

Lesbian erasure

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One form of havoc wreaked by the social acceptance of the transgender agenda is the erasure of lesbianism. 'LGBT' (etc.) organisations purport to be supportive of lesbianism while the truth is that they ignore it at best, at worst, lesbians are harassed and bullied within and by those organisations. Despite the 'L' appearing first in the transgender acronym, lesbians have no autonomous voice in trans-dominated organisations even when those organisations have 'lesbian' in the title. Not only that, these organisations require lesbians to accept 'trans women', i.e. heterosexual men, as fellow 'lesbians' and sexual partners, while lesbians who protest are intimidated into silence. But the most terrible thing transgender has done to lesbianism is to convince young lesbians that they are men.

Not new

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

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

Marilyn Frye

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

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

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

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

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

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

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

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

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

The worst thing

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

A number of reasons have been suggested for young lesbians' desire to 'identify' out of womanhood. Stephanie Davies-Arai and Nic Williams (2017) suggested that it was the latest coping mechanism for girls reacting to the porn casually passed around in playgrounds and to pressures on them to be 'perfect'. They also said that being seen as a man was less dangerous than being a lesbian. Jeffreys agreed. Some of the young women wanting to be men, she said, 'explain that they needed to adopt the body of the oppressor to protect themselves against repetition of the abuse they received from men in childhood'. Others, she said, 'explain that they could not love women in the bodies of women'. She went on to give a number of other reasons:¹

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

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

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

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

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

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

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

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

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

Compared with gay men

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

The lesbian rights group in New Zealand, Lesbian Rights Aoteroa,ⁱⁱ gathered together hundreds of screen shots of Facebook and Twitter posts that ‘Get the L out’ made, as examples of the kind of vitriol lesbians are subjected to when they refuse to have sex with men. ‘Nobody’, they said, ‘wants to be called transphobic, a vagina fetishist or a terf’. They cite research showing that ‘lesbians are actually *more* likely to date a trans person than gay men or straight people are, yet bullying is overwhelmingly targeted at lesbians’. But the ‘trans people’ lesbians ‘date’ are women, not men. The bullying is because they refuse sexual access to men. This is rape culture in action. As Claire Heuchan said:

There’s an idea floating around on Twitter and, increasingly, in offline spaces too: that lesbian women are transphobic if we will not consider having sex that involves a penis. And that idea needs

to die, because it stems from misogyny. Women have spent the last few thousand years being conditioned and coerced into having sex that involves a penis – it’s part of patriarchy, and highly disturbing to see this coercion continue underneath the rainbow flag (Heuchan, no date).

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

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

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

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

Moreover, gay men who refuse to have sex with transgender women who claim to be ‘gay men’ receive none of the vituperation meted out to lesbians. For example, one lesbian who said on Twitter that she was attracted to the same sex, was attacked with a stream of tweets calling her a “vaginophile”, “vagina fetishist”, “disgusting”, “transmisogynist”, and a “penis demonizer”. But, as Claire Heuchan said, ‘I have yet to see a gay man accused of being a penis fetishist, penisphile, or vagina demonizer as a result of his sexuality—that’s reserved for the women. Somehow, it always is’ (Heuchan, no date).

Trans obliteration of lesbianism

Transgender’s ideological obliteration of lesbianism is obvious once you start looking. Michael Biggs published a graph showing the percentage of times each of the words ‘lesbian’, ‘gay’, ‘bisexual’ and ‘transgender’ was mentioned in Stonewall’s annual reports to the Charity Commission from 2013 to 2019. In 2013, ‘lesbian’ comprised around a quarter of the mentions, ‘gay’ around 45%, ‘bisexual’ around 25%, while

‘transgender’ was hardly mentioned at all, even less than 5%. (The percentages are only approximate because they are difficult to see from the graph). By 2019, ‘transgender’ was the most mentioned word, taking up around 70% of the mentions. ‘Lesbian’ had shrunk to around 10%, while ‘gay’ had shrunk even further. ‘Bisexual’ had also shrunk, although not as much as ‘lesbian’ and ‘gay’ (Biggs, 2020)

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

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

Again, the Astraea Lesbian Foundation for Justice is no such thing either, at least not in the sense that it is concerned about justice for lesbians. It is part of ‘the global LGBTI funding landscape’ (GPP, 2020: 5), and a powerful and influential part of the transgender lobby. In 2018, it was third on the list of top 10 ‘LGBTI’ recipients of international grants, tenth on the list of top 20 foundation funders in the US, and eleventh on the list of top 20 foundation funders disbursing international ‘LGBTI’ grants. Its own disbursement of such grants amounted to \$US9,347,886 (GPP, 2020: 28). (As an ‘intermediary NGO’, it is both a recipient and a disburser of funds). No autonomous lesbian group anywhere in the world has ever received such funding largesse. Astraea see their purpose as ‘Building the power & resilience of LBTQI movements’,^{iv} not the power and resilience of lesbians. On their blog they claim to be ‘feminist’—‘as a feminist funder’—but there is nothing feminist about building the power of LBTQI movements.

Those ‘movements’ are dominated by male interests. For example, the Astraea Lesbian Foundation for Justice said in their 2022 Annual Report, ‘We believe that the most radical work is overwhelmingly led by Two-Spirit (2S), LGBTQI+, and Black, Indigenous or people of color who lead from an intersectional vision’ (Astraea Lesbian Foundation for Justice, 2023: 9). Not only is there no mention of lesbians as

leaders of radical work in this statement, the term ‘intersectional’ has been co-opted by the transgender agenda as a code for including men whenever women’s rights are under discussion. The term was coined by Kimberlé Crenshaw (1989) to refer to what she saw as a ‘tendency to treat race and gender as mutually exclusive categories of experience and analysis’. This tendency, she felt, was exemplified by phrases like ‘women and blacks’, which meant that women who belonged to both those categories were not included. Crenshaw’s original usage was confined to women. It has now been degendered,^v thus providing sterling service for the inclusion of ‘trans women’ (i.e. men) within the categories of ‘women’ and lesbians’.

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

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

The pronouncements of Sally Hines, Professor of Sociology at Sheffield University, are typical of the transgender hatred of lesbianism. (See Somerville, 2019 for her insulting tweets about lesbians). I think this is an actual woman. I can’t find anything that says she’s a man posing as a woman. Heather Brunskell-Evans quotes her referring to lesbians as ‘bigots’ because they ‘link “woman” with biological “sex”’. Lesbians, according to Hines, ‘police the boundaries of who can be accepted into the category woman’, as well as the lesbian community, by ‘excluding those whose identities fall outside of “that which is seen to be correct or fitting”’. This is typical transgender word salad, the purpose of which is to avoid naming what is really at stake, i.e. the demands by rapey men to get sexual access to lesbians (Brunskell-Evans, 2020: section 1.3).

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

... may suggest that the desire to be the opposite sex could stem from experiencing homophobia’.

Malestream acquiescence

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

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

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

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

It has been decided that due to the exclusive nature of the event [i.e. no men] and the council’s public sector equality duty to foster good relations between those who share a relevant characteristic [lesbianism] and those who don’t [i.e. men] it is not appropriate for the event to be promoted by Leeds City Council on the Leeds Inspired website (quoted in Hyde, 2017).

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

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

that aspect of the law or, as in the case of the Tasmanian Anti-Discrimination commissioner, Sarah Bolt, argue it away.

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

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

For further details about the case, see: Feminist Legal Clinic, 2023; Smith, 2022.

Another case where transgender created havoc for lesbians, with the help of the mainstream legal system, was Sappho's Party in South Australia. In December 2005, a transgender man took a complaint to the South Australian Equal Opportunity Tribunal alleging that he was refused a ticket to a gathering of lesbians on the grounds of his transsexuality. He didn't actually want to attend the party. His complaint was, at the very least, a publicity stunt, at most, it was a deliberate attempt to punish women for daring to exclude men. He didn't win the case—two of the three tribunal members agreed that the gathering was private, and hence did not fall within the Act. But the lesbian organisers were put to nearly three and a half years of trouble and expense, not to mention anxiety, while waiting to hear the Tribunal's verdict, which was eventually handed down in April 2009.

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

For details about what happened to Sappho's Party, see: Erinyes, 2010; Overell, 2009; Thompson, 2020: 342-4.^{ix}

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

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

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

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

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

Lesbians embracing the trans agenda

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

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

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

It is difficult to see how this is 'practical' since, as she herself admitted, 'it's hard to organize around a community without a name'. She had had to settle for 'not cis men' as the name of the events she organised for 'women—plus all queer or trans people who aren't cisgender men'. She admitted that the name was not very satisfactory because it centred men instead of the women the events were organised for. But it did send a message to men that these events were not for them, including gay men because 'queer parties that get labeled without a gender often default to gay men, who crowd the rest of us off the dance floor'. She didn't say anything about the behaviour of the transgender men who call themselves 'lesbians', and who would be allowed into the parties for that reason.

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

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

Lesbian resistance

Lesbian erasure has been met with resistance.

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

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

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

There are also a number of loosely formed women-only groups, not specifically lesbian, who have decided to redeem the ‘terf’ slur and turn it into a badge of pride, e.g. Terf Club, Terven Network. Tactics include handing out leaflets to the general public and sending them to politicians, and pasting up stickers in public places saying ‘Woman, adult human female’. One such leaflet was ‘a call for an independent inquiry into the treatment of children with gender dysphoria in Australian’ authored by psychiatrist Dr Jillian Spencer, who was stood down from her position at the Queensland Children’s Hospital for her criticism of the hospital’s ‘affirmation-only’ approach to treating ‘gender dysphoria’. She reportedly removed a trans flag from a waiting area, put ‘adult human female’ in her email signature, and objected to staff encouraging young women to bind their breasts.^{xiii}

Conclusion

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

Frye's point about what lesbianism means to 'the fanatical fringe of the phallocratic loyalists', namely, a threat to civilisation, was not an empirical statement. She didn't mean it literally. It was a statement about meaning, 'a reorientation of perception', not an assertion of what was currently happening nor a prediction of what was going to happen. It was symbolic, not actual. In an empirical sense it was unlikely that lesbianism would overthrow civilisation (to put it mildly). Nonetheless, the reactions of those phallocratic loyalists (newly exemplified by transgender) do suggest that lesbianism has a special and hostile meaning for them (as does the word 'women').

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

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

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

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

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

For clear forthright statements of the argument, see: Abbott and Love, 1973; Johnston, 1973. For an anthology of lesbian feminist writings (from which any Australian contingent was deliberately excluded—Hawthorne, 2019: 1), see: Hoagland and Penelope, eds, 1988.

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

[t]he myth that lesbians are "super feminists" is ill-founded because it is not possible to throw away all that one has learnt growing up in this male-dominated society in a very short time. Mutual relationships in our society are most likely between feminists. This does not mean that it is essential that all women become lesbians,

or separatists, or both, but it does mean that this has to be considered carefully as a challenge to the institutions that support a male supremacist and heterosexist society (Hawthorne, 2019: 79).

Nonetheless, the idea persisted despite the facts: that being a lesbian did not automatically make one a feminist; that heterosexual women were not deficient in their feminist commitment; that there could be animosity, bad feelings and betrayal between and among lesbians too. And it is that persistence that the transgender phallographic loyalists feel they must destroy, along with the category 'women'. For women's full humanity does indeed threaten what such loyalists regard as their entitlement to being serviced by women without reciprocity.

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

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

ⁱⁱⁱ Devor, 1993; Reisner and Murchison, 2016; Reisner et al, 2010; Rowniak et al, 2011; Sevelius, 2009.

^{iv} <https://www.astraeafoundation.org>

^v See the UN, who manage to define it without mentioning women: ‘Intersectional feminism centres the voices of those experiencing overlapping, concurrent forms of oppression in order to understand the depths of the inequalities and the relationships among them in any

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^{ix} See also: the decision by the South Australian Equal Opportunity Tribunal –
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^x <http://www.gettheloutuk.com/>

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^{xiii} [https://www.binary.org.au/dr_jillian_spencer_makes_formal_complaint_to_human_rights
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