

Chapter 10: Transgender wreaking havoc

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Introduction

As should be clear from what has already been said, transgender wreaks havoc wherever its influence is felt. It has led to a great deal of harm, from the most devastating—the mutilation of the bodies of the young both surgically and medically, the rape of women in prison, male sexual fetishism in women's intimate spaces, violent attacks on women who publicly dissent—through legal harassment and job loss for people who fail to fall in with the transgender line—to what might seem to be the most trivial—the demand that people use the wrong gendered pronouns to refer to those who claim to have changed sex. But while being required to use the wrong pronouns might seem trivial, it is an example of coerced speech. Being reprimanded, fired or attacked for refusing to refer to men with feminine pronouns, is a form of coercive control. It is abuse, and yet it happens wherever transgender influences policy or practice.

I gave some examples of the havoc wreaked by social acceptance of the transgender agenda in chapter 1. In this chapter and the two following I discuss some further examples. This is just a tiny proportion of similar instances,¹ but they give some idea of the damage and of the kind of society the transgender agenda is promulgating. Most of this is hidden from public view partly because of the power it has to censor disagreement as 'transphobia', etc., but also because it happens in such disparate locations scattered throughout society: in government departments and law courts, in universities and schools, in hospitals and medical clinics and practices, in prisons, refuges and rape crisis centres, on social media and in mainstream public media, in women's spaces everywhere, and potentially in the lives of all of us. As Kathleen Stock pointed out:

By common consent of many powerful national bodies, it is gender identity that now determines what public spaces you may enter, what resources should be available to you, and how you should be categorised for the purposes of data collection (Stock, 2021: Introduction).

¹ For many more examples, see the 'This never happens' FaceBook page: <https://www.facebook.com/groups/1722756661380462/>, and the links provided on my Home page.

The chief targets for transgender's animosity are women. Below is a by-no-means exhaustive list of consequences for women. The list was originally compiled by a woman who took the pseudonym Gallus Mag, a reference to the name of a six-foot-tall female bouncer at a New York City bar called 'The Hole in the Wall' in the nineteenth century. Our Gallus Mag had an internet blog called *Gender Trender* where she posted many criticisms of the transgender agenda. On 16 November 2018, in one of the many, many instances of censorship in obeisance to the transgender lobby, her blog was deleted without warning by Wordpress. The reason given was that she posted about Jonathan ('Jessica') Yaniv and referred to him by his male name.² (For the Yaniv story, where absurdity reached new depths, see below).

I have somewhat modified the original list, to fill in some of the details. The transgender agenda eliminates all the following rights of women:

- to assemble publicly outside the presence of men (because 'gender identity' is a legal ground of discrimination, any man who claims he's a 'woman' and is refused admittance can take a complaint to the relevant tribunal);
- to organise politically against sex-based oppression by males (because that counts as 'transphobia' and 'hate speech' and is shouted down by organised trans mobs);
- in the UK, to access to hospital/facility/bed assignments separate from males (the sexes have never been separated in these facilities in Australia);
- to be free from the presence of men in areas of public accommodation where nudity occurs (because if a man says he's a 'woman', he is a woman, it would seem);
- to prefer female providers for their intimate personal care requirements (because if a man says he's a 'woman' ...);
- to educational programs created for women outside the presence of men (because if a man says he's a 'woman' ...);
- to be housed separately from male prisoners (because if a man says he's a 'woman' ...);
- to athletic programs and sports competition for women and girls (because if a man says he's a 'woman' ...);
- to grants, scholarships, board and trustee designations, representative positions and affirmative programs for women (because if a man says he's a 'woman' ...);
- to create reproductive clinics, rape crisis services, support groups or any organisation solely for females (because if a man says he's a 'woman' ...);
- of lesbians, to congregate publicly (because if a man says he's a 'lesbian' ...);
- to lesbian-specific organisations and advocacy groups (because if a man says he's a 'lesbian' ...);

² <https://dgrnewsservice.org/civilization/patriarchy/gender/wordpress-censors-gendertrender-gallus-mag-responds/>

- to free speech related to sex roles and gender (because that counts as ‘transphobia’ and ‘hate speech’ and is shouted down by organised trans mobs);
- to protection from state-enforced sex-roles—appearance/ behaviour/ thought (because that’s the way you tell the difference between women and men); and
- to protection from state-enforced sex-roles in girls’ public education (because sex roles are the way you tell the difference between women and men).

Gallus Mag also pointed out that acceptance of the transgender agenda eliminates sex-based crime statistics, the data collection of sex-based inequalities in areas where females are underrepresented, media and all public discourse specific to females, and the right of journalists to report the sex, and history, of subjects (Gallus Mag, 2018).³ (See also: FLC, 2019).

Trans is so intrusive on the lives of women that Renée Gerlich has likened it to a rape trial where a woman is subjected to disbelief, lies and abusive name-calling that no amount of truth-telling can overcome:

Transgenderism, as a political and popular movement, is like a rape trial writ large. Transgender ideology and its widespread acceptance does to the female sex as a whole what a rape trial does to an individual woman. It gaslights women beyond all reason, and forces us to argue for things that we should never have to defend in the first place: our safety, our dignity, our privacy, our worth, our bodies, our existence—whilst being isolated and rendered fair game for violation, like Cassandra. A “TERF” is supposedly inherently evil and destructive, like Eve or Pandora, and therefore fair game for assault, ridicule, harassment, and alienation (Gerlich, 2020).

If that sounds like hyperbole, you haven’t been paying attention. (The consequences for children were discussed in detail in the three ‘Transgendering the young’ chapters).

In what follows, I first discuss transgender’s erasure of lesbianism, an erasure not so very different from that of mainstream society. I then discuss some examples of loss of employment and other forms of workplace disadvantage imposed on people who publicly disagree with the transgender message. Local government seems to be especially susceptible to transgender demands, and I give a number of examples of this. Competitive women’s sport is a prime target for men and boys claiming to be ‘women’, probably because it is an easy win for males who have gone through puberty and developed the physical strength that is typically male. But while the motivation of the individual men might be obvious, the motivation of official sporting bodies is obscure. Why would these bodies which supposedly have the interests of women and girls at heart pander to demands that put them at such a disadvantage? Whatever the answer to that question (what men want men get?), the policies of most sporting bodies, from the International Olympics Committee on down, have capitulated. And

³ For a number of accounts, from the early 2010s to 2020, by women authors, journalists, thinkers, researchers, artists and filmmakers whose work and personal lives have been damaged by trans activism, see: https://wildwomanwritingclub.wordpress.com/2020/06/10/what-it-costs-women_speak-out/

finally, there are the women and children who more or less suddenly find themselves faced with a husband and father who announces that he is now a 'woman' and requires them to affirm him in that role. The transgender lobby moans piteously about how difficult their 'transitions' are, while completely ignoring the pain of those who are also affected by that process without their consent.

Lesbian erasure

The women transgender hates most are lesbians. The primary form that hatred takes is erasure. Aided by the malestream's obliteration of everything lesbian, including the name, 'LGBT' (etc.) organisations ignore it. Despite the 'L' appearing first in the transgender acronym, lesbians have no autonomous voice in trans-dominated organisations even when those organisations have 'lesbian' in the title. Not only that, these organisations require lesbians to accept 'trans women', i.e. heterosexual men, as fellow 'lesbians' and sexual partners, while lesbians who protest are intimidated into silence. 'LGBT' (etc.) purport to be supportive of lesbianism while lesbians are harassed and bullied within and by those organisations (when they're not being ignored). But the most terrible thing transgender has done to lesbianism is to convince young lesbians that they are men.

Not new

The erasure of lesbianism is not new, although strictly speaking, 'erasure' is not quite the right word. It implies that something once existed that has since been rubbed out. But lesbianism has never existed in a male supremacist mindset that has no concept of women separate from the function they serve for men. (Thankfully, male supremacy is not the only reality. There is another way of seeing the world, which elsewhere I called the 'genuinely human') (Thompson, 2020: 46-51).

Sheila Jeffreys pointed out decades ago that '[t]he appearance of queer theory and queer studies threaten[ed] to mean the disappearance of lesbians' (Jeffreys, 1994: 459). While the academic discipline of queer theory purported to include 'lesbian and gay studies', in fact the 'queer' perspective was dominated by gay male culture and politics. This largely revolved around the celebration of 'a male gay notion of the feminine', Jeffreys said, exemplified in drag. Celebrating femininity was more likely to be seen by women as an insult rather than as a form of solidarity. Moreover, gay male culture's 'eroticising of fetishised gender difference ... [and] sexual excitement produced by the trappings of exaggerated gender stereotypes' held no interest for lesbians. These gay male meanings were all that the wider society was allowed to see, and they crowded out any needs and interests lesbians might have. Transgender has continued this dishonourable tradition.

Marilyn Frye

The erasure of lesbians is one more aspect of the disparagement of women that happens throughout a male supremacist society, which operates in accordance with what Marilyn Frye called 'phallographic conceptual schemes', in other words, the ideological meanings and values of male supremacy. Such systems of meaning 'do not admit women as authors of perception, as seers' (Frye, 1983: 165):

women are erased in history and speculation, physically liquidated in gynocidal purges and banished from the community of those with perceptual and semantic authority (Frye, 1983: 166).

However, while phallocratic systems do not allow women an autonomous voice, women are at least acknowledged within them, even if only as servicers of men:

regularly and systematically invited, seduced, cajoled, coerced and even paid to be in intimate and constant association with men and their projects ... There is a place for a woman in every game. Wife, secretary, servant, prostitute, daughter, assistant, babysitter, mistress, seamstress, proof-reader, nurse, confidante, masseuse, indexer, typist, mother (Frye, 1983: 166-7).

Lesbians do not belong in any of these categories. The notion of a lesbian cannot even be captured by 'well-intentioned editors of dictionaries'. Frye discussed a number of dictionary definitions of 'lesbian' that were either self-contradictory or meaningless. For example, Webster's Third International dictionary defined 'lesbian' as 'a homosexual female' (the definition to be found in most dictionaries), defining 'homosexual' as 'of or pertaining to the same sex'. It then went on to illustrate 'homosexual' with the example of 'homosexual twins', i.e. twins that were of the same sex. As Frye noted sardonically, 'The alert scholar can conclude that a lesbian is a same-sex female' (p.156).

Frye went on to say that this exclusion from phallocratic reality can be used as 'the beginning of an account of what a lesbian is' (p.171). From outside the dominant reality, a lesbian can become

a seer whose eye is attracted to ... the women ... in whose eye the woman has authority, has interests of her own, is not a robot ... who has no motive for wanting there to be no women ... who is not loyal to [phallocratic] Reality ... not committed to its maintenance and the maintenance of those who maintain it, and ... [whose] mode of disloyalty threatens its utter dissolution in the mere flick of an eye (Frye, 1983: 171).

Frye admits that this might sound 'extreme, even hysterical'. But she points out that 'the fanatical fringe of the phallocratic loyalists' have exactly this view of lesbians. They do think, she said, 'that feminists, whom they fairly reasonably judge to be lesbians, have the power to bring down civilization', not as single individuals, but as 'a reorientation of perception' that can start the disintegration of phallocratic reality.

Here, Frye has gone to the heart of what lesbianism is perceived to mean. I discuss this further in the Conclusion to this section below.

The worst thing

But bad as the malestream's treatment of lesbianism is, transgender has made it infinitely worse by persuading young lesbians that their sexual desire for another woman means they are actually men, and by providing the medical tools that will supposedly make it happen. As Sheila Jeffreys pointed out over a quarter of a century ago, 'The spectacle of lesbians as freaks who really want to be men has returned with renewed vigor from the sexological literature of the 1950s to haunt popular women's magazines and lesbian literature today' (Jeffreys, 1997: 68). 'Girls are misled,' Transgender Trend said, 'into thinking that to reject the stereotypes [of heterosexuality and femininity] means not only rejecting their actual sex but changing it to the opposite one' (Transgender Trend, 2017).

A number of reasons have been suggested for young lesbians' desire to 'identify' out of womanhood. Stephanie Davies-Arai and Nic Williams (2017) suggested that it was

the latest coping mechanism for girls reacting to the porn casually passed around in playgrounds and to pressures on them to be 'perfect'. They also said that being seen as a man was less dangerous than being a lesbian. Jeffreys had earlier argued that same case. Some of the young women wanting to be men, she said, 'explain that they needed to adopt the body of the oppressor to protect themselves against repetition of the abuse they received from men in childhood'. Others, she said, 'explain that they could not love women in the bodies of women'. She went on to give a number of other reasons:⁴

There are those who say they want to be men because they have always chafed against the restrictions placed upon girls such as being made to dress up in feminine clothes for social occasions or not being allowed to have a bar mitzvah in which they could proudly say "Today I am a man". Some want the freedom to "swagger" down the street as men do and gain the respect of women and other men. Manhood is attractive because it represents higher social status and an individual escape from the oppression of lesbians and women without any social change (Jeffreys, 2002).

Jeffreys had suggested even earlier, that young women's motivation to 'transition' was a 'hatred of femaleness, not surprising in a womanhating culture, rather than a hankering for maleness' (Jeffreys, 1997).

Hatred of femaleness is shame, the shame of being a woman in the first place, and then the extra shame associated with being lesbian. From a genuinely human point of view there is nothing shameful about being a lesbian, much less a woman. But male supremacy defines women as less than, or not at all, human, and that is a shameful place to be. Lesbianism carries an extra dose of shame because it involves a refusal to fulfil the male supremacist requirement that women belong sexually to men. It directs sexual energy towards other women instead of where it belongs (in the male supremacist mindset), to men. Transgender, as a loyal son of the patriarchy, reinforces that shame by promising a way out, a spurious way but one with all the approbation and power of male supremacy's vicious hatred of women behind it. So powerful is the transgender lobby that the medical professionals tasked with 'treating' these young women seldom, if ever, suggest to them that they might be lesbians.

Many of the young women wouldn't listen anyway, so all-pervasive and dominating is the transgender narrative. Kate Harris, one of the founders of the LGB Alliance in the UK, was quoted saying despairingly, "Is lesbianism going to become extinct? Yes. It's deeply uncool. At school, in university, it is so uncommon, it is the bottom of the heap. Becoming trans is now considered the brave option" (Tominey, 2020). It is the transgender penetration into schools that bears a large part of the responsibility for this attitude on the part of young lesbians. In contrast to the transgender influence on young minds, '[t]here are no lesbian organisations,' Transgender Trend said, 'going into schools to educate girls that "cross-gender" preferences are more predictive of same-sex attraction in adulthood, not transsexualism' (Transgender Trend, 2017. See also: Gerlich, 2017; Yardley, 2017).

⁴ Citing the writings of transgender women themselves: the edited volume *Sissies and Tomboys, FTM. Female-to-Male Transsexuals in Society* (1999) by Holly Devor, and *Body Alchemy* (1996) by Loren Cameron. Cameron committed suicide in November 2022, having been in poor health for some time suffering from congestive heart failure (Wikipedia).

The ‘experts’ can see what is happening while failing to see the horror of it. Bailey and Blanchard, for example, give us a euphemised account—‘persons’ and ‘non-heterosexual identities’ instead of lesbians (as though ‘lesbian’ were a dirty word):

We are fairly confident about the following generalizations: The large majority of persons with ROGD are female, and the most typical age of onset ranges from high school to college ages. Persons [i.e. young women] with ROGD have a high rate of non-heterosexual identities [i.e. are lesbians] before the onset of their ROGD (Bailey and Blanchard, 2017).

The only time they use the word ‘lesbian’ is when they are referring to *men*: ‘For autogynephiles, becoming a lesbian woman is a secondary goal’. Now, it’s true that they don’t believe that men turn into women. Their concept of autogynophilia makes it quite clear that it is men they are talking about, that it involves fantasies and behaviours on the part of men, and not some actual sex change. They probably don’t believe that men can be lesbians either. But they raise no objection to men claiming to be ‘lesbians’. They don’t even seem to feel the teeniest bit uncomfortable.

For evidence that the overwhelming numbers of young women presenting to ‘gender’ clinics are lesbians, see: 4th Wave Now, 2016;

for further evidence that the overwhelming numbers of young women presenting to ‘gender’ clinics are lesbians, but without using the word, see: Kreukels et al, 2010: 448 (‘the majority of female applicants reported a gynephilic sexual orientation’).

Compared with gay men

Both lesbians and gays are caught up in the transgender agenda’s obliteration of sexual orientation—literally in the case of the young people involved in the ‘gender dysphoria’ phenomenon, ideologically in the case of the LGBT (etc.) acronym organisations. But it is particularly harmful for lesbians because heterosexual autogynephilic men are calling themselves ‘lesbians’ (Jeffreys, 1997), demanding sexual access, and bullying young women, usually online, when they refuse. The men who call themselves ‘lesbians’ demand, often brutally, to be accepted as sexual partners by real lesbians, denouncing the lesbians who refuse them and hurling insults such as ‘homophobia’, ‘terf’, ‘hate speech’ and ‘cotton ceiling’ (Lowbridge, 2021; Yardley, 2018), and even literally raping them (Robinson, 2021: 172). As the members of the LGB Alliance Ireland said, ‘Lesbians suffer the most. On some lesbian dating apps, half the profiles are of transwomen. Lesbians are routinely banned from dating apps for saying they are same-sex-attracted, not same-gender-attracted’ (Black and Black, 2020).

The lesbian rights group in New Zealand, Lesbian Rights Aoteroa,⁵ gathered together hundreds of screen shots of Facebook and Twitter posts that ‘Get the L out’ made, as examples of the kind of vitriol lesbians are subjected to when they refuse to have sex with men. ‘Nobody’, they said, ‘wants to be called transphobic, a vagina fetishist or a terf’. They cite research showing that ‘lesbians are actually *more* likely to date a trans person than gay men or straight people are, yet bullying is overwhelmingly targeted at lesbians’. But the ‘trans people’ lesbians ‘date’ are women,

⁵ <https://lesbian-rights-nz.org/shame-receipts/>

not men. The bullying is because they refuse sexual access to men. This is rape culture in action. As Claire Heuchan said:

There's an idea floating around on Twitter and, increasingly, in offline spaces too: that lesbian women are transphobic if we will not consider having sex that involves a penis. And that idea needs to die, because it stems from misogyny. Women have spent the last few thousand years being conditioned and coerced into having sex that involves a penis – it's part of patriarchy, and highly disturbing to see this coercion continue underneath the rainbow flag (Heuchan, 2019).

For detailed examples of the pressure exerted on lesbians to allow transgender men sexual access, and some suggested reasons why those men might want such access, see: Donym, 2021;

for a discussion of a lesbian dating app that grooms women into taking synthetic testosterone, see: Delaney, 2021.

The situation for gay men is not so dire because, as one lesbian noted (Cauterucci, 2016), gay men are more resistant to the transgender cultural imperative than lesbians are. '[G]ay men are relatively free from the perpetual infighting over labels and politics that seems common among segments of queer women [sic]', she said. Moreover, gay men are not the targets of the bullying misogyny rife in trans activist circles; and the transgender women who call themselves 'gay men' (Jeffreys, 2002) behave quite differently from the men who call themselves 'lesbians'. Transgender women worry about acceptance, they're uncertain of their 'gender' status, they even put their health at risk by refraining from asking for safe sex practices from their partners for fear of being rejected.⁶

Both sexes want to be recognised as the 'gender identity' they espouse. But the men who call themselves 'women' continue to behave like men, engorged on their own entitlement, bullying, blustering, browbeating and even raping lesbians when they can't get their own way; the women behave much like women in general, hoping for acceptance and subordinating their own needs to those of men. There are, of course, exceptions. In these days of (spurious) 'equality', there must always be a female token or two allowed to play in the boys' games. For example, a finalist in a Mr Gay UK competition was a woman claiming to be a gay man, despite her female biology and lack of a penis; and to refer to these facts would doubtless attract accusations of 'transphobia' and 'hate crime' (Bartosch, 2020). But on the whole, transgender women continue to behave like women, and transgender men, like men.

Moreover, gay men who refuse to have sex with transgender women who claim to be 'gay men' receive none of the vituperation meted out to lesbians. For example, one lesbian who said on Twitter that she was attracted to the same sex, was attacked with a stream of tweets calling her a "vaginophile", "vagina fetishist", "disgusting", "transmisogynist", and a "penis demonizer". But, as Claire Heuchan said, 'I have yet to see a gay man accused of being a penis fetishist, penisphile, or vagina demonizer as a result of his sexuality—that's reserved for the women. Somehow, it always is' (Heuchan, 2019).

⁶ Devor, 1993; Reisner and Murchison, 2016; Reisner et al, 2010; Rowiak et al, 2011; Sevelius, 2009.

Trans obliteration of lesbianism

Transgender's ideological obliteration of lesbianism is obvious once you start looking. Michael Biggs published a graph showing the percentage of times each of the words 'lesbian', 'gay', 'bisexual' and 'transgender' was mentioned in Stonewall's annual reports to the Charity Commission from 2013 to 2019. In 2013, 'lesbian' comprised around a quarter of the mentions, 'gay' around 45%, 'bisexual' around 25%, while 'transgender' was hardly mentioned at all, even less than 5%. (The percentages are only approximate because they are difficult to see from the graph). By 2019, 'transgender' was the most mentioned word, taking up around 70% of the mentions. 'Lesbian' had shrunk to around 10%, while 'gay' had shrunk even further. 'Bisexual' had also shrunk, although not as much as 'lesbian' and 'gay' (Biggs, 2020)

Stonewall is not alone. In none of the LGBT (etc.) publications and organisations supposedly devoted to every category identified in the acronym, does the word 'lesbian' appear by itself. Lesbians are rarely acknowledged, and when they are, the word is either defined in male supremacist pornographic terms, or it is said to include men. For example, as Sue Donym (Donym, 2018) found, the National LGBTQ Task Force 'Creating Change' conference in 2018 had hundreds of events, but only four for lesbians, at least one of which, 'Sexversations, Pussy Politics and Top/Bottom/Switch Culture', mocked feminism by defining lesbians in pornographic, sado-masochistic terms. (The other three were the lesbian caucus, a session on age, and one for 'femmes, studs and stems', terms that Donym said were used by the black lesbian community). In contrast, there were 20 sessions on the general topic of 'sexual freedom' (e.g. 'Polyamory/Nonmonogamy', 'Sex Positive Trans Sex', 'Kink 101: Let's Get Visual'), nine sessions for 'Transgender Justice', seven for bisexuals, and eleven for self-care (including on how to deal with the fact that Donald Trump was president).

Even organisations supposedly devoted to lesbians, the egregiously misnamed National Center for Lesbian Rights in the US, for example, actually ignore lesbians. Donym (Donym, 2018) found that its website contained only one mention of the word 'lesbian' (apart from its name), although it had three whole sections for transgender legal cases. Not surprisingly, its legal director is a transgender man claiming to be a 'lesbian'. It was the recipient of levels of funding that real lesbian organisations can only dream of (\$4.6 million in grants in 2016, most of it paid to its employees), but it is merely a front for the transgender/queer lobby and displays no interest in lesbian rights.

Again, the Astraea Lesbian Foundation for Justice is no such thing either, at least not in the sense that it is concerned about justice for lesbians. It is part of 'the global LGBTI funding landscape' (GPP, 2020: 5), and a powerful and influential part of the transgender lobby. In 2018, it was third on the list of top 10 'LGBTI' recipients of international grants, tenth on the list of top 20 foundation funders in the US, and eleventh on the list of top 20 foundation funders disbursing international 'LGBTI' grants. Its own disbursement of such grants amounted to \$US9,347,886 (GPP, 2020: 28). (As an 'intermediary NGO', it is both a recipient and a disburser of funds). No autonomous lesbian group anywhere in the world has ever received such funding largesse. Astraea see their purpose as 'Building the power & resilience of LBTQI

movements’,⁷ not the power and resilience of lesbians. On their blog they claim to be ‘feminist’—‘as a feminist funder’—but there is nothing feminist about building the power of LGBTQI movements.

Those ‘movements’ are dominated by male interests. For example, the Astraea Lesbian Foundation for Justice said in their 2022 Annual Report, ‘We believe that the most radical work is overwhelmingly led by Two-Spirit (2S), LGBTQI+, and Black, Indigenous or people of color who lead from an intersectional vision’ (Astraea Lesbian Foundation for Justice, 2023: 9). Not only is there no mention of lesbians as leaders of radical work in this statement, the term ‘intersectional’ has been co-opted by the transgender agenda as a code for including men whenever women’s rights are under discussion. The term was coined by Kimberlé Crenshaw (1989) to refer to what she saw as a ‘tendency to treat race and gender as mutually exclusive categories of experience and analysis’. This tendency, she felt, was exemplified by phrases like ‘women and blacks’, which meant that women who belonged to both those categories were not included. Crenshaw’s original usage was confined to women. It has now been degendered,⁸ thus providing sterling service for the inclusion of ‘trans women’ (i.e. men) within the categories of ‘women’ and lesbians’.

Another LGBT (etc.) organisation with ‘lesbian’ in the title used another device to include men. Called the EuroCentralAsian Lesbian* Community (EL*C), it used an asterisk, the purpose of which, according to one authority, is ‘to capture all the identities—from drag queen to genderqueer—that fall outside traditional gender norms’.⁹ In other words, ‘lesbian’, like ‘woman’, doesn’t have its own autonomous meaning, it has to include men, up to and including their sexual fetishism. This is hardly likely to build the power and resilience of the lesbian part of the acronym.

And then there is the *Journal of Lesbian Studies*, again egregiously misnamed, the editors of which can ask in all seriousness, ‘Is lesbian identity obsolete?’¹⁰ This is a question that could only arise within a mindset already captured by a transgender agenda that hates lesbianism because it forbids men sexual access to women. The editors are perfectly frank about their transgender leanings. They are committed, they say, ‘to transgender inclusion’; and one of the reasons why lesbianism might be ‘obsolete’, they say, is ‘the rise of transphobia in the name of feminism’. Thus they subscribe to the transgender practice of hurling ‘transphobia’ at anyone who disagrees with the trans agenda.

The pronouncements of Sally Hines, Professor of Sociology at Sheffield University, are typical of the transgender hatred of lesbianism. (See Somerville, 2019 for her insulting tweets about lesbians). I think this is an actual woman. I can’t find anything that says she’s a man posing as a woman. Heather Brunskell-Evans quotes her

⁷ <https://www.astraeafoundation.org>

⁸ See the UN, who manage to define it without mentioning women: ‘Intersectional feminism centres the voices of those experiencing overlapping, concurrent forms of oppression in order to understand the depths of the inequalities and the relationships among them in any given context’ – <https://www.unwomen.org/en/news/stories/2020/6/explainer-intersectional-feminism-what-it-means-and-why-it-matters>

⁹ <https://lgbtqexperiment.com/2019/02/18/is-there-a-difference-between-trans-and-trans-is-trans-offensive/>

¹⁰ https://think.taylorandfrancis.com/special_issues/is-lesbian-identity-obsolete/

referring to lesbians as ‘bigots’ because they ‘link “woman” with biological “sex”’. Lesbians, according to Hines, ‘police the boundaries of who can be accepted into the category woman’, as well as the lesbian community, by ‘excluding those whose identities fall outside of “that which is seen to be correct or fitting”’. This is typical transgender word salad, the purpose of which is to avoid naming what is really at stake, i.e. the demands by rapemy men to get sexual access to lesbians (Brunskell-Evans, 2020: section 1.3).

But as mentioned above, reluctance to use the word ‘lesbian’ is not confined to the transgender agenda. (Or like ‘erasure’, perhaps ‘reluctance’ is the wrong word too. It implies some degree of awareness that the word exists, whereas its absence in relevant contexts is more likely to be automatic adherence to those ‘phallocratic conceptual schemes’ discussed by Frye, whereby ‘lesbian’ is unthinkable). Even some of transgender’s critics can’t bring themselves to say ‘lesbian’. In her ROGD paper, Lisa Littman (2018) used the word ‘lesbian’ only in combination with ‘gay’, or in spelling out the acronym. When she might have used the word ‘lesbian’, in the context of the higher rate of lesbian and gay young people attending ‘gender’ clinics, she used the de-gendered phrase ‘non-heterosexual orientation’ instead, e.g. ‘The higher than expected rate of non-heterosexual orientations of the [adolescents and young adults] ... may suggest that the desire to be the opposite sex could stem from experiencing homophobia’.

Malestream acquiescence

Not surprisingly given the prevalence of phallocratic conceptual schemes, the malestream has acquiesced in the trans obliteration of lesbianism. A telling example occurred in Cardiff in 2022 when the lesbians in that year’s Pride [sic] Cymru March were asked by the police to leave. In order to demonstrate that they had a right to be on the march, one of the lesbians said to one of the policemen ‘we are lesbians’. His response was ‘whatever you are is causing conflict’. As Edie Wyatt commented,

This is a stunningly precise piece of political and cultural commentary there from the copper, because what lesbians “are” is definitely at the core of a major conflict and indeed corruption of our liberal democracies themselves (Wyatt, 2022. See also: Levey, 2022).

The lesbians were excluded from the march, not because of the banners they were carrying saying ‘trans activism erases lesbians’ and ‘lesbians don’t like penises’ (Bindel, 2022). They were ejected simply because, in the eyes of a policy-captured police force, they existed. So much for transgender’s much-vaunted policy of ‘inclusion’.

And speaking of ‘inclusion’, in 2017 Leeds City Council removed an advertisement for an upcoming march for lesbians from their publication *Leeds Inspired*, because the march organisers admitted that so-called ‘trans women’, i.e. men, couldn’t participate. The organisers did tell the council that the 2010 Equality Act legally permitted them to make the march lesbian-only, but the council ignored that advice. The march organisers were excluding men, and that was sufficient reasons in the collective council mind to ban the advertisement:

“It has been decided that due to the exclusive nature of the event [i.e. no men] and the council’s public sector equality duty to foster good relations between those who share a relevant characteristic [lesbianism] and those who don’t [i.e. men] it is not appropriate for the event to be promoted by

Leeds City Council on the Leeds Inspired website” (quoted in Hyde, 2019).

Clearly, transgender’s ‘inclusion’ mantra applies only to men claiming to be ‘women’. Women themselves, and lesbians in particular, can and must be excluded wherever it is possible to do so—unless the women can demonstrate that they are making life comfortable for men (‘fostering good relations’).

The inclusion of ‘gender identity’ in anti-discrimination/human rights/equal opportunity legislation is another way to obliterate lesbianism, not least because it violates the right of all women to be free from unwanted male intrusion. Because ‘gender identity’ is now a ground of discrimination, it is now unlawful for women to organise publicly without men. Lesbian and other women-only groups have been driven underground if they don’t want to accept men as members or attendees (Wild, 2019: 18). They can still get together privately, but any reaching out beyond friendship groups runs the risk of a complaint lodged against them in an anti-discrimination tribunal. The law does allow for single-sex exemptions, but judiciaries tend to ignore that aspect of the law or, as in the case of the Tasmanian Anti-Discrimination commissioner, Sarah Bolt, argue it away.

In July 2021, Bolt refused to grant an exemption that would allow the LGB Alliance Tasmania to exclude biological men from lesbian events. Jessica Hoyle, who made the application on the Alliance’s behalf, was quoted saying that she wanted “to exclude people with penises, because being a lesbian is about same-sex attraction. It’s not about same-gendered attraction ... Many lesbians feel uncomfortable having transgenders in their spaces, because they are not female; they are biological males”. Bolt was quoted saying that she had rejected the application because it ‘sought to go further than exemptions granted in other states by “requiring people to provide intimate information about their body to gain access to the proposed events”’. She was presumably referring to Hoyle’s comment about ‘people with penises’, implying that entrance to the lesbian event would require everyone to say whether or not they had a penis—‘intimate information about their body’ (Denholm, 2021). The absurdity of this is simply beyond belief, but this is the effect of the transgender lie on a culture already primed to submit to male demands.

Hoyle appealed to the Tasmanian Civil & Administrative Tribunal and lost the appeal. She initially planned to take the matter to the High Court, but found that it was too onerous and expensive. Her crowd-funder raised \$7,131 but she needed \$250,000 to pay the costs. In April 2023, she closed her crowd-funder down and gave the money already donated to Sal Grover in the Tickle v Giggle matter and the Feminist Legal Clinic.¹¹

For further details about the case, see: FLC, 2023; Smith, 2022.

Another case where transgender created havoc for lesbians, with the help of the malestream legal system, was Sappho’s Party in South Australia. In December 2005, a transgender man took a complaint to the South Australian Equal Opportunity Tribunal alleging that he was refused a ticket to a gathering of lesbians on the grounds of his transsexuality. He didn’t actually want to attend the party. His complaint was, at the very least, a publicity stunt, at most, it was a deliberate attempt to punish women

¹¹ <https://www.mycause.com.au/p/287142/federal-court-judicial-review?popup=1>

for daring to exclude men. He didn't win the case—two of the three tribunal members agreed that the gathering was private, and hence did not fall within the Act. But the lesbian organisers were put to nearly three and a half years of trouble and expense, not to mention anxiety, while waiting to hear the Tribunal's verdict, which was eventually handed down in April 2009.

This verdict did not, however, give lesbians the right to gather without men. In fact, all three Tribunal members agreed that the transgender man (referred to as 'she' in the Tribunal report of the case) 'was excluded, or discriminated against, by reason of her [sic] transsexuality'. The lesbian group were allowed to be discriminatory only because they qualified as a private group (although one tribunal member disagreed about that). So lesbians could gather together as long as they didn't organise officially or advertise publicly. In that sense, it was a victory for the transgender agenda. One man's overweening sense of entitlement was upheld by the malestream legal system and allowed to cause the lesbians a great deal of trouble; and it set a precedent that silenced Australian lesbian voices by prohibiting them from organising publicly and autonomously, and hence from reaching out to younger lesbians.

For details about what happened to Sappho's Party, see: Erinyes, 2010; Overell, 2009; Thompson, 2020: 342-4.¹²

There is another very worrying consequence for lesbians of the transgender domination of the LGBT (etc.) acronym. Research labelled 'LGBT (etc.)' fails to separate out 'lesbians' as a category in itself, and hence can say nothing specifically about lesbians (or gay men either). It could therefore be covering up the scale of suicide attempts and self-harm rates among girls and young women. Stephanie Davies-Arai and Nic Williams (2017) give the example of the 2017 Stonewall *School Report* of a survey of 3,713 'LGBT' students aged 11-19. This report stated that 45% of their respondents said that they had attempted to commit suicide. This figure was eagerly seized upon by trans activists as proof of their vulnerability and of an urgent need to 'transition' young people to the opposite sex to prevent them committing suicide. It was also widely disseminated in the media, who unquestioningly accepted the transgender insistence that this figure of 45% was all about young 'trans' people.

But, as Davies-Arai and Williams pointed out, the majority of the trans-identifying children (594 or 16% of the total 3,713) were probably girls. It was impossible to be certain about this because the survey only recorded 'gender' not sex. However, if the male/female ratio of the survey respondents was similar to the male/female ratio of the latest referral figures from the Tavistock clinic, the authors suggested, then 70% of the trans-identifying respondents were girls, whatever 'gender' they said they were. If these estimates are correct, then the majority of the 45% of survey respondents who reported suicide and self-harm attempts were female, most of them lesbians. To quote this figure as LGBT (etc.) means that the distress of girls is being used to inflate the LGBT (etc.) figures, while the girls themselves are rendered invisible by being subsumed in the 'transgender' category. As Davies-Arai and Williams say, there is a need for meaningful and accurate data, and that means recording biological sex, if there is to be any hope of understanding what girls and young women are going through, and lesbians in particular. They ask

¹² See also: the decision by the South Australian Equal Opportunity Tribunal – <http://www8.austlii.edu.au/cgi-bin/viewdoc/au/cases/sa/SAEOT/2009/50.html>

Is “identifying as a boy” just the latest coping mechanism for girls brought up in a culture where images of women being sexually abused in porn are casually passed around in playgrounds, and the internet ensures no escape from the pressure on girls to be “perfect”? And is the world so dangerous for lesbians that being seen as a man is a safer alternative? (Davies-Arai and Williams, 2017. For a discussion of US research which vindicates this, see: Biggs, 2018).

Such questions are impossible to ask, much less answer, within the terms laid down by a transgender agenda intent on abolishing the category of ‘women’ altogether.

And of course the worst example of the malestream’s acquiescence in the trans obliteration of lesbianism is the medical profession’s acquiescence in the diagnosis of ‘gender dysphoria’. Not only does it convince young women that they’re not lesbians, it mutilates their bodies and damages their health as well. That this has been allowed to happen, with dissenting voices receiving little or no public recognition, is a shocking indictment of what passes for civil society.

Lesbians embracing the trans agenda

Under the influence of the transgender agenda, the word ‘lesbian’ has dropped out of the vocabulary of (mainly young) lesbians themselves (if it was even in there in the first place). One young lesbian was quoted saying “No-one uses the word Lesbian any more. It’s so uncool. It has really negative connotations”. A therapist, speaking anonymously about her practice, concurred. “What we can’t underestimate”, she said, “is the sheer homophobia outside middle-class liberal bubbles. ‘Lesbian’ is at worst a grave insult, at best uncool”. She said there was a hierarchy within gay circles, with straight-appearing gay men at the top and butch lesbians at the bottom. But if the ‘masculine’-appearing lesbians ‘transition’, they “zoom right over the gay hierarchy to become a straight man” (Galloway, 2022: 44). Sheila Jeffreys also noted the superordinate position of gay masculinity, which ‘has become the highest good and reflects gay men’s superior financial status and other resources and glamour’ (Jeffreys, 2002).

Instead, of using the word ‘lesbian’, young lesbians prefer to use terms like ‘queer’, ‘gay’ and the LGBT acronym to refer to themselves, as they capitulate to the trans demand that they be ‘inclusive’ (Wild, 2019: 9), even seeing that capitulation as their own free choice. One such lesbian said that the main reason she felt more comfortable referring to herself as ‘queer’ rather than ‘lesbian’ was ‘practical’:

The word *lesbian*, insofar as it means a woman who is primarily attracted to women, does not correctly describe our reality. My personal queer community comprises cisgender and transgender women; transgender men and transmasculine people; and people who identify as non-binary or genderqueer ... In most young, urban queer communities, at least, *lesbian*, in its implication of a cisgender woman to cisgender woman arrangement, is both inaccurate and gauche (Cauterucci, 2016).

It is difficult to see how this is ‘practical’ since, as she herself admitted, ‘it’s hard to organize around a community without a name’. She had had to settle for ‘not cis men’ as the name of the events she organised for ‘women—plus all queer or trans people who aren’t cisgender men’. She admitted that the name was not very satisfactory because it centred men instead of the women the events were organised for. But it did send a message to men that these events were not for them, including gay men

because ‘queer parties that get labeled without a gender often default to gay men, who crowd the rest of us off the dance floor’. She didn’t say anything about the behaviour of the transgender men who call themselves ‘lesbians’, and who would be allowed into the parties for that reason.

For detailed accounts of the threats posed by transgender to the very existence of lesbianism, see: Wild, 2019; and the Victorian Women’s Guild declaration: <https://www.victorianwomensguild.org/threats-to-lesbians>;

for further discussions of the erasure of lesbians, both by the trans agenda and more generally, see: Lesbian Voices, 2018 [This can no longer be found on the internet]; Robertson, 2017.

Lesbian resistance

Lesbian erasure has been met with resistance.

One example involves lesbians in London who have banded together under the banner of ‘Get the L out’. In July 2018, a small group of lesbians marched at the front of the Pride march carrying banners saying ‘Lesbian not queer’, ‘Lesbian = female homosexual’, ‘Transgenderism erases lesbians’ and ‘Get the L Out’. The action was intended, one of the lesbians said, ‘to promote uncompromising lesbian visibility’ (Wild, 2019: 6), in defiance of the erasure of lesbian concerns within the LGBT (etc.) territory. As the UK group put it, ‘We strongly argue that the only way to end anti-lesbianism is to get the L out of the “GBT community” and build women-centred alliances with all lesbians and feminists willing to end male domination and women’s oppression’.¹³

Also in the UK, the Lesbian Project was set up in January 2023 as a mainstream organisation advocating for lesbians’ distinctive interests. Led by Julie Bindel and Kathleen Stock, it is intended to give lesbians a voice, to build a knowledge base, to ‘promote sensible and evidence-based policy’, and to ‘contribute to building lesbian community in the UK and internationally’¹⁴ (Lesbian Project, 2023).

In Australia, there is the Coalition of Activist Lesbians. Formed in 1994, it is a UN-accredited NGO working to end discrimination against lesbians. It is not specifically focused on the transgender threat, but their radical feminist framework is ‘critical of the transgender industry which denies the sex-class of women and replaces it with a “feeling” based on sex stereotypes’,¹⁵ and their website contains a number of criticisms, e.g. ‘How have women’s and children’s rights been undermined by SOGI legislation?’ (SOGI = sexual orientation and gender identity).

There are also a number of loosely formed women-only groups, not specifically lesbian, who have decided to redeem the ‘terf’ slur and turn it into a badge of pride, e.g. Terf Club, Terven Network. Tactics include handing out leaflets to the general public and sending them to politicians, and pasting up stickers in public places saying ‘Woman, adult human female’. One such leaflet was ‘a call for an independent inquiry into the treatment of children with gender dysphoria in Australian’ authored by

¹³ <http://www.gettheloutuk.com/>

¹⁴ <https://www.thelesbianproject.co.uk/>

¹⁵ <https://coal.org.au/feminist-framework/>

psychiatrist Dr Jillian Spencer, who was stood down from her position at the Queensland Children's Hospital for her criticism of the hospital's 'affirmation-only' approach to treating 'gender dysphoria'. She reportedly removed a trans flag from a waiting area, put 'adult human female' in her email signature, and objected to staff encouraging young women to bind their breasts.¹⁶

And then there is the Lesbian Action Group in Victoria. In August 2023, they initiated a coordinated campaign challenging Australian society's 20-year long refusal to allow lesbians to gather together publicly without being force teamed with men claiming to be 'lesbians'. As part of that campaign, they applied to hold a lesbian-only event at Melbourne's government-funded Pride Centre, with the stated intention of celebrating International Lesbian Day on 8th of October. They also applied to the Australian Human Rights Commission (AHRC) for an exemption from the 'gender identity' requirement of the federal *Sex Discrimination Act* (LAG, 2023). The Pride Centre rejected their application on the grounds that their event "excludes and seeks to legally discriminate against people on the bases of their sex, sexuality and gender [and] is inconsistent with the Pride Centre's purpose" (quoted in Le Grand, 2023).

On 12 October 2023, the AHRC denied LAG an exemption, either to hold an event on 15 October or to hold any other 'regular lesbians born female only events' (AHRC, 2023: 2, para.2.1). (For a further discussion of this decision, see the 'More havoc: the law' chapter). The 2023 formation of LAG was a reversal of their earlier decision not to attempt to contest the legislation's exclusion of lesbians. Their intention was to publicise what was being done to lesbians as a result of the inclusion of 'gender identity' in anti-discrimination legislation. They have no intention of giving up this time, with many projects planned for the next year.

Conclusion

It would seem that transgender, 'fanatical fringe of the phallocratic loyalists' as they are, has absorbed what they perceive to be the lesbian feminist message, namely, that lesbianism, as the refusal of male sexual access to women, is a threat to the male ego and sense of reality ('civilisation') because the male ego and sense of reality is based on unimpeded male sexual access to women. Those loyalists therefore feel thoroughly justified in attacking lesbianism on all sides. It can be destroyed outright ('gender dysphoria'), but failing that, it must be silenced, both by emptying the word of any meaning at all, and by using it to mean men's sexual access—same-*'gender'* attraction instead of same-*sex* attraction. Lesbians must be coerced, bullied and shamed into 'consenting' to men's sexual access ('trans lesbians'). That the mainstream has acquiesced in transgender's treatment of lesbianism yet more evidence that this society ('civilisation') cares not at all about women.

Frye's point about what lesbianism means to 'the fanatical fringe of the phallocratic loyalists', namely, a threat to civilisation, was not an empirical statement. She didn't mean it literally. It was a statement about meaning, 'a reorientation of perception', not an assertion of what was currently happening nor a prediction of what was going to happen. It was symbolic, not actual. In an empirical sense it was unlikely that lesbianism would overthrow civilisation (to put it mildly). Nonetheless, the reactions

¹⁶https://www.binary.org.au/dr_jillian_spencer_makes_formal_complaint_to_human_rights_commission

of those phallocratic loyalists (newly exemplified by transgender) do suggest that lesbianism has a special and hostile meaning for them (as does the word ‘women’).

The loyalists are not entirely wrong in their interpretation of lesbianism, which held a special place within second wave feminism. As Susan Hawthorne put it in her thesis on separatism, lesbian feminism ‘has to be considered carefully as a challenge to the institutions that support a male supremacist and heterosexist society’ (Hawthorne, 2019: 79). It is important, she argued, because ‘it lies outside the institution of heterosexuality ... [and] challenges power-based relations’ (p.72). And as I also said at the time,

Not only did countless numbers of lesbians flock to the women’s liberation movement ... an even greater number of women ... changed their sexual/social orientation from men to women in response to the feminist political critique of their personal situations of social subordination ... [and] brought into question the institution of heterosexuality (Thompson, 2004[1980]).

Leaving aside the question of numbers (there was no way of knowing what the numbers were), there was a strong sense that lesbianism was somehow central to feminist politics. I argued that there were two reasons why that might be so:

it posed a threat to the chief mechanism of women’s subordination, heterosexuality, by refusing to be implicated; and it involved women focusing on each other, not on men (Thompson, 2004).

I acknowledged the implausibility of the notion that lesbianism was a threat, either to civilisation or to male prerogatives in general—it was ‘wildly improbable’, I said. But the fact that it was being said, or perhaps more accurately, being *felt*, was ‘interesting’. Even those who disagreed acknowledged the idea that lesbianism was ‘the “vanguard” of the women’s movement’ (Gaby, 1974: 17). This author, a lesbian feminist herself, didn’t approve of this argument. She was of the view that it ‘divides women, not unites them’.

For clear forthright statements of the argument, see: Abbott and Love, 1973; Johnston, 1973;

for an anthology of lesbian feminist writings (from which any Australian contingent was deliberately excluded—Hawthorne, 2019: 1), see: Hoagland and Penelope, eds, 1988.

There were few, if any, lesbian feminists who subscribed wholeheartedly to the idea. As Hawthorne put it,

[t]he myth that lesbians are “super feminists” is ill-founded because it is not possible to throw away all that one has learnt growing up in this male-dominated society in a very short time. Mutual relationships in our society are most likely between feminists. This does not mean that it is essential that all women become lesbians, or separatists, or both, but it does mean that this has to be considered carefully as a challenge to the institutions that support a male supremacist and heterosexist society (Hawthorne, 2019: 79).

Nonetheless, the idea persisted despite the facts, namely, that being a lesbian did not automatically make one a feminist, that heterosexual women were not deficient in their feminist commitment, and that there could be animosity, bad feelings and

betrayal between and among lesbians too. And it is that persistence that the transgender phallographic loyalists feel they must destroy, along with the category 'women'. For women's full humanity does indeed threaten what such loyalists regard as their entitlement to being serviced by women without reciprocity.

For detailed account of the erasure of lesbians from public life in the UK, see: Sex Matters, 2023.

Employment

The transgender agenda is very concerned about the employment rights of transgender people. 'Statistics show that we currently endure an unemployment rate of 60% in the transgender community and these figures are fairly uniform across Western culture', said one commentator at a forum held by the NSW Anti-Discrimination Board (Riley, 2003). (This paper is no longer available on the internet). While the validity of that '60%' is doubtful—no reference is given—there can be no doubt that the transgender agenda is concerned about 'trans' people's right to employment. There is, however, no equivalent concern about the employment rights of people who cannot bring themselves to accept the transgender agenda.

Employment tribunals are supposed to be independent bodies that 'make decisions in legal disputes around employment law'. They are 'responsible for hearing claims from people who think someone such as an employer or potential employer has treated them unlawfully. Examples of unlawful treatment claims that we may hear include: unfair dismissal; discrimination; unfair deductions from pay'.¹⁷ And yet the dismissal of someone, or the failure to hire them, because they criticised the trans agenda or refused to be coerced into using language they disagreed with, is too often not regarded as 'unfair dismissal'.

Forstater

In the UK in 2019, Maya Forstater lost her job for criticising 'gender self-id' as a threat to women's rights (Forstater, 2021). Her contract with the London office of the Center for Global Development think tank was not renewed, for saying on her personal Twitter account that "A man's internal feeling that he is a woman has no basis in material reality" (Bryant, 2023), and that 'Karen White' was a man. Both statements are indeed true. Not only was 'Karen White' a man with intact male genitals (original name Stephen Terence Wood), he was also a convicted paedophile and had sexually assaulted two women inmates when he was on remand in a women's prison in West Yorkshire charged with grievous bodily harm, burglary, multiple rapes and other sexual offences against women. The Ministry of Justice and a prison service spokesperson later apologised for placing him in a women's prison (Parveen, 2018a, b) (although probably not to the women he assaulted). It should have been obvious from the outset that placing a sex offender in a women's prison was a very bad idea, but prison services everywhere continue to do so.

The reason Forstater was fired, her manager said, was because "You stated that a man's internal feeling that he is a woman has no basis in material reality. A lot of people would find that offensive and exclusionary" (Gilligan, 2019). She took her case to the Central London Employment Tribunal and lost. The tribunal judge decided

¹⁷ <https://www.gov.uk/courts-tribunals/employment-tribunal>

that her views did not count as a ‘philosophical belief’ protected by law. She was “absolutist in her view of sex”, he said, because “she will refer to a person by the sex she considered appropriate even if it violates their dignity and/or creates an intimidating, hostile, degrading, humiliating or offensive environment. The approach is not worthy of respect in a democratic society” (Kirkup, 2019. See also: Lawford-Smith, 2019).

That this judge could be so clearly ignorant of what constitutes a democratic society is a fine example of transgender’s power. Once again an obvious point is ignored, this time that mandated acceptance of the transgender agenda, or of any other agenda, is not part of a democratic society. As one commenter said in response to the Hobart Council’s attack on Women Speak Tasmania (see below): ‘Part of living in a democracy is being uncomfortable or even offended by what other people say and still upholding their right to say it’ (Women Speak Tasmania, 2019). Just as addlepatated was the judge’s ignoring of such incontrovertible facts as the truth of what Forstater said in her tweet, her status as a private citizen and not as an employee of the Center in her expression of her beliefs, and her status as an internationally renowned researcher on tax avoidance,¹⁸ which ensured that she was thoroughly qualified for the job she was fired from.

Eventually Forstater was vindicated. In April 2021, the Employment Appeal Tribunal held that the judge in the original tribunal had misinterpreted the law. Forstater’s gender-critical beliefs did not ‘seek to destroy the rights of trans persons’ and hence did not fall into the category of beliefs that should be prohibited. Instead, they were protected by the law. That didn’t mean that Forstater got her job back. That was to be remitted to ‘a freshly constituted Tribunal’ that would decide whether her dismissal was related to her gender-critical beliefs (UK EAT, 2021). This judgement had no impact on her former employer’s embrace of the trans agenda. The CEO was reported to say that the Appeal Tribunal’s decision was “disappointing and surprising” and a “step backwards for inclusivity and equality for all”. She said that they were “currently considering the various paths forward with [their] lawyers” (Dixon, 2021). In July, the fresh tribunal found that Forstater had been subjected to direct discrimination because of her ‘gender critical’ beliefs (BBC, 2022b).

The trans lobby was of course not happy about the judgement. Mermaids was reported to have tweeted: ‘this decision in the Maya Forstater case does NOT give anyone the right to unlawfully harass, intimidate, abuse or discriminate against us because we are trans’ (Maynard, 2021). The absurdity of this statement was greeted with great hilarity by a number of people who were clearly not impressed by the transgender message. A number of tweets appeared starting with the phrase ‘It’s important to emphasise that the ruling does NOT give Maya Forstater the right ...’, and continuing:

- to come round and steal your plasma screen tv;
- to push her chair back on a short haul flight to Dusseldorf;
- to stand *in front* of the yellow line around the baggage carousel when she disembarks;
- to help herself to the Italian dinner you just made;

¹⁸ <https://www.ictd.ac/blog-author/maya-forstater/>

Denise Thompson

to help herself to your chips;
to climb in through your window and fill your living room full of sheep;
to rearrange your couch cushions so that they're standing on their points;
to hold up a shop at gunpoint. This is very significant;
to change the radio station when she is a passenger in your car;
to redecorate your house if she doesn't like your wallpaper;
to come round your gaff, look in your fridge and announce you've fuck
all in; and so on.

Lily Maynard enjoyed them so much that she gathered together 101 of them into 'a post for posterity' (Maynard, 2021). Mermaids very sensibly remained silent.

Later, in the middle of 2023, Forstater was further vindicated when an employment tribunal awarded her £100,000 in compensation. CGD were unrepentant. They were reported to have said "CGD has and will continue to strive to maintain a workplace that is welcoming, safe, and inclusive to all" (Bryant, 2023). Clearly this is very far from the truth. It is certainly not welcoming and inclusive of anyone who dares to disagree publicly with the trans agenda. In fact it is nothing but a mindless regurgitation of trans speak.

The Center for Global Development went on to say that they could now "focus exclusively on our mission: reducing global poverty and inequality through economic research that drives better policy and practice" (Bryant, 2023). But their embrace of the transgender cause is highly likely to undermine their 'mission'. They say on their website that the Center has a number of initiatives for women, one of which is '[i]ncreasing the number of women peacekeepers'. They had found that 'a higher proportion of women in peacekeeping operations is associated with lower rates of sexual violence by peacekeepers and more sustained peace'. Their treatment of Forstater raises the question of whether or not the Center would accept men who claim to be 'women' as peacekeepers. Would they take into account the fact that these men continue to be men with the same male-patterned violence as other men? ('the sex reassignment procedure neither increased nor decreased the risk for criminal offending in male-to-females') (Dhejne et al, 2011: 6).¹⁹ Would they accept men who claim to be 'women' as peacekeepers in light of the fact that 95% of convicted murderers worldwide are men? (UNODC, 2014). Would they acknowledge the violence, both threatened and actual, with which extremist trans activists promote their cause? (Karim, 2020; Shaw, 2020). Or would they ignore the evidence and include these men in the category of 'women', in order to avoid being 'offensive and exclusionary' and hurting men's feelings? Doing so is hardly likely to lower the rates of sexual violence or any other sort of violence.

For a detailed discussion by Forstater's lawyer, of the Employment Appeal Tribunal's decision in April 2021 that her beliefs were protected by law and 'a comprehensive reminder of the liberal principles of freedom of speech and thought that underpin our democracy', see: Daly, 2021;

¹⁹ https://www.facebook.com/groups/1722756661380462/?hc_ref=ARR3s3MUhT-9saAtNuNplxQq0g02-D2G1BJlAC0HFhbx35s8fzir6V1nN70lNvb2AqI;
[http://transcrimeuk.com/about-this-site-2/.](http://transcrimeuk.com/about-this-site-2/)

for another sympathetic discussion of the Forstater case, see: Bowcott, 2019;
for an argument that the law on which the decision in the Forstater case relied was ‘essentially an EU law’, and hence applied in other European countries too, see: Michaux, 2022.

Linehan

Transgender destroyed Graham Linehan’s career. He went from being a much-awarded, well-paid, highly-regarded and popular writer of TV sitcoms, including *Father Ted*, to penury. The threatening behaviour of trans activists also contributed to the failure of his marriage. As he himself said, ‘I lost my career, my wife, friends and reputation when I was engulfed by a tsunami of trans rights madness’ (Linehan, 2023a, b).

The treatment of Linehan by the entertainment industry is reminiscent of the McCarthyite era in the US, with transgender in the place of the House Un-American Activities Committee. As a free-lancer, he was dependent on the goodwill of those who produced the shows he was employed to write for. Until he publicly criticised transgender, that goodwill was there in abundance. Once he came out in opposition to what transgender was doing to women and girls, work opportunities became scarcer and scarcer. ‘[J]obs began to fall away’, he said, ‘All the connections I’d made throughout a life in showbusiness suddenly meant nothing’ (Linehan, 2023a: 209, 236).

There had been earlier intimations of the growing influence of transgender, one of which was the use of pronouns on Twitter. ‘I was beginning to recognise [this] as a cat bell for idiots’, he said (p.173). Another happened at a demonstration demanding the repeal of the anti-abortion legislation in Ireland. He remembered, he said, ‘some strange person with a bullhorn trying out this nonsense: “WE WANT THE STATE TO PAY FOR ABORTIONS [general cheering] ... AND SURGERIES FOR TRANS PEOPLE” [puzzled mumbling]’ (p.175—interpolations in the original). But he could not have envisaged the full horror of what he was to go on to experience, not only from trans activists, but also from those he had considered friends and colleagues, who lost their ability to think in the face of the transgender hegemony.

His first direct experience of what the trans mob was capable of was a series of ‘increasingly frenzied direct messages’ from a trans activist in the US, a certain Parker Molloy, responding to Linehan’s earlier tweets ‘defend[ing] the women being smeared with the slur “terf” on Twitter (p.192). He eventually had to block him, along with everyone who didn’t already follow him (after he received a tweet, while he was in hospital recovering from an operation, saying “I wish the cancer had won”). He later learned that Molloy had gone round to everyone in his (Molloy’s) office demanding that they unfollow Linehan on Twitter.

But it was the loss of employment opportunities, together with the loss of income and reputation, that hit him the hardest. On one occasion his invitation to write a short play as a companion piece to Peter Shaffer’s one-act farce *Black Comedy* was withdrawn. Shaffer’s estate told the producer that they “didn’t want to get involved” by “taking one side or the other”. But of course that is exactly what they did by demanding that Linehan’s commission be cancelled (pp.207-09).

Then there was a tour to Australia that was cancelled by the touring company because they “wouldn’t be able to afford the security”; an offer to develop a comedy-drama TV series that lasted all of five minutes, when he got an email from the producer rescinding the offer minutes after he’d received it (presumably because ‘a Twitter user in the producer’s office told him I was a bigot’) (p.209); and an interview he had agreed to do for a new DVD of the film, *The Ladykillers*, which was also cancelled. The studio’s excuse parroted transgender’s ‘exclusive’ mantra: “It’s a very sensitive time and one which sees our industry working to be better and most certainly inclusive” (p.237).

But the most devastating injury to his career was what he called ‘the assassination of *Father Ted the Musical*’ (pp.242-52). This was a project he had been working on for years, that he saw as ‘a culmination and distillation of every lesson I learned along my career’, and as something that might provide him with a pension or even make his fortune. The first intimation of trouble was what he referred to as ‘the talk’ he was given by the producer, which added up to a demand that he stop talking. “You’re on the wrong side of history”, she said. He found himself, he said, ‘in a raging argument with this powerful woman who held my musical in her hands’, although nothing was resolved at that time. However, the producers became more and more insistent that he remain silent, he got more and more angry, and after an interchange with two of his colleagues, ‘I should have known right there’, he said, ‘that the musical was doomed’. Talking to his colleagues about the rights of women and girls didn’t seem to be having any effect, so he tried to tell them about something that couldn’t be denied, namely, ‘the violent, terroristic nature of trans rights activism, which both [colleagues] had seen destroy my life; for which, in fact, they both had ringside seats’. One of those colleagues, who had been generous to him up to that point, and who was the producer of the original *Father Ted*, said, ‘[c]asually, off-handedly: “Well, there’s bad behaviour on both sides”’ (p.246).

But while this was the voice of doom, it was the demand, by this same colleague, that he remove his name from the *Ted* musical or it wouldn’t get made, that finally killed his involvement with a project that he had created and nurtured for years. ‘[D]esperately’, he said, ‘I tried to explain what was happening to women’s rights, and to young girls mutilating themselves because of ...’, and then had to break off as his colleague shouted “I DON’T CARE!”. They offered him a pay-off of £200,000, but after some hesitation—he was broke after all—he refused it. ‘I was prepared to betray myself for £200,000’, he said, ‘but I couldn’t abandon my daughter’. In other words, he couldn’t stop fighting against an ideology and practice that was so harmful to young women like his daughter.

For a dot-point list of trans harassment campaigns against him and his wife, including posting his home address online, as well as innumerable insults and disgusting lies, see: Linehan, 2023a: 253-55;

for the harassment of Linehan and his wife by ‘Stephanie Hayden’, see: Halliday, 2018; Shaw, 2019b;

for the harassment of Linehan’s wife by trans activist, ‘Stephanie Hayden’, together with Hayden’s lie that ‘that Norfolk Police have opened a criminal investigation’ of Linehan, see: Laws, 2018.

DfWP

Another instance where the transgender agenda compromised someone's right to employment occurred in 2018, also in the UK. A Dr Mackereth found that, in order to work as a disability assessor at the Department for Work and Pensions (which manages the country's welfare system), he had to refer to transgender men as women and use feminine pronouns to refer to men, and he couldn't bring himself to do this. The Department insisted that 'any report or contact with clients should refer to them in their chosen sex otherwise it "could be considered to be harassment as defined by the 2010 Equality Act"' (Bird, 2019). The doctor said his Christian beliefs were the reason for his refusal, but he also pointed out that "everyone who holds my views can be sacked on the spot under this Act". He lodged an appeal with an employment tribunal in Birmingham and he too lost. The tribunal said that 'his biblical view of what it is to be male and female was "incompatible with human dignity"' (BBC, 2019b).

His manager had told the tribunal that Dr Mackereth had "left work because he chose to do so". While this was strictly speaking true, it was also one of those half-truths typical of the bad faith of the transgender agenda. It was the conditions demanded by his employer that made it impossible for him to stay. These conditions had nothing to do with his ability to do the job—he had worked for 26 years as a doctor in the NHS. They tried to coerce his speech, to make him change the way he had always spoken about people (as did most people). He said his refusal was motivated by his Christian beliefs, but one doesn't have to be a Christian to believe that men can't be women.

A spokeswoman for the Department was quoted saying that calling men 'women' involved "handl[ing] assessments sensitively" (Bird, 2019). But like 'welfare' systems the world over, the UK Department of Work and Pensions is not noted for the sensitivity with which it treats its 'clients' in handling their assessments. A report by the National Audit Office in 2020 found that at least 69 people had committed suicide as a direct result of DWP decisions since 2014-2015, usually because of a withdrawal of income. The report also said that the number of benefit-related deaths would be much higher, but their investigation was confined to deaths by suicide (UK NAO, 2020). For example, the death of Errol Graham, 57, in 2018 was not included in the 69. He died of starvation months after his benefits were cut off because he failed to attend a fit-for-work test (Butler, 2019). It is bizarre that the UK Department of Work and Pensions should be so considerate of the hurt feelings of entitled men, when the Department and the government that makes the rules have shown over and over again that they care nothing for the lives of vulnerable people, and that harassment (and worse) is their standard operating procedure.

Zucker

Another person who lost his job because he refused to capitulate to transgender demands, this time in Canada, is Dr. Kenneth Zucker. (What follows is taken from Singal, 2016, except where otherwise noted). A psychologist and head of the Child Youth and Family Gender Identity Clinic in Toronto, Zucker was not a critic of the transgender agenda. He was in fact a leader in the field and one of the most frequently cited names in the transgender research literature. He was the head of the group that developed the DSM-5's criteria for its 'gender dysphoria' entry, and he helped write the 'standards of care' guidelines for the World Professional Association

for Transgender Health. In 1999 his clinic was one of the first in the US to introduce puberty blockers for adolescents (Hayes, 2018).

But in December 2015, he was fired by his employer, the Centre for Addiction and Mental Health, where the Gender Identity Clinic was situated, and his Clinic was closed down. Zucker's (and the Clinic's) 'crime' was that they were less than enthusiastically supportive of transitioning children. Instead of the 'affirmation', if-a-boy-says-he's-a-girl-he-is approach, Zucker and his colleagues at the Clinic preferred to "help children feel comfortable in their own bodies" because they had found that 'gender dysphoria' often resolved itself over time. This set them at odds with trans activists for whom 'affirmation' was the only permissible response, no matter how young the child and no matter how many children desisted if they were given the opportunity.

For years, trans activists had been saying that the clinical practice at Zucker's Clinic was 'conversion therapy' (because of the Clinic's failure to adopt an unqualified 'affirmation' position). In response to activists' demands, CAMH commissioned what it said was an 'external review' of the Clinic in February 2015. The report of this 'review' was handed to Zucker at the December meeting and he was told to read it there and then. He found a number of problems with it—factual errors, photos of patients taken without their consent, and an utterly untrue allegation against Zucker himself—but he was told that it would be posted on the CAMH website that afternoon without any changes. He was then fired and told to leave immediately without going back to his office to collect his belongings.

Zucker's dismissal and the Clinic's closure were effected by means of transgender's standard operating procedure, lying. The 'review' that provided the justification for his dismissal was a scandalous mishmash of unverified trans activists' complaints, unsubstantiated gossip and libellous allegations. It was, said Singal, 'a markedly unprofessional document that takes many of the worst claims about the GIC at face value—without bothering to check them'. When one of the worst of its allegations was found to be false, CAMH removed the review from its website and replaced it with a 'Summary' which failed to mention the allegation or the fact that it had been found to be false. The 'Summary' also left out some of the more defamatory claims and rewrote at least one of its conclusions to make it look more credible.

As in Forstater's case, Zucker was eventually vindicated. Although he didn't get his job back either, he did get an apology (in 2018) and over half a million dollars in damages, legal fees and interest (Hayes, 2018). CAMH did not do this out of the goodness of their hearts, nor because they had realised they were wrong, but because Zucker sued them. In January 2016, he filed a lawsuit against them for defamation and wrongful dismissal (Canadian Press, 2018). CAMH's apology didn't express any regret for their capitulation to the trans lobby. In fact if their continued lies are any indication, they are still in its thrall. Their apology said that "The review was not intended to examine Dr. Zucker's behaviour or specific clinical practices" (Kearns, 2018), but that *was* its intention, its only intention. It said that "The report was released publicly without review or comment by Dr. Zucker", but Zucker had tried to comment and correct the errors, but it was snatched away from him before he could do so. It expressed regret for "the flaws in the process that led to errors in the report not being discovered", but it didn't mention the fact that Zucker had tried to point out the 'errors in the report' when he first read it.

That Zucker should have become a target of condemnation by the trans lobby is bizarre. He is a trans ally in the sense that he is a true believer in ‘gender dysphoria’ (even though his decades of clinical practice have taught him that most children grow out of it). Clearly the trans lobby doesn’t only viciously attack those who disagree with it. It even attacks its own supporters if they deviate even slightly from the orthodox, affirmation-at-any-price position. That an institution supposedly devoted to ‘mental health’ could do its bidding is a sad commentary on the psychotherapeutic professions. Unfortunately, CAMH is not alone in this (see below).

Esses

Another trans-captured organisation supposedly devoted to ‘mental health’, this time to the training of therapists, is the Metanoia Institute in the UK, which is accredited by Middlesex University. (For the university sector’s capture by the trans lobby, see the ‘Universities’ section of the ‘Evidence’ chapter). In May 2021, it expelled James Esses by email from the course he was taking to train as a therapist. ‘The email’, he said,

was only two paragraphs long, and I was provided with no evidence, no policies, no right of appeal, and not a single opportunity to defend myself. It was all the more confusing given that just weeks earlier I had been signed off by my institute to set up a private therapy practice (Esses, 2022).

When he tried to reply, he found that his university email had already been disabled, as had his access to the university intranet. ‘I was blacklisted within a matter of minutes’ he said, and the same evening the organisation publicly announced his expulsion on Twitter, thus damaging his reputation even further. Later, he was also expelled from his volunteer position at Childline, run by the National Society for the Prevention of Cruelty to Children, again with no warning and no right of reply (Esses, 2022).

Although he was given no reason for his expulsion, he knew that it was because of his ‘beliefs about the proper safeguarding of children’, namely, his opposition to the so-called ‘conversion therapy’ laws (see the ‘Conversion therapy’ section of the ‘Piggybacking’ chapter), and his insistence that sex is biological and immutable. Although he believed there was such a thing as ‘gender dysphoria’, he also believed that the best way to treat it was ‘careful and appropriate talking therapy:

This is the approach that therapists pursue for every other mental health condition, and it should be no different for gender dysphoria (Vigo, 2021).

He didn’t keep his beliefs to himself. He co-founded a group called ‘Thoughtful Therapists’; and he organised a petition which eventually got 10,000 signatures and a response from the UK government. The petition, which argued for ‘safeguard[ing] therapy and counselling for vulnerable children with gender dysphoria’, led to a backlash by the trans lobby on social media, and was the immediate cause of his expulsion from the course (Vigo, 2021). He announced that he was taking the Metanoia Institute and the United Kingdom Council for Psychotherapy to court. At the time of writing, his claim was being heard in the Employment Tribunal, but no final decision had yet been reached (Esses, 2023).

Alison Bailey

Allison Bailey is a lesbian, a barrister, a trans-critical campaigner and founding member of LGB Alliance (a break-away group from 'LGBT' organisations because of their domination by the trans lobby). She wasn't fired from her job. She was, however, 'discriminated against and victimised by her barristers chambers on the basis of her gender critical beliefs', as an employment tribunal eventually found.²⁰

Her Chambers, Garden Court Chambers (GCC), had come to know about Allison's trans-critical beliefs through a number of her public communications, all of which were later found by the employment tribunal to be statements of 'protected belief'. On 14 December 2018, Allison had sent a 'reply all' email objecting to GCC's decision to become a Stonewall 'Diversity Champion'. She had also expressed her objections to transgender a number of times on Twitter, for example:

Stonewall recently hired Morgan Page, a male bodied person who ran workshops with the sole aim of coaching heterosexual men who identify as lesbians on how they can coerce young lesbians into having sex with them. Page called "overcoming the cotton ceiling" and it is popular (22 September, 2019).²¹

@NicholasHellen thank you for your article. On this issue, I and many other women are grateful to @thetimes for fairly & accurately reporting on the appalling levels of intimidation, fear & coercion that are driving the @stonewalluk trans self-ID agenda (27 October, 2019).²²

(Allison provided the evidence for her statement about Morgan Page in her response to Stonewall's complaint (see below) (Bailey, 2019). The reference to a *Times* article by Nicholas Hellen is Hellen, 2019. In it, the journalist had given a sympathetic account of Allison's case).

On 31 October 2019, Stonewall complained to GCC about Allison's supposed 'transphobia online and targeting a trans member of our staff', specifically in these two tweets (Stonewall, 2019). Despite Allison's reasoned response to Stonewall's accusations (Bailey, 2019), GCC upheld the complaint against her after an 'investigation' by a senior member, Maya Sikand QC. This was not surprising, given that the complaint had been solicited by a fellow barrister, Michelle Brewer, who was head of the GCC Trans Rights Working Group (Tribunal Tweets, 2022).

In May 2022 Allison launched a discrimination action against Chambers and Stonewall with an Employment Tribunal (BBC, 2022a). She was already being victimised, even before Stonewall's written complaint against her arrived. She told the tribunal that the quality of work she was being offered had started to deteriorate by early 2019. She said that she was being "offered inferior brief after inferior brief".

²⁰ I continue to refer to her as 'Allison', rather than by her surname, 'Bailey', because it is the same name as (although no relation to) another familiar name in the transgender context, 'J. Michael Bailey'. What follows is based on: Bailey, 2019, 2020, 2021; BBC, 2022a, b; Steerpike, 2022; Stonewall, 2019; Tribunal Tweets, 2022

²¹<https://twitter.com/BluskyeAllison/status/1175739790181974017?s=20&t=HxWXzv5VzYBw1u3xaRdP2g>

²²<https://twitter.com/BluskyeAllison/status/1188365954255863808?s=20&t=HxWXzv5VzYBw1u3xaRdP2g>

They were “the sort of case that one would give to a newly qualified barrister or a junior barrister”, e.g. “a three-day intent-to-supply case”, rather than cases more appropriate for a barrister “moving towards having a practice where I could conceive of applying to be a Queen’s Counsel”. She said that GCC were trying to move her out of Chambers by breaking her spirit:

You make it clear that a barrister has no future in chambers. There is going to be no active practice development for them. There is going to be no care given in developing their practice. The message I got, which was frankly spirit-crushing (BBC, 2022a)

She won the case, at least on her central point that GCC had discriminated against her on the grounds of her ‘gender critical’ beliefs. However, her claim that Stonewall had influenced GCC was not upheld. The tribunal ruled that, whatever Stonewall had done, it did not satisfy ‘the legal test of “instructing, causing or influencing” the discrimination which it found Bailey had suffered’ (Steerpike, 2022. See also: BBC, 2022c).

For a comparison between the two cases, Forstater’s and Allison Bailey’s, see; Siddique, 2022.

Yaniv

In 2018, a number of immigrant women in Vancouver had their livelihoods threatened by a man with fully intact male genitals who claimed to be a ‘woman’ and demanded that they shave his genitals, a procedure known as a ‘Brazilian’ wax. Some of the women closed their businesses down as a result of his harassment. This procedure was done in the women’s own homes or in those of their customers, where there were often small children around during the day. The man, calling himself ‘Jessica’ Yaniv (originally Jonathan) contacted these women, sometimes over and over again, ignoring their refusals, demanding that they perform the procedure on him. When they refused, citing ‘a lack of personal comfort, safety concerns, a lack of training, and/or religious objections’ (JCCF, 2019), he continued to harass them and eventually took a complaint against them to British Columbia’s Human Rights Tribunal. His complaint was that he had been discriminated against by these women on the grounds of his ‘gender identity and expression’, a complaint ratified by the British Columbia provincial government’s inclusion of ‘gender identity or expression’ in its *BC Human Rights Code* in 2016.²³ He brought 15 complaints in all, demanding that each woman pay him thousands of dollars in damages (JCCF, 2019).

In October 2019, the Tribunal dismissed all of Yaniv’s complaints, and ordered him to pay three of the defendants \$2,000 each. The Tribunal member who made the finding was highly critical of Yaniv’s behaviour. He said that Yaniv had “engaged in improper conduct”, “filed complaints for improper purposes”, that his testimony was “disingenuous and self-serving”, and that he was “evasive and argumentative and contradicted herself” [sic] (JCCF, 2019). The Tribunal also noted that Yaniv’s complaints were most likely to be attempts to make the women feel “uncomfortable

²³ <https://news.gov.bc.ca/releases/2016JAG0025-001352>. A few months later the Canadian federal government followed suit, introducing ‘gender identity and expression’ as a ground of discrimination into its *Human Rights Act* (Bill C-16) in June 2017, as well as into two sections of the Criminal Code, one targeting hate speech, and one dealing with sentencing for hate crimes – <https://www.cbc.ca/cbcdocspov/features/canadas-gender-identity-rights-bill-c-16-explained>

or awkward for her [sic] own amusement, or as a form of revenge”. They were not, the Tribunal said, a genuine attempt to “prevent or remedy alleged discrimination”. Rather, they were attempts to “weaponize the Tribunal” to “target small businesses for personal financial gain”. Rather, they were attempts “to punish racialized and immigrant women based on [Yaniv’s] perception that certain ethnic groups ... are ‘taking over’ and advancing an agenda hostile to the interests of LGBTQ+ people” (Shaw, 2019a).

For further discussions of the Yaniv case, see: Chart and Price, 2020; Gallus Mag, 2018; Slatz, 2020.

But although the Tribunal’s dismissal of Yaniv’s complaints was a victory for truth, justice, basic human decency and sheer common sense, the victory is undermined by the fact that Yaniv could make the complaints in the first place and be taken seriously enough to be heard by the Tribunal. It was little compensation for the months of worry and sleepless nights the women went through as a result of his harassment, not to mention the lost income and, for some of the women, the loss of their business.²⁴ Yaniv lost, but only after the women were put to enormous trouble, expense and anxiety. It was the inclusion of ‘gender identity’ in the human rights legislation that enabled Yaniv to hound the women in this way. This was only one man, but the law enabled him to create havoc in the lives of a number of women. If it weren’t for the inclusion of ‘gender identity’, Yaniv would not have been able to use the law for improper purposes, as a weapon against vulnerable women, as a waste of the time and resources of the human rights tribunal, or as a way of trying to make money. Without the law on his side, none of this would have happened.

The BC Human Rights Tribunal’s dismissal of Yaniv’s complaints is not typical of human rights/anti-discrimination organisations. The Tribunal’s handling of the complaint *is* typical, however, in its use of feminine pronouns to refer to Yaniv (despite his male genitalia), and in issuing a publication ban citing Yaniv’s ‘vulnerability as a transgender woman [sic] and the threats and harassment she [sic] is almost certain to endure if her [sic] identity is published in connection with these complaints’. The ban was eventually lifted because Yaniv himself had already been tweeting publicly about the case under his own name (Murphy, 2019). Although Yaniv’s claims were dismissed, the Tribunal still subscribed to the transgender lie.

For a statement by the president of the Justice Centre for Constitutional Freedoms which represented three of the women against whom Yaniv filed human rights complaints, see: Carpay, 2019;

for details of Yaniv’s problematic history, including screen shots of his racist statements and his predatory, fetishistic interactions with young girls, see: Slatz, 2019.

That transgender should have such a destructive influence on people’s livelihood, careers and reputations, simply because they disagree, is horrifying. This is especially the case given that the organisations carrying out transgender demands are not transgender organisations. The Center for Global Development think tank is not a transgender organisation; neither is the NHS; neither is the Centre for Addiction and Mental Health in Toronto (although it does have a Gender Identity Clinic); neither is

²⁴ https://www.youtube.com/watch?v=4ZjEzNC_32s

Middlesex University nor its Metanoia Institute; neither is Garden Court Chambers; and neither is the British Columbia provincial government. All these organisations pander to the trans lobby, and not just these organisations—the above examples of trans-inspired injustice are illustrative, not exhaustive—and yet they are not trans organisations. Their acquiescence in trans demands has a lot to do with the ‘Diversity Champion’ scheme. (This is discussed in the ‘Diversity Champions Programme’ section in the ‘Strategies’ chapter).

Loss of employment or income is not the only detriment suffered by those who disagree with or challenge the transgender agenda. The transgender onslaught on society’s institutions has been so successful that anyone anywhere can be subjected to detrimental consequences, not just feminists and overt dissenters.

Local councils

Local government’s peculiar susceptibility to the trans siren call became evident in relation to Drag Queen Story Time, when local libraries everywhere provided opportunities for adult cross-dressing men to come into close contact with children. (See the ‘Drag Queen Story Time’ section of the ‘Explaining transgender’ chapter). These events happened in public and the men weren’t left alone with the children. Nonetheless, the local councils responsible for the running of the libraries supported the promotion of male sexual fetishes to children, even vigorously defending it and attacking its critics. But supporting Drag Queen Story Time is not the only way in which local councils show their allegiance to transgender.

City of Sydney Council and the Feminist Legal Clinic

In July 2021, the Sydney Feminist Legal Clinic was notified by the City of Sydney Council that their lease for council premises would be terminated from 19 August 2021. The reason the Council gave for evicting the FLC was ‘a failure to satisfactorily meet the general performance criteria in the Licence over the preceding twelve month period’. The ‘performance criteria’ the Council was concerned about involved FLC’s criticism of the transgender agenda in support of women’s sex-based rights. The Council had written to the FLC in July 2020 saying

the City is of the view that the Feminist Legal Clinic’s affiliation with the Women’s Sex Based Rights movement ... promote[s] an agenda which ... has the potential for generating discrimination and negative attitudes towards the transgender members of our community.²⁵

The Council then demanded FLC delete from their website ‘material that could be considered to breach the conditions listed above’, and ‘immediately cease hosting or promoting events, publishing social media posts, or distributing newsletters and other publications’, if they wanted to keep their tenancy in the Council’s premises. The FLC refused to capitulate to this demand for censorship, and a year later they were evicted.

There were three examples of the supposedly ‘discriminatory’ material included with the earlier warning letter. The first example gives a clear picture of the Council’s thinking (to use the word loosely), so I’ll confine the discussion to that one. It was an article called ‘Impacts of transactivism on the human rights of women and girls’. As

²⁵ For the relevant correspondence, including letters of support for the FLC, see: <https://feministlegal.org/save-feminist-legal-clinic-inc/#.YQtaCu0RXGY>. See also: Wong, 2021.

evidence of FLC's 'discrimination' against 'transgender women' [sic], the Council quoted the following passage from the article:

Tension in relation to transgenderism has also been evident in the anxiety surrounding the Safe Schools Program. This opposition extends beyond the Christian lobby and conservative forces. Many feminists ... have raised concerns about the content being taught in relation to transgenderism. There are concerns that the use of puberty blockers and early hormone treatment may in fact constitute a form of child abuse and that promoting these measures to children is anything but safe.

This passage, the Council said, 'promotes negative attitudes and concerns about transgender women [sic], uses inflammatory language and conflates transgenderism with child abuse, rape and paedophilia'.

What's wrong with the Council's interpretation should be obvious to anyone with even a modicum of common sense. The reference to 'transgender women', rape and paedophilia is a typical transgender lie, since the FLC's article didn't mention them. As far as I know, not a single member of the City of Sydney Council identified as 'trans' at the time, but the majority of them were (and still are) so captured by the trans agenda that they left their minds at the door behind them. Not all of them voted for the eviction, but not a single councillor publicly protested the decision to evict the Feminist Legal Clinic.

Hobart City Council

Another example of local government capture by trans is Hobart City Council in Tasmania. Early in 2019, the council launched an investigation into what they referred to as 'a group ... distributing anti-transgender materials' at the Saturday Salamanca market. The Council posted a statement on their Facebook page saying 'We apologise to all those offended by the material that this group distributed', and that '[t]he City of Hobart is an inclusive community that appreciates and supports all identities'.

The group in question, Women Speak Tasmania, were protesting about legislation that had passed in Tasmania's lower house the previous year but was yet to be heard in the upper house. If passed, that legislation would allow people to change their 'gender' (i.e. their official, legal sex) simply by statutory declaration ('self-identification') without any need for lengthy waiting times or medical intervention. It would also extend hate-speech laws to cover 'gender identity'. The problem with this is that the transgender lobby has managed to convince the polity that *disagreement* is 'hate speech'. Such legislation has a powerful silencing effect on dissent. People are reluctant to publicly criticise the transgender agenda if it means they have to defend their position in court. The legislation would make that possible, and 'trans' people, especially the men, are notoriously litigious.

The pamphlet Hobart City Council was 'investigating' was called 'Don't De-Sex Tasmania'. It said that its authors 'recognise[d] and respect[ed] the human dignity of all people, including those who identify as transgender, intersex or gender diverse'. However, it went on to say, 'the dignity of female people and children [should] also be properly considered', and outlined the group's concerns about the legislation (Denholm, 2019; Women Speak Tasmania, 2019). Only a transgender-addled mindset would see this as a reason for an apology.

Leeds City Council

Another local government entity doing transgender's bidding is Leeds City Council in the UK. (For the council's refusal to allow a lesbian group to advertise in their publication *Leeds Inspired*, see the 'Malestream acquiescence' section under the 'Lesbian erasure' section above). In September 2018, the council cancelled a meeting due to be held at Leeds Civic Hall by the feminist group, Woman's Place UK, with less than three hours notice. A Labour councillor had complained that the critical discussion of the Gender Recognition Act (GRA) by Woman's Place UK, the topic of the meeting, was 'giving a platform to transphobic views' (Bindel, 2018; Powell, 2019). This is just one more example of the meaninglessness of the term 'transphobia', applied here to objections to any changes to the UK government's Gender Recognition Act that would make it easier for men to be legally recognised as 'women'. (For discussion of the GRA, see the 'More havoc: the law' chapter).

For details of Woman's Place UK's position, see: Walsh and Sitwell, 2019; for details of the council's egregious behaviour in cancelling the meeting, see: Tunks et al, 2018.

Leeds Council's devotion to the transgender cause is unswerving. Early in April 2019, they introduced a policy allowing men who identified as 'women' to change their 'gender' for all council services simply by informing officials of the change, either by logging on to the city council's website, or by calling its customer services team. No medical or legal proof or 'gender recognition certificate' was required. This policy change was despite the fact that there had been no change to the Gender Recognition Act, which still required a gender recognition certificate for legal recognition as the opposite sex. Leeds council was the first local authority in the UK to do this. They were told that this would make it easier for biological men to access female-only spaces such as changing rooms at council-run sites, and hence put women and girls at risk, but they were not interested. After all, it was only women who would be inconvenienced (or worse), and it would seem that what women want (or even need) stands no chance against what men want.

As for why Leeds Council is so devoted to the transgender cause, the reason is that Council has a majority of Labour Party members, and transgender has been warmly embraced by the political Left (or pale simulacra thereof). Council had also been influenced by the pressure group, TransLeeds, one of whose campaigns was to demand that Radio 4 Women's Hour presenter, Dame Jenni Murray, be banned from the Leeds Lit Fest for saying that a sex change cannot make a man a real woman. (Powell, 2019). It would seem, though, that the council's library managed to resist the transgender lure. Despite the trans lobby's protests, the festival organisers and the library (where the event was due to be held) stood their ground. It took place on 9 March 2019 without, it would seem, any 'raging misogynists in lipstick standing in the way', or none that were publicly reported (Benson, 2019; Cooper, 2019).

Glasgow council

The sporting and recreational department of Glasgow's council, Glasgow Life, has introduced a policy on 'Guidance on Accessing Sports Facilities and Services by Transgender People'. This allows anyone to join any exercise class and use any change room. It applies not only to people who have 'transitioned' but also those who are

still in the process, transvestites, and those ‘who reject the concept of gender’ (Cummings, 2019).

Glasgow Life brushed criticism aside, justifying their decision by saying that they did not have any women-only gym sessions, that the vast majority of sessions in their 11 swimming pools were ‘open to everyone, regardless of gender’, and that ‘a significant proportion of our changing facilities are unisex and open to all, with secure, private cubicles’. They do have some male and female changing facilities, they said, and in that case, ‘private cubicles are provided’, but only ‘where possible’ (Evening Times Online, 2019). Presumably where it is not possible, men can use the female changing facilities in full view of any women and girls who might be there. Glasgow Life admitted that their swimming pools held two women-only swimming sessions per week, but presumably men will now be admitted to these sessions if they say they’re ‘women’.

City of London Corporation

The City of London Corporation, which manages Hampstead Heath, decided in May 2019 to open the Hampstead Heath Ladies Pond to ‘transgender’ swimmers, which in practice meant men posing as ‘women’. The Corporation said that 65% of the responses to a survey in 2018 ‘favoured ensuring trans people did not suffer discrimination’ (BBC, 2019a). Reports of the decision do not say whether that was the actual question asked, or whether the question referred specifically to allowing ‘transgender’ swimmers, i.e. men, into the swimming area reserved for women. Most people would agree that trans people should not suffer discrimination, but not that men be allowed into women’s spaces.

The chairman of the Corporation justified the decision on the grounds that ‘All communities should be fully respected’. But there is at least one community that is not respected by that decision, the community of Orthodox Jewish women, whom Jewish law forbids to be in a state of undress in front of men (JC Reporter, 2019). And there are other women who prefer to swim in the Ladies Pond without men. That was, after all, why the Ladies Pond existed in the first place. Their wishes haven’t been respected either. But again, those are women’s wishes and they count for very little in comparison with men’s demands.

New York City

In January 2019, the New York City Department of Health introduced a policy permitting people to change ‘the gender marker’ on their birth certificates to an ‘X’ category (rather than ‘F’ or ‘M’), without needing an affidavit from a health provider (Associated Press, 2019). In the US, birth certificates are issued by the states and the information is collected at the state, county or municipal level. This policy change is confined to the five boroughs of New York City. In the rest of the state of New York, ‘gender’ can only be changed on the birth certificate with a notarised affidavit from a medical practitioner saying that the applicant has undergone the appropriate clinical treatment.²⁶ However, allowing the sex recorded on birth certificates to be changed is not unique to New York City. The states of California, Oregon, Washington and New Jersey had similar provisions at the time.

²⁶ <https://srp.org/resources/birthcertificate/>

This changing of the sex recorded on birth certificates is a common demand of the transgender lobby, although the change is usually from ‘M’ to ‘F’ (or ‘F’ to ‘M’) rather than to the indeterminate ‘X’. The demand is usually successful, despite the havoc it creates for demographic data. (See the ‘Birth certificates’ section of the ‘... and statistics’ chapter). Such a change falsifies the information. For the vast majority of people, including those with ‘gender dysphoria’, sex at birth is obvious. As a self-described ‘shameless religious conservative’ put it

A birth certificate, or death certificate for that matter, doesn’t record how one feels about or understands oneself. A birth certificate notes the *facts* of a birth, including what one is *born* as. It is an objective document recording a few essential facts about an event that happened on a particular day, time, and place: name of newborn, date and place of birth, parents’ names, handprints, footprints, and sex of the child (Stanton, 2019—original emphases).

Only intersex people might need to change the sex on their birth certificates, if their genitals were indeterminate at birth and the sex they were assigned at birth is later found to be incorrect (usually at puberty). This change to ‘X’, however, is not meant for intersex people. It is part of the transgender tsunami sweeping the world.

Vancouver City Council

Another effect of the transgender agenda is to compromise the safety of women and girls by demanding that women’s shelters accept men. Early in 2019, the Vancouver City Council withdrew the funding for the Vancouver Rape Relief and Women’s Shelter. Morgane Oger, a transgender man who claims to be a ‘woman’ claims credit for this decision. He complained to the council that the shelter refused to accept as clients men claiming to be ‘women’. This is the oldest women’s shelter in Canada and the only one for women only, all the others having bowed to transgender demands to accept men. The Mayor, Kennedy Stewart, in particular was an enthusiastic supporter of the defunding proposal. He called the women who refused to allow men in the shelter ‘despicable’ (Murphy, 2019; Vancouver RRWS, 2019; Vikander, 2019).

But in getting the women’s shelter de-funded, it is Oger who is despicable, and yet he is thoroughly embedded in Canadian society, unlike the women’s shelter. He was vice-president of the New Democratic Party, for example, the ‘center-left’ ruling party in British Columbia at the time, and yet he is renowned in feminist circles for his bullying tactics against anyone who disagrees that men can be ‘women’. He has referred to radical feminists as ‘Nazis’²⁷ and ‘holocaust deniers’,²⁸ for instance, and routinely accuses those who disagree with him of engaging in ‘hate speech’ (Hamm, 2019).

²⁷ Twitter, @MorganeOgerBC, 9 August 2018: ‘#TERF: Trans-exclusive radical feminist. Much like Nazis do, people hate to be described as being part of the hated grouping that describes them’. The meaning of the sentence might be obscure, but the slur against radical feminists is perfectly clear.

²⁸ Twitter, Penny Daflos, @PennyDaflos, 11 Jan 2019: “I thought we wouldn’t have to worry about transphobia anymore,” says @MorganeOgerBC. She [sic] blames @VPL and @CityofVancouver for allowing the discussion she compares to “a holocaust denial party”. #vanpoli @CTVVancouver’. The incident referred to was a panel discussion at the Vancouver Public Library (VPL), called ‘Gender identity ideology and women’s rights’, where one of the speakers was Megan Murphy. She is one of Canada’s best-known feminists and she has been permanently banned from Twitter because she referred to another transsexual man, Jonathan Yaniv, as a man (Shepherd, 2019).

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In February 2018, over 250 people signed an open letter to the Party expressing concern at the way he had acted towards a woman who had carried a sign in a women's march denying all the transgender shibboleths. The sign said:

Transwomen are men. Truth is not hate. Don't believe the hype—trans ideology is misogyny and homophobic. Woman is not a “feeling”, a costume, or a performance of a stereotype. Woman is a biological reality. There is no ethical or moral reason to lie to soothe the male ego. Do not cis-gender me. Stop the stereotypes. I am neither conforming nor non-conforming. My preferred prefix is neither cis nor trans. I am a female. Resist Orwellian Newspeak (Feminist Current, 2018).

Oger called this ‘hate speech’ and threatened to file a human rights complaint against her. In order to find out her name and address, he shared a photo of the woman and her sign online. On Twitter, he said, ‘My legal team is confident that the act of publishing hateful material is the only test in this case and the material on that sign matches the hate test’. The letter writers pointed out that this amounted to potential voters ‘being insulted, demeaned, bullied, and smeared by a representative of the NDP’. ‘This is not how Canadian politicians should handle conflict and disagreement’, they said (Feminist Current, 2018). The Party ignored the letter and its concerns (Hamm, 2019).

Further examples of despicable behaviour, this time on the part of the men allowed into the women's shelter, were described in detail by a woman who worked at a so-called ‘women's shelter’ in Maine, where men who called themselves ‘women’ were allowed to stay. A., who preferred to remain nameless in order to protect the women in the shelter she had worked in, said that some of the men who stayed there were harmless enough, but others were not. She gave a number of examples: the man who followed women around with a visible erection; the man who masturbated to pornography in a bed next a woman; the man who bailed up a woman in the shower and demanded she suck his penis; the three men who threatened to shoot women; the man who threw food around the kitchen screaming that the women were all bitches and cunts.

A. said that not all the women she had met at the shelter were nice people either, but no woman had ever behaved towards other women in the way these men did. She said that the staff (all of whom were probably women although she didn't say) invariably took the side of the men, dismissing or ignoring the women's complaints, even laughing at them and calling them prudish. ‘At the women's shelter where I work’, she said,

a policy decision has been made, though the policy is unspoken ... in order to conform to the caprices of the trending ideology, to be squeaky-clean on-message good progressives, to be caring and sensitive politically savvy good feminists, it is now shelter policy that we prioritize protecting men's delusions, even if that means we can no longer protect women (A., 2020).

Thus does the transgender agenda show its credentials as a backlash against feminism. The women's refuge movement was a feminist initiative. It was only in response to feminist activism that refuges were set up in the first place. It would seem that this was going too far (in the direction of protecting women from male violence). The transgender demand that *women's* refuges (now known in NSW as ‘domestic violence

and sexual assault refuges²⁹) include men, is part of a male supremacist society's distaste for anything that excludes men.

For a small Australian research project that found that women working in women's refuges, Centres Against Sexual Assault and women's health services were inclined to accept men claiming to be 'women' ('male to female transgenders, MTFs'), either as clients or workers, sometimes because they wanted to be 'inclusive', and sometimes because they thought they would be breaking the law if they didn't, see: Gottschalk, 2009).

Women's sport

One of the contexts in which the havoc wreaked by the social acceptance of transgenderism is especially obvious is women's sport. Men are being allowed to compete against women as long as they say they're 'women'. The consequence is that women are losing out to men in sports where their only competitors should be other women.

Some examples: there's Lia Thomas (formerly Will Thomas), a swimmer who has been allowed to compete against women and who has deprived a number of women of their placings in intercollegiate races (see below).

There's Hannah Mouncey, who used to play in the Australian men's handball team and who applied to play in the Australian rules football's professional women's league. He was sensibly refused permission on the grounds of 'strength and physique'. However, he had already played several games at the local level in the ACT's women's AFL competition in 2017 (ABC, 2017; BBC, 2018; Jaeger, 2023; Ziegler, 2019).

There's Laurel Hubbard, a New Zealand weightlifter, who competed as a man before deciding he was a 'woman' at the age of 35. Reported glowingly in the transgender mouthpiece, the *Guardian*, as 'the first openly trans woman [sic] athlete to compete at an Olympic Games' (Ingle, 2021), he had deprived a woman of the chance to compete. That woman was 18-year-old Roviell Detenamo from Nauru, who missed out on competing in the Olympics because of Hubbard's inclusion (Save Women's Sport, 2021).

For a list of 532 women's sporting events 'won' by men since 2006, naming the women who should have won them, see: <https://www.shewon.org/>

Sport involves physical strength, and although sportswomen are stronger than women in general, men are stronger. This is even acknowledged by a transgender sympathiser. Ross Tucker is an expert in sports medicine, recognised as one of the most influential people in the world of sport (Cameron, 2020). He was reported to say that 'he hate[d] that his work has created a platform for people to attack transgender people as cheats'. He also expressed the hope that they would continue to be recognised "as equal in society", and that excluding them from women's sport didn't mean they were excluded from sport altogether. And yet he is co-author of a report to World Rugby

²⁹ <https://dcj.nsw.gov.au/documents/service-providers/supporting-family-domestic-sexual-violence-services/ps-23-002-disclosure-of-information-about-domestic-and-family-violence-refuges.pdf>

that recommended that trans men should *not* be included in women’s rugby teams (RNZ, 2020).³⁰

His opposition to men playing on the same teams as women was an unequivocal appeal to science. “The scientific, biological differences between men and women are so large”, he said, making women compete with men “would render women irrelevant in elite-level sport”. Men have a 10% advantage in speed, and a 20% to 30% advantage when it comes to strength and power. The difference between men and women is even greater when men’s greater mass, speed and force are combined (Cameron, 2020). Male puberty, he said, creates in men “greater strength, greater power, greater endurance capacity, and the ability to produce forces at higher speeds than in women”. While there can be some cross-over—“small, weak men, and ... large strong women”—all the top athletic performers are men:

“There are 10,000 men who are faster than the fastest women in the world over 100 metres. That group of men includes 15- and 14-year-old boys” (RNZ, 2020).

Even adolescent males have an advantage over women, at least when it comes to rowing. In 2008, the British women’s Olympics rowing team had a race against a crew of 15-year-old boys from a local school. The women’s team lost, despite the fact that they were of Olympic standard and the boys were only school children (Brown, 2023a).

For an account of a male player who injured three of his female team mates in one game in Canada, where there is no ban on men playing on women’s rugby teams, see: Reduxx Team, 2023;

for more details of male physiological advantages, see: World Rugby, 2020.

As well as appealing to science, Tucker was concerned with fairness to women. He was sympathetic to women’s arguments that having to compete with men was unfair and that ‘trans people’ (i.e. men) should be excluded from women’s sport. But his main concern was safety (RNZ, 2020). There was not much likelihood of player-on-player injury in running, swimming or weightlifting, for example, (because there’s no bodily contact, although he didn’t say so). But rugby is different because there is bodily contact, often violent. In the US, it’s referred to as a ‘collision sport’ (Wikipedia, ‘Contact sport’).

Prior to the release of the report by Tucker and his colleague(s), there had been some publicly expressed concern about the danger to women of having to play rugby against men. In 2019 *The Sunday Times* reported that women rugby referees in the UK were leaving the sport because women players were being injured by the ‘trans’ male players, and they (the referees) were worried about being sued. One referee was reported to say, “Being forced to prioritize hurt feelings over broken bones exposes me to personal litigation from female players who have been damaged by players who are biologically male. This is driving female players and referees out of the game” (Warren, 2019). In Wales, the captain of a rugby club said that their ‘trans’ male player had ‘folded [a female] opponent “like a deckchair”, and the club’s founder said that he’d eventually be a good player “as long as we can stop her [sic] injuring players in

³⁰ I have been unable to find a copy of this report on the internet.

training” (Coleman-Phillips, 2019). He was joking, but the fact that he could joke about it, with some evidence that this man might indeed injure his female team mates, shows the typical lack of concern for women’s safety when it conflicts with something men want.

For the dangers to girls of playing in mixed sex games of Australian Rules football, even among children, as experienced by Sam Kerr, captain of Australia’s World Cup football/soccer team, the Matildas, see: Saeed, 2023).

Another contact sport where men are being allowed to play in the women’s league is mixed martial arts, where there has already been at least one serious injury inflicted on a woman by a ‘trans’ man. In 2014, Fallon Fox fractured his opponent’s skull near the beginning of the fight, and didn’t stop until he was declared the winner. Although Fox has been very successful in his fights with women, he did lose at least one fight to a woman. She didn’t injure him though (Presley, 2021).

For an argument that transgender’s success in taking over so many women’s sports is driven by ‘the medical industrial complex’, see: Bilek, 2020;

for an account of men winning women’s cycling races, and of the abuse that keeps critics silent, see: Brown, 2023b;

for Tucker’s detailed refutation of one of the trans lobby’s justifications for including transgender men in women’s sport—that the scientific evidence for any detrimental effects on women isn’t conclusive, see: Cameron, 2020;

for an account of two academic papers arguing that “[t]here is no biological science supportive of overturning sex-divided sports categories”, and of the authors’ unavailing attempts to communicate their findings to the leaders of nine major Australian sporting bodies (including Cricket Australia, the AFL, Hockey Australia, Tennis Australia and Netball Australia), see: Halloran, 2022;

for a detailed overview of elite male and female achievements in sporting activities, quantifying the extent of the male performance advantage while still arguing ‘against universal guidelines for transgender athletes in sport’ because ‘different sports differ vastly in terms of physiological determinants of success’, see: Hilton and Lundberg, 2021;

for a summary of the physiological differences between high school girls and boys, see: MFC, 2019, pp.36-7;

for an essay by a 14-year-old girl, arguing against allowing transgender men to compete in women’s sport, see: Taylor, 2023.

Policy

And yet, despite the unfairness and the danger to women, which should be obvious even without any scientific research at all, sporting bodies everywhere, from the International Olympics Committee to local sporting clubs, have not only been allowing men to compete with women, they have made it mandatory.

IOC

In 2015, the International Olympics Committee adopted guidelines relating to the participation of ‘transgender’ athletes in the Olympics. They didn’t have much to say about women claiming to be ‘men’, just that they were ‘eligible to compete in the

male category without restriction’ (IOC, 2015). This completely futile piece of advice is hardly likely to overcome women’s reluctance to compete against men.

The IOC advice in relation to men claiming to be ‘women’ is also futile, although for different reasons. Men *want* to compete against women, especially in such a prestigious event as the Olympics, because it’s an easy win for them. And because it’s something men want, the IOC falls happily into line (like every other male-dominant institution on the planet). The guidelines state that men are not obliged to have their genitals removed in order to compete as ‘women’—not that they put it quite like that. Rather, they say that ‘[t]o require surgical anatomical changes as a pre-condition to participation is not necessary to preserve fair competition’ (IOC, 2015). So it’s perfectly ‘fair’ to have fully intact men competing against women. Not only do these men not have to have surgery to qualify to compete against women, they can change their minds about what sex they are every four years: ‘The declaration [that he’s a ‘woman’] cannot be changed, for sporting purposes, for a minimum of four years’ (IOC, 2015).

Leaving aside the absurdity of this concession to transgender’s ‘fluidity’, where the advice becomes futile is the requirement for men to reduce their testosterone levels if they want to compete against women. This is futile not only because that level is nearly four times higher than the average female level (Henkel, 2018), but also because reducing current testosterone levels makes hardly any difference to men’s physical advantage over women. Having gone through puberty, these adult males have already developed the male-patterned size, strength and power that guarantees no woman will prevail against them.

The problem with this IOC testosterone policy, Tucker said, is that it doesn’t work. “[T]he lowering of testosterone”, he said, “does impair [male] performance [in sports] by between 0-10 percent”. But, he continued, “the initial differences [between men and women] are between 40 and 60 percent”. As a consequence, the policy “does not achieve even a quarter of what would be required to guarantee fairness and safety” (RNZ, 2020. See also: Associated Press, 2016; Harper et al, 2021).

The UK Women and Equalities Committee

The Women and Equalities Committee regarded the ‘legislative exclusions’ of transgender men from women’s spaces in the 2004 *Gender Recognition Act* and the 2010 *Equality Act* as only ‘limited’. They recommended that *‘the Government work with Sport England to produce guidance which [would] help sporting groups realise that there are likely to be few occasions where exclusions [of transgender men from women’s sport] are justified to ensure fair competition or the safety of competitors’* (UK Women and Equalities, 2016: 34, para.143—original emphasis). The Committee couldn’t deny that the legislation allowed for such exclusions. They quoted the GRA to the effect that

a person whose change of gender has been recognised under the Act may be excluded from playing in their acquired gender where this is necessary to ensure “fair competition” or “the safety of competitors” (UK Women and Equalities, 2016: 32, para.133).

They also quoted the Explanatory Notes to the *Equality Act* which made the same point:

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This section allows separate sporting competitions to continue to be organised for men and women where physical strength, stamina or physique are major factors in determining success or failure, and in which one sex is generally at a disadvantage in comparison with the other. It also makes it lawful to restrict participation of transsexual people in such competitions if this is necessary to uphold fair or safe competition, but not otherwise (UK GEO, 2010: 32, para.614).

Clearly, the legislators were reluctant to allow these exclusions, as indicated by the ‘but not otherwise’ addendum. It was hardly necessary, given that the conditions had already been specified. However, at least there was this modicum of good sense on the part of the law makers.

This passage from the Government Equalities Office is an interesting example of how ideology can mess with the syntax. The sex that is disadvantaged is de-gendered, unacknowledged as female, and yet it isn’t men who are being ‘disadvantaged’ by the inclusion of (de-gendered) ‘trans people’ who are all men, although that is unacknowledged too. Moreover, women are subtly blamed for inconveniencing men. This is implied by the terminology rather than being said outright. ‘At a disadvantage’ implies that men have to be excluded from women’s sports because of something lacking in women. In fact, the reason for the exclusions is that men are physiologically stronger, i.e. they have *advantages*. Men are the problem in the case of women’s sports, not women. But in any conflict between women and men, the male-supremacist mindset will always support men, although that support must be disguised with euphemisms and liberal individualism’s spurious ‘equality’. The ‘at a disadvantage’ clause would have more accurately reflected reality if it had said: ‘men are generally physiologically advantaged in comparison with women when it comes to most sports, and men claiming to be “women” remain men’.

Not surprisingly given the government’s reluctance to take a stance in favour of women, the Women and Equalities Committee played down these exclusions, quoting trans advocate after trans advocate to the effect that the exclusions could be unfair to ‘trans people’/‘transsexuals’/‘persons’, and that sporting bodies needed to be careful to make sure that they didn’t exclude anyone. A barrister ‘advised us that a sporting association wishing to exclude a trans person from participating in their acquired / affirmed gender would need to demonstrate ...’ (etc.) (UK Women and Equalities, 2016: 32, para.136). Nowhere does the Committee acknowledge the real issue, that women playing competitive sport are at a disadvantage, sometime dangerously so, if they have to play with or against men. There is no concern for women at all on the part of this organisation supposedly devoted to women’s interests.

The Committee was trans-captured from its beginning (in June 2015), despite its name, devoting its first-ever inquiry to a sympathetic portrayal of ‘the trans community’ (UK Women and Equalities, 2016: 5, para.1). Its section on ‘Separate-gender sport’ (pp.32-4, paras.133-43) cites only pro-trans sources, and no women’s rights groups. This is despite the fact that at least one of the sources quoted favourably makes no sense whatsoever. Not surprisingly, this quote comes from Jay Stewart of the egregiously misnamed ‘Gendered Intelligence’:

“We have a real problem here and it is a big issue [...] People who only want to have a kick around and who just want to do some sport activity at university are being excluded. They are not allowed to play because there is fear, there is lack of awareness and there is lack of knowledge

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around being this one thing or the other” (UK Women and Equalities, 2016: 33, para.138—original ellipsis).

That the Women and Equalities Committee could prefer this kind of gobbledegook to rational arguments about men’s physiological advantages is testimony to the social power of the transgender agenda.

British Gymnastics

Men and boys claiming to be ‘female’ in order to be allowed into women’s and girls’ sport is happening wherever sport is happening, from high schools to elite professional sports. British Gymnastics is also dancing to the transgender tune. ‘Trans people should be treated as belonging to the gender in which they present (as opposed to their birth sex)’, they say, because it is ‘unlawful to discriminate against someone because of gender reassignment’. They acknowledge ‘there are some very limited circumstances where it could be lawful to provide a different service or refuse access’, but go on to with the usual provisos, e.g. ‘a proportionate means of achieving a legitimate aim’.³¹

It is not clear what effect this might have on women’s competitive gymnastics. Unlike other sports, men’s and women’s gymnastics are not directly comparable. In fact, they are so different they are barely the same sport. At Olympic level, women compete in four events, whereas men compete in six, the extra two intended to display male strength (Meyers, 2016). That might make it easier for men to defeat women if they played on the women’s team, but success in gymnastics does not depend on mass, speed and strength pitted against an opponent, simply the skill in flexibility, balance, coordination and endurance developed over many years of practice. And there is at least one research study that found that, among a sample of 675 first-year Spanish university students, the men were less flexible in acrobatics than the women (Ávalos-Ramos and Vega-Ramírez, 2020).

So it is possible that transgender men would gain no advantage over women by joining the women’s team, at least, no advantage as far as the physical routines are concerned. But what might attract transgender men is the fact that women’s gymnastics requires displays of femininity—dancing to music and smiling at the audience. This is called ‘expressing their personalities’. As USA Gymnastics put it:

The floor exercise gives [female] gymnasts the chance to express their personalities through their music choice and choreography. Gymnasts often get energy from the crowd and they usually welcome audience participation in clapping to the beat (Svokos, 2016).

Men are expected simply to proceed through the routines:

The entire floor area should be used during the exercise, which consists primarily of tumbling passes performed in different directions. Acrobatic elements forward and backward and acrobatic elements sideward or backward take-off with one-half-turn must be performed during the routine (Svokos, 2016).

Given the connection between male transgenderism and femininity, transgender men might find women’s gymnastics more to their taste than the hyper-masculinity of the

³¹ <https://www.british-gymnastics.org/clubs/club-support/document-downloads/10422-inclusion-of-trans-people-in-gymnastics-q-as/file>

men's version. They probably won't like being beaten by the greater flexibility of the women though.

Soccer/football

Soccer/football is a contact sport, although not to the same extent as rugby or Australian Rules. Nonetheless, even though the contact is comparatively light, the game happens at breakneck speed, accidents and deliberate fouls do happen, and players do get injured. There are also legitimate moves in competing for the ball—interposing oneself between one's opponent and the ball, battling to win aerial contests—that involve high impact contact between players. Physical contact is permissible, as long as it isn't 'excessive' (a distinction that umpires are trained to make).³²

According to a report on *ABC News* (Lewis, 2023), at the time of the Women's Football World Cup in 2023, there were 'no openly trans women [i.e. men] playing football at the elite, professional level anywhere in the world', and only a few at the lower levels in Australia. Indeed, the only 'transgender' athlete to play in a women's soccer team is Quinn, a US woman claiming to be a 'man'. She and her team won a gold medal in the 2021 Tokyo Olympics (Pruitt-Young, 2021). (She doesn't want to be referred to with feminine pronouns, and is referred to as 'they' in media accounts and in her Wikipedia entry). But a crucial aspect of her claims to be a 'man' is the taking of testosterone, and testosterone is a prohibited substance under the World Anti-Doping Code (FINA, 2022b). Presumably, she has a Therapeutic Use Exemption.³³ This requires her to demonstrate that her 'use of the prohibited substance ... will not ... produce any additional enhancement of performance beyond ... [her] normal state of health'. But there's no reason why this should be any more successful than the IOC requirement that men lower their testosterone levels.

In March 2023, Football Australia that they were initiating a 'process to develop a transgender and gender-diverse high performance inclusion policy' (Football Australia, 2023). Their 'current position', they said, 'remains to allow all players to participate in the competition which best represents their gender identity'. For a number of reasons, however, it is highly likely that their eventual policy will be exactly the same as their current policy: the consultation process involves partnering with Pride in Sport for 'delivering LGBTQI+ training and support resources'; and they assert that they 'will be adopting the Australian Human Rights Commission's Guidelines for the inclusion of transgender and gender-diverse people in sport' (and the Australian Human Rights Commission has wholly capitulated to the trans agenda).

And they are consulting with no women's groups at all, not even on the question of 'balance'. The policy will involve 'balancing the needs and inclusion of transgender and gender-diverse people in the sport', full stop. It won't involve balancing any needs women might have to safety and fairness against transgender men's claims to be 'women'. Of course, there is no possibility of any such 'balance'. But it is women, individually and collectively, who have challenged the transgender-friendly policies of

³² <https://www.soccercoachingpro.com/is-soccer-a-contact-sport/>;
<https://www.soccercoachingpro.com/soccer-rules/>

³³ <https://www.sportintegrity.gov.au/what-we-do/therapeutic-use-exemption-tue>

institutions everywhere, in the name of women's sex-based rights. The fact that Football Australia intends to ignore those women's voices is yet one more example of society's contemptuous attitude towards women.

Testosterone

The 2023 version of the World Anti-Doping Code (WADA, 2022) specifies 'anabolic androgenic steroids' among the substances athletes are forbidden to take 'at all times', and not just in competition. Anti-estrogenic substances are also prohibited.³⁴ There is no mention of this in the adulatory media reportage of Quinn's sporting achievements. She probably has a Therapeutic Use Exemption but (as already mentioned) this is unlikely to be any more successful than men lowering their testosterone levels.

Olympic officials have spent decades testing the blood of female athletes to ensure that they haven't taken any substances, including testosterone, that would give them an unfair advantage over other female athletes. One former athlete said that she had been subjected to years of 'the most rigorous anti-doping control by all sporting entities', with testosterone the most strictly prohibited substance. 'This level of rigour', she said, 'has been completely abandoned to accommodate transsexuals who, not long ago, were men, some of whom having competed professionally as men' (Henkel, 2018). The breathtaking irony of this differential treatment of women and men who *claim* to be 'women' has completely escaped the notice of the IOC.

In 2017, the Russian runner, Mariya Savinova, was stripped of her 800-metre Olympic gold medal from the 2012 London Olympics because the Court of Arbitration of Sport learned that she had been taking the anabolic steroid oxandrolone (Payne, 2017). Ironically, the gold medal was then awarded to Caster Semenya, a person with DSD who has been competing in and winning women's running events for years, despite the fact that he is chromosomally male with high levels of testosterone that sculptured his body in puberty although failed to develop his genitals in utero.

There is no discussion of the relevant testosterone levels of each of them, although Semenya has subsequently been banned from competing in the 800-metre race unless he takes medication to lower his testosterone. This he has refused to do (Sharif, 2019). He is also married to a woman and they have two children (de Wee, 2022). While it was his wife who was pregnant, there is no public information about whether or not he is the biological father. None of this would be anyone's business but his own and his family's, if it weren't for the fact that he is defined as a 'woman', and allowed to compete against women (although for the time being, not in his favoured category of 800 metres), despite all the indications, including his chromosomes, that he is male. And he is still listed as the winner of the 800-metre race at the 2012 London Olympics.³⁵

The photo of the two of them in the *Washington Post* article (Payne, 2017) shows the stark contrast between the effects of male puberty and its absence. While Savinova has little bodily fat and well-defined musculature, her muscle definition is a fraction of Semenya's bulging muscles in his arms, and presumably elsewhere as well. While this did not help him in the competition with her, doped as she was with a performance

³⁴ <https://www.wada-ama.org/en/prohibited-list>

³⁵ <https://olympics.com/en/olympic-games/london-2012/results/athletics/800m-women>

enhancing drug, it would certainly be an advantage in competition with women who are not taking drugs.

Despite the international sporting bodies' years-long prohibition on women taking testosterone to enhance their performance, they're now saying that men *don't* have an unfair advantage in competing against women, despite having continuing high levels of testosterone and male bodies shaped by it.

Swimming

Swimming is another sport where men are being allowed to compete with women. This is despite the fact that, according to the experts (Millard-Stafford et al, 2018), there is a performance gap of 8% between women and men. Between 1972 and 1980, US women Olympic athletes did manage to narrow the gap in swimming by 2%. But from 1980 onwards, that gap has consistently remained at 8% suggesting, these authors say, 'a persistent dominance of biological influences ... on performance', i.e. men's longer limbs, their greater muscle mass and aerobic capacity, and their lower fat mass.

The authors raise the question of 'hormone reassignment' and transgender men competing against women in swimming races, but they equivocate on the answer. They say that it 'remains an issue to be tackled by sport-governing bodies' without giving those bodies any definitive advice. Why it should remain an issue when there is nothing that will change a man into a woman, is one of those arcane mysteries so prevalent among the trans-captured, especially as their own investigation shows quite clearly that 'hormone reassignment' makes little or no difference to the physiological advantages men have over women. They also word the question in a strange way, as though the issue only concerns men, and not the women who are put at a disadvantage by men's greater physical prowess. They ask '[w]hether hormone reassignment sufficiently levels the playing field in Olympic sports for transgender females [sic] (born and socialized male)' (Millard-Stafford et al, 2018). But it's women who are deprived of a level playing field, not transgender men. The contortions necessary to follow the transgender line do tend to muddle the syntax.

One of the best known examples of a male swimmer competing against women and winning rewards that should go to women is 'Lia' Thomas (originally Will). In March 2022, Thomas came first in the 500-yard freestyle in the National Collegiate Athletic Association (NCAA) women's swimming and diving championships held in Atlanta, Georgia. This was admiringly announced in *The Guardian* as 'the first known transgender woman [i.e. a man] to win an NCAA swimming championship' (Guardian Sport, 2022). Clearly Thomas's move to competing with women has been an enormous advantage for him. From being ranked only 554th when he used to compete with men for the University of Pennsylvania (Brown, 2022), after his win on the Thursday in Atlanta, he was the top seed for the 200 freestyle on the Friday, and the 10th seed in the 100 freestyle on the Saturday (Guardian Sport, 2022). He didn't live up to that ranking though. Having vanquished every female rival in the country on the Thursday, on the Friday he only came fifth. (Perhaps he was tired). However, even on that occasion he managed to defeat a woman, with the connivance of the race officials. Riley Gaines had tied in fifth place with him, but only Thomas was allowed to hold the fifth-place trophy for photo purposes. She, she was told, would have to be satisfied with the award for sixth place (Brown, 2022).

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Apart from the unfair physiological advantage Thomas and other ‘transgender’ men have over women, there is the discomfort women feel at having naked men in their change rooms. Riley Gaines was reported to say

“We were not forewarned about Thomas sharing our space. That’s absolute insanity to me. All of a sudden, the place goes silent and there’s a 6ft 4in biological male towering over everyone else, starting to undress. You feel this sense of total discomfort. It was the most bizarre experience” (Brown, 2022. See also: Johnson, 2022).

Women have been protesting as loudly and publicly as they can against the NCAA’s policy of including men in women’s sports, a policy that has been in place since 2010. In January 2023, for example, Riley Gaines and about two dozen demonstrators protested outside the NCAA convention, and threatened legal action if the association doesn’t change its policies (Associated Press, 2023).

As usual, the women’s protests are at best ignored, at worst, the women are punished for daring to challenge a male prerogative. The mother of one of the young women who competed with Thomas protested to the educational authorities about the presence of a man in her daughter’s change room, only to be told that anyone who objected to his presence needed counselling (Brown, 2022).

One of the women who had swum with Thomas told the *Toronto Sun* that, in her experience, the educational authorities didn’t care about the women’s feelings about having to share a change room with Thomas:

we were basically told that we could not ostracize Lia by not having her [sic] in the locker room and that there’s nothing we can do about it, that we basically have to roll over and accept it, or we cannot use our own locker room (Taylor, 2023).

Thus the women are to be expelled from their own change room if they object to a man being in there. The rational response would be to prevent the man from going into the room. But no, transgender prefers irrationality, especially if it involves what men want and treating women with contempt.

But transgender reactions to women’s concerns are not just irrational. They are also abusive. Women are intimidated into remaining silent about their fears, accused of ‘transphobia’ and other insults (‘you’re bad at swimming, ‘you’re ugly’) (Brown, 2022), and threatened with losing their own privileges, if they dare to voice any objections to men’s intrusions (Taylor, 2023). Riley Gaines said,

“Women are intimidated by their universities ... They’re told that they will never get into graduate school, that they will never get a job [if they complain]. The women are emotionally blackmailed, told that if trans athletes emotionally harm themselves after someone speaking out, then they are solely responsible” (Brown, 2022).

The educational authorities and Thomas himself are unrepentant. In 2022, the University of Pennsylvania nominated Thomas, a *man*, for the NCAA’s ‘woman of the year’ award (Brown, 2022). And with typical male dissociated entitlement, Thomas told *Sports Illustrated*, “I’m not a man ... I’m a woman, so I belong on the women’s team. Trans people deserve that same respect every other athlete gets” (Johnson, 2022). But colluding with someone in a delusion is not to respect them. It is a form of *dis*respect because it assumes they are too simple-minded to be open to argument and

evidence. What is so breath-taking about the NCAA's nomination is that they believe his statement 'I'm a woman', despite the evidence of their senses. Every photo of Thomas shows beyond a doubt that he is male, from his physique and musculature to his genitals.

World Aquatics

On 19 June 2022, World Aquatics announced a 'new policy on gender inclusion' (FINA, 2022a). Formerly known as FINA (Fédération internationale de natation—the name was changed in January 2023), World Aquatics is recognised by the IOC, and administers international competitions in swimming, open water swimming, diving, water polo, artistic swimming, and high diving (FINA, 2022b).

But it's not immediately obvious that there has been any substantive change. On the one hand, they acknowledge the limitations of the IOC policy in relation to hormone levels, and that 'separate sex competition is necessary' (FINA, 2022b: 2). On the other hand, they insist that 'male-to-female transgender athletes (transgender women) [sic, men] and athletes with 46 XY DSD with a female gender identity [i.e. men]' should be allowed 'to compete in the women's category pursuant to eligibility criteria that are consistent with, and do not undermine, [the] commitment [to separate sex competition]' (p.5). There is no suggestion about how that might be managed when the testosterone levels of transgender men and 46 XY DSD people (e.g. Caster Semenya) are higher than women's, as even the IOC admits.

World Aquatics also leave the decision up to their individual country-specific members (FINA, 2022b: 9). (There were 209 member organisations in 2017) (Wikipedia, 'World Aquatics'). USA Swimming has already simply re-affirmed the IOC position on lowering levels of testosterone. This is supposed "to mitigate the advantages associated with male puberty and physiology" (Johnson, 2022), but it doesn't.

World Aquatics also promise that they're going to consider the possibility of developing an open category. 'Athletes who do not meet the applicable criteria for the men's category or the women's category', they say, 'may compete in any open events that FINA may develop in the future' (FINA, 2022b: 9). In 2022, British Triathlon became the first British sporting body to establish a new open category for 'transgender' athletes' (Falkingham, 2023). But transgender men don't want to be included in any 'open' category. They want to be included as 'women'. This was amply demonstrated when World Aquatics finally developed their 'open' category for 'transgender athletes'—no one came (Ingle, 2023).

Sporting bodies resisting the transgender onslaught

The transgender take-over of women's sport is fortunately not monolithic. There are sporting bodies who have shown some common sense and not bowed to transgender demands, and who are maintaining or returning to the sex segregation of their respective sports. All of them, however, accept the notion that there is an identifiable group of 'transgender people' who need to be included in sport in some way or another, and that one of those ways might be allowing 'transgender women' (i.e. men) to play on women's teams (although World Rugby, at least, specifies that they must not have gone through puberty).

World Rugby

World Rugby's motivation for maintaining separate women's and men's teams is women's safety. Men, even those calling themselves 'women', may not play on women's teams:

Why? Because of the size, force- and power-producing advantages conferred by testosterone during puberty and adolescence, and the resultant player welfare risks this creates.³⁶

Women, if they call themselves 'men', can't play on women's teams if they're taking testosterone, not even if they have a Therapeutic Use Exemption, although the guidelines don't mention this exemption. They just say baldly that

[t]ransgender men [i.e. women] may not play women's rugby after the process of sex reassignment has begun, if this reassignment includes supplementation with testosterone.

Women can play on men's teams if they can 'provide confirmation of physical ability to ensure that they are not putting themselves at an unacceptable level of risk when playing against men'. Given that the taking of testosterone by females does not confer the same 'size, force- and power-producing advantages' as it does for men, any woman who wanted to play rugby would be ill-advised to attempt to play with men.

As one expert put it:

Muscle is a rugby player's body armour. Its primary purpose on the pitch is for protection. In a typical test match, players will cover on average 9km while absorbing collisions comparable to car crashes. According to the game's performance scientists, a player should expect more than 400 impacts greater than 9G per match and around 30 greater than 13G. To put that in context, a space shuttle launch generates 3G and a car crash at 40mph equates to 35G (Rider, 2019).

No woman could possibly develop that kind of muscle strength. But even that level of strength is no guarantee of safety. Rugby is dangerous for men too. 'Brain injuries', one report tells us, 'have overtaken a broken nose or jaw and fractured ankle as the most common injury requiring hospital admission among [male] league and union players' (Pengilly et al, 2021). Women also get injured playing with other women. But the risk of injury is many times greater for women if they play with men.

British Sport

Five sports councils in the UK were reported to have concluded that 'there was no magic solution that balances the inclusion of trans women [i.e. men] in female sport while guaranteeing competitive fairness and safety' (for women, although the article doesn't say so) (Ingle, 2021). Leaving aside for the moment the question of what it was that the sporting bodies had actually concluded, this way of reporting the issue exposes the bias *The Guardian* author is trying to hide. The use of the qualifying term, 'magic', implies that there might be a solution, even if it is difficult to find. But the truth is that there is no solution, magic or otherwise. If sport is to be fair and safe for women, men cannot be allowed to compete against women.

³⁶ <https://www.world.rugby/the-game/player-welfare/guidelines/transgender;>

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The guidance's conclusion was that including men ("transgender people") in female sport was not the right thing to do, although the continuing obeisance to the transgender agenda plays its usual havoc with the syntax. '[T]he inclusion of transgender people into female sport', they say, 'cannot be balanced regarding transgender inclusion, fairness and safety'. What they should have said, for the sake of clarity if for no other reason, is: 'the inclusion of transgender men in women's sports cannot be balanced with fairness and safety for women'.

They do come to the right conclusion for the right reasons, namely, the scientific evidence. Their conclusion, they say,

is due to retained differences in strength, stamina and physique between the average woman compared with the average transgender woman [i.e. man] or non-binary person assigned male at birth [i.e. man], with or without testosterone suppression (Equality in Sport, 2021: 6).

But even in quoting the science, the syntax goes wobbly. It's men who have the 'retained differences', not 'the average woman'. But women need to be mentioned first, just after the 'retained differences', because mentioning men requires such lengthy transgender-inspired circumlocutions to avoid acknowledging that men remain men, that any mention of women after all that verbiage is likely to get lost.

And despite coming to the right conclusion—no men in women's sports—the sports councils still equivocate on the issue. There is 'no consensus', they say, 'on a single solution as to how ... safety and fairness in relation to transgender inclusion ... should be addressed' (Equality in Sport, 2021: 3). There might not be any consensus—the trans lobby is too powerful and vocal, and anyway there can never be a consensus between one view and its opposite. But science and common sense both say that men can't be women, and in that case, there *is* a single solution, the only one—keeping men out of women's sport. '[S]port must face the challenge of accommodating participation from every group', they say (p.4). But barring transgender men from women's sports does not prevent them from participating in men's sports or any 'open' category the sporting bodies might provide

World Athletics Council

The World Athletics Council was reported to have announced a change in their policy for 'transgender athletes'. Their original policy referred simply to testosterone levels, similar to the IOC policy. But in February 2023, they voted 'to exclude trans-identifying male athletes who have undergone male puberty from female World Rankings competition' (Wright, 2023). '[T]he only way to achieve ... fair and meaningful competition', they say, 'is to maintain separate classifications (competition categories) for male and female athletes' (World Athletics, 2023: 3).

But like all the other sporting bodies, they are still in thrall to the transgender agenda. They will be consulting 'specifically with transgender athletes', their president, Lord Coe, is reported to say, with no mention of consulting with women's groups; and the focus of the new policy, like the old, is 'eligibility regulations for transgender athletes', not fairness and safety for women (Falkingham, 2023). Like the other sporting bodies who have come to their senses (if not wholly), they refer to the scientific evidence for physiological differences between the sexes as the reason for their decision. But they still believe in 'trans people', despite the same scientific evidence that men can't be

women, and they still call them ‘women’ even though they’re men. And they still equivocate: “We’re not saying no forever”, Lord Coe is reported to say.

For British Rowing’s about face in relation to the women’s category, where ‘[o]nly individuals who are assigned female at birth will be eligible to compete’, see: <https://www.britishrowing.org/2023/08/british-rowing-updates-competition-eligibility-policy-and-procedures/>;

for a rather convoluted position statement issued by the International Federation of Sports Medicine and the European Federation of Sports Medicine Associations, criticising the IOC’s testosterone-reduction policy and their failure to give international sports federations adequate advice, see: Pigozzi et al, 2023;

for USA Powerlifting’s policy of not allowing men who claim to be ‘women’ to compete in their competitions, see: <https://www.usapowerlifting.com/transgender-participation-policy/>.

Resistance

And, of course, there is resistance. Although it might not be obvious from the media coverage, that resistance has been up-front, rationally argued and consistent. The public media has tended either to ignore such arguments or to dismiss them as right-wing.

It is true that, in Australia, some of the most vocal opponents of the intrusion of men into women’s sport have been conservative women. Tasmanian Senator Claire Chandler, for example, is a member of the right-wing Liberal National Party. She has frequently argued in the Australian federal parliament against the inclusion of men in women’s sport. In February 2022, she introduced a Save Women’s Sports Bill,³⁷ and she continues to challenge sporting bodies on their refusal to guarantee single-sex competition for women and girls.³⁸ Predictably, her Bill went nowhere. There was no opportunity to debate it prior to the calling of the federal election on 21 May that year, she said, and the incoming Labor government refused to consider it. The Labor Party’s attitude was succinctly expressed by the Minister for Sport, who said, ‘Senator Chandler’s alienating bill can go right to the back of the shelf to gather dust’ (personal email communication from Senator Chandler).

For other right-wing Australian sources of resistance to men’s intrusion into women’s sports and to the transgender agenda more generally, see: Smith, 2019, 2022, 2023 and the Binary Australia website;³⁹ and the Women’s Forum Australia website.⁴⁰

But the resistance to allowing men to play in women’s sport does not come only from the political Right, although the trans-captured political Left insists that it does, despite the evidence, and the public media too often regurgitate that opinion.

³⁷ https://www.senatorchandler.com.au/save_women_s_sport_bill_to_be_introduced

³⁸ https://www.senatorchandler.com.au/response_to_ais_guidelines_failing_to_protect_women_s_sport

³⁹ <https://www.binary.org.au/>

⁴⁰ https://www.womensforumaustralia.org/purpose_and_values

Defending women's sport from male intrusion is not a right-wing position. It's not a left-wing position either, given that the political Left is a staunch advocate of the transgender agenda. Defending women's sport involves women's interests, and what women want or need is a matter of supreme indifference to political definitions created by, for and about men. As such, women's interests fall outside male-dominated politics. Without the power that drives male supremacist interests, the only recourse is reasoned argument and evidence and appeals to the truth of the differential physical prowess of women and men.

Organised resistance to the inclusion of transgender men in women's sport comes from no identifiable position in malestream politics. There's Save Women's Sport Australasia, which describes itself as 'part of an international coalition of women's organisations, athletes, and supporters of women in sport who assert that male athletes should not compete in female sports'.⁴¹ They lobby sports organisations and government, provide evidence of the unfairness and risk of allowing men to play in women's sport, and publicise it to the best of their ability with media releases. They do accept the category of 'transwomen' (they probably have no choice about that if they are to get any hearing at all), and agree that these men claiming to be 'women' should be included in sport, just not women's sport (Save Women's Sport, 2022). Their position is certainly not left-wing, given the Left's penchant for the trans narrative. But neither is it right-wing (despite the fact that one of its co-founders is Katherine Deves, who stood as a candidate for the federal seat of Warringah for the right-wing Liberal Party, and was thoroughly vilified and lied about in the malestream media). But there is nothing recognisably right-wing about defending women's rights and prerogatives.

Then there's Fair Play for Women in the UK. It, too, is neither right- nor left-wing. It isn't focused solely on sport. Rather, it's a 'campaigning and consultancy group which raises awareness, provides evidence and analysis, and works to protect the rights of women and girls in the UK'.⁴² Nonetheless, their website contains a great deal of pertinent information about the transgender impact on women's sport.

In the US, there's Save Women's Sports (note the 's' that distinguishes it from the Australasian group). It was founded at the NCAA Championships in Atlanta in 2022, and had a website for a short time, until it was transferred to CFSport. It does still have a FaceBook page.⁴³

CFSport (International Consortium on Women's Sport) is intended 'to serve as the key international lobby group to advocate for the preservation of the female sports category'.⁴⁴ Its core members include Save Women's Sport Australasia and Fair Play for Women, a number of groups and individuals in the US, the UK, Ireland, Canada, Spain, France, Mexico and El Salvador, and a number of women athletes, including Olympians, as affiliate members.

⁴¹ <https://www.savewomenssport.com/>

⁴² <https://fairplayforwomen.com/>

⁴³ <https://www.facebook.com/savewomenssports>

⁴⁴ <https://www.icfsport.org/>

In July and August 2023, feminists from Women's Rights Network Australia distributed leaflets, talked to people, and displayed banners in public venues saying 'Save women's sports', during the Women's Football World Cup competition. The campaign, called 'Fair Sport for Women', was not intended as a protest against the peak organisations, FIFA or Football Australia, and certainly not against the competing teams. It was an awareness-raising exercise, aiming to inform the public about the unfairness and danger to women of allowing men to play on women's teams. As it turned out, there were no transgender men in any of the Women's World Cup teams in 2023, although that information was not available until just before the competition started.⁴⁵ WRNA also put up a large billboard on one of the busiest thoroughfares in Melbourne, Punt Road, saying 'Fair sport for women. No men in women's sport!'⁴⁶

For a number of articles exposing the unfairness and danger to women of requiring them to compete with men, see: the ReduXX website – <https://reduxx.info/?s=women%27s+sport>.

Trans widows

The havoc wreaked in people's lives is nowhere more obvious than in the lives of the wives and children of the men who decide they're 'women'. Called 'trans widows', these women (and their children) are the hidden victims of the transgender agenda, their hurt unacknowledged by the malestream. And many of these women are devastated.

The website, 'Trans Widows' Voices',⁴⁷ contains a number of stories from women whose husbands 'changed gender'.

Many women were grief-stricken:

I felt utterly lost and at times mad with grief and rage;

those first months after I'd finally left ... I wandered the rooms crying, stopping to prop myself up against a wall and sob;

I tried to not cry as the last pieces of my heart broke ... I cried at work. I cried in the shower. Everywhere he couldn't see I cried ... I began having all the classic signs of PTSD after reading [about Bruce Jenner in] the tabloids. Panic attacks, hysterics over nothing, horrible nightmares;

I felt irrationally ashamed [about telling friends and family what was going on], and unsure of their reaction, embarrassed and tainted by my husband's behaviour ... I wondered whether I was partly responsible for this. I raked my memory for clues I should have noticed. I felt a fool. I felt stupid ... distress, anger and grief can pop up later on quite unexpectedly;

If I had stayed with him, there is no question that I would have had a complete nervous breakdown. As it was, it took 4 years of counselling to

⁴⁵ This information was largely taken from a private email group. It is therefore not available for public citation.

⁴⁶ <https://twitter.com/WRNAustralia/status/1690980472137080833?s=20>

⁴⁷ <https://www.transwidowsvoices.org/>. See also: <https://www.womenarehuman.com/these-chains-that-have-no-name-interview-with-trans-widows-voices/>

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come to terms with what had happened, and many more years before I felt it no longer defined me;

I'm several years on now, and it's been the most stressful, distressing and overwhelming experience of my life. It has cost me—hopefully temporarily—my health, and some friends, and I now look back wondering how I came through it.

The grief was worse than if he had died. It not only destroyed the marriage in the present, it erased what she had thought she knew about him and about that whole period of her life. There could be no mourning for what had been. It had all been a lie:

I truly believe it would have been easier for me to bear if he had died because he changed completely after making his declaration;

how are you supposed to process that the person you loved doesn't exist, never existed?

This was the bill of goods I had been sold—and it was nothing like what I wanted;

My husband had in my eyes disappeared, behaved in ways that made me feel he was a completely different person, and seemed to break away from me, our history, our marriage and the family, as soon as he had dropped the bombshell;

I lost my husband, my domestic stability, my confidence in my own judgement, my identity as a spouse, and my hopes for the future;

he told me ... his real persona ... was called Harriet [who] told me the man I married was dead and he had never existed, effectively making me a 'Trans Widow. Our entire marriage was a sham and Harriet is now a fully blown and fully transitioned, 'Trans Rights Activist.

[it was like] the slow death of the person that I married and the emergence of a stranger.

Many of the marriages had been long-term. One had lasted 35 years. She said she hadn't wanted it to end and had pretended for three years that it wasn't over. Another woman said that she had kept the secret for the 13 years they were together, and another woman just said 'Ours was a long marriage'. One woman said that she learned about her husband's 'transition' '[o]ne day a few months after our 20th wedding anniversary', while another said that her 'husband of 20 years dropped his trans bombshell abruptly, without warning or preparation, and with complete assurance'.

Having their fathers claim that they were now 'women' had its effects on the children's lives too. Usually they were distressed:

My children lost their father;

Our child didn't cope with the transition at all well even with my support;

[He had no appreciation] that either I or our teenage children, would find this horrifying;

[Sitting in the bath with the door locked] was the only place I could be sure my daughter wouldn't see and hear my grief;

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When he came to the door that evening [after the facial feminisation surgery] my daughter hid behind an armchair and had to be coaxed out;

We agreed a strategy to tell our then 12-year-old child. He went off and told [the child] on his own after having a Daddy Day (Sunday) ... They⁴⁸ came home devastated. They thought they were going to lose their daddy. My friendship with their Father ended that night ... He has chosen his road without considering our child and the impact on them at such a crucial time in their lives. Typical man really!

The children were gas lit and deceived, over and over. Our younger son cried every afternoon for the first half of Kindergarten. Our older son expressed suicidal ideation at the age of eight, requiring emergency therapy, dictated by the school;

My children came back to me eventually—the older within six months after I initially left, the younger took five years. They saw through their father's lies and now no longer have relationships with him. They bear their own scars though.

Sometimes the gaslighting worked and the children took their father's part against their mother:

Recently, the glow of their father's place in the executive suite, the power and wealth now achieved, have lured my adult children into a demeanour of forgetfulness. "*You cried so much and it made me feel guilty*" and "*everyone has their own truth*", are phrases I have fielded from my sons in the last year. I also found out that many individuals in that side of my children's lives think that my ex is their biological mother, as that is implied and stated at all times, and my sons did not correct that.

The men not only changed 'gender', they changed in many other ways as well:

People's personalities can and do change, sometimes dramatically, in the process of transition, not least because of the cognitive dissonance required to maintain the belief that their new identity is really who they were all along. So here I was. I had lost my lover's body to synthetic hormones; and I had lost his mind to the cult-like tenets of queer theory and transgender identity politics.

The women not only found there was nowhere to go in their 'rage and distress'—

[I was] [u]nable to get advice or lighten the load. There was no support available and I had been too ashamed to tell my friends and family—

some of them found themselves under attack:

I stopped trying to be nice about it. Then, virtually overnight, everything became my fault—all the hurt, all the miscommunication, all the disagreement. It was all on me now;

my ex-husband presents me as unstable ... a story has been written *about me* ... In that story, I'm a bit player in someone else's journey of self-discovery;

If you are told often enough that you are the problem then you come to accept it as true.

⁴⁸ The mother uses a de-gendered pronoun here in order to avoid identifying the child.

And sometimes those attacks were, or threatened to be, physically violent:

he tried to push me out of the moving car ... I shouted “What do you want me to do?” the response still chills me to my bones “I want you to die, bitch!”, he screamed still pushing me tight against the car door while bombing along at about 70 miles per hour;

What I endured at the hands of my husband almost killed me ... He clearly thought being a woman meant wanting to be raped and tortured. I told him wearing strap-ons was very sore on my c-section scar, my “turn” being tied up frightened and hurt me, I expressed my preference for gentle, nurturing sex. He told me complaining was very manipulative and selfish and that I was trying to stifle his womanhood.

Despite their claims to ‘womanhood’, these men consistently behaved like the most macho of men, with the same sense of dissociated masculine entitlement that expected everyone to fall in with what they wanted, no matter how bizarre, with no empathy for the pain they were causing:

He was oblivious to my distress, or perhaps he would not “reward” my “bad behaviour” with attention;

He had virtually no appreciation of my distress and shock.

For an account of what the wives of ‘transitioning’ men go through, see: Jeffreys, 2014: 80-100).

Their ‘womanhood’ doesn’t include taking on the more nurturing aspects of the female role. Suki Morys, Jan Morris’ daughter, said that her father was ‘neglectful, bullying and sexist’. Suki said that Jan wrote, “I believe in the religion of kindness” ... But she⁴⁹ [sic] dished out anything but kindness to her [sic] own family’. Neither do these men take on the more mundane, exhausting but vitally necessary aspects of ‘woman’s place’. Suki said,

[He] wasn’t at all maternal; [he] struggled to even give [his] own children a hug, stiffening to a board when we tried. [He] couldn’t cook, I never saw [him] clean anything and [he] certainly didn’t want to stay at home and be with [his] family. [He] disliked the very idea of “family”. The honest fact is that [he] didn’t want to be a woman, at least not the way [he] saw women (Morys, 2022).

For a review of a biography of Morris, see: Reid, 2022.

Conclusion

Clearly, the issues discussed here—lesbianism, loss of employment, local government and women’s sport, the women and children left behind—have little or nothing in common with each other. And yet such disparate spheres of social life have all been adversely affected by the transgender influence. The transgender agenda has no time or place for the women and children directly affected because of their intimate

⁴⁹ Suki uses the feminine pronoun throughout this article to refer to her father, presumably because she got used to it in the years she lived with him and was punished with silence if she didn’t. From the age of five or six, ‘[w]henver I called “Daddy”, there would be no answer, and slowly the word was lost from my repertoire’ (Morys, 2022). In the next quotation, I’ve changed all the pronouns to masculine ones, since the behaviour in question is typically masculine.

relationships with men who demand to be recognised as ‘women’. Transgender provides no sympathetic support groups for them. They are expected to be wholly supportive of the men, any signs of discomfort, dissent or sorrow treated as a personal attack and dismissed as ‘transphobia’.

Lesbianism has become some kind of pariah status, rather like ‘fascist’ or ‘Nazi’, both of which epithets are frequently screamed at lesbians, either on social media or in public, by trans activists enraged at lesbians’ refusal to make themselves sexually available to men. People, anyone at all, can find their livelihoods threatened or their workplaces made thoroughly unpleasant if they publicly declare their dissent from transgender orthodoxy. Government at any level is a primary target of transgender organising, and local government is no different from the national, federal, state and provincial levels in its susceptibility to transgender enticement. Despite its seemingly limited reach, local government is a power in the community, as any property developer well knows.

Men’s entry into women’s sport, with the connivance of sporting bodies everywhere from the IOC on down, must be one of the most mean-spirited of transgender’s strategies. To attempt to destroy women’s sport, when women have had to fight long and hard to be recognised as sportspeople, is such a spiteful piece of misogyny, not only on the part of the ‘trans athletes’ but also of those official bodies that have allowed it to happen. In contests where physical strength is required men have a massive advantage over women, and that should be glaringly obvious. Of course, men are going to beat women in sports requiring physical strength (although not always—Lia Thomas didn’t win all the swimming races he competed in). That is why most sports are sex-segregated. That the sporting world has willingly acquiesced in transgender’s claim that men can turn themselves into women simply by saying so and reducing their testosterone levels slightly, is beyond belief, and yet that is exactly what has been happening. But of course, playing against women is something men want, and what men want must prevail under male supremacist conditions, whatever the consequences for women.

In the next two chapters, I discuss two areas where transgender has had a marked damaging influence, the law and the police. The choice of what to discuss is somewhat arbitrary. Transgender has infiltrated so many areas of society that one doesn’t have to look very far to discover yet another example of its malign influence. However, both the law and the police are powerful institutions, mandating as they do what is socially acceptable and what is not. The next two chapters discuss aspects of the transgender influence on the law in Australia and the UK, and the police in the UK.

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