

Chapter 14: Another strategy: violence

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In this chapter I discuss instances of transgender violence. Again, the occasions of violence I discuss do not constitute an exhaustive list. I doubt that such a list is possible, given the prevalence of the violence connected to the transgender cause. The discussion is intended simply to give the reader a sense of what is happening. Despite the spurious equality of the ‘both sides’ arguments that appear in the public media, all the violence comes from trans lobby. There is no evidence of violence, either threatened or actual, on the part of transgender’s critics.

What is particularly frightening about this violence is the part played by the wider society. No one seems willing or able to acknowledge it, much less stop it. Institution after institution, from social media to government departments to law courts, ignores it, yet again turning their face away from what is obviously violence against women. As Meghan Murphy said,

[t]he threats of violence against women, on account of having been branded “TERFs,” are frightening not only because we must fear for our physical safety or because of the way these threats act as a silencing mechanism, but because this violence is not being condemned, by and large, by most [institutions] ... we are the baddies who deserve to die (Murphy, 2018).

Few influential voices are raised in protest. (There are exceptions—see the discussion below of the public comments by UN Special Rapporteur on Violence Against Women and Girls, Reem Alsalem).

It could be argued that every instance of transgender influence on society is violence in one form or another: the lies; the medicalising of the healthy young; the havoc wreaked in so many areas of society; the refusal to allow debate or disagreement; the silencing of dissent. But there is also overt and direct violence that seems to be an inextricable aspect of the transgender phenomenon (judging by the evidence). This is male-pattern violence, even though women participate in it too (at least in the shrieking and noise-making and the drowning out of feminist voices).

Men who claim to be ‘women’ remain men and continue to behave like men. Men commit far more violence, and far more catastrophic violence, than women do. One only has to look at history and current stories in the media about ‘war and genocide and rape and police brutality and mass shooters and ISIS and domestic violence’ (Day, 2015. See also: Raymond, 1980: xix, xxii; Sarre et al, 2021). There is nothing about men’s claims to be ‘women’, or the ingesting of oestrogen, or even castration, that turns men socialised by conventional masculinity into peaceable people. This is especially the case given that the claim to be a ‘woman’ is too often a sexual fetish, and men do not react kindly to being thwarted in satisfying their sexual desires.

Most of the physical violence is threatened rather than actually carried out. But threatened violence is terrifying, as it is intended to be, as well humiliating, degrading and dehumanising, whether or not it leads to actual violence. And there is no way of knowing whether or not it will, especially as physical violence is exactly what is threatened. As Kathleen Stock said, describing the effects on her of the way she was treated by the trans-addled at the University of Sussex:

All of this takes an intense personal toll. When academics make false statements about me, alleging that I’m a transphobic bigot, presumably they don’t care about the effects on my life. Yet people believe what they read, especially when endorsed by seemingly authoritative academics. I’ve stopped attending philosophy conferences as I can’t cope with the ostracism and dirty looks. I walk around my own workplace at the University of Sussex with a sense of dread. Two years ago, I was shocked when the campus security manager advised me about the emergency phone system and arranged to have a spyhole put in my door (Stock, 2021).

The campus security manager at Sussex was right to be concerned about Stock’s safety. Although the violence is mostly verbal, women have been injured by trans mobs and the myriads of threats on the internet are horrendously violent, mostly directed against women; and whenever women are speaking in public in defence of their sex-based rights, the mob turns up, screams insults and vicious threats and makes an ear-splitting noise to drown them out, and hostile crowds push and shove to get at them, threatening to trample them underfoot (see below for examples of the violence of trans mobs).

In a massive act of projection, the trans lobby accuse others of doing what they themselves do, e.g. the accusations of ‘hateful conduct’:

women have long known the ... violent threats and slurs such as ‘terf’. Trans rights activists have threatened us with images of pointed guns, knives, razorblades, bleach, barbed wire baseball bats, blood-stained clothing, hanging, and guillotines. They have made bomb threats. They have said they want to piss on our graves. They have nailed a dead rat to the door, and scrawled “kill terfs” on the window of a rape crisis centre that excludes men (Egret, 2019).

There is nothing, nothing at all, that has been said or done by transgenderism’s critics that comes anywhere near the level of vitriol routinely spewed out by transgender’s supporters. As Jo Bartosch said, ‘It should be noted that there have been no recorded cases of feminists attacking transgender people; this is in contrast to a growing list (including one conviction and one ongoing prosecution) of transgender activists physically attacking women with whom they disagree’ (Bartosch, 2019b). It is true that

what transgender's critics say can be insulting. To call someone 'a pig in a wig', for example, is not very polite. But it is nothing like the vile hatred spewed out by the trans mob, and the man it was directed towards (Stephanie Hayden) was using the law to harass and intimidate those, mostly women, who disagreed that he was a woman.

I do know of one occasion when those critical of transgender over-reacted towards one of their own whom they believed was supporting the transgender cause. The reaction was not physically violent, but it was disproportionate nonetheless. It involved an evangelical pastor on the US, Alistair Begg, who said in an interview on his own radio program that he had advised a grandmother not only to attend her grandson's wedding to 'a transgender person', but to buy them a gift too. This was in the context of a discussion about 'forgiveness' and 'loving your enemy' (Begg and Lepine, 2023).

Despite the fact that it was well-known that Pastor Begg himself deplored transgenderism (he did use the word 'enemy'), as well as same-sex marriage and homosexuality more generally,¹ including lesbianism,² and 'sex outside marriage', his work was censored by his fellow evangelicals. His program, Truth for Life, was dropped by the broadcasting network that had been hosting it, and he was disinvented from a major Reformed evangelical pastors' gathering because the controversy would be "an unnecessary distraction" (Smietana, 2024). It is true that most of the reactions were simply criticisms reasonably argued from Christian first principles: 'There are ... obvious reasons why a Christian should never attend a gay wedding' (Trueman, 2024). But to impose a blanket censorship on anything Begg might subsequently say publicly, and which is hardly likely to endorse transgenderism or gay weddings, is as grossly unjust as any of transgender's censorship tactics. Note, however, that these were not feminist critics, who have no power to ban anyone anyway. Note, too, that Begg was not subjected to any threats of violence.

Despite this censorship reaction on the part of this arm of the evangelical church, transgender's critics don't react in the extreme ways transgender's supporters do. And yet there are public figures who say that 'both sides' are equally to blame for the violence, even though they (the public figures) don't have any personal stake in 'transgender' (they don't identify as the opposite sex or no sex at all, although they may have children who do). For example, in response to threats against 'terfs' at the 'London Trans+ Pride' march on 8 July 2023 (by 'Sarah Jane Baker', a man who claims to be a 'woman'—see below), an MP in the UK Labour Party tweeted piously that "[a]dvocating violence against others is wrong and this [what Baker said] is no exception". He then went on to say, "But as you'll be aware, violent language and actions are not unique to one side on this issue" (Slater, 2023). This is false, whether or not it's a deliberate lie. Violent language and actions are indeed unique to 'one side', namely, transgender, at least in comparison with their critics.

Much of the violence is intended to silence dissent. As Suzanne Moore said, 'All this anger at women who stand their ground is about more than "trans lives", it is an attempt to stop women organising. It is an attempt, in the end, at excluding us from participating in discussion about our own rights' (Moore, 2023). Optimistically, she

¹ <https://www.youtube.com/watch?v=2NoJ97dGLhI>

² <https://www.truthforlife.org/resources/sermon/homosexuality-a-biblical-perspective/>: 'their women exchanged natural relations for those that are contrary to nature' (Romans 1:26).

was convinced it was doomed, that '[s]illy names won't stop us now'. But it is far more than silly names, as Moore herself is well aware.

The transgender agenda resorts to violence because, as I have already noted, it cannot be rationally substantiated because is based on lies. As Graham Linehan naively believed before he was subjected to a flood of vile abuse on Twitter,

I knew my positions were thought-through and sound, and I was sure that once people saw I was arguing in good faith, they'd see the problems with gender ideology and we could have a sensible, grown-up conversation about it. I also told myself that, as co-writer of well-loved television sitcoms *Father Ted* and *The IT Crowd*, I had an audience out there who would listen to me (Linehan, 2023b).

It was not to be. No matter how thought-through, sound and in good faith his position was, it had no hope of influencing those committed to defending a lie. Instead of being listened to, he lost his career, his wife (who couldn't cope with the constant threats of violence from the trans mob and she could see no end to it), his friends (most of whom, to his horror, turned their backs on him), and his reputation (despite the high regard in which his work was held), as a result of the 'tsunami of trans rights madness' that swept over him (Linehan, 2023a).

While threats and actual incidents of violence are hardly likely to convince dissenters, they do enforce silence, with those who refuse to be silenced, like Linehan and the women (and other men) who resist, only a tiny minority it would seem. To the extent that that enforcement is successful, it is a form of censorship (Bindel, 2018).

The violence is not, of course, directed against the powerful social institutions the trans agenda is trying to influence. In its most virulent form it is directed against women. It is as though the transgender agenda has given permission for the eruption of that virulent hatred of women that suppurates beneath the surface of everyday life. That the world contains people motivated by misogyny, not all of them male unfortunately, that there are no punitive sanctions for their behaviour, and that no one is willing or able to stop them, is sufficient evidence of the continuing existence of the misogyny spawned by male supremacy. And yet, it is the critics who are censored by the social media platforms and the malestream media happy to give a voice to the hatred of women. This is another secret that has successfully been kept out of the public eye. As far as the general public is concerned, the transgender agenda is simply a conflict between transgender activists and either radical feminists or the right-wing. This is a falsehood that ignores the fact that the violence emanates from one side only, the transgender activists, while the feminists and their trans-critical allies simply appeal to reason and common sense.

To date, I haven't given many examples of the violent misogyny driving the trans agenda, spewed out on social media and elsewhere, because it's both so vile and so boring, the same murderous threats and loathsome epithets repeated over and over again. The box at the end of this 'Violence' section contains citations to many more examples. In what follows, I first discuss instances of threatened violence and then instances of actual violence. I also discuss the attacks on J. K. Rowling, malestream collusion with the transgender agenda, the DARVO tactic (Deny, Attack, Reverse Victim and Offender), and the need to hire security, given the reluctance of the police to intervene. I conclude by discussing the criticism of trans activism by Reem Alsalem, UN Special Raporteur on violence against women and girls.

Threatened violence

Below are a few examples of violent threats by trans activists. Others have already been discussed elsewhere, e.g. the cartoon of an individual with pink and blue hair reading a book called *How to Kill Transphobic Fuckers* (Shaw, 2020b).

There was the ‘Degenderettes Antifa Art’ exhibition at the James C. Hormel LGBTQIA Center at the San Francisco Public Library from March to July 2018. This was clearly an incitement to, and a glorification of, violence against women who publicly criticise transgender (Murphy, 2018). The exhibits included a blood-stained t-shirt with the message ‘I punch terfs’, baseball bats painted different colours but all of them with a segment in pink (the feminine colour appropriated by men claiming to be ‘women’), some of them covered in barbed wire, along with axes, and riot shields inscribed with the slogan “Die Cis Scum”. The display was funded by the Friends of the San Francisco Public Library (public libraries are known repositories of transgender ideology—see the ‘Drag Queen Story Time’ section in the ‘Further explanations’ chapter).

The creators of the exhibition, the Degenderettes, subscribe to the ‘incel’ philosophy of ‘reverse sexism’, e.g. that exposing male violence against women is ‘anti-transgender’ and ‘discriminates’ against men. To their ever-lasting shame (not that anyone responsible feels any such thing), the exhibition opened just days after the self-professed ‘incel’ and misogynist, Alek Minassian, had driven a van into pedestrians on a Toronto street, killing 11 and injuring 16. The library did remove the bloody shirt in response to protests, but left the rest of the exhibition up, including the weapons and the message that these were for use against ‘terfs’ (GenderTrender, 2018).

There was the violence against ‘terfs’ advocated by ‘Sarah Jane Baker’, a male ex-convict who claims he’s a ‘woman’, at the ‘London Trans+ Pride’ march on 8 July 2023. “I was going to come here and be really fluffy, be really nice and be really lovely and queer and gay and laugh”, he said from the platform, “But if you see a TERF, punch them in the fucking face”. Instead of reacting with shock and revulsion, the crowd reacted with whoops and cheers of encouragement. The organisers even said that Baker was justified in what he said. “Sarah and many others in our community”, a spokesman said, “hold a lot of rage and anger and they have the right to express that anger through their words” (Slater, 2023). It’s certainly true that his ‘community’ has ‘a lot of rage and anger’. They express it often enough. But given that it is motivated by misogyny, and by fury at having their lies questioned, they most certainly do not have a right to express it.

This was a man who would have no qualms about carrying out his threats. He had spent 31 years in prison in the UK for kidnapping and torturing his stepmother’s brother, and then for attempting to kill a fellow inmate (Abraham, 2019). He was eventually charged with an offence related to his remarks at the march, but he ‘quickly said that [he] regretted the comments’ and was found not guilty at the City of London Magistrates Court on 31st August 2023. However, because he was on probation he was sent back to prison. He was still there in October 2023 (Couldrey, 2023), although not because he had threatened women with violence. The crowd who cheered his violent remarks, and who were equally guilty of advocating violence against women, received no negative sanctions.

There's a male TikTok creator claiming to be a 'woman', Tara Jay, who shared a video clip with his 2,400 followers about using guns against anyone who dares to "stop me from going into the women's bathroom". "It will be the last mistake you ever make", he said, and advised 'LGBTQ people' to arm themselves. This post is now deleted (Reinl, 2023).

There's a male blogger claiming to be a 'woman', Kayla Denker, who posted footage of himself carrying a military-style weapon, as a warning to any "transphobes" who "come for me". He later said that he advocates for non-violent self-defense (Reinl, 2023).

There's TRANTIFA, a portmanteau word of 'trans' and 'ANTIFA' (self-styled 'anti-fascists'), used on social media to indicate this anarchist group's allegiance to transgender. Described as 'far-left', they are simply thugs taking full advantage of the permission transgender gives them to take out their rage and hatred on women. They frequently threaten 'terfs' with violence on social media and wear 'Punch a TERF' t-shirts' (Reinl, 2023).

In France and Spain, transgender activists have been displaying messages calling for the murder of 'terfs' and of particular groups of feminist activists. In France, trans activists posed threateningly in front of the slogan, "Des sisters pas de cisterfs" ("Sisters not cisterfs") scrawled on a building, while a message on another building said "Les terfs au bûcher" ("Terfs to the stake"). In Spain in 2020, a trans mob violently attacked women who were on a march for International Women's Day, focusing particularly on the women who were advocating for the abolition of prostitution (Shaw, 2020a).

There is an online shop that sells 'anti-terf t-shirts' with slogans such as 'Training to punch terfs', 'Terf free zone', 'Anti-terf tigers', 'I eat terfs for breakfast', 'Fuck terfs', and a cartoon of a male figure urinating on 'terfs'. They also have a hidden 'mature content' (i.e. pornographic) section that I didn't investigate.³ Other t-shirts sold online say 'Trans rights ... or else' alongside images of guns (Reinl, 2023).

Jane Clare Jones refers to this, quite rightly, as 'rape logic'. And yet, it is the trans activists who complain that they are being subjected to violence. As Jones said,

It is an epic gaslighting piss-take to tell us to choke on cocks, threaten us with rape, make T-shirts soaked with our fake blood, emblazon signs with death threats, erect guillotines with our names on, draw sketches of our hanging bodies, and openly, gleefully, fantasise about the many other ways you want to kill us, and then turn around and say by describing this violence as what it is, we are invalidating and demonising you with prejudicial malice (Jones, 2020).

She pointed out that the behaviour of the trans acolytes and activists was not likely to convince anyone that so-called 'transwomen' were not a threat to women:

We've often noted, sometimes caustically, sometimes ruefully, that if people wanted to convince us that they were women, and *not a threat*, telling us to choke on cocks and hammering down the door with bats was probably not the way to go (Jones, 2020—original emphasis).

³ <https://www.teepublic.com/t-shirts/anti-terf>

For pictures of violent threats by trans activists and videos of events, including a demented attack on a trans-critical man by a man dressed as a 'woman', who threw him to the ground, see: Reinl, 2023

Trans violence is not confined to threats to unspecified 'terfs'. Specific, named individuals have been threatened with violence because they have publicly declared their opposition to transgender. (The threats against Harry Miller and his family are discussed in the 'More havoc: police' chapter. See also: Karim, 2020).

Research by Angela C. Wild of Get the L Out found that 66% of the lesbian respondents to her survey reported being intimidated or receiving threats in the LGBT groups they belonged to. Instances of intimidation included 'verbal abuse, death and rape threats, pressure to commit suicide, threats of physical or sexual violence, threats to kill family members, receiving "trans-woman nudes", threats of "doxing", actual online "doxing" (including exposure of their name, picture and home address), threats of exposure to employers'. Most of the harassment happened online, but there were also real-life incidents, including being subjected to intimidating behaviour at lesbian events by so-called 'transwomen', i.e. men (two respondents), and being "physically threatened and forced out" of a group by another man claiming to be a 'woman' (one 70-year-old respondent) (Wild, 2019: 17).

While transgender's public approach to lesbianism is to erase all knowledge of it (see the 'Transgender wreaking havoc' chapter), in fact there is another, more private agenda operating as well, and that is, once again, male sexual fetishism. As women who refuse sex with men, lesbians defy male sex right. The challenge to overcome that defiance is sexually exciting for (some) men. This is what is behind the 'cotton ceiling' slur, the insistence by some trans men that they are 'lesbians', their overrunning of internet lesbian dating sites, and their incel-type rage at lesbians' refusal to 'date' them. While transgender violence is indiscriminately launched against anyone who disagrees with them, lesbians are a particular target. And the mainstream agrees with them. With the inclusion of 'gender identity' in Australian anti-discrimination legislation, lesbians are legally prohibited from organising publicly unless they also include men calling themselves 'lesbians'. (See the 'Transgender's appeal to tight's' chapter).

Another prime target for harassment by the trans lobby because of her consistent critique of transgender, is Canadian feminist and blogger, Meghan Murphy. She said she has lost count of the number times she has been threatened by trans activists, called names, slandered and received obscene phone calls. Her website has been subjected to unrelenting cyber attacks, which increased in pace and volume in January 2019. Also in that year, she received a phone call from the police saying that her blog, *Feminist Current*, had been reported by 'someone' for hate speech (Murphy, 2019).

Patrícia Lélis, a former journalist who stood in the Congressional elections in Brazil in 2018, had been harassed by the trans mob since that time, especially by her own party, the Workers' Party, although she continued to work with them in their opposition to the far-right Brazilian president, Jair Bolsonaro. The harassment stepped up, however, when she posted on her social media networks the video of the Wi Spa incident in Los Angeles (discussed in the 'Introduction' and below). Immediately, she received death threats and hate messages from the trans mob, and the thugs also harassed and threatened her mother. She was also targeted by the mob because of her work

uncovering connections between high-profile transgender activists and sex trafficking rings (Vigo, 2021), another indication that the transgender agenda is a front for the male sex right of sexual fetishism.

A Republican woman on the New York city council, who criticised a Drag Queen Story Hour program being introduced into city schools, received death threats from the usual suspects, that were so worrying that a police patrol car was stationed outside her office. Although she was objecting to the cost of the program, \$200,000, that was not her main concern. Rather, she was concerned that the program represented “a deeply disturbing national pattern” that amounted to “adult entertainment” and “child grooming and sexualization”. She also received criticism from the mayor, who said that her “comments [were] inappropriate”, and from the council Speaker, who referred to her statement about Drag Queen Story Hour as “completely repugnant”, saying that it was “stemming from hate or intolerance”. She was also criticised by a prominent figure in the Black Lives Matter movement, who tweeted, “To insinuate that these performers are groomers, during the month of Pride at that, is wildly homophobic and bigoted. No Council Member should be able to spread this kind of hate” (Shaw, 2022). Once again, transgender leaps to the defence of male sexual fetishism. The fact that this woman had received death threats was of no concern to these defenders of the trans faith.

Kaeley Triller Harms is a self-confessed Christian conservative, ‘with a passion for helping women overcome sexual and domestic abuses too often ignored in the church’. She said she was used to the destructiveness of patriarchy within the Reformed Presbyterian churches in her own social circles, but that she was now encountering ‘a new, metastasized version ... wreaking havoc on the political left’. Around 2015 she had lost her job when she protested against ‘a policy that allowed grown men along with their penises and testicles to shower next to little girls in YMCA locker rooms’. She was used, she said, to being alienated and told to shut up ‘by the right-wing patriarchy’, but even that didn’t prepare her for the intensity of the viciousness of the trans attacks (Harms, 2020).

She received rape and death threats, ‘screens full of violent pornographic images of demons raping Jesus’, threats of being ‘raped by a cracked glass dildo’, of ‘gagging on barbed wire’, wishes that she would ‘vomit in [her] sleep and choke on it’, and 12 phone calls ‘from a maniac screaming murderous threats into [her] ear and calling [her] a cristo-fascist cunt’. She also had her home address published online with threats to harm her family, and whatever she said, it was distorted by the mainstream media, including having her name in the headlines of articles next to words like ‘Jim Crow’. She also needed five men protecting her from being physically assaulted by an angry mob at a rally where she was trying to speak in defense of women and girls (Harms, 2020).

J. K. Rowling

J. K. Rowling is another outspoken woman who has aroused transgender’s vitriolic ire. The fact that she is rich and famous hasn’t saved her from the abuse. She originally came to the attention of the trans abusers when she accidentally ‘liked’ a tweet trans activists objected to and found herself the target of ‘a persistent low level of harassment’ (Rowling, 2020). That harassment increased when she started ‘following’ Magdalen Berns, a young woman who produced a number of videos trenchantly criticising transgender even while she was dying of a brain tumour (Peak

Trans, 2020). So Rowling knew what to expect when she tweeted her support for Maya Forstater in December 2019: “Dress however you please. Call yourself whatever you like. Sleep with any consenting adult who’ll have you. Live your best life in peace and security. But force women out of their jobs for stating that sex is real? #IStandWithMaya” (Madani, 2020). By that time, Rowling said, she was already on the fourth or fifth cancellation of her Twitter account (Rowling, 2020).

Then in June 2020, she responded to the headline of an article posted by an organisation that describes itself as ‘a social enterprise and media platform for the global development community’ (Sommer et al, 2020), a worthy cause not aided by its pandering to the trans lobby. The headline read, ‘Creating a more equal post-COVID-19 world for people who menstruate’. This appeared above an article about ‘the many gendered [sic] aspects of the pandemic’, i.e. the difficulties women and girls in many countries have had in managing menstruation. Rowling tweeted, “‘People who menstruate.’ I’m sure there used to be a word for those people. Someone help me out. Wumben? Wimpund? Woomud?” (6 June 2020).

Transgender acolytes lost no time jumping on their Twitter bandwagon. A pro-trans source (Madani, 2020) predictably characterised this tweet as ‘exclusionary’ of ‘transgender men and women’ and ‘cisgender women who no longer menstruate’, as “willfully distort[ing] facts about gender identity and people who are trans”, and as “policing” who does and doesn’t menstruate. The article also condescended to remind Rowling that she had “been told over and over and over again [that] transgender men can menstruate”. It went on to regurgitate the tired old lie that ‘Transgender and gender non-conforming individuals are ... murdered at such a global scale that Transgender Day of Remembrance was founded in 1999 to honor their deaths’ (Madani, 2020). While none of these reactions was explicitly violent, if transgender were to say anything at all they had to resort to lies and logical fallacies, e.g. the statement that ‘all those who menstruate are women not “people”’ (Rowling’s statement), is not the same as transgender’s reading that ‘all women menstruate’. The threat to burn her books (or ‘compost’ them, as one particularly abusive man said) edges closer to violence (Rowling, 2020).

And she has received threats of outright violence. On 19 November 2021, three trans activists took photos of themselves in front of her house, ‘carefully positioning themselves to ensure that our address was visible’. It was reported to Twitter and to the police who took the threat seriously. Rowling said that the doxxing was clearly meant to shut her up but that she wasn’t intimidated even though she had now received so many death threats she ‘could paper the house with them’. She also noted that the best way to prove that the trans movement isn’t a threat to women is ‘to stop stalking, harassing and threatening us’ (Rowling, 2021).

For a flood of violent, vituperative tweets from trans acolytes, along the lines of ‘This woman is complete scum. Shut the fuck up you transphobic fuck’, see: boodleoops, 2020;

for an argument that the proposed Hate Crime and Public Order (Scotland) Bill would make J. K. Rowling a criminal (along with other critics of the trans agenda), see: McLatchie, 2020;

for Rowling's criticism of Nicola Sturgeon, at the time First Minister of Scotland and Leader of the Scottish National Party, for her proposed Gender Recognition Act reform bill, see: Rowling, 2022.

In an attempt to explain her position, Rowling wrote an article about the reasons why she was speaking out about sex and gender issues (Rowling 2020). She said her interest dated from around 2017, and that initially it was partly professional, as research for her 'Cormoran Strike' crime series. But she also had personal reasons, including the impact trans activism was having on the causes she supported financially, i.e. a charitable trust for alleviating social deprivation among women and children in Scotland, medical research into MS (that behaves very differently in men and women), and a children's charity that she had founded. She was also concerned about the huge increase in the numbers of young women both 'transitioning' and 'detransitioning', and about transgender threats to free speech (Rowling, 2020).

Finally, she found trans activism concerning because she herself was a domestic abuse and sexual assault survivor, and hence she knew from personal experience how important single-sex spaces were: 'When you throw open the doors of bathrooms and changing rooms to any man who believes or feels he's a woman ... then you open the door to any and all men who wish to come inside'. Abolishing the right of women to have spaces separate from men puts women in danger. She said, 'I managed to escape my first violent marriage with some difficulty' (Rowling, 2020).

One of the responses to this admission was a sympathetic interview in the *Sun* newspaper with *the abusive ex-husband* she had had to escape from, giving him the opportunity to put his point of view, which did *not* include any remorse or apology. With gleeful connivance, in the over-large font size typical of the gutter press, the *Sun* filled the front page with the ex-husband's statement, 'I slapped JK and I'm not sorry' (Grierson, 2020).

There were complaints about this deplorable action on the part of the *Sun* newspaper. The UK Domestic Abuse Commissioner, Nicole Jacobs, for example, wrote to the paper's editor, Victoria Newton,⁴ pointing out that this was the sort of thing that puts women in danger, especially during the COVID-19 lockdown when women were forced to stay with their abusers (Grierson, 2020). But the *Sun* newspaper was unrepentant, and they were not sanctioned nor even given an official reprimand. The sniggering, gibbering taunt was allowed to stand. A rich and famous woman is insulted and women everywhere are endangered? Who cares? Free speech, innit? Unless that speech disagrees with the transgender agenda, in which case it is called 'vilification' and is against the law.

Even after the appearance of this vileness, public space was still given over to transgender apologetics. The devout obeisance of *Harry Potter* actor, Daniel Radcliffe, for example, was widely reported. Although he himself is not transgender, he asserted that 'Transgender women are women', and that '[a]ny statement to the contrary erases the identity and dignity of transgender people' (Radcliffe, 2020). But Rowling's statement did not 'erase the identity' (etc.). On the contrary, she reinforced it. In a statement that I do not agree with (because adult heterosexual men don't need any special protection), she said: 'I believe the majority of trans-identified people not only

⁴ This does appear to be a woman and not a man hiding behind a woman's name.

pose zero threat to others, but are vulnerable for all the reasons I've outlined. 'Trans people need and deserve protection' (Rowling, 2020). Did Radcliffe even read what she said? Or did he just go with the flow, carried unthinkingly along with the vile stream of misogynist trans invective?

Radcliffe took the position he did because he was writing in a transgender space, The Trevor Project (crisis and suicide prevention helpline for LGBTQ youth in the US). But why the blind devotion to the transgender cause? Why did he choose this particular category of the 'oppressed' (leaving aside the fact that adult heterosexual men aren't oppressed), when there are so many other worthy causes to support? As Graham Linehan said of Radcliffe and of the other actors from the *Harry Potter* series of films, Emma Watson and Rupert Grint, they 'deserve to be remembered as symbols of the most remarkable arrogance, cowardice and ingratitude' (Linehan, 2023c).

For an article sympathetic to Radcliffe's absurd interpretation of what Rowling said, this time in *Time*, see: Carlisle, 2020.

Again, a 'transgender' man (claiming to be a 'woman') was given space in the daily newspaper, *The Sydney Morning Herald*, to inveigh against Rowling (Sheridan, 2020). This was presumably meant to provide 'balance' to Rowling's essay. Note, however, that this 'balance' involves giving equal weight to a lie and the truth (a typical strategy of domination). He refers to Rowling's essay as 'a privileged assumption of entitlement ... to "debate" my very existence and validity'. But she didn't (see the quote about 'trans people' above). As well as this lie, he said, 'I honestly don't know how some folks have come to the conclusion that my desire for basic fundamental rights as a transgender woman is at odds with the fight for woman's rights more broadly'. But Rowling told him why: allowing men to say they're women leaves no separate space for women to escape from male violence. He can't hear because he is indifferent to the needs of women. In his view, women are not human in their own right anyway, just a male creation, so of course he can be one. The *SMH* sees itself as a 'quality' newspaper (as opposed to the gutter press), and yet by printing such execrable rubbish, it lowered itself to their level. Interestingly, at least one example of what is politely called 'the tabloid press', i.e. *The Daily Mail*, has been a staunch critic of transgender ideology.

Despite what should have been a wake-up call about just how vicious the transgender cause is, i.e. the article in the *Sun*, the cacophony swirling around Rowling continued, its ferocity undiminished at the time of writing. Transgender is so powerful that even its worst behaviour is excused or ignored by a public media seemingly entranced by the shenanigans of men. Although the media sometimes report her accurately without too much unfavourable comment, belief in transgender is undiminished. So Rowling is referred to as 'a controversial figure on transgender issues and on defining what a woman is',⁵ and not what she truly is: a defender of the reality of biological sex and of women's right not to be encroached upon by men.

And despite the best the trans mob can do, she refuses to shut up, continuing the fight against transgender lies with grace and wit. On 10 March 2024, for example, she

⁵ <https://www.bignewsnetwork.com/news/274150581/transgender-broadcaster-reports-jk-rowling-to-police>

posted a tweet about Mothers' Day using transgender's own language. "Happy Birthing Parent Day", she said, "to all whose large gametes were fertilised resulting in small humans whose sex was assigned by doctors making mostly lucky guesses". In response to being criticised for 'mocking people', she replied: "Devastated and bewildered that my embrace of inclusive language has angered its most enthusiastic devotees. So let's just say: Happy Mother's Day to all females who've raised children" (Tinoco, 2024).

Earlier she had been reported to the police by UK television personality, India Willoughby, because she had 'misgendered' him. She had said, "India didn't become a woman. India is cosplaying a misogynistic male fantasy of what a woman is". According to India himself, "Calling a trans person a man, deliberately knowing that that person is a woman—and I am a woman regardless of what J.K. Rowling says ... my birth certificate says female, my passport, all my documents, I am legally recognised as a woman, and for J.K. Rowling to deliberately, and that is the key word, misgender me knowing who I am, is grossly offensive".⁶

Rowling responded in a series of Twitter posts, saying that she had had legal advice that Willoughby's "obsessive targeting" of her over a number of years "may meet the legal threshold for harassment". She said she had ignored this advice because she "couldn't be bothered giving India the publicity he so clearly craves". Because she didn't want to lie to the police, she said, "I'll simply have to explain to the police that, in my view, India is a classic example of the male narcissist who lives in a state of perpetual rage that he can't compel women to take him at his own valuation" (Tinoco, 2024). To those of us resisting the transgender tsunami, J. K. Rowling's courage and tenacity are wholly admirable. She is a hero.

For a heartfelt apology to Rowling, see: Bueskens, 2020;

for Rowling's April Fools joke on X, where she named and jokingly described 10 men posing as 'women' with their feminine names: 'Only kidding. Obviously, the people mentioned in the above tweets aren't women at all, but men, every last one of them', see: Jones, 2024;

for Suzanne Moore's admiration of Rowling for her courage and tenacity, see: Moore, 2024;

for a critique of the liberal elite's failure to support Rowling, see: O'Neill, 2021;

For Rowling's commentary on the recently passed Scottish *Hate Crime Act*, and her statement that she 'looked forward to being arrested' for what she had written in her April Fools joke, see: Rowling, 2024.

Actual violence

Transgender doesn't only encourage its adherents and acolytes to abuse women online. It engages in violence in public as well. The violence doesn't always manifest as physical attacks on individuals, although the case of 60-year-old Maria MacLachlan, assaulted by a 26-year-old man in September 2017, and what happened in Australia and New Zealand during Kellie-Jay Keen's Let Women Speak tours, are not isolated

⁶ <https://www.bignetwork.com/news/274150581/transgender-broadcaster-reports-jk-rowling-to-police>

examples. A major tactic of trans activism is to disrupt public feminist events, largely by shrieking and making other ear-splitting noises so as to drown out what the speakers are saying, but also by shows, threats and actual instances of physical force. Given the constant screaming of threats, whether online or in public, it is not surprising that the more deranged of trans adherents take that as an invitation to physically attack individual women. Below are some more examples. Once again, this is not an exhaustive list. It is simply intended to give the reader a sense of transgender's standard operating procedures.

For example, according to an article in the UK *Sunday Times* towards the end of 2018, at least 15 public meetings held by feminist groups opposed to the proposals to 'reform' the Gender Recognition Act had been 'invaded, threatened, picketed, closed down or forced to move venue by transgender activists'. There had been at least six incidents of violence or intimidation against opponents of the reforms, with one trans activist convicted of assault. At least 11 opponents of the change had been targeted through their jobs (Gilligan, 2018)

Also in the UK, a trade union official, Paula Lamont, was attacked by trans activists on a picket line in March 2018. "They suddenly started screaming, they all came around me", she said. "They were all trying to push me, shouting 'get her out of here'. Thank God the police were there" (Gilligan, 2018).

In the US in April 2023, the champion swimmer Riley Gaines, was punched by a man masquerading as a 'woman' after a speech she made at San Francisco State University, arguing against allowing men claiming to be 'women' to compete in women's sports (Reinl, 2023). (For Gaines' experience swimming against men claiming to be 'women', see the 'Swimming' section of the 'Havoc' chapter).

In Tacoma, Washington in October 2022, a disabled 58-year-old woman was attacked by a 27-year-old man masquerading as a 'woman' at a feminist rally. She said he suddenly appeared and wrenched her wrist while she was filming on her cell phone, and shoved her to the ground. She was sufficiently badly injured to have to take time off work. The women were completely outnumbered by trans activists who surrounded them. Masked attackers pelted the women at the rally with eggs and pies, and then ran away, although the disabled woman's attacker was arrested (Reinl, 2023).

Patrícia Lélis, the Brazilian journalist mentioned above, was not only attacked online. She was subjected to at least one attempted physical attack by a man dressed as a 'woman', at one of her campaign meetings where she pointed out that there were more 'transgender' men at her meetings than women, and that women were silenced in politics (Vigo, 2021).

In an article that contains links to tweets and videos of the violence, Genevieve Gluck gives examples of physical attacks on women at International Women's Day rallies around the world in 2022. These attacks were carried out by trans activists allied with men who prostitute women, who have added 'swerf' ('sex worker exclusionary radical feminists') to the trans-inspired 'terf' (Gluck, 2022), one more sign of the link between transgender and male sex right.

In Barcelona, women gathering to protest against prostitution were surrounded by proponents of 'sex work' and trans activists, who attempted to assault them but were prevented by the police. Earlier, trans activists had signalled on Twitter their intention to commit violence against the women at the rally: "The 8th of March is going to be

the day for me to shut the mouths of TERFs by any means necessary, including physical [force]”; and “Women’s Day is the national day of beating TERFs, so you will see us attacking more than one [of them] today” (Gluck, 2022).

In Paris, women opposing the sex industry were assaulted by activists chanting ‘anti-terf’ slogans, one of whom was videoed slapping a woman before biting her on the face. According to the organisers, they were subjected to seven attacks within 20 minutes by activists from three ‘antifa’ and pro-sex trafficking organisations. This included the STRASS syndicate (*Syndicat du Travail Sexuel*—the Sex Work Syndicate) (Gluck, 2022), which lobbies against any move to penalise the clients and for the full decriminalisation of the sex industry, including the pimps, the brothel-keepers, the ‘madams’ and the sex traffickers. They purport to be opposed to sex trafficking and to ‘forced labour, slavery and servitude’.⁷

But this is the tired old distinction between forced and ‘free’ prostitution which, as Sheila Jeffreys (among others) has pointed out (Jeffreys, 1997: 7), is a distinction made by the men who prostitute women, and by organisations like STRASS that purport to support the ‘rights’ of ‘sex workers’, who have a vested interest in maintaining prostitution as male sex right.⁸ As Melissa Farley and Max Waltman (2024) have pointed out, pimping is the same as trafficking because ‘[b]oth ... refer to the third-party control of one person by another’. (See also: Waltman, 2012). Moreover, the men who prostitute women are notoriously violent.

For a discussion of the violence against prostituted women by ‘clients’, and its reduction as a result of the introduction of the Nordic model, see: Berg, 2013.

The year before, in 2021 in the Place de la République in Paris, a demonstration organised by the Coalition Against Pornography and Prostitution had been attacked by a self-styled ‘pro-trans antifa collective’. They threw eggs at the women, tried to physically assault them, and tore down their banners, chanting “One TERF, one bullet, social justice”. At the base of the monument in the square, they had painted the slogan, “Save a trans, kill a TERF”. One French women’s rights campaigner said that IWD was “the most dangerous day of the year for feminists demonstrating against prostitution” (Gluck, 2022).

In Brussels on IWD in 2022, trans activists attempted to attack the women but were thwarted by being outnumbered. They could only chant insults and threats. However, they did hand out leaflets on how to recognise ‘terfs’, namely, women who oppose pornography and promote “abolitionist” and “whore-phobic rhetoric”. A demonstration against violence against women had been attacked by trans activists in November of the previous year, but there were more people at the later IWD march, so the women were not so exposed to the male violence, apart from the usual litany of threatening insults: “NO TERFS NO SWERFS”, “Transphobes, go fuck yourselves”, and “You’re all dirty bitches” (in French, of course, in the feminine gender) (Gluck, 2022).

⁷ <https://strass-syndicat.org/who-are-we/>

⁸ <https://prostitutionresearch.com/>

Women in Santiago, Chile, were also attacked on IWD. Trans activists ripped up their posters and burned them. One woman was hit on the head with a billy club, breaking the skin and causing her to bleed (Gluck, 2022).

In Ankara, Turkey, women's rights demonstrators participating in the 20th Feminist Night March, an event calling for an end to violence against women, were surrounded by trans activists who prevented the march from going ahead, and grabbed the women's banners and tore them up. Two men in particular followed the women, aggressively chanting slogans and calling them 'bitches' and 'whores'. Women's demonstrations in Turkey are normally disrupted by police using tear gas and force, but this time the trans activists were more aggressive than the police, although the police had attacked a similar demonstration in Istanbul that year (Gluck, 2022).

In Hamburg in August 2022, at least one woman at a Dyke March was physically assaulted by trans activists after she said that men weren't lesbians. In Cologne in July, a group of lesbians, members of LGB Alliance and Women's Declaration International's German branch, had been attacked by trans activists during a 'Pride' event for holding banners with a definition of 'lesbian' that excluded men (Woulahan, 2022).

Woman's Place UK (WPUK) meetings are routinely attacked by trans activists. One meeting in Bristol in February 2018 was faced with a protest by activists who were masked (thugs do not want to be held accountable for their actions). Trans activists had tried unsuccessfully to get the meeting cancelled, so they turned up in force to try to close it down violently. In April 2018, masked trans activists also invaded a public We Need To Talk meeting held by WPUK at the Jam Jar, a community arts and music venue. This was even more violent, with threats to let off smoke bombs and attempts to push women downstairs. One of the attendees, Heather Brunskell-Evans, said later,

I feared the injuries I might sustain if pushed downstairs; I looked down on myself being obstructed from speaking by a man almost young enough to be my grandson (Egret, 2019).

The meeting chair, Jeni Harvey, who had been expelled from the London Radical Bookfair for handing out pamphlets on 'Sex, gender and women's rights', wrote:

[I]rapped on this stairwell with masked protestors both in front and behind me, I found myself in fear of my physical safety. Unsettling images of my children having to deal with the news that someone had hurt me—and hurt me deliberately—because I wanted to talk about how women and girls stood to lose their sex based protections, came unbidden and unwelcome (Egret, 2019).

The response of the local 'equality' and 'hate crime' charities—SARI (Stand Against Racism and Inequality), The Diversity Trust, and Bristol Zero Tolerance—was to leap to the defence of the trans activists, ignoring the thuggery. At a meeting in the City Hall, they said that what they needed to do was "to defuse the atmosphere of distrust being created around Bristol's trans community as a result of the recent upsurge in anti-trans activism" (Egret, 2019). There was no acknowledgement of the fact that 'the atmosphere of distrust being created around Bristol's trans community' was of their own making, and that it could best be dispersed by apologies to the women attacked and resolutions to stop the violence.

WPUK held another meeting on 23 September 2019, its 24th in two years, timed to coincide with the annual conference of the Labour Party in Brighton. At 4:30 on the afternoon of the 23rd, the venue booked for the meeting cancelled because of the threat to the security of the building (WPUK, 2019). This is typical of venues threatened by trans activism. Instead of punishing the perpetrators of the violence, they punish its victims. Thus the wider society colludes with trans violence, by showing activists over and over again that their intimidation tactics work.

On this occasion, the WPUK organisers had booked an alternative venue (having had previous experience of this tactic and of the pusillanimous response of venue owners). However, when they arrived at the new venue, they found that there were trans activists there too. Since the venue had only been announced hours beforehand, and only to ticket holders, the location must have been passed to the activists by someone holding a ticket. The numbers of activists grew, but the hired security team managed to provide a narrow corridor through which the ticket holders could get to the venue. They couldn't stop the shrieks of 'Scum! Scum! Scum!', 'terf! terf! terf!' in people's faces though. Nor could they prevent water being thrown on the women, nor completely protect women from being touched or manhandled (WPUK, 2019).

Once the meeting started, the trans activists went to the back of the building and pounded on the windows from the outside for the whole three hours the meeting lasted, making a horrendous noise to drown out the speakers. Although the police were there, they once again colluded with transgender by doing nothing either to protect the women or to stop the disruptive tactics of the trans activists. They didn't create a safe space for attendees to go in and out of the meeting; and they refused to help ticket holders as they came out of the building, even two women with disabilities who were being blocked from coming out of the meeting safely (WPUK, 2019). Once again, the UK police showed their predilection for transgender over women's right to protest safely.

For a woman's account of being punched by a male transgender activist at a #1millionmarch4kids rally in Victoria, British Columbia, on 21 October 2023, plus a statement that the first rally, on 21 September 'was shut down barely after it began, the police determining it was too dangerous to continue', see: <https://www.feministcurrent.com/2023/10/31/the-woman-punched-by-a-counter-protester-at-the-1millionmarch4kids-speaks-out/>

One of transgender's most frequently voiced claims to 'vulnerability' is the supposedly high murder rate they suffer. This is manifestly false, and has been proven to be false a number of times (see the '... and statistics' chapter), but that has not dampened transgender's cries of confected 'grief' (see the much publicised 'Transgender Day of Remembrance'). The single example I have come across of a 'transgender' person being murdered for what were political and tragic, if demented, reasons, involved a young woman claiming to be a 'man'. She was 25 years old when a man punched her in the face several times at a 'Pride Parade' in Germany on 27 August 2022. She was rushed to hospital and placed in a medically-induced coma, but died on 2 September. The man who punched her was a Russian citizen from Chechnya whose application for refugee status had been denied. He was a former boxing champion, in the 'paperweight' division but nonetheless with the training to be capable of killing a woman by punching her (Woulahan, 2022).

She was not attacked because she was ‘transgender’, but because she had rushed to the defence of two lesbians whom her attacker was abusing. She was a brave young woman who was trying to defend other women. Nonetheless, transgender advocates promptly blamed feminists and their supposed ‘transphobia’ for the woman’s death, not the man who killed her. One trans Twitter user (sex unknown) even claimed that German ‘terfs’ were “celebrating” the murder (Woulahan, 2022), thus exposing the morally nauseating depths to which transgender typically sinks.

Another form of violence is what has been called ‘indecent exposure’, the conventional euphemism for a man exposing his erect penis in the presence of women and children (aka ‘flashing’). It doesn’t involve direct physical violence, but it is intended to shock and frighten those towards whom it is directed. It is a threat of violence though, because the erect penis is the weapon used in rape. It’s that shock that the fetishist finds so sexually arousing. It’s possible that this is the motivation of the men demanding they be allowed entrance into women’s intimate spaces. In other words, that demand is based on a desire to satisfy a sexual fetish, and those individuals and organisations defending the behaviour of these men as some kind of ‘right’, are enabling men to freely indulge their sexual fetishism.

One example of this involved a women-only spa in Los Angeles, Wi Spa (discussed in the ‘Introduction’ and mentioned briefly in the previous chapter) (Ngo, 2021; ripx4nutmeg, 2021). In June 2021, a man had exposed his semi-erect penis in the female-only steam room to the women and girls in there. Just in itself, this behaviour was a form of violence, intended to frighten (rape is after all an ever-present possibility when a woman is presented with an exposed erect penis). But the insult to the women and girls continued. When a woman complained to the staff, she was told that there was nothing they could do because he was transgender; and the mass media reported the incident, or rather the complaints about the incident, as a ‘transphobic hoax’. *The Guardian* was not the only media outlet to say that those complaining about the incident were lying. *Slate*, *The Daily Beast*, *Insider*, *The Independent* and *The Nation* all weighed in on the side of the ‘gender nonconformity’ of the ‘transgender customer’.

But five women filed reports with the Los Angeles police at the end of July, and the police were sufficiently convinced of the accuracy of those reports to charge the man with five counts of indecent exposure over the incident. He was also found to be a registered sex offender, with two prior convictions of indecent exposure in 2002 and 2003, a conviction for failing to register as a sex offender in 2008, and six charges of indecent exposure in a women’s locker room at a swimming pool in 2018.

As far as I know, none of those media outlets retracted their earlier false reports that the complaints about the man in the women’s steam room involved a hoax, although the *Slate* article (Urquhart, 2021, originally dated 9 July) included a reluctant two-sentence update on 2 September, that omitted any admission that they were wrong. It quoted the *New York Post* article (Ngo, 2021) which had exposed the truth about the Wi Spa incident, saying that “charges of indecent exposure were discreetly filed against a serial sex offender for the Wi Spa incident”, that the accused ‘denied the allegations’ and that ‘she [sic] plans to turn herself [sic—this is a person with a penis] in to authorities’. The *Slate* journalist’s reluctance had been reported in *The Post Millennial*. He was said to be “annoyed” that he had to correct his original story that claimed the Wi Spa incident was a hoax (Isidorou, 2021). He must have been very annoyed indeed, since he didn’t correct his original story. He did add the fact that the

flasher was a serial sex offender, but then qualified that statement in the next sentence.

While the vast majority of the violence is committed by men claiming to be ‘women’, on at least one occasion the violent perpetrator was a 28-year-old woman claiming to be a ‘man’. However, the violence was not typical of trans violence more generally, both because it was mass murder and because it was not motivated either by a desire to silence critics or by misogyny. Audrey Hale had started using ‘he/him’ pronouns and the name ‘Aiden’ before she went on a rampage on 27 March 2023 at a Christian elementary school in Nashville, killing three nine-year-old children and three adults (Reinl, 2023). She was shot and killed by the police.

A former student at the school, she left behind 20 journals, a suicide note and a memoir, part of which included a detailed schedule of the day of the shooting. There was no mention of transgender (or ‘LGBT(etc.) or ‘gender identity’) in the few pages of her deranged writings that were (illegally) released by a right-wing commentator. Her targets were “crackers” with “white privileges”, “faggots” and children of wealthy parents:

Those crackers going to private fancy schools with those fancy khakis and sports backpacks, with their daddies [sic] Mustangs and convertibles. Fuck you little shits. I wish to shoot you weakass dicks w/your mop yellow hair. Wanna kill all you little crackers!!! Bunch of little faggots with your white privileges. Fuck you faggots. (CP Staff, 2023—censored words are written out in full, e.g. ‘f***’ is changed to ‘fuck’).

Nonetheless, the murderous violence was interpreted by at least one of transgender’s acolytes as justified. The Arizona Democratic governor’s female press secretary tweeted an image of a woman with two handguns and the words “Us when we see transphobes”. Although Hale and her murderous rampage weren’t mentioned, the tweet appeared less than 12 hours after the shooting and was viewed as supporting it. The Governor’s office did repudiate it (“not reflective of the values of the administration”) and the tweeter did resign (Duda, 2023). But the fact that she could tweet such a vile message at all once again exposes the moral rot at the heart of the transgender agenda.

Malestream collusion—Let Women Speak, Australia and Aotearoa/New Zealand

The Let Women Speak events in Australia and New Zealand in March 2023 not only exposed transgender’s operating procedures, it also exposed the malestream’s collusion and the prevalent misogyny that ignores what women say and is ever-ready to engage in a witch-hunt. These events were intended, Keen was reported to say, ‘to demonstrate that when women speak, there are always men who don’t let women speak’ (Vigo, 2023). This was amply demonstrated by what happened at these LWS events, although there were also women in the mobs trying to shout women down. But then, there have always been women who have supported men in their endeavours, no matter how nefarious.

Keen is public enemy number one for the transgender crew. She has been a highly visible presence in the fight against transgenderism in the UK and internationally (Cockburn, 2019), largely through her YouTube videos. She is the founder of

Standing for Women,⁹ an online forum for disseminating news to its subscribers and raising money for campaigning against the transgender influence. She is the originator of the idea of widely publicising the dictionary definition of ‘woman’—‘adult human female’—on t-shirts, billboards and projections on public buildings, to the fury of the transgender supporters. For all their petulant complaints about ‘hate speech’, it is the transgender mob who hate, and Kellie-Jay Keen’s activism has made her a prime target for their hatred.

For a argument that ‘many of the claims [of right-wing views] against Parker [i.e. Kellie-Jay Keen] have been “terrifically distorted,” as they were toward [Andrea Dworkin’, see: Craft and Cleckley, 2023;

for an account of an earlier Let Women Speak event in February 2023 in London, see: Maynard, 2023;

for a description of the violence of the trans mob in Auckland, and an argument about the responsibility of ‘legacy media and elite feminists [sic]’ for the ‘near murder of Kellie-Jay Keen’, see: Vigo, 2023.

In Australia, it was the reactions to the events in Melbourne (18 March) that exposed the misogyny of the malestream most clearly, especially by politicians eager to pander to the lowest common denominator in their constituencies. The event was gatecrashed by neo-Nazis, and the malestream pundits used that to accuse the feminist organisers and attendees of being affiliated with them.

The women had nothing to do with the neo-Nazis, they had no idea they were coming or even knew who they were when they first arrived, and they utterly repudiated them when they realised. As Moira Deeming tweeted the evening after the event:

Disappointed with @VictoriaPolice, who let a bunch of masked men into the LWS [Let Women Speak] buffer zone, terrifying women who were just trying to speak about their rights. Police managed to stop hordes of TRAs [trans rights activists], but somehow could only walk masked men past us [as] they did a horrible Nazi salute (@MoiraDeemingMP 6:03 PM, Mar 18, 2023).

First cab off the rank next morning was the leader of the Greens and federal Member for Melbourne, Adam Bandt. Ignoring Deeming’s tweet, he tweeted at 9:20 am: ‘I’m disgusted by the anti-trans rally in Melbourne yesterday, protected by their allies: saluting neo-Nazis’ (@AdamBandt, 09:20, 19/3/2023). Deeming’s tweet was already evidence that the neo-Nazis were not allies of women’s sex-based rights, but he chose to ignore it. Neither did he bother to contact any of the organisers of the event to find out what had actually happened.

A former volunteer for the Greens was quoted in an editorial in *The Australian* newspaper three days later hotly denying that she or anyone else at the LWS event was supportive of the neo-Nazis. She posted on Twitter that she had “donated to [Bandt’s] campaigns ... looked after his dog and house-sat while he was on holidays”. In other words, she knew him well. She said in reaction to his tweet: “He’s lying. He

⁹ <https://www.standingforwomen.com/campaign-golas>

knows I'm not anti-trans. He knows I'm Jewish and NOT PROTECTED BY NEO-NAZIS" (Australian, 2023—original emphasis). Later, she said on Melbourne radio:

“There is no way they [the organisers] would invite Nazis to that event. We are feminists, we stand up for women’s rights, we repudiate entirely the views of Nazis” (Editorial, 2023).

But then the Greens are notorious for their championing of the transgender cause (see the ‘Australian Greens’ section of the ‘Feminism and the Left’ chapter); and championing the transgender cause requires lying. After that one fundamental lie has been accepted, it has to be bolstered with further lies. It is a great pity though, that a political party with many good policies, and a watching brief over the major parties, could be so viciously deluded about women’s rights, not to mention basic biological reality.

There was certainly something disgusting about the episode, but it was not any collaboration between feminists and neo-Nazis. What was disgusting was Bandt’s own confected ‘disgust’ that not only manufactured something that didn’t happen but also traduced a group of people innocent of any wrong-doing. Also disgusting was the subsequent lying by politicians and the mass media, the sycophantic behaviour of the police towards the neo-Nazis, the failure of the mainstream to identify the Victorian police as the real Nazi sympathisers, and the culpability of the male left in publicly labelling the event as ‘far-Right’. As Julie Szego said,

in the week before the rally, far-Left groups had plastered the city with posters urging the comrades to turn up and fight the “far-Right”. Never mind that such rhetoric lures neo-Nazis to the scene just as flies are lured to shit (Szego, 2023).

The Victorian Labor premier, Daniel Andrews, whose commitment to the trans agenda is unswerving, even idolatrous, also had something to say on the morning of the next day. ‘To every trans Victorian’, he tweeted, ‘I say this: Our Government will always support you. And we’ll always respect you. Because your rights are not negotiable’ (@DanielAndrewsMP, 11:11 am, March 19, 2023).

His commitment to the transgender cause is the reason why he could state publicly something so viciously false as that the neo-Nazis were part of the LWS event. ‘[Y]esterday’, he said, ‘anti-trans activists gathered to spread hate. And on the steps of our Parliament, some of them performed a Nazi salute’. But it was Andrews himself who was spreading hate. By linking the women with neo-Nazis, he is recommending that the women who protest against transgender are as hateful as the neo-Nazis. And it is simply false that any of the women, or anyone else who had come to hear them speak, ‘performed a Nazi salute’. It was only the neo-Nazis who did so, their performance for the media aided by the police. It was in fact the police who collaborated with the neo-Nazis. But Andrews had nothing to say about that.

The Victorian leader of the state Liberal Party opposition, John Pesutto, also weighed in on the side of the lie about the supposed links between the LWS speakers and neo-Nazis. In particular, he announced the next day that he was going to move a motion to expel from his Party, MP Moira Deeming, one of the organisers of the event (who also spoke at it). “Moira Deeming not only attended this protest on the steps of parliament”, he was reported saying, “but was actively involved in different ways in the organisation and promotion of this protest at which there were speakers with known links to neo-Nazis”. In a fine rhetorical flourish he told the ABC program,

News Breakfast, “I won’t have any of it. These values that we saw on the steps of parliament were not consistent with the values I and the Liberal Party stand for” (ABC news, 2023).

None of these liars listened to the women who organised the event and spoke at it, or consulted with them.

For Pesutto’s ‘Notice of motion’, also signed by David Southwick, Georgie Crozier and Matt Bach, see: Pesutto, 2023;
for Deeming’s response, see: Deeming, 2023.

But if Pesutto really wanted ‘not to have any of it’, then he should have called for an investigation of the Victorian police. It was they who were the Nazi sympathisers, not Deeming nor anyone else connected with the LWS event. (See the ‘Police in Australia’ section of the ‘More havoc: the police’ chapter).

Pesutto said that he had met with Deeming on the afternoon of the day after the LWS event, but he clearly didn’t listen to what she said, since he went ahead with his decision to expel her. As it turned out, he didn’t have full support from the Party. A number of members of his own Party voiced disagreement with his action. Even some of those who voted in support were ‘uncomfortable with Deeming’s expulsion’, but voted with Pesutto ‘because they didn’t want to destabilise the leader’ (Ilanbey et al, 2023).

Initially, two Liberal MPs moved a motion calling for the vote on Deeming’s expulsion to be delayed indefinitely because the supposed ‘evidence’ did not justify it, but their motion was rejected 18 to 11. There were murmurings of revolt among rank-and-file Party members too. One email called Pesutto a “little despot” and called for him to resign, another wrote online that Deeming “did nothing wrong and expelling her would be weak”. A former candidate for leadership of the Party said on radio,

“Some of the evidence that’s been shown to me appears to have been put together to fit the accusation rather than the other way around ... I can’t see any reason why we should be expelling someone who’s been firstly elected by the party and then subsequently elected by the people in western Melbourne” (quoted in Ilanbey et al, 2023).

To no avail. Deeming was initially suspended for nine months,¹⁰ and in May 2023 she was expelled from the Party, despite the fact that more than a third of those in the Party room voted against the motion, and some even came out publicly in Deeming’s support (Oakes, 2023).¹¹

Because she wasn’t guilty of anything, Deeming sent Pesutto a letter ‘foreshadowing legal proceedings’ asking for a public apology, compensation and payment of legal costs (ABC News, 2023). The case had not been heard at the time of writing. In February 2024, it was reported that the trial would start on 16 September that year. Pesutto was unrepentant. He was “not concerned about it”, he was reported to say,

¹⁰ <https://www.abc.net.au/news/2023-03-28/victorian-mp-moira-deeming-suspended-for-nine-months/102152954>

¹¹ <https://www.abc.net.au/news/2023-05-12/moira-deeming-liberal-expulsion-motion-john-pesutto-live-blog/102331004>

denying that he had ever ‘called Ms Deeming a neo-Nazi, white supremacist or anything similar’ (Silva and Willingham, 2024). It is scandalous that Deeming has to go to court to challenge an egregious lie that should never have seen the light of day.

For a sympathetic interview with Deeming by Peta Credlin on the right-wing news outlet, Sky News, see: Hannaford, 2023;

for one truthful account of the Melbourne event, noting that the Australian Jewish Association accepted that the women had no association with the neo-Nazis and that it was the police who let them into the event, see: Wyatt, 2023.

For videos of the LWS events in Sydney, Melbourne, Hobart, Canberra and Auckland, see:

Sydney – <https://www.youtube.com/watch?v=rDSe3ot5EmE>;

Melbourne – <https://www.youtube.com/watch?v=9o47VZvDgAA>;

Hobart – https://www.youtube.com/watch?v=rt09IHWLi_E;

Canberra – <https://www.youtube.com/watch?v=-jdc2XfjLns>;

Auckland – <https://www.youtube.com/watch?v=tl0X5ZWcJmw>;

for a chat between Kellie-Jay Keen, Angie Jones, Katherine Deves and Moira Deeming, discussing the Melbourne event on the same day, see: <https://www.youtube.com/watch?v=M4lZ5u8uws4>

Hiring security

Because trans mobs are so violent and women cannot depend on police protection, the organisers of feminist events and/or the venue operators have to hire security. The WPUK meeting in Brighton in September 2019 mentioned above, timed to coincide with the annual conference of the Labour Party, is just one example. In organising an earlier meeting in Leeds, ‘A Woman’s Place is Speaking the Truth’, WPUK had been open with the city council about needing extra security at the event. They explained that they had been ‘constantly subjected to intimidation and harassment from activists opposed to women’s voices being heard’, including a bomb threat at a meeting in Hastings, and other aggressive protests from masked activists (Tunks et al, 2018). (For a discussion of the Leeds City Council’s acquiescence in transgender demands, see the section in the ‘Transgender wreaking havoc’ chapter).

WPUK need not have bothered. The council cancelled their meeting anyway, three hours before it was due to start, first citing ‘health and safety’ reasons (‘plaster was falling from the ceiling in the banquet room’), then ‘security’ (‘the council hadn’t realised the meeting would be so controversial’), and then “the views which have been raised by this group previously ... are not in line with Leeds City Council’s values on gender and equality” (Tunks et al, 2018). Of course not. Leeds City Council’s values are transgender’s, and so they are obliged to refuse to hire out premises to peaceable rate-payers who criticise transgender, and to lie about the reasons for the refusal.

Another example of the need for security protection from trans violence involved Professor Selina Todd at Oxford University. The university provided her with security guards to routinely accompany her to lectures to ensure she was not attacked. She had been warned by two students that she was in danger because of threats had been

made against her on their email networks. The university took the threats seriously enough to investigate them, and found them sufficiently alarming to justify having two security guards in her lectures for the rest of the academic year. Her lectures had nothing to do with transgender issues, but rather with the history of the lives of working class women. However, she had been called a ‘transphobe’ for her advocacy for women’s rights (Turner, 2020). But despite this recognition of the danger posed by trans activism, the University of Oxford remains a staunch trans supporter. (See the relevant section in the ‘Where’s the evidence?’ chapter).

Feminist organising nowadays either has to be undercover and hence deprived of a public voice, or it must involve the expense of hiring security guards, if it is to avoid trans violence. Meghan Murphy mentioned that she and her supporters, and the venue, had to hire their own security team for the second #GIDYVR Still Talking event in Vancouver in May 2020, ‘in order to protect speakers and attendees’ (Murphy, 2019). An event in Edinburgh in 2019 is typical, both of the need for extra security and of the refusal of the law to stop the trans violence and of society more generally to even admit it is happening. “There was a one-hour security briefing for speakers”, Kath Murray, a research associate in criminology at Edinburgh University said, “seven security guards attending the event, a security sweep of the lecture theatre beforehand, and ID checks for all attendees” (Fazackerley, 2020).

Often, feminist events are simply cancelled by the venue ‘because of fears the speakers would face abuse’. Although the agency here is nicely deleted, it is the trans lobby that does the abusing. Every time a venue cancels a feminist meeting ‘for security reasons’, they are encouraging the trans mob to continue the violence by giving them the message that bullying works. These venues are complicit with a form of trans DARVO tactics—Deny, Attack, Reverse Victim and Offender (see below). By acquiescing in transgender demands by refusing to allow the meeting to go ahead, they are attacking the victims of the violence, denying who is responsible for it, and hence implicitly reversing who is the victim and who the offender.

Another example of the trans DARVO tactic (by trans activists themselves rather than through an intermediary) occurred in relation to the 2019 ‘Pride in London’ march. The organisers announced that they were going to pay for security guards to prevent lesbians from attending. They were reported to have said that “[g]roups which don’t share Pride in London’s core values, such as celebrating every part of the community [i.e. men claiming to be ‘lesbians’], will not be authorised to take part.” (Bartosch, 2019a).¹²

This was a response to the lesbians’ ‘Get the L Out’ demonstration at the 2018 ‘Pride’ march. Although it is the transgender lobby that meets disagreement with enraged violence, it is coupled with sorrow for those oh-so-vulnerable ‘trans people’ supposedly so ‘hurt’ by disagreement (the ‘reverse victim and offender’ tactic). ‘We are sorry’, said the official statement from the 2018 ‘Pride in London’ event, ‘We are distraught by the messages and the hurt that has been caused’ (Pride in London,

¹² This publication no longer appears on the internet. Andrew Doyle’s article in *The Spectator*, ‘Who is Pride really for?’ (Doyle, 2023) does critically discuss the trans lobby’s negative attitudes towards lesbians, i.e. that they are expected to be sexually available to men (via Stonewall), but not the 2019 ‘Pride in London’ march.

2018). Thus, in true DARVO fashion, the lesbians become the ‘offenders’, while those who have excluded, harassed and vilified them become the ‘victims’.

DARVO

The DARVO theory (Deny, Attack, Reverse Victim and Offender) was first postulated by Jennifer Freyd, a professor of Psychology at the University of Oregon, one of the world’s leading experts on betrayal trauma and child abuse (Freyd and Birrell, 2013), and herself the survivor of childhood sexual abuse by her father. She said it was one of the ways in which perpetrators (and their supporters) responded when they were exposed: ‘the perpetrator is assigned (or assumes) the victim role and turns the true victim into an alleged offender’ (Freyd and Birrell, 2013: 119). Freyd was partly speaking from personal experience in postulating this theory. She had accused her father, Dr. Peter Freyd, of sexually abusing her when she was a child. With his wife, Pamela (Jennifer’s mother), he was co-founder of the False Memory Syndrome Foundation, established to defend men accused by their adult children of raping them when they were young. (See the ‘False memory syndrome’ section of the ‘Explaining transgender’ chapter).

DARVO denial is not the kind of denial an innocent person might give. It is, of course, another lie. Denial of an accusation that is actually true is ‘more indignant, self-righteous and manipulative’ than ordinary, everyday denial. It involves threats and bullying and making life as difficult as possible for those exposing what has actually happened, and in the transgender case, for those exposing as a lie the claim that men can be ‘women’. DARVO denial never involves evidence and rational argument. Instead, its attacks are ‘intended to chill and terrify’, Freyd said. They can include threats of law suits, and they always involve ridicule, *ad hominem* insults, and denigrating the whistle-blower’s credibility (Freyd, 1997: 29-30).

The denials of trans activists differ from those of child sexual abusers, in the sense that they are overwhelmingly characterised by insulting verbal abuse (although trans activists are also fond of law suits). Child sexual abusers, in contrast, can be men who hold prestigious social positions—Jennifer Freyd’s father, for example, was a professor of mathematics at the University of Pennsylvania (Hoult, 1998)—who are less likely to scream vituperative tirades as a form of argument. Both are similar, however, in that they both alternate ‘between “attack” and “reverse victim and offender”’ (Freyd, 1997: 30).

As Renée Gerlich (2020) said, this is a tactic of ‘patriarchal reversal’ (Mary Daly’s term). Perpetrators deny what they have done by creating a narrative that reverses the actual state of affairs. It portrays those they have harmed as hateful ‘offenders’ and themselves as innocent ‘victims’ when any protests are raised about their abuse. Because the perpetrator’s narrative cannot tell the truth, it uses ‘lies, contradictions, aggression, and cruelty’ (Gerlich, 2020). While these tactics are typically used against women by rapists and child sexual abusers, they are also used by the transgender agenda. It also cannot tell the truth because of the lie at the heart of its narrative. (See also: Bilek, 2020a).

The transgender acolytes among 2018 Pride in London organisers went back and forth between direct attack and the ‘reverse victim and offender’ tactic—soothing the feelings of ‘trans people’ ‘hurt’ by the lesbian protesters. ‘Their behaviour was shocking and disgusting’, Pride in London said of the lesbian protesters,

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and we condemn it completely ... [It] showed a level of bigotry, ignorance and hate that is unacceptable ... we are shocked and appalled by this behaviour, not least because some felt threatened by the protesters ... We utterly condemn the transphobic, hateful protestors who blocked the Pride in London Parade yesterday (Pride in London, 2018).

Just who it was who was displaying ‘a level of bigotry, ignorance and hate’ can be illustrated by what a non-trans man and compere at the 2018 Manchester ‘Pride’ rally said. A certain Tony Cooper nakedly displayed the hatred of women typical of the trans agenda, by saying of the ‘Get the L Out’ lesbians who protested there, that they should have been “dragged out by their saggy tits” (Wild, 2019: 6. See also: Sprocket, 2018). When it was pointed out to him that this comment was unacceptable, he reacted with delight at being noticed. As he said on his Twitter account on 30 August 2018: ‘Oh dear it seems i have upset the TERFS on mumsnet (again) with my dragging anti-trans protesters off by their saggy tits comment!!!—feeling accomplished’.¹³ While this is a perfect example of what should qualify as hate speech, he was not reprimanded by the Manchester Pride organisers (nor by Twitter nor by the police), and neither did anyone apologise to the lesbians.

A perfect example of the reversal tactic occurred in a pro-trans publication, *The Bay Area Reporter* (‘Serving the San Francisco Bay Area LGBTQ community since 1971’) in an article praising the Degenderettes and their exhibition. The article described the trans lobby tactics directed against ‘terfs’, while attributing them to the very ‘terfs’ they were attacking:

[M]any TERFs actively engage in or support measures to physically threaten or harm trans women in particular, ranging from doxing (disseminating our private information with the intent to cause harm) to harassing our employers and families to—on occasion—explicitly threatening us with violence or death, either directly or by attacking trans women in crisis with the intent of encouraging them to self-harm ... trans and queer people ... are literally under attack (DiEdoardo, 2018).

These are the trans lobby’s tactics. Another name for it is ‘projection’, locating one’s own feelings, thoughts, actions, etc., with someone else rather than taking responsibility for them oneself. Many examples are scattered throughout this present work, but the article itself gives one example, a statement from the maker of the bloody t-shirt that was removed from the exhibition. “I am the person who made the piece that was removed”, said Degenderette, Yolkai LeFierce. This person was referred to as ‘they’, but given that ‘they were assigned female at birth’, it is clear that she was a woman. She was also quoted saying, “I’m not a violent person ... But if TERFs come for my friends, they have to come through me first” (DiEdoardo, 2018). She won’t be called upon to defend her friends because ‘terfs’ (i.e. critics of transgender) won’t be coming for them. To reiterate: there is not single example of any of transgender’s critics behaving in this way.

For another account of trans justificatory excuses for their own violence, this time emanating from the transgender organisation, the Human Rights Campaign, claiming falsely that ‘trans people are more often victims of rape, beatings and other violence than they are perpetrators’, see: Reinl, 2023;

¹³ <https://twitter.com/TonyDCooper/status/1034842336176611329>

for an example of the use of DARVO tactics by the then Prime Minister, Scott Morrison, to gaslight the population, especially his reactions to Brittany Higgins' accusation that she was raped by her colleague, Bruce Lehrmann, in a room in Parliament House, see: Schultz, 2021

Self-censorship

One of the consequences of the violence, and one that the transgender lobby enforce with all the power and influence at their command, is self-censorship. The fear engendered by transgender violence is too often successful in silencing criticism or disagreement, or any debate at all. For example, the members of Transgender Trend, parents, professionals and academics based in the UK who are concerned about the diagnosing of children as transgender, feel that they have to remain anonymous in order to protect their children or their jobs from the socially condoned violence of the trans mob.¹⁴ That hasn't stopped them criticising transgender, but it does mean that they cannot put their names to the critique.

A number of Jessica Megarry's interviewees mentioned this problem (Megarry, 2020). Some people, mainly women, were not only concerned for their physical safety, but also for their career prospects, chiefly in academe because of how corrupted universities have become by the transgender mandate and neo-liberal regimes of privatisation and user-pays. One woman said that she couldn't "afford to say something off the cuff that could be construed as transphobic" because she would never again be invited to a conference (p.156). Another woman said that she knew women who were afraid to post on social media not only their own ideas but also those of others they agreed with (p.150). Megarry quoted Meghan Murphy saying

"I think that some women live in fear, it's like 'oh if I don't go along with this then [the transgender lobby are] going to turn on me' because they've seen them do that to everyone else and because they probably will, cause that's how they control the conversation [...] people are scared of that, people are scared of being isolated, people are scared of being attacked" (Megarry, 2020).

Again, biologist Colin Wright stopped engaging critically with transgender a number of times because of attacks from the trans lobby. He feared it would harm his career chances if he were seen to be publicly arguing against 'the claim that internally felt gender feelings trumped biology'. However, he couldn't stay silent for long. When the 'Grievance studies'¹⁵ hoax was exposed, 'bringing renewed focus on the intellectual degradation within academic fields focused on gender and sex', and an editorial in the academic journal, *Nature*, asserted that sex "has no basis in science", he let out his 'bottled-up frustrations' in a couple of essays and Twitter, although again he subsequently locked his Twitter account as a result of the trans attempts to make him unemployable.

He was right to be worried. When he broke his Twitter silence in February 2020, trans activists targeted online recruitment sites in his area and emailed academic search committees, accusing him of being 'racist' and a 'transphobe'. In the end, in

¹⁴ https://www.transgendertrend.com/about_us/

¹⁵ https://en.wikipedia.org/wiki/Grievance_studies_affair. I don't usually cite Wikipedia as evidence of anything. However, this entry does contain a good summary of the affair.

April 2020 he chose to leave academia because he became convinced that no amount of hard work or talent on his part would get him a tenure-track academic job in the current climate. But while the trans lobby managed to destroy his academic career, they did not silence him. He continues to publicly criticise transgender. He is the founder of the website *Reality's Last Stand*, where he regularly posts his own and others' trans-critical articles, continues to publish articles in any publication that will take them, and posts YouTube videos where he discusses in detail transgender's erroneous views on biology (Wright, 2023).

Conclusion

Harms described the abuse she had experienced from trans activists as 'downright demonic'. She also said of those who acquiesce in transgender demands that 'choosing to obey wicked people can become its own form of wickedness', and that she didn't know of any other words that 'even come close to being strong enough to describe the kind of darkness' she'd seen in transgender activism (Harms, 2020). As a Christian, she is comfortable with words like 'demonic' and 'wicked', both of which she used, quite rightly, to describe trans activism (Harms, 2020). Although she didn't use the word 'evil', that too applies to a worldwide phenomenon that thrives on such behaviour. Harms' ease with such terminology might stem from her religious background, nonetheless it does accurately describe a phenomenon that operates through lies and reacts with violence when it is thwarted. As Harms said, it is not 'an ideology worth preserving or defending in any capacity'.

In the same vein, Joan Smith described trans activism as a 'monster'. She was worried that trans extremists had developed a sense of impunity because people 'looked the other way while this new species of misogyny took root', especially Labour Party and Scottish National Party MPs. They should be ashamed, she said, of their complicity with threats to women's legal rights, women's spaces and even our physical safety (Smith, 2023). To put this another way, in acquiescing in transgender demands, the wider society—government, law, medicine, etc.—has colluded with thugs.

Transgender has not escaped oversight altogether, as many of the sources cited in this present work demonstrate. Moreover, the UN's Special Rapporteur on violence against women and girls, Reem Alsalem, has made a strong public statement noting the violence of transgender activism and its effect on women and girls. Not surprisingly, and despite her eminence and her conciliatory approach (see below), she has received the same treatment as any critic of transgender, especially given that she is a woman. '[I]t is beyond ironic', she said,

that I am receiving the same treatment that many women[,] on whose behalf I intervene in my capacity as a Special Rapporteur, face[,] and that are only intensifying: [t]he rising backlash and intimidation against women for raising concern on the human rights implications of gender identity and sex for all those involved (Alsalem, 2023a).

In November 2022, she had sent a letter to the UK government expressing concern about some aspects of the Gender Recognition Reform Bill that was currently before the Scottish Parliament. Her main concern here, she said, was that 'such proposals would potentially open the door for violent males ... to abuse the process of acquiring a gender certificate', and hence present 'potential risks to the safety of women'. The proposed legislation, she said, 'does not provide for any safeguarding

measures to ensure that the procedure is not ... abused by sexual predators and other perpetrators of violence' (Alsalem, 2022).

This was not a criticism of transgender per se, but rather of the opportunities the self-id legislation could provide for violent predatory men (whom she did not identify as transgender) to get access to women's spaces. She was at pains to express sympathy for 'trans persons'. 'It is important', she said, 'to underline that trans persons are entitled to live a life that is free from discrimination, harassment to have their human rights safeguarded' (Alsalem, 2022). Nonetheless, it aroused the ire of the trans lobby.

A trans organisation calling itself the Sexual Rights Initiative (SRI) took umbrage and put out a statement called *SRI's statement on the Special Rapporteur on VAW, Reem Alsalem, harmful position on gender identity*, saying that they weren't going to engage with her any more because her position was 'harmful'. With typical transgender sneakiness (Kirkup, 2019), the SRI didn't inform Alsalem about this statement before posting it online. She found out about it by accident (Alsalem, 2023a—contains a link to the SRI statement). It is not so much 'beyond ironic' as only to be expected, since the trans lobby will brook no disagreement or criticism, no matter how carefully worded or placatory. She pointed out in detail that their accusations were simply not true, and accused them of bullying (she used the word 'coercion').

In May 2023, she released another statement expressing her concern

at the escalation of intimidation and threats against women and girls for expressing their opinions and beliefs regarding their needs and rights based on their sex and/or sexual orientation ... [and] about the decreasing space available for women and women's organizations to organize and/or express their opinion peacefully in several countries in the Global North (Alsalem, 2023b).

Also in May, she replied to yet another transgender missive, this time from the erroneously titled Association for Women's Rights in Development (AWID) (Alsalem, 2023c) (erroneous because this organisation is trans-captured and hence working to destroy women's rights, not uphold them). She said she wasn't going to go into detail about the 'false and dangerous allegations' in the document, referring the reader to her response to 'a similar letter from Sexual Rights Initiative'. She did, however, want to address 'one novelty' in the AWID statement, and that was their notion of "outdated and non-scientific understandings of binary biological sex". She said that there was 'nothing outdated or unscientific about the binary nature of sex', and suggested that those who had signed the letter 'seek out biologists for a conversation around this issue' (Alsalem, 2023c). The rest of the document was devoted to countering the attacks against her, which had intensified since the SRI and AWID letters were published.

For a summary of Alsalem's preliminary findings and observations on her official visit to the UK in all areas of violence against women and girls, see: Alsalem, 2024;

for the UN's 'Report on gender identity' by its Independent Expert on protection against violence and discrimination based on sexual orientation and gender identity (IE SOGI), that contains everything Alsalem disagrees with, namely, that it is a misconception '[t]hat human nature is to be classified with reference to a male/female binary system on the basis of sex assigned at birth', and that 'the process of legal

recognition of gender identity should ... be based on self-determination by the applicant', see: IE SOGI, no date.

Critics of transgenderism are fortunate to have such an eminent defender, especially as the UN itself is trans-captured. But like all critics working within the system, she must uncritically accept that 'trans people', 'trans women', non-binary', etc., are actual categories of person. She also includes men claiming to be 'women' in the category of women. After her statement about the 'potential risks to the safety of women', she went on to say 'in all their diversity (including women born female, transwomen, and gender non-conforming women)'. But once men have been accepted as 'women', how is it possible to sort out the predatory from the non-predatory, especially as they all dress in the same feminine garb, self-id is already a reality throughout society whatever the law says, and men's desire to intrude upon women's spaces is a sexual fetish?

She also believes the 'vulnerability' lie. '[T]ransgender women [i.e. adult men]', she says, 'also face disproportionate violence ... specific to their sexual orientation and gender identity and this has been well documented by my mandate and other human rights mechanisms' (Alsalem, 2022). I am puzzled by this statement from someone who should know better. I wonder where she found such documents. I haven't been able to find any instances of violence against 'transwomen', i.e. cross-dressing men, where the attackers are motivated by hatred of their 'transgender' status. There is a myriad of *assertions* about the supposed high murder rate of 'trans women' (i.e. cross-dressing men), but what *evidence* there is (as opposed to transgender opinion) suggests that they are less likely to be murdered than the general population. (See the '... and statistics' chapter). Still, whatever the limitations of Alsalem's approach to transgender, she has had the courage to stand up to the bullies and expose their tactics as misogyny, even in the hostile environment of the UN.

The violence of the transgender phenomenon has been exposed over and over again and the literature is vast. Below are a few more examples to add to those already cited above.

For further graphic descriptions of transgender violence towards women, see: Chart, 2017; Izaakson, 2018 (especially in relation to Maria Maclachlan's attacker and his supporters); Moore, 2020; ripx4nutmeg and Linehan, 2021;

for an account of a paper submitted as academic work for a Masters degree at the London School of Economics, which concluded 'Picture this: I hold a knife to your throat and spit my transness into your ear', see: Biggs, 2021;

for evidence of 'trans' male violence against women, motivated not by any desire to silence critics, but by sheer misogyny, see: <https://fovas.wordpress.com/>; and <http://transcrimeuk.com/>;

for a number of examples of threatened violence against 'terfs' by the trans lobby, see Allison Bailey's response to her Chambers in relation to Stonewall's complaint about her – <https://allisonbailey.co.uk/wp-content/uploads/2021/03/PH-Bundle-pp-350-381-Response-to-Stonewall-Complaint.pdf>;

for stories in the media about crimes committed by males posing as women, see the sarcastically named Facebook page, 'This never happens':

https://www.facebook.com/groups/1722756661380462/?hc_ref=ARR3s3MUhT-9saAtNuNplxQq0g02-D2G1BJlAC0HFhX35s8fzir6V1nN70lNvb2AQL;

for another list of sources exposing transgender men's violence, see: <https://www.womenarehuman.com/gender-id-movement-compromises-womens-rights-womans-compilation-shows/>;

and another: <https://www.noconflicttheysaid.org/>

and another: <https://terfisaslur.com/>

There used to be a Facebook page called 'Violent Trans Activism Revealed', but although the phrase brings up links in a search engine, the page is unavailable.

See also the sarcastically named Facebook page, 'This never happens', which monitors stories in the media about crimes committed by males posing as women – https://www.facebook.com/groups/1722756661380462/?hc_ref=ARR3s3MUhT-9saAtNuNplxQq0g02-D2G1BJlAC0HFhX35s8fzir6V1nN70lNvb2AQL.

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