

Transgender Option: A Critique

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ABSTRACT

This study critically investigates transgender option using the qualitative descriptive research methodology. The study begins by examining the key concepts that underlie transgender option. Findings from the study reveal that transgender people are a case as they do not identify with the national gender identity they are assigned at birth. They present a different societal image and they prefer or feel compelled to carry themselves in ways that contradict social expectations of their original designated gender roles, and this has raised serious concerns for many scientists, medical practitioners, ethicists and a lot of others as they try to determine whether such affectation is acceptable or not. The study however, concludes that genetic fitness should be encouraged instead of genetic fabrication. In fact, the study recommends that instead of encouraging habits that mar natural and immutable sexual traits, we should advocate policies that protect the identity and dignity of the human person, and also celebrate the dignity of every human and offer compassionate membership and care for individuals struggling with issues of sexual identity or rejecting the gift of femaleness or maleness they were given at birth.

Keywords: Transgender, Critique

Introduction

Humans are often considered different from other species of animals because of their ability to understand the nature of their problems and to seek means and ways of solving them. This ability provides the foundation for the development of science and technology. Science therefore has come to be invaluable to the growth and progress of the human species. This is specially so, as there is at the core of the scientific enterprise, man's desire to understand and conquer nature in order to improve his conditions. However, despite the good that science intends for humanity, the fallibility of humans, however, makes it appear like a two-edge sword-cutting at both ends and having both the ability to improve the human condition, as well as to cause disaster for humanity if

practiced without appropriate checks. The need for these checks makes the observation of ethics invaluable in order to help humans to practice science and apply technology with caution.

This application of caution in technology is very necessary in science, especially in such seemingly harmless science called transgender. Transgender as a notion is an umbrella term that is used to describe persons whose gender identity, gender expression or behaviour does not conform to that typically associated with the sex they were assigned at birth. This means transgender persons exhibit some form of aberration as they do not identify with the gender identity assigned to them at birth. Hence, they present different societal image of themselves and prefer or feel compelled to exhibit themselves in ways that contradict society expectation of their designated gender roles. As a matter of fact, transgender procedures have raised serious concerns and fears for a great number of scientists, medical practitioners, ethicists and a host of other experts. Consequently, scholars over the years have sought to consider the ethical, religious, medical, environmental, sociological and epistemological implications of transgender. The work therefore, is aimed at examining transgender in order to ascertain whether or not the act and practice of transgender is right or wrong.

Meaning and Historical Roots of Transgender

Clear definitions are central to any philosophical analysis and argumentation, including those in ethics. Moreover, they are germane to any valid and sound ethical argumentation that is intended to help us to see the different sides of the issues at hand, and to find a common language for dialogue that involves both facts and values.

A good definition helps as to keep our intellectual filing system in order by giving us a summary of what is in each folder of the concepts we use. To define a word is to state the rules or conditions for using the word or to explain how the word is actually used or is going to be used. However, it is important to note that in relation to ethical argumentation it is necessary to avoid words that impute strong value judgement in definitions. The purpose is to guard against assigning emotionally charged or value-laden meaning to a word and making it appear that the word really has (or ought to have) that only meaning in the language in which it is used. For example, if in defining abortion, we say it is a ruthless murdering of an innocent being, the strong emotive value laden judgement inherent in “ruthless murdering” of this definition has sort of given the impression that abortion cannot be looked from the side of a safe and established surgical procedure whereby a woman is relieved of an unwanted burden or a medical termination of a pregnancy. And so as much as possible definitions in ethical disputation should be conducted not in strong and preclusive value-laden words and or judgments. In fact, definition should help us to understand what we are talking about, and what we are agreeing or disagreeing on.

What then is the meaning of Transgender?

The concept of transgender often used as “trans” appears to have been defined in various ways depending on what is seen as the ultimate purpose of the study, or what it is

used for. The word 'transgender' has also shifted in meaning depending on the context, occasion of use, cultural and belief setting of the users and the tasks at hand. However, transgender in its umbrella term is used to refer to all people whose internal sense of their gender (their gender identity) is different from the biological sex they were assigned at birth. Transgender implies a movement away from an assigned and unadopted gender position to the widest imaginable range of gender-variant practices and identities. It can also be seen as a broad term used to describe people whose identity is different from the gender they were thought to be when they were born and such people are referred to as trans-people. The term trans people (transgender people) according to the United Nations Development Programme (UNDP) (2012) refers to individuals whose gender identity and/or expression of their gender differs from social norms related to their gender of birth. The term describes a wide range of identities, roles and experiences which can vary considerably from one culture to another.

This all-inclusive definition covers a wide range of people who identify as male, as female, as genders beyond these two; or who identify in ways that transcend gender. It includes those who are not comfortable with gender identity but do not worry about their bodies and therefore, feel no need for hormones, surgeries or other body modifications, as well as those who seek to modify their bodies. This means some of these people may identify as transgender and others as transsexual. Others identify by way of indigenous community labels that have much greater cultural relevance for the people concerned than these modern western notions and have a much longer history too.

Transgender people in the umbrella sense of it, are people whose gender identity and/or expression differs from their birth sex, as well as those who intend to undergo, are undergoing or have undergone a process of gender reassignment to live permanently in their acquired gender/ (transsexuals). Those who wear clothing traditionally associated with the other gender either occasionally or more regularly (transvestite/cross-dressing people), those who have non-binary gender identities and do not identify as male or female (androgyny/poly-gender people), and others who define as gender variant.

In fact, concerning transgender issues, an expert in the field, Bucketing cited in Kritz (2014) defines trans gender as an umbrella term that describes those who cross or do adhere to culturally defined gender categories. Under this large group Bucketing included male to female, and female to male transsexuals, transgenderists, bigender persons, drag queens and drag kings, and female as well as, male impersonators. He tries to characterise the different categories of their gender persons in the following ways. He defines cross-dressers or transvestites as those who desire to wear clothing associated with another sex; male to female and female to male transsexuals as those who pursue or have undergone hormone therapy or sex reassignment surgery; transgenderists as those who live in the gender role associated with another sex without desiring sex reassignment surgery; bigender persons as those who identify as both man and woman; drag queens and kings as usually gay men and lesbian women who do not drag and dress up in respectively women's and men's clothes; and female and male impersonators as males who impersonate women and females who impersonate men, usually for entertainment.

It is also important to point out that transgender people choose different terms to describe themselves. Someone born female who identifies as male is a transgender man. He might use the term ‘transman’, ‘female to male’ or simply ‘male’ to describe his identity. A transgender woman is someone born male who identifies as female. She might describe herself as a “trans woman”, “male to female” or “female”. Transgender people also want to be treated with respect. To treat transgender person with respect, you treat them according to their gender identity and not according to their birth. So, someone who lives as a woman today, called a transgender woman should be referred to as a she. Also, a transgender man who lives as a man today wants to be referred to as a “he”. Some transgender people identify as neither a man nor a woman, or as a combination of male and female, and we may use terms like “non-binary” or “genderqueer” to describe their identity. Those who are non-binary often prefer to be referred to as “they” or “them”. All transgender people are entitled to the same dignity and respect, regardless of whether or not they have been able to take any legal or medical steps. It is important to use respectful terminology to address them, and treat them as you would treat any other person. Such respectful treatment includes using the name the persons wanted to be identified with (not their old names) as well as addressing them with the pronouns they want you to use to refer them.

The term “transgender” is not any recent language. Although transgender entered widespread use in the early 1990s, the word has a longer history that stretches back to the mid-1960s and has meant many things at different times. Williams (2012) observes that by the mid-1980s, transgender had been used multiple times in medieval, pop culture and in trans community sources alike, as an umbrella term, to include transsexuals, cross-dressers, and other gender-variant people. In fact, during the 1970s and 1980s, transgender usually meant a person who wanted to temporally change their clothing (like a transvestite) and not to permanently change their genitals (like a transgender) but rather to change their social gender in an ongoing way through a change of habit and gender expression, which perhaps included the use of hormones, but usually not surgery.

However, when the word came into wider use in the early 1990s, it was used to encompass any and all kinds of variations from gender norms and expectations, similar to what genderqueer, gender-nonconforming, and to what non-binary mean now. The dramatic rise in the popularity of the term in the early 1990s, therefore, should be seen as the acceleration of a longer trend rather than the creation of a new meaning for an existing term that originally meant something else. And according to William (2014), the coinage, uptake and diffusion of transgender was an organic, grass-roots process that emerged from many sources, in many conversations happening in many different social locations.

This new understanding of trans-gender’s etymology does not only have important implications for tracing the complex recent history of gender and sexuality but it also can intervene in continuous identitarian disputes within and among various contemporary trans communities (Jones, 1992). Indeed, recent etymological research has clearly shown that since the 1970s, transgender has in fact been used with a variety of

meanings. One important use of transgender, according to William (2014) has been to group together different kinds of people who might otherwise have virtually no social contact with one another in the hope that this grouping together across fine gradations of trans experience and identity could facilitate communication, and hence build the experienced reality of a shared community, with overlapping and intersectorial social needs and political goals. However, as William also observed, in recent years, some people have begun to use the term transgender to refer only to those who identify with a binary gender other than the one they were assigned at birth.

Reasons for Transgender

The causes of gender dysphoria resulting in the transgender phenomenon have engaged the attention of professionals and experts over some decades. And, of course, many reasons have been advanced for the emergence of the transgender experience in society. In fact, one of the reasons for the phenomenon is attributed to biological factors. And indeed, the most studied biological factors are especially brain differences in relation to biology and sexual orientation. And then it has been adduced that the basic reasons for a transgender person to demand transition is that the person is a woman trapped in a woman's body at birth or that the person is man trapped in a woman's body. Thus, such a transgender or individuals feel a sense of discomfort, and inappropriateness about sex anatomy and as a result wish to be rid of the genitals assigned to them at birth and want to live as the other sex. In other words, transgender person require realignment because their present physical state is not acceptable; they feel they would never be able to enjoy their sense of being until they are given the body of the sex they believe they are. Many of them express their hatred of their genitalia and show a strong urge to have them removed.

However, many people feel that living as the other sex and cross-dressing may not be satisfactory solutions for them. They want to be accepted as the sex they believe they are. This means they want to deceive others about their body and legal status.

Transgender Processes

One of the main gender processes is transitioning. This refers to the process of changing the way you look and how people see and treat you so that you become the gender you feel on the inside. Transitioning involves a lot of things and can mean different things. Transition can involve medical treatment and hormone-altering drugs. However, it does not always involve medical treatment. Transitioning can also be effected via dressing in preferred-gender clothing, changing body build through exercises, adjusting mannerisms and speech patterns, or requesting that friends and family address them with preferred names and pronouns. This means transgender people can use non-medical options to live their gender identities or expressions.

For many transgender people, the process of transitioning is critical. The time it takes a person to change from living in one gender to living in another is tasking. They feel most exposed and the decision to disclose becomes most testing in their lives.

Types of Transitioning

There are two types of transitioning or ways of affirming new or preferred gender. These are:

i. Social Transitioning: This includes coming out of your friends and family as transgender, asking people to use pronouns (she/her, he/him, they/them) that match their gender identify, going by a different name, and dressing/grooming in ways that match their gender identity.

ii. Medical Transitioning: This involves different processes depending on one's preferred gender identity. For trans men and some non-binary people, it may include hormone therapy (to create masculine characteristics such as deeper voice, facial hair growth, muscle growth, redistribution of body fat away from hips and breasts, stopping period, etc); male chest reconstruction/top surgery (removal of breasts and breast tissue); hysterectomy (removal of internal female reproductive organs such as the ovaries and uterus); phalloplasty (construction of a penis using skin from other parts of your body) or the other alternatives metoidioplasty (surgery that causes the clitoris to work more like a penis, along with hormone treatment to make the clitoris grow longer).

And then, for transwomen and some non-binary people, it may include either hormone therapy (to create feminine characteristics such as scanty body hair, breasts, redistribution of body fat towards hips and breasts, etc); breast augmentation (implants), orchiectomy (removal of testes), laser hair removal (to remove hair from the face or other parts of the body); tracheal shave (making Adam's apple smaller), facial feminization surgery (creating smaller and more feminine facial features), and penile inversion vaginoplasty (creation of a vagina by inverting penile skin). For transgender persons to be accepted for medical transitioning, they must meet the following criteria which include (i) having a sense of discomfort about their anatomic sex (ii) a wish to be rid of their genitals and live as the other sex (iii) evidence of continuous disturbances not limited to periods of stress, for at least two years (iv) absence of physical intersex or genetic abnormality, and (v) non-existence of another mental disorder such as schizophrenia.

However, it is necessary to point that not everyone who meets these criteria will go on to have realignment; some persons may respond to a psychotherapeutic approach instead of choosing to have surgery. There are many reasons for the differences in how people choose transition options. The medical procedures can be very expensive; this means not everyone can afford them. Also, some transgender people may have health insurance that covers transition-related procedures, while others may not. However, it needs be noted that regardless whether a transgender person chooses to undertake transition and how they choose to do it, they are no more "real" than other trans people who don't carryout transition. However, inspite of everything, someone's gender identity should always be respected no matter how they decide to transition whether socially or medically.

Transgender Practice-Right or Wrong

Transgender may involve transsexual (pre-operative, post operative, non-operative), transvestites of varying degrees of fetish, cross-dresser, gender-bender, gender queer, genderfuck/er, drag kings and queens, major and minor transgressions of gender as it is specifically and culturally recognized, emerging cross-gendered behaviours and subcultures, and more. However, depending on how tightly or loosely different groups of stakeholders, transgender or not would want to police its definitions, there are numerous arguments for and against transgender. For people who are in favour or in support of transgender most of their arguments often rely on two major premises. These are:

- Born that way
- Human rights

Such arguments that rely on “born that way” premise posit gender identity is innate, immutable and not associated with choice. Of this they content that people do not typically describe their identity based on what they choose to be. In support of this stance, Binnie cited in Powell, Shapiro and Stein (2016), opines that nobody really wants to be a transwoman or transman. By this he actually means nobody intentionally wakes up and says maybe my life would be better if I transitioned, alienating most of my friends, and my family or that he does not mind what happened at his work place or that he will prefer to spend all his money on hormones and surgeries. He takes his argument further that move typically, that transgender persons describe their growing realization of their gender identity over time and may experience distress from social or other pressures to conform to a binary birth-assigned gender that does not match their authentic experience of gender identity. Binnie, however noted that even though gender identity is not subject to conscious choice, the overt expression of gender identity includes many choices including dress, hair, naming, which public bathrooms/restroom and all the other options that indicate one gender or other.

Also, besides the argument of being “born that way” those in support of transgender argue that transgender persons have inalienable human rights to decide on what they want for themselves. Ogeta cited in O’Leary and Sprigg (2015), asserts that trans people are not sick or confused but are poorly understood, negatively portrayed, and even made to be invisible in some settings. He posits that they experience discrimination, violence, and suffer from lack of access to justice, housing, education, employment and healthcare; Ogete further explains that everyday transgender (trans) people face human rights violation that harm their health and well-being, limit their opportunities, and increase their vulnerability to sickness. Adding to the list of the unhealthy experiences suffered by these people he also avers that transgender people are often subject to both physical and psychological violence and arbitrary arrest and detention, with such risks especially acute for transgender people who are sex workers.

Taking a similar position Haas et al (2011) Irwin et al (2014), McNeil et al (2017) assert that transgender (trans) face unique stressors, including the stress some of them experience when their gender identity is not affirmed. Moreover, according to these authorities, trans people are prone also to higher rates of discrimination and harassment

and as a result, face poorer mental health outcomes, including being at a greater risk of suicide as they are twice likely to think about, and attempt it than other persons.

The cited authorities further believe history has, time and again, betrayed transgender community by erasing their stories, stories of the state with majoritarian forces killing, raping and stripping them naked. Their identities and bodies mutilated to such an extent, that the word violation would be short changing the narrative. The unfairness with which history has dealt its hand on these people would only be corrected through an active effort of the state. They contend that persons with transgender identity deserve to live and flourish in their communities with freedom to learn, work, love, play and build lives, connect with others at homes, in the work place, and in public settings without fear of discrimination or fear for their safety and survival just like every other person.

Besides, these advocates of transgender also argue that the rights of transgender people should be recognized, and that transgender people should be free from the threat of violence, adding that countries should take steps to address the lack of a system or mechanisms for monitoring, reporting and investigating such incidents of ill treatments and for holding perpetrators accountable. They as well suggest that countries should take steps to enact functional laws that recognize non-discrimination, with respect to gender identity, in access to education, work, holding and health services.

Apart from these suggestions, other suggestions are marshalled for the improvement of the lots of transgender people. These are as follows: access to comprehensive, integrated quality health services that respond to transgender needs, must be improved. Services must respond to the particular health needs of transgender people, including integrated delivery of sound advice on safer gender-affirmation treatment and services, mental health and substance misuse. Equally, steps should be put in place to remove those laws that criminalize aspects of transgender identity, including cross-dressing.

In fact, the defenders of teenage people feel that the deeply personal decisions of trans fellows are and should be prerogative of the individual and deserve the law's protection. They emphasize that in as much as the law protects religious freedom, and religion is quintessentially a matter of choice, it (the law) ought to protect transgender persons. And then, just as some arguments have been proffered by those in favour of transgender, those on the side of the divide oppose the idea and practice of transgender basically on ethical grounds. They advance the following points to uphold their position.

1. Surgically altering a healthy body
2. Using valuable resources in a nontherapeutic situation
3. Interfering with nature
4. Altering a God -given body
5. Colluding with a mentally ill person
6. Encouraging and expecting deception
7. Reinforcing gender stereotypes
8. Extorting financial gains from an individual who is supposedly filled with a sense of self-hatred.

The opponents of transgender argue that transgender causes a lot of physical and bodily pain resulting from surgical operation especially for a trans man who want an artificial body, say the penis to be created for him. The artificial body parts do not function properly. It involves taking away and changing of flesh and altering a person's hormones. The opponents also note that transgender processes are inimical to physics and mental health of the individual or agent. It has a long-term bad effects on the agent, they argue. They claim individuals become infertile and that medical transition processes sometimes lead to the death or early death of the individual or agent. They also aver that it is unethical to cause damage to a healthy body while using money and expertise that would be gainfully employed helping the sick. They as well thought it unethical because we interfere with nature, presuming we can alter what we do not like or feel uncomfortable with. To these opponents, it is unnatural to change someone's body; no matter how comfortable the person feels with it, because this lead to depersonalization and dehumanization.

They also claim that each individual needs to dress and act strictly according to a gender code. They also emphasize that transgender is wrong because it involves a lot of deceit. They indeed posit that doctors, nurses and psychologist only pretend to encourage or collude with mentally ill persons who claim they are trapped in the wrong body. The opponents claim the so-called therapists get on in order to extort or rip financial gain from their clients. By encouraging or colluding with transgender people, there is bound to be enormous number of transgenders who climbed on the bandwagon. The opponents of transgender argue that the transgender syndrome trans would be unnecessary if individuals were allowed to act as individuals and not conform to precise social expectations.

Another class of opponents, the feminists also aver that transgender is wrong because it reinforces gender stereotypes which appear to be mostly the case with male to female transgender who pay for expensive elective cosmetic surgery so that they can be beautiful and desirable women. Furthermore, many other opponents contend that transgender alters a God-given body as it involves a mutilation of the body. Mutilation, according to them, violates humanity's custodianship of the body and is immoral because it ignores supreme ownership of the body by God. If it is believed that the body is made in God's image, it may be considered sinful to alter it.

Evaluation

The complex nature of human body across culture shows that God took his time to create man. This means the human body and the life in it are sacred. It also means the value attached to the human body that houses the human life cannot be negotiated. The human body which is inhabited by the soul of man is an inalienable property of God and so should not be toyed with, abused or recklessly deformed. The human body as we shall see shelters a very important element in God's creation, and that is man's soul and needs to be jealously protected from intended and unintended harm. Man's soul is something incorporeal and immaterial, the noblest and highest of all natural forms possessing a

divine origin capable of subsisting itself. It is incorruptible and immortal on account of its indestructability and immateriality. It is the bearer of the image of God (Aquinas). Wiredu (1992) corroborates this idea of Aquinas when he writes that, “descriptively the Akan conceive the person (onipa) as made up of three principal elements; okra, sunsum and mogya. Okra (soul) is the life-principle, a particle of the Supreme Being. It is the ultimate basis of the equality of all human beings and the source of human dignity... and since every human person possesses in him this speck of the divine substance, every human person has an intrinsic dignity’. This is the basis of the sanctity of human life, the possession of the soul which is the speck of the divine substance. The Yoruba people of Nigeria seem to share this view also. Abimbola (1971) believes that “Emi” (soul) is a part of the ‘divine breath’ which Olodumare puts into every individual person in order to make him a proper human being”. Thus, the sanctity and the dignity that accrues to man from his natural, innate dignity-dignity that belongs to his nature and natural powers. This is never lost. One implication of this is that the body shares in the dignity of our rational nature in the sense that as long as we are living in human bodies, our bodiless is intrinsic to what gives us natural dignity and sacredness. This body, therefore, should not be violated in anyway whatever.

The challenge for the transgender persons and their defenders is to address the whole of this matter on the basis of reality. Why should ordinary longing of feeling of being like a man or woman-whatever that means-make someone a man or a woman? How do our feelings determine reality on the questions of sex, but on nothing else? Our feelings do not determine our age or our height. If those who identify as transgender are the sex with which they identify why does that not apply to other attributes or categories of being? How about people who identify as animals or able-bodied people who identify as disabled? Do all of these self-nursed identities determine reality, and should these people receive medical treatment to transform their bodies to accord with their minds? If not, why accept transgender reality but not transracial, trans-species and trans-abled reality?

Transgender sounds a lot like religious identity, which is determined by beliefs, but those beliefs do not determine reality. Someone who identifies as a Christian believes he is acting and behaving like Christ. Some-one who identifies as a Muslim believes that he is acting and imitating Mohammed. However, the belief and feeling of the Christian does not in any way make him or her Christ, the same way the feeling of a Muslim does not make him or her Mohammed. Therefore, feeling or belief is different from reality. Regardless of what anyone happens to believe, he or she cannot transform himself or herself physically to become that thing in reality.

So, too, a person either is or is not a man or a woman, regardless of what anyone happens to believe (Anderson, 2018). A human being’s biological sex is one of the most fundamental aspects of his or her identity. Sex is a biological reality, and is immutable. In reality, a sex change is impossible. Biological sex is a more fundamental, more important, and more accurate measure of a person’s intrinsic identity than the purely subjective and often shifting concept of gender identity. Among the vast majority of

people (including those who identify as transgender), sex is unambiguously identifiable at birth. And so, there is no rationale or compassionate reason to affirm a distorted psychological self-concept that one's gender identity is different from one's biological sex. Misguided attempts to change human design will cost those seeking transgender recognition for themselves and society at large dearly, not only in the public money required to remove or mimic healthy reproductive body parts but also in the emotional, cognitive, social, and cultural burdens it places on dissenters who are now pressured or shamed into lying about human dignity and identity.

No one can change his or her sex. The DNA in every cell in the body is marked clear male or female. Hormones circulating in an unborn child's brain and body shape his or her development. Psychiatrist and surgeons who have served transgender clients know surgery does not change sex/ George Burou, a Moroccan physician cited in O'Leary and Springg (2015), admitted; "I don't change men into women. I transform male genitals into genitals that have a female aspect. All the rest is in the patient's mind. As well, Raymond cited in Ridell (1996) asserts that transwoman and transmen are not men and women. A transsexual woman or transsexual man is not and cannot be a woman or man because he/she is without the history of a woman or man as the case may be. She further asserts that using the word 'constructed' in terms such as 'transexually constructed and male to constructed the authenticity of transexed experiences and identities is suggested to be at best diminished and at worst, non-existent. She believes that birth and chromosomal sex, as ordered by social, legal and medical norms, determine the authenticity of gender identity and that any transformation transgressing this sex are unnatural.

Conclusion

We believe and we think rightly so, that human persons are radically different in their action and reasoning from other animals and that because they are beings of moral sense whose actions should be governed by great moral evaluation and judgement. By this we mean any undertaking pursued by humans should be rational, morally good and of benefit to man and society. Transgender is not rational and moreover, is not beneficial to man and society. Besides, the human body and life are very precious to God since it is widely believed that God created man in His own image and likeness and gave moral imperatives to preserve the dignity and sanctity of human life. Any form of medical intervention should be to correct or repair life and not to create or reconstruct it. Put differently, any form of medical intervention or technology should be used to enhance what God has generously given and not to distort it. God has not made engineers of life but 'maintainers' of life. Transgender has no respect for dignity and sanctity, since its procedures tend to distort the human body that is genuinely created by God.

We should encourage habits that are natural and helpful to man, and not such habits that mar natural and immutable traits, under the false pretence of restoring mental health. We should encourage such generating practice as genetic fitness and not genetic re-fabrication as such. And moreover, to guard against such bizarre and unnatural

practice as transgender, we should advocate policies that protect the identity and dignity of the human person. Such policies should be able to impress on the human society to celebrate the dignity of every human being and offer compassionate membership and care to individuals struggling with issues of sexual identity and rejecting the gift of maleness or maleness they are assigned at birth.

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