

Global Watch Weekly Report

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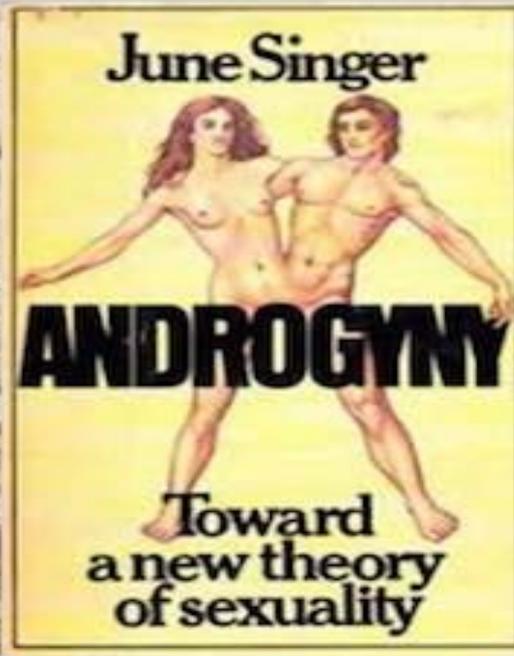
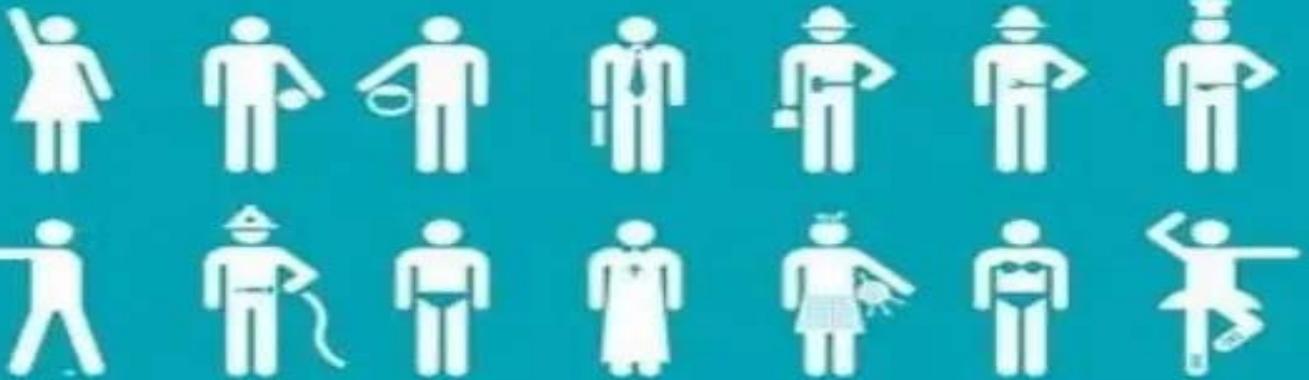
POSTGENDERISM



MEN



WOMEN



June Singer's "Androgyny" book cover denotes moving towards an ancient occult theory of sexuality

Global Watch Weekly Report



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Global Watch Weekly Report

Welcome to the Global Watch Weekly Report

Dear Global Watch Weekly Member

A number of writers have recently been alerting evangelicals to ways in which their thinking has become captive to Gnostic-type ideas about the body. Instead of treating the body as something good, which is in the process of being redeemed (Rom 8:23), it is easy for Christians to slip into the trap of talking about the body as if it is a prison from which we must ultimately escape. But it is not only in religious communities that we find these types of pessimistic approaches to embodiment. A theme that keeps re-emerging in the wider secular culture of the West is an underlying angst concerning the body. Indeed, if current trends in transhumanism, technohumanism and postgenderism continue, Christians who understand about the goodness of creation may soon represent the last hold-out in affirming the goodness of the body.

In her book *Eve's Revenge: Women and a Spirituality of the Body*, Lilian Calles Barger shares some of the ways modern women are deeply troubled by the fact of their embodiment. She shows how the quest for a disembodied spirituality has left women strangers to their own bodies. Influenced by feminism, women have been subtly encouraged to see their body as a barrier to true fulfillment. A woman's body, once a source of pride, is now often seen as a curse, a barrier to true liberation as we seek to construct identities independent from the fixities of material creation.

Barger illustrated this in a fascinating section of her book where she describes a conversation she had at a Midwest feminist conference. Barger attended some fascinating panel discussions about gender, sexuality, and feminine identity. Afterwards, Barger had the opportunity to have coffee with a young lesbian, who had "come out" at fourteen. Barger reflects,

"It was a pretty heavy conversation, I must admit. But the simplest question was the one that seemed to confound us the most. What I asked, and am still asking, was 'Do our physical actually existing bodies matter in all this?'

...in our search for meaning and a more authentic identity, our bodies have become obstacles to be overcome. But as we seek transcendence, can we radically sever who we are from the body? It appeared that in the panel discussion about gender identity and sexual orientation, sex itself was wholly disembodied. No references to the body were made except as an appendage to the discussion. There was no questioning whether our sexed bodies provide any information regarding the nature of our sexual identity. I asked the young lesbian whether she had ever considered her body as informing her identity. I wondered whether it said anything about her and how she was to live. She was ready to affirm that her race was important in informing her identity, but she hadn't thought about her sexed body in quite the same way. She wasn't sure she wanted to go there. Like most people, I have trouble thinking about the body without thinking about the mess of it. It is a complex set of needs, yearnings, and assumptions, overlapping in physical and cultural space, that continually limit our possibilities. In our attempts to transcend our social situation, we do not want our body to define the content of our life whether by race, age, sex, or disability. But to talk about sexual orientation and desire without talking about the bodily field in which they are expressed is to engage in dualistic thinking that will forever keep us from having a coherent understanding of ourselves. As unfashionable as it may be, the reality is the my body informs me every day not only about my place in the world but about what is needful for my life to flourish. How we view the body and our own body ends up directly affecting what type of spirituality we will embrace and how we see our relationship to the Divine. The current formulation of how the body, specifically a woman's body, is related to spirituality has set us up for disembodied spirituality."

In fairness, the type of feminism described above is only one type, yet it is gaining traction and is a powerful influence on young women. At best, it teaches them that the body is irrelevant to personal identity; at worst, it teaches that the body is an enemy to true fulfillment that must be overcome.

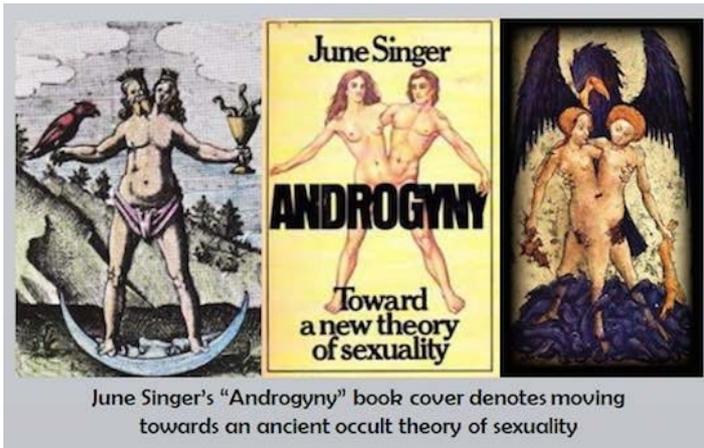
Find out more about this postgenderism influence in modern society and its occult heritage.

Rema Marketing Team

POSTGENDERISM

POSTGENDER MOVEMENT OCCULT ROOTS

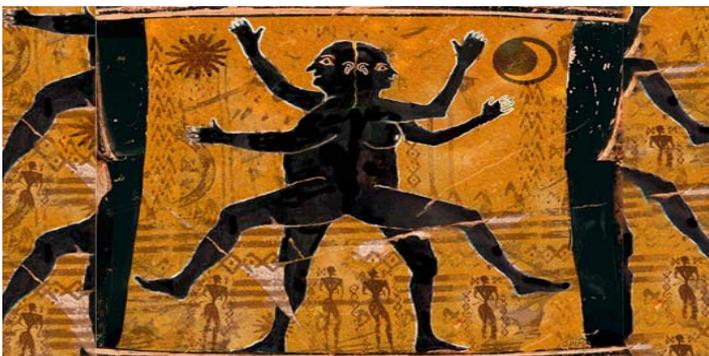
Bruce Jenner's recent sex change operation, the Ethan Hawke movie, *Predestination*, based on Robert A. Heinlein story, *All You Zombies*, Ray Kurzweil virtual reality alter ego Ramona, celebrities popularizing androgynous fashion, new bathroom facilities having to be built or redesigned because some people cannot or do not want to decide whether to enter through the female or male door, etc. What is going on here?.



June Singer's "Androgyny" book cover denotes moving towards an ancient occult theory of sexuality

It is of the utmost importance to distinguish between individuals, on the one hand, and movements, on the other. We must be sympathetic to the individual who is genuinely gender confused and is thus, frustrated, confused, bullied and finds it difficult to find their place in the world. However, within this series is another consideration altogether which is the postgender movement.

The movement consists of individuals working through channels of influence within culture, politics, technology, etc. in order to not only make a place for the aforementioned individual but who seek to radically change culture for various reasons; a culture made (or rather, remade) in their postgender image.



These and many more likewise examples denote a drastic change within the global village. Virtually any magick occult secret society mystery religion maintains that god and/or the perfect human is androgynous or hermaphroditic. Such ancient hidden knowledge is literally becoming mainstream with, as recent news as an example, a mere eight year old deciding to pick their very own gender expression and the parents going right along with it (actually, the more likely case is that the parents manipulated the child as normal eight year old come to no such conclusions if they could even be imagined to ponder such issues).

Magick occult secret society mystery religions also generally maintain that the creator God, YHVH the God of the Bible, is an oppressive God who wanted to keep humanity nice and ignorant-like. Conversely, they claim that Satan (the serpent) is humanity's savior who brought us enlightenment by encouraging Eve to eat from the Tree of Knowledge. Of course, the Tree is that of the Knowledge of Good and Evil. Now, since good is referenced numerous times within Genesis prior to the eating of the forbidden fruit what, pray tell, could have been accomplished by eating therefrom but the gaining of evil?

Under consideration is the paper *Postgenderism: Beyond the Gender Binary* by George Dvorsky and James Hughes, PhD (Institute for Ethics and Emerging Technologies – IEET Monograph Series, March 3, 2008). The mere title ought to speak volumes within the context of the facts elucidated above.

"Postgenderism: Beyond the Gender Binary" implies, as the paper makes very clear, that the male female Gender Binary is something we are going Beyond and this is known as Postgenderism. As the paper puts it: we are on a *"cultural trajectory toward a postgender future."*

Genesis 1:27 states, *"So God created man in his own image, in the image of God created he him; male and female created he them."* With humankind in general as "man" (as in human) we are told that God created the two genders. Well,

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everything that Satan does is copying that which God does but turning it inside out, upside down and backwards.



As George Dvorsky and James Hughes note:

“Androgyny was also then adopted by the New Age and transpersonal psychology movements, and melded with the pre-existing cultural and religious ideas about spiritual transcendence of gender (Singer, 1977). The inner spiritual being had both male and female attributes, or was androgynous, and becoming androgynous was spiritually superior to ordinary gendered life.”

Beyond naturally occurring eunuchs, androgynous, hermaphrodites and those who chose cross-dressing, the modern, technologically, history of postgenderism is explained as such:

“The first male-to-female and female-to-male surgical and hormonal experiments had begun after World War Two, and emerged into the public consciousness when the former US soldier Christine Jorgensen made headline news in the West in 1952 after receiving a sex-change operation and breast implants in Denmark...”

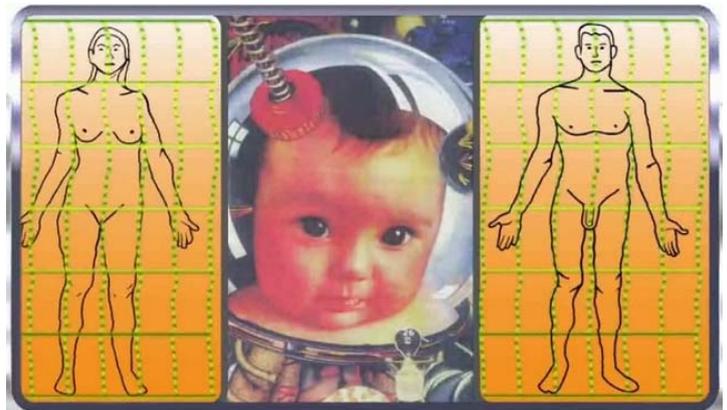
Consider George Dvorsky and James Hughes’s abstract from *Postgenderism: Beyond the Gender Binary* and you will readily discern that there are a lot of things going on behind the socio-political scenes:

“Postgenderism is an extrapolation of ways that technology is eroding the biological, psychological and social role of gender, and an argument for why the erosion of binary gender will be liberatory. Postgenderists argue that gender is an arbitrary and unnecessary limitation on human potential, and foresee the elimination of involuntary biological and psychological gendering in the human

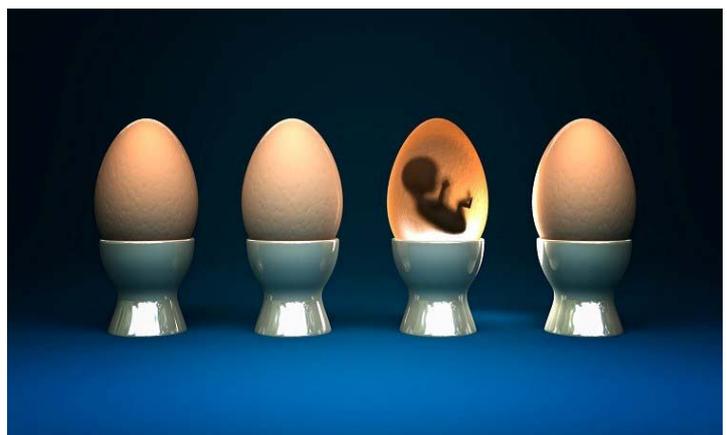
species through the application of neurotechnology, biotechnology and reproductive technologies.

Postgenderists contend that dyadic [two individual units, things, or people linked as a pair] gender roles and sexual dimorphisms are generally to the detriment of individuals and society. Assisted reproduction will make it possible for individuals of any sex to reproduce in any combinations they choose, with or without “mothers” and “fathers,” and artificial wombs will make biological wombs unnecessary for reproduction.

Greater biological fluidity and psychological androgyny will allow future persons to explore both masculine and feminine aspects of personality. Postgenderists do not call for the end of all gender traits, or universal androgyny, but rather that those traits become a matter of choice. Bodies and personalities in our postgender future will no longer be constrained and circumscribed by gendered traits, but enriched by their use in the palette of diverse self-expression.”



These various concepts set the stage for postgenderism technology such as artificial wombs which will be employed towards the erosion, elimination of constraint such as to overcome arbitrary limitations from which we must be liberated so as to achieve biological fluidity and psychological androgyny as a matter of choice.



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POSTGENDERISM AND TRANSHUMANISM

The posthuman movement is active on many fronts, the transcending of gender by social and political means is now being complemented and completed by technological means.



Reference is made to “Homosexuality, Bisexuality, Castration and Cross-dressing – Androgynous,” “Hermaphrodites” and “Gender variant people” as constituting “a third sex” and those having “ambiguous genitalia” are viewed as an “intersexuality” an “indeterminate sex” which:

“...may now be more prevalent than before due to environmental chemicals that mimic estrogen and interfere with fetal genital development.” (Dumanoski, Myers, Colborn, 1997).

Other relevant terms of interest are *transgender*, *non-op transsexual*, *TG butch*, *femme queen*, *cross-dresser*, *third gender*, *drag king or queen*, *transboi*, *omni-gender* and *pan-gender*.

In other words and for example, when a boy’s body is literally developing its male characteristic, it is being flooded with pseudo-estrogens and the confused body cannot figure out whether to express female or male characteristics (and genitalia).

Thus, it is noted that “intersex activists,” such as the Intersex Society of North America seek:

“...a postgenderist position, that there is no need to encourage children to ever choose either male or female gender roles. For these intersex radicals, the intersexed are a vanguard of postgenderist rejection of the gender binary.”

Moreover, this is no mere accidental byproduct of using plastics, etc. but is being done purposefully via psychopharmacology, neurochemicals, etc.:

“Efforts to treat female depression and male aggression, autism and ADD would give us ways to make the brain more androgynous. Francis Fukuyama lamented these trends, the “masculinizing” of depressive women’s moods by antidepressants, and the “feminizing” of ADD boys with stimulant medications, in *Our Posthuman Future*, asserting that they were the result of pressure to conform to an “androgynous median personality” in American society (Fukuyama, 2002: 52).

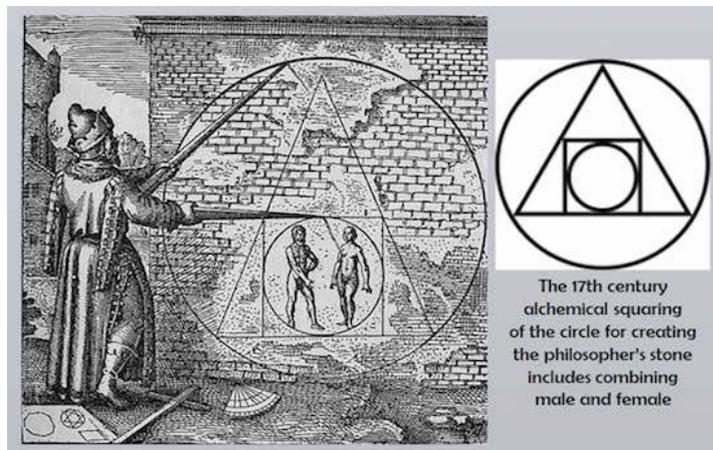
Also:

“Substantial evidence suggests that gender identity, gendered cognition, and sexual preference are shaped prenatally by genes and exposure to testicular and estrogenic hormones.” (Brizendine, 2007; GIREs, 2008).

And since on a reductionist, naturalist, materialist worldview we are nothing but accidentally conscious combinations of chemicals; what is the difference between one combination or another?

“Technological progress is ameliorating these gender differences...emerging technologies will enable individuals to [choose one or more] gender...genetic and neurological sciences...

Trans- or post-humans would...eventually be able to transcend the biological altogether into cybernetic or virtual form...Greg Egan speculates about such an ‘uploaded’ society in his novel, *Diaspora*, where the inhabitants have largely adopted amorphous gender roles, characteristics and the use of gender-neutral pronouns (Egan, 1997)...



If similar mechanisms are discovered in the human brain we could eventually have therapies that would allow individuals to turn their pair bonding up or down to a desired level. Some might increase it to block out a wandering eye, while other will turn it down to enable a polyamorous lifestyle...

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Many feminists are suspicious of assisted reproduction on the grounds that it is an effort to assert patriarchal technological control over women..."

In the 1980s influential socialist-feminist Alison Jaggar" noted that via high tech:

"...one woman could inseminate another, so that men and nonparturitive women could lactate and so that fertilized ova could be transplanted into women's or even into men's bodies." (Jaggar, 1983: 132)

Progress in nuclear transfer from somatic cells into fertilized embryos, and in using somatic cells as faux sperm and eggs to create embryos (Aldhous, 2008) suggest that soon gay and lesbian couples will be able to combine germplasm to make biological children, that individuals will be able to clone themselves, and that three or more parents will be able to contribute germ plasm to create a child...Once we have perfected tissue cloning and genetic engineering – within the next two decades – we will be able to craft new, fully functional breasts and sexual organs for transsexuals...

...tissue engineering and somatic gene therapies promise much less painful and more complete sex re-assignment (BBC, 2007)...Tissue engineering and nanoneural interfaces suggest that it would be possible to have...some entirely new sexual organ.("Stem cells used to boost breasts," (BBC, February 12, 2007)

The virtualization of sex, which began with the first cave wall paintings, has been rapid, from widespread access to and use of porn, phone sex, video-interactive sex, sex in virtual worlds, to the eventual perfection of teledildonics, the use of body suits and tactile equipment controlled from afar...One frequent feature of the online world is the crossgender presentation of self, biological men pretending to be women and vice versa (Ludlow, 1996)...In the online world Second Life...participants have a different biological sex than the avatar that they are manipulating. (Ludlow, Peter. (1996). High Noon on the Electronic Frontier: Conceptual Issues In Cyberspace. Cambridge: MIT Press)

Such a case is that of Ray Kurzweil virtual reality alter ego Ramona

When we have our brains laced with nano-neural networks (perhaps in 40 years) we will eventually be able to experience completely virtual body sensation, so we can have sex with partners in virtual reality, or with combinations of virtual reality and material reality (Kurzweil, 2005).(Kurzweil, Ray. (2005). The Singularity is Near: When Humans Transcend Biology. New York: Viking)

...researchers in Australia took female mouse embryos with XX chromosomes, and switched on the Sox3 brain gene, resulting in mice with male physiology and behavior (U of Adelaide, 2007). University of Adelaide, ("Creating

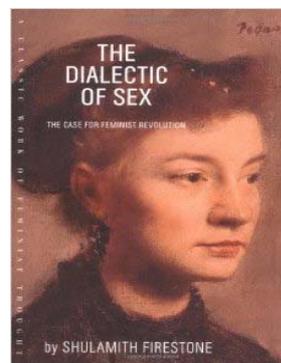
Males With Female Sex Chromosomes: Brain Gene Flicks The Switch On Gender," Science Daily, August 20, 2007).

Intra-uterine brain gendering, in turn, appears to have some influence on gender identity, gendered behaviors and abilities, and sexual preference...redress the gendering of the brain...Eventually we will be able to directly stimulate the parts of the brain that desire specific partners or kinds of experiences. We will be able to wire ourselves to only desire sex with the opposite sex, only with our spouse, to only desire specific sex acts, and to desire it according to an agreed upon frequency... ...a few feminists in the 1970s, such as Shulamith Firestone (1970), had suggested that reproductive technologies could liberate women from biology...(Halbert, Debora, "Shulamith Firestone: Radical Feminism and Visions of the Information Society," Information, Communication and Society, 7 March: 115-135. (2004))

Lastly, as we will consider within the next segment on feminism, reference is made to:

...new sub-discipline of "cyborgology" (Gray, 1995) or "cyberfeminism" (Plant, 1998; Sollfrank, 2007) and "technofeminism" (Wajcman, 2004).

THE FEMINIST REVOLUTION



In her 1970 book, *The Dialectic of Sex*, socialist-feminist, Shulamith Firestone argued that, just as the material reality of the means of production determined the power differential between the owners and workers, the material reality of women having to bear children determined the gendering of power in society.

"The heart of women's oppression is her childbearing and child-rearing roles...to assure the elimination of sexual classes requires the revolt of the underclass (women) and seizure of control of reproduction:...so the end goal of the feminist revolution must be unlike that of the first feminist movement, not just the elimination of male privilege but of the sex distinction itself; genital differences between human beings would no longer matter." (Firestone, 1970: 12)

Thus, the "feminist revolution" views the feminine gender and roles thereof to be oppressive, seek the elimination of sexual classes and, of course, calls for revolt. These concepts are peppered thorough "feminist revolution" literature, as the paper elucidates:

"...oppression 7

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dictates of reproduction...free them from the necessity of bearing children...freeing them from the neurological gendering of their sexuality.”

Reference is also made to:

“...new sub-discipline of “cyborgology” (Gray, 1995) or “cyberfeminism” (Plant, 1998; Sollfrank, 2007) and “technofeminism” (Wajcman, 2004).

Within her 1984 AD essay “*A Manifesto for Cyborgs: Science, Technology, and Socialist Feminism in the 1980s*,” she:

“...argued that it was precisely in the eroding boundary between human beings and machines, in the integration of women and machines into a new liberatory androgynous archetype, that we can find liberation from patriarchy and capitalism. Haraway says “I would rather be a cyborg than a goddess.””

The postgender transhuman “feminist revolution” seeks the “dismantling the heritage of patriarchal power, culture and thought.” Strides in this direction are seen to have been made via “Post-industrial production, contraception and abortion” which have eliminated most of the rationale for gendered social roles.

“Efforts to ameliorate patriarchy and the disabilities of binary gender through social, educational, political and economic reform can only achieve so much so long as the material basis, biological gendering of the body, brain and reproduction, remains fixed...”

During the 1970s the dominant position on nature-nurture among feminists and progressives was “social constructionism” (Delamater, 1998). Patriarchal attitudes and behaviors, gendered differences in abilities and interests, and sexual preferences, were all the result of culturally specific patriarchal and heterosexist socialization. Drawing on Freud, humans were assumed to be naturally “polymorphously perverse,” or at least bisexual, until they were conditioned to only respond to heterosexual genital sex. (Delamater, John D., Janet Shibley Hyde, “Essentialism vs. social constructionism in the study of human sexuality – The Use of Theory in Research and Scholarship on Sexuality,” *Journal of Sex Research*, v35 (Feb):10–18.1998)

Donna Haraway emerged in 1984 as a postgender theorist arguing for technological transgression to liberate both women and men from the gender binary...

...a new “genderqueer” politics emerged which challenged all gender binaries. One critical genderqueer text was the 1990 *Gender Trouble: Feminism and the Subversion of Identity* by Judith Butler. Butler argued that feminists had

mistakenly reified the sex/gender binary, while simultaneously insisting that biology was not destiny.

A truly liberatory feminism would seek to deconstruct and free us from the enforced linkages between biological sex, performative gender, and heterosexual desire. She called for intentional subversion of the gender binary – “gender trouble.”

Shulamith Firestone articulated in 1971 in favor of artificial wombs as a means to deconstruct the biological basis of patriarchy...

Many feminists are suspicious of assisted reproduction on the grounds that it is an effort to assert patriarchal technological control over women, and of course there is an entirely legitimate critique of maledominated obstetrics behind such a view. However, some feminists have argued that technologies that liberate women from the dictates of reproduction were necessary....reproductive technologies give women control over their own biology and potentially free them from the necessity of bearing children.

Pregnancy is the temporary deformation of the body of the individual for the sake of the species. Moreover, childbirth hurts and isn't good for you. At the very least, development of an option should make possible an honest examination of the ancient value of motherhood...”

In the 1980s influential socialist-feminist Alison Jaggar” noted:

“...the ultimate transformation of human nature at which socialist feminists aim...the capacities for insemination, for lactation and gestation so that, for instance, one woman could inseminate another, so that men and nonparturitive women could lactate and so that fertilized ova could be transplanted into women's or even into men's bodies.” (Jaggar, 1983: 132)

CONCLUSION

“And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.” (Genesis 1:31)

Building on passages such as Genesis 1:31 and Romans 8:23, Christians are able to wholeheartedly affirm the goodness of creation. And that includes our bodies. Indeed, the body and all that it involves—hands, eyes, legs, brains, bottoms—is genuinely good. Christ could have been resurrected as a ghost, but he wasn't (Luke 24:37-39). Christ's physical body was renewed and transformed. Those of us who are united to Christ can expect that our physical body will also be renewed and transformed, not something to be cast off as a hindrance to true liberation.