

# The Universe is Binary

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## Abstract

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## 1 Introduction

Hydrogen and helium make up 99% of all observable matter in the universe (Center for Astrophysics, [n.d.](#)). The rest is just a deviation from the norm, anomalies we shouldn't account for. Sounds absurd? I guess Mendeleev 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 around and among us. In order to justify our beliefs, we draw from empirical data, rationalize and hypothesize causation in relation to established insights; all within a plural and intertwined historical project of knowledge building and perception shaping (Feyerabend [1982](#); Quine [1951](#)). “Scientific observation is always mediated by the nature of the instruments through which we interact with selected aspects of reality. In this sense, [it's] always perspectival” (Giere [2006](#)). 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 doing real harm along the way.

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 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 (Cash 2002). 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>1</sup>.

In “Black Feminist Thought”, Patricia Hill Collins (1990) raises the issue of *standpoint epistemology*. She builds on Michel Foucault (1980) and his notion of *subjugated knowledge*: on the one hand, “those blocs of historical knowledge which were present but disguised within the body of functionalist and systematising theory” (82)—that which is established but deserving of critique, and on the other hand, “a whole set of knowledges that have been disqualified as inadequate to their task or insufficiently elaborated” (82)—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* as well as the methodology of claiming knowledge is subject to evaluation and validation by an established scientific body that exists within a larger epistemology. “While Black women can produce knowledge claims that contest those advanced by the 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

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1. 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 Eurocentric and heteronormative discourse (Butler 1990; Foucault 1978; Omi and Winant 2015; Shakespeare 2007).

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.

## 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; implicitly, but every story of the sexed body ultimately is a descriptive model (citation). 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; Richardson 2015), but in that disagreement lies potentiality (citation). The Supreme Court made an appeal to tradition<sup>2</sup>; that “biological” is *self-explanatory*, explained by what is already known, *taken-for-granted knowledge*, thus certainly not in need of new interpretations or revisions. 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 present in this rhetoric.

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2. 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).

## 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.

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>3</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, anything where the fact that we come in two sexes and that one of those sexes bears pretty much all the burden of reproduction.

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3. 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.

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 (Oyèwùmí 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*.

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" (M. M. 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; M. Holmes 2008).

Alexina's date of birth inspired Intersex Solidarity Day<sup>4</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).

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

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

biology.

—Kemi Badenoch<sup>5</sup>

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

—Germaine Greer<sup>6</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 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

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5. Kemi Badenoch on (Times News [2025](#), 0:18).

6. Germaine Greer on (Channel 4 News [2018](#), 33:36).



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>7</sup>.

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). “Without language, thought is a vague, uncharted nebula. There are no pre-existing ideas, and nothing is distinct before the appearance of language” (Saussure 1959, 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 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

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7. 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]).

for protection, but this brings us back to the very same question.

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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.

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>8</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

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8. 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 immediately 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>9</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?

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>10</sup> techniques are scientific revelations, part of an ever-evolving process that is subject to re-evaluation and continuous reconditioning by culture and politics (Richardson 2022, 1).

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

10. “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]).

“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>11</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).

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

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11. 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).

was it the *chimerical* nature of X inactivation mosaicism<sup>12</sup> that conjured the female *mystique* and *hysteria*. By isolating the sex chromosomes from autosomes<sup>13</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>14</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 course of male differentiation. Later findings indicate this perspective was overly reductive—Rehmann-Sutter et al. (2023) point out: “The genetics of sex deter-

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12. “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).

13. “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?

14. “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.).

mination 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” (Rehmann-Sutter et al. 2023, 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). 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 main-

stream discourse and secondary-school level biology.

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” and 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>15</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 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.

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



Ironically, Rowling (2024) reverted to “DNA testing” as the *veritas* of human sex when she participated in the public scrutiny and *transvestigation*<sup>16</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>17</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

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:

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16. 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.\[d\]](#)).

17. 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” (M. Holmes 2008, 167).

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>18</sup>

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 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).

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18. Germaine Greer quoted in (John 2016).

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.

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 preva-

lence 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).

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 a predefined contour 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.)” (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:

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

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). The author

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>19</sup> and are echoed by nationalist authoritarian leaders<sup>20</sup>.

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

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19. 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).

20. 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).

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

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 proprietors’hip 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>21</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>22</sup> (American Psychological Association 2009; Madrigal-Borloz 2020; Rafferty et al. 2018), “conversion” or “gender-exploratory”<sup>23</sup> ther-

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21. 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).”

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

23. “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>24</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.

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

24. 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.

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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.

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