

# The Universe is Binary

Eleonora Lievens

June 3, 2025

## 1 Introduction

Hydrogen and helium make up 99% of all observable matter in the universe<sup>1</sup>. The rest is just a deviation from the norm, anomalies we *shouldn't have to account for*. Sounds absurd? I guess Mendeleev<sup>2</sup> was woke. When we try to understand the world around us and our very own bodies, we are not simply observing reality *as it is*: we are constructing and utilizing models, frameworks, and paradigms through which we perceive, analyze, predict, and control our environment and the living beings among us. In order to justify our beliefs, we draw from empirical data, reason through, and hypothesize causation in relation to established insights; all within a plural and intertwined historical project of knowledge building and perception shaping. If we fail to admit that some perspectives are ineffective for understanding and describing certain phenomena within a given context, we're not helping ourselves in this project; we are simply reinforcing the narratives that we've grown to accept throughout history—potentially causing real harm along the way.

When it comes to the body, certain qualities that appear to live on a singular dimension receive more nuanced and spectral recognition than complex and multilayered topics. Take human age, for example—we think of “age as a series of discrete categories, rather than as a continuous distribution. Categories such as infant, baby, child, . . . adult, middle-age, old age, elderly would seem to be the most common, but we can easily think of further subdivisions” (Giles and Reid 2005, 393). We may perceive of others as young or old in reference to our own age, or think in terms of minor, adult, senior in legal settings, though we

---

1. It is believed that nearly all Hydrogen and Helium was formed in the initial three minutes after the Big Bang. The first stars were formed exclusively of these elements. Supernova explosions of these stars produced the first metals, consequently causing new stars to form from these elements. Through this continual cycle, “the number of metal atoms has increased with every generation of stars, although hydrogen and helium still make up about 99% of all atoms in the universe” (Center for Astrophysics, [n.d.](#)).

2. Behold the plentitude of elements exhibited in the periodic table (Mendeleev.com, [n.d.](#)).

typically seem to understand that transitioning from one category into another is merely a crossing of an arbitrary mark. The underlying dimensional or gradual nature of human aging is implied while we seem to value decimal divisions and lifecycle categories.

Thus, we can conceive of age through a variety of perspectives and representational models, depending on the circumstances. Interestingly, some properties like age, body weight, and stature are typically not construed through a binary lens, in favor of prototypical or normative structures. Whereas diversity of racialized, gendered, or (dis)abled bodies seems much harder to grasp as sophisticated aspects of human life. As multiplicity increases, our capacity to understand seems to shrink, and the urge to bifurcate the human population into a constrictive binary system emerges. Female or male, gay or straight, white or of color, abled or disabled. . . . These designations are superficial perspectives of intricate and composite natural phenomena, but our intuition struggles to conceive of them as diverse and multifaceted<sup>3</sup>.

## 1.1 Knowledge

Rather than building on objective *facts* and pursuing a solid depiction of *reality*, philosopher of science Ronald Giere (2006) argues that scientific observation is always perspectival, “always mediated by the nature of the instruments through which we interact with selected aspects of reality” (43). Knowledge is constructed through a negotiation of scientific *models* composed of various methods, instruments, and theoretical frameworks—incomplete and perspectival, but never detached from their contextual use. Scientific *truth* is not absolute, but partial—a representation of the world—yet always situational, any model fits a given purpose. He does not reject reality in and of itself, but concedes that science can never convey a singular objective truth superseding all context (Giere 2006).

As Giere does, Paul Feyerabend (1988) rejects scientific realism, but he radically moves beyond a structural and pragmatic approach. He advocates for a theoretical anarchism, “more humanitarian and more likely to encourage progress than its law-and-order alternatives. . . . The only principle that does not inhibit progress is: anything goes” (5). Scientific theories are incommensurable; there

---

3. It’s important to note that gender, sexuality and ethnicity are occasionally categorized in fine-grained detail; various labels for gender and sexual identities emerge in subcultures. Likewise, “race” is frequently typologized through a colonial lens or identified in detailed ethnic categories. However, binary perspectives are dominant in contemporary Eurocentric and heteronormative discourse (Butler 1990; Foucault 1978; Omi and Winant 2015; Shakespeare 2007).

is no unifying methodological framework adequately suited to all scientific inquiry. Adherence to a formalized scientific body stifles disagreement and impedes progress: “Proliferation of theories is beneficial for science, while uniformity impairs its critical power” (Feyerabend 1988, 5).

The history of science is not merely a collection of observations and conclusions. Feyerabend too argues there are no “bare facts”—science is always chaotic, marked by interpretations and “essentially ideational”: “Science will always be as complex, chaotic, full of mistakes, and entertaining as the ideas it contains, and these ideas in turn will be as complex, chaotic, full of mistakes, and entertaining as are the minds of those who invented them” (11). It is political and not without colonial and imperialist force: Ruling over knowledge that outlived generations—preserved through oral tradition and *unorthodox* methodology. Western science is *exceptional*, and when challenged, “it ceases to be an instrument of research and turns into a (political) pressure group” (3). Science is embedded and formalized in institutions and intertwined with power: “A little brainwashing will go a long way in making the history of science duller, simpler, more uniform, more ‘objective’ and more easily accessible to treatment by strict and unchangeable rules” (11)

In *Black Feminist Thought*, Patricia Hill Collins (1990) raises the concept of standpoint epistemology. Collins argues that Black women’s lived experience, shaped by racial and patriarchal oppression, often intersected with class, sexuality and ability status, substantiates a distinctive frame of reference. This particular standpoint is set out to produce representational perspectives and knowledges otherwise dismissed and excluded from academic discourse. She builds on Michel Foucault (1980) and his notion of *subjugated knowledge*, which is twofold: first, “blocs of historical knowledge which were present but disguised within the body of functionalist and systematising theory”, as well as “a whole set of knowledges that have been disqualified as inadequate to their task or insufficiently elaborated” (82). Subjugated knowledge covers that which is established but deserving of critique, and that which is underexposed, deserving of recognition and to be brought forward.

For Collins (1990), “knowledge claims are evaluated by a community of experts whose members represent the standpoints of the groups from which they originate”, and “each community of experts must maintain its credibility as defined by the larger group in which it is situated and from which it draws its basic, taken-for-granted knowledge” (203). She exposes two problems: both *new knowledge claims* and the methodologies of claiming knowledge are subject to evaluation and validation by an established scientific body that exists within

a larger epistemology. Collins emphatically reiterates that Black women have historically been excluded from and “denigrated within white-male-controlled academic institutions” (Collins 1990, 217), and she stresses the importance of dialogue “as a dimension of an Afrocentric feminist epistemology” (214). She states that while Black communities can formulate claims that challenge a pre-established understanding of a white male community, “this community does not grant that Black women scholars have competing knowledge claims based in another knowledge validation process” (204); a paradigm that perpetuates prevailing perspectives by preventing criticism of what is disguised within the system as well as obstructing recognition of what is insufficiently brought to attention. A paradigm that ultimately reinforces the narratives deemed acceptable by a dominant majority and that resists inquiry and investigation from without. While Collins’ reflections are foundational for a feminist epistemology of color, we can draw from her perspectives to widen this intersectional approach within feminism.

\* \* \*

To set the stage, through perspectival realism, Giere provides a pragmatic middle ground between scientific realism and relativism, breaking away from objectivism while still building on rigorous methods. Feyerabend illustrates that reality resists methodological consistency. Alongside Collins, both scholars provide a critique of unified scientific bodies and epistemic frameworks. Perspectivism and its partial nature are central to all three authors, but Collins grounds theory in practice and locates human lived experience in the center of knowledge. Evidently, this isn’t a call for epistemic chaos or an endeavour to abandon scientific rigor, but rather to remind ourselves that what counts as truth is always subjective and relational, political and situated, perpetuated through power and employed to wield it. The 1% is not just a statistical outlier, it is a site of conflict and subordination, a place where dominant models fracture, and where new knowledge can arise—*human knowledge*. This text proceeds from the conviction that all human life is equally valuable and deserving of dignity, that the full realization of human rights for all is a moral imperative, and that unimpeded discourse and epistemic negotiation are fundamental means to achieve this aim.

## 2 Models

When we are confronted with the question of the sexed body—what it means to be female or male, and how we incorporate this marked difference in the world—several models of perception are commonly utilized to propagate a simple, uniform and easily accessible narrative. Implicitly, but every story of the sexed body ultimately is a descriptive model; a perspectival framework. Insisting on operating outside or above any framework is an illusion, an appeal to tradition, nature, or divinity.

In 2021, the interpretation of “sex” in the UK under the Equality Act 2010 c. 15 (EA2010) in relation to the Gender Representation on Public Boards (Scotland) Act 2018 was challenged in the Scottish courts by the activist group For Women Scotland (FWS). The legislation in question aimed to ensure equal sex representation among non-executive members of public boards. FWS contested the provision that expressly included transgender women as eligible under the statute. The case ultimately reached the Supreme Court and in 2025, *For Women Scotland Ltd v. The Scottish Ministers* [2025] UKSC 16 ruled in favor of the appellant, setting a significant precedent with far-reaching consequences for transgender and gender non-conforming people (Equality and Human Rights Commission 2025; O’Thomson 2025). The court argued that in the context of the EA2010, the protected categories of sex must be interpreted as “biological” and not applied to the sex obtained through gender recognition certificates. The word biological appears over 200 times in the 87-page judgment, but we are left to speculate what it precisely entails. In paragraph 171, it is stated that:

Although the word “biological” does not appear [in the EA2010], the ordinary meaning of those plain and unambiguous words corresponds with the biological characteristics that make an individual a man or a woman. These are assumed to be self-explanatory and to require no further explanation.

The word “biological” is introduced by the court; biology is hereby tasked to carry the burden of *plain and unambiguous* differentiation of bodies. Biologists oftentimes disagree on the criteria of human sex (Fausto-Sterling 2000), but in that disagreement lies potentiality (citation). The Supreme Court made an appeal to tradition<sup>4</sup>; that “biological” is *self-explanatory*, explained by what is already known, thus certainly not in need of new interpretations or revisions.

---

4. Attempting to persuade others of a point of view by appealing to their feelings of reverence or respect for a tradition instead of to evidence, especially when a more important principle or issue is at stake (Damer 2008).

The court is not accepting new knowledge claims. “Biological sex” is no longer participating in the ever-evolving process of epistemic negotiation, stifling all disagreement.

While the Supreme Court judgment explicitly evaded any and all attempts to circumscribe sex, many political leaders and public figures have overtly postulated constrictive definitions, explanations, and meanings of the words “sex”—“woman” in particular. In this text, I will lay out three popular essentialist perspectives, illustrated by examples, old and new. I will demonstrate how they claim to reflect the *truth* and why they are limited in conveying human diversity. By differentiating between “Mythical”, “Biological” and “Cultural” models, we can learn to better understand these expressions of thought while expanding our insight and capacity to appreciate ambivalence. This dissection is by no means a proposition to arrange and structure thought patterns, but rather an initiative that hopes to foster greater awareness of the threats posed in this rhetoric.

## 2.1 Mythical Essence

The first model is the mythical sexed essence, the assertion that any person belongs to either of the two sexed categories, contingent on an immutable yet intangible reality. Manifested as an immaterial substance, symbolized by sex characteristics, possibly inconsistent or misleading, but incontestably *disclosed* by the fantasy of the karyotype. Beyond the observed traits that allow us to *know a woman when we see her*, the body encapsulates the capacity to reproduce. Or at least, the expectation that it *should* have or *could* have when it fails to do so. This model retains its strength in its flexibility and its power through its perceived signification of a reproductive teleology. It is the sexed body in *spirit*, impossible to neatly define without resorting to circular definitions, but its boundaries are strict. So strict that the merest glance at the nature of this spirit during the initial seconds of life mandates an entire lifetime within the boundaries that it imposes.

### 2.1.1 Cluster

In the podcast “Why Sex Matters in Life and Law” (Winn 2025, 1:10:31), author Helen Joyce offers us a textbook example that unifies various characteristics, vaguely revolving around, yet transcending procreation. While the factual essence of sex remains uncaptured, it is expressed through various mechanisms of the body. Above all, it is given signification—*it matters*:

You can tell people’s sex all the way through their bodies. It’s not just our sex organs. There’s a good name for people thinking it’s just about our sex organs, which is bikini medicine<sup>5</sup>. Bikini medicine is the idea that humans are the same except for the bits that are covered by the bikini. Well, actually, your fingers are different. Your tendons are different. Everything’s different between men and women, a little bit. In some ways, a lot, but in some ways, a little. Yeah, so basically,

---

5. Bikini medicine is a critique addressing the problematic under-representation of women’s health concerns outside reproductive health. “For many years, the medical community has viewed women’s health with a bikini approach, focusing essentially on the breast and reproductive system. The rest of the woman was virtually ignored in considerations of women’s health; the tacit assumption was that women and men reacted comparably to diseases and drugs” (Wenger 2004). The term was coined to challenge the systemic patriarchal biases and the unjust allocation of resources, it is not a formal proposal that disregards endocrinological, genetic, environmental, or psychosocial factors. “When compared with the [global burden of disease] study, major disease areas such as infectious disease, cardiovascular disease, and musculoskeletal disorders were underrepresented as topics in women’s health publications” (Hallam et al. 2022). The specificity of these health concerns cannot be attributed to the essentialist dimorphic framework posited by the author in the example.

anything where the fact that we come in two sexes and that one of those sexes bears pretty much all the burden of reproduction. Anywhere that that matters, it matters that you acknowledge sex.

—Helen Joyce

In the following example, political commentator Matt Walsh (2022) attempts to outline womanhood, building on a more comprehensive list of elements, ranging from scientific testing, general appearance or behavior, and childbearing capabilities; but most of all, sex is intuitively perceived, *preconceptually*:

Women are adult human females. They have XX chromosomes. They can bear children and give birth. They’re not necessarily nicer than men, but they sure are better looking. Even if you didn’t know the science or use the exact right words, you could point a woman out pretty easily. By nature, they look and act differently from men.

—Matt Walsh

Sex is presented as an abstract *conclusion* drawn from a cluster of properties that have historically gained significance; subjectively assessed and evaluated within a *heterosexual matrix* (Butler 1990) and *western gendered* discourse (Oyěwùmí 1997). For Michel Foucault (1978) “the notion of ‘sex’ made it possible to group together, in an artificial unity, anatomical elements, biological functions, conducts, sensations, and pleasures, and it enabled one to make use of this fictitious unity as a causal principle” (154). While initial recognition and categorization of sex typically occurs at the time of birth and on the basis of observed external genitalia (Ahmed et al. 2011, 14), it is speculated that the remaining markers of sex will reveal themselves coherently in later stages of sexual development. Perceived incongruence between these markers or divergence of aesthetic conformity give rise to tension when they contradict the notion of nature’s *intended complementary design*.

### 2.1.2 Alexina

The story of Herculine Barbin is one of the most famous accounts of intersex people. Born 1838 in France, she was initially assigned female at birth. Although she was consistently perceived as a girl before puberty, she experienced mockery and contempt for her appearance as a teenager. From her memoirs: “At that age, when all a woman’s graces unfold, I had neither that free and easy bearing nor the well-rounded limbs that reveal youth in full bloom. . . . My features had a



certain hardness that one could not help noticing. My upper lip and a part of my cheeks were covered by a light down that increased as the days passed” (Barbin 1980, 26).

Aged 22, following medical examinations, she was abruptly classified and legally reassigned male—strongly against her will. To contain a potential scandal and conceal the alleged *disgrace* of her existence, she was barred from seeing her partner Sara, and forced to resign from her job as a teacher in a girl’s boarding school. She moved to Paris and adopted a male persona but she lived in desolation and poverty, only to die by suicide at age 29 (Barbin 1980). “As for anxiety, I can truly declare that I had none. I consider that every day given to me is the last of my life. And I do so quite naturally, without the slightest dread. To understand such indifference in someone who is twenty-nine, it would be necessary to have seen oneself condemned, like me, to the most bitter of all torments: perpetual isolation. The idea of death, which is generally so repulsive, is ineffably sweet to my aching soul” (109).

Herculine, or Alexina—the name she used and identified with—saw herself as an “*exceptional* female, she did not perceive herself as necessarily beyond the boundaries of the female” (Holmes 2004, 6). Her extensive memoirs were edited and published by Michel Foucault (Barbin 1980) and her somber story has seen abundant coverage in the studies of sex and gender, emerging as an intriguing subject of discourse on sexual development and identity formation (Butler 1990; Hakoda 2015; Holmes 2008).

Alexina’s date of birth inspired Intersex Solidarity Day<sup>6</sup>. Well over 100 million people worldwide do not uniformly conform to the restrictive, yet vaguely specified classifications of sex (Blackless et al. 2000, 151). The failure to recognize physical diversity still echoes in current-day juridico-medical coercive practices and institutionalized policing of sexed bodies (Muschialli et al. 2024). Intersex and transgender rights advocates are united in efforts to counteract political and institutional regulation of healthcare practices targeting bodily autonomy. The USA has seen a dramatic rise of “laws that claim to protect minors’ bodily integrity”, yet this *protection* is disingenuous: “By permitting coercive procedures for intersex minors and barring affirming care for trans minors while exempting cisgender minors from similar regulations, these bans reveal a deeper legislative agenda: enforcing sex and gender conformity.” (Katri and Sudai 2025, 1524, 1531).

---

6. Also known as Intersex Day of Remembrance, November 8 (Carpenter 2011)

### 2.1.3 Real

Prior demonstrated attempts to distinguish sex are typically recitals of multiple characteristics. However, many proponents of restrictive frameworks resort to one-liners and self-referencing definitions. The following quotes illustrate expressions of incontrovertible certainty while providing little further substance:

Biological sex is real. A gender recognition certificate is there to show that someone is now transgender, but that doesn't change their biology.

—Kemi Badenoch<sup>7</sup>

Female is real, and it's sex, and femininity is unreal, and it's gender.

—Germaine Greer<sup>8</sup>

Some of these expressions have adopted lingo from *racial realism*. Racial realism—or *racialism*—is a frequently used rhetorical shield for *scientific racism*: “the pseudoscientific belief that the human species is divided into biologically distinct taxa called ”races”, and that empirical evidence exists to support or justify racial discrimination” (Wikipedia, [n.d.\[c\]](#)). Historically, black communities “have been construed as inferior, and their inferiority has been attributed either to biological causes or cultural differences. . . . Scientific racism was designed to prove the inferiority of people of color” (Collins 2000, 77, 300). In “Why Race Matters”, philosopher Michael Levin (1997) presents a 415-page-long plea for the acknowledgment of the *natural differences of the races*, employing psychometric measures of intelligence, impulsivity, aggression, behavioral control, while endorsing stereotypes and eugenics to justify his intrinsically white-supremacist, visceral beliefs. Author and “Director of Advocacy” at “Sex Matters”, Helen Joyce, does not shy away from linguistic reminiscence of this rhetorical strategy:

It's kind of obvious... 95% of it is just facts... sex realism means that you accept that sex is real.

—Helen Joyce in the Oxford Student (Liang 2025)

Biology's *realness* and importance are emphatically reiterated but never consistently demarcated. US Supreme Court Justice Ketanji Brown Jackson was mockingly asked to define the word “woman” at her confirmation hearing, to

---

7. Kemi Badenoch on (Times News 2025, 0:18).

8. Germaine Greer on (Channel 4 News 2018, 33:36).

which she laconically replied: “I can’t... Not in this context, I’m not a Biologist” (Ward 2022). Following her reluctance to comply, Huffpost later confronted several GOP Senators with the same question; the answers were compelling (De-laney and Bendery 2022):

[a woman is] biologically a woman.

—Sen. Lindsey Graham

an adult female human

—Sen. Ted Cruz

General-purpose dictionaries carry the task “to provide a description of the ‘general’ vocabulary that is as accurate as possible, limited only by the raw materials ... that lexicographers rely on” (Finegan 2020, 50). The senator’s *Meriam-webster mic drop* does not provide a valuable contribution to solving the problem at hand. Nevertheless, the phrase “adult human female”—a dictionary classic—has become a popular trans-antagonistic utterance (Wikipedia, n.d.[a]; Elliards 2023). Ironically, the wording shifts the burden of defining womanhood onto the word “female”, which in turn is defined as “belonging or relating to women or girls” (Cambridge University Press, n.d.[a])<sup>9</sup>.

#### 2.1.4 Context

However absurd, circular thought is meaningful; it allows us to build valuable concepts out of abstract imagery. It is fundamental to symbolize and structure ideas and thinking; instrumental to the conception of language (citation). Ferdinand de Saussure (1959) writes: “Without language, thought is a vague, uncharted nebula. There are no pre-existing ideas, and nothing is distinct before the appearance of language” (112). When I define A as containing B and B as contained within A, I’m not making much sense, unless A and B reside in a wider context in which their relations are significant and they become meaningful to their environment. In any other case, if you argue that A does not contain B, there is nothing but arbitrariness that permits me to claim the *truth*. Derrida (1982) notes: “Every sign, linguistic or nonlinguistic, ... can be cited, put between quotation marks; thereby it can break with every given context, and engender infinitely new contexts in an absolutely nonsaturable fashion. This

---

9. The same dictionary provides multiple definitions of “woman”, such as “an adult who lives and identifies as female though they may have been said to have a different sex at birth” (Cambridge University Press, n.d.[b]).

does not suppose that the mark is valid outside its context, but on the contrary that there are only contexts without any center of absolute anchoring.”

If we cannot delineate the outlines of biology preceding *all* context, how can we justify enforcement beyond *any* context? In what context, and for what purpose do we define sex? Was it *necessary* to reassign Alexina Barbin to protect other women from her *intrusion* and force her into desperation? Were the girls’ boarding schools in which Alexina tutored threatened by her presence? Who is on the receiving end of protection—what exactly is worth protecting, and from whom or what? Categories arguably do not possess embodied personhood; they’re in constant motion as they reflect the living entities they comprise, but they are not composed through affect, not recognized as subjectivities capable of thought and emotion. The people symbolized by the categories are candidates for protection, but this brings us back to the very same question.

\* \* \*

The aforementioned descriptive and reductive efforts all suggest a contained intrinsic ontological substance outside and above all context. Reaffirmations of a natural authoritative power of biology—refuting temporality and multiplicity—are repeatedly made with presumptuous entitlement to veracity, yet legitimizing arguments that surpass direct self-reference are seldom provided. As though repetition upholds truth in itself. However, the essence remains unuttered, gesturing toward *something out there* but failing to unveil *what* is out there. Millions of people all over the world report a strongly perceived sense of sexed embodiment that presents itself prior to conscious reflection, challenging or disputing assigned sex, and suggesting the possibility of a concealed essence that constitutes the true nature of the self. We should wonder why an interrogation shaped by a historically contingent account of *nature’s intentions* is granted justification to dismiss and override personal insight when it concerns the subject’s private and intimate experience.

## 2.2 Biological Essence

Instead, we could forego mythical thinking and spiritual conceptions, look at the body, and perceive its true nature only through that which is manifestly perceivable. In this model, there is no sexed essence that transcends material reality. A single trait is appointed, not as a signifier but as the very essence of the sexed body. The belief that there is no underlying substance other than the presence or absence of the penis, the Y chromosome, ovaries, or the uterus... but pick one, and stick to that definition, or you will resort to the mythical referential model—*pointing toward* a sex and not the sex in itself.

### 2.2.1 Genitalia

In this prime example, former UK PM Tony Blair *clarified* his binary and genital-oriented perspective:

I’m definitely of the school that says, biologically, a woman is with a vagina and a man is with a penis. I think we can say that quite clearly.

—Tony Blair PM<sup>10</sup>

This coincidentally leads us to arrive at the conclusion that he supports sex reassignment through surgical procedures. Despite this unexpected but welcome admission, this definition still does not reflect all lived realities, as he fails to recognize the variety of genitalia observed at birth (Reis 2009).

Other political figures have expressed similar oversimplified stances. In the following two fragments, we find that sex assignment and *presumed* “sex chromosomes” are conflated—as if they are one and the same—yet sex chromosome analysis is rarely involved in sex assignment (Ahmed et al. 2011, 14). In order to disqualify sex reassignment efforts, attempts are made to pin down sexual categorization to what was initially observed at birth—an act performed by medical personnel, recorded in administrative records. MP Jonathan Gullis makes it *perfectly clear* in a debate on the legislative definition of sex in the infamous EA2010 (House of Commons 2023b, col. 28WH):

[S]ex is not assigned at birth. You are born a man or you are born a woman. Those are indisputable facts. You have XY chromosomes or XX chromosomes. Again, that is not up for debate or discussion.

—Jonathan Gullis, MP

---

10. PM Tony Blair quoted in (Johnson 2024).

It is notable that the act of sex assignment, when contested, causes so much friction that the act itself is rendered implicit—an unmediated truth of nature; sex is not *assigned*, it just *is*. This would lead us to the conclusion that there is no reality conceivable in which sex was not observed, registered, and enacted. Contingency is the hinge on which the entire discussion of the ontology of sex and the way we perceive and value it in life pivots. Statements like these add no value to the disagreement and instantly attempt to terminate all negotiation.

Directed to House Speaker Nancy Pelosi, in reaction to Justice Ketanji Brown Jackson’s hearing, we find a similar message in Rep. Madison Cawthorn’s reply, though with a slightly altered tone:

Take notes, Madame Speaker, I’m about to define what a woman is for you. XX chromosome, no tallywacker.

—Rep. Madison Cawthorn<sup>11</sup>

The Venn diagram of people assigned female at birth and those with XX chromosomes is not a perfect circle; there is a risk of both under- and overinclusion (Reis 2009). Different pathways of sexual development have been observed (Blackless et al. 2000; Richardson 2015, 125); genitalia are merely a semblance of sex chromosomes—they remain distinct aspects. The fact that we frequently rely on one to signify the other precisely illustrates this, while at the same time highlighting the possibility of divergence. What exactly is it about “sex chromosomes” that makes genitals so honored a symbol? A prediction of the very same genitals, made retroactively? A postdiction?

### 2.2.2 Odd Chromosomes

There is no Platonic ideal of sex determination or differentiation that governs all life; according to Sarah Richardson (2015) in *Sex Itself*: “Sexual dimorphism, as well as mating, parenting, and sex-gender systems, varies so profoundly across species that sex (‘maleness’ and ‘femaleness’) carries minimal explanatory value as a high-level kind” (195). The tradition of sex assignment predates our comprehension of the workings of sex determination by several millennia (Joyce 2008). The relatively recent invention of karyotyping and earlier cytogenetic<sup>12</sup> techniques are scientific revelations, part of an ever-evolving process that is subject

11. Rep. Madison Cawthorn quoted in (Quay 2022).

12. “Cytogenetics is a branch of biology focused on the study of chromosomes and their inheritance, especially as applied to medical genetics. Chromosomes are microscopic structures containing DNA that reside within the nucleus of a cell. During cell division, these structures become condensed and are visible with a microscope” (National Human Genome Research Institute, n.d.[b]).

to re-evaluation and continuous reconditioning by culture and politics (Richardson 2022, 1).

“The X and Y chromosomes, first called the ‘odd chromosomes,’ were discovered in 1890 and 1905” (Richardson 2015, 23). The modifier “sex” was first coined by Edmund Wilson in 1906, but it wasn’t widely accepted until the 1920s (23). At the time, it was generally believed that sex was determined by environmental and metabolic factors, where harsh living conditions would lead to a higher prevalence of male births, while female births would excel in periods of abundance (27).

With the sudden discovery of the X and Y chromosomes, researchers were first reluctant to adopt a purely inheritance-based conception of sex determination. Sex was generally understood to be “a complicated, spectrum-like, and highly variable phenomenon. They were fascinated by the diversity of forms of sexual dimorphism and intersexuality in nature” (24). In 1910, zoologist Thomas Montgomery argued: “[m]aleness and femaleness would appear to be two modes of one process, the process of germ cell production, not radically different conditions. In other words, there is no valid reason to interpret sex as an immutable unit character resident in or presided over by particular chromosomes” (Montgomery 1910, 14).

In postwar America, during the economic boom, cytogenetic research entered a rapid phase of development: “Fundamental breakthroughs in the structure and biochemistry of DNA arrived in rapid succession” (Richardson 2015, 76). The prospect of reverse-engineering our very own blueprints sparked the imagination and opened possibilities for “not just rare hereditary and congenital disorders, but also cancer, infectious diseases, and basic processes such as aging” (76). The field shifted prior perspectives of biological understanding into the genetic realm. Richardson (2015) observes: “The sex chromosomes became one of the most flamboyant symbols of the new, seemingly determinate relationship between chromosome karyotype and human phenotype” (77). Murray Barr discovered the “Barr body”<sup>13</sup>, a revelation that facilitated more accessible methods to study sex chromosomes: “The notion that every cell has a sex shifted the terms of human sex research...” (77).

---

13. Barr body “or X-chromatin is an inactive X chromosome. In species with XY sex-determination (including humans), females typically have two X chromosomes, and one is rendered inactive in a process called lyonization” (Wikipedia, n.d.[b]). Barr body testing in the history of sex segregated sports competitions is controversial and typically no longer performed: “These chromatin tests were screening out women with genetic difference affording no unusual physical advantage for sports (e.g., XY females with complete androgen insensitivity) while they missed XX men and women with medical conditions such as testosterone-producing ovarian tumors or congenital adrenal hyperplasia” (Elsas et al. 2000, 250).

A witch-hunt for the genetic essence of sex ensued—was it the Y chromosome that conveyed maleness, and its absence that engendered femaleness? Or was it the *chimerical* nature of X inactivation mosaicism<sup>14</sup> that conjured the female *mystique* and *hysteria*. By isolating the sex chromosomes from autosomes<sup>15</sup> and allocating maleness and femaleness in a reductive field of X and Y chromosomes—often expressed in terms of “motherly”, “sociable”, vs. “macho,” “dominant”—a quantitative value was attributed to sex chromosomes, and a genetic economy of sex emerged. (Rehmann-Sutter et al. 2023; Richardson 2015) Researchers demonstrated a primary interest in validating and corroborating prevailing gendered stereotypes, exemplified by the research on so-called “supermales” in XYY men (Richardson 2015, 82), “eunuchoids” in XXY men (106), and “sex-reversed males” in XO women (106). Once their existence was revealed, the XX and XY pairs, and all of their variations were begging to be imbued with meaning—from conception to fertilization. It seems that, once again, *gender* was seeking theoretical and empirical grounding in this relatively new branch of biology.

The 1980s saw the rise of molecular genetics and genomics<sup>16</sup>, introducing gene sequences and regulatory networks. Of particular interest was the identification of genes involved in sex development. This ultimately led to the key breakthrough in 1990, with the discovery of the sex-determining region on the Y chromosome (SRY). It “appeared to confirm a longstanding model of genetic sex determination—that of a single ‘master gene’” (125), “a ‘master switch’ that induces male sex development” (Rehmann-Sutter et al. 2023, 155). The discovery also reinforced the notion of female sex development as the default pathway, onto which—at the *flip of the switch*—testes are *superimposed* in the

14. “Because of X inactivation, most women are natural mosaics. Although all their cells have the same two X chromosomes—one from each parent—the mother’s copy works in some cells, whereas the father’s works in the others. The two kinds of cells often function differently, especially if one of the X chromosomes carries a defective gene” (Migeon 2014).

15. “An autosome is one of the numbered chromosomes, as opposed to the sex chromosomes. Humans [typically] have 22 pairs of autosomes and one pair of sex chromosomes (XX or XY). Autosomes are numbered roughly in relation to their sizes” (National Human Genome Research Institute, n.d.[a]). One could argue that this arrangement of chromosomes is already indicative of a deterministic bias: “The scientists wondered: is there justification to continue this central distinction between sex chromosomes and the others? Or should the X and Y simply be classified by size and structure, like autosomes? Why are the X and Y called the ‘sex chromosomes,’ after all?” (Richardson 2015, 41). It’s notable that the christening of sex chromosomes predates any molecular understanding of genetic material—how could they have expected to find genes related to sex differentiation on autosomes in this dichotomous framework?

16. “Genomics is the study of the complete set of genes (the genome) of organisms, of the way genes work, interact with each other and with the environment. Genomics incorporates elements of genetics, but is concerned with the characterization of all genes of an organism, rather than individual genes” (World Health Organization, n.d.).



course of male differentiation. Later findings indicate this perspective was overly reductive—Rehmann-Sutter et al. (2023) point out: “The genetics of sex determination developed in a traditionally male-dominated scientific world. From there it has clearly inherited an androcentric bias . . . female sex development was under-researched and is today much less well understood than male sex development” (158).

The SRY gene is now recognized as just one of several crucial sex-determining factors that participate in the processes of gonadogenesis (Richardson 2015, 125). Numerous other genes responsible for gonadal development have been described, “some of them non-Y chromosomal genes (such as NR0B1, SOX9, DMRT1 and WNT4), which could override SRY to cause sex reversal” (Rehmann-Sutter et al. 2023, 158). This underscores that no single gene acts in isolation. Instead, as Richardson (2015) notes: “Mammals require cascades of gene product in proper dosages and at precise times to produce functioning male and female gonads, and researchers recognize a variety of healthy sexual phenotypes and sex determination pathways in humans” (125). Current-day perspectives appreciate the complexity of each of these stages of development interwoven with intricate environmental factors, that may or may not consistently result in what we intuitively perceive as male and female differentiation.

What this brief genealogy of the gendered genome might reveal is a historical account of genetic determinism and gender essentialism. “Sexes are not like species, and the differences between them cannot be genomically conceptualized in the same way as species differences. There is not a ‘female genome’ and a ‘male genome’” (21). Ironically, Montgomery’s account, written over a century ago, showed a more nuanced comprehension of the interaction of genetic and environmental factors than dominant perspectives that governed the majority of the 20th century. Assumptions about sex difference were grounded in chromosomal, genetic, and hormonal models that upheld a binary and normative view of biological sex, leaving little room for natural variations. “An androcentric scientific environment focused on the study of male sex development and perpetuated the notion of a default and passive route to female sex development” (Rehmann-Sutter et al. 2023, 158). Advances such as “mRNA editing and alternative splicing indicating the contextual nature of genetic causality, a general uneasiness with genetic determinism and genetic essentialism arose in philosophy of biology” (158).

In *Sex Contextualism*, Sarah Richardson (2022) argues for a model that “attends to the materiality of sex without a prior commitment to a particular ontology of sex” (14), emphasizing on the perspectival and partial nature of scientific

inquiry. Unfortunately, the damage done during the second half of the 20th century has been detrimental in shaping popular consensus. A dichotomous and reductive understanding of the genome’s unified role in sex differentiation has maintained its dominant position in mainstream discourse and secondary-school level biology. As Feyerabend (1988) put it, “A little brainwashing will go a long way in making the history of science duller, more uniform, . . .” (11).

### 2.2.3 Amenorrhea

Not only the shape of the genitalia and the concealed genetic foundation are elected to convey the truth of sex—famous author and likely billionaire J.K. Rowling (2020) mockingly equated womanhood to menstruation. In the context of global menstrual health and hygiene, she took offense at the phrase “people who menstruate”, so much that she expressed her frustration on X—likely because this language is inclusive of trans men and non-binary people, while also being considerate of trans and other women who don’t menstruate.

“People who menstruate” I’m sure there used to be a word for those people. Someone help me out. Wumben? Wimpund? Woomud?

—J.K. Rowling

Not all women *can* menstruate—not *all* who menstruate are women. As of 2021, over 25% of women globally were aged 50 or older—the age during which most experience menopause as a natural part of biological aging (World Health Organization 2024). Amenorrhea, defined as the absence of menstruation in females of reproductive age, affects approximately 2% of adolescent girls and 3–4% of reproductive-aged women, excluding physiological causes such as pregnancy, lactation, and menopause (Nawaz et al. 2025). Following survey-based studies, transgender and gender diverse people make up 0.3%–8.4% of the world population (Coleman et al. 2022, s26); up to 337<sup>17</sup> million people who don’t see themselves as women may depend on obstetric or gynecological healthcare. Transgender people regularly face obstacles accessing general care—in particular, “transmasculine people who depend on OB/GYN services avoid seeking care for fear of discrimination that has included refusal of care, verbal harassment, and physical violence by staff and/or other patients” (Stroumsa and Wu 2018, 585). Gender-expansive or inclusive language centers the healthcare needs for people across bodily boundaries—it does not seek to erase embraced identities beyond

---

17. Up to 3378801720, based on 2023 estimates of the global population assigned female at birth (United Nations 2024).

the focus of health concerns. Stroumsa and Wu (2018) summarize: “A powerful reminder for us that people need not be defined or constrained by their genitalia or genders. Even more importantly, it can prompt us to look to our patients as authorities about their own genders and bodies” (587). In closing, menstruation does not consistently mark womanhood; by opening up the categories, and applying universal principles that focus on healthcare needs, providers have a greater chance of sufficiently addressing the concerns of all involved.

Ironically, Rowling (2024) reverted to “DNA testing” as the *veritas* of human sex when she participated in the public scrutiny and *transvestigation*<sup>18</sup> of Algerian boxer Imane Khelif. Rowling prompted Khelif to present *evidence* of her womanhood to justify her eligibility for the women’s Olympic boxing competition. The controversy was rooted in allegations made by the Russian-led IBA—banned from Olympic boxing in 2023 (Beacham 2024)—and on the author’s aesthetic judgment of the athlete:

It’s important to highlight that launching a PR campaign and applying layers of thick makeup requires far more time and effort than simply making DNA test results public.

—J.K. Rowling

Why didn’t she demand that boxer Imane Khelif provide proof of menstruation, if that is what makes a woman? Would it be *inappropriate*? We are left to speculate whether the author would have endorsed Alexina Barbin to continue her life in the capacity of her preferred and assigned sex.

In “The Whole Woman”, Germaine Greer (1999) went as far as to deprive women with androgen insensitivity syndrome<sup>19</sup> of their womanhood as she marks them as *incomplete males*:

There is nothing new in using the catch-all category “female” to describe incomplete males . . . In most cases of AIS the newborn child has been mistakenly identified as female and raised as female (68, 69).

—Germaine Greer

---

18. Transvestigation is a “conspiracy theory that asserts that many celebrities and other prominent individuals are transgender. . . . Proponents claim to be able to determine the assigned sex of individuals, primarily through photographic and video evidence. The methodology used by ‘transvestigators’ adhering to this theory is subject to pareidolia and often suffers from confirmation bias” (Wikipedia, [n.d.\[d\]](#)).

19. Androgen insensitivity syndrome (AIS) is a “condition in which an individual with a sex karyotype of 46 XY and internal testes does not respond to testosterone. The body and external genital features appear typically female, though there are no internal female reproductive organs” (Holmes 2008, 167).

While the language used is contemptuous and dehumanizing, it is also an untruthful assumption: “Given the female genitalia, patients with [Complete] AIS are generally raised as females with few reports of gender dysphoria. . . . patients with [Partial] AIS may be raised as males or females” (Legato 2017). Curiously, years later she conceded that her former perspective was inaccurate:

I agree that when I first was thinking about what is a woman, I fell for the usual view that women were people with two Xs and men were people with an X and a Y, and I now realize. . . that this was wrong.

—Germaine Greer<sup>20</sup>

#### 2.2.4 Anisogamy

The second Trump administration provides a restrictive formulation of sex, rooted in the complementary nature of procreative duties. In Executive Order No. 14168, “Defending Women From Gender Ideology Extremism And Restoring Biological Truth To The Federal Government” (2025), the legal definition of sex is outlined and strict terminology is codified:

- (a) “Sex” shall refer to an individual’s immutable biological classification as either male or female. . . .
- (d) “Female” means a person belonging, at conception, to the sex that produces the large reproductive cell.
- (e) “Male” means a person belonging, at conception, to the sex that produces the small reproductive cell.

Anisogamy is a form of sexual reproduction in which “the gametes fusing during fertilization vary in respect to size, shape, and behavior” (Rieger et al. 1976). The smaller gamete, often called a sperm cell, and the larger gamete, the ovum or egg cell, are traditionally termed male and female, respectively. In “The Egg and Sperm”, Emily Martin offers a critique of the traditionally gendered framing of sperm and egg cells—a history that consistently assigned figurative character roles that bolster gendered stereotypes. Martin (1991) outlines the following: “In the course of my research I realized that the picture of egg and sperm drawn in popular as well as scientific accounts of reproductive biology relies on stereotypes central to our cultural definitions of male and female” (103). Throughout the history of biology, gametes have been cast in metaphor and infused with

---

20. Germaine Greer quoted in (John 2016).

meaning, anthropomorphically portrayed in a romanticized narrative: depicting egg cells as *rare*, “passive,” “wasteful debris,” or a “sleeping beauty,” and sperm cells as “valuable,” *plentiful*, “active,” “streamlined,” and on a “mission” (Martin 1991). The division along gamete size lines is a scientific construct—while it provides a useful framework within the context of reproductive biology, it also produces counter-intuitive classifications, such as seahorse male pregnancy (Kloc 2023), hermaphroditism, and androdioecy in barnacles (Yamaguchi et al. 2012). It is not an expression of a Platonic ideal or a governing rule that provides a universally adoptable framework of sexual dimorphism free from any context.

While the designated roles that gametes play in the formation of human zygotes are widely understood (Barresi and Gilbert 2020; Carlson 2014), the *reproductive cells* referred to in the executive order are merely symbolic. Implementation and enforcement of the proposed categorization is not feasible: people born with ovaries will hopefully never be subjected to systematic high-risk and costly biopsies to determine the presence of oocytes, sperm production does not begin before puberty, and gamete production in people born with atypical gonads is variable and oftentimes in contradiction with observed characteristics (Michigan and Foyouzi 2019). Furthermore, bilateral gonadectomy as well as several health conditions (citations) may halt the production of gametes during a person’s lifetime—which makes it inherently mutable. To circumvent this problem, the Trump administration decided to rely on the word “sex” as a proxy: it symbolizes the *presumed* production of reproductive cells, or rather, the category of people that *should* or *could* produce small/large cells. An *expectation* is invoked, a prediction of the future, based on prior observation. Additionally, it does not resolve the endless feedback loop that is closed when the definition of *sex* recursively relies on the words *female* and *male*. This is yet another attempt to confine sex into a binary system, but by failing to capture its essence, this endeavor excludes itself from its intended category.

\* \* \*

A tedious task, it seems, defining sex by consistently nominating a singular natural kind without disrupting intuitive understanding. Codifying the elusive spirit of what seems self-evident—capturing that essence that *gracefully unfolds* into phenotypical expression—seems to fail as nature resists complicity with the structures that we enforce upon it. We could ask ourselves to what extent the effort to chase this phantasmatic testimony truly differs from the mythical essence that remains strategically obfuscated.

## 2.3 Cultural Essence

This model emerges through lived experience; a culturally or politically conceived essence. It is the formation of scars inflicted by patriarchy that sets the stage of womanhood. The duality of male domination and female submission renders this model binary by design, and since lived experience is impossible to forfeit or pursue retroactively, it is inherently immutable. Once a victim of male hegemony, she is destined to live the life that was set out to be lived by the very same perpetrator. Womanhood is *victimhood*; it's inescapable once the body is marked by patriarchal violence and it's *impenetrable*—it is earned but only granted by birthright, certainly not appropriated.

### 2.3.1 Privilege

In 1977, a letter written by Michigan Womyn's Music Festival organizer Lisa Vogel (1977) was directed to the feminist music collective Olivia Records. She states her objection to the inclusion of sound engineer Sandy Stone:

We are writing concerning your decision to employ Sandy Stone (formerly ...) as your recording engineer and sound technician. We feel that it was and is irresponsible of you to have presented this person as a woman to the women's community when in fact [she] is a post-operative transsexual. ... Sandy Stone grew up as a white male in this culture, with all the privileges and attitudes that that insures [sic]. It was [her] white male privilege that gave [her] access to the recording studio and the opportunity to gain engineering practice in the first place. [She] has never had to suffer the discrimination, self-hatred or fear that a woman must endure and survive in her life. And [she] cannot possess the special courage, brilliance, sensitivity and compassion that derives from that experience. How can we share feelings of sisterhood and solidarity with someone who has not had a woman's experience?

—Lisa Vogel, 1977

In this instance, trans womanhood is not necessarily portrayed as an aggressive dominant force, but as the intrusion of privilege. *Genuine* womanhood—or sisterhood—is characterized by terms one might attribute to human excellence, suggesting that only girlhood brings about this excellence, on account of male-imposed subjugation. Self-hatred and fear emerging from gendered power dynamics allegedly cannot lead to female excellence in the formation of

nonconforming subjectivities. This polarizing attitude is reflected in the field of psychoanalysis, where nonconforming genders and sexualities have seen repeated misrepresentation and abuse in the service of hetero- and cisnormative homogeneity (Barkai 2017; Green 1972; Stoller 1984). “The theorizing of how normative gender comes about, in other words, is neither unheard of . . . nor is it rare: psychoanalysis has always been thinking about gender formation of cis people; *but it has not been doing so with an eye toward changing the patient’s gender*” (Saketopoulou and Pellegrini 2024).

Stone’s male privilege allegedly afforded her access to work in a male dominated field. We can think of privilege as a foundational force of inequality, or as the benefit brought forward by the impedance of the other. It is self-perpetuating; privilege produces privilege. But it doesn’t offer us a comparative tool to organize and arrange hierarchies of oppression. Providing spaces for marginalized or disadvantaged people is necessary to combat systemic discrimination, but claiming that transgender women are privileged and not harmed by dominant societal forces is a disingenuous dismissal of the material conditions of marginalized trans communities.

“Transgender people are 4 times more likely to experience violence than cisgender people, and crimes are 3 times more likely to be hate motivated” (Flores et al. 2021, e2–e3). “[A]lmost half of transgender and gender diverse (TGD) individuals have been sexually assaulted in their lifetime. The incidence of sexual violence is even higher among TGD people of color.” Moreover, they are “also at an increased risk of multiple types of violence over their life course” (Abern et al. 2023, 1331). 82% faced workplace discrimination and harassment (Sears et al. 2024, 2), they “are more likely to be unemployed than the general population, and are concentrated in low-paying jobs” (6). “41% had experienced sexual harassment in the workplace within the past year” (7). Access to healthcare is challenging, “33% reported harassment or denial of care when seeking health care because of their trans identity” (Xie et al. 2024, 618). “[O]nly 29% of obstetrician-gynecologists felt comfortable caring for transfemale patients, and 11% were unwilling to perform screening Pap smears on transmale or transman patients and routine breast examinations on transfemale or transwomen, respectively” (Labanca et al. 2020, 1992). Trans people are up to 70% less likely to receive cancer screening (Nelson 2019, 421). Reported barriers are a “lack of knowledge about gender minorities’ health needs” (Leone et al. 2023), along with “[d]iscrimination, discomfort caused by gender-labeled oncological services, stigma, and lack of cultural sensitivity of health care practitioners” (Leone et al. 2023). They are much more likely to engage in sex work. A systematic review

shows that 37.9% of trans women in the US participate in sex work. The prevalence of HIV infection among this group is 14.1%, and up to 44.2% for trans sex workers of color (Becasen et al. 2019, 2). Living conditions for incarcerated trans women are inhumane: they are “usually sent to facilities according to their current genital configuration, where they await transphobic-motivated violence and degrading administrative procedures.” Forced to choose “between the endless abuses in the general population or extreme isolation in protective custody, which is usually implemented by placing them in solitary confinement” (Kulak 2018, 300, 301). “‘V-coding,’ or placing transgender women in cells with aggressive cisgender male inmates as a form of social control . . . is so common that it has become ‘a central part of a transwoman’s sentence’” (314–5). “In Brazil, 90% of travestis and transsexual women still depend on prostitution to survive” (Benevides and Nogueira 2020, 2). A shocking “6 times more deaths of transgender people than in the United States, which has a population 50% larger” (21) is reported. Estimated life expectancy is 35 years (31).

This brief overview does not even take into account the online hate-campaigns, lack of representation and microaggressions in news and entertainment media, sexual objectification and dehumanization, political scapegoating, and most of all, healthcare segregation, pathologization and medical gatekeeping obstructions for those in search of gender affirming care, trans young people in particular. It’s safe to say trans people, generally do not enjoy the beneficial living conditions brought forward by their sex assignment. The hardship faced by marginalized trans communities shares many aspects with patriarchal oppression that women in general face. The same dominant societal structures affecting cis women are also affecting trans and gender divers people. From Kimberlé Crenshaw (1989, 166–7) on intersectionalism, we learn that “the failure to embrace the complexities of compoundedness is not simply a matter of political will, but is also due to the influence of a way of thinking about discrimination which structures politics so that struggles are categorized as singular issues”. By locating privilege on a singular axis of sex, many parallel and aligned struggles are neglected or disregarded. “[T]here is more to gain by collectively challenging the hierarchy rather than by each discriminatee individually seeking to protect her source of privilege within the hierarchy” (145).

### 2.3.2 Political Identity

Following the same current, yet more radically, the website *feministcurrent.com*, founded by the Canadian PPC candidate Meghan Murphy, features an article from C.K. Egbert (2016). She writes that womanhood is not to be traced back



to genitalia, but it is homogenized into a political identity—ex negativo. Womanhood is signified by placing it in opposition to the male position. Woman is most of all *not-a-man*:

People often fail to recognize that “woman” is not a personal identity but a political identity based upon a shared experience of oppression. The purpose of certain women-only spaces is not about excluding those with or without a particular genitalia [sic] (we didn’t decide that having vaginas and uteruses made one subordinate; men did) or excluding those with a particular gender identity. This isn’t about how strongly one identifies as a woman, whether one might subsequently be seen and treated as a woman, or whether one is marginalized and disadvantaged by gender hierarchy (for example, gay men are marginalized by patriarchy even though they are men). It is about controlling for the experience of male privilege.

—C.K. Egbert

It seems that it’s not the experience of living or having lived through oppression that matters, not the formation of the subject through societal structures; it’s the privilege inherently contained within manhood that defines the female body—*a priori*. An identity manifested at birth, not temporally constructed and continually evolving, but afforded by virtue of a presupposed victimhood. After all, maybe one *is* born a woman.

In Monique Wittig’s partially eponymous essay “One is Not Born a Woman”, she draws from De Beauvoir’s widely celebrated aphorism to posit a materialist feminist approach: women as a *class*, a political identity. But in doing so, she clearly distinguished “‘women’ (the class within which we fight) and ‘woman,’ the myth. For ‘woman’ does not exist for us: it is only an imaginary formation, while ‘women’ is the product of a social relationship” (Wittig 1981, 51). Wittig critiques a feminist approach that “believes that the basis of women’s oppression is biological as well as historical ... it holds onto the idea that the capacity to give birth (biology) is what defines a woman” (48), and in doing so, “we naturalize the social phenomena [that] express our oppression, making change impossible” (48).

The superimposition of a materialist narrative of lived experience onto an orthogonally opposed idealist myth of the woman is untenable. Either one *becomes* a woman, through imposition, or one is *born* a woman—into the predefined contours of womanhood; a disposition that is also susceptible to emerge as a *natural obligation*; “a specific social relation to a man, a relation that we have previously

called servitude, a relation [that] implies personal and physical obligation as well as economic obligation (‘forced residence,’ domestic corvée, conjugal duties, unlimited production of children, etc.)” (Wittig 1981, 53).

Both Vogel and Egbert are flaunting materialist feminist aesthetics, while perpetuating the myth of biological preordainment. We can only imagine whether they would have encouraged Alexina Barbin to pursue her life in the capacity of her preferred and assigned sex. But Egbert continues:

### 2.3.3 Resentment

Transgendered [sic] women cannot experience all forms of subordination that [cisgender] women as women face. Most female-born women are capable of becoming pregnant at some point in their lives. For those who cannot, infertility is often considered a “problem” that needs to be “fixed.” Transgendered [sic] women do not experience disadvantage by virtue of their reproductive role (they don’t need abortions, for instance), and neither are they considered somehow “defective” by virtue of not being able to fulfill a particular reproductive role.

—C.K. Egbert

The failure to acknowledge that trans bodies are extensively deemed defective on all counts—dehumanized, artificial, damaged, mutilated, and incapacitated, especially in relation to reproduction (Cascalheira and Choi 2023; Leigh 2025, 11)—precisely demonstrates the double standard and ideological bias evident in the juxtaposition of trans and cis female oppression and distress. Furthermore, the author callously expresses rancor when she portrays women experiencing infertility as privileged by *virtue* of not *needing* abortion. The enduring anguish over the inability to bear children that affects and haunts many trans women and non-binary people (Asseler et al. 2024, 2036–7) is not only disavowed; it is strategically exploited and weaponized to deprive them of womanhood. Findings show that “[d]esire for parenthood among transgender women appears to match those held by cisgender women” (Bayar et al. 2023, 465). This audacious misconception echoes a much older assertion made by author Germaine Greer (1999), both illustrating a severe lack of engagement with the very people they denounce:

MTF transsexuals have so far shown no more interest in reproduction than most men do (68).

—Germaine Greer

In the following excerpt from a podcast (Helen Staniland 2022, 04:52), author Helen Joyce portrays trans people as damaged and in need of lifelong special accommodations:

[W]e have to try to limit the harm, and that means reducing or keeping down the number of people who transition, and that's for two reasons. One of them is that every one of those people is a person who's been damaged, but the second one is that every one of those people is basically, you know, a huge problem to a sane world. Like, if you've got people that, whether they're transitioned, whether they're happily transitioned, whether they're unhappily transitioned, whether they're detransitioned, if you've got people who've dissociated from their sex in some way, every one of those people is someone who needs special accommodation in a sane world where we re-acknowledge the truth of sex, and I mean the people who've been damaged by it. . . . I'm saying every one of those people; for 50, 60, 70 years is going to need things that the rest of us just don't need because the rest of us are just our sex, so the fewer of those people there are, the better in the sane world that I hope we will reach.

—Helen Joyce

### 2.3.4 Biopower

In addition to her judgmental attitude found in evaluating bodies by their functioning and capabilities, depicting people in need of accommodation as *problematic* to a *sane* world is remarkably pathologizing and ableist. This notion of a *sane* world, in which bodies are politicized and functionally regulated, aligns with Foucault's concept of biopolitics; techniques aimed at shaping and normalizing behavior to produce governable populations and dispositions that align with a rational *civil society*. In "Society Must be Defended": "Biopolitics deals with the population . . . as a problem that is at once scientific and political, as a biological problem and as power's problem" (Foucault 2003, 245). "The more inferior species die out, the more abnormal individuals are eliminated, the fewer degenerates there will be in the species as a whole, and the more I—as species rather than individual—can live, the stronger I will be, the more vigorous I will be. I will be able to proliferate" (255).

In contrast to her prior remarks, the same thinker situates trans women in a position of masculine power and dominance in "Why Sex Matters in Life and

Law” (Winn 2025, 01:06:35), directing attention toward the penis and highlighting its potency as the origin of aggression:

There just are these very powerful men whose entire aim in life is to transgress women’s boundaries and to force everyone else to pretend that they’re women because they get a neurotic thrill out of it. And those men think about nothing else, like men and their boner. Excuse me, that is the greatest force in human history, as far as I can see.

—Helen Joyce

A contradiction? Cognitive dissonance? Let us remind ourselves of Umberto Eco (1995) on fascism: “The enemies are at the same time too strong and too weak”, or more elaborately illustrated by Jean-Paul Sartre (1995) in “Anti-Semite and Jew”: “.... We are told in almost the same breath that behind the Jew lurks international capitalism and the imperialism of the trusts and the munitions makers, and that he is the front man for piratical Bolshevism with a knife between its teeth... But since Evil, to the anti-Semite, is incarnated in unarmed and harmless men, the latter never finds himself under the painful necessity of being heroic”. Helen Joyce may not hold a position of authoritative power, her words resonated through the UK Supreme Court in *For Women Scotland*<sup>21</sup> and are echoed by nationalist authoritarian leaders<sup>22</sup>.

---

21. Joyce, *Director of Advocacy* at anit-trans activist group Sex-Matters on Spiked (2025): “we intervened on the side of For Women Scotland who ... got both written and spoken submissions, and the judges thanked us for our cogent analysis so we helped them to do this exercise of statutory interpretation that allows you to think through what all these different laws mean, how words have to be interpreted” (2:04).

22. Russian “Duma speaker Vyacheslav Volodin called gender-affirming surgery a ‘path to the degeneration of the nation’” (Papachristou 2023). “Russia’s Supreme Court has banned the ‘international public LGBT movement’, ruling that it is an ‘extremist organization’ (Riedel 2023).” Pope Francis famously said: Gender ideology is the ugliest danger of our time (Zengarini 2024). Turkish president Recep Tayyip Erdoğan: “It is our common responsibility to protect our children and youth from harmful trends and perverse ideologies ... The target of gender neutralization policies, in which LGBT is used as a battering ram, is the family. Criticism of LGBT is immediately silenced, just like the legitimate criticisms of Zionism. Anyone who defends nature and the family is subject to heavy oppression” (Perry 2025). Viktor Orbán in 2023, in his opening speech at the Conservative Political Action Conference: “We have to say no to migration, gender and war” (Csonka 2023). Andrzej Duda, president of Poland in 2020: “My parents’ generation didn’t fight the communist ideology for 40 years to... now allow another, even more destructive, ideology to come” (Kosc 2020). “Uganda’s President Yoweri Museveni has defended signing one of the world’s harshest anti-LGBTQ laws, with punishments up to and including the death penalty, saying it was needed to prevent LGBTQ community members he said were ‘disoriented’ from ‘recruiting’” others (Obulutsa and Lawson 2023). In september 2024, “the Georgian Parliament passed a controversial ‘Family Values’ bill, which directly targets the rights and freedoms of the LGBTI+ community in the country ... It bans gender transition procedures, prohibits adoption by gay and transgender people, and annuls same-sex marriages performed abroad” (Bergfeldt 2024).

### 2.3.5 Proprietorship

In the following quote from Germaine Greer Greer (1999, 68), the mere existence of a trans woman and her identification as a woman is characterized as an intrusive transgression into a sanctified space. It is a canonical example of gender *propriatorship*. Through the act of sex assignment, the immanent privilege of ownership and governance over womanhood is bestowed:

No one ever asked women if they recognized sex-change males as belonging to their sex or considered whether being obliged to accept MTF transsexuals as women was at all damaging to their identity or self-esteem.

—Germaine Greer

A sense of identity and self-esteem are delicate traits that are well worth protecting, but apparently not for all humans. Male privilege is placed in stark contrast to the female privilege that it engenders, possibly through an understandable yet misdirected *retribution* for inflicted wounds. In *The Transsexual Empire*, Janice Raymond (1994, 103–4) laid the foundation of this narrative. She describes her sentiment around the events of the Michigan Women’s Music festival:

As one woman wrote of Sandy Stone and the Olivia controversy: “I feel raped when Olivia passes off Sandy, a transsexual, as a real woman. After all [her] male privilege, is [she] going to cash in on lesbian feminist culture too?” Rape, of course, is a masculinist violation of bodily integrity. All transsexuals rape women’s bodies by reducing the real female form to an artifact, appropriating this body for themselves.

—Janice Raymond

### 2.3.6 Culture

There is an accusation of assault by the hand of an entire demography. Rape typically is an assault, violation, or perpetration; it may be used metaphorically, but it usually applies to matters of personal boundaries and consent. Again, it is through this proprietorship of a category that the author feels entitled to claim victimhood. There are no victims, no damage done, no accounts of emotional trauma. The work is a bitter expression of hatred pointed toward trans people and it has already been abundantly addressed by Sandy Stone herself (Stone

1992); now widely celebrated as a foundational text in transfeminism (Stryker and Bettcher 2016, 10). The following and final fragment from the same book raises an interesting question though:

We know that we are women who are born with female chromosomes and anatomy, and that whether or not we were socialized to be so-called normal women, patriarchy has treated and will treat us like women. Transsexuals have not had this same history. No man can have the history of being born and located in this culture as a woman. He can have the history of wishing to be a woman and of acting like a woman, but his gender experience is that of a transsexual, not of a woman. Surgery may confer the artifacts of outward and inward female organs but it cannot confer the history of being born a woman in this society.

—Janice Raymond

What is *this* culture? Is a woman only a woman in *this* culture and society? What is the *universal* experience that renders her a woman? That of a working-class woman? A white woman with a cigar and scotch on a yacht, or an African woman trafficked and enslaved? Indigenous women of the Americas or the Pacific? An Algerian boxer or a South African runner? What about Yorùbá or Mosuo women? What is it that binds all women across spatio-temporal boundaries, disqualifies intersex and trans women, belittles and patronizes trans men, and scorns non-binary people? Perhaps it *is* the body after all? Most strikingly, a white Christian imperialist *reading* of the body. A reaffirmation of the colonial intrusion of gender that effaced diverse accounts of womanhood, through which a stable and binary notion became legible as naturally conceived. *So* natural that all other accounts of womanhood are simply left unacknowledged when defining that cultural essence.

\* \* \*

Harm and discrimination inflicted through violence and normative forces is downplayed when targeted toward incongruent and nonconforming bodies. It does not seem to contribute to shaping reality—only violence committed by the (presumed) penis is acknowledged to mark the body as inherently female. Moreso, it is reappropriated to disenfranchise those who wish to redefine their own embodiment. The political female identity is mythologized. The heiress of white womanhood, inherited from cultural feminism, retaliates against those in

search of alignment. They are deemed complicit in her *rape*; her denial of vindication and absolution marks a shift in control and begets superiority; empowerment and satisfaction transcending resentment into symbolic revenge—*ressentiment*. Although efforts could be made to untangle biology from its preconceived purpose in a destiny marked by oppression, the perpetual accumulation of commodified victimhood and the reciprocal imposition of assaulthood do not benefit the project of emancipation. It's *serving* feminist attitudes but it doesn't serve feminism.

### 3 Discussion

Biology of human sex is commonly misrepresented as a *natural* binary (Blackless et al. 2000, 151), by virtue of our capacity to present phenotypically in two distinct directions, conditioned by steroid hormones (Barresi and Gilbert 2020). Archetypal representations of the *feminine* and *masculine* expression exemplify polar extremes within a population that is otherwise bimodally<sup>23</sup> distributed among a multitude of perceived characteristics. Binary frameworks envision and encourage perceptual convergence of the prototypical modes toward the archetypal extremes. The analysis of human diversity within a spectral framework is preceded by the provided dataset—the population; the spectrum is a lens, not a container. A conceptualization error is made when the framework is reified to bring about the results it is set out to bring forward: if you look for one or the other, you will find *only* these two kinds. “What a man sees depends both upon what he looks at and also upon what his previous visual-conceptual experience has taught him to see” (Kuhn and Hacking 2012).

Binary models *rely* on arbitrary thresholds of tolerance to reject irregularities or outliers on account of their own limited accuracy. We could come to an agreement; try to negotiate at which exact point the grains of sand transition into a heap. But when we think of sand, we’re not *moving* grains into the heaps that we examine because the observer does not interfere. The taxonomy of human sex does not only *study* bodies and behavior, it exerts power over the subjects of its own inquiry by perpetually reestablishing an assignment that was never initially even consented to.

Legal recognition of sex reassignment is currently unattainable for the majority of people while vested rights are being eroded (Melley et al. 2025). Reparative “conversion” practices that coerce behavior and desire into conformity still remain legal around the world (British Psychological Society 2022; Wakefield 2022). Despite efforts by the UN and major health related associations to condemn SOCE and GICE<sup>24</sup> (American Psychological Association 2009; Madrigal-Borloz 2020; Rafferty et al. 2018), “conversion” or “gender-exploratory”<sup>25</sup> ther-

---

23. In statistics, a “mode is commonly defined as the most frequently occurring measurement in a set of data. . . . But it is perhaps better to define a mode as a measurement of relatively great concentration, for some frequency distributions may have more than one such point of concentration. . . . A distribution with two modes is said to be bimodal and may indicate a combination of two distributions with different modes (Zar 2010).”

24. Sexual Orientation Change Efforts and Gender Identity Change Efforts (American Psychological Association 2009)

25. “a close comparison of gender-exploratory therapy and conversion practices reveals many conceptual and narrative similarities. How proponents talk about gender-exploratory therapy is nearly identical to how individuals offering conversion practices targeting sexual orientation



apy is even endorsed by institutions (Cass 2024; HHS 2025; Horton 2024; Moore 2022). Access to medical interventions is either restricted by pathologizing institutional policies and years long waiting lists (Ashley 2019; Grant et al. 2025; Ross et al. 2023; Van De Grift et al. 2024; House of Commons 2023a, col. 566), prohibited through state enforced barriers (Trans Legislation Tracker, n.d. Melley 2024), or coerced without patient consent (Muschialli et al. 2024). The regulation and policing of bodies is instrumental to sustaining a binary harmony and upholding the very same status quo that was initially invoked for the purpose of sex assignment (Katri and Sudai 2025).

Binary and immutable are not interchangeable qualifiers; mutable properties can live within a binary system, and immutable traits can be diverse. By conflating the terms and interchanging them deliberately, it seems that we are not seeking to define the sexed body as much as rebuking the fluidity of sex as a concept. Not only challenging the variability, plasticity, and temporality of biology, but negating the sexed body as a discursive field. Those who live below that threshold are systematically dismissed when discourse is discarded. The very existence of the threshold is trivialized. There is no space for discourse in courts<sup>26</sup>, legislative institutions and executive powers (citation) when they unilaterally defy the fluidity of sex. It is crucial that we learn to identify the patterns of violence inflicted on those living below that threshold. We must acknowledge that our entitlement to open inquiry is actively denied through self-perpetuating commonsensical thought and the imposed significance of the procreative imperative.

When it is said that *sex matters*, an assertion is made to reject gender as a historically construed subject in favor of a stable depiction of the distinctions that nature *provides*—preceding all signification. However, once extracted what is learned from that truth is then applied to structure society and to objectify subjectivities, it seems that it is truly gender that matters. If gender is what assigns meaning to the apparent qualities of sex, such sloganesque expressions paradoxically disintegrate as they relocate themselves into the realm of gender.

---

frame their own work. Despite the language of exploration, gender-exploratory therapy shares more with interrogation, if not inquisition” (Ashley 2023).

26. Dr Victoria McCloud “applied to be a party to the Supreme Court case of For Women Scotland, backed by the Good Law Project along with a trans man. The court refused to allow trans people to put in evidence reflecting the impact of potential interpretations of the act on the trans community. They refused without reasons that, with genuine respect to them, hobbled their ability to explore the human rights implications of alternative interpretations of the act. We were not heard. The Supreme Court did not consider the human rights consequences of its choice of interpretation for all UK citizens, not just people like me or all people visiting the UK or working or living here, including for the EU. And some of people’s sex will now change, believe it or not” (QueerAF 2025, 05:09).

This appeal to nature and its arrogance to determine destiny is exactly what feminism has sought to scrutinize and dislodge from its historical constraints.

\* \* \*

The first model asserts the narrative of an unarticulated essence, expressed through biology but tacitly contained—through our own judgment, it is imbued with meaning. The second model attempts to simplify that narrative and elucidates a facticity conveyed within, often overlooking the shadows cast by its own clarity. The third model casts the body from a rigid mold, modeled on the master pattern that is male oppression; the course of life is preordained. So is the shape of the body.

This list is far from exhaustive, but these are the most prevalent essentialist perspectives used to form a constrictive definition of sex. They are not distinct tactics elegantly deployed to tackle the problem, but rather intermingled methods conveniently alternated and engaged on demand to uphold prevailing preconceptions—frequently at odds with one another. Nonetheless, proposing formulations of improved models that better articulate intuitive understanding may prove to be foolish—the inaccuracy and subjective nature inherently present in all efforts made to discern sex may as well be understood as an opportunity for discourse and possibility, rather than provoking contention and contempt. When ill-defined and intuitive conceptions of embodied expression are codified into law, they become mechanisms of coercion and disciplinary power, arbitrariness masquerading as order.

## 4 References

- Abern, Lauren, Daniela Diego, Chance Krempasky, Jake Cook, and Karla Maguire. 2023. “Prevalence of Sexual Assault in a Cohort of Transgender and Gender Diverse Individuals” [in en]. *Journal of General Internal Medicine* 38, no. 5 (April): 1331–1333. ISSN: 0884-8734, 1525-1497. <https://doi.org/10.1007/s11606-022-07900-y>. <https://link.springer.com/10.1007/s11606-022-07900-y>.
- Ahmed, S. Faisal, John C. Achermann, Wiebke Arlt, Adam H. Balen, Gerry Conway, Zoe L. Edwards, Sue Elford, et al. 2011. “UK guidance on the initial evaluation of an infant or an adolescent with a suspected disorder of sex development” [in en]. *Clinical Endocrinology* 75, no. 1 (July): 12–26. ISSN: 0300-0664, 1365-2265. <https://doi.org/10.1111/j.1365-2265.2011.04076.x>. <https://onlinelibrary.wiley.com/doi/10.1111/j.1365-2265.2011.04076.x>.
- American Psychological Association. 2009. *Report of the American Psychological Association Task Force on Appropriate Therapeutic Responses to Sexual Orientation*. Task Force Report. August. Accessed May 20, 2025. <https://www.apa.org/pi/lgbt/resources/therapeutic-response.pdf>.
- Ashley, Florence. 2019. “Gatekeeping Hormone Replacement Therapy for Transgender Patients is Dehumanising.” *Journal of Medical Ethics* 45, no. 7 (July): 480–482. ISSN: 0306-6800, 1473-4257. <https://doi.org/10.1136/medethics-2018-105293>.
- . 2023. “Interrogating Gender-Exploratory Therapy.” *Perspectives on Psychological Science* 18, no. 2 (March): 472–481. ISSN: 1745-6916, 1745-6924. <https://doi.org/10.1177/17456916221102325>.
- Asseler, J D, I De Nie, F B Van Rooij, T D Steensma, D Mosterd, M O Verhoeven, M Goddijn, J A F Huirne, and N M Van Mello. 2024. “Transgender Persons’ View on Previous Fertility Decision-Making and Current Infertility: a Qualitative Study.” *Human Reproduction* 39, no. 9 (September): 2032–2042. ISSN: 0268-1161, 1460-2350. <https://doi.org/10.1093/humrep/deae155>.
- Barbin, Herculine. 1980. *Herculine Barbin: Being the Recently Discovered Memoirs of a Nineteenth-Century French Hermaphrodite*. Edited by Michel Foucault. Translated by Richard McDougall. Vintage. ISBN: 9780394738628.

- Barkai, Ayelet R. 2017. "Troubling Gender or Engendering Trouble? The Problem With Gender Dysphoria in Psychoanalysis." *The Psychoanalytic Review* 104, no. 1 (February): 1–32. ISSN: 0033-2836. <https://doi.org/10.1521/prev.2017.104.1.1>.
- Barresi, Michael J. F., and Scott F. Gilbert. 2020. *Developmental biology*. 12th ed. Sinauer associates. ISBN: 9781605358741.
- Bayar, Erna, Nicola J. Williams, Amel Alghrani, Sughashini Murugesu, Srdjan Saso, Timothy Bracewell-Milnes, Meen-Yau Thum, et al. 2023. "Fertility preservation and realignment in transgender women." *Human Fertility* 26, no. 3 (May): 463–482. ISSN: 1464-7273, 1742-8149. <https://doi.org/10.1080/14647273.2022.2163195>.
- Beacham, Greg. 2024. "Banned governing body that's fueling outcry on Olympic boxers has Russian ties and troubled history," August 3, 2024. Accessed May 20, 2025. <https://apnews.com/article/olympics-2024-khelif-russia-boxing-b53b1edda21139d14a572bd35ca440e6>.
- Becasen, Jeffrey S., Christa L. Denard, Mary M. Mullins, Darrel H. Higa, and Theresa Ann Sipe. 2019. "Estimating the Prevalence of HIV and Sexual Behaviors Among the US Transgender Population: A Systematic Review and Meta-Analysis, 2006–2017" [in en]. *American Journal of Public Health* 109, no. 1 (January): e1–e8. ISSN: 0090-0036, 1541-0048. <https://doi.org/10.2105/AJPH.2018.304727>. <https://ajph.aphapublications.org/doi/full/10.2105/AJPH.2018.304727>.
- Benevides, Bruna G., and Sayonara Naider Bonfim Nogueira. 2020. *Dossier: Murders and Violence Against Travestis and Trans People in Brazil – 2019*. Published in collaboration with Distrito Drag. Brasília: Brasília: Distrito Drag, The National Association of Travestis and Transexuals of Brazil (ANTRA), The Brazilian Trans Institute of Education (IBTE. <https://antrabrasil.org/>.
- Bergfeldt, Andreas. 2024. "New bill in Georgia Violates LGBTI+ Rights," September 20, 2024. Accessed May 20, 2025. <https://crd.org/2024/09/20/new-bill-in-georgia-violates-lgbti-rights/>.

- Blackless, Melanie, Anthony Charuvastra, Amanda Derryck, Anne Fausto-Sterling, Karl Lauzanne, and Ellen Lee. 2000. "How Sexually Dimorphic Are we? Review and Synthesis." *American Journal of Human Biology* 12, no. 2 (March): 151–166. ISSN: 1042-0533, 1520-6300. [https://doi.org/10.1002/\(SICI\)1520-6300\(200003/04\)12:2<151::AID-AJHB1>3.0.CO;2-F](https://doi.org/10.1002/(SICI)1520-6300(200003/04)12:2<151::AID-AJHB1>3.0.CO;2-F).
- British Psychological Society. 2022. "Exclusion of transgender people from conversion therapy ban in the Queens Speech is deeply concerning, says BPS," June 22, 2022. <https://www.bps.org.uk/news/exclusion-transgender-people-conversion-therapy-ban-queens-speech-deeply-concerning-says-bps>.
- Butler, Judith. 1990. *Gender Trouble: Feminism and the Subversion of Identity*. Routledge. ISBN: 0415389550.
- Cambridge University Press. n.d.(a). "Meaning of Female in English." Accessed May 20, 2025. <https://dictionary.cambridge.org/dictionary/english/female>.
- . n.d.(b). "Meaning of Woman in English." Accessed May 20, 2025. <https://dictionary.cambridge.org/dictionary/english/woman>.
- Carlson, Bruce M. 2014. *Human embryology and developmental biology*. 5th ed. Elsevier/Saunders. ISBN: 9781455727940.
- Carpenter, Morgan. 2011. "Intersex Day of Solidarity." Last updated October 28, 2017, May 30, 2011. Accessed May 20, 2025. <https://intersexday.org/en/intersex-day-of-solidarity/>.
- Cascalheira, Cory Jacob, and Na-Yeun Choi. 2023. "Transgender Dehumanization and Mental Health: Microaggressions, Sexual Objectification, and Shame." *The Counseling Psychologist* 51, no. 4 (May): 532–559. ISSN: 0011-0000, 1552-3861. <https://doi.org/10.1177/00110000231156161>.
- Cass, Hilary. 2024. *Independent Review of Gender Identity Services for Children and Young People: Final Report*. April. [https://cass.independent-review.uk/wp-content/uploads/2024/04/CassReview\\_Final.pdf](https://cass.independent-review.uk/wp-content/uploads/2024/04/CassReview_Final.pdf).
- Center for Astrophysics. n.d. "Elemental Abundances." Harvard & Smithsonian. Accessed May 20, 2025. <https://www.cfa.harvard.edu/research/topic/elemental-abundances>.
- Channel 4 News. 2018. "Ways to Change The World: Germaine Greer on women's liberation, the trans community and her rape," May 23, 2018. YouTube. Accessed May 20, 2025. [https://youtu.be/aU\\_csXGfdVM](https://youtu.be/aU_csXGfdVM).

- Coleman, E., A. E. Radix, W. P. Bouman, G. R. Brown, A. L. C. De Vries, M. B. Deutsch, R. Ettner, et al. 2022. "Standards of Care for the Health of Transgender and Gender Diverse People, Version 8" [in en]. *International Journal of Transgender Health* 23, no. sup1 (August): S1–S259. ISSN: 2689-5269. <https://doi.org/10.1080/26895269.2022.2100644>. <https://www.tandfonline.com/doi/full/10.1080/26895269.2022.2100644>.
- Collins, Patricia Hill. 1990. *Black Feminist Thought* [in en]. Unwin Hyman. ISBN: 0044451377.
- . 2000. *Black Feminist Thought* [in en]. Routledge, June. ISBN: 9780415924849. <https://doi.org/10.4324/9780203900055>.
- Crenshaw, Kimberlé. 1989. "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics." *The University of Chicago Legal Forum* 140:139–167.
- Csonka, Tamas. 2023. "Hungary has the antidote to liberal virus of migration and gender ideology, says Orban," May 5, 2023. Accessed May 20, 2025. <https://www.intellinews.com/hungary-has-the-antidote-to-liberal-virus-of-migration-and-gender-ideology-says-orban-277864>.
- Damer, T. Edward. 2008. *Attacking faulty reasoning: a practical guide to fallacy-free arguments*. Sixth edition. Wadsworth Cengage Learning. ISBN: 9780495095064.
- Delaney, Arthur, and Jennifer Bendery. 2022. "What's A Woman? GOP Senators Stumble On Their Own Question To Ketanji Brown Jackson," April 6, 2022. Accessed May 20, 2025. [https://www.huffpost.com/entry/republicans-ketanji-brown-jackson-woman\\_n.624c9967e4b0d8266ab22274](https://www.huffpost.com/entry/republicans-ketanji-brown-jackson-woman_n.624c9967e4b0d8266ab22274).
- Derrida, Jacques. 1982. *Margins of philosophy*. Reprint. Translated by Alan Bass. Harvester Wheatsheaf. ISBN: 9780710804549.
- Eco, Umberto. 1995. "Ur-Fascism." *The New York Review of Books* (June). ISSN: 0028-7504. <https://www.nybooks.com/articles/1995/06/22/ur-fascism/>.
- Egbert, C.K. 2016. "Defending the "TERF": Gender as political," July 16, 2016. Accessed May 20, 2025. <https://www.feministcurrent.com/2014/07/16/defending-the-terf-gender-as-political>.

- Elliards, Xander. 2023. "Who is Posie Parker? The anti-trans founder of Standing for Women," February 4, 2023. Accessed May 20, 2025. <https://www.thenational.scot/news/23299549.posie-parker-anti-trans-founder-standing-women/>.
- Elsas, Louis J., Arne Ljungqvist, Malcolm A. Ferguson-Smith, Joe Leigh Simpson, Myron Genel, Alison S. Carlson, Elizabeth Ferris, Albert De La Chapelle, and Anke A. Ehrhardt. 2000. "Gender verification of female athletes" [in en]. *Genetics in Medicine* 2, no. 4 (July): 249–254. ISSN: 10983600. <https://doi.org/10.1097/00125817-200007000-00008>.
- Equality and Human Rights Commission. 2025. "An Interim Update on the Practical Implications of the UK Supreme Court Judgment." Archived May 14, 2025. Accessed May 20, 2025. <https://web.archive.org/web/20250514204212/https://www.equalityhumanrights.com/media-centre/interim-update-practical-implications-uk-supreme-court-judgment>.
- Fausto-Sterling, Anne. 2000. *Sexing the body: gender politics and the construction of sexuality*. Basic books. ISBN: 9780465077137.
- Feyerabend, Paul. 1988. *Against method*. Rev. ed. Verso. ISBN: 0860912221.
- Finegan, Edward. 2020. "Description and Prescription: The Roles of English Dictionaries." In *The Cambridge Companion to English Dictionaries*, 1st ed., edited by Sarah Ogilvie, 45–57. Cambridge University Press, September. ISBN: 9781108553780. <https://doi.org/10.1017/9781108553780.006>.
- Flores, Andrew R., Ilan H. Meyer, Lynn Langton, and Jody L. Herman. 2021. "Gender Identity Disparities in Criminal Victimization: National Crime Victimization Survey, 2017–2018" [in en]. *American Journal of Public Health* 111, no. 4 (April): 726–729. ISSN: 0090-0036, 1541-0048. <https://doi.org/10.2105/AJPH.2020.306099>. <https://ajph.aphapublications.org/doi/full/10.2105/AJPH.2020.306099>.
- Foucault, Michel. 1978. *The History of Sexuality. Volume 1: The Will to Knowledge*. 1st American ed. Edited by Robert J. Hurley. Pantheon Books. ISBN: 0394417755.
- . 1980. *Power / knowledge: selected interviews and other writings 1972 - 1977*. Edited by Colin Gordon. New York: Pantheon Books. ISBN: 9780394513577.

- Foucault, Michel. 2003. *Society must be defended: lectures at the Collège de France, 1975-76* [in eng]. 1st ed. Edited by Mauro Bertani, Alessandro Fontana, and François Ewald. Translated by David Macey. New York: Picador. ISBN: 9780312203184.
- Giere, Ronald N. 2006. *Scientific perspectivism*. University of Chicago Press. ISBN: 9780226292120.
- Giles, Howard, and Scott A. Reid. 2005. "Ageism Across the Lifespan: Towards a Self-Categorization Model of Ageing." *Journal of Social Issues* 61, no. 2 (June): 389–404. ISSN: 0022-4537, 1540-4560. <https://doi.org/10.1111/j.1540-4560.2005.00412.x>.
- Grant, Ruby, Gene Lim, Ash Russell, Sasha Bailey, and Sharon Dane. 2025. "Trans healthcare temporalities: the impacts of waiting for gender affirmation on trans identities, wellbeing, and futurity." *International Journal of Transgender Health* (March): 1–12. ISSN: 2689-5269. <https://doi.org/10.1080/26895269.2025.2458702>.
- Green, Richard. 1972. "Treatment of Boyhood "Transsexualism": An Interim Report of Four Years' Experience." *Archives of General Psychiatry* 26, no. 3 (March): 213. ISSN: 0003-990X. <https://doi.org/10.1001/archpsyc.1972.01750210021003>.
- Greer, Germaine. 1999. *The whole woman*. Doubleday. ISBN: 0385600151.
- Hakoda, Tetz. 2015. "Bodies and Pleasures in the Happy Limbo of a Non-identity: Foucault against Butler on Herculine Barbin" [in eng]. *ZINBUN* 45 (March): 91–108. ISSN: 0084-5515. <https://doi.org/10.14989/197515>.
- Hallam, Laura, Amy Vassallo, Ana-Catarina Pinho-Gomes, Cheryl Carcel, and Mark Woodward. 2022. "Does Journal Content in the Field of Women's Health Represent Women's Burden of Disease? A Review of Publications in 2010 and 2020." *Journal of Women's Health* 31, no. 5 (May): 611–619. ISSN: 1540-9996, 1931-843X. <https://doi.org/10.1089/jwh.2021.0425>.
- Helen Staniland. 2022. "Wine with Women: Helen Joyce." Episode 4, May 25, 2022. YouTube. Accessed May 20, 2025. [https://youtu.be/8\\_u1MQFjxvI](https://youtu.be/8_u1MQFjxvI).



- HHS. 2025. *Treatment for Pediatric Gender Dysphoria: Review of Evidence and Best Practices*. Authors' names withheld to maintain integrity of post-publication peer review process. U.S. Department of Health and Human Services, May. <https://opa.hhs.gov/gender-dysphoria-report>.
- Holmes, Morgan. 2004. "Locating Third Sexes." *Transformations*, ISSN: 1444-3775. <https://doaj.org/toc/1444-3775>.
- . 2008. *Intersex: A Perilous Difference* [in eng]. Selinsgrove: Susquehanna University Press. ISBN: 9781575911175.
- Horton, Cal. 2024. "The Cass Review: Cis-supremacy in the UK's approach to healthcare for trans children." *International Journal of Transgender Health* (March): 1–25. ISSN: 2689-5269. <https://doi.org/10.1080/26895269.2024.2328249>.
- House of Commons. 2023a. "Transcript of parliamentary debate on Gender Dysphoria: Waiting Times." House of Commons Debate, vol. 731, April 25, 2023. Accessed May 20, 2025. <https://hansard.parliament.uk/commons/2023-04-25/debates/65FCCDBB-8488-4280-8F31-34D50D87E44F/GenderDysphoriaWaitingTimes>.
- . 2023b. "Transcript of parliamentary debate on Legislative Definition of Sex." House of Commons Debate, vol. 734, June 12, 2023. Accessed May 20, 2025. <https://hansard.parliament.uk/Commons/2023-06-12/debates/F74BD8CC-4807-46F4-AA51-5402B7CFE8F9/details>.
- John, Tara. 2016. "Germaine Greer Defends Her Controversial Views on Transgender Women," April. Accessed May 20, 2025. <https://time.com/4290409/germaine-greer-transgender-women>.
- Johnson, Simon. 2024. "Tony Blair: A woman has a vagina and a man has a penis," June 17, 2024. Accessed May 20, 2025. <https://www.telegraph.co.uk/politics/2024/06/17/tony-blair-labour-trans-views-gender-general-election>.
- Joyce, Rosemary A. 2008. *Ancient bodies, ancient lives: sex, gender, and archaeology*. Thames / Hudson. ISBN: 9780500051535.
- Katri, Ido, and Maayan Sudai. 2025. "Intesex, Trans, and the Irrationality of Gender-Affirming-Care Bans." *The Yale Law Journal* (March). <https://doi.org/10.2139/ssrn.4953186>.

- Kloc, Malgorzata. 2023. "Seahorse Male Pregnancy as a Model System to Study Pregnancy, Immune Adaptations, and Environmental Effects" [in en]. *International Journal of Molecular Sciences* 24, no. 11 (June): 9712. ISSN: 1422-0067. <https://doi.org/10.3390/ijms24119712>.
- Kosc, Wojciech. 2020. "Poland's Duda says "LGBT ideology" more "destructive than communism"," July 14, 2020. Accessed May 20, 2025. <https://www.intellinews.com/poland-s-duda-says-lgbt-ideology-more-destructive-than-communism-185364/>.
- Kuhn, Thomas S., and Ian Hacking. 2012. *The structure of scientific revolutions*. Fourth edition. The University of Chicago Press. ISBN: 9780226458113.
- Kulak, Ash. 2018. "Locked Away in SEG "For Their Own Protection": How Congress Gave Federal Corrections the Discretion to House Transgender (Trans) Inmates in Gender-Inappropriate Facilities and Solitary Confinement." *Indiana Journal of Law and Social Equality* 6, no. 2 (May). <https://www.repository.law.indiana.edu/ijlse/vol6/iss2/6>.
- Labanca, Trinidad, Ivan Mañero, and Marcelo Pannunzio. 2020. "Transgender patients: considerations for routine gynecologic care and cancer screening" [in en]. *International Journal of Gynecological Cancer* 30, no. 12 (December): 1990–1996. ISSN: 1048891X. <https://doi.org/10.1136/ijgc-2020-001860>. <https://linkinghub.elsevier.com/retrieve/pii/S1048891X24012489>.
- Legato, Marianne J. 2017. *Principles of gender-specific medicine: gender in the genomic era*. Third edition. Elsevier/Academic Press. ISBN: 9780128035061.
- Leigh, Darcy. 2025. "Transness as insecurity: Anti-trans movements and the security politics of reproduction." *Security Dialogue* 56, no. 1 (February): 3–20. ISSN: 0967-0106, 1460-3640. <https://doi.org/10.1177/09670106241283282>.
- Leone, Alberto Giovanni, Dario Trapani, Matthew B. Schabath, Joshua D. Safer, N. F. N. Scout, Matteo Lambertini, Rossana Berardi, et al. 2023. "Cancer in Transgender and Gender-Diverse Persons: A Review" [in en]. *JAMA Oncology* 9, no. 4 (April): 556. ISSN: 2374-2437. <https://doi.org/10.1001/jamaoncol.2022.7173>. <https://jamanetwork.com/journals/jamaoncology/fullarticle/2801294>.

- Levin, Michael E. 1997. *Why race matters: race differences and what they mean* [in eng]. Human evolution, behavior, and intelligence. Westport (Conn.) London: Praeger. ISBN: 9780275957896.
- Liang, Yunzhang. 2025. ““Sex-realist advocate” Helen Joyce speaks at Balliol amidst backlash,” February 18, 2025. Accessed May 20, 2025. <https://www.oxfordstudent.com/2025/02/18/sex-realist-advocate-helen-joyce-speaks-at-balliol-amidst-backlash/>.
- Madrigal-Borloz, Victor. 2020. *Practices of so-called “conversion therapy”*. UN Report A/HRC/44/53. United Nations Human Rights Council, July 13, 2020. <https://www.ohchr.org/en/stories/2020/07/conversion-therapy-can-amount-torture-and-should-be-banned-says-un-expert>.
- Martin, Emily. 1991. “The Egg and the Sperm: How Science Has Constructed a Romance Based on Stereotypical Male-Female Roles.” *Signs* 16 (3): 485–501. ISSN: 00979740, 15456943, accessed May 27, 2025. <http://www.jstor.org/stable/3174586>.
- Melley, Brian. 2024, December 11, 2024. Accessed May 20, 2025. <https://apnews.com/article/britain-puberty-blockers-banned-indefinitely-8993f4c3251aad55521fa4ed987fc58>.
- Melley, Brian, Jill Lawless, and Sylvia Hui. 2025. “UK’s top court says definition of a woman is based on biological sex,” April 16, 2025. Accessed May 20, 2025. <https://apnews.com/article/uk-supreme-court-decision-definition-woman-scotland-1a61bea0c26c13cf34864f696a1a5f0c>.
- Mendeleev.com. n.d. “Periodic table of elements.” Accessed May 20, 2025. <https://www.mendeleev.com>.
- Michigan, University of, and Nastaran Foyouzi. 2019. “Fertility in Disorders of Sex Development: Evidence and Uncertainties.” *Reproductive Medicine, Gynecology & Obstetrics* 4, no. 1 (March): 1–14. ISSN: 25742574. <https://doi.org/10.24966/RMGO-2574/100015>.
- Migeon, Barbara R. 2014. *Females are mosaics: X inactivation and sex differences in disease*. 2nd ed. Oxford: Oxford University Press. ISBN: 9780199927531.
- Montgomery, Thos. H. 1910. “Are Particular Chromosomes Sex Determinants?” [In en]. *The Biological Bulletin* 19, no. 1 (June): 1–17. ISSN: 0006-3185, 1939-8697. <https://doi.org/10.2307/1536135>.

- Moore, Mallory. 2022. "NHS Trust uses "Gender Exploratory" training materials promoting conversion therapy lobbyists," December 20, 2022. Accessed May 20, 2025. <https://transsafety.network/posts/gender-exploratory-nhs-training>.
- Muschialli, Luke, Connor Luke Allen, Evelyn Boy-Mena, Aiysha Malik, Christina Pallitto, Åsa Nihlén, and Lianne Gonsalves. 2024. "Perspectives on conducting "sex-normalising" intersex surgeries conducted in infancy: A systematic review." *PLOS Global Public Health* 4, no. 8 (August): e0003568. ISSN: 2767-3375. <https://doi.org/10.1371/journal.pgph.0003568>.
- National Human Genome Research Institute. n.d.(a). "Autosome" [in en]. Accessed May 31, 2025. <https://www.genome.gov/genetics-glossary/Autosome>.
- . n.d.(b). "Cytogenetics" [in en]. Accessed May 31, 2025. <https://www.genome.gov/genetics-glossary/Cytogenetics>.
- Nawaz, Gul, Alan D. Rogol, and Suzanne M. Jenkins. 2025. "Amenorrhea" [in eng]. In *StatPearls*. Treasure Island (FL): StatPearls Publishing. <http://www.ncbi.nlm.nih.gov/books/NBK482168/>.
- Nelson, Bryn. 2019. "A cancer screening crisis for transgender patients: Discrimination, patient unease, provider ignorance, and a highly gendered health care system are impeding cancer screening and risk assessment in the transgender population. In this article, the first of a 2-part series, we explore how clinicians can begin to address those barriers." [in en]. *Cancer Cytopathology* 127, no. 7 (July): 421–422. ISSN: 1934-662X, 1934-6638. <https://doi.org/10.1002/cncy.22159>. <https://acsjournals.onlinelibrary.wiley.com/doi/10.1002/cncy.22159>.
- O'Thompson, Jess. 2025. "On sex, the Supreme Court has brought only doubt," April 28, 2025. Accessed May 20, 2025. <https://www.prospectmagazine.co.uk/ideas/identity/equality/69803/supreme-court-judgment-sex-trans-rights>.
- Obulutsa, George, and Hugh Lawson. 2023. "Museveni says Uganda won't be swayed after anti-LGBTQ law triggers aid cut threats," June 1, 2023. Accessed May 20, 2025. <https://www.reuters.com/world/africa/museveni-says-uganda-wont-be-swayed-after-anti-lgbtq-law-triggers-aid-cut-2023-06-01/>.

- Omi, Michael, and Howard Winant. 2015. *Racial formation in the United States*. Third edition. Routledge Taylor & Francis Group. ISBN: 9780415520980.
- Oyèwùmí, Oyèrónké. 1997. *The invention of women: making an African sense of western gender discourses*. University of Minnesota Press. ISBN: 9780816624416.
- Papachristou, Lucy. 2023. "Russian Duma completes passage of bill banning gender change," July 14, 2023. Accessed May 20, 2025. <https://www.reuters.com/world/europe/russian-duma-completes-passage-bill-banning-gender-change-2023-07-14/>.
- Perry, Sophie. 2025. "Turkey's president attacks "perverse" LGBTQ+ community," January 14, 2025. <https://www.thepinknews.com/2025/01/14/turkey-erdogan-lgbtq-year-of-the-family/>.
- Quay, Grayson. 2022. "A woman according to Rep. Madison Cawthorn: "XX chromosomes, no tallywhacker"," April 4, 2022. Accessed May 20, 2025. <https://theweek.com/lgbtq/1012159/a-woman-according-to-rep-madison-cawthorn-xx-chromosomes-no-tallywhacker>.
- QueerAF. 2025. "Trans judge taking UK to European Court Of Human Rights speaks out during Trans+ History Week," May 3, 2025. YouTube. Accessed May 20, 2025. <https://youtu.be/IPU6XN4lOvw>.
- Rafferty, Jason, Michael Yogman, Rebecca Baum, Thresia B. Gambon, Arthur Lavin, Gerri Mattson, Lawrence Sagin Wissow, et al. 2018. "Ensuring Comprehensive Care and Support for Transgender and Gender-Diverse Children and Adolescents." *Pediatrics* 142, no. 4 (October): e20182162. ISSN: 0031-4005, 1098-4275. <https://doi.org/10.1542/peds.2018-2162>.
- Raymond, Janice G. 1994. *The transsexual empire: the making of the she-male*. Athene series. Teachers College Press. ISBN: 9780807762721.
- Rehmann-Sutter, Christoph, Nadine Hornig, Birgit Stammberger, and Heiko Stoff. 2023. "The past and future of "sex genes"" [in en]. *Medizinische Genetik* 35, no. 3 (August): 153–161. ISSN: 1863-5490, 0936-5931. <https://doi.org/10.1515/medgen-2023-2040>. <https://www.degruyter.com/document/doi/10.1515/medgen-2023-2040/html>.
- Reis, Elizabeth. 2009. *Bodies in doubt: an American history of intersex*. Baltimore (Md.): Johns Hopkins University press. ISBN: 9780801891557.

- Richardson, Sarah S. 2015. *Sex itself: the search for male and female in the human genome*. Paperback edition. The University of Chicago Press. ISBN: 9780226084688.
- . 2022. “Sex Contextualism.” *Philosophy, Theory, and Practice in Biology* 14, no. 0 (January). ISSN: 2475-3025. <https://doi.org/10.3998/ptpbio.2096>. <https://journals.publishing.umich.edu/ptpbio/article/id/2096/>.
- Riedel, Samantha. 2023. “Russia Bans LGBTQ+ Activism, Declaring It an Extremist Movement,” November 30, 2023. Accessed May 20, 2025. <https://www.them.us/story/russia-bans-lgbtq-activism-declaring-it-an-extremist-movement>.
- Rieger, Rigomar, Arnd Michaelis, and Melvin M. Green. 1976. *Glossary of genetics and cytogenetics: classical and molecular* [in eng]. 4., completely rev. ed. Springer Study Edition. Berlin Heidelberg: Springer. ISBN: 9780387076683.
- Ross, Maeghan B., Hiba Jahouh, Margriet G. Mullender, Baudewijntje P. C. Kreukels, and Tim C. Van De Grift. 2023. “Voices from a Multidisciplinary Healthcare Center: Understanding Barriers in Gender-Affirming Care—A Qualitative Exploration.” *International Journal of Environmental Research and Public Health* 20, no. 14 (July): 6367. ISSN: 1660-4601. <https://doi.org/10.3390/ijerph20146367>.
- Rowling, J. K. (@jk\_rowling). 2020. ““People who menstruate.” I’m sure there used to be a word for those people. Someone help me out. Wumben? Wimpund? Woomud?,” June 6, 2020. X (Formerly Twitter). Accessed May 20, 2025. [https://x.com/jk\\_rowling/status/1269382518362509313](https://x.com/jk_rowling/status/1269382518362509313).
- . 2024. “It’s important to highlight that launching a PR campaign and applying layers of thick makeup requires far more time and effort than simply making DNA test results public,” August 23, 2024. X (Formerly Twitter). Accessed May 20, 2025. [https://x.com/jk\\_rowling/status/1826949717265101227](https://x.com/jk_rowling/status/1826949717265101227).
- Saketopoulou, Avgi, and Ann Pellegrini. 2024. *Gender without identity*. The Unconscious in Translation. ISBN: 9781942254195.
- Sartre, Jean-Paul. 1995. *Anti-Semite and Jew*. Schocken. ISBN: 9780805210477.

- Saussure, Ferdinand de. 1959. *Course in general linguistics*. Edited by Charles Bally, Albert Sechehaye, and Albert Riedlinger. Translated by Wade Baskin. Open Court. ISBN: 9780812690088.
- Sears, Brad, Christy Mallory, Andy Lin, and Neko Michelle Castleberry. 2024. *Workplace Experiences of Transgender Employees*. Williams Institute, UCLA School of Law, November. Accessed May 20, 2025. <https://williamsinstitute.law.ucla.edu/wp-content/uploads/Trans-Workplace-Discrimination-Nov-2024.pdf>.
- Shakespeare, Tom. 2007. *Disability rights and wrongs*. Repr. Routledge. ISBN: 9780415347198.
- Spiked. 2025. “‘The madness is over’ Helen Joyce on the Supreme Court trans ruling,” April 17, 2025. YouTube. Accessed May 20, 2025. <https://youtu.be/lWIa6PCFHgI>.
- Stoller, Robert J. 1984. *Sex and Gender: The Development of Masculinity and Femininity*. New York: Science House. ISBN: 0701203218.
- Stone, Sandy. 1992. “The Empire Strikes Back: A Posttranssexual Manifesto.” *Camera Obscura: Feminism, Culture, and Media Studies* 10, no. 2 (May): 150–176. ISSN: 0270-5346, 1529-1510. <https://doi.org/10.1215/02705346-10-2-29-150>.
- Stroumsa, Daphna, and Justine P. Wu. 2018. “Welcoming transgender and non-binary patients: expanding the language of “women’s health”” [in en]. *American Journal of Obstetrics and Gynecology* 219, no. 6 (December): 585.e1–585.e5. ISSN: 00029378. <https://doi.org/10.1016/j.ajog.2018.09.018>. <https://linkinghub.elsevier.com/retrieve/pii/S0002937818307907>.
- Stryker, Susan, and Talia M. Bettcher. 2016. “Introduction” [in en]. *TSQ: Transgender Studies Quarterly* 3, no. 1–2 (May): 5–14. ISSN: 2328-9252, 2328-9260. <https://doi.org/10.1215/23289252-3334127>.
- Times News. 2025. “Badenoch hails Supreme Court ruling on gender definition,” April 16, 2025. YouTube. Accessed May 20, 2025. <https://youtu.be/rJgadR0mxmQ>.
- Trans Legislation Tracker. n.d. “anti-trans bills tracker.” Accessed May 20, 2025. <https://translegislation.com>.

- United Nations. 2024. *World Population Prospects 2024*. Accessed May 21, 2025. <https://population.un.org/wpp/>.
- Van De Grift, Tim C., Casper Martens, Lisa Van Ginneken, and Margriet G. Mullender. 2024. "Waiting for transgender care and its effects on health and equality: a mixed-methods population study in the Netherlands." *eClinicalMedicine* 73 (July): 102657. ISSN: 25895370. <https://doi.org/10.1016/j.eclinm.2024.102657>.
- Vogel, Lisa. 1977. "Sister," June. Published Letter. Accessed May 20, 2025. <http://eminism.org/michigan/1977-lettertooliviarecords.pdf>.
- Wakefield, Lily. 2022. "Conversion therapy ban delayed by equalities minister Kemi Badenoch," October 31, 2022. Accessed May 20, 2025. <https://www.thepinknews.com/202...1/conversion-therapy-ban-kemi-badenoch/2/10/31/conversion-therapy-ban-kemi-badenoch>.
- Walsh, Matt. 2022. *What is a woman?: one man's journey to answer the question of a generation*. DW Books. ISBN: 9781956007008.
- Ward, Myah. 2022. "Blackburn to Jackson: Can you define 'the word woman'?" Accessed May 20, 2025. <https://www.politico.com/news/2022/03/22/blackburn-jackson-define-the-word-woman-00019543>.
- Wenger, Nanette K. 2004. "You've Come a Long Way, Baby: Cardiovascular Health and Disease in Women: Problems and Prospects." *Circulation* 109, no. 5 (February): 558–560. ISSN: 0009-7322, 1524-4539. <https://doi.org/10.1161/01.CIR.0000117292.19349.D0>.
- Wikipedia. n.d.(a). "Adult human female." Last modified May 18, 2025. Accessed May 20, 2025. [https://en.wikipedia.org/wiki/Adult\\_human\\_female](https://en.wikipedia.org/wiki/Adult_human_female).
- . n.d.(b). "Barr body" [in en]. Last modified May 33, 2025, May. Accessed May 31, 2025. [https://en.wikipedia.org/w/index.php/Barr\\_body](https://en.wikipedia.org/w/index.php/Barr_body).
- . n.d.(c). "Scientific racism." Last modified May 13, 2025. Accessed May 20, 2025. [https://en.wikipedia.org/wiki/Racial\\_realism](https://en.wikipedia.org/wiki/Racial_realism).
- . n.d.(d). "Transvestigation." Last modified May 13, 2025, May. Accessed May 21, 2025. <https://en.wikipedia.org/wiki/Transvestigation>.



- Winn, Stephanie. 2025. "You Must Be Some Kind of Therapist: Helen Joyce Returns: Why Sex Matters in Life and Law." Episode 91, January 8, 2025. Podcast. Accessed May 20, 2025. <https://share.transistor.fm/s/2cfc8153>.
- Wittig, Monique. 1981. "One Is Not Born a Woman." *Feminist Issues* 1 (2): 47–54.
- World Health Organization. 2024. "Menopause" [in en], October 16, 2024. <https://www.who.int/news-room/fact-sheets/detail/menopause>.
- . n.d. "Genomics" [in en]. Accessed May 31, 2025. <https://www.who.int/health-topics/genomics>.
- Xie, Louisa Y, Skyler L Kanegi, Laureen A Gbordzoe, Landon A Marchant, and Jacob Eleazer. 2024. "Transgender care is health care: barriers and proposed model to improve access for transgender adults" [in en]. *Family Practice* 41, no. 4 (August): 618–619. ISSN: 1460-2229. <https://doi.org/10.1093/fampra/cmact125>. <https://academic.oup.com/fampra/article/41/4/618/6804414>.
- Yamaguchi, S., E. L. Charnov, K. Sawada, and Y. Yusa. 2012. "Sexual Systems and Life History of Barnacles: A Theoretical Perspective" [in en]. *Integrative and Comparative Biology* 52, no. 3 (September): 356–365. ISSN: 1540-7063, 1557-7023. <https://doi.org/10.1093/icb/ics046>. <https://academic.oup.com/icb/article-lookup/doi/10.1093/icb/ics046>.
- Zar, Jerrold H. 2010. *Biostatistical analysis*. 5th ed. Prentice-Hall/Pearson. ISBN: 9780131008465.
- Zengarini, Lisa. 2024. "Pope Francis: Gender ideology is the ugliest danger of our time," March 1, 2024. Accessed May 20, 2025. <https://www.vaticannews.va/en/pope/news/2024-03/pope-francis-gender-ideology-is-the-ugliest-danger-of-our-time.html>.