

A Dark Day for Parents in Scotland

On 7 November 2020 Scotland's smacking ban came into force. The Children (Equal Protection from Assault) (Scotland) Act, passed by the Scottish parliament in October 2019, removes the defence of 'reasonable chastisement', making all forms of physical punishment of children against the law in Scotland.

This is the first law of its kind to come into force in the UK. A parent who administers a light and loving smack to their child will now be guilty of committing a crime.

The new law has been brought into place despite strong opposition from a majority of Scotland's people. A ComRes poll of 1,010 Scottish adults found 74% saying that smacking should not be a criminal offence. 75% said that the decision whether or not to smack a child should be left to parents and guardians. 78% were concerned that a smacking ban would flood police and social workers with trivial cases making it more difficult for them to stop serious child abuse. A majority of respondents worried that if the Scottish government banned smacking it might ultimately go on to ban parents from raising their voice or using other techniques like making them sit on a naughty step.

Similar opposition to a smacking ban had been expressed during the consultation period. A consultation on the smacking bill by the Scottish Parliament's Equality and Human Rights Committee received 437 submissions. Of these 387(89%) were opposed with only 48 (11%) in favour. Of 390 submissions made by the public 97% expressed opposition to the bill. Out of 101 parents who responded 99 were opposed, one was in favour and one undecided.

Will parents be punished?

The Scottish government and supporters of the smacking ban have been forthright in saying that they

have no wish to punish parents. John Finnie, the Green MSP, whose private members bill eventually became the current Act stated: "This isn't about criminalising anyone. This is about supporting parents". The Scottish Children's Minister Maree Todd similarly said that it was not the government's intention to 'criminalise parents'.

However, guidance from the government issued in early October shockingly instructed those who witness a parent trying to smack their child to 'call 999 to report a crime in progress'. Due to controversy, the government subsequently edited this but the guidance still states:

If you see someone physically punishing their child

You can call the police on 101 if you think a crime has been committed.

You can also contact your local council if you are concerned about harm to a child from physical punishment.

Another option is for you to contact Crimestoppers on 0800 555 111 to report a crime anonymously. They'll pass the information about the crime to the police.



John Finnie MSP

Or, as has always been the case, you can call 999 if a child or young person is in immediate danger.

A government-issued 'Frequently asked questions' leaflet on the new legislation repeats the instruction to 'call 999 to report a crime in progress' should you spot a parent smacking their child.

Furthermore, the same guidance cited above states in no uncertain terms: *If a parent or carer physically punishes or disciplines their child they can be prosecuted with assault.*

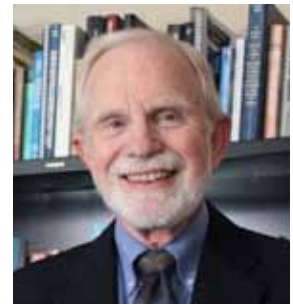
The passing of this legislation represents a massive blow to parents and to the integrity and independence of the family. In addition to Scotland's smacking ban, a Welsh ban will come into force in March 2022. While the present government has stated that it opposes such a ban for England, parents and others must be especially vigilant in ensuring that what has happened in Scotland and Wales does not become the norm for the whole of the UK.

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Possible consequences of Scotland's Smacking Ban

Robert E. Larzelere, Ph.D. is the Endowed Professor of Parenting Research at Oklahoma State University and a leading expert in the field of parental discipline. Here he tells us why Scotland's smacking ban is such a bad idea



Robert Larzelere

In 1979 Sweden adopted the first smacking ban, the same year I started my lifelong research on parental discipline. So far, 62 countries have adopted some type of smacking ban, but most of them are vague and rarely enforced. Statistics from 10 of those countries indicate that 46% of children were still being smacked 12 years after they banned smacking, on average.¹ For example, only 31% or 32% of German and Austrian parents were even aware that all smacking had been outlawed in 2007,² which was 7 and 18 years after those countries banned smacking. Furthermore, German and Austrian parents who thought (incorrectly) that mild smacking was still legal were *less* likely to resort to severe physical punishment.² Apparently, smacking can be useful for bringing the most frustrating discipline episodes to a conclusion before parents get so frustrated that they erupt with physical or verbal abuse.¹ Maybe previous generations of parents weren't so dumb after all.

Unfortunately, it looks as though Scotland plans to follow Sweden's example of vigorously enforcing the new ban, rather than other countries' more relaxed enforcement. How well has this worked in Sweden? Criminal assaults by young adolescents skyrocketed there when the first generation grew up. In 1994, fifteen years after their smacking ban, there were six times as many criminal assaults by minors against minors as in 1981, according to Swedish criminal records.³ Smacking-ban advocates claimed this increase was explained by Sweden's decreasing tolerance of mild violence, although they provided no convincing evidence of that.^{4,5} To test that possibility, we

compared Swedish trends for completed vs. attempted rapes. Criminally reported rapes of children under the age of 15 increased from 24 in 1981 to 264 in 1994, an 11-fold increase.⁶ In contrast, reports of attempted rapes of children that young only increased from 24 to 45. Thus the most serious sexual assaults increased much more rapidly than milder attempts. Although most Swedish children grow up to become good citizens, there are too many boys who never learn to accept No! for an answer – first from their mothers and then from anyone else standing in the way of what they want. (This seems a plausible explanation of much of that increase, which has continued increasing through 2010.)

Sweden's smacking ban also failed to accomplish its most important goal -- to reduce physical abuse. Physical child abuse of children under the age of 7 increased 5-fold from 1981 to 1994.³ Like German parents who knew smacking was banned, Swedish parents were apparently more likely to get totally frustrated when their child was defiant, until they erupted with verbal or physical abuse.

How can Scotland avoid such huge increases in physical child abuse and criminal assaults in the next 15 years? Anti-smacking researchers cannot help you, because their own research has never identified anything parents can use to replace smacking that reduces aggression and other behavior problems.^{7,8} The Parent Club website assumes that your child is easily managed – can be talked into acting appropriately. If so, great! If not, its advice only mentions taking away a toy if that fits the discipline problem. Timeout

is never mentioned, even though it has been shown to improve behavior in the most defiant young children in many definitive studies.⁹ But what if a child refuses to sit on the naughty chair? Only one disciplinary action has been shown to be as effective as smacking for enforcing timeout in defiant 2 to 6-year-olds – a one-minute forced room isolation.¹⁰ This has only been documented using a 1.2m x 1.5m safe empty room with a half-height door,¹¹ never with typical rooms in typical homes. But it is the most effective option available when milder disciplinary actions are insufficient.

Smacking bans are based on admirable intentions and bad science. The type of correlations used to oppose smacking would make hospital intensive care units (ICUs) look harmful. ICU patients are dying from COVID at a higher rate than people at home, but no one is calling for banning ICUs. The reason is obvious: The higher death rate in ICUs is due to the life-threatening symptoms that got them admitted there. The same kind of reason explains the so-called scientific evidence against smacking. Children who were smacked last year are more aggressive this year because they often refuse to cooperate with anyone – whether their parents or anyone standing in their way. Laws have consequences; bad laws create victims. Unless Scottish parents find better alternatives to smacking than Swedish parents did, its victims will be the next generation of Scottish children.

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Scotland's Smacking Ban

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High Court hands down welcome ruling

On 1 December the High Court ruled in favour of 23-year old Keira Bell who had taken legal action against the Tavistock and Portman NHS Trust, which runs the UK's only gender identity development service for children.

As a teenager Ms Bell experienced gender dysphoric feelings. She was referred to the Tavistock and Portman clinic by her local child and adolescent mental health service. At 16 she began taking puberty blockers, at 17 she was injected with testosterone and at 20 had a double mastectomy. However, she subsequently had second thoughts about the process and is now 'detransitioning'.

Ms Bell took the clinic to court, claiming that the doctors had failed to give her a proper psychiatric assessment. She stated: '*I don't know if I will ever really look like a woman again...I feel I was a guinea pig at the Tavistock, and I don't think anyone knows what will happen to my body in the future.*'¹

The ruling handed down by the presiding judges is worth citing at length:

A child under 16 may only consent to the use of medication intended to suppress puberty where he or she is competent to understand the nature of the treatment. That includes an understanding of the immediate and long-term consequences of the treatment, the limited evidence available as to its efficacy or purpose, the fact that the vast majority of patients proceed to the use of cross-sex hormones, and its potential life changing consequences for a child. There will be enormous difficulties in a child under 16 understanding and weighing up this information and deciding whether to consent to the use of puberty blocking medication. It is highly unlikely that a child aged 13 or under would be competent to give consent to the administration of puberty blockers. It is doubtful that a child aged 14 or 15 could understand and weigh the long-term risks and consequences of the administration of puberty blockers.

*...In respect of young persons aged 16 and over, the legal position is that there is a presumption that they have the ability to consent to medical treatment. Given the long-term consequences of the clinical interventions at issue in this case...we recognise that clinicians may well regard these as cases where the authorisation of the court should be sought prior to commencing the clinical treatment.*²

The Need for Caution

While the above ruling is overwhelmingly positive, there is nonetheless, a loophole under which abuses similar to what happened to Ms Bell could continue to occur. What does it mean for one under 16 to 'understand the nature of the treatment' as well as its 'immediate and long-term consequences'? Is someone that young really able to understand the long-term effects of such treatment? Will 'Gillick competence' be invoked as it has been so frequently when giving contraception to under-16s? That the court rejected the Tavistock's claim that Ms Bell was 'Gillick competent' in this case is very good news, but to avoid future abuses it is necessary that decisive action be taken to fully protect vulnerable teenagers from harmful gender treatments.

Notes

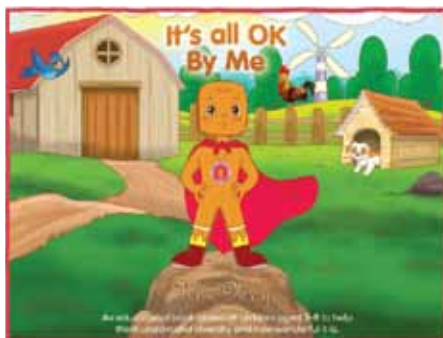
1. Quoted in Amie Gordon, Campaigners say 'common sense has prevailed' as High Court rules children under 16 are unlikely to be able to give 'informed consent' to take puberty blockers, *Daily Mail*, 1 December 2020.
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UK's largest school company promotes LGBT book for children

Herts for Learning describes itself as 'an award-winning provider of products and services to schools and educational settings within and outside Hertfordshire.' It is the largest school support company of its type in the UK.

In the September, October and November editions of Herts for Learning's monthly bulletin for the chairs of school governing boards, there was an advertisement for a book called *It's All OK By Me*. This book is described by Herts for Learning in the following words:

" *'It's all OK By Me' is a story of a young Gingerbread character and their friends who are from different ethnicities, gender, culture, religion, families and abilities. The book covers all layers of diversity & teaches the child to accept, celebrate and embrace themselves and ALL others.*"



The book's front cover describes it as 'An educational book aimed at children 3-8 to help them understand diversity and how wonderful it is'.

The book's content however, is deeply unsettling. While the book proclaims that its aim is to help 'children grow up in a world free from bias and discrimination' it is in fact deeply discriminatory and shows a strong bias against the traditional family.

For example, the book states:

*I want to be who I am
I am who I want to be
Whether I have two mums
or two dads
No mum or no dad
It's all ok by me.*

This verse is accompanied by the characters dancing around in rainbow-coloured skirts, not so subtle LGBT imagery. Of course what is completely excluded from this celebration of 'diversity' is any reference to the living arrangement in which the majority of children grow up: in a home with a mother and a father. Bear in mind that this book is aimed at children as young as three.

In addition to this strange exclusion of mothers and fathers, the book contains subliminal transgender messages. Children are bound to be confused by the book's strange characters: naked, androgynous gingerbread figures, of no determinate sex or gender. Though one character sports what appears to be a Muslim hijab headscarf, an item only worn by women. This is the closest any character gets to being identified as male or female. All the characters have peculiar buttons in the centre of their chests but it is not clear what these symbolize. The character on the front cover wears a medallion with words: 'Funny Feelings Aren't Funny' but once again there is no explanation as to what these words signify.

Every page of the book contains a verse that begins with *I want to be who I am, I am who I want to be* and after citing some aspect of difference, ends with *It's all ok by me*. The statement 'I am who I want to be', while idealistic, is simply not true and is bound to be a source of confusion for children. We cannot always be who we want to be.

Different human beings have different strengths and talents and we

cannot all be the same. Simply passing down this statement to a vulnerable child may ultimately lead to issues of poor self-esteem when they realise that they just cannot be that person they want to be, though the message of this book tells them otherwise. Furthermore, "I am who I want to be" is used in the context of race, skin colour and disability, though one obviously cannot choose one's race, the colour of one's skin or whether or not one has a disability.



Naked androgynous gingerbread people adorn the book's pages

FET's protest

The Family Education Trust has written to Herts for Learning highlighting the concerns expressed above and asking that they cease to advertise this harmful book. A summary of our case against the book is contained in the extract from our letter below:

...this book fails in its stated purpose of combatting discrimination and bias. It is blatantly biased in favour of LGBT and transgender ideology. It discriminates against children who grow up with a mother and father. It creates confusion about matters such as sex, race and gender among the youngest and most vulnerable children. It is not education but indoctrination.

New relationships resources for early learning at primary school

By Louise Kirk

If you are going to propose an approach to RSE which promotes chastity and marriage you have to do three things: go to the fundamentals of personality, make lessons fun, and start with the youngest children. These were the principles which guided Christine Vollmer in her creation of *Alive to the World* and we are now in the happy position of producing a new UK edition of Books 1, 2 and 3 to add to our existing Books 4 – 8.

Alive to the World is based on the thought of such luminaries as Viktor Frankl, Jean Piaget, David Isaacs, Thomas Likona, and many others, including Mrs Vollmer's own long years of pro-family work. Many FET readers will be familiar with its storytelling approach, whereby children in the classroom learn from the adventures of the children in the books, who grow up alongside them. There are windows of opportunity for learning social skills, such as friendship, confidence, tolerance, courage, leadership, decision-taking and so on, just as there are for academic subjects, particularly maths or a language. By pacing its lessons with the lives of imaginary children, *Alive to the World* is able to take full advantage of these.

In our new Books 1 and 2, *Getting to know myself* and *Happy and Healthy*, the children learn what human beings are, how they are different from animals, and how they fit into families and into wider communities, including their school and the local neighbourhood. They learn that every community has its own rules of behaviour which are necessary for the smooth functioning of society. They also learn about emotions, the difference between mastering and suppressing them, and how applying the Golden Rule of thoughtfulness makes for a happy society. Book 3 develops these themes and has preliminary lessons

on the safe use of electronic media and equipment tied into each lesson plan. This is early learning to lay the foundations for guarding against sexting and pornography.

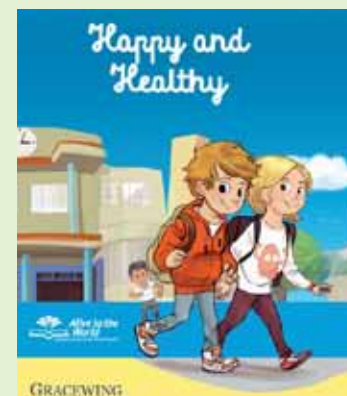


RSE is not a subject like any other in the school day and is best treated in a way that stands out. *Alive to the World* uses hard copy books which give the subject continuity and a special intimacy. Books 1 to 3 are in Big Book format for shared reading, and these are accompanied by full electronic teacher guides which explain the anthropology as well as giving teachers full lesson plans with a range of activities and web links.

Where *Alive to the World* also stands out is in the close relationship it fosters with parents, whose primary role in the education of their children is emphasised throughout. Each lesson ends by encouraging the children to carry out some small task at home, often in the form of a practical resolution or in finding out something from their parents. Ideally, the books would also go home to be shared with the family. As this is not practical, a representative exercise for each lesson will be mounted on our website so as to be easily accessed by anybody. Encouraging families to talk to their children about life when they are young, about their friendships, their tastes in music and many other personal topics lays the

groundwork for helping parents play their role in sex education and in guarding against evils such as pornography.

There is always sensitivity in teaching about marriage and family life when so many pupils come from broken homes. Working through stories is a good way to put lessons across at a safe distance. Nobody is in the spotlight when Charlie or Alice's behaviour is under discussion. In the same way, by living with the stories, children can learn to cope with the reality of their own home lives without losing the natural aspiration for marriage and family life which every child shares. *Alive to the World* puts strong emphasis on respecting the uniqueness and value of each person and each family member, whoever they may be, while allowing children to dream.



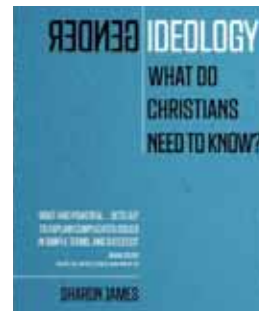
Books 1 and 2 are already published with Book 3 expected in early 2021. The teacher guides will be available through our brand new website www.alivetotheworld.co.uk which is expected shortly. Teacher Guide 1 is ready and 2 and 3 will follow on. Please have a look.

To ask Louise more about Alive to the World's resources she can be contacted at the following email louise@alivetotheworld.co.uk They may also be purchased from www.gracewing.co.uk

Gender Ideology: What Do Christians Need to Know?

Sharon James, Christian Focus Publications, 132pp, 7.99, ISBN 978-1527104815

As its title suggests this book is primarily aimed at a Christian audience but it is based on the best research evidence and is an invaluable resource to anyone, from any background, interested in the transgender issue.



A lot of books have been published on transgenderism in recent times. What makes this book unique is that it delves deeply into the long history of 'gender ideology', the individuals who helped form it, its current impact on society and how we should respond to it.

Dr Sharon James states that her aim in writing the book was that *'you will be better equipped to protect the next generation from believing lies that lead to lasting physical and emotional harm'*. The book certainly succeeds in this endeavour.

Dr James places the current gender obsession within the context of a *'global sexual revolution.'* The advance of the transgender agenda has happened at lightning speed over the last 10 years. Until 2013 the *Diagnostic and Statistical Manual of Mental Disorders* referred to what is now called 'gender dysphoria' as 'gender identity disorder'. The shift in terminology from 'disorder' to 'dysphoria' was brought about by cultural and political pressure not scientific evidence. Dr James writes: *Using the word 'dysphoria' means that the distress suffered by someone with this condition can be explained by external social factors (such as lack of understanding and acceptance).*

In spite of this however, gender dysphoria is still listed in the *Manual of Mental Disorders*.

In 2018 the World Health Organization ruled that gender incongruence be classified under sexual health rather than mental health issues. This change was confirmed in 2019. This once again was a result of intense pressure and lobbying not evidence. As recently as 2011 leading Gender Identity Clinics were wary of the idea of gender 'self-declaration' with for example, Charing Cross clinic, stating: *The least certain diagnosis is that made by the patient, made as it is without any training or objectivity...Neither does the support of others with gender dysphoria help, since conviction leads people to associate with the like-minded and to discount or fail to seek out disharmonious views.*

However, professionals have now

accepted gender theory and those who attempt to address the mental or psychological issues find their right to practice challenged.

One of the most useful parts of the book is its explanation for the uninitiated of the bewildering array of terms used by the transgender lobby-'gender identity', 'gender theory', 'gender queer', 'transphobia', 'cisgender' 'non-binary', 'assigned at birth' 'gender neutral pronouns' such as 'ze' and 'hir'. This serves as an invaluable crash course in the transgender movement's use of language. Dr James also describes the three different varieties of gender dysphoria and the difference between transgender and intersex. She highlights language that those who oppose the transgender agenda should avoid using.

Understanding Gender theory

Central to gender theory is the belief that 'gender identity' is something separate from a person's biological sex. A key moment in the history of this theory occurred in 2007 when a group of so called 'human rights experts' met in Yogyakarta, Indonesia and hammered out what became known as the Yogyakarta Principles. Under these principles it was proclaimed that every person has a gender identity which it defined as: *Each person's deeply felt internal and individual experience of gender, which may or may not correspond to the sex assigned at birth.*

Governments were told they must allow people to change their gender identity if they had a deeply held desire to do so. The UN, the EU and several national governments are committed to implementing these principles.

In addition to its belief in a gender identity separate from a person's sex, gender theory promotes three other core beliefs: gender binaries are bad, gender is a spectrum and male and female are purely social constructs.

The men behind the movement

To help the reader understand how we got to the transgender moment, Dr James looks deep into the history of the sexual revolution and identifies the

key figures who helped bring us to the current impasse. Some of these like Sigmund Freud and Alfred Kinsey are well-known while others are less so.

Karl Ulrichs (1825-1895) was a German doctor and homosexual activist who advanced the idea of a female soul in a male body in order to argue that homosexuality was innate. Magnus Hirschfeld (1868-1935) said that every person is a mixture of male and female elements. He oversaw the first sex reassignment surgeries and gave the first lecture on 'transsexualism' in 1930. Harry Benjamin (1885-1986) was an associate of Kinsey who wrote the first handbook on transsexualism in 1966. He believed that evolution and modern science made it possible to change a man into a woman and vice versa. John Money (1921-2006) was co-founder of the Johns Hopkins Gender Identity Clinic. He is perhaps most famous for the experiment he carried out on David Reimer, a small boy whose circumcision had gone wrong. Money persuaded Reimer's parents to raise him as a girl but Reimer as a teenager discovered the truth about what had happened to him and reverted to his natural sex. However, Money's treatment of Reimer, which included forcing him to engage in incestuous acts with his brother, had done permanent damage and Reimer eventually committed suicide aged 38. This says James was *'a particularly tragic example of the harm done by professionals thinking they can intervene to change a child's gender identity'*.

What we can do

Dr James ends her book with a call to parents and others to take positive action to combat the errors of gender theory. Among her recommendations are the following: teach children and young people the truth about their bodies, avoid over exaggerated stereotypes of masculinity and femininity as these can be exploited by trans activists, keep an eye on what your child learns at school and what they watch and read.

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Gender Ideology review

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She also recommends helping children and young people to be critical of the claims of gender theory. She calls for respect for the vulnerability of children, the rights of parents, the privacy and safety of women and girls and for listening to the testimonies of those who regret their transition, of which several are provided in the book.

This book is short, easy to read and jam-packed with information. It serves as a definitive all you need to know guide to gender theory and ideology: its origins, language, effects on society and how you can combat it.

Government won't approve gender self-identification...Or will they?

In September, after nearly two years of waiting, the government finally responded to the results of its 2018 consultation on Reform of the Gender Recognition Act 2004. This consultation had asked a series of questions about how the restrictions placed on who can receive a Gender Recognition Certificate (GRC) contained within the 2004 Act could be loosened. It asked whether a diagnosis of gender dysphoria was still necessary before a person could receive a GRC, whether the person should still be required to live in their acquired gender for a period of two years, whether spousal consent was necessary before transitioning and whether the law should recognise non-binary identities, among other questions.

On 22 September Liz Truss, minister for Women and Equalities issued the government's long-awaited response to the consultation. While certain small concessions were made to the transgender lobby including placing the entire procedure for gender recognition online and reducing the current fee from £140 to 'a nominal amount' as well as the announcement that the government will be opening at least three new gender clinics this year, the overall response was positive.



Liz Truss

Mrs Truss stated of the 2004 Act:

It is the Government's view that the balance struck in this legislation is correct, in that there are proper checks and balances in the system and also support for people who want to change their legal sex...

...The Equality Act 2010 clearly protects transgender people from discrimination. The same act allows service providers to restrict access to single sex spaces on the basis of biological sex if there is a clear justification.¹

With this statement the government committed itself to retaining the safeguards against abuse of the gender recognition process. The need for a definite diagnosis of gender

dysphoria and the requirement that a person live two years in the acquired gender before any surgery can be carried out, are retained.

The government expresses a commitment to protect single-sex spaces. So no radical changes for now. Or so it would seem.

However, no sooner had the dust settled on the government's announcement than the House of Commons Select Committee on Women and Equalities launched its own consultation asking many of the same questions as had been asked in 2018.

Once again questions were asked about removing the diagnosis for gender dysphoria, the two-year requirement in the acquired gender, the removal of spousal consent and the legal recognition of 'gender-fluid' and 'non-binary' identities. Additionally, the recent consultation asked whether the age limit at which people can apply for a GRC, currently 18, should be lowered.

It is disturbing that within little more than a month after the government's mostly positive announcement in September this question is being looked at once again. It is doubly disturbing to consider that a previous report of the Women and Equalities Committee, issued in 2016, had openly advocated for many of the proposed changes, stating the following:

...the Government must bring forward proposals to update the Gender Recognition Act, in line with the principles of gender self-declaration...In place of the present medicalised, quasi-judicial application process, an administrative process must be developed, centred on the wishes of the individual applicant, rather than on intensive analysis by doctors and lawyers....We recommend that provision should be made to allow 16- and 17-year-olds, with appropriate support, to apply for gender recognition, on the basis of self-declaration.²

Furthermore, the same report stated:

Protection for trans people under the Equality Act 2010 was a huge step forward. However, the terms "gender reassignment" and "transsexual" in the Act are outdated and misleading; and may not cover wider members of the trans community. The protected characteristic should be amended to that of "gender identity".

The committee's consultation ran from 28 October until 27 November. The Family Education Trust submitted a response stressing, as we did in 2018, that the current safeguards need to be retained and that attempts to 'de-medicalise' the gender recognition process in favour of self-declaration would open the door to people changing gender on a personal whim and would be damaging to the health of those concerned. We also argued that attempts to lower the age limit would be harmful to vulnerable young people. FET continues to closely monitor developments on this deeply troubling issue.

Notes

1. Written Ministerial Statement: Response to Gender Recognition Act (2004) consultation, 22 December 2020
2. House of Commons Women and Equalities Committee, Transgender Equality, First Report of Session 2015–16.

FET booklet

Marriage and Divorce in the Liberal Imagination

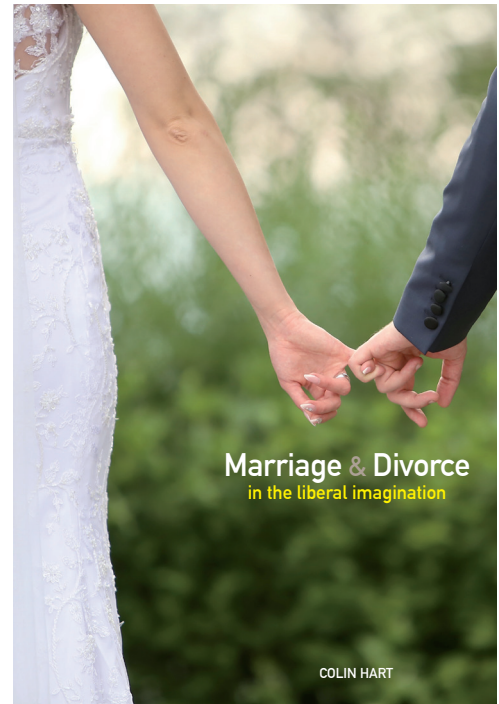
Family Education Trust, in cooperation with the Coalition for Marriage, has recently published a booklet based on the address given by Colin Hart at our 2019 conference but updated and expanded in light of the passing of the Divorce, Dissolution and Separation Act.

This short, easy to read booklet tells you all you need to know about the benefits of marriage and the harm done by easily available divorce.

Within the pages of this short but incisive booklet you will discover:

- What is the true nature of marriage
- The numberless benefits of marriage to the individual and to society
- Why the public interest is served by healthy marriages
- The liberal concepts that have undermined marriage
- What happens when a society abandons the traditional understanding of marriage illustrated by pertinent historical examples
- The motives of the pro-divorce lobby
- The damage done by permissive divorce laws
- What we can still do to defend marriage in our day

This concise booklet serves as the ideal short guide to marriage and divorce in our time. Why not order multiple copies and help communicate its truth to others.



Copies of *Marriage and Divorce in the Liberal Imagination* are available from the Family Education Trust at £3 per copy. Order your copy today!

SAVE THE DATE! AGM & CONFERENCE 2021

The 2021 Annual General Meeting and conference of the Family Education Trust will take place at the Royal Air Force Club in central London on Saturday 3 July 2021. Please note the date in your diary and plan to join us if you are able. Further details will be provided in future issues of the bulletin.

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Family Education Trust

The Atrium
31 Church Road
Ashford
Middlesex TW15 2UD
Tel no: 01784 242340
Fax no: 01784 252343
info@familyeducationtrust.org.uk
www.familyeducationtrust.org.uk

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