

Gender Affirmation Surgery: A Study of Medical, Psychological, and Societal Aspects.

Mirza Manzoor Lone 1

Dr.Kalpana Agrawal 2

Research Scholar Department of English,A.P.S University Rewa MP

Professor, Department of English, Govt,TRS, College,Rewa,MP

Research Scholar

Abstract

A rigid binary gender perspective assumes that only men and women exist, completely ignoring the existence of those who do not identify as either. Our culture often makes an assumption that individuals assigned female at birth will naturally identify as a woman and all women were born with female anatomy - but this is simply not true for everyone. Cisgender people may very well align their gender identity alongside what they were assigned at birth, however others may feel more aligned or express differently than their biological sex. Trans individuals break down traditional ideas about just one single sexual/gender identity by challenging any notion which suggests biology determines our sense of ourselves. For example, transgendered females are still considered to be Women despite being biologically male-born when exploring socially-determined definitions traditionally placed on femininity; proving biological sex does little in predicting someone's self-identity for some trans folks we might meet every day (in differing stages bodily transition).

Key words: LGBT, Parental Acceptance, GRS(Gender Reassignment Surgery).

Introduction

The world operates on a binary gender system that creates stereotypes, whereby anything deviating from such expectations met with social disapproval and marginalization. Gender roles are constructed by society, mainly through family institution (socialization) and societal division of labor based on sex. Stereotyping occurs when people generalize majoritarian beliefs about sexual orientation or identity which can be confusing as terms like sex and gender may appear interchangeable but actually reflect biological vs sociological orientations respectively. Despite the existence of numerous potential combinations among genders due to these presupposed norms each individual falls into two singular categories: men/women; masculine/feminine; male/female having specific roles varying between societies according to their cultural obligations/expectations.

Straying from the binary classification is often frowned upon by society, leading to punishment for those who dare to deviate. Despite potential consequences, some individuals do not identify with conventional gender binaries and are part of unique groups such as LGBT. These communities face prejudice due to societal taboos that make it difficult for them to be accepted. As a result, they encounter numerous challenges trying to fit into this rigid framework dictated by social norms. Creating an inclusive environment where different types of gender identities and sexual orientations can coexist within society presents a significant challenge but ultimately necessary step towards progress. While achieving widespread acceptance may take time given existing attitudes embedded in cultural beliefs surrounding these issues - particularly around personal choices contrary towards majority opinions - there's hope on

the horizon thanks in-part through increased individualism seen today which permits respect firmly atop one's own decisions independent if others share common ground or not providing possibilities for peaceful interactions between all genders regardless their implications throughout years passed making bright future increasingly possible." The label LGBT is now commonly used to identify marginalized individuals based on their sexual and gender orientations. The subgroups within this designation face comparable biases that stem from established beliefs and practices about sexuality and gender. These people are affected by inequalities in social, economic, and cultural domains due to being members of a minority group. As a result of insufficient recognition, the ability for LGBT people to fully exercise their rights as citizens is impacted negatively; they experience more prejudice, discrimination, bullying or even danger than those who self-identify as heterosexuals do because of their sexual orientation. Individuals who identify as lesbian, gay, bisexual or transgender are at a higher risk of experiencing hostility, discrimination and physical harm due to their sexual preferences in comparison to those identifying as heterosexual. The root cause for such bigotry is homophobia - the hate or fear towards homosexuality. Widespread moral codes enforced by dominant groups have been some significant contributors perpetuating this negativity on transgressive sexuality issues. Despite attempts made worldwide advocating human rights regardless of gender orientation, several countries criminalize homosexual acts punishable with fines even up until execution after life imprisonment sentences. Sexuality enchants diversely into both fixed and fluid forms experienced by people beyond traditional male/female dichotomies extended further through identification from transgender individuals.

Discussion

Cheryl B Evans book, "I Promised Not to Tell", provides a personal look at her family's experience with the discovery and development of their transgender child, Jordan. In her writing, Evans systematically describes the events her family underwent, post and prior to the diagnosis of transgenderism. Evans assembles the book into four parts, each portraying a different step in the process of growing, learning, and understanding each member of the family. She discusses both the positive and negative experiences and emotions endured by the family to delineate their milestones. Effectively, this yields a raw and uncut perspective regarding her family's thoughts, feelings, and emotions when confronted with a challenge residing outside of societal norms, standards, and expectations. She concludes her book with intimate thoughts, valuable tips, and a favorable vision for future generations. Evans begins by introducing the behaviours and actions that initially made her daughter, Jordan, stand out. In the family's early years, it was quickly evident that their "two daughters were even more different" than initially postulated (p. 10). She explains how "the thought that Jordan could be a transgendered child" had never resided in her mind (p. 15). In fact, she always just presumed she "had a very strong tomboy" on her hands (p. 15). An example that began to illustrate transgenderism was an occurrence where Jordan began to recognize the differences between her older sister and herself. She started to ask questions such as: "Why did God make me a girl? Did I do something wrong?" (p. 15). Additionally, at an early age Jordan began expressing gender dysphoria stating that "[she felt] like a boy and [she wanted] to be one" too (p. 15). This initiates the timeline that sequentially dictates the events leading to the diagnosis of transgenderism.

After discovering their daughter's transgender identity, Evans explains in detail the steps her family took to reach an accurate diagnosis. Several visits were made to therapists and doctors specializing in this area until a consensus was among medical professionals that Jordan was indeed transgender experts (p. 33). While some family members easily accepted transgenderism, others struggled with it. Evans details how Mariah, Jordan's elder sister, reacted negatively to the news of their gender dysphoria diagnosis. Initially, Evans and her husband had kept most of this information from Mariah out of caution. However, when she found out about it later on - feeling like she was losing her sibling - Mariah became upset. In search for guidance and support at the timey Christian couple they knew in their community then

reinforced that "gender dysphoria was not what God intended." Those three simple words proved completely distressing to Evans' entire family according to her account(p50).

In conclusion, Evans details Jordan's journey towards self-acceptance and the resilience of his family. The process of transitioning from a female to male required multiple surgeries beginning at age fourteen, a challenging decision for all involved. By the end of this transformational period, Evan notes that her son underwent drastic positive changes: he went from being "withdrawn and depressed" to the person displayed their friendly and sociable nature to the fullest. (page 184). According to the text on page 202, Jordan asserts that he made the choice to transition independently and assures his mother by saying "Even if I were ever filled with regret, which is unlikely, it would not be your fault." Following numerous gender reassignment surgeries, Mariah also became a champion of support for Jordan. As a result, Mariah affectionately calls Jordan her sibling and has embraced the alteration. Evans presents several challenges her family encounters in the book. Like Mariah's experience with a religious household, Evans grapples with accepting God's embrace amid struggles. Seeking counsel from an expert only results in reassurance about fixing Jordan. Later on, Sandra becomes a trusted friend whose child is also transgender; tragically however Dillion takes his own life before their sons' meeting which greatly affects Jim too who finally grasps the seriousness of their situation regarding Jordan as if he were to lose him like they lost Dylan. Evans consistently raised questions and offered advice for readers to consider while crafting their own stories. In one instance, she urges those who struggle with accepting transgenderism to take action by seeking counseling or educating themselves on the topic (p. 100). Another example highlights the human rights issue regarding washroom use, where certain laws force individuals to use bathrooms based on their assigned sex rather than gender identity. This can result in a transitioning individual being scolded or even kicked out of a bathroom that does not align with their transition progress - an obstacle that requires further consideration in promoting inclusivity and respect towards all genders. According to Evans, individuals experiencing urgent restroom needs may enter the washroom designated for a different gender when their own is overcrowded (p.157). In addition, parents often bring young children into these areas resulting in confusion as to which one they should use (p. 157). She queries why such actions are permissible while transgender persons cannot utilize restrooms corresponding with their gender identity (p.157).

Throughout her book, Evans is careful with her wording to ensure that she does not offend anyone. It should be noted that numerous religions view transgenderism negatively; however, despite disagreeing with them on this matter, Evans maintains respect for those who have different opinions (p. 60). As a way of ending the book positively and helping parents in similar situations as herself, she provides guidance along with an email address - writtenbymom@gmail.com - where individuals can seek advice or comfort if needed (p.205). Additionally, Jordan's mother lists resources related to being trans such as websites he purchased his bindings and packers from which aid in creating more masculine features while also including the names of doctors used by him during his transition surgery procedures. To further educate society about relevant terms within the transgender community there is even a whole chapter dedicated just teaching definitions alone at end-point chapters towards wrapping up conclusion topics within it all overall most importantly witnessing advocacy through stories like these shared narratives offer us insight into many varied aspects found throughout life experiences ultimately culminating learnings we adopt on our own accord after reviewing multiple perspectives inclusive thereof.

In "What Does God Think?: Transgender People and the Bible", Cheryl B. Evans delves into many pertinent issues regarding transgender individuals, with a particular emphasis on comparing God's love to human hatred driven by narrow-mindedness. Ms. Evans provides a perspective that highlights how religious extremism, unsupported by an expanding body of scientific knowledge, leads to countless unnecessary sufferings and deaths. Her message emphasizes the fact that we are all important and beloved children of God. The captivating book cover design and feel entices the reader to delve deeper into What Does God Think?: Transgender People and the Bible – a touching, genuine depiction that leaves an impression. At its core is an unwavering theme of unconditional love. The statement serves as a

reminder that every one of us is a deeply treasured and beloved child of God. This book provides a comprehensive understanding of the complex conflict between transgender individuals, Christianity and God. With conflicting viewpoints causing confusion, especially when raising a transgender child while remaining committed to one's faith in God; it's difficult to reconcile oneself with those who believe that your child is inadequate or possessed by demons. However this book dispels fears, offering an enlightening perspective on this sensitive issue. Cheryl Evans fosters dialogue and offers her insights into the Bible, highlighting passages that portray God's acceptance and love for both transgender individuals and their cisgender counterparts. One such example is the mention of eunuchs in scripture.

The term "transgender" pertains to anyone whose gender identity, categorized as a personal perception of one's gender based on cultural norms, differs from their biological sex at birth. Individuals who seek medical intervention in order to change their biologically assigned or initial sexual characteristics are referred to as "transsexual." The modern conception of transgenderism made an important advancement when it differentiated between the social construct of gender and the inherent attributes determined by biology at birth. It no longer meant being born female inherently led someone down a predetermined societal path according solely with her femininity. This realization allowed for increased recognition that individuals identifying as transgender often experience feelings dissonance related domineeringly expressed majorities' values determining what comprises male versus femaleness within oneself ("gender incongruence"). Although transgenderism and homosexuality are not synonymous, there is enough similarity between the two that some individuals view them as interchangeable. For instance, if a biological male identifies as female but has attractions towards males, those who perceive this individual's gender to be male may categorize it as homosexual; whereas those who consider their identity feminine would describe it otherwise. As far as post-surgery transgenders go - determining whether or not they fall under heterosexual/homosexual orientation poses various conflicting views within our culture. Despite being included in the LGBTQIA+ acronym, sharing political advantages, and having some common ground with the gay community, transgenderism differs culturally from homosexuality as it concerns gender identity (identifying as male, female or other), whereas homosexuality relates to sexual orientation (being attracted sexually to people of their own gender). Although there exists a connection between the two groups that is acknowledged by many individuals within these communities, one should keep in mind that identifying oneself as transgender does not necessarily mean they identify themselves as homosexual. The term "transgender" is commonly used to encompass the many ways in which people can feel a mismatch between their birth sex and gender identity. This includes individuals of various ages, such as children who are struggling with their sense of self, drag queens, and intersex people who do not easily fit into traditional gender categories. While some intersex folks may not identify as transgender due to born without a clear biological sex marker, cross-gender behavior ranges from those who privately dress up differently to others undergoing surgery for permanent changes. Transgenderism cannot be explained by one single definition nor addressed uniformly regarding how difficult it is for each person experiencing this phenomenon individually on an emotional level. Through her written work, Cheryl B. Evans demonstrates a pure and sincere intention devoid of any hidden agenda to dictate one's belief system regarding the Bible's scriptures or God's word. Rather than impose subjective interpretations on readers, she emphasizes that all individuals - regardless of their gender struggles - are included in God's vision for humankind as his children. Evans goes further by challenging conventional beliefs held by organized religion about what they perceive as necessary behavioral patterns orchestrated from human opinions biased either out short sightedness envious sentiments oppression through prejudice over generations with no foundation in actual scripture but based on individual biases." She acknowledges that while ancient texts may contain insights reflective of divine inspiration and expectations at the time considered valid back then; currently culturally advanced societies will not accept ignorance-driven views contradicting scholars' data originating from science or history analysis since this approach denies essential knowledge access granted via Divine Grace today! Her writings offer insightful reflections without being prescriptive allowing readers room to ponder contemplatively instead helping nurture intuitive responses self-discovering answers beyond simplistic authority figures only acting shallowly basing themselves

primarily upon fear. Readers encountering spiritual dilemmas surrounding identity ought to have highlighters ready when reading Evans' book because it provides a treasure trove full-of thought enhancing reflection possibilities subsequently revisited many times. Finally worthy inclusiveness is addressed directly expressing solidarity toward transgender people stating unambiguously they deserve recognition seeking clear purposeful direction confirming unequivocally everyone recognizable under god's domain not excluded relegated marginalized like society tends are entitled felt supported embraced listening attentively yearning understanding together traversed along life journeys!

The book provides a comprehensive analysis of the tumultuous relationship between transgender individuals, God, and the Christian Church. The contrasting beliefs can be overwhelming for parents raising their own transgender child who have always held faith in God but are now being told that their child is inadequate or even possessed by demonic forces. This publication will alleviate anxieties and offer a positive outlook on this complex issue. Take deep breaths, stay devoted to your faith, love your offspring unconditionally and ignore external criticisms which may leave you feeling uncertain about how to navigate through these trying times. Helping someone with a mental disorder involves being honest about the detrimental effects their lifestyle and thought patterns may have on their health. Kate's friends demonstrated this by informing her that she was not overweight despite her harmful behaviors, which required immediate cessation to prevent further harm. This is an effective way of providing support through psychological struggles. It is considered typical in most cases, unless you are interacting with an individual who identifies as transgender. If an individual experiences gender dysphoria and expresses that they were born the wrong gender despite biological evidence to the contrary, medical professionals may suggest bringing their body into alignment with their thoughts and feelings through hormone therapy or surgery. This could include procedures such as taking estrogen, wearing clothing associated with a different gender identity than assigned at birth or undergoing amputation of otherwise healthy anatomy for those identifying male-to-female; whereas female-to-male individuals might undergo testosterone injections, double mastectomies/partial breast removals (top surgeries), hysterectomy/uterus removal - particularly if there's significant bottom-dysphoria- and phalloplasty involving tissue transplants from other parts of one's own skin/tissue to construct genitalia closely resembling a penis via reconstructive surgical techniques administered by trained medical practitioners specializing in obsolete medicine oftentimes termed "sex- reassignment"/"gender-confirming." We are currently experiencing an unparalleled era. The transgender movement has swiftly gained momentum in the United States, despite only a minority identifying as such - according to Gallup's research, it accounts for less than 1% of the population. However, younger generations (specifically Gen Z), show higher rates of identification with this group. Christian individuals must promptly engage in critical thinking about these issues through a biblical lens. This article aims to provide insight into what transgenderism entails and establish fundamental truths from scripture regarding this phenomenon.

Conclusion

"Each transgender person's experience is unique; meeting one does not mean understanding them all. Just like in Jesus' time, he loved and accepted everyone regardless of their differences or struggles, even if it didn't align with his beliefs. It's important to approach the topic of gender identity with love and compassion as those who identify as transgender face fundamental questions about themselves. Groups affected by this issue hope for acceptance from the church despite its unfamiliarity on how to respond fully. While 'transgender' only became a term later in history, individuals have been struggling against gender norms throughout various cultures since ancient times. Recently though, discussions around trans rights are no longer excluded within society but instead brought into mainstream media."

Despite the fact that "All human beings are born free and equal in dignity and rights," as stated in Article 1 of the Universal Declaration of Human Rights, LGBT people are among the many sexual minorities who must endure the negative effects of deeply ingrained homophobic and transphobic

attitudes in our society, which lead to glaring disparities and discrimination. LGBT people experience a greater degree of violence, ostracism, harassment, and discrimination than their non-LGBT peers. Unexpectedly, homophobia and transphobia are not just issues facing the developing globe; even the wealthiest nations are not immune to animosity towards the LGBT community. For instance, in the USA, "hate groups that demonise the LGBTQ community actually represented the fastest-growing sector among them in 2019," according to The Southern Poverty Law Centre. Governments everywhere continue to tolerate homophobia and transphobia while failing to defend the community's rights that are guaranteed by statute or the constitution. It is evident that governments and their institutions not only lack the resolve to oppose them, but also actively facilitate their growth by creating laws, rules, and other policies that directly violate even the most fundamental human rights. There are significant differences between nations when it comes to the rights accorded to LGBT people. While some nations treat LGBT people with tolerance, there are other nations where homosexuality can be punished with a fine, a brief sentence, life in jail, or even death by stoning. The most significant contributing element to homophobia is religious conviction. It is true that most religions condemn homosexuality as "unnatural" or "impure," despite the fact that all of them teach unity and respect for others. Theologians from nearly every religion use their sacred writings to spread the myth that homosexuality is against the rules of nature, religions, and society, and that heterosexuality is the only sexual orientation that is acceptable. Although religion has had less of an impact on everyday life in recent years, it still has a significant one, and as a result, there is a propensity for homosexuals to face hostility in conservative and religious societies. LGBT people are actually persecuted, and much work needs to be done to shield them from hate crimes and hateful messaging that is homophobic and transphobic.

The recognition of homosexuality and the third gender is growing every day, and in the last several decades—particularly since the 1990s—many equalitarian laws for LGBT people have been passed. The fact that more and more nations are decriminalising homosexuality and enacting legislation to protect it serves as a barometer for this. However, much work still has to be done to support the community's full societal integration, especially in nations where homosexuality is legal. Decriminalising homosexuality is insufficient; governments must take action to address issues like violence against LGBT people, gay marriage, adoption, inheritance, and other issues.

Acknowledging one's sexual orientation and gender identity is a multifaceted, long process that frequently occurs in stages. LGBT people are reluctant to come out because they worry how it will impact their relationships with their loved ones.

Transgender individuals, a frequently overlooked group on the outskirts of society, have been barred from participating in regular mainstream activities. Regardless of where a person belongs in their gender identity spectrum, it is fundamental that they be able to enjoy quality living conditions and opportunities granted by basic human rights. Unseen pain and challenges plague this particular community that much of general society remains unaware about or lacks understanding towards; even something as simple as those privileges provided for most citizens are denied them due solely to being part of the minority group known as 'transgender'. The entire lifetime tenure -- right from childhood till death -- may come with its fair share hurdles for any individual identifying within this category. Simone's research draws attention on how discrimination can lead to mental health issues. It proves disconcerting when older people belonging to LGBT realize their sexual preferences dissension along joyously brought out responses- ones replete which hostility was clearly visible at every step Thus making contributions feel like stress-inducing factors leading low self-satisfaction coupled with esteem problems Those enduring over long periods combat societal prejudices, violence, stigma besides internal bouts standing higher risks contracting depression suicide substance abuse risky behavior. Moreover While late childhood marks pivotal point monumental transition time developing knowledge concerning one's own gender confusion adds repeated complications while encountering disdainful criticism Verbal bashing piling up day after the other makes already problematic lives more complicated Saliently woes fronted persist in terms

receiving education expression free speech ensuring complete physical wellness irrespective lacking access resources economic instability rampant unemployment haunting transgender communities daily.

References

- Evans Cheryl B, I promised Not to tell :Raising a Transgender Child: New Delhi :2016
- Evans Cheryl B, What Does God Think?: Transgender People and The Bible . New Delhi :2016
- A Kid Like Jake. Silas Howard. Screenplay Paul Bernon, and Jim Parsons. Bankside Films2018
- Agoramoorthy, G., &Minna, J. H. (2007). India's homosexual discrimination and health consequences. *Revista de saúde pública*.
- American Psychological Association (APA). 2008. —Answers to Your Questions: For a Better Understanding of Sexual Orientation and Homosexuality. Washington, DC. Retrieved January 10, 2012
- Block, J. H., Block, J., & Morrison, A. (1981). Parental agreement-disagreement on child-rearing orientations and gender-related personality correlates in children. *Child Development*.
- Bockting, W. (2014). The impact of stigma on transgender identity development and mental health. In *Gender Dysphoria and Disorders of Sex Development* (pp. 319330). Springer US.
- Bockting, W., Benner, A., & Coleman, E. (2009). Gay and bisexual identity development among female-to-male transsexuals in North America: Emergence of a transgender sexuality. *Archives of Sexual Behavior*.
- Bowlby, J., 1953. *Child Care and the Growth of Love*. Harmondsworth: Penguin.
- Burdge, B. J. (2007). Bending gender, ending gender: Theoretical foundations for social work practice with the transgender community. *Social Work*.
- Caceres, C. F., & van Griensven, G. J. (1994). Male homosexual transmission of HIV.
- Carroll, L., Gilroy, P. J., & Ryan, J. (2002). Counseling transgendered, transsexual, and gender-variant clients. *Journal of Counseling and Development: JCD*.
- Clarke, J. M., Brown, J. C., & Hochstein, L. M. (1989). Institutional religion and gay/lesbian oppression. *Marriage & Family Review*.
- Freud, S. (1940). *The development of the sexual function*. Standard edition.
- Gagné, P., & Tewksbury, R. (1998). Conformity pressures and gender resistance among transgendered individuals. *Social problems*.
- Giddens, A., 2009. *Sociology*. 6. Edition dü. Cambridge: Polity Press.
- Baldwin, James. *Giovanni's Room*. London: Penguin Books, 2007. Print.