imposed by these Christian, social and gender critical attacks.

RELIGIOUS CONTRADICTIONS

- Attitudes to gender and sexually variant people have been totally transformed in societies where gender equality is espoused, and when people can see for themselves how gender and sexually variant people live their lives.
- Pope Francis is, I believe, very genuine and sincere in the pastoral care and welcome which he offers to all gender and sexually variant people, yet he and the Vatican still affirm traditional Church teaching which identifies these as personality disruptions, choices, falling from grace, and expression in same-sex marriages a sinful activity^{clxvi}.
- Despite the profundity of the apology by the archbishops and their stated desire to create a radical new inclusion in the Church of England, the brief for the LLF process, which prevents consideration of any change to the traditional teaching “*as the CoE has received it*”, repeats the same attacks, and eliminates the value of much sincere work.

GENDER CONTRADICTIONS

- The same contradictions are also found amongst numbers of radical feminist groups
- In announcing a government sponsored conference (now cancelled) the Minister for Equalities Liz Truss, said: “*The Government is committed to ensuring that LGBT people can be safe and free to live their lives as they wish, here at home and supporting them around the world. These events will be the next important step to ensuring we build a world where it is truly “Safe to Be Me”*”^{clxvii clxviii}

- Yet the current EHRC advice, whose board is appointed by Liz Truss, refuses to define transgender identities, ignores non-binary people, identifies gender identity only by the gender role, claims more evidence is needed, ignores that which already exists, and states that all transgender people, including those who have a Gender Recognition Certificate can be excluded from any single-sex space by a popular vote.

SCAPEGOATING OF TRANSGENDER PEOPLE

- There is absolutely no doubt that the equality, safety and security and the protection of all women against sexual and other abuse must always be an overwhelming priority.
- In earlier presentations we saw a moral duality existed in first century Judaism and in Christianity for much of the first millennium where loving same-sex relationships were accepted, while those involving sexual or other abuses were severely condemned. That moral duality was lost near the end of the first millennium when all forms of same-sex relationships became condemned as progenitors of abusive or disordered sexual acts.
- The consequence was the collusion of the Church in the secular scapegoating of all gender and sexually variant people. The current EHRC advice gives a charter for the secular scapegoating to continue, and the intensities of the present attacks on LGBT people on the grounds of alleged abuses shows that this must be a serious concern

RESOLUTION

- There can be no hope of resolution unless these prevarications and avoidances are immediately addressed.
- For the Christian churches I argue that this requires a radical re-examination of their own theologies, which considers changes during the first millennium, and continuity from Jewish tradition, instead of using theologies developed for a medieval Church.
- For governments and other organisations that means taking objective views of all of the science available to the best of their ability, and not by following any group who may be promoting partisan views. In this respect any possible government or ministerial intervention which affects the views of any organisation appointed to be a watchdog for Equalities and Human Rights must be of particular concern, for that does not just affect transgender people, it affects the liberties of us all.

ⁱ See for example Butler 1990s book

ⁱⁱ Compare Rippon's book with others and give references

ⁱⁱⁱ "*While sex (male/ female) is an immutable biological reality, gender (masculinity/ femininity) is understood as a social construct which changes through history and according to societal norms. Conversely, the American Psychiatric Association*

(APA) who produce the guidance upon which NHS practice is based, describes gender identity as: 'a category of social identity (that) refers to an individual's classification as male, female or occasionally some category other than male or female. It's one's deeply held sense of being male or female, some of both or neither, and does not always correspond to biological sex' As such the APA & NHS gender identity is unverifiable and yet considered to exist independent of both gendered socialisation and biological sex. There is no scientific basis for the idea of innate deeply-held sense of gender". <https://www.transgendertrend.com/current-evidence/> See also "The Pink and Blue Brain Myth":

<https://www.transgendertrend.com/brain-research/> [All accessed 2020]

^{iv} Transgender Trend: <https://www.transgendertrend.com/>

^v Gendered Intelligence: <http://genderedintelligence.co.uk/>

^{vi} GIRES: <https://www.gires.org.uk/>

^{vii} Allsorts Youth Project: <https://www.allsortsyouth.org.uk/>

^{viii} Section 8:0 Gender Identity feminism and trans

^{ix} Autogynephilia was defined by an American psychologist, Dr Ray Blanchard, as "a male's propensity to be sexually aroused by the thought of himself as a female". (Auto = self, gyne = woman, philia = love.) According to Blanchard and Lawrence "The increasing prevalence of male-to-female (Male to female) transsexualism in Western countries is largely due to the growing number of Male to female transsexuals who have a history of sexual arousal with cross-dressing or cross-gender fantasy. Ray Blanchard proposed that these transsexuals have a paraphilia he called autogynephilia, which is the propensity to be sexually aroused by the thought or image of oneself as female. Autogynephilia defines a transsexual typology and provides a theory of transsexual motivation, in that Blanchard proposed that male to female transsexuals are either sexually attracted exclusively to men (homosexual) or are sexually attracted primarily to the thought or image of themselves as female (autogynephilic), and that autogynephilic transsexuals seek sex reassignment to actualize their autogynephilic desires. Despite growing professional acceptance, Blanchard's formulation is rejected by some male to female transsexuals as inconsistent with their experience. This rejection, I (Lawrence) argue, results largely from the misconception that autogynephilia is a purely erotic phenomenon. Autogynephilia can more accurately be conceptualized as a type of sexual orientation and as a variety of romantic love, involving both erotic and affectional or attachment-based elements". According to Lawrence: "This broader conception of autogynephilia addresses many of the objections to Blanchard's theory and is consistent with a variety of clinical observations concerning autogynephilic Male to female transsexualism". Becoming what we love: Lawrence, A. A. (2007): "Autogynephilic transsexualism conceptualized as an expression of romantic love"; *Perspect Biol Med*. Autumn 2007;50(4):506-20. doi: 10.1353/pbm.2007.0050.

^x The words have essentially the same meaning. The word paraphilia is used to remove the negative connotation that the word perversion has acquired

^{xi} For those who argue that gender identity is purely a socially learned construct, the issue is one of male domination and power over women. From this perspective, those male-to-female transsexuals who identify as women are understood to erase women's identities and attack women's sex-based rights: their argument is that social conditioning creates boundaries that cannot be crossed. This gives strong reasons for adopting autogynephilic explanations for transsexuality, where homosexuality is regarded as a personality variation and is a fundamental and

clearly defined element of identity, while male-to-female transsexuality is regarded as a sublimated sexually motivated paraphilia or disruption of homosexuality instead.

^{xii} Refer to Rippon's book

^{xiii} Testosterone book reference

^{xiv} WPATH

^{xv} Memorandum of Understanding

^{xvi} Stonewall

^{xvii} GIRES

^{xviii} Section 8 of feminism paper

^{xix} Joel, Daphna; Berman, Zohar; Tavor, Ido; Nadav, Wexler; Gaber, Olga; Stein, Yaniv; Shefi, Nisan; Pool, Jared; Urchs, Sebastian; Margulies, Daniel S.; Liem, Franziskus; Hänggi, Jürgen; Jäncke, Lutz; Assaf, Yaniv: (2015): "Sex beyond the genitalia: The human brain mosaic" CrossMark: Elsevier PNAS Vol 112 No 50 Published 15 Dec 2015 DOI: <https://doi.org/10.1073/PNAS.1509654112>

^{xx} Joel, D., Garcia-Falgueras, A., Swaab, D.; (2020) "The Complex Relationships between Sex and the Brain" *The Neuroscientist* 2020, Vol. 26(2) 156–169 DOI: 10.1177/1073858419867298. In their 2015 paper Joel et al did not say that there were no sex differences. Instead of this, they described the brain as a mosaic of male and female features. Within that mosaic, various workers have since identified divergent male, transgender, and female phenotypes. In a 2020 paper Joel et al summarised the present situation by saying: "It is impossible to determine whether the differences between the groups reflect the different life experiences of individuals with different identities or preceded these experiences. It is also impossible to determine whether differences in specific brain structures are responsible for the different identities. These questions of cause and effect are further complicated by the observation that brain functions are generally not localized in one particular brain structure but distributed over circuits of large numbers of interacting brain areas". There is also supporting evidence from other neurological studies to show that, while male and female neural differentiations on average fall into these two categories, there is such a large spread in the distribution of these identifications that large overlaps occur. Mitchell for example gives a comprehensive account of this in his book. This means that it is Joel et al themselves, who discredit the interpretation which these gender critical feminist groups place on their work. Also: rather than looking at neural activity, examining neural interconnectivity may be a more appropriate approach. Standard handbooks such as that on: "Sex Differences in Neurology and Psychiatry" show the complex interactions that exist between sex and gender, even before and soon after birth. This contradicts the arguments presented by those groups who claim the gender identity is determined by social conditioning alone. It also has major consequences for those feminist movements whose gender politics are based entirely on the premise that gender is wholly socially constructed. As the feminist accounts of gender identities and transgender people show, this presumption is unquestioned in their own histories, cultures, and research.

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

^{xxii} I also discuss this extensively in *Responsibility in Transgender Disputes*: Gilchrist, S. (2021): *"Responsibility in Transgender Disputes"*: <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>: (I am presently withholding part of this document because I wish to update it in the light of the *Tavistock v Bell* court ruling. However key sections continue to be available).

^{xxiii} See for example Lanzenberger, R.; Kranz, G.S.; Savic, I.: (Eds) (2020): Sex Differences in Neurology and Psychiatry” Handbook of Clinical Neurology Volume 175, 2020

^{xxiv} See section 2:0 and Bettcher, Talia, (2014): *“Feminist Perspectives on Trans Issues”*, The Stanford Encyclopedia of Philosophy (Fall 2020 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2020/entries/feminism-trans/>. Mikkola, Mari, (2019) *“Feminist Perspectives on Sex and Gender”*, The Stanford Encyclopedia of Philosophy (Fall 2019 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2019/entries/feminism-gender/>.

^{xxv} Dhejne C, Lichtenstein P, Boman M, Johansson ALV, Långström N, Landén M (2011): *“Long-Term Follow-Up of Transsexual Persons Undergoing Sex Reassignment Surgery: Cohort Study in Sweden”*. PLoS ONE 6(2): e16885. <https://doi.org/10.1371/journal.pone.0016885> Conclusion *“This study found substantially higher rates of overall mortality, death from cardiovascular disease and suicide, suicide attempts, and psychiatric hospitalisations in sex-reassigned transsexual individuals compared to a healthy control population. This highlights that post-surgical transsexuals are a risk group that need long-term psychiatric and somatic follow-up. 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. Improved care for the transsexual group after the sex reassignment should therefore be considered.”*

^{xxvi} The statement on the Transgender Trend website that “there is no evidence that transition is a ‘cure’ is based on this Swedish study,” which is taken to mean that transgender conditions arise because of the internal traumas that people must deal with. That is not replicated in other literature, where the high rates of morbidity are instead considered due to the external attacks and discrimination that transgender people face. Transition does not remove this external discrimination in any way and the misrepresentation this outlook presents increases the strength of such attacks. It is of note that the lead author of the Swedish paper referred to above (Dhejne), specifically and strongly rejects the interpretations which have been attributed to this paper by various gender-critical feminist groups. Section D:5: Sources of Trauma, in :Gilchrist, S. (2021): *“Responsibility in Transgender Disputes”*: <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>: (I am presently withholding part of this document because I wish to update it in the light of the Tavistock v Bell court ruling. However key sections continue to be available).

^{xxvii} Section D:4: Suicides and Attempted Suicides, in :Gilchrist, S. (2021): *“Responsibility in Transgender Disputes”*: <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>: (I am presently withholding part of this document because I wish to update it in the light of this court ruling. However key sections continue to be available).

^{xxviii} Williams, Cristan (2015): “A 2011 Swedish study proves that trans people are more suicidal due to transition, are likely rapists and that trans women exhibit male socialization. Or does it?” *Trans Advocate* 2 November 2015: https://www.transadvocate.com/fact-check-study-shows-transition-makes-trans-people-suicidal_n_15483.htm

^{xxix} Statistical Interpretations

^{xxx} Stonewall (2018): “LGBT in Britain - Trans ROther documents under the same form of attack include “Stonewall School Report 2017” and the Stonewall “LGBT in Britain - Trans Report” of 2018. These were commissioned from Cambridge University and You Gov respectively. On their website the LGB Alliance state that all

opposing groups are: “Mainly peopled by activists linked to a plethora of LGBTQ+ lobby groups such as Stonewall that have grown bloated on huge funding, much of it from the taxpayer, and who use their undue influence to misinterpret both the spirit and the letter of the existing law”. The analyses presented in these re-ports are interpreted in ways which tend to make transgender people appear as agents of their own misfortunes rather than victims of the external discrimination and abuseport” <https://www.stonewall.org.uk/lgbt-britain-trans-report> also Stonewall/Cambridge University (2017): “School Report (2017)”: <http://www.stonewall.org.uk/school-report-2017>

xxxix Butler, J., 1990, “*Performative Acts and Gender Constitution*”, in *Performing Feminisms*, S-E. Case (ed.), Baltimore: John Hopkins University.

xxxix Butler, Judith, (2021): “Why is the idea of ‘gender’ provoking backlash the world over?” the Guardian 23 October 2021: <https://www.theguardian.com/us-news/commentisfree/2021/oct/23/judith-butler-gender-ideology-backlash?fbclid=IwAR0rB1GFwR8N88U-cPMYXrpCQ2FQLzge5UfNISuckXkhNzVEarOg66uh0s>

xxxix Refer to clinical evidence

xliv Refer to regret rates in section 8 of feminism re regret

xlvi Explain Theory of Mind

xlvi CNN (2021) This record-breaking year for anti-transgender legislation would affect minors the most By Priya Krishnakumar, CNN April 15, 2021 <https://edition.cnn.com/2021/04/15/politics/anti-transgender-legislation-2021/index.html>

xxvii For one example see: NY Times (2022) “Texas Investigates Parents Over Care for Transgender Youth, Suit Says” NY Times 1 March 2022: <https://www.nytimes.com/2022/03/01/us/texas-child-abuse-trans-youth.html>

xxviii In the United States, the legalisation of same-sex marriage by the Federal Government has resulted in a rash of mainly Southern states seeking to scapegoat transsexual people by legally enforcing them only to use toilets and bathroom facilities which correspond to the genitalia they were born with. This is irrespective of their gender identities and the transformations that they make. That position was supported by Cardinal Robert Sarah, Archbishop emeritus of Conakry (Guinea) and Prefect of the Congregation of Divine Worship and the Discipline of the Sacraments in the Catholic Church, during the address he gave to the 12th Annual National Catholic Prayer Breakfast held on Tuesday, May 17th, 2016 at the Marriott Marquis Hotel in Washington DC. The Cardinal’s address can be seen on the link provided. Not only did the Cardinal support the movement to impose the bathroom ban, he also declared that gender identity and sexual orientation are defined by the biology of sex. [Accessed 14 June 2016]: <https://catholicprayerbreakfast.com/2016-video/>

xxix Gilchrist, S. (2021a): “Gender Identity, Feminism, and Transgender People”: <http://www.tgdr.co.uk/documents/250P-GenderIdentityAndTrans.pdf>

xl Gilchrist, S. (2017e): “Gender and Sexual Malpractice and Abuse in the Christian Church”: <http://www.tgdr.co.uk/documents/236P-Malpractice.pdf>

xli Restosterone book

xlii Transgender issues and women’s concerns

xliv Joel, Daphna; Berman, Zohar; Tavor, Ido; Nadav, Wexler; Gaber, Olga; Stein, Yaniv; Shefi, Nisan; Pool, Jared; Urchs, Sebastian; Margulies, Daniel S.; Liem, Franziskus; Hänggi, Jürgen; Jäncke, Lutz; Assaf, Yaniv: (2015): “Sex beyond the genitalia: The human brain mosaic” *CrossMark: Elsevier PNAS* Vol 112 No 50 Published 15 Dec 2015 DOI: <https://doi.org/10.1073/PNAS.1509654112>

^{xliii} Dhejne C, Lichtenstein P, Boman M, Johansson ALV, Långström N, Landén M (2011): “Long-Term Follow-Up of Transsexual Persons Undergoing Sex Reassignment Surgery: Cohort Study in Sweden”. PLoS ONE 6(2): e16885. <https://doi.org/10.1371/journal.pone.0016885> Conclusion “This study found substantially higher rates of overall mortality, death from cardiovascular disease and suicide, suicide attempts, and psychiatric hospitalisations in sex-reassigned transsexual individuals compared to a healthy control population. This highlights that post-surgical transsexuals are a risk group that need long-term psychiatric and somatic follow-up. 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. Improved care for the transsexual group after the sex reassignment should therefore be considered.”

^{xliii} The statement on the Transgender Trend website that “there is no evidence that transition is a ‘cure’ is based on this Swedish study,” which is taken to mean that transgender conditions arise because of the internal traumas that people must deal with. That allegation is not supported in this paper and it not supported in other literature, where the high rates of morbidity are instead considered due to the external attacks and discrimination that transgender people face. Transition does not remove this external discrimination in any way and the misrepresentation this outlook presents increases the strength of such attacks. It is of note that the lead author of the Swedish paper referred to above (Dhejne), specifically and strongly rejects the interpretations which have been attributed to this paper by various gender-critical feminist groups . Section D:5: Sources of Trauma, in :Gilchrist, S. (2021): “Responsibility in Transgender Disputes”: <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>: (I am presently withholding part of this document because I wish to update it in the light of the Tavistock v Bell court ruling. However key sections continue to be available).

^{xliiii} Section D:4: Suicides and Attempted Suicides, in :Gilchrist, S. (2021): “Responsibility in Transgender Disputes”: <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>: (I am presently withholding part of this document because I wish to update it in the light of this court ruling. However key sections continue to be available).

^{xliiii} Williams, Cristan (2015): “A 2011 Swedish study proves that trans people are more suicidal due to transition, are likely rapists and that trans women exhibit male socialization. Or does it?” *Trans Advocate* 2 November 2015: https://www.transadvocate.com/fact-check-study-shows-transition-makes-trans-people-suicidal_n_15483.htm

^{xliiii} Joel, D., Garcia-Falgueras, A., Swaab, D.; (2020) “The Complex Relationships between Sex and the Brain” *The Neuroscientist* 2020, Vol. 26(2) 156–169 DOI: 10.1177/1073858419867298. In their 2015 paper Joel et al did not say that there were no sex differences. Instead of this, they described the brain as a mosaic of male and female features. Within that mosaic, various workers have since identified divergent male, transgender, and female phenotypes. In a 2020 paper Joel et al summarised the present situation by saying: “It is impossible to determine whether the differences between the groups reflect the different life experiences of individuals with different identities or preceded these experiences. It is also impossible to determine whether differences in specific brain structures are responsible for the different identities. These questions of cause and effect are further complicated by the observation that brain functions are generally not localized in one particular brain structure but distributed over circuits of large numbers of interacting brain areas”.

There is also supporting evidence from other neurological studies to show that, while male and female neural differentiations on average fall into these two categories, there is such a large spread in the distribution of these identifications that large overlaps occur. Mitchell for example gives a comprehensive account of this in his book. This means that it is Joel et al themselves, who discredit the interpretation which these gender critical feminist groups place on their work. Also: rather than looking at neural activity, examining neural interconnectivity may be a more appropriate approach. Standard handbooks such as that on: "Sex Differences in Neurology and Psychiatry" show the complex interactions that exist between sex and gender, even before and soon after birth. This contradicts the arguments presented by those groups who claim the gender identity is determined by social conditioning alone. It also has major consequences for those feminist movements whose gender politics are based entirely on the premise that gender is wholly socially constructed. As the feminist accounts of gender identities and transgender people show, this presumption is unquestioned in their own histories, cultures, and research.

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

ⁱ I also discuss this extensively in *Responsibility in Transgender Disputes*: Gilchrist, S. (2021): *"Responsibility in Transgender Disputes"*: <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>: (I am presently withholding part of this document because I wish to update it in the light of the *Tavistock v Bell* court ruling. However key sections continue to be available).

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

ⁱⁱⁱ See section 2:0 and Bettcher, Talia, (2014): *"Feminist Perspectives on Trans Issues"*, The Stanford Encyclopedia of Philosophy (Fall 2020 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2020/entries/feminism-trans/>. Mikkola, Mari, (2019) *"Feminist Perspectives on Sex and Gender"*, The Stanford Encyclopedia of Philosophy (Fall 2019 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2019/entries/feminism-gender/>.

ⁱⁱⁱⁱ My article on Reform of the Gender Recognition act

^{lv} How men and women integrate Acceptance

^{lv} UK Parliament (2021): "Gender recognition process urgently in need of reform, say MPs" United Kingdom Parliament Select Committee Reports: 21 December 2021 <https://committees.parliament.uk/committee/328/women-and-equalities-committee/news/160020/gender-recognition-process-urgently-in-need-of-reform-say-mps/> Maya Wolfe-Robinson, Maya (2021): *"UK government's approach to trans rights has 'caused real distress', MPs say"*: The Guardian 21 Dec 2021 <https://www.theguardian.com/society/2021/dec/21/uk-governments-approach-to-trans-rights-has-caused-real-distress-mps-say?fbclid=IwAR0bMjaV96W8JmR27WHN2L5VVH0uqBOGY2kz0JQvAo9Cfy7aZGm2YechJbo>

^{lvi} Noakes, Caroline (2021): *"Why am I being abused for trying to improve the gender recognition process?"*: The Guardian 23 December 2021 https://www.theguardian.com/commentisfree/2021/dec/23/why-am-i-being-abused-for-trying-to-improve-gender-recognition-process?fbclid=IwAR3Nt8FcrAykIFsnyTIRC0cAWXS7QYSohcsWsV_NP-9gYOPsniAh6SPNhg

^{lvii} Gilchrist, S. (2020): “A Comparison Of Changes To The House Of Commons Briefing Paper On “Gender Recognition And The Rights Of Transgender People” Made On The 16th July 2020”: <http://www.tgdr.co.uk/documents/SuM0720a-BriefingComparisonDocument.pdf>

^{lviii} Initial GRA Consultation and reform of the act

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/721725/GRA-Consultation-document.pdf

^{lix} <https://commonslibrary.parliament.uk/research-briefings/cbp-9079/>

^{lx} <https://www.pinknews.co.uk/2020/09/22/gender-recognition-act-reform-liz-truss-announcement-self-id-trans-healthcare/>

^{lxi} In: United Kingdom Parliament: (2021) “Conversion Therapy”: The Parliamentary Office of Science and Technology, Westminster, London SW1A 0AA 02072192840 post@parliament.uk parliament.uk/post @POST_UK Number 658 December 2021 <https://researchbriefings.files.parliament.uk/documents/POST-PN-0658/POST-PN-0658.pdf>

^{lxii} Letter from the Minister of Equalities to the Chair of the Women and Equalities Committees, 14 July 2021.

^{lxiii} The role of the EHRC is to interpret human rights law. The advice it gives does not have legal force and is subject to the advice given in the 3010 Equality Act.

^{lxiv} Morgan, H., Lamprinakou, C., Fuller, F., Albakri, M.: (2020): “Attitudes to Transgender People August 2020”: Equality and Human Rights Commission”: Published August 2020 ISBN: 978-1-84206-830-4: https://www.equalityhumanrights.com/sites/default/files/attitudes_to_transgender_people.pdf

^{lxv} Equality and Human Rights Commission (2022): “Response submitted to UK Government consultation: Banning conversion therapy”: 26 January 2022 <https://www.equalityhumanrights.com/sites/default/files/consultation-response-banning-conversion-therapy-26-january-2022.docx>

^{lxvi} EHRC (2022): Protecting people from sex and gender reassignment discrimination” EHRC 4 April 2022 <https://www.equalityhumanrights.com/en/our-work/news/protecting-people-sex-and-gender-reassignment-discrimination>

^{lxvii} EHRC (2022): “Response submitted to UK Government consultation Banning conversion therapy” Equality and Human Rights Commission, January 2022 <https://www.equalityhumanrights.com/sites/default/files/consultation-response-banning-conversion-therapy-26-january-2022.docx>

^{lxviii} <https://www.gov.scot/publications/gender-recognition-reform-scotland-bill-analysis-responses-public-consultation-exercise/> <https://sp-bpr-en-prod-cdnep.azureedge.net/published/EHRCJ/2022/1/25/8c18e05c-08ab-4c7d-992b-4b0467541d70/EHRCJS062022R1.pdf>

^{lxix} <https://www.equalityhumanrights.com/sites/default/files/consultation-response-gender-recognition-act-18-october-2018.pdf> https://www.equalityhumanrights.com/sites/default/files/gender_recognition_act.pdf

^{lxx} Moore, Mallory; Links, Meryl; Clarke Sarah. (2022): “EHRC asserts protections for religious and trans conversion therapy, calls for pausing GRA reform” Transsafety Network: Thu Jan 27, 2022 (updated: 12:21)- https://transsafety.network/posts/ehrc-defends-ct-pauses-gra-reform/?fbclid=IwAR1ncCNfAYGbk5msmJ_CMh1j8ga6noc_LW1eIIZRYBH-GzRkc9rLUKeaIYQ

^{lxxi} Description of evidence against conversion therapy for transgender people

^{lxxii} Stonewall (2018): “*LGBT in Britain - Trans Report*”:

<https://www.stonewall.org.uk/lgbt-britain-trans-report> also Stonewall/Cambridge University (2017): “*School Report (2017)*”: <http://www.stonewall.org.uk/school-report-2017>

^{lxxiii} Balarajan, M., Gray, M., & Mitchell, M. (2011), *Monitoring equality: Developing a gender identity question*. London: National Centre for Social Research. [Accessed 16 July 2020]

^{lxxiv} Paragraph 40 of the Equality and Human Rights Commission (2022): “*Response submitted to UK Government consultation: Banning conversion therapy*”: 26 January 2022

^{lxxv} This is in part due to the legal definitions involved. In the Equality Act 2010, the protected characteristic of sex protects people from being discriminated against because of being a man or a woman (Equality Act 2010, Section 11) – defined as a male or female of any age (Equality Act 2010, Section 212 (1)). Therefore, according to this legislation, biology exclusively determines what a man or woman is. However, most people identify men and women through the ways in which people integrate into society. Many people now see that male to female transsexuals integrate seamlessly into society as women and have a proud history of fighting for women’s rights. The current Equality Act states that Protected characteristics include sex as being a man or a woman (not male or female) and gender reassignment, as being an individual who is ‘proposing to undergo, is undergoing or has undergone a process or part of a process to reassign their sex’. There is no requirement for a trans person to have any kind of medical supervision or intervention in order to be protected from this gender reassignment discrimination. Nor does a person need a Gender Recognition Certificate to be protected under this characteristic of gender reassignment. A trans person is protected from the moment he or she makes that declaration. That is harmful for many transgender people fight never- ending battles between their loyalty to the identity they sense inside, and their loyalty to the love and commitments they have made. In order to maintain these relationships, the first requirement is to create self-acceptance and create self-esteem so that conflicts do not explode, and catastrophic collapse occurs. This is the type of affirmative approach adopted by the professional medical institutions. As it stands the current equality act requires trans people to lie in order to gain that protection. The legislation also fails because it considers sex and gender only in binary terms

^{lxxvi} UK Government (2010): Equality Act

<https://www.legislation.gov.uk/ukpga/2010/15/contents>

^{lxxvii} See sections 3:0 to 11:00 of Gilchrist, S. (2019a): “*Divisions: Self-Declaration and Gender Variant People*”: <http://www.tgdr.co.uk/documents/243P-DivisionsSelfDeclaration.pdf>

^{lxxviii} UK Government (2010) Equality Act Notes

<https://www.legislation.gov.uk/ukpga/2010/15/notes>

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

if a woman with an intersex condition is refused entry to a women-only swimming pool because the attendants think her to be a man, this could be sex discrimination or disability discrimination Equalities and Human Rights Commission; (2021):

“Gender reassignment discrimination. Advice and guidance”: Last updated 22 Dec 2021 <https://www.equalityhumanrights.com/en/advice-and-guidance/gender-reassignment-discrimination>

^{lxxx} UK Government (2010) Equality Act Notes

<https://www.legislation.gov.uk/ukpga/2010/15/notes>

^{lxxx} For those who argue that gender identity is purely a socially learned construct, the issue is one of male domination and power over women. From this perspective, those male-to-female transsexuals who identify as women are understood to erase women’s identities and attack women’s sex-based rights: their argument is that social conditioning creates boundaries that cannot be crossed. This gives strong reasons for adopting autogynephilic explanations for transsexuality, where homosexuality is regarded as a personality variation and is a fundamental and clearly defined element of identity, while male-to-female transsexuality is regarded as a sublimated sexually motivated paraphilia or disruption of homosexuality instead.

^{lxxxii} Additional comments include: This (treatment) should include support to reduce distress and reconcile a person to their biological sex where clinically indicated, including for children and young people aged under 18 if this is in their best interests (para 7). Proposals to restrict the promotion of conversion therapy could curtail freedom of expression. However, given the evidence that conversion therapy is statistically associated with negative health outcomes... a provider of what might be considered conversion therapy should supply the individual with information about the likely effectiveness of this treatment (para 20). This offence should not capture communication such as casual conversations, exchanges of views or private prayer, with the distinction defined clearly in the legislation (para 28). Encouraging people to comply with religious doctrine that requires refraining from certain types of sexual activity should not fall within the definition of conversion therapy either. However, faith and community leaders should be made aware of the ban on conversion therapy in order that they understand the importance of compliance (para 6): Equality and Human Rights Commission (2022): “Response submitted to UK Government consultation: Banning conversion therapy”: 26 January 2022

^{lxxxiii} The role of the EHRC is to interpret human rights law. The advice it gives does not have legal force and is subject to the advice given in the 3010 Equality Act.

^{lxxxiv} It is alleged that the EHRC held several private meetings and exchanged correspondence with gender-critical groups <https://www.pinknews.co.uk/2022/02/02/ehrc-equalities-watchdog-trans-lgb-alliance-fair-play-women/> <https://www.pinknews.co.uk/2022/02/02/ehrc-equalities-watchdog-trans-lgb-alliance-fair-play-women/>

^{lxxxv} The Independent (2022) “*Liz Truss faces criticism for failing to set up new LGBT+ advisory panel nine months after scrapping old one*”. The Independent 9 January 2022 <https://www.independent.co.uk/news/uk/politics/liz-truss-lgbt-panel-government-b1988136.html>

^{lxxxvi} The role of the EHRC is to interpret human rights law. The advice it gives does not have legal force and is subject to the advice given in the 3010 Equality Act.

^{lxxxvii} The role of the EHRC is to interpret human rights law. The advice it gives does not have legal force and is subject to the advice given in the 3010 Equality Act.

^{lxxxviii} See Paragraphs 3, 4, 7, 31 of the EHRC response document: Equality and Human Rights Commission (2022): “Response submitted to UK Government consultation: Banning conversion therapy”: 26 January 2022

-
- ^{lxxxix} Gov UK (2019) National LGBT Survey and Action Plan”
<https://www.gov.uk/government/collections/national-lgbt-survey-2017>
- ^{xc} Gov UK (2021): “The prevalence of Conversion Therapy in the UK” 29 October 2021 <https://www.gov.uk/government/publications/the-prevalence-of-conversion-therapy-in-the-uk/the-prevalence-of-conversion-therapy-in-the-uk>
- ^{xcj} Paragraph 2 of the Equality and Human Rights Commission (2022): “Response submitted to UK Government consultation: Banning conversion therapy”: 26 January 2022
- ^{xcii} Gov UK: (2021) “Conversion Therapy: an Evidence Assessment and Quantitative Study” 29 October 2021: <https://www.gov.uk/government/publications/conversion-therapy-an-evidence-assessment-and-qualitative-study/conversion-therapy-an-evidence-assessment-and-qualitative-study#what-are-the-outcomes-of-conversion-therapy-1>
- ^{xciii} Paragraph 4
- ^{xciv} Royal College of Psychiatry (2018) Supporting transgender and gender-diverse people March 2018 PS02/18 https://www.rcpsych.ac.uk/pdf/PS02_18.pdf
- ^{xcv} MoU2 Conversion therapy is the term for therapy that assumes certain sexual orientations or gender identities are inferior to others and seeks to change or suppress them on that basis. The 2017 Memorandum of Understanding (MoU) makes it clear that conversion therapy in relation to gender identity and sexual orientation (including asexuality) is unethical, potentially harmful and is not supported by evidence. It updates the 2015 version released at the Department of Health, which focused exclusively on sexual orientation. <https://www.bacp.co.uk/events-and-resources/ethics-and-standards/mou/>
- ^{xcvi} APA (2018): Position Statement on Conversion Therapy: American Psychiatric Association <https://www.psychiatry.org/File%20Library/About-APA/Organization-Documents-Policies/Policies/Position-Conversion-Therapy.pdf>
- ^{xcvii} World Professional Association for Transgender Health. (2012). *Standards of Care for the Health of Transsexual, Transgender, and Gender Nonconforming People* [7th Version]. <https://www.wpath.org/publications/soc>
- ^{xcviii} TGEU (2018): “World Health Organisation moves to end classifying trans identities as mental illness” Posted on 18. June 2018 <https://tgeu.org/world-health-organisation-moves-to-end-classifying-trans-identities-as-mental-illness/> WHO, (2018): “WHO releases new International Classification of Diseases (ICD-11)” [http://www.who.int/news-room/detail/17-06-2018-who-releases-new-international-classification-of-diseases-\(icd-11\)](http://www.who.int/news-room/detail/17-06-2018-who-releases-new-international-classification-of-diseases-(icd-11))
- ^{xcix} UNHCR (2020): Report on conversion therapy: The United Nations Committee on Human Rights <https://www.ohchr.org/EN/Issues/SexualOrientationGender/Pages/ReportOnConversiontherapy.aspx>
- ^c Ashley, Florence. (2108): “List of professional organisations opposing conversion or reparative therapy targeting transgender and gender non-conforming individuals” The Medium October 5 2018 <https://medium.com/@florence.ashley/list-of-professional-organisations-opposing-conversion-or-reparative-therapy-targeting-transgender-f700b4e02c4e>
- ^{ci} GOV UK (2021): “An assessment of the evidence on conversion therapy for sexual orientation and gender identity” 29 October 2021 <https://www.gov.uk/government/publications/an-assessment-of-the-evidence-on-conversion-therapy-for-sexual-orientation-and-gender-identity/an-assessment-of-the-evidence-on-conversion-therapy-for-sexual-orientation-and-gender-identity>

^{cii} The main findings from the studies were that: *There is no robust evidence that conversion therapy can achieve its stated therapeutic aim of changing sexual orientation or gender identity. The types of practices tend to be similar for conversion therapy for sexual orientation and for gender identity – for example, talking therapies delivered by faith groups or mental health professionals. Conversion therapies were associated with self-reported harms among research participants who had experienced conversion therapy for sexual orientation and for gender identity – for example, negative mental health effects like depression and feeling suicidal. There is indicative evidence from surveys that transgender respondents were as likely or more likely to be offered and receive conversion therapy than non-transgender lesbian, gay or bisexual (LGB) respondents*. Gov UK: (2021) “Conversion Therapy: an Evidence Assessment and Quantitative Study” 29 October 2021:

<https://www.gov.uk/government/publications/conversion-therapy-an-evidence-assessment-and-qualitative-study/conversion-therapy-an-evidence-assessment-and-qualitative-study#what-are-the-outcomes-of-conversion-therapy-1>

^{ciii} Gilchrist, S. (2021a): “Gender Identity, Feminism, and Transgender People”: <http://www.tgdr.co.uk/documents/250P-GenderIdentityAndTrans.pdf> also Gilchrist, S. (2019): “Interpreting Science and Challenges to Gender Identity Research” <http://www.tgdr.co.uk/documents/243P-InterpretationsSelfDeclaration.pdf>

^{civ} Gilchrist, S. (2020b): “Responsibility in Transgender Disputes”: <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>

^{cv} Farley, H. (2021) “Gay conversion therapy: Hundreds of religious leaders call for ban”: BBC News: 16 December 2021: <https://www.bbc.co.uk/news/uk-55326461>

Greenhalgh, H. (2020) *Hundreds of global faith leaders call for ban on LGBT+ conversion therapy*: Reuters 16 December 2021:

<https://www.reuters.com/article/us-religion-lgbt-rights-trfn-idUSKBN28Q00U>

^{cvi} Global Interfaith Commission Principles: These were announced at 630pm on Tuesday 22 March 2022 after an Act of Commitment led by the Dean of St Paul's.

<https://www.globalinterfaith.lgbt/safeguarding/>

^{cvi} This is the initiative of the new [Global Interfaith Commission on LGBT+ Lives](#), overseen by partners the [Ozanne Foundation](#). They said today: “We recognise that certain religious teachings have, throughout the ages, been misused to cause deep pain and offense to those who are lesbian, gay, bisexual, transgender, queer and intersex. This must change. That is why we have launched the Global Interfaith Commission on LGBT+ Lives, which aims to provide a strong and authoritative voice from religious leaders across the global faith community who wish to affirm and celebrate the dignity of all, independent of a person's sexuality, gender expression and gender identity”. More than 370 religious leaders from over 35 countries have already signed the declaration including Dr Mary Macaleese, former President of the Republic of Ireland and Archbishop Desmond Tutu from South Africa. The initial list of signatories includes nine Archbishops, 51 Bishops and 16 Deans from across the Anglican Communion, 65 rabbis and various religious leaders from the Sikh, Muslim, Buddhist and Hindu religions.

<https://opentable.lgbt/our-news/2020/12/16/otn-patrons-sign-global-interfaith-declaration-on-the-sanctity-of-life-and-the-dignity-of-all>

^{cviii} Gallagher S and Parry J (2022) “Conversion therapy: Ban to go ahead but not cover trans people” BBC News 2 April 2022 <https://www.bbc.co.uk/news/uk-60947028>

-
- cix Cooper, J. (2021) “Recommendations On Effectively Legislating for A Ban On Conversion Practices By The Ban ‘Conversion Therapy’ Legal Forum” Cooper Report https://www.ozanne.foundation/cooper_report/
- cx HRC Foundation: (ND): “*The Lies and Dangers of Efforts to Change Sexual Orientation or Gender Identity*” <https://www.hrc.org/resources/the-lies-and-dangers-of-reparative-therapy>
- cxii See also McCay, Layla (2021): “*Conversion therapy survey findings*” Findings from the Health and Care LGBTQ+ Network and the Mental Health Network's survey asking for members' views on the conversion ban consultation. 7 December 2021 <https://www.nhsconfed.org/articles/conversion-therapy-survey-findings>
- cxiii Beardsley, C., O'Brien, M. (2016): “*This Is my body: Hearing the theology of transgender Christians*”: Paperback: 240 pages Publisher: Darton Longman & Todd (26 May 2016) ISBN-10: 0232532060 ISBN-13: 978-0232532067: Dowd, C., Beardsley, C., and Tanis, J., (2018) “*Transfaith: ‘a transgender pastoral resource’*” Paperback 224 pages Publisher: Darton Longman and Todd ISBN 978 0 232 53311 8 Beardsley, C., Dowd, C.: (2020): “*Trans Affirming Churches: How to Celebrate Gender-Variant People and Their Loved Ones*” 19 Mar. 2020 Paperback: 176 pages: Publisher: Jessica Kingsley Publishers (19 Mar. 2020) ISBN-10: 1785925326 ISBN-13: 978-1785925320
- cxiiii Burns, Christine (editor) (2018). “*Trans Britain: Our Journey from the Shadows*” Unbound: ISBN-10: 1783524715 ISBN-13 : 978-1783524716 and by Chevasutt, Chrissie (2021): “*Heaven Come Down: The story of a transgender disciple*” Darton, Longman & Todd Ltd ISBN-10: 1913657205 ISBN-13 : 978-1913657208
- cxv Transgender Books Bibliography. See for example <https://www.theguardian.com/books/2015/oct/21/top-10-transgender-books> <https://www.penguinrandomhouse.com/the-read-down/books-by-trans-non-binary-and-gender-non-conforming-authors/>
- cxvi <https://www.transgendertrend.com/>
- cxvii <https://womansplaceuk.org/>
- cxviii <https://lgballiance.org.uk/>
- cxix https://ec.europa.eu/info/policies/justice-and-fundamental-rights/combating-discrimination/lesbian-gay-bi-trans-and-intersex-equality/studies-and-research-lgbti-equality_en
- cxix PACE (2022): “*Rights of LGBTI people: advances achieved are under threat, PACE says*” Parliamentary Assembly of the Council of Europe: 25 January 2022 <https://pace.coe.int/en/news/8582/rights-of-lgbti-people-advances-achieved-are-under-threat-pace-says>: Council of Europe (2021) “*LGBTI Persons’ Rights*”: September 2022 <https://rm.coe.int/thematic-factsheet-lgbti-eng/1680a3b2d7> “Adopting a resolution based on a report by Fourat Ben Chikha (Belgium, SOC), the Assembly strongly condemned “the extensive and often virulent attacks on the rights of LGBTI people for several years” notably in Hungary, Poland, the Russian Federation, Turkey and the United Kingdom, stressing that the significant advances achieved in recent years were today under threat. During the debate, in which intervened the European Commissioner for Equality Helena Dalli, the parliamentarians deplored anti-gender narratives, which reduce the fight for the equality and rights of LGBTI people to what some conservative movements deliberately mis-characterise as “gender ideology” or “LGBTI ideology”. For a gender-critical viewpoint see: Hayton Debbie (2022) “*Stop saying the UK is transphobic*” Blog: 3 February 2022 <https://debbiehayton.com/tag/parliamentary-assembly/>

^{cxix} <https://www.gov.uk/government/consultations/banning-conversion-therapy>

^{cxxi}

<https://publications.parliament.uk/pa/cm5802/cmselect/cmwomeq/977/summary.html>

^{cxixii} As equalities minister, Truss has the power to appoint new commissioners to the board of the Equality and Human Rights Commission (EHRC), an ostensibly independent body that “promotes and upholds” equality law across England, Scotland, and Wales. She has used this power to make two appointments that sparked worry in the trans community. In November 2020, Baroness Kishwer Falkner was named chair of the EHRC, and promptly said that her watchdog would protect “freedom of belief”, including “gender critical” beliefs, and that it is “entirely reasonable” to question trans people’s gender identity. In December 2021, Truss appointed the barrister Akua Reindorf to the board of the Equality and Human Rights Commission. Reindorf is known in the community for her review of the “de-platforming” of two anti-trans speakers at the University of Essex, which was highly critical of Stonewall’s trans inclusion advice. Appointments to the EHRC are likely to outlast Truss’ role overseeing equalities, and paints a troubling picture for the rights of trans and non-binary people.

^{cxixiii} Adams, Richard (2021): “Sussex professor resigns after transgender rights row” BBC News 28 October 2021

<https://www.theguardian.com/world/2021/oct/28/sussex-professor-kathleen-stock-resigns-after-transgender-rights-row>

^{cxixiv} See Section 12 of Gilchrist, S. (2021a): “Gender Identity, Feminism, and Transgender People”: <http://www.tgdr.co.uk/documents/250P-GenderIdentityAndTrans.pdf> Stock, K., (2018): “Why self-identification should not legally make you a woman” “The Conversation” October 1, 2018

<https://theconversation.com/why-self-identification-should-not-legally-make-you-a-woman-103372> Also sections D and E in Gilchrist, S. (2020b): “Responsibility in Transgender Disputes”: <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>

^{cxixv} Stock, K (2020): “Written evidence from Professor Kathleen Stock (FOE0029) to the UK Government consultation on reform of the Gender Recognition Act: 13 November 2020 <https://committees.parliament.uk/writtenevidence/16374/pdf/>

^{cxixvi} Parsons, V: (2020) “A ‘gender-critical’ academic awarded an OBE in the New Year Honours list has branded LGBT+ charity Stonewall “a threat to freedom of speech” in a diatribe about “gender identity ideology”. Pink News December 31, 2020 <https://www.pinknews.co.uk/2020/12/31/kathleen-stock-obe-stonewall-twitter-trans-gender-critical-new-year-honours/>

^{cxixvii} Parsons, Vic. (2021): “Outraged academics condemn government for handing anti-trans professor Kathleen Stock an OBE” Pink News 6 January 2021

<https://www.pinknews.co.uk/2021/01/06/kathleen-stock-obe-transphobia-open-letter/>

^{cxixviii} It should be noted that I have known Debbie well as a friend and I hope I still do. We have worked together on those transgender issues we agree with and agreed to disagree in areas where we do not. While I greatly regret the views she now expresses, I no know way doubt here personal integrity and the sincerity of her belief in holding these gender critical views. I believe that it is important to call out views I disagree with, but in no way should this be considered a personal attack. For more on this you may wish to look at: Gilchrist, S. (2018b): “Transgender People and Women’s Concerns”: <http://www.tgdr.co.uk/documents/243P-TransgenderSocialIssues.pdf> and Gilchrist, S. (2019a): “Divisions: Self-Declaration and Gender Variant People”: <http://www.tgdr.co.uk/documents/243P-DivisionsSelfDeclaration.pdf>

-
- ^{cxix} Hayton, Debbie (2021): “*Stonewall’s annus horribilis**”. The Spectator 28 December 2021 <https://www.spectator.co.uk/article/stonewall-s-annus-horribilis>
- ^{cxx} Hayton, Debbie; (2020): “*Gender identity is bollocks*” Spectator Australia, 4 April 20 <https://www.spectator.com.au/2020/04/gender-identity-is-bollocks/20> See some of Debbie Hayton’s papers: <https://www.spectator.co.uk/writer/debbie-hayton>
- ^{cxixi} Brown, David (2021): “*A philosopher who resigned from her university post after criticism of her views on trans issues ridiculed an academic conference which questions if the UK is a “rainy fascism island”*”. The Times December 20th. 2021 <https://www.thetimes.co.uk/article/professor-kathleen-stock-academic-in-trans-row-mocks-sex-conference-09mt3fmxq>
- Hayton, Debbie (2022): “*Stop saying the UK is transphobic*”: Unherd 3 February 2022: <https://debbiehayton.com/tag/parliamentary-assembly/>
- ^{cxixii} See section 2:0: “*Feminism and Transgender Issues*” of Gilchrist, S. (2021a): “*Gender Identity, Feminism, and Transgender People*”: <http://www.tgdr.co.uk/documents/250P-GenderIdentityAndTrans.pdf>
- ^{cxixiii} See for example Abeni, C. (2015) “*Feminist Germaine Greer Goes on Anti-Trans Rant Over Caitlyn Jenner*” The Advocate, October 26th. 2015. <https://www.advocate.com/caitlyn-jenner/2015/10/26/feminist-germaine-greer-goes-anti-trans-rant-over-caitlyn-jenner> This is more thoroughly elaborated in Janice Raymond’s Book: (Raymond, Janice, (1979) “*The transsexual empire: The making of the she-male*”, Boston: Beacon Press).
- ^{cxixiv} EHRC(2022): “*Protecting people from sex and gender reassignment discrimination*” EHRC 4 April 2022 <https://www.equalityhumanrights.com/en/our-work/news/protecting-people-sex-and-gender-reassignment-discrimination>
- ^{cxixv} Syal, Rajeev (2022): “*Trans people can be excluded from single-sex services if ‘justifiable’, says EHRC*” Guardian 4 April 2022 <https://www.theguardian.com/society/2022/apr/04/trans-people-can-be-excluded-single-sex-services-if-justifiable-says-ehrc>
- ^{cxixvi} Additional comments include: This (treatment) should include support to reduce distress and reconcile a person to their biological sex where clinically indicated, including for children and young people aged under 18 if this is in their best interests (para 7). Proposals to restrict the promotion of conversion therapy could curtail freedom of expression. However, given the evidence that conversion therapy is statistically associated with negative health outcomes... a provider of what might be considered conversion therapy should supply the individual with information about the likely effectiveness of this treatment (para 20). This offence should not capture communication such as casual conversations, exchanges of views or private prayer, with the distinction defined clearly in the legislation (para 28). Encouraging people to comply with religious doctrine that requires refraining from certain types of sexual activity should not fall within the definition of conversion therapy either. However, faith and community leaders should be made aware of the ban on conversion therapy in order that they understand the importance of compliance (para 6): Equality and Human Rights Commission (2022): “*Response submitted to UK Government consultation: Banning conversion therapy*”: 26 January 2022
- ^{cxixvii} Stewart H., and Elgot, J. (2022): “*Gay and trans rights issues divide both Tories and Labour*” The Guardian Fri 1 Apr 2022 <https://www.theguardian.com/politics/2022/apr/01/gay-and-trans-rights-issues-divide-both-tories-and-labour>. At a back-slapping dinner for Conservative MPs, Boris Johnson greeted his colleagues with a typical joke, aimed at exploiting Labour’s

discomfort over the sensitive issue of gender: “Good evening, ladies and gentlemen. Or, as Keir Starmer would put it, people who are assigned female or male at birth,” he quipped. From this starting point of ridiculing and misrepresenting transgender people, in the House of Commons he later praised Jamie Wallis for his courage in coming out as transgender. Johnson also tweeted “Sharing this very intimate story would have taken an immense amount of courage. Thank you @JamieWallisMP, for your bravery, which will undoubtedly support others. The Conservative Party I lead will always give you, and everyone else, the love and support you need to be yourself. Nicholson, K. (2022) “*Boris Johnson Joked About Trans People Hours Before Conservative MP Came Out*” Huffington Post 30 march 2022 https://www.huffingtonpost.co.uk/entry/boris-johnson-trans-people-jamie-wallis_uk_624415b4e4b0d8266aa56c44

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

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

^{cxix} Parry, J and Moss, L (2022) “*Safe To Be Me' LGBT conference cancelled after boycott*” BBC News 5 April 2022 <https://www.bbc.co.uk/news/uk-61002448>

^{cxl} .Practices should not be banned that enable individuals to explore, reflect on or understand their sexual orientation or being transgender. Nor should LGBT people be prevented from seeking spiritual support from their faith leader in the exploration of their sexual orientation or being transgender, including within their families, schools and communities. Encouraging people to comply with religious doctrine that requires refraining from certain types of sexual activity should not fall within the definition of conversion therapy either. However, faith and community leaders should be made aware of the ban on conversion therapy in order that they understand the importance of compliance.

^{cxli} This offence should not capture communication such as casual conversations, exchanges of views or private prayer, with the distinction defined clearly in the legislation.

^{cxlii} Church of England (2017): “*Marriage and Same Sex Relationships after the Shared Conversations. A Report from the House of Bishops*”: General Synod Document 2055 <https://www.churchofengland.org/media/3863472/gs-2055-marriage-and-same-sexrelationships-after-the-shared-conversations-report-from-the-house-of-bishops.pdf>: See also: <http://www.tgdr.co.uk/documents/229PGS2055.pdf>

^{cxliii} the Global Anglican Futures Movement <https://www.gafcon.org/about/global-movement>

^{cxliv} As translated from the Russian by Jacob Lassin, Postdoctoral Fellow at the Melikian Center for Russian, Eurasian, and East European Studies. : “*Eight years ago there were attempts to destroy what existed in Donbass. And in Donbass there is an aversion, a fundamental rejection of the so-called values offered by those who claim worldly power. Today there is a loyalty test for for this power, a kind of permit*

to that 'happy world,' the world of excess consumption, the world of visible 'freedom.' Today there is such a loyalty test, And you know what that test is? The test is very simple and at the same time horrible—it is a gay parade. Demands to many to hold gay parades are a loyalty test for that most mighty world; and we know that if people or countries refuse these demands than they will not be part of that world, they will become foreign to it. Also, Putin's comments on J.K. Rowling and: Stewart, W. Newman, J. (2022): "Vladimir Putin slams 'monstrous' West for teaching children they can change their gender, saying it is 'close to a crime against humanity'": Mail Online 21 October 2021 <https://www.dailymail.co.uk/news/article-10117735/Vladimir-Putin-slams-monstrous-West-teaching-children-change-gender.html> . Putin's comments closely follow those of Pope Francis.

cxlv Church of England House of Bishops (2022); Meeting Report: Thursday March 24 2022: <https://www.churchofengland.org/media-and-news/press-releases/house-bishops-thursday-march-24>

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

cxlvii Stewart, W. Newman, J. (2022): "Vladimir Putin slams 'monstrous' West for teaching children they can change their gender, saying it is 'close to a crime against humanity'": Mail Online 21 October 2021 <https://www.dailymail.co.uk/news/article-10117735/Vladimir-Putin-slams-monstrous-West-teaching-children-change-gender.html> . Putin's comments closely follow those of Pope Francis.

cxlviii Cite personal Malpractice article

cxlix Soteriou, Emma (2022) "Sajid Javid 'to launch inquiry into gender treatment' as system is 'failing children'". LBC News 23 April 2022

<https://www.lbc.co.uk/news/sajid-javid-review-child-gender-treatment-system/>
cl Butler, Judith (1999): "Gender Trouble: Feminism and The Subversion of Identity": Routledge New York And London: <http://eng296.digitalwcu.org/wp-content/uploads/2018/09/butler-gender-trouble-chapter-1-w-RC-selections.pdf>
http://www.kyoolee.net/GENDER_TROUBLE_-_Preface_-_Butler.pdf

cli Hayton article on Stonewall and Kathleen stock condemnations

clii Hayton, Debbie (2021): "Stonewall's annus horribilis". The Spectator 28 December 2021 <https://www.spectator.co.uk/article/stonewall-s-annus-horribilis>

cliii For more detailed discussion see section 2:0 of Gilchrist, S. (2021a): "Gender Identity, Feminism, and Transgender People": <http://www.tgdr.co.uk/documents/250P-GenderIdentityAndTrans.pdf>

cliv See for example: Lanzenberger, R.; Kranz, G.S.; Savic, I.: (Eds) (2020): *Sex Differences in Neurology and Psychiatry* Handbook of Clinical Neurology Volume 175, 2020 also section D of Gilchrist, S. (2020b): "Responsibility in Transgender Disputes": <http://www.tgdr.co.uk/documents/248P-Responsibility.pdf>

clv In her book "Gender Trouble", first published in 1990, Judith Butler argued that behavioural manifestations are present prior to the existence of gender identity and a sexed body¹⁵ (rather than the other way around), However, in this book she called into question the pre-existence of any group of gender-based characteristics prior to the enforcement of a gender role. She followed Freud in seeing the ego as formed largely through a process of complex identifications. Under Freud, the cognitive abilities needed to transform these behavioural manifestations into personal

identifications are not considered to be present until about the age of three years. For Butler therefore gender identity becomes a socially learned performative act¹⁷ and all understandings of the driving forces in gender identity in these feminist narratives become associated with power and sex, masculinity and femininity, social learning, and the gender role^{18 19}. Freudian approaches with sexually motivated psychodynamic theories, and by implication Butler in her 1990 book, and in her other publications of the time, considered that before the age of three little in the way of structure is understood to be created. Section 2:0 Feminism and Transgender Issues Gilchrist, S. (2021a): “*Gender Identity, Feminism, and Transgender People*”: <http://www.tgdr.co.uk/documents/250P-GenderIdentityAndTrans.pdf>

^{clvi} Butler, J., 1990, “*Performative Acts and Gender Constitution*”, in *Performing Feminisms*, S-E. Case (ed.), Baltimore: John Hopkins University.

^{clvii} To understand the attitude that Judith Butler takes today to transgender issues, the You Tube video: “*Feminist icon Judith Butler on JK Rowling, trans rights, feminism and intersectionality*” should be viewed See Butler’s YouTube video <https://www.youtube.com/watch?v=tXJb2eLNJZE>

^{clviii} Butler, Judith, (2021): “Why is the idea of ‘gender’ provoking backlash the world over?” the Guardian 23 October 2021: <https://www.theguardian.com/us-news/commentisfree/2021/oct/23/judith-butler-gender-ideology-backlash?fbclid=IwAR0rB1GFwR8N88U-cPMYXrpCQ2FQLzge5IUfNISuckXkhNzVEarOg66uh0s>

^{clix} Mitchell Book

^{clx} See for example: Gilchrist, S. (2019b): “*The Development of Transgender Behaviour and Identities in Early Life*”: <http://www.tgdr.co.uk/documents/243P-BehaviourSelfIdentity.pdf>

^{clxi} Give reference to safeguarding transgender children

^{clxii} Pope Francis (2016): “It’s ‘terrible’ children taught they can choose gender” Catholic Herald 3 August 2016 <http://catholicherald.co.uk/news/2016/08/03/pope-francis-its-terrible-children-taught-they-can-choose-gender/>

^{clxiii} For more detailed discussion see Gilchrist, S. (2017a): “*No, Pope Francis: Gender Identity is not a Choice*”. <http://www.tgdr.co.uk/documents/227P-No-PopeFrancis.pdf>

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

^{clxv} In that paper, I note that: “Gender and sexuality go their different ways. Many transsexuals marry in their imposed gender role for all the right reasons and love they possess. However, as age increases the drive gets stronger and if no way is found to manage these dynamics the outcome can be a total, sudden, and catastrophic collapse. This can have devastating results. When gender and sexuality are in conflict it is usually sexuality that is suppressed. There is the destruction of relationships and commitments through the failure to cope, even when love is as strong as ever. There is the blame for letting oneself down, the hurt to other people that has been caused and the guilt for the inability to conform to the edicts of others and one’s own expectations. Crippling harm can be created by the attitudes of some religious groups who heap guilt on transsexuals who cannot follow the path they prescribe. The trauma that this creates can be enormous and further attempts to fight the conflict only accelerate the demand. Much of one’s self-identity is built on a foundation that is wrong and a different approach is required. This must calm the dynamics and provide a firm base”.

clxvi It is "impossible" for God to "bless sin", the Congregation for the Doctrine of the Faith (CDF) BBC (2021): *"Catholic Church 'cannot bless same-sex unions'"* BBC News: Published 15 March 2021 <https://www.bbc.co.uk/news/world-56402096>

clxvii For background info see Chaplain, Chloe (2021): *"Government 'has no interest' in banning trans people from single-sex toilets, Liz Truss tells equalities tsar"* I news: February 21, 2022 <https://inews.co.uk/news/politics/government-no-interest-banning-trans-people-single-sex-toilets-liz-truss-tells-equalities-tsar-1474413>

clxviii Safe To Be Me: A Global Equality Conference on LGBT Rights Statement made to the UK House of Commons on 17 May 2021