

Men's sexual rights versus women's sex-based rights

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I will talk today about the international movements that men have developed to promote their sexual rights in direct opposition to the rights of women and children, and how feminists can respond to them. The so-called sexual revolution of the 1960s and 70s unleashed a men's sexual liberation movement which required that women and girls service men's sexual needs. From it grew the modern sex industry in the form of pornography and the toleration or legalisation of all forms of prostitution. What were once called the 'sexual perversions' were also released and seen as an important aspect of men's liberation, particularly paedophilia, sadomasochism and transvestism. Their practitioners were relabelled 'erotic' or sexual minorities and they set about campaigning for their rights which contradict the rights of women and children to be free from violence and coercion, to have privacy and dignity, and to the integrity of their bodies. Much of what I will cover is disturbing to read and hear about but I will explain why we need to know and why we need to combat it.

Sexual rights:

When I talk about men's sexual rights, I do not mean any rights that exist in United Nations documents. Sexual rights are not part of any conventions. When sexual rights are a part of rights speech, they generally refer to women's rights and are commonly understood to be part of reproductive rights where they are seen as an aspect of health, and tend to refer to women's right to the integrity of their bodies and to be protected from rape and sexual violence, unwanted childbearing and child marriage. Women's sexual and reproductive rights are about surviving in violent male sexual culture. There is no recognition of a separate category of men's sexual rights, because men are not a constituency in need of rights protections as a separate group.

However, men's sexual rights are so fundamental to male domination that they do not require to be explicitly stated. They are asserted by the sexologists, the science of sex, by sex therapists, by governments that protect men's access to women and girls in prostitution and pornography. The whole understanding of what sex is under male domination is based upon the male sex right.

The Male Sex Right:

Though there is no official recognition of men's sexual rights, there is a recognition so axiomatic, so generally accepted that it requires no mention, that men do have the right to use women and children for sexual pleasure and to treat them just as objects for their satisfaction. This is clear from the way that governments and legal systems the world over have traditionally protected and promoted men's rights to use women and girls in the sex industry. This is beginning to change, with a few countries now accepting that prostitution is a violation of women's human rights and enacting laws that penalise the male buyers in order to undermine the industry. But in the vast majority of countries, strip clubs, brothels, escort agencies, street prostitution, online prostitution, webcam prostitution and pornography thrive and are protected or tolerated by the state. The justification for this is the idea that men do have what the feminist political theorist Carole Pateman calls the 'male sex right'. To satisfy men sexually, male states, or pimp states, tolerate or legalise prostitution in which women are abused in the streets or in hotel rooms or trafficked to the homes of abusers, are warehoused in strip clubs and brothels in which they often also sleep and spend their whole time.

Pimp states say that it is impossible but really, they think, undesirable, to restrict the distribution of pornography. The pornography industry provides radicalisation materials for sexual terrorists such as the 15-year-old boy in Croydon in London who is on trial right now for attacking 6 schoolgirls on different occasions as they walked to school. He stabbed them and sexually assaulted them. If this was the kind of terrorism that states care about, i.e. terrorism that could harm men, there would be a search for the radicalisation materials that encouraged this boy child to behave in this way. But there is no such search. Presently in the UK there is huge concern about the revelation through a website called Everyone is Welcome, that there is a crisis of sexual harassment and abuse of girls and women teachers in schools. Nonetheless, pimp states do not seek to prohibit pornography in the way in which they seek to eliminate other forms of terrorist radicalisation online. Pimp states have contracts with their male citizens that they will not restrict the male sex right.

The servicing of the male sex right by pimp states is manifest too in the fact that they pay so little attention to protecting women from its exercise. Men exercise their sex right in the persecution of women and girls in public space in myriad ways which harm or destroy lives. The male sex right is expressed in the sexual harassment and rape that create a sexualised environment which women have to navigate with extreme care at work, at home, in the street, on transport, in

places of entertainment. This constant sexual pressure which women are under is seen as 'natural', simply how men are and women must accept it. Presently in the UK feminists are arguing that so few reports of rape lead to prosecution that rape has been effectively decriminalised. In March 2020 the percentage of reported rapes that led to a prosecution was 1.4.

The expression of male sexuality sets up siege conditions for women and girls. They have to manage their routes out of home, the way they exist in a school or workplace, in order to avoid sexual assault or exploitation. The best example of this is the spycam emergency in Korea. In Korea, men and boys armed with excellent technology are using spy cams and mobile phones to lay siege to women. Men use mobile phones and spy cams to photograph up women's clothing as they walk along the street, and through and over toilet walls which are pockmarked with holes to enable the men access. The film is streamed straight onto the Internet. Criminal gangs stake out toilets and 'love hotels' to film women in states of undress or in sexual activity and they make a lot of money from streaming this. So serious is the situation that specialist firms have been set up which are paid to sweep premises such as conference centres to get rid of the spycams until the perpetrators can reestablish them. The perpetrators explain that their excitement comes from stealing the photos of the women without their knowledge. The effect is that women are continually observed and have to constantly strive to avoid being observed, and using the toilets is dangerous. The spycam situation demonstrates the extent to which every advance in technology can be and is used to advance men's sexual violation of women and the destruction of our freedom.

Sexual Revolution

The sexual regime under which women and girls now live was created as a result of the so-called sexual revolution of the 1960s and 1970s. I have argued in my books, particularly *Anticlimax*, 1991, that this was a men's revolution dedicated to men's sexual liberation. Men's sexual liberation at this time led to the elimination of any controls or obstacles to the expression of men's sexual freedom. Its immediate effect was to normalise prostitution and pornography and ignite a number of men's sexual rights movements dedicated to their particular interests. Pornography was normalised in court cases which asserted the rights of men to write, make and use pornography in the 1960s, and the industry grew from there. This led to men's demands for wider and easier access to women and girls, and to the development of new and more specialised forms of male sexuality which demanded expression.

Not all the products of the sexual revolution were bad. A campaign took place to decriminalise and destigmatise homosexuality which led to law change and

the removal of homosexuality as a mental illness from the US bible of psychiatry, the Diagnostic and Statistical Manual, in 1973. Unfortunately, the movement for lesbian and gay rights was seized upon as a template for the other men's sexual rights movements such as the movement to decriminalise child sexual abuse, more usually called paedophilia. Scholars wrote about how the paedophile rights movement was just like the gay rights movement, but, of course, it is quite different. Lesbians and gay men do not seek to act out their sexual interests on and in the bodies of unwilling others, but to form egalitarian relationships. The paedophile liberation movement was followed by a movement to promote sadomasochism or BDSM, and then transvestism. In all cases the movements for these men's sexual rights piggybacked onto the lesbian and gay rights movement. In the case of transvestism this has been particularly the case with the invention of the acronym LGBT which suggests there is some association instead of a complete contradiction between transvestism and lesbian and gay rights. This confusion is deliberate, of course.

By the 1990s, the sex industry had become very profitable and the pornography industry was empowered by the Internet. In this context, sexual freedom lobby groups emerged which were very clearly about extending men's sexual rights. In the US and in the UK, lobby groups, namely the National Coalition for Sexual Freedom, founded in 1997, and the Sexual Freedom Coalition founded in 1996, work to make men's sexual rights more extensive and to ensure that women give sexual access more smoothly. They seek to liberalise legislation on prostitution and pornography and widen public and legal acceptance of what are no longer called 'perversions' because that is seen as too negative, but paraphilias, such as sadomasochism. They function as sex industry lobby groups and operate in a sea of similar organisations which represent various niche areas in which men seek greater 'sexual freedom'.

Liberating the perversions

The sexual revolution provided a platform for the liberation of the perversions or paraphilias. The way in which this took place is forecast in a controversial but well-known book published in English in 1966, Lars Ullerstam's *The Erotic Minorities: A sexual bill of rights*. It was originally published in Sweden when Sweden and other Scandinavian countries such as Denmark, were seen in the counterculture of the 1960s as being in the forefront of the sexual revolution. He is credited with inventing the term and concept of sexual minorities. Ullerstam presents a manifesto for male sexual interests and turns them into rights demands. He rails against what he calls the 'old moralists' cruelty', which created 'laws to prevent exhibitionists, pedophiliacs, and certain kinds of scopophiliacs from ever being able to satisfy their sexual urges'. Scopophilia is

men's sexual excitement from watching others engaged in sexual activity and covers pornography and voyeurism. He explains that what were once called 'perversions' must be destigmatised, because social disapproval of these forms of male sexual behaviour made men unhappy, 'Throughout the ages the term "perversion" has been applied to the most divergent phenomena. But generally, this poison label has been applied to human *needs*.... Whoever has as his concern the happiness of his fellow men ought therefore to appreciate and encourage "perversions"'. The problem is that the 'perversions' he mentions are specifically male, and it was upon women and children that they would be inflicted.

In the late twentieth century, many of the perversions that Ullerstam promoted started to march out of the medical textbooks and the bible of American psychiatry the Diagnostic and Statistical Manual or DSM, into public space, demanding social acceptance, and, even, in the cases of transvestism and paedophilia/child sexual abuse, formed movements demanding their rights to expression of their proclivities, with significant harm to the rights of women and children. This development was foretold and lauded by Gayle Rubin, anthropologist, sadomasochism proponent and queer theorist. In 1984 she argued in a very influential paper called 'Thinking Sex' that became a foundational text of queer studies, that a historical moment had arrived in which the sexual perversions were being liberated from the sanctions of the law and the prejudices of religion and medicine. These practices included, she said, 'fetishism, sadism, masochism, transsexuality, transvestism, exhibitionism, voyeurism, and paedophilia'. Notice that she uses the term 'transvestism' which is now the basis for what is called transgenderism. When she was writing, transvestites were understood to be an 'erotic minority' rather than having some kind of female brain in a male body.

Rubin explains that in the 1970s a combination of a gay movement and capitalist enterprise had established a culture and community of homosexuals in America and suggests that this might be the expected development of those interested in pedophilia or what she called cross-generational relationships, fetishism, transvestism and sadomasochism. Sadomasochism was already well established as a favoured practice within gay male culture with specialist clubs, pornography and equipment shops.

Rubin calls this process the 'modernization of sex'. She states that the 'modernization of sex' organized 'homosexuals and prostitutes' into 'erotic dissidents' and revolutionaries. She said that other groups were trying to 'emulate the successes of homosexuals' and these were, 'Bisexuals, sadomasochists, individuals who prefer cross-generational encounters,

transsexuals, and transvestites' who were all forming their own communities and identities. 'Cross-generational encounters' is her euphemism for child sexual abuse. The children, of course, were not clamouring for sexual liberation, only the men who wanted to use them. The 'perversions', she said, were 'attempting to acquire social space, small businesses, political resources, and a measure of relief from the penalties for sexual heresy'. Most of what she foretold has come to pass.

Paedophilia

Paedophilia presents a paradigm case of how a sexual perversion can be normalised. A campaign to decriminalise men's sexual use of children emerged from the sexual revolution of the 1960s and the gay liberation movement. By the 1970s a campaign to reduce or eliminate the age of consent, which prevented men from sexually using children, was well underway in many countries including the US, the UK, the Netherlands and France. It was led by gay men. The campaign was widely supported by the Left who saw it as progressive. There were many paedophile groups, but the main one in the UK was the Paedophile Information Exchange, called PIE for short, which advertised trips to South East Asia to use boys to its members. It was affiliated to the National Council for Civil Liberties, which is now Liberty, the main rights organisation in the UK, for several years without any objections. Feminists in the UK and the US fought back. We formed groups to fight the abolition or reduction of the age of consent and I was in one of these in Leeds in the UK in 1978. We were successful in defeating their aims and showing that paedophilia was violence against children. In the early 1980s a number of members of PIE were prosecuted for sexual acts with children and the group was disbanded in 1983. The paedophile movement was as acceptable in the late 1970s and early 1980s as another men's sexual rights movement, the transgender rights movement, is today. Then, as now, feminists opposed the men's demands whilst the Left supported them. There are fascinating similarities.

There was a lull in the promotion of paedophilia, but by the 1990s it was underway again. The normalisation of child sexual abuse was supercharged through the development of the Internet which allowed the creation of support networks and a community of interest, and of an online child pornography industry. The campaign is presently achieving some significant successes in increasing social tolerance. Though not generally successful in achieving law change, paedophile activists have achieved a change in nomenclature, to minority attracted persons, and established a category now fully recognised in

the field of criminology, of ‘good’ paedophiles. The ‘good’ paedophiles are defined as non-contact paedophiles i.e. they fantasise about sex with children and may even buy child sex dolls to engage with, but do not, supposedly, use real life children. They represent themselves as having a sexual orientation like homosexuals, argue that they are born pedophiles and cannot help themselves, and demand sympathy as an oppressed sexual minority. These good pedophiles have support groups on the Internet where they can meet and discuss their experience. There are no women in them.

The rise of kink

The next sexual ‘perversion’ or paraphilia around which a sexual liberation movement was formed was sadomasochism. The predilection for sexual practice in which one person inflicts physical or psychological violence on another was, before the sexual revolution, routinely regarded in the Diagnostic and Statistical Manual as a paraphilia i.e. a form of sexual deviation. From the 1970s onwards a campaign led by gay men, and originating in San Francisco, sought to normalise sexual violence under the name of sadomasochism. It is now generally included under the umbrella term BDSM (Bondage, Discipline and Sadomasochism) or simply ‘kink’. The campaign took a similar form to those carried out on behalf of other paraphilias such as transvestism and pedophilia. The proponents, who were mostly male, sought to promote and normalise their practice through support groups, conventions, fairs and public display. They sought, as a most important facet of their campaign, to change the psychiatric diagnosis of their practice so that it was seen as an ordinary form of sex rather than connected in any way with mental illness. This they achieved. They moved on to campaigning to change the law so that their practice could not be seen as criminal and to prevent discrimination over matters such as child custody. In this latter respect they have not yet been entirely successful.

The normalisation of sadomasochism has a very harmful impact on women’s health, safety and rights, because, in heterosexual relationships, the victims of the practice are overwhelmingly women and they experience violence and control. It affects women’s legal rights to be free from sexual violence because the campaign to change the law to recognise the possibility of consent to considerable harm, threatens women’s right to the law’s protection. Men can and do claim that women ‘consent’ to abuse. It is also important because the normalisation of sexual violence has had very considerable effects upon women’s experience of sex as the practices of anal sex, strangulation, and many other painful and violent practices have become common elements of everyday sex.

Breath play and strangulation

The most lethal practice that has been normalised is strangulation which is called in BDSM by the euphemism 'breath play'. 'Breath play' can include asphyxiation, or suffocation, using a hood or other object, as well as choking or strangulation. The acceptance of the activity as just an adventurous form of sex is demonstrated by the ubiquity of articles on how to do it in women's magazines. An article in *Women's Health* in 2016 about the practice explains that the inclusion of less dangerous forms of BDSM might lose their appeal so the players can ratchet up their repertoire with choking. It says, 'If blindfolds and role play have veered into vanilla territory for you and your partner, there are still plenty of sex moves that are considered extra freaky. Like choking. Sure, it sounds intense, but experimenting with breath control, or scarfing (using a scarf to constrict breathing), can be an exhilarating experience for some people'. The article, titled 'Choking as a Sex Move – Is It for You?', says that many readers love it. The article quotes a sex therapist explaining why this practice is exciting for women. She says, 'Having a man's hands around your neck plays into the fantasy of being taken, also known as ravishment ... you feel you have an erotic power over him', and 'your dopamine receptors are firing on all cylinders'.

In fact, of course, a woman who is being strangled has very little power indeed. When fatalities occur, as they increasingly do in this practice, the sex game gone wrong defence is utilised. It is the method used to kill in 29 percent of the cases in the UK in which women are killed by men. This is a description of the effects of non-fatal strangulation, it is, 'very painful and the inability to breathe is intensely frightening. Loss of consciousness can occur in 10 to 15 seconds and lack of oxygen to the brain can result in mild brain damage. Numerous longer-term effects include fractured trachea/larynx, internal bleeding, dizziness, nausea, tinnitus, ear bleeding, neurological injuries such as facial and eyelid droop, loss of memory and even stroke several months later due to blood clots'. The practices of sadomasochism that men carry out upon women are harmful and potentially lethal. There are many other male practices which have been placed under the umbrella of kink which do not have such a devastating impact but which still require the use of women as sexual servants in ways which are arduous, humiliating and disgusting. Nappy fetishism or adult baby syndrome is one of these.

Nappy fetishism

The scope of the acronym BDSM has experienced continuous expansion so that it now covers a wide range of men's fetishistic behaviour. What the practices have in common is a connection with the eroticising of power hierarchy. One practice which clearly has a negative impact upon women and provides a good example of how new men's paraphilias are being both created and normalised in the present, does not yet have a fixed name either in the medical or hobbyist

literature. It is called variously nappy fetishism, adult baby syndrome, age identity disorder, infantilism and more, and involves adult men choosing to wear nappies and/or engage in what they see as the behaviour of babies and small children. This can range from making baby talk, to demanding that women change their soiled nappies and wash their bottoms, to wearing special adult 'baby' clothes. They may choose to do this occasionally or all the time that they are at home, or wear nappies under their regular clothes in public. Nappy fetishism resembles other forms of men's fetishism in not being a private practice. It is mostly carried out in homes or workplaces where women and children are forced to observe or take part. Some practitioners demand that their wives service their fetish by enabling them to be babies on a permanent basis, and some demand that special nurseries are created in their homes in which their wives can attend to them.

The effect upon women and children can be very harmful. These men, like other fetishists, enlist and act out upon an unwilling female audience. There have been cases of nappy fetishists sexually harassing women by demanding that the women university lecturers or social workers or even airline staff, change their soiled nappies. They sexually harass women therapists by pretending to require help with a fetish that they are in fact very happy with, in order to parade it before a woman's eyes. Wives are required to treat their husbands as babies and use their baby names, usually female because nappy fetishism usually manifests in tandem with transvestism. The men pretend to be female babies, use female names and use pink bibs. In this way two forms of powerlessness are put together for extra excitement.

Another very harmful form of fetishism is feederism in which men gain sexual satisfaction from feeding their female partners until they are obese and can barely move, thus endangering their lives. Another is dronification in which mostly men, and mostly transvestites, cover their bodies in latex and wear gas masks to play at being mechanical obedient servants with no human personality. There are many businesses on line which sell the equipment for this. Another form of fetishism, called apotemnophilia, consists of mainly men who want to become disabled by having their backs broken or limbs amputated. This paraphilia too has strong connections to transvestism. Apotemnophilia is associated with another paraphilia, acrotomophilia, which consists of men who are sexually interested in amputees. These men may haunt disability rights conferences to get close to women with amputations or seek to marry mail order brides who have amputations. They like to fondle stumps.

Transvestites rights movement

It is likely that many people will know that there is a transgender rights movement but not know that it is a men's sexual rights movement which fits very well into the men's sexual liberation history that I have outlined above.

Many will not know that transgenderism, or what I will call here transvestism, consists of a paraphilia at all. It is distinguished from the other movements by having developed an extraordinary reach internationally in getting law and policy change and currently threatening the existence of the word woman itself and any possibility of feminism. It has done all this by pretending to be nothing to do with sex. The transvestites who lead the movement say that they are really women. They rely on the fact that there is a deep societal belief in 'gender' i.e. the sex stereotypes that are imposed on persons as a result of their biological sex. Many people believe that women are somehow naturally interested in wearing makeup and high heel shoes. They believe that these things represent an essence of gender which naturally exists in women and could by some biological mishap transfer into a man. But this is not so. There is no evidence that a female brain exists.

The transvestite or transgender rights movement used exactly the same methods as the other movements of paraphiliacs that I have talked about here. The activists campaigned to get the medical profession to normalise their practice by changing its classification in the DSM. They set up innumerable support groups and businesses online and developed a particular niche in the pornography industry. They campaigned to get the law changed to specifically recognise their rights. They are different from the other movements in their extraordinary success in transforming culture and politics, but they are different in another way from men's other fetish movements. The other paraphilias harm women that the men enlist in their excitements, wives, children, women carers and professionals, but they do not affect all the rights and opportunities of all women and girls. But transvestism does, because the fetish consists of being excited specifically by women's oppression and, therefore, demanding that the transvestites be respected in law and policy as if they were women. All the spaces, laws and policies that relate to women are based on women's biological sex and the fact that women are oppressed and need special affirmative, anti-discrimination policies and protections against the violence of the oppressors. When sexually motivated men invade the category of women, all that feminists have achieved over decades is overturned. Sex is replaced by gender. Sex stereotypes are protected and promoted in law and policy and woman is reduced to them.

In fact, the great majority of these men are heterosexual men who are sexual masochists and have from a very early age, usually about 11 years old, dressed up in women's underwear and other clothing, usually their sister's or mother's, for sexual excitement. Since women are the subordinate class in male supremacy, adopting what they see as womanliness causes the delicious excitement of being degraded for these men, and this is clear in their

pornography and all the training programs, blogs, facebook pages of these men online. They are fetishists who fetishise women's clothing, body parts, behaviours and biological functions such as pregnancy and menstruation. A minority of the men who say that they have female 'gender identities' are gay men who are not happy being gay and prefer to be seen as heterosexual women. The majority are heterosexual men who prefer to see themselves as lesbians because this is exciting to them, and they try to get their wives to pretend to be lesbians, or lurk in lesbian dating apps and clubs trying to pressure lesbians to have sex with them. The vast majority take hormones and may have many surgeries but they generally keep their penises because losing them would create a problem for sexual excitement. Many keep their beards.

There is a great deal of evidence that great majority of the men claiming to have feminine gender identities are just the transvestites of old who were sexually motivated by imitating women, not some new variety of person. Some significant sexologists did not give in to the bullying of transactivists and continue to show from their research and huge experience of dealing with these men that they have a sexual paraphilia which they call 'autogynephilia', love of the women in themselves. They explain that the men imitate women in a number of ways. One group of autogynephiles is interested only in wearing what they see as women's clothes. They might only want to wear women's underwear, probably frilly and uncomfortable, under their work suits, or they may want to walk out in public looking like a porn star. Some of this group will have a past as teenagers when they were snowdroppers, meaning that they stole women's underwear from washing lines to masturbate in or on. Another group likes to engage in what practitioners see as women's activities. Some like to knit, for instance. Others in this group will visit prostituted women and demand to be 'forced' to do the housework while dressed in a pornographic French maid's costume. These men will not do any housework in their own homes though, because they see it as degraded women's work. Another group of autogynephiles seeks to emulate women's biology. These men like to pretend to menstruate by using pads and red ink, or by seeking used tampons in the women's toilets and stuffing them up their bottoms. Others wear rubber female body parts, either just a vulva or a whole-body suit in which they will stand in front of a mirror and fondle their rubber breasts, for instance. The most dedicated seek permanent physical alteration by using hormones and some, a small minority, have amputations of their genitals, and these are the ones who would once have been called transsexuals. Almost without exception these men seek to censor any suggestion that they are doing these things for sexual reasons because that might inhibit the sympathy of the public.

The best evidence for the sexual motivation of these men is the very considerable amount of pornography that is dedicated to them. Transgender pornography was estimated some years back at 10% of the industry but is likely to be more today. The pornography takes the form of sissification or bimbofication i.e. stories and films in which men are forcibly transformed into women. It includes pornography in which men lactate or are pregnant or become little girls or wear nappies. A relatively new form of transvestite pornography is sissy hypno. Sissy hypno is a form of hypnosis in which men watch pornography accompanied by a voiceover which encourages them to feel that they actually are the women on the screen. Men in the extremely numerous sissy discussion sites on social media, particularly Reddit, talk about the sexual excitements of this porn and ask whether they are now really women or not. They talk of increasingly feeling that they want to transgender.

The minority of the men who transgender are gay, and their motivation is self hatred rather than autogynephilia. The ideology and practice of transgenderism that the activists have created has spread to women, almost wholly lesbians, and children, again almost all same sex attracted. Including women and children under the mantle of transgenderism is helpful to the transvestites because it obscures the men's sexual motivations. Women and children are the collateral damage of the transgender rights movement and they are transgendered for very different reasons.

The threat to women's sex-based rights:

The transgender rights movement has been remarkably successful in its campaigns since the 1990s for the right to the expression of the aspect of the male sex right that is 'gender identity'. Their demands have gradually escalated. International bodies, national legislatures and many local governments and organisations have been overwhelmed and have capitulated. One reason for this is the huge money and influence that the pharmaceutical companies that profit from putting people, often from childhood, on their drugs for life, have been able to deploy. Amazon, for instance, has banned and shadow or partially banned a number of books that are critical of transgenderism. That is likely to be because, since 2019, Amazon has sought to enter the industry of medicine by becoming a major supplier of drugs and equipment to hospitals and clinics. Criticism of the huge market created by transgenderism does not fit with their commercial goals. Billionaire transvestite philanthropists have funded transactivism too. It has meant that many lesbian and gay and human rights non-government organisations have taken up trans rights to get access to funding and have been able to exercise huge influence. Feminist organisations do not

have any paid operatives or money to do any of the influencing that transvestites have, and most until recently, had no idea what was going on because transvestite campaigning has deliberately been carried out by stealth.

The agenda that the transvestites have so successfully pursued, consists first of all of that they should be able to be recognised as women in law and have access to all the spaces, sports, opportunities that have been allocated to women to alleviate the severe disadvantage and violence that women suffer under male domination. Human rights are based upon the dignity of the human person. Women's spaces are created to protect women's dignity and privacy. Transvestites have succeeded in accessing all of these with considerable threats to women's physical safety and wellbeing. They can, in many countries, now access women's toilets, changing rooms, prisons, shelters. They have successfully challenged, too, any opportunities or prizes set aside to enable women's equality. They have entered women's sports from college to professional level, all the way up to the Olympics. Sports where women and girls have to compete with men cannot be fair and the men are stealing the women's prizes. They have entered competitions such as women's prizes for writing books and removed opportunities from women. In politics they have become women's officers and entered shortlists for women candidates. Their entry into all that belongs to women is global and nearly complete.

But the expansion of their empire extends much further. They have now achieved considerable success in eliminating language that applies to women as a sex from the areas of medicine, education and politics and the law because this makes them feel left out. So pregnant women become pregnant persons and breastfeeders become chestfeeders which endangers all the work feminists have done to promote women's specific health needs over decades and has made women invisible in the areas of medicine which specifically concern women. The ability to identify persons by sex has already gone from crime statistics, and the media regularly refers to men who rape and murder by female pronouns as if women were really responsible for these crimes. In courtrooms in many jurisdictions women who have been attacked must now use female pronouns for their attacker, pretending that a man attacked them with 'her' penis.

A whole empire of harm to many groups of people has radiated from the transgender rights movement. Wives and female partners are harmed by men who, suddenly, after decades of marriage and several children, say they are really women and demand that their wives have lesbian sex with them because they are now lesbians. Terrible grief is being caused to the men's wives, mothers and children by the men's pursuit of their fetish. There is huge harm to

children as the transgendering of children, most young lesbians, is being accelerated as a money-making industry around the globe. The children are being given drugs which delay puberty and prevent brain and bone development, may destroy the capacity for sexual pleasure and destroy fertility. There is great harm to lesbians, not only those who are being persuaded that they can really become men through amputations and harmful drugs for life, but to their female partners whose lesbianism is destroyed as they are repositioned as the heterosexual consorts of the men their girlfriends have now supposedly become. There is harm to lesbians too from the men who lurk in lesbian dating apps and pressure lesbians to allow penile penetration lest they be accused of transphobia.

Another effect of transvestite activism is the restriction of women's right to freedom of expression through intimidation and bullying. This intimidation is a good example of the difference between the transgender rights campaign and other rights movements. It extends to making threats to kill. The UK Transgender Alliance opined in February 2021 that all rights movements have to use violence to achieve their ends, saying: 'Every single civil rights movement has resulted in bloodshed, groups do not just move over and accept. Once the terfs start being killed then laws will change'. Terf (Transgender Exclusionary Radical Feminist) is a term invented by transgender activists to describe feminists who disagree with them. Another example of the threats that the activists are prepared to make was directed at Carmen Calvo, the Deputy Prime Minister of Spain who was critical of proposed self-identification legislation. On 19th of February, 2021, an effigy of her was hung in a tree in a central square in the town of Santiago de Compostela which was named after International Women's day. A message around the neck of the doll made it clear that she was being targeted as a feminist, as did the location.

Many other female politicians and prominent women have received harassment and threats for being 'transphobes'. The MP for Canterbury in the UK, Rosie Duffield, was reported as 'completely terrified' by threats against her life after she said on Twitter that 'only women have a cervix'. Her comment was in response to one example of the ways in which women are being removed from public discourse, in this case through the phrase 'individuals with a cervix', a form of language adopted to appease transgender activists.

The fightback:

One of the reasons why men are able to achieve such success with their sexual rights campaigns is that women do not know what is happening. I do think we need to know even though that knowledge is disturbing and often disgusting. Knowledge of what is happening means that we can fight back. Feminists have

fought the way in which exercise of the male sex right harms women and children. We have fought against rape, prostitution, pornography, paedophilia and sadomasochism with some success. We have a new fight on our hands against the transgender rights movement. In this fight too we find ourselves up against men's fury at the idea that we might try to limit their freedoms, particularly their sexual freedom. But we have had considerable success. Many women's organisations have been set up in the past couple of years to fight against men's assertion of their female gender identities in law and their attempts to ban our criticisms as 'hate speech'. I am involved in the Women's Human Rights Campaign which created a Declaration on Women's Sex-Based Rights in 2019 to contest men with gender identities from entering the category of women in legislation internationally. It has more than 16,000 signatories from women from 133 countries and hundreds of activists are involved around the world. Many victories have been won in court cases and policy changes in the UK in particular. We are campaigning now as some of us did back in the 1970s against the paedophile liberation movement. We do not have money or paid workers but we have women's furious energy.

We are struggling to get the weight of male sexual oppression off our backs and can seem to always be on the backfoot. It would be good to be able to concentrate instead on building women's community and women's culture, creating real alternatives for women and girls as we did back at the time of the Women's Liberation Movement. That time will come again, but first we have to extirpate the idea that it is reasonable for men to demand recognition of their sexual fantasies and seek to challenge, inhabit and abolish women's rights as human rights. Our ultimate task is to dismantle the sexuality of male domination which is based on eroticising male power and women's subordination. We need to create a sexuality of equality.