Our Gender Confused Generation - Implications for Medicine and Education

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[0:00] Some of the medical aspects of the topic before us this morning, I don't consider myself an expert in that area, and I'm not coming to you as such. So my wife this morning was just urging me to keep things as brief as possible, and I said, you know, honey, I will keep it brief for as long as it takes.

She also encouraged me to not try and be, you know, too witty or intellectual or charming, but rather just be myself.
There might have been a hidden message in there. I don't know. But I have a handout for you guys. This is just an outline of the talk that we're going to be covering this morning. My wife actually comes, her main focus this morning is going to be on the history and the educational aspect of the topic.
She actually has a degree in communications and English from Trinity, a master's in theological studies, and her teaching certificate from SFU.
She homeschooled our children and also taught a bit of high school as well. So she comes well prepared for this talk also. So with that, I will hand things over to my lovely wife.
[1:18] Good morning. So you're still, there are a few people coming in, but we'll get started. So, if you'd give us the first slide there, dear. So, I think we all realize that we are facing a crisis of gender in our society, and that this is having an impact in many spheres of life, of our existence.

Next slide, please. So, oh, you're missing a slide. Where'd it go? Go forward a bit. I just realized we're missing. There it is. Okay, just, we'll start here.
All right, so if you were to look at this model, this spectrum line, according to how you feel about yourself today, where would you put yourself?
How do you suppose that a five-year-old would respond to this challenge? Well, this is just one of the activities that's being used in our public schools by proponents of gender fluidity.
And this is just one of many, there's so many, if you look up different images that you can use, but this is the type of thing that's been used. So the implicit message in this model, of course, is that everyone belongs to, somewhere along a spectrum, perhaps more to the left or to the right, or perhaps closer to the middle.
[2:38] In reality, for 99.9% of the population, it's a simple, objective, factual, either-or matter, one that involves two lists of individuals with either XX or XY chromosomes, and my husband's going to talk more about those things later, and the corresponding male or female reproductive systems.

Now, it's true that a person might feel or be perceived as more masculine or feminine in regard to certain physical characteristics, mannerisms, behavioral patterns. And these perceptions of themselves or others may align either with concrete measurable norms such as hormones, muscle mass, facial hair, body habitus, or with a variety of societal and psychosocial norms, such as maternal inclinations or play patterns.
There are those who choose to identify as another gender, but the biological realities and facts remain. But it's also a fact that there's been a huge explosion in recent years in the number of individuals claiming transgender status.
There have been massive changes in attitudes towards matters of sexuality and gender in our society. This is transforming our culture, even as it is being disseminated through academia, arts, media, law, government, medicine, and education.
We'd like to start with an interview by Joseph Backholm, the director of the Family Policy Institute of Washington, as he interviewed some students at the Seattle University on these matters.

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[4:18] It begins with their ideas about the gender-neutral bathrooms, now in all university dormitories. And you'll hear these students assert that anyone should be allowed to choose what gender they identify with as gender is fluid.

And whoever you think you are, male or female, that's the bathroom you should use. So let's listen to some of their views. I think that gender is fluid, so if you want to use a bathroom, because that's a place and that's a space where you feel comfortable and safe in doing so, then I think that that's completely fine.
I think that if whoever you think you are, if you're male or female, then that's the bathroom you should go into. I think if it doesn't really negatively affect anybody, then I think anyone should be able to choose what gender they choose to identify as.
Most people, no matter what their gender identification is, they should be allowed to use whatever restaurants they feel that they identify with. Is there a difference in your mind between men and women?
Um, no, yes. I mean, um, possibly, in general, yes. But I don't know why I think that.
[5:34] Socially, currently, yes, there is. There is no need for that difference to exist, uh, scientifically and logically. If you think that you're a male, if you think that you're a female, that matters more than the biological difference.

There's not much difference besides what society forces on people. How do you know the difference between men? By what people think they are. So you can't, like, judge someone just on, like, their looks.
I don't think there's any one way to really distinguish between a man or a woman, and I don't think it's necessary. So these are just some excerpts. You can see the full clip if you want to look it up later. If you want to, actually, we could put out a sheet, and you could write your email address, and we could email you any references that, we don't have them here with us, but we can give you references.
So how do you suppose that these students came to think this way, and to display such confusion about gender? Every animal species is divided into two clear categories, male and female.
And yet, as Backholm comments at the end of the interviews, the most intelligent of those species seems to be wrestling with whether male and female are objective realities at all. So let's look at another interview.
[6:44] Let's back up. Let's say when there we go. Whether you identify as male or female, and whether your sex at birth is matching to that, you should be able to utilize the resources.

If I told you that I was a woman, what would you respond to me? Good for you. Okay. Nice to meet you. I'd be like, why? Really?
I don't have a problem. I'd ask you how you came to that conclusion. If I told you that I was Chinese, what would you respond to me? I mean, I might be a little surprised, but I'd say, good for you?
I'm like, yeah. I would maybe think you had some Chinese ancestor. I would ask you how you came to that conclusion, and why you came to that conclusion.
Um, I would have a lot of questions, just because on the outside I would assume that you're a white man. If I told you that I was seven years old, what would you respond to me? Um, I wouldn't believe that immediately.
[7:45] Uh, I probably wouldn't believe it, but I mean, it wouldn't really bother me that much to go out of my way telling, no, you're wrong. I'd just be like, oh, okay, he wants to say seven years old. Did you feel seven at heart when this would be a happy man?

So if I wanted to enroll in a first grade class, do you think I should be allowed to? Um, probably not, I guess.
I mean, unless you haven't completed first grade up to this point. If that's where you feel, like, mentally you should be, then I feel like there are communities that would accept you for that.
If you're a person who's not hindering society, and you're not causing problems to other people, I feel like that's just a game. Okay, thank you. If I told you I'm six feet five inches, what would you say?
That I would question. Why? Because you're not. This is the fault, but this is not the right edited one. Anyway, we're going to, I think we'll have to stop there because, um, I think we ended up putting in the full clip instead of the edited one that was shorter, so sorry, there's more, but, um, So let's consider some questions ourselves for a moment.

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[8:56] Should men who are cross-dressers or gender-altered be allowed to use women's washrooms in schools or at public pool? What if a man says that he identifies as a five-year-old and wants to join a kindergarten class?

What if a young woman identifies as a 70-year-old? Should she be awarded seniors benefits? What if she identifies as handicapped? Should she be allowed a special parking sticker? These questions might seem moot to you, but the same was once true of the next question.
Should we allow transgender males to compete against biological women in sporting competitions? And yet, fair or not, this is already happening at times. There's a mental health phenomena called body integrity dysphoria, where an individual is convinced that they are meant to be handicapped. Should a doctor agree to remove a limb or help a person blind themselves so that their physical body matches the way that they, she or he, perceives themselves? This too has actually happened, whether to themselves or with medical assistance.
Should a person who feels that he is a woman trapped in a man's body be assisted in eliminating his secondary sex characteristics and even surgically removing his sex organs? Should the government allow someone who identifies as transgender to change his or her birth certificate and passport accordingly?
[10:10] Should we allow our government to legislate which pronouns we must use? Should I, on a personal level, respect every individual's wish in this regard? Is it hate speech if I refuse? Or if I refuse to call someone who is clearly a man a woman?

Or if I say that, in keeping with God's word, homosexuality and transgenderism are wrong? The questions are endless in this brave new world in which we now live. My husband's going to take it at this point.
So this morning I wanted to just lay some of the biblical foundation that we need to keep foremost, I think, in our minds as Christians when we're navigating these waters.
Otherwise we're rudderless. We're going to be tossed about, as the scriptures say, by every wind of doctrine. We do have a point of reference, and that is the word of God.
And so I wanted to just look at some of these things right now. Let's see. Just push the space bar. Yeah. So the first scripture, just to keep in our minds, is, you know, we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over the present darkness, against the spiritual forces of evil in the heavenly places.
[11:22] I'm saying this because I want to keep our focus on the spiritual warfare that's going on, rather than on individuals. I'm going to be talking about this more when I discuss the medical side of things.

We're dealing with broken individuals that are in need of compassion. They're not our enemies. This is not a physical issue. We're dealing with a much more profound spiritual battle, and that's what I'm trying to lay a foundation for today.
The next one I chose is just, you know, that God gave us, you know, he has shown you, oh man, how you must live, is what the scriptures teach, right?
That God created us in his own image, male and female. He created them. And God saw that what he had made, and behold, it was very good. We have that definition.
It is not something we as Christians should be calling into question with the faddish philosophies of the day. We also know how we should live in that God says we shall not lie male as with a woman.
[12:20] A woman shall not wear a man's garment, nor shall a man put on a woman's cloak.
These, again, are not verses where I'm pointing out to us to buffet other people with and judge them, but rather this is God has shown us how to live.

God has shown us what his standard is. We shouldn't be scratching our heads. Next slide, please. And this one here, it just came to mind as I was preparing my talk as well, that this is really the question is who is the authority here, right?
The serpent came into the garden to beguile, and he so doubted. Hath God really said? Is this really the way that it is? Or is it something else? Is it something we can make up?
Let's keep that in mind as well. And then this passage from Romans, again, to keep it into context, is just, I think, showing how when we reject God's standard, when we reject what the Lord has for us, we do become futile in our thinking and foolish.
And we are then given to, even as it says, I highlighted there, I don't know if it came up on the slide, but to the dishonoring of their bodies among themselves. This is something that they're doing to

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themselves, which I think is tragic.
[13:28] It's not something that makes me disparage them, but it's something that I actually want to help them with. And here, at the end, I put the part there, next slide, please, Tracy, where it says, they do not only do them, but give approval to those who practice them.

And this is what we're faced with today, is that there's an approval given to those who practice this. And people who are trying to, I think, show the truth in love, are being vilified for doing so.
Next slide, please. That is the symbol for Gnosticism. And what I wanted to point out is that I think that the philosophical underpinnings of this find itself in the early Christian heresy of Gnosticism in a certain sense.
Gnosticism held to a dualistic view of the world, that the universe, the created universe, was actually unimportant or even evil, created by a demiurge who was not the ultimate spiritual god, and that the real truth and reality was in the spiritual realm, and that we need to liberate ourselves from this physical world to gain true freedom and liberation.
And that is through knowledge, through gnosis. So how you view yourself, that inner light is more important than your physical reality that binds you. And I think that really is what's at the heart of the philosophical argument we're dealing with today.
[14:57] This is an ideology we're talking about today, not individuals. There are many transgender people out there, people that I even know, who would even disagree with the activism that's being done in their name.

They're not a homogenous community. We're talking today about the ideology and its implications, both philosophical, epistemological, in the areas of politics, education, medicine, science, sociology, psychology.
This is far-reaching. Even theology is being impacted by this ideology which has come upon us. So, let's define terms.
A homosexual person says, although I'm a man, I do not sexually function or relate as a man in the traditional sense of the word. Beyond sex, this identity may be expressed in non-traditional dress, hairstyle, or mannerisms, whether subtle or flamboyant.
A transgender person is saying, irrespective of my biology, my DNA, my genitalia, I'm not really a man or really a woman at all. In fact, I identify myself as, or feel that I am, believe that I am, present myself as, a member of the opposite sex, or of neither, or something somewhere in between.
[16:15] This too may simply mean dressing and styling their hair non-traditionally, but it now increasingly involves attempting to transition to the other sex physically and radically by means of gender blockers, hormones, and surgery.

Increasingly, it includes the expectations that others use, not only a new name, but the pronouns associated with the opposite sex, or any number of newly coined pronouns.
Cool. No, back. Oh, sorry, you're right. Keeping up with categories. Okay, social media has struggled to keep up with the pace of these changes. When Facebook, trying to be politically correct, offered its members the opportunity to specify their own gender, over 50 different gender types, some say 70 actually were come up with, were put forward.
Some jokingly refer to this multiplication of categories as alphabet soup. In addition to male and female, the categories of identification proposed were variations on the themes of homosexual, transgender, intergender, or non-gender.
In the end, Facebook simply opted for man, woman, or other, please specify. Is gender a bigoted social construct? We're now being told that gender is simply a social construct, the product of a biased and bigoted transphobic society, that gender has no biological basis at all, that gender roles are being forced on people, and that traditional gender identities are simply a result of the way people have been brought up.
[17:37] In fact, gender is fluid and self-determined on the one hand, and on the other, that people are just born that way. There's both sides of the coin, and both arguments are used. There's a body of pressure behind the cause of transgender issues that actually seeks to write biological sex out of the script altogether, and aims to deny us the right to clearly own and declare our own objective biological sex.

This ideology is taking hold in our society at an alarming rate, as we've already mentioned, and there are activists working to deconstruct the very fabric of human society as it has existed for thousands of years, and in particular, the Christian societies of Western nations such as ours.

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So why is the transgender agenda being pushed by the LGB community, or an activist subset thereof?
Why have they added the T and the Q to make it LGBTQ? To what advantage? Because if you get transgender legitimized as born that way, and establish it as a status protected by civil human rights, as something that you have the right to choose, the whole issue of the male-female binary view, the objective reality, the traditional view of male-female sexuality is dispensed with.
The question of same-sex attraction becomes moot, if there's no real male-female dichotomy. In fact, intersex, transsexual, transgender, transvestite, and others are frequently lumped together under the heading of trans.
[19:11] Although there's a world of difference between a person born with a sexual differentiation disorder, an effeminate homosexual, and a heterosexual drag queen, or a male who is transitioning to female by means of hormones and surgery.

As my husband said, we're not talking about one group of people, we're talking about many different groups. So the next matter is, is it nature? Is it nurture?
Or is it neither? Is it simply a matter of personal, individual choice? You may hear someone claim that gender identity, including an identity that does not align with one's biology, is natal or born that way, and immutable, unchangeable in one breath, but in the sense that it is fluid and self-directed in the next.
The former assertion was, in general, replaced with the latter in the development of gender identity politics, but both continue to be used. First, is a homosexual born that way or does he choose it? Is a transgender person born that way or does she choose it?
In the end, it doesn't really matter in terms of the political agenda. Either he cannot help it on one hand, or he has the right to freely choose on the other. In this way, the LGB lobby or community has gained a much wider audience and membership.
[20:25] Transphobia. Not all feminists or gays or even transgender people agree with every claim or principle of the agenda that is being foisted on society by a few activists.

When even prominent feminists and gay icons get called transphobic bigots and been barred from public speaking at universities simply for expressing the view that trans women are not real men and vice versa, we know that something very significant is happening in our society.
We're talking about people of the community, not, I mean, the people who are not in that community. I don't think I need to even mention that. There's real pressure being put on people to adopt a new ideology and to use a new language, to affirm and celebrate the beliefs of transgender, and to participate in surgical and medical reassignment.
Some lobby groups want these things to be legally enforced. Transphobia is now defined as intolerance of gender identity rooted in the crazy idea that there are only two sexes.
If you believe this, you are transphobic. And anyone who desires to express such views is now open to accusations of hate speech. So how did this come to us?
[21:40] What accounts for this sudden increase in transgenderism? And where did this new ideology about human sexuality come from? How has this transformation of our society's thinking and values happened so quickly?

It is said that what is whispered in the intellectual ivy towers of one generation gets shouted in the streets of the next. Next, Kubi's book.
In her book, The Global Sexual Revolution, Destruction of Freedom in the Name of Freedom, Gabrielle Kubi gives an overview of the process. And so you can reference this book. And so I'm going to give you a somewhat of a summation of that.
She explains that the cultural, medical, and legal changes we're now observing are being driven by a process that insiders know as gender mainstreaming. Powerful elites are claiming the authority to change sexual identity through political strategies and legal measures.
To achieve this, the term sex had to be replaced by a new word, and gender was perfectly suited for this. A battle has been waged to confound, destabilize, and deconstruct the concept of binary gender, and to make it mainstream.
[22:46] So it began with feminist Simone de Beauvoir. In English, the book's called The Second Sex.

Okay. So the movement has its roots in radical feminism. A major early proponent was this woman whose ground-shaping book was published in French first in 1949, and then sold hundreds of

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thousands of copies in the 60s and onward.
Its mantra was, one is not born, but rather becomes a woman. The simple logic behind the idea was that because of being oppressed by men, women have had to suppress and deny their own identity in order to have the same privileges men have.
Her book laid the foundation for the third wave of feminism. So in the late... This is just some of her quotations. So the next one, please. The three waves of feminism.
The first was late 19th, early 20th century, focused on eradicating chattel marriage and establishing women's suffrage. Of course, you know, much-needed liberations. 1960s focused on gender equality, employment rights, equal job opportunities, pay and security opportunity for women to reach their potential and eliminate the glass ceiling.
[23:58] And then in the mid-80s, it shifted and began to focus on changing societal norms and removing from power those who impose these, especially in law, medicine and the church.

This radical feminism presupposed that there were societal norms imposed by powerful institutions and individuals who were keeping women deliberately shackled and that these norms were being applied...
Sorry, that needed to be forcefully overthrown. The promise of de Beauvoir's book was that women could break free of the suppressive shackles of patriarchy, especially the slavery of motherhood, fulfill themselves in careers and indulge themselves in liberated sexuality, for which contraceptives and abortion were indispensable.
She saw pregnancy as mutilation and the fetus as a parasite. Next. Judith Butler was an American philosopher and lesbian founder of gender mainstreaming.
She took de Beauvoir's ideas a step further. She outright denied the importance of any biological gender difference between men and women. Regarding the system of binary genders as a prison which limited freedom and as a paradigm that is discriminatory in nature, she aimed at affecting its deconstruction and eradication from our society.
[25:13] Her 1990 book, Gender, Trouble and Feminism, The Subversion of Identity, remains the fundamental work on gender ideology that is the foundation for everything we're seeing now.

Her view was that the binary categories were only structured through language and for this reason she saw that political change to language plays a central role in deconstructing gender. She aimed to shape the foundations of the gender order through what she called subversive confusion and the multiplication of gender identities.
To quote her, sex is an ideal construct which is forcibly materialized through time. It's not a matter, a simple fact or a state static condition of the body but a process whereby regulatory norms materialize sex and achieve this materialization through a forcible reiteration of those norms.
In other words, there's no such thing as a man or a woman when sex or gender is simply a concept, a fantasy in which we believe because it's been repeated and forced upon us so often and reinforced by society.
Biological sex plays no role in determining our gender or sexual identity except for how that makes society perceive us or us perceive ourselves. And the idea is that where in the past gender has been largely imposed, it can now be chosen, altered, shaped by the individual to whatever end he, she, they choose.
[26:32] Okay, and now the next point is queer theory is the name of, that sort of encompasses the ideology that came from Butler.

The term queer was once used as a deliberately offensive, aggressive, denigrating label for homosexuals but it is now owned by the LGBTQ coalition as a label for non-traditional sexuality.
It kind of encompasses whatever is not covered by LGBT. It is also used as a verb, queering, in reference to the deliberate subversion of the presuppositions of heterosexual normativity, something Butler as we say, as we've seen deeply aboard.
I'll move on. Okay, so it emerged out of feminism with the aim of rupturing the norms of the man-woman binary and it aimed at redefining words and giving them new meaning. Remember the old adage, he who defines or she who defines wins.
Queer theory asserts that woman and man are missed. We've already covered that story. So the activists who are, promoting this ideology are not seeking tolerance or inclusivity but rather redefining normal and introducing a whole new way of thinking and a whole new set of values and imposing it on the, attempting to oppose it on the rest of society and with a considerable degree of success.

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[28:01] It's not an accident. It isn't even a grassroots movement or phenomena but a deliberate strategy engineered by a group of activists and academics.

The ideology, as we've said, has taken hold in Western societies some more than others in terms of where they are along the process but Hungary is one of the few countries standing against us.
I don't know if my husband will mention that later but a couple books I'll just quickly mention. Glenn Harrison's book, A Better Story, God, Sex and Human Flourishing looks at, again, some of these roots and then Jonathan Haidt's book looks at sort of the dichotomy between the liberal left and the social conservatives and the two ways of seeing value and meaning in life and how that affects things politically but we just don't have time so we're going to move right on to dissemination of the ideology.
So universities, the ideas and narrative that began among a few intellectuals in Ivory Towers have filtered down through university faculty, their lectures, their texts and their personal influence on students. We see the seeds planted by de Beauvoir and Butler coming to fruition in the ideas that now are being parroted and regurgitated by young people on our college campuses and even more sadly in our primary schools which we'll come to later.
It's of course also just, you can't say enough about media and sub-labor the culture, right? But again, I'm trying to cut some of this out.
[29:33] So, you know, books, magazines, advertising, reality television, sitcoms, films, internet, social media, YouTube, they all serve as very effective tools for dissemination of the ideology and values as well as a recruitment tool for the community.

The media have succeeded in popularizing the ideas and making transgenderism trendy.
Millennials and the younger generation in general learn much of what they believe and spout these from these sources.
The internet is an extremely effective global recruitment tool. You're all familiar with Bruce Jenner. I won't go into that. And who transitioned and was on, he won an Olympics medal and then eventually transitioned and was on the cover of Vanity Fair.
Next, the Danish girl is one of those sort of watershed movies that moved sort of queer films out of the back rooms into mainstream culture.
So again, I don't have time to go into that very much. And so what happens is there are hundreds of LGBTQ films out there, but also a series of watershed films strategically inserted into mainstream culture, step-by-step, introducing material that would have shocked and offended just a few years before.
[30:51] By introducing sympathetic characters and a narrative of unjust social victimization, a host of perversions have been gradually rendered acceptable and normalized in our society. The United Nations has played a major role.

I can't go into that much. You just go on. Yep, good. And I'm just going to get past this for time. And then Planned Parenthood. Here's just a diagram that's available in various forms of the gender-bred man and sort of that our identity is in our minds, our orientation is in our hearts, our spirits, and our biology is between our legs.
And that you could be, you know, male up here, female there, and male back here, or any combination or, you know, so there's a spectrum in each one of those. And so that allows for thousands of possible outcomes.
The education system I'm going to talk to you about in a minute, so if I have time. And so government and law. The Trudeau government introduced Bill C-16 in May 2016.
And the Federal Human Rights Commission amended this in 2017, introducing gender expression and identity as protected grounds. It also amended the criminal code with the same protections.
[32:06] And family breakdown is another factor that could be considered, but we don't have time to talk about that and how that affects things. But by a variety of means, the sex-positive ideology and values have gradually overrun the institutions of our culture.

Government, media, the arts, law, medicine, education, family, and the church. I wanted to talk to you a little bit about the medical aspect of things, but I'm trying to give you an overview and stay away from too much technical jargon and overwhelm you with studies and such, although we do have some resources on that.
But when I was starting to think about these things, it made me recall to mind why I even became a doctor in the first place. The early church was right to reject the heresy of Gnosticism because the

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very resurrection of Jesus Christ shows that God cares about his created order, that physical body matters.
Remember how they laughed at Paul at Mars Hill when he mentioned the resurrection? Because to the platonic mind, that was absurd. Why would you resurrect such a thing as this? If you're telling us how to be liberated and to be free and spiritual, well, that is something we'd like to hear about.
But resurrecting this, that makes no sense. But the Bible teaches we are fearfully and wonderfully made. That's what the psalmist says in 139. And as a physician, there is an integrity to the human body that we were taught to approach medicine with in the West.
[33:37] That you respect God's created order. And that this is something that many in the profession are struggling with right now as this ideology is taking hold. First, next slide, darling.

Defining some terms, Tracy's already gone through some of this. Biological sex, male or female, typically determined by chromosomes, external genitalia, sex hormones. Very tiny percentage of people are intersex.
That's a completely different thing. Just putting that there for clarification because it should not be confused with transgenderism. One other thing about biological sex is that the language really matters.
They will talk about what sex were you assigned at birth. When you talk about assigning, well, what do you mean? Assigned by whom? It comes back to the verse from Genesis 3, right?
Hath God really said? Did God really make this child to be male or female? Or is that just a social assignment and we can change that? So that gets to gender.
[34:38] These terms used to be synonymous, but the transgender ideology has separated the two so that now this has come to be defined as the psychological, social, and cultural aspects of being male or female.

And then gender identity is how you feel or think about yourself as either being male or female.
Next slide. There's been a fundamental shift in the medical field then about how we approach the issue of transgenderism.
A DSM-IV is the Diagnostic and Statistical Manual of Mental Disorders. In 2000, this was under the title of gender identity disorder.
What that basically means is that the very fact that a person who is objectively male comes to a doctor and says, I think I'm a female, that was viewed as disordered. You are objectively male, yet you believe you're female.
That in and of itself is the disorder. That shifted in the next manual, DSM-V, 2013, to gender dysphoria. So what this is now shifting is not that there is, and there's no disordering in being objectively male, and yet feeling I'm female.
[35:46] The problem is the feelings that arise out of that conflict, the incongruence there. Now that's the focus. You shifted from objective reality to a person saying, doctor, I want help with this problem that I have.

I'm distressed by this discrepancy between what people perceive me to be, but what I know myself to be. And now that is how physicians are being called upon to help. So the question then comes up, do transsexual people have the wrong bodies or the wrong beliefs?
This shows the radical shift that has happened. Traditionally, medicine would have said they have the wrong beliefs, and to help a person who has that means to help them come eventually to accept what their biological gender is.
That's how you're trying to help them. That's the goal. But now we've shifted to saying there's nothing disordered in that at all. That is in fact normal, and I'll show you some things about that.
Now to show you how... Did you go ahead twice? Yeah, just wait one second. One second. Just to show you how... We don't actually do this any...
[36:56] We don't actually use this consistently, I was going to say, in other disorders. If you consider, for example, anorexia nervosa. If a person comes to me and says, Doctor, I have a problem with obesity, and she's extremely slim, it would be medical malpractice for me to help her getting on a diet plan and an exercise regimen so that she could feel more comfortable with the body as she perceives it to be.

Tracy already alluded to the body integrity dysphoria and body dysmorphic disorders. These are where people believe they are an amputee, for example, and want their leg cut off so that they can feel fulfilled because they believe they were always meant to be disabled.

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At this point, the medical profession is fighting against that, but we're already amputating healthy organs. So this is where the ideology is heading, potentially.
So the Canadian PNAP Society, this is something that I pulled from their website. They have resources for parents that are dealing with this, and they say gender identity is who you know yourself to be while gender has generally been used to be male or female, we now understand that gender exists on a spectrum.
A person's gender identity may be male, female, or maybe somewhere in between, including neither or both. My question is, how do we know that?
[38:23] This is a dogmatic statement. We now understand it to be. This is something that shows the radical shift that's taken place. This has no basis in biology, has no basis in science.

There's nothing that we can point to to actually objectively support this. It is simply dogma. Go ahead.
Actually, so on the Canadian PNAP Society website, they have some Q&As; there for parents who have children who are dealing with this difficult situation.
I think my child may be transgender. What should I do next? There is nothing medically or psychologically wrong with your child. Gender diversity is not a result of illness or parenting style. This is part of human diversity is what they're saying.
So this, again, should let that sink in for a minute. You're saying to the parent, there is nothing wrong with your child, your boy coming up to you and saying, I want to be a girl.
[39:29] And because they're saying that, that means helping them. It would be like me saying, okay, there's something wrong with your child because they have blue eyes.

I'm going to start injecting a dye to make them brown. What are you saying? There's nothing wrong with having blue eyes. So I'd be mutilating that child to try and make their blue eyes brown just to suit my own biases.
That's really what this is saying, is that if the child believes that, that's not wrong. The problem is to help them and you need to accept it. Next slide. This is something that is being opposed in the medical field, but the mainstream of medicine is going full bore down this path right now.
I put this up as an example of some physicians are coming out opposing this and they're getting vilified for it and they are being marginalized.
The New Atlantis published this groundbreaking sexuality and gender article written by Paul McHugh, who was an authority on this, but he had to publish it in a lesser journal because they wouldn't be published by any of the mainstream journals.
[40:49] In this, he was showing that with well-documented peer-reviewed evidence that the main conclusions of this transgender ideology are false and that we are actually probably doing harm to children, especially when it comes to these matters.

Next slide, please. So the question is, how do we help people who are facing this? A clinical psychologist said, you know, pointed out that there are three ways or there's the integrity framework, which is a view that emphasizes the sacred integrity of maleness and femaleness and creation and the importance of their complementarity.
And then the disability framework is the view that recognizes that fallen nature of our world and sees gender dysphoria as an example of things not being the way they were meant to be, but it portrays dysphoria not as an immoral choice, but as a non-moral mental health disability.
And then the diversity framework in this view, the transgender issues are seen as something to be celebrated and honored as part of normal human diversity and it's a more strident proponent's wish to blur the distinctions between sex and gender.
Next slide, please. First of all, this is not a very prevalent problem at this time, but it is growing. There was recent news in the media, I don't know if you've heard of that, where there was rapid onset gender dysphoria among some teenage girls.
[42:08] Social media is big in this. They're reading about it. These are people who are often crying out for help. They come from broken homes, they come from broken backgrounds and they latch onto this and say, this is what my issue is.

And there are people out there even in the caring professions who are even suggesting that maybe you're transgender. Oh, maybe I am. I never thought of it that way. Next slide, please. Tracy touched on some of this.

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The causes of this are not known. Is it nature? Were they born that way? Is it nurture? Is it affected by their upbringing or is it multifactorial? Most likely it is multifactorial.
And I put down associated mental illnesses because a high percentage of them will have comorbid mental health problems such as depression or anxiety are very high among the transgender population.
And that is not simply explained by the way that they place it where they say that it's the fact that they're not accepted. It's the fact that they are being vilified that brings this about.
[43:10] In fact, we know that in certain studies they've done in places where they are largely accepted, like in Sweden, for example, men that, well, not just men, but adults that had transitioned, a full transition, they still had a 20-fold increase in suicidality later in life.

Even though this was liberal Sweden, well accepted, and they had a full transition. Next slide, please. This is something that we as pediatricians, and I'm not going to go too much into the adult side of things because I'm not at all involved in that part of the medical world, but in children, there is a high desistance rate, meaning that if you leave things well alone, a lot of them grow out of this.
And Zucker, I was going to come to him shortly, did a lot of the groundbreaking work in this to show that with proper counseling, a lot of them will come to accept their biological gender.
And you get varying studies, some of them saying upwards of 30% or 50% will persist into adulthood, but actually most of the studies are doing 80% to 90% resolve and desist.
So what are we doing by trying to affirm this? We're trying to stop them from going down the path of natural desistance, but rather to identify themselves in the way that they are perceiving themselves to be.
[44:27] So these are the treatment choice approaches. You have your watchful waiting, intervention to decrease cross-gender identification. So you use behavioral therapy to encourage the boy to play with the truck instead of the doll, so to speak, just to put it encapsulated.

It's also called conversion therapy. Right. Facilitating social transition to the other gender. This is where you're letting him wear dresses, you're calling him by a female name, and then finally transitioning, puberty suppression followed by cross-hormon therapy.
Don't change that. This is something I wanted to pause on because I think that it's, again, not my area of expertise, but I want people to understand what's going on here. You're, first of all, affirming a child who might be as young as five, that he is a girl, dressing them up that way.
You're then giving them medication, DNRHA, to prevent them from going into puberty, starting at around the age of 10 to 12. This has not been approved for use in children or for this indication.
It's just being done. There are no long-term studies to show what the effects of this are. There are, there is evidence out there to show it, that it is, you know, can decrease muscle mass, bone mass, brain development can be affected by this.
[45:42] It's essentially experimental treatment, but it's being done. Okay. We don't know what the effect of this is going to be on these children. While their classmates are all progressing through puberty, they remain childlike.

And if they still want to transition, they're buying time, so to speak, that by the age of 16, when all of their classmates have fully gone through puberty, pretty much, now they're going to start taking cross hormones.
Girls, if they have any breast development, will undergo mastectomies. they're making choices that will impact them for the rest of their life. And that will involve infertility and being on medication for the rest of their life.
There's a huge benefit to big pharma here. You're, you're getting a person on medical dependency for the rest of their life from a young age.
I'm going to just, Kenneth Zucker, just to mention him, he was the foremost expert on this for children. His clinic was shut down in Toronto because he was out there saying, these children desist with proper therapy.
[46:46] Why are you pushing them down this path? So they actually shut him down. His literature, his name is expunged from literature. They are trying to eliminate him, essentially. He did win, in the end, a lawsuit for being improperly dismissed.

But that is a name that is out there. He was considered one of the foremost experts with large numbers of patients. This is a very rare disorder to have, you know, 560 patients of a very rare disorder would make anybody the foremost world expert.

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They don't want to hear from Zucker. That's him there. So, just briefly here, the question we have to ask ourselves as a physician and as a society, are we really helping these people?
The evidence is mixed. Some of them will, a lot of them say that they feel better about themselves initially. There is that initial euphoria that can happen. But many of them, over time, they haven't dealt with the deeper issues that are often there.
And they come to realize that they're lacking in something. I wanted to just read a little thing before. I'm going to, I'm just going to hand it over you, Tracy, here because we are running out of time.
[47:58] But a man named Walt Heyer, skip ahead. He transitioned from a male to a woman and then back to a man.

He's a Christian. He has a ministry now for people like this. And he received an email and he says, these are quite common. He said, Dear Walt, I transitioned to a female beginning in my late teens and changed my name in my late 20s over 10 years ago.
But it wasn't right for me. I feel only discontent now in the female role. I was told that my transgender feelings were permanent, immutable, physically deep-seated in my brain and would never change. And that the only way I would ever find peace was to become female.
The problem is, I don't have those feelings anymore. When I began seeing a psychologist a few years ago to help overcome some childhood trauma issues, my depression and anxiety began to wane. But so did my transgender feelings.
So two years ago, I began contemplating going back to my birth gender and it feels right to do so. I have no doubts. I want to be male. I did have an orchidectomy. In other words, both testicles were removed. And that happened before my male puberty had completed.
[49:04] So I had a bit of facial hair, which I never bothered to get electrolysis or laser for. And so the one blessing about all this is that with male hormone treatment, I can still resume my male puberty where it was interrupted and grow a full beard and a deep voice like I would have if the transgender feelings hadn't interrupted my childhood.

My breasts are difficult to hide though, so I'll need surgery to get rid of them. And saddest of all, I can never have children which I pray God will give me the strength to withstand that sadness. It began with his grandmother secretly dressing him as a girl when she was babysitting him when he was little.
And when his parents got out, all hell broke loose and that created a lot of tension in the family. So education. How many of you have heard of the SOGI amendment to the BC Human Rights Code?
Not that many, like I'd say maybe a third. And what about the SOGI 123 curriculum resources being used in our public schools?
Yes. So not all of you. The acronym SOGI stands for Sexual Orientation and Gender Identity. Next slide, please. The fact is, all over Canada, just as in United States, Britain, and other countries, governments and school boards are railroading through new regulations and policies without due process, without public hearings, discussion, input.
[50:25] On July 25th, 2016, a secret legislative, next one, please. The legislative session was called by recruiting the MLAs to the legislature.

Susan Anton, the Attorney General responsible of the BC Human Rights Code, introduced the bill at this special sitting. Christy Clark ordered liberal MLAs to support a proposed amendment which added sexual orientation and gender identity to the BC Human Rights Code.
Of the public, only activists in the LGBTQ political movement were invited to attend. A large group showed up to help pressure MLAs to support the proposed amendment. No real allowance was made.
This is important, so I'm just going to have to run through this. No real allowance was made, given for anyone to express a dissenting opinion. There was one MLA who spoke up, Laurie Thornest, but abstained from the vote to avoid the inevitable backlash.
So it went through unanimously. Usually a bill is presented for first reading with a second reading the next day or maybe a week later. It goes on to committee for recommendations and amendments after which there is a third and final reading before a vote is held.
[51:31] On this day, however, they ran through all three readings, including committee, in one day and passed the amendment into law. Gender identity had human rights protection since 1996 but they needed a platform as part of their marketing strategy to introduce SOGI 123.

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Next one, please. So, on September 8, 2016, an announcement from the Minister of Education ordered all school boards to add gender identity to their policy. Glenn Hansman, president of the BC Teachers Federation announced officially that BC for a long time has had sexual orientation as human rights code.
It has added both gender expression and identity as well. Public schools as providers of services that are captured by the HRC are obligated to do this work and jurisprudence out there also is very clear that schools and school districts have to be proactive in this regard.
So SOGI 123 was thus mandated for implementation and the schools funding now depends upon it. In an unprecedented move, the UBC Faculty of Education and the ARC Foundation, a little-known charitable organization, established the UBC ARC SOGI Fund in May of 2016.
Four months later, on September 8, 2016, the Minister of Education announced that it had entered into an agreement with the ARC Foundation to fund the development and implementation of SOGI education. I'm going to skip past this.
[52:57] I'd like to tell you more about the ARC Foundation, but I'm going to just skip past that and TEFA, teacher education for all because I'd like to get into SOGI itself. What is SOGI 123?

It's not a curriculum per se, but rather a mandated curriculum resource, strongly promoting the gender identity and sexual orientation ideology with prepared lesson plans for implementation in grades K through 12.
You can opt out of sex education for your child, but not out of SOGI 123's indoctrination because it's woven into every part of the curriculum. It's not, well, now we're doing sex ed and you say, well, I don't want you to teach my child sex education.
This is deliberately woven through grammar class and history class and everything else, so there's no way to do that. Where it used to be that an individual teacher might choose to include questionable or inappropriate material in their class and this could be challenged by parents as first educators of their children, especially in the realm of sexuality.
Now all teachers are being mandated to provide SOGI education and materials in all classes at all age levels, so there's no way to opt out. What are the components?
[54:08] Next, please. So there's the policies and procedures is why the 123. So a boy transitioning can use a girl's washroom and change rooms, so the policy about that at every school, public or private, just as a man can now do at a recreation centre.

Inclusive environments, same thing, you know, it's about having environments that are inclusive and which, you know, again, are we against inclusion? Are we against making people feel safe? Of course not, or is, you know, no one is saying that, but we'll look closer at what this looks like. So, but consider implications for overnight school trips. If a trans child is assigned a bed because, you know, when they go to hotels, right, if the trans child is now being treated or put with the girls in a girl's bed in a hotel room.
Sports teams, athletic competitions, locker rooms. Curriculum resources, this is about the prepared lesson plans for integration of the ideology into classes at every level. So snapshots of this.
Grade four lesson plan. This lesson will explore the difference between a person's biological sex and their gender identity and that gender roles and expectations are socially construed. That introduces that one.
[55:20] Books for young children such as Jacob's New Dress or 10,000 Dresses is another one. Portray parents as dumb and easily manipulated and affirm cross-dressing. Tango makes three a cute tale of two boy penguin friends who at the end decide to have a baby together and there's many others.

Kindergarten teachers are instructed not to use traditional gender identification and illustrations etc. They might ask five-year-olds to imagine what it would be like to have two dads or two moms and emphasize that either is just as right and acceptable and etc.
Gender identity spectrum exercise I showed you before. There's even things you can look up on Drag Queen Storytime that's been used in libraries at least.
I don't know if I have evidence of it being used in the classroom at this point but that is used to promote sexual changes in sexual perception of children and to create a deviant sexualized culture. So now we're going to listen to this SOGI 123 Learning Module curriculum promotional video there's many of them. at all grade levels to talk about both sexual orientation.
[56:33] So I have five more pages but I'm going about dissent and backlash if you speak up about some of the lies and deception about things like the sex at lunch club that would curl your hair

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if it's not already curled and then what shall we do in the face of this but I'm going to give a closing comment and then Zoltan has one more thing and then I guess we'll go to questions.

So SOGI 123 was sold to parents and the public as a program to promote tolerance inclusion acceptance of differences and to combat bullying discrimination and discrimination.
In fact it is a campaign against traditional gender and sexual identity. It aims to disparage and vilify the traditional understanding of gender and sexuality and even objective biology.
It aims to normalize the opposites to celebrate and promote homosexual lifestyle and gender fluidity and its success has been enormous. Rather than helping young people to accept their biological reality it affirms the passing whims of their understandably immature but developing self identities.
And I'll stop there. Like I said at the beginning I don't think we're wrestling against flesh and blood.
[57:48] We are wrestling against a behemoth of an ideology which has taken hold as you can see in these videos they're surprised at how open these children are. Well they're children. They're malleable in their thinking.

Why are these teens not shocked by a queer novel? Well because it's in the media. They see it everywhere. They watch it on sitcoms. It's normal. What I want to just close with is just to bring things back to the gospel because really that is what is at stake here in my opinion.
Okay do we get deliverance by changing our physical circumstances or do we have the word of life taught in the scriptures that can truly liberate us all so that we find our true identity in Christ.
This is what we need to stand on. And I wanted to encourage everyone this morning to think that to keep that foremost because what they're saying is they can get wholeness by the adjusting and the transformation of their physical being but that is that's false.
It's a false gospel and the studies are showing that. The high suicidality rates the mental health illnesses that persist even after transitioning are there. Mark Yarhouse I alluded to him earlier talked about an integrated framework that caregivers can have but I think even as a Christian community that we still respect the integrity of the sex differences but we can have empathy and compassion toward those who are dealing with this issue.
[59:18] These are broken people and they are in need of Christ and that we should be as a Christian community open to loving them showing them that they're loved and being welcoming to them.

Wholeness is found in relationship with God and in following his ways and wisdom. Each of us is called to walk in obedience as a disciple of Christ regardless of the cost to us personally. Just as when a Christian who experiences strong feelings of same-sex erotic attraction chooses not to express them but rather to live a life of faithfulness and celibacy, our identity as Christians is not in our felt gender but in Christ.
Whether male or female, intersex or gender conflicted. In the words of John Wyatt, we are flawed masterpieces undergoing restoration in the present and with a glorious future to come.
Thank you. Thank you. Thank you.

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