

Chapter 9: Further explanations

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Men

Mass delusion spreads throughout society. In the transgender case, the delusion is not confined to those who identify themselves as ‘transgender’ or any of the other cognomens the spurious LGBT+ ‘community’ have awarded themselves. As mentioned in the ‘Introduction’, there are many characters in the transgender narrative, and not just the adult transgender men who are the usual referent of the ‘trans people’ supposedly so ‘vulnerable and marginalised’. It has convinced not only people who are closely involved (e.g. medical professionals, bureaucrats of policy-captured organisations), but also those who just want to ‘be kind’ to an ‘unjustly treated’ category of persons, those who unthinkingly fall in with what everyone else is doing, and all those denizens of a male supremacist society who are blandly indifferent to women’s needs.

However, because it is the adult autogynephilic men, the AGPs (see below), who are the main drivers of the transgender phenomenon, the ones whose interests are being served by it, what follows is largely devoted to them.

There are a number of individualistic explanations for the question of why men would want to be ‘women’ (with little attention paid to why women would want to be ‘men’). None of these explanations addresses the question of why the transgender message that people can change sex has been so easily accepted throughout society. Most of the explanations were written before transgender became so influential, when transsexualism was simply a medical curiosity (with the exception of the more recent

‘autogynephilia’ explanation, which is not really an explanation, but rather, just one more description). The explanations were individualistic in the sense that the phenomenon they were discussing was seen as a characteristic of individuals, with no attempt to situate the desire within the meanings and values surrounding sex, nor any recognition of the weirdness of men wanting to be the subordinate sex. Of course, it’s impossible to ask the latter question when the fact of women’s subordination is unacknowledged. Nonetheless, it is possible to interpret these at-first-sight individualistic explanations in terms of the requirements of a male supremacist society.

But before moving on to those explanations, the next section discusses two pseudo-explanations for the ‘transgender’ condition, ‘feelings’ and ‘biology’.

Transgender explanations—‘feelings’, biology

The transgender agenda itself eschews explanation: the belief is that there’s nothing wrong with the transgender condition, so there’s nothing to explain. It is simply asserted, more or less vociferously: ‘Trans women are women. Get over it’, often shortened to ‘TAW’. Nonetheless, there are constant references to the ‘feelings’ of men who say they’re ‘women’. The only evidence ever given for the existence of ‘gender identity’ is that a man ‘feels like a woman’ and that therefore he is a woman, has always been a woman, and he was ‘born in the wrong body’. ‘Trans men are men’ is heard less frequently, probably because they are women and lack a male sense of entitlement, as well as being treated with the same indifference and contempt as other women are.

But appealing to men’s feelings is not an explanation, not only because it’s irrefutable, but because it’s false. Men cannot possibly feel like women. (I doubt that women do either. One’s existence is not a feeling, it simply is). Transgender men might feel they want to don *femininity*, but that’s not what being a woman is. It’s male supremacy’s gross parody of womanhood. Besides, references to men’s feelings are just descriptions. They don’t explain why those men might have those feelings or where they come from or what motivates them, etc.

There is another explanation that is quite acceptable in transgender circles, and that would qualify as explanation if it were true, although it’s not. That explanation is that to be transgender, to have a ‘gender identity’, is a biological condition. I mentioned briefly this preference for explaining transsexualism in terms of biology in the earlier book (Thompson, 2020). Here, I expand on that brief insight, arguing that there is no evidence for this belief, not surprisingly, since biological facts tend not to support falsehoods. As well as the lack of evidence though, appealing to biology has unacceptable consequences for the transgender narrative. It plunges it right back into the ‘binary’ they are so anxious to avoid—again, not surprisingly, since in biological terms there are only two sexes.

Nonetheless, transgender is quite happy to accept a biological explanation for the condition. As one exponent said, ‘The weight of argument is now very firmly on the side of those who conceive of ... the transsexual condition ... as a biological condition, rather than a psychological one’ (Gurney, 2004: 341). In support of this assertion, the author cited the opinions of Magnus Hirshfeld, Harry Benjamin and ‘a plethora of researchers [who] have given credence to the remarkable insight of these

early researchers by providing both empirical and anecdotal proof of the biological intersex [sic] nature of transsexualism' (p.343).

She¹ also quoted a statement from an Amicus Curiae brief in the US Supreme Court by the Harry Benjamin International Gender Dysphoria Association (the forerunner of WPATH), which referred to empirical research showing that there is 'a neurobiological basis of gender identity disorder'. This 'neurobiological basis' was described as "'somatostatin² neuronal sex differences in the BSTc and its sex reversal in the transsexual brain'" (Gurney, 2004: 349). This has a fine scientific ring to it (although it would be incomprehensible to the non-medical lay person). The passage quoted gave no reference, but the terminology used indicates that it was probably a reference to the following research in the Netherlands.

Two members of the Dutch team certainly accept the possibility that biology might be behind it all. 'Although the etiology of GID is still far from clear', they said, 'the results from several studies indicate that biological factors are involved ... These findings are in line with our clinical experience that GID in adolescents and adults is extremely resistant to change' (Kreukels and Cohen-Kettenis, 2011: 2-3). They cited 13 studies supposedly supporting their claim that biological factors are involved. However, they also cited two studies that found no such involvement: 'Allele and genotype frequencies are not significantly different between MtF transsexuals and male controls ... or between FtM transsexuals and female controls' (Bentz et al, 2007); and 'No significant difference in allelic or genotypic distribution of any gene examined was found between MTFs and control males or between FTMs and control females. The present findings do not provide any evidence that genetic variants of sex hormone-related genes confer individual susceptibility to MTF or FTM transsexualism' (Ujike et al, 2009).

Moreover, if two of those 13 supportive studies cited by the Dutch team are any indication, they are hardly reliable evidence of any biological basis for male transsexualism. This research supposedly found a 'female-sized BSTc ... in [the brains of] male-to-female transsexuals', i.e. this particular part of the brain of men who called themselves 'women' was the same size as women's and smaller than the BSTc of both heterosexual and gay men. The BSTc is described as 'the central subdivision of the bed nucleus of the stria terminalis' (Zhou et al, 1995; Kruijver et al, 2000) (whatever that means). According to these researchers, it is 'a brain area that is essential for sexual behaviour'. The investigation method involved autopsies of the 'brains of 42 [dead] subjects matched for age, postmortem time and duration of formalin fixation' (Zhou et al, 1995: 70), of whom six were the brains of transsexual men.

One problem with this research is that it hasn't been replicated (Biggs, 2022; Williams, 2014). One commentator (Wu, 2016) thought that it had, because she believed that each of these two reports (Zhou et al, 1995 and Kruijver et al, 2000) described quite

¹ Given the propensity for transgender men to use feminine names, this 'Karen' Gurney could be a man.

² Somatostatin is a 'polypeptide that inhibits the activity of certain pancreatic and gastrointestinal hormones ... The name somatostatin, essentially meaning stagnation of a body, was coined when investigators found that an extract of hypothalamic tissues inhibited the release of growth hormone from the pituitary gland' (Encyclopaedia Britannica online source).

separate research: ‘In 1995 and 2000, two independent [sic] teams of researchers decided to examine a region of the brain called the bed nucleus of the stria terminalis (BSTc) in trans- and cisgender men and women’. But the two teams were not independent. They involved the same research by the same team, led by Dick F. Swaab. Despite the fact that he was the last-named author of each of these reports, he was in fact the lead researcher (Williams, 2014).

Still, whatever the problems with the research, the notion of a ‘transsexual brain’ has an important role to play within the transgender agenda. ‘Biology’ retains its status as the guarantor of truth. A biological reason for a man to ‘feel like a woman’ makes it real. ‘I guess the idea of a clear physical “cause” of transsexuality brings a sense of legitimacy to some of us’, said one commentator (Wyndzen, 2008). And again: ‘acceptance of the biological basis leads to markedly better acceptance of people with transsexualism in the broader community, and a significant decrease in the incidence of acts of discrimination and violence against them’ (Gurney, 2004: 350). Leaving aside the question of whether or not appealing to biology would decrease ‘acts of discrimination and violence’ (which are largely imaginary anyway), it serves the purpose of guaranteeing the ‘truth’ of the transgender narrative. The existence of a ‘transsexual brain’ has even convinced courts of law to fall in line with the transgender agenda by ‘recognising gender norms, not challenging them’ (Gurney, 2004: 350). Transsexuality must be natural if it is based in biology.

Apart from the fact that this research has never been replicated, another problem for the trans narrative is that ‘neurobiological’ research relies on the existence of two sexes and the differences between them. Given the inextricable entanglement of biology with the existence of two, and only two, sexes, appealing to biology is a real problem for the transgender agenda itself. In biological research there are only two options, male or female, and what is being investigated is sex, not gender. For all the transgender emphasis on the ‘non-binary’ status of ‘gender identity’, biological research is thoroughly binary.

In appealing to this biological research, the transgender agenda undermines a core belief of its own worldview, its denial of the existence of two sexes. The research, in contrast, *depends on* the existence of two sexes. It is designed to find out whether transsexual men who claim to be ‘women’ have any female biology, and (more rarely) whether transsexual women who claim to be ‘men’ have any male biology. The brains of transsexual men (who present as ‘women’) are investigated for the extent that they display female characteristics—‘female-sized BSTc’ (Zhou et al, 1995); while the brains of transsexual women are investigated for the extent that they display male characteristics—‘the female-to-male transsexual people had white matter in these regions that resembled a male brain’ (Hamzelou, 2011). As is so often the case, the trans agenda wants it both ways: denying the existence of two sexes in one context (the endlessly expanding ‘gender’ categories), while insisting on it in another (‘female brain in a male body’). The irony of appealing to ‘biology’ as evidence for the existence of a ‘transsexual brain’, while denying the biology of sex differences, has escaped the attention of the transgender agenda.

Explanations for transsexuality in terms of biology provide a sense of certainty because they have the imprimatur of science as the guarantor of ‘truth’, illusory though it might be. But apart from the fact that the ‘science’ is suspect, the research that supposedly supports biological explanations for the transgender condition only

makes sense if it ignores transgender's denial of sex. Holding on to both beliefs—that there's no sex binary, and that the sex binary is the guarantee of the 'truth' of the transgender condition—is incoherent. But then a discourse that relies so heavily on falsehood is unlikely to be too concerned about incoherence.

For detailed refutations of the research that supposedly finds a biological basis for transgenderism, see the links provided at:
<https://biologicaltheoriestrans.wordpress.com/2012/04/23/a-biological-basis-for-transgenderism/>

Pre-transgender explanations for male transsexualism

The individualistic focus of the early explanations is not surprising, given that they came from the psychiatric/psychological/psychoanalytic experts who encountered many of these people in their clinical practice. As usual, the focus was largely on men, and not just for sexist reasons, but because the transsexual phenomenon itself was at the time largely male. However, the sexism, or more accurately, the misogyny, was there nonetheless. Guess who was responsible for making men transsexual. Mother, of course.

There was a general consensus among the experts that a male desire to be female originated very early in the infant psyche, before the age of two, and that it involved difficulties the infant male was having separating out from the original close connection with mother. One example of such explanations was provided by Jon Meyer, psychiatrist and psychoanalyst in charge of the Sexual Behaviors Consultation Unit at the Johns Hopkins School of Medicine during the 1970s and 1980s. 'Transsexualism is viewed as a product of developmental abnormality, conflict, and defense beginning in the symbiotic and separation-individuation phases [from the mother]', he said (Meyer, 1982: 401).

Partly because of this developmental focus, he did not regard surgery as any kind of 'cure' for the transsexual condition. The desire for surgery was a symptom, not a reason to just go ahead with it. It was, he said 'a symptomatic compromise formation serving defensive and expressive functions ... To the transsexual, castration is the lesser evil masquerading as the greater good' (Meyer, 1982: 413, 412). Another reason why he was not in favour of surgery involved the results of a study he conducted with Donna J. Reter, published in 1979. The study had found that men who had had the transsexual operation were no more satisfied with life than those who hadn't: '[After a] five-year follow-up ... the operated group [failed] to demonstrate clear objective superiority over the unoperated ... Sex reassignment surgery confers no objective advantage in terms of social rehabilitation, although it remains subjectively satisfying' (Meyer and Reter, 1979: 1014, 1015).

Partly as a result of this study, the chief psychiatrist at Johns Hopkins, Paul McHugh, shut down the surgery program in 1979, on the grounds that the tissue being removed in these surgical procedures was normal, not pathological. "It's remarkable when a biological male or female requests the ablation of their sexual reproductive organs when they are normal", he is reported to have said, "These are perfectly normal tissue. This is not pathology" (Witkin, 2014). However, this closure of the surgery program at Johns Hopkins proved no impediment to the trans trajectory. At the time of the closure there were already 20 major medical institutions offering transsexual surgery in the US, and Johns Hopkins itself continued to offer positive transsexual

advice and support in the Sexual Behaviors Consultation Unit, as well as prescribing hormones and referring people elsewhere for surgery (Witkin, 2014). And then, in 2017, they re-introduced the surgery program anyway (Nutt, 2017).

But to return to Meyer's explanation: he called it the 'conflict/defense hypothesis', and he said he preferred it, both because it didn't refer to 'hypothetical biological factors', and because 'it accounts for male and female expressions of the disorder from the common experiences of babyhood' (Meyer, 1982: 412). By 'common experiences' he meant that everyone goes through a separation-individuation process as we grow out of infancy and become more and more independent of our first carer, mother. In the case of those male infants who grow up to be transsexual, the normal pathway is disrupted, and because the disruption involves (non-psychotic) male individuals saying they are female, it is assumed that something must have gone wrong in the relationship with the most important female in the infant's life.

But this psychoanalytic explanation, as is common with these kinds of explanations, is marred by its mother-blaming emphasis. Meyer goes on and on about it:

The boy's impulse to take mother as a sexual object crashes against her disparagement of him as a male and her repudiation of his genitals. Her envy of his genitalia and wish to negate them have already served as a castration threat, in conflict with whatever narcissistic investment he may have in his penis ... In order to carry out mother's fantasies he must in reality shed his penis ... I believe those children who are destined to be gender-dysphoric are born to women who ... have significant character pathology ... their sexual identity is hazy ... There is strong penis envy, disparagement of female genitalia, and a sense of the unfairness of a woman's "lot" (penetration, menstruation, gestation). In particular, there is unconscious denial of the distinctions between the sexes ... The relationship to the male child is ambivalent. To the extent that he represents her phallus, he is highly valued; to the extent that he is separate from her, he revivifies her old outrage. To the extent that he is a beautiful, passive, controllable extension of her ... her son is tolerable. To the extent that he is demanding, willful, and shows internal pressures toward development, he brings down her coldness and repudiation ... When the separation-individuation pressures mount, these mothers retaliate by becoming cold and distant. Specifically, however, the mother's retaliation is against the boy's genital, which may be treated as a disgusting, ludicrous, or horrible appendage whose existence is at the heart of mother's disapproval (Meyer, 1982: 407, 409-10).

For other mother-blaming accounts of the individual development of male transsexualism, see also: Person and Ovesey, 1974; Stoller, 1970, 1973, 1975.

The father of the future gender dysphoric man does share some of the blame, although less is said about the part he plays in the process:

The boy's father could intervene productively at this point by providing an alternative to mother's ambivalence. However, because he is unavailable, threatening, or seductive in his own right his influence is not remedial (Meyer, 1982: 410).

The fact that more attention is paid to mother than to father is not sexism (although *what* is said about mothers may have a lot to do with misogyny). Mothers are more involved with infants than fathers are (notwithstanding a few exceptions).

It's quite possible that something like this does happen. There are mothers who enthusiastically support their sons' desire to be female. The best known example is Susie Green, founder of the transgender lobby group, Mermaids. There are also media reports of mothers who support their sons in their claim to be girls while the fathers try to stop the process. On the other hand, there are many parents, mothers as well as fathers, who are distraught at the child's desire to be the opposite sex and do everything in their power to bring the child to his/her senses.

Meyer (1982) didn't ignore the women who wanted to be 'men', and once again, it was mother's fault:

Although the infant girls elicit less envy [from their mothers than boys do], they are frequently treated with more contempt: the same contempt with regard to their nascent femininity as the mother feels for her own ... there is ... a chronic, rejecting disappointment. At the same time there is the notion of being sisters in misery ... The common unhappiness is lightened by the reparative fantasy that a girl can become a boy. The child incorporates her mother's disparagement of her genitals and her femininity and resolves to become a boy, not out of identification with men, but to be more acceptable in her mother's eyes and to repair the rift between them (Meyer, 1982: 410).

This is, of course, the egregious 'penis envy'. It was originally postulated in relation to heterosexual women, but it might be more applicable to trans women, who do in fact want to be 'men'. However, I wouldn't recommend its use to refer to anyone. Not only is it insulting, it's too individualistic to serve as an explanation for anything. (For further discussion of penis envy, see below).

Interestingly, Charles W. Socarides, psychiatrist, psychoanalyst and anti-gay exponent though he was, did not blame mothers for how their sons turned out. For Socarides, the transsexual's mother-child relationship was purely a fantasy on the son's part, and not the consequence of anything mother does. All the activity he described in this paper (1970) was initiated by the son, not by his mother. He had 'a primary feminine identification with his mother' (p.343), he 'attempted merging with the breast and the body of the mother' (p.344), and his was 'the wish to maintain optimal distance from and/or closeness to the mother without fear of engulfment; the conscious yearning for femininity and to enact it with anatomical reinforcement' (p.347).

Socarides was notorious in gay liberation circles for his insistence that homosexuality was a disorder (LeVay, 1996). Male homosexuality, he said in his overview of the papers presented the Midwinter Meeting of the American Psychoanalytic Association in New York in December 1959,

is a resolution of the separation from the mother (as later from the father) by running away from all women. In fantasies and actions in reality, in the compulsive hunting for partners, the homosexual is unconsciously searching for the lost objects, seeking to find the narcissistic relationships he once experienced in the mother-child symbiosis ... they search for a man resembling themselves whom they may love as their mother loved them (Socarides, 1960: 563, 553).³

³ Note that in the case of male homosexuality he didn't blame mothers either (e.g. Socarides, 1960). Here too, it's the boy's own fantasy *about* his mother that leads to homosexuality, not anything the

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He campaigned against the removal of homosexuality from the Diagnostic and Statistical Manual of Mental Disorders III in 1973, and he was a proponent and a practitioner of what has come to be called ‘conversion therapy’ for gay men, having helped found the National Association for Research and Therapy of Homosexuality in 1992. At its annual conference in 1995, he said, ‘It is our strong belief that our humanitarian treatment of homosexual patients who desire to be rid of the yoke of homosexuality should not only be allowed but applauded’ (Socarides, 1995). ‘In essence’, he said,

this [gay] movement has accomplished what every other society, with rare exceptions, would have trembled to tamper with: a revision of the basic code and concept of life that men and women normally mate with those of the opposite sex and not with each other ... This removal of a diagnosis [of homosexuality as disorder from the DSM] was a Trojan Horse which, once admitted into the gates of the heterosexual world, has led to a sexual and social dementia (Socarides, 1995).

If he had referred to ‘sexual and social dementia’ in relation to transsexualism he might have had a point. After all, the social acceptance of homosexuality has not led to any such demented outcome because the gay movement was not asking society to change,⁴ apart from the abolition of the nasty attitudes and egregious laws. Socarides’ discussion of transsexualism, in contrast to his view of male homosexuality, included no wider implications for the heterosexual world. But then the transgender agenda wasn’t so organised and influential when he was a public figure, and he is hardly likely to have read Raymond’s 1979 *Transsexual Empire*. He died in 2005, aged 83. Ironically, his son, Richard, was gay.

Socarides did not neglect lesbianism, or rather ‘female homosexuality’, and he was just as scathing about it as he was about male homosexuality. Words like ‘regressive’, ‘narcissistic’, ‘perversions and psychoses’, ‘intense oral erotism, and an unusually strong sadism’, are scattered throughout his overview of a panel on ‘overt female homosexuality’ (Socarides, 1962, 1963) (the counterpart of the 1959 panel on men) (Socarides, 1960). In fact, he was probably even more hostile to lesbianism than he was to male homosexuality:

Women who have a hostile envy of men have not surrendered their masculine identification. These are the “castrating women,” whose character traits have been well illustrated in psychoanalytic literature. The erotization of the vagina is blocked. The symptoms of hysterical vaginismus have been recognized as an effort to suppress feminine erotism (Socarides, 1963: 586).

Lesbianism could be cured too:

If we assume from our investigations that female homosexuality has an etiology similar to that of the neuroses, we can thereby make the

mother does. So the old joke—‘My mother made me a homosexual’. ‘If I send her the wool will she make me one too?’—is not relevant in the case of Socarides’ theory.

⁴ The later successful campaign for same-sex marriage might be seen as an attempt to influence society. But as Bronwyn Winter (2018: 167) has pointed out, marriage is already being abandoned by heterosexuals, and ‘gay men and lesbians may be jumping on a sinking ship’. Far from threatening the institution of marriage, same-sex marriage could be seen ‘as a political manoeuvre to shore up what seems to be a failing institution’.

application of psychoanalytic treatment a rational endeavor (Socarides, 1963: 412).

But as in the case of male homosexuality, at least he didn't blame mothers.

It might be assumed that explanations in terms of mother and child are social explanations, since they involve more than one individual. But such explanations are not social because they make no reference to the meanings and values of the wider society. They refer to interpersonal interactions between two individuals (sometimes with father added), and not to the cultural understandings that shape child-rearing practices. Why, for example, would the mother of a son envy his maleness? Where did she get the idea that both she and her daughter were contemptible? And more to the point, why would so many mothers, not just a single individual woman, believe these things?

The answer once again is the social system of male supremacy within which females are expected to envy males and where they are contemptible creatures because they lack the symbol of 'human' status, the penis. This of course is another lie, but it must be widely believed if the prevalence of violence against women, and the society-wide reluctance to do anything about it, is any indication. It is in fact the foundational lie behind transgenderism. Men can claim they're 'women', and that claim is accepted throughout society, because in the male supremacist mind women aren't really human in our own right. There's nothing there that might be overridden or trampled upon when men claim the status. It's another version of the 'terra nullius' principle that justifies men usurping what is not theirs.

Autogynephilia

The best known explanation for why 'transgender' men are as they are is autogynephilia (often shortened to AGP). The term, together with the phenomenon it referred to, was first suggested by Ray Blanchard (1989a, b, 1991). It was expanded by Michael Bailey (2003), and the two of them subsequently worked together. Blanchard (1985) had originally suggested that there were two types of male transsexual, homosexual and heterosexual, with two sub-types in the latter: bisexual and asexual, and it wasn't until 1989 that he coined the term 'autogynephilia' (Blanchard, 1989a, b). The word, he said, 'was constructed from Greek roots meaning "love of oneself as a woman" and was formally defined as a male's propensity to be sexually aroused by the thought or image of himself as a female'. It referred not only to transsexualism, but also to 'the full gamut of erotically arousing [to men] cross-gender behaviors and fantasies'. It included transvestism, which he regarded as the most common form of autogynephilia, as well as other 'erotic ideas or situations' of femininity (e.g. one man who 'was sexually aroused by shaving his legs and then contemplating the result') (Blanchard, 1991: 235, 237).

Of course, autogynephilia is not really an explanation. Rather, it's a name that attempts to describe the phenomenon more precisely than 'transsexual'. Both Blanchard and Bailey believed that there was no adequate explanation for autogynephilia. Bailey said, 'what causes the developmental error [that leads to autogynephilia] is anyone's guess ... We do not have even the beginnings of a respectable theory of the causes of autogynephilia' (Bailey, 2003: 167, 169). Blanchard said that the 'array of cross-gender behaviors' covered by the term 'autogynephilia' was still 'unexplored', but that he was convinced that they could only be understood once there was 'a full account of normal psychosexual development':

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It is ... certain that a full account of normal psychosexual development is essential to any comprehensive theory of autogynephilia, and that we cannot, in the final analysis, understand how one man comes to love himself as a woman until we understand how another man comes to love a woman (Blanchard, 1991: 249).

As far as I know, Blanchard did not follow up this idea that autogynephilia was connected to conventional male heterosexuality, but this shows that he had at least a glimmering of insight into this particular masculine fetish. There is something in conventional male heterosexual desire that can explain why some men believe that they can create a 'woman' out of their own imaginings. (See the discussion of 'womb envy' below).

The notion of autogynephilia has received wide acceptance as a way of describing the phenomenon of men's desire to be 'women', even among some transsexual men themselves (e.g. Hayton, 2020; Lawrence, 2013, 2017). However, it has predictably received a hostile reception from the trans lobby.⁵ As Ray Blanchard himself has noted, his ideas were 'bitterly opposed as heretical innovations by the increasingly politicized transgender community and the clinicians who served it' (Blanchard, 2013): v). The pro-trans and virulently anti-feminist 'RationalWiki' website (Thompson, 2020: 325-6) refers to autogynephilia as a 'pseudoscientific hypothesis'.⁶ They also say that 'Many cis women experience autogynephilia', citing as evidence an academic article in the *Journal of Homosexuality* (Moser, 2009).

But Moser's argument just piles absurdity upon absurdity. As well as the absurdity of men claiming to be 'women', there is the absurdity of claiming that women are just simulacra created by the fashion industry. Moser (2009, 2010) offers the ludicrous argument that, because women typically 'employ clothing, cosmetics, and surgery to achieve a desired self-image' (Moser, 2010: 802), that is further evidence that 'transgender' men are 'women' because they're doing what women normally do. Male trans activist, Julia Serano (2019) repeats this furphy: 'Perhaps no evidence undermines autogynephilia theory more than recent studies that have shown that [female/feminine embodiment fantasies] are quite common in cisgender women'.

Of course they're common in women. That fact doesn't 'undermine autogynephilia theory' because women perceiving themselves as the objects of sexual desire is central to the heterosexuality of male supremacy. It's called 'femininity'. In fact, *pave* Bailey and Blanchard, it's not a 'woman' that the transgender man 'comes to love' in himself, but femininity. Women are actually female-embodied, men are not. Male supremacist femininity is so valued (by men), that transgender men (and transvestites) are not satisfied with leaving it to women, they want it for themselves. Transgender needs the argument that women are nothing but femininity because it is only femininity that men can ape, not women's femaleness.

For a history of transgender attacks on Bailey personally and on his book *The Man Who Would Be Queen*, see: Dreger, 2008.

⁵ For criticisms of the gynephilia thesis from a transgender perspective, see: <http://www.genderpsychology.org/autogynephilia/index.html>

⁶ <https://rationalwiki.org/wiki/Autogynephilia>

Femininity

Femininity, then, is central to transgender. It is normally imposed on and embraced by (some) women. Male supremacy defines women in terms of the tawdry performance that is femininity, which is why men's claims to be 'women' have been so readily accepted everywhere. But femininity, like prostitution, is a male institution. Men normally desire it in women, but there are some men whose envy is so strong that they desire it for themselves.

And it must be admitted that many transgender men do femininity very well, often better than most women can manage (even if they bother to try). Take, as an example, Jackie, the son of Susie Green, formerly CEO of Mermaids, who reached the final in the Miss England beauty contest. This was the theme of the BBC documentary, *Transsexual Teen, Beauty Queen*. Another example is the transgender man who won the Miss Spain contest, and who was also allowed to compete in the Miss Universe contest, even though he wasn't a woman (Lewis, 2018). Usually, however, it seems that transgender men hold their own 'beauty pageants' and compete with each other.⁷ That transgender men do so well in these pageants is not surprising, given the phenomenon of autogynophilia whereby men are in love with their own fantasies of femininity (Blanchard, 1985, 1989a, b). As Jackie's mother, Susie, said of him, 'May be a little bit of a diva. Don't know where she [sic] gets that from'.⁸

The femininity that is paraded in these contests is a male supremacist construct. Whether elicited from women, performed in drag, or personified in transgenderism, femininity is a desire by, for and about men, with women caught up in it insofar as they want to be desired by men. Femininity is the sex role designed for women by male supremacy. It designed to titillate men, to taunt them with what they can't have—most women do not look like this—and enrage them because they can't have it, a rage that is normally directed towards women. Because the purposes of this femininity are male supremacist, the desire eliciting it is masculine. Men want to possess it, usually by demanding it of the women they possess. The autogynophile, though, the man in love with himself, wants to possess it directly, without any female intermediaries. He is similar to the heterosexual male in that he is in love with a fantasised femininity. But unlike the heterosexual male, who projects that fantasised femininity onto real women (under conditions of male supremacy), the autogynophile keeps it inside himself where he can make it perfect because he has complete control over it.

Womb envy

Whatever the accuracy or otherwise of the autogynophilia hypothesis, there is a older term that alludes to much the same phenomenon. It already has a substantial literature dating from the earliest years of the twentieth century. That term is 'womb envy'.

The transgender agenda says that 'transgender people' have always existed. 'Whenever, wherever on this earth, we will find people who contravene gender boundaries', says Stephen Whittle.⁹ 'Whatever culture, country or epoch you choose

⁷ Enter 'transgender beauty pageants' into an internet search engine.

⁸ <https://www.youtube.com/watch?v=2ZiVPh12RQY>

⁹ Whittle is a self-described 'transsexual man', i.e. a woman: 'I ... consider myself ... a transsexual man ... [and] a father without legal recognition' (Whittle, 1996: 197). According to Heather Brunsell-Evans

to research, you will find a history of individuals who, if they lived now, we might now refer to as trans people' (Whittle, 2010). The usual practice is then to proceed to list a number of names that people from other cultures call themselves, all of which supposedly indicate the existence of 'trans people' in times and place other than the postmodernity of late capitalism. Whittle's list is typical: 'the Hijra of India¹⁰ ... the Fa'afafine of Polynesia,¹¹ the ladyboys and the tomboys of Thailand, and the Takatāpui of New Zealand'¹² (Whittle, 2010). The author ignores the fact that most of these names refer to men, and that the Thai 'tomboys' are lesbians.

But it's not true that 'transgender people' have always existed. That's another transgender lie. What *has* probably always existed, though, is men's envy of women's reproductive capacities. This used to be known as 'womb envy' (which included every aspect of female physiology—parturition, lactation, menstruation, etc.). This was not as widely accepted as 'penis envy'. The notion of men envying women is meaningless to a male-supremacist mindset that holds women in contempt. Nonetheless, if the phenomenon of womb envy is as widespread as its proponents believed, it goes some way to towards illuminating the transgender phenomenon, at least in the case of the men claiming to be 'women'.

It was fairly well recognised among the psychoanalytic community in the early twentieth century (although not always under that name), especially by the women of the generation after Freud. Janice Raymond referenced Karen Horney's use of the term, 'womb envy', and said that 'men recognize the power that women have by virtue of female biology ... symbolized in giving birth'. 'Transsexualism', she said, 'may be one way by which men attempt to possess females' creative energies, by possessing artifactual female organs' (Raymond, 1980: 28-9, xv).

An early use of the concept (although not the exact terminology) was in Georg Groddeck's *The Book of the IT*, published in 1923 (Groddeck, 1949). Groddeck was a physician and pioneer of psychosomatic medicine, not a psychoanalyst, although he was peripherally involved with psychoanalysis. His work was favourably cited by Freud in *The Ego and the Id*, for his use of the term 'the id' (das Es) (although Freud also said that the term originated with Nietzsche, 'who habitually used this grammatical term for whatever in our nature is impersonal and, so to speak, subject to natural law') (Freud, 1984: 362). Groddeck appealed to his own experience and the use of language as evidence that men envied female capacities:

Perhaps in part it is because of envy that I make fun of mothers, envy that I am not myself a woman and cannot be a mother. Only do not

(2020), Whittle has been so influential with the UK government that she has 'almost single-handedly initiated the process of the legal replacement of sex with "gender identity" as a fundamental issue of human rights'.

¹⁰ 'in general hijras are born male, only a few having been born with intersex variation' (Wikipedia, 'Hijira (South Asia)', viewed 28.12.'19).

¹¹ 'fa'afafine are assigned [sic] male at birth' (Wikipedia, 'Fa'afafine', viewed 28.12.'19).

¹² Takatāpui is used to describe both gay men and lesbians, but its first modern usage referred only to men: 'One of the first contemporary uses of *takatāpui* was in a [1994] report to the Public Health Commission ... which used the term to encompass Māori gay men' (Wikipedia, 'Takatāpui', viewed 28.12.'19). But gay men are not transsexual. The term cannot therefore be used as evidence for the existence of 'trans people' in other times, places and cultures.

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laugh at that for it is really true, and true not of me alone, but of all men, even of those who seem most manly. Their speech tells us that already, for the most masculine of men feels no hesitation in telling us that he is pregnant with some thought; he refers to the children of his brain, and speaks of the fulfilling of some laborious task as “a difficult birth” ... And so in the being we call a man there lives also a woman, and in the woman too a man, and that a man should think of childbearing is nothing strange, but only that this should be so obstinately denied. The denial, however, does not alter the facts ... what I am trying to say in all of my ramblings [is that] the It, that mysterious something which dominates us, is just as careless of the distinction of sex as it is of differences in age. And with that I think I shall at least have given you some idea of the irrationality of its nature. Perhaps you will also realize how it is that I am sometimes so womanish as to want to bear a child (Groddeck, 1949: 14, 19)

Groddeck didn't think he *was* a woman, nor did he make any attempt to try and turn himself into one. He simply envied women the capacity to give birth. Neither did he think that that feeling was peculiar to himself alone—it was something that all men shared. In that sense he can't be claimed for the transgender cause. Nonetheless, he did identify something in the male psyche that resembled 'autogynephilia'.

Karen Horney and Melanie Klein were also writing in the 1920s about the existence of male envy of female capacities. Horney said that, although 'motherhood *may* be a handicap', at least as 'regarded from the standpoint of the social struggle', yet

from the biological point of view[,] woman has in motherhood, or in the capacity for motherhood, a quite indisputable and by no means negligible physiological superiority. This is most clearly reflected in the unconscious of the male psyche in the boy's intense envy of motherhood ... When one begins, as I did, to analyze men only after a fairly long experience of analyzing women, one receives a most surprising impression of the intensity of this envy of pregnancy, childbirth, and motherhood, as well as of the breasts and of the act of suckling (Horney, 1973: 60-1—original emphasis).

Horney argued that this childhood male envy of the female was sublimated (i.e. translated into something productive rather than infantile) in the making of civilisation, which she said (citing Georg Simmel) was wholly the creation of men: 'Is not the tremendous strength in men of the impulse to creative work in every field precisely due to their feeling of playing a relatively small part in the creation of living beings, which constantly impels them to an overcompensation in achievement?' (p.61). In other words, civilisation was a massive reaction formation by men to compensate for their inability to give birth to new human beings.

This theme of civilisation as male compensation for being unable to bear children was taken up by Phyllis Chesler in her book *About Men*. In a section called 'Womb-less men', Chesler didn't bother with lengthy argument or evidence. She simply asserted that civilisation, at least in part, was motivated by men's envy of women's capacities:

Male science, male alchemy, is partially rooted in male uterus envy, in the desire to be able to create something miraculous out of male inventiveness. However, men in science have carried us all to the brink of total planetary, genetic, and human destruction. Repressed and unresolved uterus-envy is a dangerous emotion ... Men created

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civilization in the image of a perpetual erection: a pregnant phallus
(Chesler, 1978: 35-61).

There is a great deal that could be said about this assertion that civilisation is the creation of men. In the first place, women have also made contributions to civilisation (in the best sense), but knowledge of those contributions has too often been obliterated because they have been appropriated by men. In the second place, to the extent that ‘civilisation’ has been created by men without women, it is likely to be dehumanised, as Chesler pointed out (e.g. war, colonial destruction of indigenous populations, environmental degradation, global heating, immense wealth creating abysmal poverty, exploitation of non-renewable resources). However, this is not the place to develop that insight any further.

For Melanie Klein, infants of both sexes had ‘a very early identification with the mother’. For boys, this was what she called the ‘femininity phase’:

As in the castration complex of girls, so in the femininity complex of the male, there is at bottom the frustrated desire for a special organ ... the organs of conception, pregnancy and parturition ... [and] the vagina and the breasts, the fountain of milk, which are coveted as organs of receptivity and bounty (Klein, 1988[1928]: 190).

In Klein’s view, men often managed this phase with a kind of hyper-masculinity as they struggled to deny their own reality:

his sense of being at a disadvantage is ... concealed and over-compensated by the superiority he deduces from his possession of a penis ... This exaggeration of the masculine position results in excessive protestations of masculinity ... [and a] tendency in boys to express excessive aggression (Klein, 1988[1928]: 189, 190-1).

Part of that struggle to deny the reality of what they were experiencing also involved what Klein euphemistically called men’s ‘asocial’ relations with women: ‘a man’s rivalry with women will be far more asocial than his rivalry with his fellow-men’ (p.191). What she meant by this is unclear. ‘Asocial’ means ‘not social’ and it makes no sense to refer to men’s relations with women as not social. Perhaps she meant ‘anti-social’, especially as she used the term ‘asocial’ in the same context as terms such as ‘excessive aggression’, ‘contempt and “knowing better”’ and ‘sadistic’ (although not at that point in relation to women). And certainly the male supremacist treatment of women—contemptuous dismissal, sexual harassment and rape, pornography, prostitution and sex trafficking, ‘domestic violence’ and murder—is the very model of anti-social tendencies (not that Klein mentioned these). Klein also argued that men could sublimate their femininity yearnings, in her view through work and fatherhood. But however that might be, for Klein, a major consequence of men’s denial of their own womb envy was an aggressive hyper-masculinity.

Another psychoanalyst, Mary Chadwick, was also writing in the 1920s about male envy of female capacities (Chadwick, 1925, 1926). In a similar vein to Horney’s assertion about men and civilisation, Chadwick argued that men who repressed knowledge of their original childhood wish to be the one to bear the children, tended to replace that wish with the desire for knowledge (e.g. scientific research). She also said that they tended to be homosexual in order to protect themselves from heterosexual relationships and the begetting and bearing of children (Chadwick, 1926: 257). In the case of the ‘girl who sets her face towards the pursuit of knowledge’,

what is repressed is the knowledge of ‘her childish wish for a child by father (p.275). These arguments are clearly implausible. Whatever the connection between a search for knowledge and the repression of childish wishes (a somewhat dubious proposition in itself), it is unlikely that the prevalence of homosexuality among scientists, male or female, is any higher than in the general population.

However, another aspect of her argument is more plausible. Her starting point for the essay involved two controversies that ‘were attracting a considerable amount of attention in the English press’ at the beginning of 1924: arguments against women getting higher educational qualifications, and arguments for banning books about contraception. ‘The men who were raising the outcry’, she said, were making the same point in both cases: ‘women’s knowledge must be limited’ (Chadwick, 1926: 258). In particular, ‘the loud outcry against allowing women knowledge concerning the use of contraceptives’, she attributed to male envy of female reproductive capacities: ‘men are loath that she shall know how to control the function for which unconsciously they envy her, and by reason of repression and the mechanism of reaction-formation, change their envy frequently into a contempt for women’ (Chadwick, 1925: 469). The same argument could be made about the transgender crusade, especially given the ferocity with which it is waged. As Chadwick also said, ‘Psychoanalytic research has taught us to recognize an unwonted show of affect as the indication of repressed conflict’ (Chadwick, 1926: 258). An unwonted show of affect amounting to threats of outright violence is typical of transgender reactions to even the mildest disagreement.

For other accounts of male envy of the female, see: Bettelheim, 1952; Boehm, 1930; Faergeman, 1955; Jaffe, 1968.

For these authors, all male children envied female abilities. Male envy of the female was universal in childhood, at least as universal as penis envy. As adults, men usually grew out of it. They could either sublimate this infantile wish (with work, by creating things that benefited humanity, or by converting it into love of women and fatherhood) or deny it. It was the denial that created the problems—the hyper-masculine aggression and violence, the hatred and contempt for women. In most of these writings there is no connection made between ‘womb envy’ and transsexualism, although one of the more recent did make a connection: ‘The present study is based on a follow up of over twenty transsexuals with cross-gender identification who were compared with a homosexual group. The male transsexual shows a remarkable envy of the female breasts, uterus, vagina and child bearing capacity’ (Warnes and Hill, 1974: 27).

This is exactly what the transgender lobby says, although they say ‘possession’, potential if not actual, rather than envy of ‘female breasts, uterus, vagina and child bearing capacity’. It might be assumed that the transgender agenda could not possibly claim that men who say they’re ‘women’ can bear children. After all, there is no technology that will permit men to gestate and give birth (and there probably never will be). But not only does the trans lobby still arrogantly lay claims to childbirth, the medical profession encourages them. In January 2021, researchers from prestigious medical institutions¹³ were still citing ‘recent developments’ and encouraging

¹³ One institutional author-affiliation—the Department of Gender Surgery, Charing Cross Hospital, London—is only to be expected. The others, however—West London Gynaecological Cancer Centre, Hammersmith Hospital, Imperial College NHS Trust and Department of Surgery and Cancer, the

transgender men to believe that they might be able to get uterus transplants (Jones et al, 2021. See also Shaw, 2021). And the reason why the authors were so encouraging? The men wanted it. Between 88% and 99% of the 182 male research subjects ('transgender women' [sic]) wanted to get pregnant, give birth and menstruate because it would 'enhance their femininity' and 'help them feel more like a woman'. And this was published uncritically in the *Journal of the American Medical Association*.

However, for the most part claims about men bearing children are necessarily confined to transgender *women* posing as 'men'. These claims involve demanding that organisations traditionally devoted to women use 'more inclusive' language about specifically female capabilities, e.g. pregnancy, childbirth, lactation, menstruation. For example, a UK doula (a non-medical person who supports pregnant women and their families) was sanctioned by her professional organisation, Doula UK, because she posted a message on social media objecting to some of the language used by the trans lobby. Her message said: 'I am not a "cervix owner" I am not a "menstruator" I am not a "feeling". I am not defined by wearing a dress and lipstick. I am a woman: an adult human female' (Chao-Fong, 2019).

The trans lobby reacted with its usual petulant outrage, accusing her post of being 'offensive', 'absolutely disgusting language' and 'trans exclusionary comments'. With their characteristic indifference to reality, they said: 'You seem to be forgetting that not only women birth children'. But the outrage was not confined to the trans lobby. Doula UK reacted by withdrawing her right to act as a spokesperson for the organisation and by conducting a four-month investigation (despite the fact that no time at all is needed to recognise that *only* women birth children, even if they do call themselves 'men'). This so-called 'investigation' concluded that what she said on social media was in breach of its guidelines, and the organisation threatened to suspend her membership unless she deleted it. She resigned instead (Chao-Fong, 2019).

Another example of the way the trans lobby imperialises women's reproductive capacities is illustrated in the 2021 'gender-inclusive language' policy statement by the Brighton and Sussex University Hospitals NHS Trust. The Trust is reported to have said on Twitter that their approach "has been carefully considered to be inclusive of trans and non-binary birthing people". They said they were not "excluding the language of women or motherhood". Staff are instructed to use "gender-neutral language alongside the language of womanhood", e.g. "woman or person" instead of 'woman', "mothers or birthing parents" instead of 'mothers', "chestfeeding" instead of 'breastfeeding', "chest milk" or "human milk" instead of 'breast milk', "perinatal services" instead of 'maternity services'. The fact that all of those 'birthing people' are women, by definition and hence without exception, is ignored (BBC, 2021; Dixon, 2021).¹⁴ So even though men cannot give birth, the transgender lobby can demand the language be changed to suggest that they can; and these demands have been wildly successful.

Lister Hospital, London, the Oxford Transplant Centre, the Churchill Hospital, Oxford University Hospitals NHS Trust—should know better.

¹⁴ While this policy change has been widely reported in the media, I have been unable to find a copy of it on the internet. Hyperlinks to the policy within the media reports are broken.

Given this success, the fact that very few men are in fact transsexual does not mean that the phenomenon is confined only to those few people, with no relevance for the rest of us. It should already be clear that transsexuality in its transgender guise has changed society in crucial ways whose influence spreads far beyond a few individuals. Given that widespread influence, there must be something in transgenderism that resonates with something in the wider society. It is not simply a personal predilection that some individuals just happen to have.

Explanations based on ‘womb envy’ have the advantage over those based on ‘autogynephilia’ in that ‘womb envy’ isn’t a neologism. It already has a lengthy history and a large volume of writings describing and explaining it. Another advantage is that ‘womb envy’ was seen to be more widespread than the feelings of a few individuals. It was also a social phenomenon, inextricably tied up with normal masculinity. Although as far as I know it was not applied to transsexualism at the time, it certainly described in detail those feelings transsexual and transgender men say they have.

Another advantage of the womb-envy discourse was that it respected women’s bodily attributes and procreative abilities. Most of the theorists were women themselves, after all, concerned to introduce some equity into this belittling concept of ‘envy’. The womb-envy debate was grounded in the unshakeable conviction that women were fully human with inalienable capabilities that could not be taken over by men. Unlike autogynephilia, the womanhood in the womb-envy debate was not simply a matter of ‘femininity’ with its dehumanised superficial gloss. Rather, it referred to real women and to the obvious fact that the bearing of children and the physiological processes connected with that, were solely the prerogative of women. For this reason alone, ‘womb envy’ is preferable to ‘autogynephilia’ as a name for what is happening in the psyches of transsexual men. Having said that, though, it should be made clear that what transsexual/transgender men are feeling has nothing to do with real women (except to treat us with contempt), and everything to do with that male-supremacist construction, femininity.

And whatever one thinks about the thesis that ‘civilisation’ is a compensation for male deficiency, at least it doesn’t denigrate the importance of female capacities, unlike transgender’s claim that men can be ‘women’ even though they have none of those capacities. In fact, to the extent that civilisation is admirable (when it is), comparing it to childbearing raises the latter to new heights of admiration. If civilisation is a great achievement and childbearing is equivalent, then childbearing is worthy of as much awe and wonder and veneration as civilisation.

Examples of womb envy

The most brazen form of transgender’s womb envy is its acceptance by organisations devoted to supporting women experiencing what only women can experience, i.e. pregnancy, childbirth, lactation. The Midwives Alliance of North America, for example, has started using gender-neutral terminology that obliterates the fact that only women get pregnant and give birth. Their statement of Core Competencies, originally adopted in 1994 but revised in 2011 and 2014, uses such terms as ‘childbearing individuals’, ‘pregnant people’, ‘birthing parent’, ‘client’. The reason for this usage is that transgender women insist they are ‘men’, even when they are pregnant. However, it would seem that the midwives are not completely on board with the transgender agenda, because they also use the words ‘mother’ and ‘women’, e.g. ‘improving outcomes for *women*, babies, families, and communities’, ‘providing the

mother with individualized education’, ‘this *woman*-centered model of care’ (emphases added).¹⁵

La Leche League International, an organisation originally formed in the US in 1956 to support breastfeeding, has also been colonised by the trans agenda, having enthusiastically embraced the notion that men can breastfeed. Their website contains a section for ‘Transgender & Non-binary Parents’, which states:

Trans men [i.e. women], trans women [i.e. men], and non-binary individuals may choose to breastfeed or chestfeed [sic] their babies ... If you [women] have had chest (top) surgery [i.e. mastectomy] you may be able to produce some milk ... Trans women [i.e. men] can use a protocol similar to adoptive and other non-gestational mothers and stimulate their milk supply: it is called the Newman-Goldfarb protocol.¹⁶

The La Leche website provides a link to an article in the academic journal *Transgender Health* (Reisman and Goldstein, 2018), which claims that a ‘transgender woman [i.e. a man] was able to achieve sufficient volume of breast milk to be the sole source of nourishment for her [sic] child for 6 weeks’ (Reisman and Goldstein, 2018).

But there are so many things wrong with this article that it is beyond belief that it could be taken seriously. It is a sparse account, running to just over two pages including the abstract and references, with some of even that meagre word length padded out with discussions of how good breastfeeding is for the baby—not this man’s ‘breastfeeding’, just breastfeeding in general. The fact that this is always done by a woman (despite the claims about this man) is not mentioned.

The article contains significant omissions which go a long way towards undermining its claims. We are not told what sex the baby is, for example, (although the ‘transgender’ man is consistently referred to as ‘she’). One report on the article said that one of the authors had referred to the baby as ‘he’ in an interview (Hicks, 2018), while another report said that both authors referred to the baby as ‘she’ (Therrien, 2018). This in itself shows a worrying lack of interest in the baby’s welfare, especially given the differential effects on female and male infants of some of the medications the man was taking.

There is no information about the baby’s mother, the woman who gave birth to her/him, except that she was the transgender man’s ‘partner’: ‘She [i.e. the man] explained that her [sic] partner was pregnant but not interested in breastfeeding, and that she [i.e. the man] hoped to take on the role of being the primary food source for her [i.e. his] infant’ (Reisman and Goldstein, 2018: 23). The article does not say whether the clinic staff interviewed the baby’s mother to find out what she thought of this man’s claims, or obtained informed consent from her about the possible risks to the baby, or even met with her (La Scapigliata, 2018).

The article expressed no concern for the baby about the cocktail of drugs this man was taking: an androgen-blockading drug (spironolactone) because he still had his male genitals, including his testosterone-producing testicles; an off-label drug (domperidone, for treating nausea), in order to make his ‘breasts’ produce ‘milk’; feminising hormones since 2011 (estradiol and micronized progesterone as well as

¹⁵ <https://mana.org/resources/core-competencies>.

¹⁶ <https://www.lli.org/breastfeeding-info/transgender-non-binary-parents/>.

spironolactone); a drug for panic disorder (clonazepam) occasionally; and one for insomnia (zolpidem)—all this while he was ‘breast-feeding’.

The authors fail to acknowledge that taking so many (or any) drugs while breast-feeding is exactly the opposite of what women are advised to do. One critic of the narrative in this article was a doctor who had a number of concerns about the case. She pointed out that ‘mothers who take medications that could be passed to their babies via breastmilk often decide not to breastfeed just so that they don’t risk affecting their baby’s health’ (La Scapigliata, 2018). The authors of the article did mention that there were problems with the medications but dismissed them as unimportant. They admitted that a by-product of the androgen-blocking drug was carcinogenic and was ‘excreted in human milk’, but the amount, they said, was ‘clinically insignificant’. The same drug was known to produce tumours in rats, the authors said, but ‘it is thought to be compatible with breastfeeding’ according to the American Academy of Pediatrics who, as a staunch defender of everything transgender in children, cannot be said to be disinterested.

The authors admitted that the man had not been formally prescribed the ‘milk-producing drug, but obtained it from Canada. They also admitted that the US Food and Drug Administration had banned this drug from being used for its original purpose, gastrointestinal problems, because it was found to be associated with ‘cardiac arrhythmias, cardiac arrest, and sudden death when used intravenously’ (Reisman and Goldstein, 2018). The FDA had warned *women* against using it off-label as a lactation-promoting drug because the risks for breastfeeding infants were unknown. Presumably the FDA has not yet sufficiently caught up with the transgender agenda to warn *men*.

Again, the authors gave no indication that they had analysed the content of what this man was exuding from his nipples (La Scapigliata, 2018). This is a significant omission for two reasons. There are certain pathological conditions that cause nipple discharge in men. Called ‘galactorrhea’, it is recognised as an abnormal condition produced by elevated prolactin caused either by certain diseases or by medication. The other reason is that mother’s breast milk doesn’t have the same composition as drug-induced galactorrhea in a man, and it changes as the baby’s needs change: ‘It starts as colostrum (birth—4 days) which is a thick fluid full of fat, vitamins and immunoglobulins. Then it changes to more calorific transitional milk (4 days—2 weeks), which is high in fat and vitamins, and after that it becomes mature milk which is 90% water’ (La Scapigliata, 2018). Did what the man was discharging from his nipples change in this way? We don’t know because the authors don’t tell us. It is, however, highly unlikely.

Another omission is the failure to say what kind of clinic it was to which the ‘30-year-old transgender woman [i.e. man] presented ... seeking help to achieve her [sic] goal of breastfeeding’ (Reisman and Goldstein, 2018: 23). The lead author (with a woman’s name) is an endocrinologist at the Center for Transgender Medicine and Surgery, part of the Mount Sinai Health System. The other author is a transgender man who calls himself a ‘woman’ at the Department of Endocrinology, Icahn School of Medicine at Mount Sinai, New York. So the clinic was most likely a transgender one. But as La Scapigliata (2018) pointed out, a transgender clinic has ‘no business managing breastfeeding of an infant’.

There was also a basic mistake in the medical information that was not picked up in the peer-review process. La Scapigliata (2018) noted that the reporting of the patient's serum testosterone levels gave two widely divergent measures for the levels measured on his first visit (20.52ng/dL in the table and 256ng/dL in the text). The lower figure would be low even for a woman,¹⁷ while the higher figure is within the normal male range. There was no information about the patient's testosterone levels on any subsequent visit up to Day 70. This doctor pointed out that elevated testosterone levels in mothers with Polycystic Ovary Syndrome inhibited breastfeeding. The implication is that the man could not possibly be producing anything resembling breast milk if his testosterone levels were at the higher level. She also said that high testosterone levels in utero meant that female infants had the same levels as males at birth. The implication here is that, if the infant he was 'feeding' was female, she would be adversely affected by high levels of testosterone.

Clearly, none of these omissions was picked up in the peer-reviewing process. Any one of them would require a request from a responsible reviewer to re-write, and all of them together amount to a very good reason to reject the article outright. But the journal is a transgender mouthpiece and all the reviewers would have been transgender devotees. Given that it reinforced one of transgender's dearest wishes, it is unlikely to be rejected by those already imbued with the transgender message.

The article didn't use the 'chestfeeding' terminology. Presumably, that terminology is reserved for women because they really do have breasts (or did have). The article used the word 'breast' over and over again—18 times in the only full page of text—because this was a man who *didn't* have breasts. Repeat a lie often enough and it starts to look like the truth, as any propagandist knows. Still, according to the authors, the baby came to no harm from this regime: 'the child's pediatrician reported that the child's growth, feeding, and bowel habits were developmentally appropriate' during the six weeks when the baby was supposedly fed exclusively on the man's 'breast milk' (Reisman and Goldstein, 2018: 25).

For all the above reasons—the sparseness of a report about an incredible phenomenon, the cocktail of drugs that supposedly had no effect on the baby, the dubious composition of the substance exuded by the man's nipples, the lack of information about the mother, the baby or the clinic where this was supposedly being supervised—this article is probably nothing but an elaborate lie. There was no man breast-feeding a baby, there was no baby, and there was no paediatrician monitoring the baby's progress. While not going so far as to call the account a lie, this doctor noted that

[i]n my opinion, this study is an example of how transgender health clinics prioritise emotional needs of trans-identified males over the welfare of women and children and it is an unethical study, fraught with incomplete and misleading information, disingenuous analysis and undeclared conflict of interest (La Scapigliata, 2018).

If the information in this article is false, the fact that it has academic status, not to mention the *Transgender Health* journal in which it appeared, should be a scandal of epidemic proportions. But it is not. It's simply business as usual in an academic

¹⁷ <https://www.hgha.com/testosterone-levels-in-women/>.

industry so corrupt it can't tell the difference between truth and lies, even lies as obviously absurd as the assertion that men can breastfeed.

For 'the second case in the medical literature to demonstrate successful [sic] breastfeeding in a trans woman [sic]', see: Wamboldt et al, 2021.

This is not an isolated example of society's complicity with male transgender womb envy. This article and the notion of male 'breastfeeding' more generally, along with the terminology of 'chestfeeding' if the breastfeeder is a woman, has been uncritically accepted by lactation professionals and the breastfeeding community everywhere (Nic J, 2019; Nicole, 2019a, b).¹⁸ The article was favourably cited by media outlets around the world—*The New York Times* (Yeginsu, 2018); the Australian media (Chung, 2018); the BBC (Therrien, 2018)—all of whom largely reproduced what the article said without much in the way of commentary. A certain Dr. Joshua D. Safer, medical director of transgender medicine and surgery at Boston Medical Center, is reported to have called the article 'a reliable document' because it was an academic publication in contrast to information obtained from the internet (Yeginsu, 2018).

But its 'academic' status is no guarantee of validity or reliability (see the 'Universities' section of the 'Evidence' chapter). The journal of the American Medical Association, *JAMA Network Open*, published a report of a survey of 182 men claiming to be 'women' (a good enough reason in itself for instant rejection of the article), asking them about how they felt about having a uterus transplant. 'This study', the authors said, 'provides insights into the reproductive aspirations of transgender women [i.e. men] and reports on their multifaceted motivation to undergo uterus transplant' (Jones et al, 2021). 'Uterus transplant for transgender women [i.e. men]', the authors say, 'is more complex than for women categorized [sic] as female at birth and is currently a prospect with unproven feasibility requiring further research' (p.2 of 11).

An earlier paper by the same people (Jones et al, 2019), published in another medical journal, the *British Journal of Obstetrics and Gynecology*, acknowledged the 'complexities' of this unfeasible procedure. 'Performing [uterus transplants] in this population [of men]', the authors said (they didn't say 'men', of course), 'raises a number of anatomical, physiological, fertility, and obstetric considerations' (p.152). Leaving aside the grotesquerie of discussing obstetrics and gynaecology in relation to men, the anatomical, etc., issues raised are not mere 'considerations'. They are impossibilities which no amount of 'further research' is likely to overcome. And why should the medical research community work assiduously to make it possible to transplant wombs into men? Why, to 'alleviate the sorrow caused by frustrated reproductive aspirations' (Jones et al 2021: 3 of 11). Men want it, so nature must be beaten into submission to give it to them, or at least the attempt must be seen to be being made, no matter how many resources are wasted in the process.

And where are the surgeons going to get these uteruses from? There is the possibility of organ donation ('cadavers'), but there is also another possibility—uteruses from transgender women who want to get rid of their female organs: 'F2M transgender men [i.e. women] may offer an alternative donor pool [to cadavers] should they accept the increased risk compared with standard hysterectomy' (Jones et al, 2019:

¹⁸ These latter two references were downloaded from the internet on 16 May 2019. They were no longer on the internet by 7 November 2023.

155). The increased risk comes from the fact that transgender men don't just need a uterus. They also need a vagina because a 'neovagina' made from penile or bowel tissue is susceptible to infection and 'create[s] a hostile environment that may be incapable of sustaining pregnancy', especially with the immuno-suppressant drugs necessary to prevent the transplant being rejected. 'To overcome this anatomical hindrance [sic]', the authors tell us, 'a utero-vaginal transplant could be performed, utilising as much donor vagina as possible' (p.153). They do admit that 'the increased radicality of the hysterectomy may not be acceptable' (p.154), to the women, although they don't say that. Still, given that none of this has happened yet (and most likely never will), women getting rid of their healthy wombs don't have to worry about this extra pressure from men.

These authors do have another helpful suggestion, this time in relation to the fact that the male pelvis is not built for childbirth. '[I]f M2F transgender women [i.e. boys] undergo hormone therapy at a young enough age', the authors say, 'they may develop similar pelvic morphology to natal females' (Jones et al, 2019: 155). The 'young enough age' is the first signs of puberty, and what the authors are talking about is castrating young boys. That young boys should never ever be supported in such a decision—even if it *is* their own decision and not something imposed by adults—doesn't occur to these intrepid purveyors of the transgender agenda. This advice fits neatly with the new 'Eunuchs' chapter in Version 8 of WPATH's 'standards of care'.

For one transgender man's campaign of support for 'trans women [i.e. men] and breastfeeding', see: MacDonald, 2013a, b, 2017.

Fetishism

Anecdotal evidence suggests that the transgender men demanding entry to women's spaces are motivated by sexual desire. That means they are sexually aroused when they enter those spaces, i.e. it is likely that their penises are erect and visible. There used to be a criminal offence called 'indecent exposure', whereby men who exposed their erect penises to strange females in public could be arrested, charged and penalised. It would seem that that offence no longer exists. Women who complain about the presence of men in their change rooms or toilets are told that the men have a perfect right to be there because they're 'women'. It is the women who complain who are penalised.

The US federal *Equality Act*, for example, makes it mandatory to allow men with 'gender identity' into 'shared facilities': '(with respect to gender identity) an individual shall not be denied access to a shared facility, including a restroom, a locker room, and a dressing room, that is in accordance with the individual's gender identity' (US Congress, 2019: sec. 1101 (b)(2), p.20); and such legislation is not confined to the US.

Two examples of this are given in the Introduction. Another example occurred at a college in Washington State, a incident typical of what has been happening throughout the US, indeed throughout the world, as a result of including 'gender identity' in anti-discrimination legislation. A middle-aged man who called himself a 'woman', with his male genitals intact, stripped naked in the women's locker room. This 'shared facility' of swimming pool and changing room was also used by young girls for swimming training. One team of girls objected to his presence and reported him to their female coach who asked him to leave. But the college said he was permitted to use the women's change room because he was a 'woman'. Not only was

the man not arrested and charged with indecent exposure, it was the girls and their coach who were penalised—the college demanded that they apologise to him (Chart and Nance, 2019). Thus is another male violation of the rights of women and children, this time, indecent exposure, ignored in favour of male sex right. (Other examples are rape and child sexual abuse, which are so rarely even prosecuted, much less penalised, that they too constitute instances of male sex right).

Sheila Jeffreys (2022b) is among those who argue that transgenderism is one of the fetishistic perversions (or more politely, ‘paraphilias’) male sexuality is so prone to. She says the phenomenon should more accurately be called ‘transvestite’ rather than ‘transgender’, because these men are ‘motivated by a sexual paraphilia’ (Jeffreys, 2022b: 218). They are fully intact men (‘self id’) dressed in feminine clothing who get sexual pleasure from shocking and upsetting women, hence their demand to be allowed into women’s spaces. But while traditional transvestites were usually secretive and ashamed of their predilections, these ‘trans-aligned’ men are brazen promoters of their sexual entitlement.

It would seem that transgender proponents agree that transgender is a form of sexual paraphilia, if the contents of a ‘guide’ on ‘sexuality and gender’ for mental health professionals is any indication. Written by a prominent psychologist at GIDS (a man claiming to be a ‘woman’) and a senior lecturer in psychology at the Open University (Richards and Barker, 2013; Sage Publications, 2013), the guide places transgender on the same footing as bizarre and even violent sexual practices (BDSM), along with heterosexuality (‘cisgender’), homosexuality and bisexuality. One of the bizarre sexual practices is so-called ‘ageplay’, whereby an adult man “identif[ies] as a baby or young child, and is also known as adult baby/diaper lover (ABDL) or infantilism”. The guide says that “[t]here may be a sexual aspect ... associated with humiliation” (Gluck, 2022a, quoting from the guide), but it is unlikely that there is any other motivation than the sexual. One man had a habit of prostituting a woman by paying her to play ‘mother’ for a day: “she would make me dance for her and do chores”. At the end of the session he would masturbate in front of her. In some sessions, he would engage in oral and anal sex with other men “while dressed as a little girl” (Hsu and Bailey, 2016: 121).

The authors of the guide interpret this as just another form of ‘sexuality’, no different from homosexuality or even heterosexuality. The behaviour is ‘de-moralised’, or ‘de-ethicised’, to use Janice Raymond’s term. ‘De-ethicization occurs’, she said, ‘when problems that have moral implications are defined as if they had none’ (Raymond, 1980: 125). As I said elsewhere in relation to prostitution and pornography, if there’s nothing wrong with this kind of behaviour, ‘how is it possible to make any ethical judgements at all?’ (Thompson, 2020: 32-3). From a liberal individualist perspective, the answer would be couched in terms of ‘harm’. Behaviour is morally neutral if no one is harmed by it, and liberal individualism would see no harm in the above behaviour. All are ‘consenting adults’ acting in private.

But liberal individualism’s view of harm is limited. Not only is it confined to individual-on-individual physical injury, it assumes that all individuals are always already equal. Take the above ‘ageplay’ scenario. To interpret that as harmless is to ignore crucial aspects. Contempt and degradation are also forms of harm, although not as immediately obvious as physical injury. To prostitute a woman is to hold her in contempt and degrade her to the level of an object. Prostitution is intrinsically

harmful in this sense, whether or not any particular woman is being physically harmed on any particular occasion. Men who prostitute women are exercising their male sex right, and that rides roughshod over any rights, needs or desires women might have. And men who behave like that are not isolated individuals. They have relationships in the wider society. If they are driven to behave like that in private, it is unlikely that they behave towards others, especially women and children, with common human decency, as fully human people worthy of respect in their own right. And there's not only one of them. Male sexual entitlement is available to any man. That's where the harm lies, in the breeding of dissociated, entitled men whose sense of human worth, their own as well as others', verges on non-existent.

Another harm is the sexual abuse of children. Richards has been known to deny that 'ageplay' had anything to do with paedophilia: "Ageplay is only about roleplay between consenting adults. Children are not involved at all" (Gluck, 2022a). However, an online survey of 475 men sexually attracted to children (Hsu and Bailey, 2016) found that most of them were also sexually aroused by the idea of being a child. The authors called this 'autopedophilia'. It wasn't 'defined by attraction toward actual children, and as such, can be innocuous', they said. However, they went on to say, 'both goals may further each other' (p.121). In other words, the men who role-played that they *were* children were also likely to act on their desire to sexually interfere with children.

These authors (Hsu and Bailey, 2016), too, took a morally neutral stance on male sexual fetishes. They didn't use the word of course. To do so would imply disapproval of the phenomena they were discussing. Instead, they used the scientific-sounding term 'erotic-target identity inversion', i.e. '[m]en sexually aroused by the idea or fantasy of being the kinds of individuals to whom they are sexually attracted' (p.115). This applied to both autogynephilia and autopedophilia, the former referring to men who identified as the women they were attracted to, the latter, to men who identified as the children they were attracted to. In implicit agreement with Richards and Barker, they regarded both of these simply as 'sexual orientations' (pp.115, 122). Again, the question of harm, and hence any question of moral opprobrium, is ignored. But the harm caused by the sexual abuse of children is the most important aspect of it, vastly more important than what the men feel. Refusing to address that harm is a refusal to address the reality of the situation.

Jennifer Bilek also sees adult male transgenderism, for which she uses the old term 'transsexualism', as a fetish 'that compulsively objectifies and covets womanhood'. She says that men with this fetish 'seek to medically appropriate the sexed humanity of women by purchasing surgical simulacrum of their sexed reality ... to assuage their compulsion ... reducing women to parts for commercial and sexual use' (Bilek, 2022). She argues that it is dangerous, not only by opening female spaces and sports to men, but also and more importantly, 'in the social normalization of this fetish objectifying female biology, being cultivated as liberation and framed as identity'. She said that '[m]en having this fantasy in their bedroom is bad enough', and went on to say,

Men with this fetish being allowed to invade female spaces is abusive. Men sitting on corporate boards, passing laws, governing countries, that see women's biology as parts to be colonized and commoditized is terrifying and men that get off on this colonization and commoditization

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should be enough to keep all of us awake at night and thinking about ways to stop this (Bilek, 2020).

She disagreed that the autogynophilia fetish was ‘only in the fantasies of the fetishists (no harm in fantasy, right?) who dream of women as parts’. The fantasy was ‘not just in the minds of the men with this paraphilia’. On the contrary, ‘[t]hese parts, our human sex characteristics, are literally being commoditized’. This has nothing to do with self-expression, she said. ‘It is corporate driven profiteering by Big Pharma and Big Tech and supported by corporate culture, the global banking industries and human rights organizations’ (Bilek, 2020).

On a superficial reading, explaining adult male transgenderism in terms of a fetish looks like another individualistic explanation. Fetishistic desire is something that individuals feel as though it comes from nowhere but their own intrinsic emotional life. But these authors are well aware of the social dimensions of male fetishistic desire, not only in its effects on others, especially women, but also on its origins in male domination. Bilek sees it as largely engineered by Big Pharma and Big Tech for profit, while Jeffreys sees it as part of ‘the great misogynistic campaign against women and women’s rights that is taking place internationally (Jeffreys, 2022b: 249, chapter 8). As Jeffreys has argued, transgenderism is insulting to women, all women everywhere, because it is a mockery of womanhood, ‘a sexually exciting fantasy in a man’s head’ that is performed for ‘an unwilling audience of women’ (Jeffreys, 2022a: 2). Such sneering treatment of women is in itself sufficient evidence of its male supremacist character; and the fact that it has been embraced by social institutions everywhere is sufficient evidence that male supremacy infests society in general.

Of course most people who support ‘trans people’ have no idea that they are supporting sexual fetishists. With the inclusion of the ‘Eunuchs’ chapter in Version 8 of its ‘standards of care’ (Coleman et al, 2022), that should now be glaringly obvious. But it would appear to have had little or no influence on transgender’s self-presentation as another category of oppressed individuals, just like homosexual men used to be (and lesbians if anyone remembered to mention them), thus attesting to the resounding success of the piggybacking strategy.

For a number of explicit admissions by transgender men that their desire is fetishistic, see: Ditung, 2022;

for further discussions of adult male transgenderism as fetishism, plus other forms of fetishism including castration and ‘sissification’, see: Gluck, 2021.

Eunuchs

With its chapter on eunuchs, WPATH has surpassed itself in its commitment to the male sex right of anything goes as long as men want it. (For a discussion of the details, see the ‘Eunuchs’ section of the ‘Transgendering the young 2’ chapter). Transgender men are not having themselves castrated these days, but it would seem that the transgender agenda, as represented by WPATH, approves of male castration nonetheless, or at least takes a morally neutral stance:

We focus here on those who identify as eunuchs as part of the gender diverse umbrella. As with other gender diverse individuals, eunuchs may also seek castration to better align their bodies with their gender identity (Coleman et al, 2022: S88).

In this statement that ‘other gender diverse individuals ... may also seek castration’, WPATH would seem to have made a Freudian slip. Their preferred terminology in the case of ‘other gender diverse individuals’ is ‘medically necessary gender-affirming care’. Here, they acknowledge that that ‘care’ involves castration, as indeed it does in a large number of cases. It’s unlikely that they meant to be so honest though.

WPATH’s inclusion of ‘eunuch’ as just another ‘gender identity’ raises the question, not only of why men would want to do this to themselves, but also of why it’s socially acceptable. WPATH has had an enormous influence on the medical profession, and as they unwittingly acknowledged, castration has been a feature of transgender’s ‘gender-affirming care’ from the beginning. Castration, WPATH inform us, ‘can be achieved either chemically or surgically’ (Coleman et al, 2022: S91), and dosing the young with puberty blockers and cross-sex hormones is chemical castration. It might not be as utterly irreversible as surgical castration, but it is castration nonetheless.

WPATH dealt with any criticism by interpreting it as nasty attitudes, as the negative stereotyping of a group of individuals: ‘The stereotypes of eunuchs are often highly negative ... and eunuchs may suffer the same minority stress as other stigmatized groups’, citing Wassersug and Lieberman (2010) in support of this statement (Coleman et al, 2022: S88). But at least one of these authors, Richard Wassersug, is a long-term member of *The Eunuch Archive* website (see below). His behaviour on that site for over 20 years, as ‘EunuchUnique’, is indeed highly negative and not a stereotype at all (Gluck, 2022d, e). Moreover, the criticism of castration is not a criticism of a ‘group’ nor of individuals. It is a criticism of a practice that mutilates healthy bodies. As such, rejecting it should be immediate and absolute, including the repudiation of any organisation that recommends it. And yet, even now, the medical profession has not repudiated WPATH.

There is one particular aspect of WPATH’s embrace of ‘eunuch’ as ‘gender identity’ that should be an unmistakable warning sign, even if the fact of castration itself doesn’t raise any red flags. That is WPATH’s enthusiastic recommendation of *The Eunuch Archive* website:

the greatest wealth of information about contemporary eunuch-identified people is found within the large online peer-support community that congregates on sites such as the Eunuch Archive (www.eunuch.org), which was established in 1998 (Coleman et al, 2022: S88).

WPATH cites 14 publications where Wassersug was co-author, and 10 publications by another *Eunuch Archive* member, Thomas W. Johnson (Gluck, 2022d), who is also one of the 118 authors of Version 8.

When WPATH released a draft of its Version 8 on 3 December 2021, the feminist website, *Reduxx*, and the Twitter account, @WomenReadWomen, criticised the inclusion of ‘eunuch’ as a kind of ‘gender identity’. They especially criticised WPATH’s recommendation of *The Eunuch Archive*, which they found to be ‘extremely violent and disturbing’ and to include ‘fantasies of castrating children’ (Gluck, 2021). *Reduxx* gained access to a password-protected part of the site. They found that

[t]he fictional pornography [on the site] includes themes such as Nazi doctors castrating children, baby boys being fed milk with estrogen in order to be violently sex trafficked as adolescents, and pedophilic fantasies of children who have been castrated to halt their puberty, “freezing” them in a childlike state (Gluck, 2022b).

For links to Genevieve Gluck's research on the subject, see: Not in Denial, 2022.

As one commentator noted,

[n]ot only did WPATH add “eunuch” as a new type of gender identity in need of surgical mutilation, but it did so in collaboration with people who literally fantasize about raping and castrating children. And the rest of the “medical consensus” is just fine with this (Blake, 2023).

The paedophilic focus

Another aspect of male sex right that motivates the transgender agenda and explains its incredible success is its embrace of paedophilia. This *should* have meant that the transgender agenda was rejected from the outset, instead of being so warmly embraced by so many institutions and individuals. That it has been so successful, and the paedophilic aspects either ignored or actively perpetrated, says that there is something deeply wrong with our society.

The evidence for a paedophilic focus is striking. While WPATH might be tentative about including male children within the ‘eunuch’ category (see the discussion in the ‘Eunuchs’ section of the ‘Transgendering the young 2’ chapter), the *Eunuch Archive* they cite so warmly is not. Encouraging men in their fantasies of raping (and worse) male children is one of the Archive’s main purposes. But this persona of the child ‘eunuch’ is just the most recent development. From the beginning, transgender has been motivated by an infantile premise, i.e. that people can change their sex. This is something small children might believe, and many transsexuals say that this was when they first ‘knew’ they were the opposite sex. True, they use this in order to convince doctors to give them what they regard as the necessary medical treatment. (‘I’ve known from the age of three that I’m female not male’). But it’s an appeal to a belief small children might have, and which the adult transgender men have never grown out of.

Then there is the trans lobby’s demand to medicate children with puberty blockers at younger and younger ages (IGLYO, 2019: 16—‘**Eliminate the minimum age requirement**’—original emphasis), and hence prevent them from becoming physiological adults. There is also the push to separate children from their parents by requiring institutions such as schools and clinics to keep a child’s ‘transition’ a secret from their parents (see the ‘Excluding parents’ section of the ‘Transgendering the young 1’ chapter). And then there’s Drag Queen Story Time (see below).

Paedophilia is a perennial theme running throughout the transgender agenda. It is not, on the face of it, the obvious one of directly affirming men’s entitlement to sexual access to children, or not only that, although there are indications that that is indeed what is going on. While the transgender agenda is not at first sight about *sexual* access to children at all, a research study involving 54 people asking to be assessed for ‘gender reassignment’ at a hospital in Oxford found that paedophilia was the reason why a small group of the men had presented to the clinic:

This ... small ... group ... seeking gender reassignment to facilitate or normalise paedophilia ... described gender reassignment as a means by which to increase their intimate contact with children, which they viewed to be more socially acceptable in a female role (Saunders and Bass, 2011).

The source doesn't say how many men were in this category, and there were only 39 men overall in the study (and 15 women). So the numbers are too small to make any generalisations about transsexual men in general, and the researchers were unable to find anything in their literature search indicating a connection between men seeking 'gender reassignment' and paedophilia. The clinician who saw these men obviously did not see any intrinsic connection between male transsexuality and paedophilia, although this was 'clearly a concerning finding', he said. He did, however, refuse to refer them on for 'gender reassignment'.

Apart from overt sexual preying on children, the transgender agenda makes childhood a permanent feature of human life, especially for males, the only people who matter in male supremacy. Puberty blockers given to male children prevent them from developing adult male characteristics—facial and bodily hair, enlargement of the genitals, increased muscle mass and bone size. From this childlike adult figure it is easier to 'become' a 'woman', especially as women are regarded as infantile anyway in the male supremacist mind. As one of the Dutch team said, 'Having no or only few visible [adult] sex characteristics of one's natal sex obviously is an enormous and lifelong advantage' (Cohen-Kettenis et al, 2011: 697-8). It is not, of course, an enormous and lifelong advantage for a man who eventually decides he wasn't transsexual after all.

There is also the involvement of LGBT Youth Scotland (formerly the Stonewall Youth Project) with what was described as Scotland's "largest pedophile network" (Reduux Team, 2022). The man who became CEO of the organisation in 2003, James Rennie, at that time was already a ringleader of the network (which involved at least eight other men). In 2009, he was found guilty of numerous offences against young males, including the rape of a baby boy who was three months old when the abuse began. Initially, Rennie was sentenced to 13 years in jail, but this was reduced to eight and a half years on appeal. Why the appeals court gave him a more lenient sentence is inexplicable given his vile behaviour, unless paedophilia is not being taken seriously because it is a male sex right and hence regarded as just another aspect of male sexuality (see below). That this is indeed the case is indicated by the fact that, not only did LGBT Youth Scotland claim that there was 'no evidence' that Rennie and his mates had assaulted any of the boys at their agency, they were never investigated by Scotland's charity regulator either. While LGBT Youth Scotland might not have known about his involvement with the network at the time they hired him, his predatory behaviour continued within the organisation itself, as evidenced by the subsequent stories told by young men who had been groomed and sexually exploited by staff.

Then there is Stonewall's 'Gender Unicorn', directed towards very small children to accustom them to the transgender message (discussed in the 'Transgendering the young 1' chapter).

For a discussion of the growth-retarding effects of puberty suppression, see: Anderson, 2018: chapter six: 'Childhood dysphoria and desistance';

for indifference on the part of transgender professionals, to the adverse effects on the orgasm potential of young people who have gone through transgender medical procedures, see: 4th Wave Now, 2017;

for a discussion of the grooming of children as young as 13 by adult men in their 20s on the trans online site, TrevorSpace, see: Costa, 2022;

for an argument that the ‘gender’ industry is advocating the sex trafficking of children, see: Dansky, 2022;

for a discussion of a stage performance at the Norfolk & Norwich Festival 2022, that encouraged sexual interactions between children and adult men, see: Dr Em, 2022;

for an account of the transgender policy capture of the UK charity, the National Society for the Prevention of Cruelty to Children, see: Gender Critical Woman, 2020;

for an investigation into WPATH’s collaboration with *Eunuch Archives*, see: Gluck, 2022b, c, e;

for a discussion of the transgender justification for medicalising male children at younger and younger ages, namely, that it would enable them to pass more easily as ‘women’ when they became adults, see: Jeffreys, 2014: 124-8;

for a discussion of the efforts of trans-dominated ILGA to get the age of consent to sexual activity lowered, see: JL, 2020;

for a peevisish complaint that J. Michael Bailey’s research is ‘tormenting children’, asserted by four transgender men calling themselves ‘socially assimilated trans women’ and ‘loving moms’ who claim to be ‘mentoring’ young women, i.e. adult heterosexual men preying on young women and calling it ‘mentoring’, see: Kieltyka et al, 2004;

for an account of two convicted child sexual abusers in the UK who were not jailed, and another who received a reduced sentence, because they were ‘undergoing gender reassignment’, see: ripx4nutmeg, 2021;

for a discussion of the case of a Mermaids’ trustee, an Associate Professor in the Department of Gender Studies at the London School of Economics, who resigned from Mermaids after *The Times* reported that he spoke at a conference in 2011 organised by B4U-ACT, a paedophile support group, see: Vigo, 2022.

This is a lot of evidence that the transgender agenda has a vested interest in demoralising the rape of children by adult men (i.e. in getting everyone to accept it as just another neutral, victimless form of behaviour). But it *is* rape, whatever euphemistic terminology is used to describe it, because the power imbalance between adult men and children means the children are not in a position to refuse.

Partly, the paedophilia in the transgender agenda is a manifestation of the anything-goes libertarianism of the ‘queer theory’ that underpins transgenderism (Dr Em, 2019a, b, c, d, 2022), itself a pseudo-intellectual justification for male sex right. As one commentator put it, the term ‘queer’ signifies ‘whatever is at odds with the normal, the legitimate, and the dominant, and aims to destabilize dominant ideas of identity’ (Sarah Beresford, ‘The age of consent and the ending of queer theory’, quoted in Dr Em, 2019a). But, as Dr Em went on to say:

This sounds liberating and progressive until we remember that “the normal, the legitimate, and the dominant” include the idea that adults should not sexually abuse children. Unnervingly, the reframing of child sexual abuse and liberating of paedophilia from the margins of society is a dominant idea within queer theory (Dr Em, 2019a).

Queer theory or not, the transgender agenda's paedophilic focus might (sometimes) be more subtle than any outright insistence on men's entitlement to sexual access to children, but it is there nonetheless.

But overtly sexual or not, the obsessive transgender focus on children looks suspiciously like paedophilia because it treats children in the way paedophilia does. It damages children; it rides roughshod over their real needs, interests and fears; it places the responsibility on the children themselves rather than on the adult men (and the adult institutions); it alienates children from caring and protective parents; and it targets their genitals too, not only with WPATH's latest persona, the eunuch, but also with the medical interventions. A paedophilic focus also shows itself in the extraordinary effort to enrol children in the transgender cause, through indoctrination in schools even at kindergarten level, and through the social contagion of peer pressure engineered by complicit institutions. Most obviously and shamelessly, it shows itself in Drag Queen Story Time, which grooms children into acceptance of adult male sexual desire and behaviour with, it must be said, the complicity of their parents and the institutions within which the events are held (see below).

From the beginning the transsexual/transgender agenda has been intimately connected with children, and many of its progenitors (Benjamin, Money, Stoller) were at the very least accommodating towards paedophilia. John Money was quite frank about this:

If I were to see the case of a boy aged ten or eleven who's intensely erotically attracted toward a man in his twenties or thirties, if the relationship is totally mutual, and the bonding is genuinely totally mutual, then I would not call it pathological in any way.¹⁹

Here, Money is fully in agreement with the paedophilic line that the interaction is initiated by the boy, not the 'man in his twenties or thirties'. But masculine entitlement means that whatever men want men get, and sexual abusers of children do not normally ask the child's permission or take 'no' or tears or cries of pain for an answer.

Like paedophilia, the transgender agenda also insists that the motivation for 'transition' comes from the children themselves. That might be true in an individualistic sense, but these are children immersed in a dehumanised culture, swept up in peer group pressures to conform. They haven't been taught to think rationally and sort out truth from lies, especially when those lies emanate from powerful, seemingly reputable individuals and institutions. They are not the atomised, self-engendered, free individual entities of liberal ideology. No one is, of course, but especially not children. And how could the children be expected to resist when those seemingly reputable institutions have not?

But anyway, the transgender agenda is not alone in its leaning towards paedophilia, male sex right being what it is. It's a wider social problem wherever male sex right exists, as the two royal commissions investigating paedophilia in Australia found. Or rather, recognition of the prevalence of paedophilia was the reason the royal commissions were established. The earlier was 'The Paedophile Inquiry' section of the

¹⁹ *Paidika: The Journal of Paedophilia* interview, Vol. II, nr 3 (p. 5), 1991 (<https://www.azquotes.com/quote/722047>). For an account of the paedophile activities of the Kinsey research team, one of whom, Wardell Pomeroy, was a colleague of Money's, see: Reisman, 1998.

NSW Government's Royal Commission into the New South Wales Police Service led by Justice J. R. T. Wood (Wood, 1997). Two female Labor members of the NSW parliament were involved in the inquiry process. It was Mrs Deidre Grusovin, the Shadow Minister for the Department of Family and Community Affairs, who raised the issue of police protection of paedophiles in 1990 in the NSW Lower House. She was also responsible for moving the successful motion 'for the establishment of a judicial inquiry "into the paedophilia networks in this State"' (Wood, 1997: 170, 18). The Honourable Franca Arena MLC in the Upper House provided information about particular highly-placed individual men to the royal commission.

For a brief account of attempts to silence Arena, see: Kirkwood, 2015.

The other inquiry was the federal government's Royal Commission into Institutional Responses to Child Sexual Abuse two decades later (McClellan et al, 2017a, b), paedophilia not having been abolished in the meantime. There have also been other inquiries. (For a list of inquiries into the institutional 'care' of children conducted by the Australian Senate since 1985, see McClellan et al, 2017a: 14n1). None of these inquiries was able to find out just how prevalent paedophilia was: 'Australia is one of few developed countries that does not have an existing prevalence study on child abuse and neglect' (McClellan et al, 2017a: 225). Nonetheless, it does seem that it is a constant factor in male sexuality, as one commentator cited in the report of the Wood Royal Commission pointed out. He was reported saying that 'attempts to categorise offenders are ... deficient in their understanding of "normal" male sexuality'. In other words, there is no point in separating paedophile men from other men because 'many males fantasise about sexually initiating a female and many men admit to a wide range of sexual fantasies and deviant activities' (Wood, 1997: 65n251, citing W. F. Glaser, 'Paedophilia: The Public Health Problem of the Decade', keynote address presented at Australian Institute of Criminology Conference, *Paedophilia, Policy and Prevention*, University of Sydney, 14 April 1997). And the Wood Royal Commission's report said, 'The problem of paedophilia seems to be common to society generally ... it calls for education of the community and frank acceptance of its prevalence, rather than concealment' (Wood, 1997: 35, para.1.83).

Strictly speaking, it's 'common to society generally' because *men* are common to society generally. Both royal commission reports acknowledged that 'females rarely, if ever, sexually abuse children' (Wood, 1997: 72, para.3.56). When they do, it's often as an accessory aiding and abetting male behaviour. The report of the Wood inquiry cited information from the UK showing that only 3% of charged sex offenders each year were female, and half of them were charged along with a male offender (p.72n318); while the child sexual abuse inquiry found that '[t]he large majority of perpetrators of child sexual abuse in all settings were male ... Of all alleged perpetrators, 94 per cent were male and 6 per cent were female' (McClellan et al, 2017a: 226, 250).

Moreover, it's possible that at least some of the supposed sexual abuse by females is not strictly speaking *sexual* abuse at all, in that it's not motivated by a 'sexual preference or urge for children' (Wood, 1997: 57, para.3.1). For example, one complaint of sexual abuse of a male by females involved an eight-year-old boy who was sexually abused by a group of 12-year-old girls (McClellan et al, 2017c: 99). While the girls' behaviour is inexcusable, and the boy would have felt it as sexual because the girls probably groped his genitals, it's more likely to be a bullying incident than a

sexual activity on the girls' part. As one witness to the Wood Commission said, it's 'rare to find a female who offends in the "preferential" category' (Wood, 1997: 72, para.3.59), or in the 'situational' category either, for that matter ('those who act on an urge to sexually interact with [sic—the correct term is 'rape'] a child even though their primary orientation is towards adults') (p.57, para.3.2). Women are not entitled to a sex right.

Nonetheless, both reports bend over backwards to avoid naming men too obviously, using degendered language throughout to refer to the perpetrators. Despite admitting that paedophiles are 'generally but not necessarily male' and sometimes referring to 'the paedophile' as 'he', the Wood report constantly uses terms such as 'offender' and 'paedophile' without specifying the sex, 'person(s)' rather than man or men, 'human' sexuality rather than male sexuality, 'sexual dealings with young persons' with the sex of the perpetrator unspecified, and 'he or she' pronouns to refer to the offender, although this is sometimes followed by the masculine pronoun only, e.g. 'the consequences of *his* actions' (Wood, 1997—emphasis added). The report of the child sexual abuse inquiry actually has few references to perpetrators, largely because their brief was to investigate how institutions responded to child sexual abuse. But again, when perpetrators are mentioned, the fact that they are male remains unacknowledged, e.g. '*people* who are concerned they may be at risk of sexually abusing children', '*an adult* [who] may be at risk of perpetrating child sexual abuse' (McClellan et al, 2017b: 4, 5—emphases added).

For a somewhat incoherent but nonetheless convincing account of 'Australia's paedophile protection racket', with specific reference to the leniency with which the NSW court system treats convicted paedophile offenders, see: Dowling, 2020.

Paedophilia made itself felt at the beginning of the gay liberation movement too. Whenever the sexuality debates go beyond the heterosexual norm, the possibility is opened up for yet more male sexual fetishes to be de-moralised and granted normative status. Gay liberation eventually managed to repudiate paedophilia. It was touch-and-go for a while, but gay men are no more likely to be paedophiles than straight men. (See the 'Faux "feminism"' section of the 'Lies, damned lies ...' chapter for the attempt to include paedophilia in the gay movement).

Even if paedophilia is not defended overtly, it can be de-moralised by default. For example, in March 2023 the International Committee of Jurists with the support of the UN released 'a new set of expert jurist legal principles to guide the application of international human rights law to criminal law' (ICJ, 2023; UNAIDS, 2023).²⁰ In relation to 'Consensual sexual conduct', Principle 16 says:

sexual conduct involving persons below the ... minimum age of consent to sex may be consensual ... the enforcement of criminal law should reflect the rights and capacity of persons under 18 years of age to make decisions about engaging in consensual sexual conduct and their right to be heard in matters concerning them. Pursuant to their evolving capacities and progressive autonomy, persons under 18 years of age should participate in decisions affecting them, with due regard to their

²⁰ For Sheila Jeffreys' discussion of these principles, see: <https://www.youtube.com/watch?v=1u9xNGRtHvM>

age, maturity and best interests, and with specific attention to non-discrimination guarantees (ICJ, 2023: 22-3).

On the face of it, this is *not* ‘call[ing] for sex between adults and minors to be decriminalized so long as the minors “consent”’, as one commentator claimed (Fiano-Chesser, 2023). Or, as another commentator, put it, it is ‘not quite ... decriminalization of “sex w/ minors”’ (Yang, 2023). But it doesn’t rule it out either. There is no suggestion that it is only sexual conduct confined to ‘persons under 18 years of age’ that should be decriminalised, and hence it could apply to sexual conduct between a minor child and an adult man, and the child can be coerced or cajoled into saying it was consensual (see below). But even decriminalising sexual conduct between minors would be problematic, since boys under 18 years of age can rape girls (or other boys). As the Royal Commission into Institutional Responses to Child Sexual Abuse found, ‘the sexual abuse of children by adults does not represent all child sexual abuse that occurs within institutions. Children have also been sexually abused by other children’.²¹

But ‘consent’ as a defence against a charge of sexual violence is dubious anyway. Notions of ‘consent’ belong in a context where a spurious assumption of ‘equality’ masks an actual inequality—between the one who initiates the activity and the one who is said to consent whether or not she actually has the power to do so. Catharine MacKinnon discussed this in connection with the way the law deals with allegations of rape. ‘The law of rape’, she said,

presents consent as free exercise of sexual choice under conditions of equality of power without exposing the underlying structure of constraint and disparity ... Actual consent or nonconsent, far less actual desire, is comparatively irrelevant. If rape laws existed to enforce women’s control over access to their sexuality, as the consent defence implies, no would mean no, marital rape would not be a widespread exception, and it would not be effectively legal to rape a prostitute (MacKinnon, 1989:175).

And as Jeffreys said,

[Consent] is a dominant/submissive and active/passive model ... the idea of consent makes [the] use and abuse [of women’s bodies] seem fair and justified (Jeffreys, 1993: 178. See also: Jeffreys, 2022b: 54-65).

The ICJ authors of these principles, not to mention the UN, are incapable of seeing ‘consent’ in this sense, as a strategy to hide the actual power relations involved. Whenever male prerogatives are at stake, whether to rape with impunity or to sexually abuse children, institutions call upon a liberal individualist ideology that interprets everyone as equal in power and capability. Within this framework, women and children are assumed to be just as capable as adult men of giving or withholding consent. Because of power relations involved, this is false, but it serves the purpose of exonerating adult men from the harm done in exercising their male sex right.

The transgender agenda, then, is not alone in its sympathy for paedophilia. Although the official position (and the humanly decent one) is abhorrence and rejection, somehow male sexual abuse of children continues unabated, and is seemingly ineradicable. As the report of the Wood royal commission said, ‘Most experts agree

²¹ <https://www.childabuseroyalcommission.gov.au/children-harmful-sexual-behaviours>. See also: McClellan et al, 2017a, d; Wood, 1997: 71-2.

that it is not possible to “cure” a sex offender’ (Wood, 1997: 62n235. See also: Porter, no date).

It’s possible that transgender is doing no more than pick up on the permissive paedophilic undercurrent that runs through the whole of social life. The official line on paedophilia is that it’s a crime. To quote the preamble to the Terms of Reference for the Australian Royal Commission into Child Sexual Abuse: ‘all forms of child sexual abuse are a gross violation of a child’s right to ... protection and a crime under Australian law’ (Australian Governor-General, 2013). But too often it’s treated with euphemistic evasion, covering up men’s culpability with de-gendered language; and the criminal justice system treats paedophiles leniently, with none of the abhorrence appropriate to gross violations of children’s rights. Eradicating paedophilia is not a matter of curing individuals, but of acknowledging and challenging the systematic meanings and values that bolster and maintain it. While the existence of individual paedophile men is a problem, the wider problem is the social condoning of male sex right even when that ‘right’ involves gross violations of the rights of children to physical safety and security.

Drag Queen Story Time

One of the more blatant forms of the trans paedophilic focus, and an indicator that paedophilia is indeed condoned by the wider society, is the appearance of Drag Queen Story Time events for small children (Drag Queen Story Hour in the US). These are held mostly in municipal public libraries, local government organisations being peculiarly susceptible to the transgender agenda.

That is not to say that any particular drag queen is a paedophile. It could be that not a single drag queen is a sexual predator of children, although some are, as the events in the Houston Public Library demonstrated (see below). Supposedly, this is less likely to happen in Australia because every state and territory makes legal provision for screening those working with children, and issues certification for anyone who passes the police check. (In Queensland, this certification is called a ‘blue card’).²² In NSW, a Working With Children Check is made by the Office of the Children’s Guardian:

The result ... is either a clearance to work with children for five years, or a bar against working with children. Cleared applicants are subject to ongoing monitoring and relevant new records may lead to the clearance being revoked.²³

This working-with-children check is not an absolute guarantee because it is confined to ‘databases such as the national police database and workplace misconduct records database’.²⁴ So it won’t pick up anyone who hasn’t yet been caught.

Women have to undergo these checks too, in the interests of a spurious ‘equality’. The Office of the Children’s Guardian makes no distinction between women and men, despite official acknowledgement of the fact that ‘[e]vidence overwhelmingly

²² <https://www.qld.gov.au/law/laws-regulated-industries-and-accountability/queensland-laws-and-regulations/regulated-industries-and-licensing/blue-card/required/working-or-volunteering>

²³ <https://www.kidsguardian.nsw.gov.au/child-safe-organisations/working-with-children-check>

²⁴ <https://www.gotocourt.com.au/civil-law/nsw/working-children-check/>

indicates that the majority [90%] of child sexual abuse is perpetrated by males'.²⁵ Some researchers, eager to protect male sex right, have suggested that this is because sexual abuse of children by women is under-reported. But it is more likely that women are far less inclined than men to sexually abuse children, or anyone else, because we do not have the drive or sense of entitlement that men have.

The paedophilic focus of Drag Queen Story Time is not just about individuals, it's about the meanings and values purveyed. These push adult male sexual motifs onto children, presenting those motifs as pleasurable and appropriate; and if the videos of the story times are any guide, the children who are reluctant, who are made anxious by the performance, are coerced (oh so gently, of course) into participating.

The men are presumably not permitted to be alone with the children or to touch them, although some of the photos of the events say otherwise, especially the one in Oxford Street, Sydney, in February 2020 (Dye, 2020), and the events often conclude by sitting children on the drag queen's lap in order to take a photo. After Houston Public Library (see below) were made aware that one of their Drag Queen Story Hour readers was a convicted sex offender, they said:

Every program sponsored by [Houston Public Library] is supervised by HPL staff, and all children are accompanied by a parent and/or guardian. No participant is ever alone with children, and we have not received any complaints about any inappropriate behavior by participants at storytimes (Houston Mass Resistance, 2019a).²⁶

So it would seem that there is no problem with having a convicted sex offender 'entertain' children, as long as he is carefully watched.

It didn't occur to the library staff, nor to any other authority, including their parents, that introducing children to a paedophile in a 'safe' environment might mean that the children wouldn't be wary if they encountered him elsewhere. He is not a stranger, he has mummy's and daddy's approval and the approval of the perfectly respectable library staff, so there's nothing to fear. The only saving grace is that he might not be recognisable without his fetishistic apparel. The library appears to be prepared to take the risk, because the events continued. And it would seem that the library did not learn from the earlier incident, because a month later, another of the library's drag queens was found to be a sex offender against children. In this case the library had nothing to say. But instead of heeding the warnings, the library closed ranks around the drag queens, prohibiting the protestors from taking photographs and making recordings of the events, and refusing freedom of information requests (Houston Mass Resistance, 2019b, c).

It is true that not everything included under the Drag Queen Story Time banner qualifies as hyper-sexualised 'drag'. It would seem that other kinds of children's entertainment performers are sometimes included in the 'drag queen' category. For example, Alex Morris (aka 'Bae Marie'), who staged a 'Kid-aoke' at Melbourne's Midsumma festival towards the end of January 2020, is pictured in *The Age* article wearing clown make-up. He has a long pink wig and lots of feathery garments, but

²⁵ <https://aifs.gov.au/cfca/publications/who-abuses-children>

²⁶ Houston Mass Resistance is a right-wing group, e.g. opposed to 'homosexual marriage'

there is nothing sexualised about his dress. He is also referred to as ‘he’ throughout the article (Miller, 2020).

Again, the *Once Upon A Drag Storytime* event held on 24 January 2020 at Albert Park in Melbourne involved three women dressed as men, who called themselves ‘Mark, Gavin and Keith’ and referred to themselves as ‘drag kings’.²⁷ There was nothing sexualised about their dress either. Indeed, it is difficult if not impossible to imagine how masculine attire could be sexualised (apart from the exposure of the male genitals).

In another example, one of the performers at the 12 January 2020 event in Brisbane (where a protest was organised by the University of Queensland Liberal National Club—see below) was a young woman who called herself Johnny Valkyrie (who was to undergo surgery two months later, which ‘removed breast tissue and masculinised the contour of my body, treating dysphoria and sculpting me an expensive torso’).²⁸ She wasn’t wearing traditional drag queen dress either. There was no sexualisation, no sleaze, no heavy make-up, just flowers in her non-bouffant hair, a floral sticker across her forehead, a rainbow scarf, gauzy white sleeves under a black three-quarter sleeve top, and flowers around her waist. I don’t know what she said or what her performance was, but from a still photo she looked nothing like the hyper-sexualised image of the male drag queen (ABC, 2020).

A spokesperson for the Georges River council responsible for the library at Kogarah in Sydney was quoted saying: “Performers who conduct story time dressed in costume (such as drag queens, clowns, mascots, etc) are not considered to be adult entertainment” (Gainsford, 2019). But while this is true of clowns, and perhaps of ‘mascots’ (whatever they are), it is not true of drag queens, a genre that originated as ‘adult entertainment’ and that has not left its roots very far behind. Including non-sexualised performers under the ‘drag queen’ banner might be intended to reassure the doubtful by modifying the sexual overtones of ‘drag’, but it is dishonest.

The drag queens are mostly transvestites, not transsexuals, and many are gay men. Traditional drag queens didn’t claim to be women. One man was quite annoyed at being seen as transsexual: “The biggest thing that I got the most [from the protests] was ... that I was a transgender woman [sic], which I’m not”, said Adam Larkham (aka ‘Roxee Horror’) (Larkin, 2019). But they are introduced to the children with feminine pronouns (Bartosch, 2020), and the ideology espoused by Drag Queen Story Time is that of the transgender empire: ‘queer role models ... who defy rigid gender restrictions’, as the US Drag Queen Story Hour website puts it.

Drag Queen Story Hour first appeared in 2015 at a municipal library in San Francisco, pioneered by a self-styled ‘queer activist’ (Bartosch, 2020). The US Drag Queen Story Hour website listed over 60 ‘chapters’ throughout the country where events were held (although one of them was in Berlin, the only overseas one mentioned), among them ‘libraries, schools, bookstores, museums, summer camps, afterschool programs, and other community spaces’.²⁹ These are events where male female-impersonators read ‘gender fluidity’ stories to small children (the usual age range is 3-11) (Primis, 2019). It

²⁷ <https://www.eventfinda.com.au/2020/once-upon-drag-storytime/melbourne/albert-park>

²⁸ <https://pinkadvocate.com/2020/03/30/transition-surgery-affirmation-in-a-time-of-uncertainty/>

²⁹ <https://www.dragqueenstoryhour.org/>

is defended in the name of ‘difference’, ‘diversity’, and ironically, ‘being yourself’, a process that takes hours of preparation time, adornment with make-up and costumes that render the wearer unrecognisable, and layer upon layer of artificiality.

Some of the dressing-up and behaviour in Drag Queen Story Hour it is simply camp exhibitionism (rather than overtly sexualised), although the level of frenetic hysteria is inappropriate for small children, some of whom find it frightening. One drag queen depicted on the US Drag Queen Story Hour website admitted that ‘There’s shock and there’s surprise [on the part of the children]. Sometimes they’re a little afraid, and that’s when I know I’ve put on too much make-up’ (laughs).³⁰ The drag queens depicted on the US Drag Queen Story Hour website are mostly fairly benign—no plunging necklines exposing silicon breasts, not much over-done make-up—although sometimes the skirts are so short legs are exposed up to crotch level. But the social media platforms of some of the performers are explicitly ‘adult entertainment’, that euphemism for pornography.

The American Library Association has enfolded Drag Queen Story Hour in a benevolent embrace, referring to it as a ‘remarkable and important initiative that promotes acceptance and inclusivity’, and a ‘groundbreaking ... program for young children exploring gender fluidity’. The Association does acknowledge that it is ‘potentially controversial’, but it bats away the criticism, saying libraries will need to ‘[b]e prepared with strategies and language to explain and, if necessary, defend [it]’.³¹ The Association’s description of Drag Queen Story Hour as ‘young children exploring gender fluidity’ inadvertently exposes one of paedophilia’s chief tropes: making children responsible for what is imposed on them by adults (although some children show their lack of interest by continuing to be engrossed in their own activities). It implies that the motivation for Drag Queen Story Hour originates with the children themselves. But this is not what is happening. The events and the children’s attendance are organised by adults—the library staff and the parents who bring the children along and show every sign of enjoyment at the drag queens’ antics.

In the UK, there is an organisation called ‘Drag Queen Story Time UK’. Founded in 2017, it claims to have ‘performed all across the UK in primary schools, festivals, nurseries, Pride events and more’. Based in Bristol, their website doesn’t have much information, although it does contain a short video of a drag queen reading to children at Barnstaple Library.³²

The British Library organised several Drag Queen Story Time sessions over the half-term holiday (17 February to 21 February 2020 in the Borough of Camden) with a group which says it aims to give children ‘glamorous queer role models’, namely a drag queen with ‘plunging cleavage, huge hair and figure-hugging outfits’. The Library was reported to say that it was “open to everyone and stands with those who oppose discrimination in all forms” (Owen, 2020). The drag queen was described as ‘a “hot” performer who will “have you on the edge of your seat and gagging for more”’, language that betrays its pornographic origins. Also in February, Scottish MP, Mhairi Black, supported introducing a drag queen to a primary school during LGBT History

³⁰ <https://www.facebook.com/watch/?v=2254397531367783>

³¹ <http://2018.placonference.org/program/drag-queen-story-hour-reading-fabulously/>

³² <https://dragqueenstorytime.com/>

Month. Shortly after the visit, the social media of this particular drag queen was found to be ‘full of adult content’, i.e. pornography. He was invited as a Drag Queen Story Time performer, despite the off-colour content of his social media and his stage name, ‘FlowJob’ (Bartosch, 2020) (although the source doesn’t say whether he used that name with the children, who would hopefully not be aware of the implications of fellatio).

Also in the UK, two libraries in Devon hosted a drag queen called ‘Mama G’ in August 2019. His speciality seemed to be teaching the children something he called ‘twerking’: “All you need to do is ... crouch down in this sort of position so you’re [sic] bum’s sticking out ... And then you just move your bum up and down like that. And that’s twerking.” The libraries’ response to the protests was to interpret this as “bounce and rhyme sessions” (although ‘bump and grind’ might have been appropriate too), adding the usual “welcoming, safe and inclusive places for all” (Urbanski, 2019).

In Australia, the first Drag Queen Story Time event was presented by drag queen, Hannah Conda, in 2017.³³ It was organised by a group called Rainbow Families at a playgroup in Erskineville, a suburb of Sydney, and became ‘a regular event the Rainbow Families calendar’ (Moore, 2018) (at least until January 2018).

Similar events were held:

on 9 April 2018, in Surfers Paradise, Queensland, at the Rise Bar and Club, ‘welcoming children aged three to eight for story time with a difference’—pictures of the drag queen show him with heavy make-up, a low-cut neckline and large breasts—‘Children must be accompanied by a parent or guardian at all times’ (Macpherson, 2018);

on 21 July 2018, in Wollongong in New South Wales, at the Wollongong City Library, as part of the Wollongong Queer Arts Festival—the drag queen is Adam Larkham (aka Miss Roxee, he who was annoyed at being called a ‘transgender woman’)—Wollongong City Council staff, including the mayor, waxed lyrical about the event and defended it against protests (Ellis, 2018; Larkin, 2019);

on 17 May 2019, in north Melbourne, at Whittlesea Library, ‘celebrating the International Day Against Homophobia, Biphobia, Interphobia & Transphobia (IDAHOBIT)’—the drag queen called himself ‘Annie Depressant’—he was not wearing sexualised clothing: no plunging neckline, no crotch-length skirt, at least not when he was reading to the children (although it’s a different matter on his own social media), although he had enormous breasts and very heavy make-up (Larkin, 2019);

on 13 August 2019 and, it was reported, ‘in the past two years’, at Kogarah Library in Sydney—according to a council spokesperson, ‘Council’s Rainbow Story Time events have been consistently booked out by parents and carers weeks in advance due to overwhelming demand’ (Gainsford, 2019);

on 22 January 2020, in west Melbourne, at Werribee Plaza Library, the same drag queen who had appeared at Whittlesea Library in May of the previous year—he was reported to have been doing ‘Storytime With Children’ for 12 months (Woolley, 2020); and

³³ <https://eastsidesydney.com.au/blog/2020/2/20/drag-queen-story-time>

on 22 February 2020 as part of Sydney's Gay Mardi Gras³⁴—not held in a library, but outdoors in Oxford Street, which is lined with gay male businesses and recognised as the centre of the city's gay male nightlife³⁵—both drag queens wore the traditional drag queen dress, and one of them, Maxi Shield, had enormous inflated fake breasts that he displayed with a neckline plunging almost to his waist.³⁶

There was no information about whether or not these drag queens had passed a working-with-children check.

In Brisbane by the beginning of 2020, there had already been four Drag Queen Story Time events over the preceding two years, organised by Rainbow Families Queensland. A spokesperson said that they were “run by two Blue Card registered and fully trained drag queens” (Jurss-Lewis and Magee, 2020), i.e. they had passed the State's working-with-children check. At the one held on 12 January 2020 at the Brisbane Square Library, a group from the University of Queensland Liberal National Club (i.e. right wing) protested outside the event chanting ‘Drag Queens are not for kids’. The club's Facebook page had earlier posted their opposition to the event:

SHAME on the Brisbane City Council for sponsoring this event. What people do behind the closed doors of a nightclub is their business, but this event is designed to indoctrinate and sexualise young children. Our kids deserve better than this! ... Why is this moral filth being paid for by the taxpayer ... Brisbane City Council why are you giving money to these sick individuals? (Hartwig, 2020).

They particularly objected to the name of one of the drag queens, ‘Diamond Good-Rim’, because the name referred to a sexual act. They also said that this person was involved in pornography. This was denied by one of the event organisers, but given that he had won an ‘Australian Adult Entertainment Business Award’ in 2019, that denial is hardly trustworthy. Despite the club's right-wing affiliations, their objection is unequivocally feminist (apart from some of their language and whether or not they would accept that description, and despite feminist reluctance to be seen to be affiliated with any right-wing organisation).

While it is not very polite of the protesters to refer to the performances as ‘moral filth’ and the drag queens as ‘sick individuals’, the reactions of the attendees were even less polite. One of the attendees, who called himself Matt, posted the following on a public Facebook page: ‘If I didn't have [name] with me I most likely would've thrown each and every one of these self entitled hateful cunts [i.e. the protesters] down the escalator’ (Hartwig, 2020). True, this is only one person's reaction. But the swearing and the threat of violence is typical of the more extreme version of transgender activism. It's also typically male.

With the exception of the *Daily Mail Australia* (Barron, 2020), the media reports were antagonistic to the protesters. An article in the *Brisbane Times* said that the petitions against the Drag Queen Story Time events ‘make inaccurate and offensive statements about the LGBTIQ+ community’, and quoted favourably the LGBTI Legal Service

³⁴ <https://www.bountyparents.com.au/news-views/drag-queen-story-time/>

³⁵ <https://www.sbs.com.au/news/sequins-and-lessons-as-drag-queen-storytime-taken-to-sydney-streets>

³⁶ <https://www.instagram.com/maxishield/?hl=en>

president, Matilda Alexander, saying that “aspects of these petitions may also constitute unlawful hate speech or vilification and should not be published anywhere” (Stone, 2020).

The *Courier Mail* said that the story-time event was ‘targeted’ by ‘loud protesters’ who ‘stormed’ the library, ‘shattering the silence’ with their chants of ‘drag queens are not for kids’. ‘Shouting and causing distress’, the article said, this ‘horde of dissidents ... left participating children and families feeling unsafe’ (Jurss-Lewis and Magee, 2020).

Yaboo News Australia said that ‘children attending the event were left crying and their parents were distressed by the incident’, and quoted ‘author and Walkley Award winner’, Jane Caro, saying: “What appalling, nasty, rude behaviour by these self-righteous young liberals. I’d rather my grandchildren were read a story by a drag queen than a young liberal any day of the week. Drag queens are smarter, kinder, funnier and way more stylish—and that’s just for starters” (Tolj, 2020). The ABC report confined itself to quoting those involved without any editorial commentary, but most of the report was given over to the drag queen supporters (ABC, 2020).

Most, if not all, of the protests against Drag Queen Story Time in Australia have been organised by the right wing, or at least those are the protests reported by the media. The group that organised the protest at the Brisbane Square Library, the University of Queensland Liberal National Club, is right wing, with affiliations to the right-wing political party, the Liberal National Party (although the Party disowned the Club the previous year ‘for not sharing its values or beliefs’) (Jurss-Lewis and Magee, 2020). The protest against this event that a Brisbane woman posted on her Facebook page was a petition organised by the Australian Christian Lobby. (This post led to a complaint against her to the NSW Anti-Discrimination Board, although it was later withdrawn) (Sandeman, 2020). One of the ACL’s main campaigns is against same-sex marriage, since traditional marriage is ‘a bedrock institution of our society’.³⁷ They also oppose abortion, voluntary euthanasia, adoption of children by lesbians and gay men, halal certification, gambling, and a bill of rights. But in yet another congruence with feminist principles, they also oppose surrogacy, prostitution, pornography and the *Safe Schools* program (although possibly for different reasons than feminist reasons).³⁸ (For more detailed discussions of right- and left-wing reactions to the transgender agenda, see the ‘Feminism and the Right’ and the ‘Feminism and the Left’ chapters).

It is not only feminists and the Christian right who object to drag queen sessions for children. A parent sent an email to the British Library, saying ‘Please can you tell me how you have come to the conclusion that an adult man dressed in hyper-sexualised female clothing is appropriate entertainment for children? “Drag” as entertainment is based on adult sexual innuendo and is not appropriate for children’. Someone else said: ‘Sexism and grooming of children has no place in libraries’ (Owen, 2020). As usual, the Library ignored these objections. And at least one American drag queen (‘Kitty Demure’) has posted on YouTube a message for heterosexual women, those who have children, asking why they would want to have drag queens entertaining their children:

³⁷ <https://www.acl.org.au/marriage>

³⁸ <https://www.acl.org.au/>

Denise Thompson

A drag queen performs in a night club for adults. There is a lot of filth that goes on. A lot of sexual stuff that goes on. And backstage there is a lot of nudity, sex and drugs. Okay? So I don't think this is an avenue you would want your child to explore (Gaynor, 2020).

For further criticisms of Drag Queen Story Hour, including drag's infiltration into early childhood education, see: Moore, 2018; SSA, 2022;

for detailed investigations of the backgrounds of the drag queens invited to read to children in public libraries in Minnesota, see: Gasper, 2019;

for a self-styled left-wing account attributing the protests to 'the far right', see: Wilson, 2023.

Feminist objections to drag

Feminism (of the 'second wave') has long been critical of drag. As early as the 1970s, Mary Daly and other feminists were saying that drag ridicules women and reinforces those sex stereotypes so harmful for women and girls. For Mary Daly, drag (and transsexualism) was 'male made-up femininity', and drag queens 'belong to the Men's Association'. It had 'nothing to do with women', she said (Daly, 1978: 38). Femininity was embraced by men because they were the ones who had created it, and because it was a way of undermining women's knowledge of who we really are:

[The result] for women is confusion—inability to distinguish the female Self and her process from the man-made masquerade ... Male propagation of the idea that men, too, are feminine—particularly through feminine behavior by males—distracts attention from the fact that femininity is a man-made construct, having essentially nothing to do with femaleness ... This is the ultimately deceptive glorification of femininity, convincing women that it is desirable for men and also desired by them, luring females into forgetting the falseness of femininity, blinding us to the fact that femininity is quintessentially a male attribute (Daly, 1978: 67, 68, 69).

Daly also drew a parallel between whites mimicking black people and men mimicking women: 'The phenomenon of the drag queen dramatically demonstrates [a] boundary violation. Like whites playing "black face", he incorporates the oppressed role without being incorporated in it' (Daly, 1978: 67).

Raymond also drew a parallel between the mimicking of women and the mimicking of black people. Quoting Daly, she pointed out that it was 'only what is culturally non-normative, abnormal, subnormal, and deviant can be mimicked—in this case, women'. This was why only men, and not women, were 'transvestites or "female impersonators"'. 'As Mary Daly has pointed out', she said, 'it is very difficult to imitate the norm. Who ever heard of a *white* minstrel show?' (Raymond, 1980: xxvi).

Echoing these earlier sentiments, Kathleen Stock asked, 'Why is it blatantly unacceptable for white people to dress up as black or brown, but harmless fun when men dress up as women? Aren't drag queens effectively doing womanface?' She goes on to ask 'whether drag's modern, Western, humorous incarnation has a misogynistic, mocking cultural meaning', and argues that it does: 'a white person as a black person, or a man as a woman, is found by audiences to be hilariously incongruent, given the

presumed superior social status of the performers relative to the “inferior” groups they respectively impersonate’ (Stock, 2019.³⁹ See also: Murphy, 2014).

Many women, especially but not only feminists, find the drag depiction of women offensive. Sheila Jeffreys quoted Lisa Power saying, in her oral history of the Gay Liberation Front in the UK:

“Drag ... increasingly fuelled the anger of many GLF women who saw it not as men breaking down their own inhibitions and machismo, but as a guying of traditional womanhood” (Jeffreys, 2003: 17; Power, 1995: 242).

In their letter to the American Library Association, the Women’s Liberation Front said:

[Drag] equates “woman” with over-sexualized clothing (outfits no woman would wear to a library), unrealistic fake breasts and body shapes, heavy makeup, frivolous behavior, and a demure voice. This cements sex stereotypes that are offensive and harmful to women and girls (WoLF, 2019).

Marilyn Frye had a different feminist interpretation of drag. She said that she had originally regarded drag as ‘casual and cynical mockery of women, for whom femininity is the trappings of oppression’, but she later realised that ‘gay [male] effeminacy has so little to do with women that it is not even primarily the mockery of women I had thought it was’ (Frye, 1983: 137, 151n3). Instead, she saw it as ‘a kind of play, a toying with that which is taboo ... a naughtiness indulged in ... by those who believe in their immunity to contamination’. As such, it was directed towards straight men who feared that displaying femininity brought their manhood into question: ‘Blatant and flagrant gay male effeminacy ridicules straight men’s anxious and superstitious avoidance of the feminine’. The drag queen’s ‘prodigious mastery of the feminine’, then, was a reinforcement of his masculinity, a message to straight men that his masculinity was so strong, and so superior to straight men’s, that it could survive donning even the most extreme form of femininity. It also sent another message to straight men, a message of solidarity in misogyny. For drag is a mockery of women, whatever else it may be as well, and drag queens do indeed ‘clearly reveal thereby that they ... pass the Contempt-for-Women test of manhood’ (Frye, 1983: 137-8).

Frye went on to say that there might be ‘a gentler politic’ behind drag, if it confined itself to mocking ‘the whole institution of gender’, if it was the ‘kind of fun which involves ... a deliberately irreverent fooling around with one of the most sacred foolishnesses of phallographic culture’. Her placing of the whole discussion of this point within brackets indicates that she didn’t think this was very likely. And although she acknowledged that some gay men could see the similarities between the situation of women and their own situation, most could not. They were not women, and their need to demonstrate that fact meant that they needed ‘to demonstrate publicly [their] identification with men, as over and against women’; and that, she said, invariably involved ‘one form or another of public acting out of male-dominance and female-subordination’ (Frye, 1983: 138-9).

³⁹ This article no longer appears on the internet, either at the original URL or in a search for the title.

The notion that drag is some kind of gay male message to straight men has also been suggested by some drag queens themselves, although the message is somewhat different from that suggested by Marilyn Frye. In a history of drag, *Men in Frocks*, drag queens were quoted saying that they dressed up in order to attract and please straight men. “Yes, sometimes you wear stockings, suspender belts, frilly knickers”, said one man, “so that you know you’ve got on exactly what he wants. It’s not for us though, it’s because that’s what the men like”. Another man said, “It’s not our fantasy, it’s theirs” (Kirk and Heath, 1984: 58).⁴⁰

What does drag convey to children? The complaisant public media (the Melbourne newspaper, *The Age*, is a typical example) tell us that Drag Queen Story Hour is telling children about ‘equality and diversity’, ‘inclusive spaces’, ‘celebrat[ing] differences’, ‘reflect[ing] diverse family structure’, and ‘love’ (Miller, 2020). Inevitably, ‘free speech’ is another justification for providing Drag Queen Story Hour with a public platform. ‘Libraries stand for the free speech rights of all people’, said James LaRue, director of the American Library Association’s Office for Intellectual Freedom (Landgraf, 2018). Why this should be relevant to or important for children is not specified, and there is no awareness of the dangers of giving adult men sexualised access to children.

But whether drag is a mockery of women, a message to men, or crypto paedophilia (or all of the above), it is also an expression of their autogynophilia, their obsession with femininity. Interacting with children is stereotypically women’s work. Drag Queen Story Hour enables transgender men to interact with children and thus ‘prove’ that they are feminine too.

For drag as one aspect of queer theory’s disappearance of lesbians and their specific interests, see: Jeffreys, 1994.

Grooming

In November 2019, the Women’s Liberation Front wrote to the Hennepin County Library in Minnesota and the American Library Association, setting out their objections the Drag Queen Story Hour (WoLF, 2019). Their overall objection was that it was ‘adult entertainment’ (i.e. pornographic), that it was sexist, and that it ‘exposes children to homophobia and an unhealthy image of lesbian, bisexual, and gay people’. The authors pointed out (with two photos) that the outfits worn by the drag queens were highly sexualised, while at least one performance included a version of strip tease. They also said that drag queens were not representative of lesbians and gay men, that drag originated in gay men’s nightclub culture, and that many feminists and lesbians (and some gay men) had been criticising drag culture for years as misogynist and homophobic.

They also pointed out that the messages conveyed in Drag Queen Story Hour were not confined to each individual session. Older children could follow up the social media profiles of the drag queens, and some of those profiles were highly inappropriate for children, e.g. uncritical discussions of drug-taking, prostitution and sexualised violence. As far as I know, they received no reply.

⁴⁰ I am grateful to Sheila Jeffreys for bringing this to my attention in a Facebook post dated 1 August 2020.

It is undeniable that the drag queen phenomenon is sexualised. As the Christian protesters against the Drag Queen Story Hour at the Houston Public Library said: ‘the drag queens and the Space City Sisters [a group to which the drag queens belong] are immersed in erotica, fetish play, sadomasochism and aren’t good role models for children’ (Houston Mass Resistance, 2019b). As evidence for this, the protesters posted a link to explicit depictions of sexual activities on the social media sites of those responsible for Drag Queen Story Hour at the library (Houston Mass Resistance, 2019b: Exhibit J, pp.44-77).

As well as the hyper-sexualised feminine apparel, the drag queens sometimes have names suggesting pornographic and otherwise sleazy origins—‘Miss Shameless and Lady Busty’, ‘Lil Miss Hot Mess’,⁴¹ ‘Flowjob’, ‘Tatiana Mala-Niña’ (‘bad girl’ in Spanish), ‘Roofie Dubois’, ‘Diamond Good-Rim’, ‘Daytona Bitch’ (Murphy, 2014). The founder of the New York City chapter of Drag Queen Story Hour, Rachel Aimee, editor-in-chief of *\$pread*, a magazine for prostituted women (‘sex workers’), is quite frank about where the real interests of the drag queens lie. The magazine’s website describes its staff in the following terms: ‘Most of us are real sex workers. Among us are street workers, pro-dommes, escorts, strippers, nude models, porn workers and pretty much anything else you can think of’ (Anderson, 2019). Drag originated in the adult sex industry, and at least some of the performers are still there. One commentator gave the example of three drag queens who had been allowed to read to children, and posted links to their social media sites. Typical is the link provided in the footnote,⁴² where the connection to gay male pornography is obvious (Boquet, 2019; Houston Mass Resistance, 2019a, b).

Nonetheless, US public libraries are unswerving in their devotion to cause of the drag queens (as are those in Australia and the UK). The Philadelphia Public Library Association had a session on their conference program in March 2018 called ‘Drag Queen Story Hour: Reading Fabulously’. This, the conference blurb said, was a ‘remarkable and important initiative that promotes acceptance and inclusivity’ and ‘a program for young children exploring gender fluidity’. Attendees were told that they would ‘[b]e prepared with strategies and language to explain and, if necessary, defend groundbreaking and potentially controversial programming’.⁴³

The American Library Association has responded to the criticisms of Drag Queen Story Hour by doubling down on its defence. ‘A few libraries’, they said, ‘have experienced pushback from some members of their community’ because they have been hosting Drag Queen Story Hours. In order to support libraries who are facing such ‘challenges’, they have ‘established this collection of resources’, links to which are provided on the page. Allowing drag queens to entertain children is, the ALA averred, ‘instrumental in creating a more equitable, diverse, and inclusive society’. It is also part of their ‘commitment to combating marginalization and underrepresentation within the communities served by libraries through increased understanding of the effects of historical exclusion.’⁴⁴ Note the euphemisation: there are only ‘a few’

⁴¹ See the Drag Queen Story Hour website.

⁴² <https://www.massresistance.org/docs/gen3/19c/MD-Lexington-DQSH-expose/docs/Sneaky-Creepy-Library-rdt2.pdf>

⁴³ <http://2018.placonference.org/program/drag-queen-story-hour-reading-fabulously/>

⁴⁴ <http://www.ala.org/advocacy/libraries-respond-drag-queen-story-hour>

libraries involved; and the protests are not named as such, but as ‘pushback’ and ‘challenges’.

But conveying adult male sexualised messages to children in a seemingly safe environment qualifies as ‘grooming’, whether or not it results in actual sexual contact with the children. It involves gaining children’s trust and habituating them to those messages by implying that there is nothing wrong with being approached by a sexually suggestive adult male. ‘Grooming’ was defined in the report of the Wood Royal Commission as a process ‘whereby the victim is seduced into a friendship which leads on to a sexual relationship, or upon the existence of a relationship of authority in which the child is already conditioned to respect and obey the adult, who then uses that position to coerce the child into a sexual relationship’ (Wood, 1997: 73).

The grooming involved in Drag Queen Story Hour presumably cannot lead to this kind of one-to-one sexual activity. The children are accompanied by their parents after all, and the library staff are not likely to be so policy-captured that they would allow the drag queens to be alone with the children. But it does provide the older children with names they can use to access pornography on the internet, and it habituates them to the pornographic culture that has reached epidemic proportions everywhere. As already noted above, some children’s performers under the drag-queen umbrella do not convey sexual messages, but the inclusion of any kind of children’s entertainment under ‘drag queens’, no matter how benign and appropriate for children, is a worrying development.

For an account of the arrest for possession of child pornography of a past president of a Drag Queen Story Hour-linked foundation and children’s court judge, see: Emmons, 2021;
for accounts of small boys dressing and publicly performing in sexualised drag, see: Bartosch, 2019; Mardon, 2019.

Misogyny

Transgender is a licence for misogyny, as evidenced by the behaviour of transgender mobs shrieking abuse and violent threats, whether in meeting rooms, out in the open air, or on social media, at women who are critical of the transgender agenda. This is usually expressed by men but women can be misogynist too, as demonstrated by transgender’s female acolytes. Misogyny is male supremacy’s emotional heartland. It is a hatred of women aroused by the simple fact that we continue to be human beings, and hence give the lie to the surreptitious claim that only men count as ‘human’. Anything men want that harms women is usually a roaring success, no matter how weird—prostitution, pornography, surrogacy.

The ‘trans’ man who keeps his male privilege and genitalia intact, is motivated less by his fantasised femininity than by his hatred of women, especially of ‘feminists’, whom he sees ironically as the agents of his emasculation. His attempt to join ‘women’ is not motivated by his desire to share in that ‘power’ women supposedly have (which anyway is a fantasy), but by a hatred so fierce it will be satisfied by nothing less than the obliteration of women. That might seem like an exaggeration or another fantasy. But the rage that erupts at even the mildest disagreement, the linguistic erasure of ‘women’ (‘pregnant persons’, ‘uterus bearers’, ‘men’ who give birth, the pronoun-policing, etc.) are all signs that point to the elimination of women from social reality, Examples of which are scattered throughout this present work.

Women

As already mentioned, many trans acolytes are women. Why this should be so when transgender is so antithetical to women's interests is an interesting question. In the 'Introduction', I suggested that part of the explanation lay in that repressive tolerance that sees itself as the defender of what appears to be an oppressed minority, but is in fact just another aspect of domination (Marcuse, 1969; Thompson, 2003). But this explanation is not specific to women. What is specific to women is a tendency to embrace masculinist projects as their own, even against their own best interests, because that's where the power lies (Campbell, 1987; Dworkin, 1983). Part of that power is control over meaning. The central meaning of male supremacy is that only men count as 'human'. That meaning and the understandings that flow from it is not confined to men. It permeates the whole of society and women can be caught up in it too.

The transgender narrative is another ruse of male supremacy, but it doesn't announce itself as such. Instead, it presents itself as a 'LGBT (etc.) community', as 'trans people' who are so 'vulnerable and marginalised', backed up with epithets—'transphobia', 'hate speech', 'terf'—that instantly silence disagreement without any need for further reflection. The transgender narrative defines those who criticise it, especially women, as the enemies of supposedly 'oppressed' trans people whom they (the critics) supposedly want to cease to exist. It provides both a righteous campaign and a despised, even hated, enemy; and women whose inchoate sense of outrage and injustice has nowhere to go—feminism having been ruined for them by the malestream media—have found a 'social justice' cause they can embrace together with any number of likeminded persons. The fact that they are thereby defending the dehumanised sexual fetishes of adult men, some of them violent, does not form part of the narrative, and can be ignored in the excitement of mob hysteria.

Penis envy

Then there are the women who have been so wholly taken over by the trans narrative that they subject themselves to the medical interventions so freely provided by a policy-captured medical profession, in order to be transformed into 'men', or some simulacrum thereof. Is this then the notorious 'penis envy'?

Of course, the notion of 'penis envy' has been thoroughly criticised within feminism. In light of that criticism, it would be easy to dismiss the notion of 'penis envy' as yet another ideological ploy by an influential exponent of male supremacist ('patriarchal') ideology. It would be easy to see it as irrelevant, not because times have changed, as Betty Friedan argued (Friedan, 1965: 91-111, 'The sexual solipsism of Sigmund Freud'), but because it never accurately identified the reason why women might be distressed or neurotic (or lesbian), not even in Freud's time. But then there arrived 'transgender' women claiming to be 'men', which would appear to be a text book example of penis envy.

'Penis envy' is the logical corollary to 'womb envy'. When they are discussed together, a spurious equality is assumed and they are treated as parallel phenomena—just as women have 'penis envy', so men have 'womb envy'. As Bruno Bettelheim said in his book, *Symbolic Wounds*, 'Parallel to women's [penis] envy is the desire of men to possess female genitals in addition to their own' (Bettelheim, 1952: 53). (Note that 'in addition to their own', not 'instead of'). Melanie Klein, too, saw them as equivalent:

“the femininity complex of men seems so much more obscure than the castration complex in women, with which it is equally important” (quoted in Warnes and Hill, 1974: 26).

On the other hand, these authors saw womb envy as more basic than penis envy. ‘[I]t can be asserted beyond doubt’, they said, ‘that man’s envy and/or fear of feminine functions may be equal if not more fundamental to females’ phallic envy’ (Warnes and Hill, 1974: 25). But within a culture of male supremacy, the two cannot possibly be equivalent because women and men do not have equivalent human status. Male supremacy needs to deny men’s infantile longings and helpless dependence on mother, while at the same time disparaging and dehumanising women. Obscuring womb envy and proclaiming penis envy serve both purposes.⁴⁵

The main feminist argument is that what Freud observed in his female patients and called ‘penis envy’ was, as Kate Millett put it, women’s ‘justified dissatisfaction with the limiting circumstances imposed on them by society’ (Millett, 1971: 179). This society she called ‘patriarchal’, characterising it accurately as ‘a masculine-supremacist culture’, ‘a rather gross male-supremacist bias’, etc. (pp.180-9). She also saw the widespread influence of the concept as part of the backlash against the ‘first wave’ of feminist activism. ‘Apart from ridicule’, she said, ‘the counterrevolutionary period [against first-wave feminism] never employed a more withering or destructive weapon against feminist insurgence than the Freudian accusation of penis envy’ (p.189).⁴⁶

This feminist criticism of ‘penis envy’ wasn’t accepted by everyone writing in a feminist context. Juliet Mitchell was highly critical of the feminist accounts (Mitchell, 1974). She said that they not only attributed the views of other psychotherapists and popularisers to Freud and accused him of saying things he didn’t say; they also didn’t understand psychoanalysis and the unconscious, and hence misinterpreted the meaning of the terms he used. In psychoanalysis, ‘penis envy’ didn’t refer to ‘an anatomical organ’, but to ‘the ideas of it that people hold and live by within the general culture, the order of human society’. Psychoanalysis, she said, ‘is not a recommendation *for* a patriarchal society, but an analysis *of* one’ (pp.xv-xvi—original emphases). Mitchell’s critiques of some of the secondary arguments of the feminist theorists do have some validity, but she failed to counter their main thesis—that ‘penis envy’ is the wrong label to place on women’s feelings of deprivation and contempt.

Psychoanalysis may not be a *recommendation* for a patriarchal society, but it is, or was in the writings of its founder, an unreconstructed version of it; and although it can be *read* as an analysis of a patriarchal/male supremacist society, that was certainly not the intention of its founder nor of his followers. Freud did know that ‘penis envy’ was, in general terms, a result of the society women had to live in. In his discussion of ‘a case of homosexuality in a woman’, he said that ‘[s]he was in fact a feminist; she felt it to be unjust that girls should not enjoy the same freedom as boys, and rebelled against the lot of woman in general’ (Freud, 1979: 397). But instead of seeing this as a

⁴⁵ For further instances of Freud’s account of ‘penis envy’ and female sexuality (as well as those already cited), see: Freud, 1977[1905], 1977[1931], 1986[1938].

⁴⁶ For further feminist criticisms of ‘penis envy’, see: Beauvoir, 1972: 72-83, 295-351 (‘Childhood’); Figs, 1972: 145-63 (‘Learning to be a woman’); Firestone, 1981: 41-71 (‘Freudianism: the misguided feminism’); Greer, 1971: 90-9 (‘The psychological sell’).

perfectly understandable reaction by women to the social restrictions they are faced with, he saw it merely as an adult version of a childish envy of the penis: ‘after inspecting [her brother’s] genital organs she had developed a pronounced envy for the penis, and the thoughts derived from this envy still continued to fill her mind’. It’s not clear whether this was something the 18-year-old girl actually told him, or whether he deduced it from his own belief in the momentous penis (‘little girls are destined to make ... a momentous discovery ... the penis of a brother or playmate, strikingly visible and of large proportions’) (Freud, 1977[1925]: 335).

Neither did he find a name for women’s unhappiness that identified ‘the lot of woman in general’, ‘the order of human society’, instead of one that located the problem solely with women (‘envy’) and with their reactions to anatomy rather than to culture (‘penis’). He didn’t have anything to say about the social conditions of ‘the lot of woman in general’. If he had he might not have needed to ask his famous question. In his biography of Freud, Ernest Jones said, ‘There is little doubt that Freud found the psychology of women more enigmatic than that of men. He said once to Marie Bonaparte: “the great question that has never been answered and which I have not yet been able to answer, despite my thirty years of research into the feminine soul, is ‘What does a woman want?’” (Jones, 1967: 474). And as Freud himself said: ‘We know less about the sexual life of little girls than of boys. But we need not feel ashamed of this distinction; after all, the sexual life of adult women is a “dark continent” for psychology’ (Freud, 1986[1926]: 312-313).

Mitchell said that Freud’s theory *did* take account of culture. ‘In trying to understand the psychology of women’, she said, ‘Freud took into account the specific cultural demands made upon them’ (Mitchell, 1974: 339). But although psychoanalysis can be read that way, Freud himself did not. For him the penis was *anatomy*, not culture. Although it had ‘psychical consequences’ (Freud, (1977[1925])), it was as anatomy, not as a cultural construct, that the penis had such deleterious effects on women. It was feminism that exposed ‘the specific cultural demands’ made on women—male supremacy and the hyper-valuation of the penis as the symbol of human status. The psychoanalytic construct of ‘penis envy’ is a prime exemplar of that hyper-valuation, but Freud remained ignorant of the real meaning behind ‘penis envy’—its glorification in a male supremacist society. He simply took it for granted as an inescapable part of the human condition.

For Freud, all women without exception had to go through penis envy, because it was essential for the development of normal femininity. Women had to recognise that they were inferior if they were to achieve heterosexuality—desire for the real penis-bearer—and motherhood—desire for a baby as a substitute for the penis, preferably male. Women who couldn’t cope with normal femininity and its attendant inferiority became neurotic.

Because he had female colleagues who were neither neurotic nor inferior, Freud tried to wriggle out of the scurrilous implications of his theory with his concept of ‘bisexuality’ (by which he meant having the characteristics of both sexes, not sexually desiring both sexes):

thanks to the circumstance that several of our excellent women colleagues in analysis have begun to work at the question ... the ladies, whenever some comparison seemed to turn out unfavourable to their sex, were able to utter a suspicion that we, the male analysts, had been unable to

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overcome certain deeply-rooted prejudices against what was feminine, and that this was being paid for in the partiality of our researches. We, on the other hand, standing on the ground of bisexuality, had no difficulty in avoiding impoliteness. We had only to say: “This doesn’t apply to *you*. You’re the exception; on this point you’re more masculine than feminine” (Freud, 1981[1933]: 150—original emphasis).

Lesbianism was a third outcome of the ‘penis envy’ process—not that Freud ever used the word ‘lesbian’, of course. This was a woman with ‘a strongly marked “masculinity complex”’ (Freud, 1979[1920]: 397), but there was no suggestion from this single case study that these were women who wanted to be men. Lesbians, too, like Freud’s ‘excellent women colleagues’ (not that Freud ever made the connection), were ‘more masculine than feminine’, having avoided both neurosis and inferiority. Every woman with a ‘masculinity complex’ remained a woman. ‘Penis envy’ remained on the level of fantasy. It was a motivating force to initiate a female infant into femininity. (It didn’t work with lesbians nor, it would seem, with a great many other women). But it was not a desire to actually *be* a man.

Nonetheless, given the advent of the transgender phenomenon, with its surge of young women inundating ‘gender’ clinics wanting to be turned into ‘men’, or claiming they already are, it would seem that something like penis envy is indeed operating. This time it is not a tragic deficiency with which all females have to come to terms. Egged on by a medical profession with its recent technological developments, the transgender form of penis envy holds out a (false) promise of an escape from femaleness. In that sense, it is a divergence from the Freudian concept. Freud and his colleagues never doubted that being a woman was inescapable. Transgender’s penis envy is not the same thing Freud saw, or thought he did. But it is an embrace of the same male supremacist notion that only men count as ‘human’; and it is a far more appropriate name for what is happening now, than for what Freud saw in the women he treated.

Not all female supporters of the transgender agenda are asking to be turned into ‘men’. As I noted in the introduction, many of its most determined defenders of the men claiming to be ‘women’ are women. These are female acolytes, smitten with the cleverness of queer theory, but they are not themselves transgender. As I explained earlier, there have always been women who can be seduced into supporting men in their nefarious projects. The power lies with what men want under male supremacist conditions, and that includes the power to dictate the meanings of social facts. If men say they’re ‘women’ and a ‘vulnerable and marginalised’ category of persons, then they must be. (Other examples include defining prostitution as ‘sex work’, pornography as ‘free speech’, and the surrogacy birthing process as an employment contract). Although these female acolytes are not asking to be turned into ‘men’, this kind of support is another kind of penis envy. The women vigorously, and sometimes viciously, support the men’s claims because it is men who are making those claims, and they are the only true ‘humans’ in all male supremacist discourse, including that of the transgender agenda.

Conclusion

The discussion of these further explanations continues the theme of explaining transgender as a social phenomenon, this time focusing on situating individualistic explanations within the social relations of male supremacy. The transgender appeal to

‘feelings’ makes no mention of social relations (except for the false claims of how badly treated and ‘vulnerable’ they are). But only a society that held women in contempt could accept that claim.

Neither do answers in terms of biology mention social relations. ‘Biology’ is appealed to as the truth of the transgender narrative, as a bedrock of certainty that is beyond dispute (or that would be beyond dispute if any such biological bedrock had ever been discovered). But the very search for a biological basis is embedded in social relations where the ‘truth’ of the trans narrative has already been accepted. A standpoint that rejected any notion that men could be ‘women’ would not include looking for biological causes of this claim.

The autogynephilia ‘explanation’ is simply a description, and not an explanation at all. It is a variant of the appeal to ‘feelings’, although emanating from academe rather than from transgender individuals themselves. It too refers to the atomised individual, who is portrayed as ungrounded in any shared meanings and values. Blanchard did mention that ‘normal [male] psychosexual development’ might have something to do with it. But he didn’t develop this insight, and both he and Bailey agreed that the causes were unknown.

While the concept of ‘womb envy’ might seem to be not strictly relevant because it doesn’t appear in the literature, I was struck by the similarities between ‘womb envy’ and transgender, despite the difference between them, i.e. the ‘womb envy’ debate had no notion of men actually ‘becoming women’. It was also an interesting debate in itself, largely authored by women (and hence subsequently ignored). Although in a sense this is an individualistic explanation—a variation of the ‘feelings’ narrative—its early exponents regarded it also as a social phenomenon. Groddeck, for example, saw it reflected in language, and there were even hints in the women’s writings of linking ‘womb envy’ to male supremacy, e.g. the argument that civilisation was the creation of men, Klein’s discussion of men’s ‘asocial’ treatment of women, Chadwick’s criticism of the ‘male outcry’ against education for women.

Central to the transgender phenomenon is male sex right (as it is central to male supremacy more generally). Transgender is pushing for the de-moralisation of every sexual perversion a porn-addled mindset can devise. This is what society is condoning by acquiescing in transgender demands. But then, the continued existence, even proliferation, of prostitution, pornography and child sexual abuse is also evidence of the condoning of male sex right, of that arrogant male sexual entitlement where anything goes as long as men want it. Thankfully, that is countered by common human decency that recognises the humanity of women, and knows evil when it sees it. But transgender is not on the side of the common good, falsely pitiful pleas of ‘vulnerability’ and ‘marginalisation’ notwithstanding.

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