



Lesbians at Ground Zero

How transgenderism is conquering the lesbian body

Findings

Angela C. Wild
Get The L Out Report
March 2019

#GetTheLOut
#CottonCeilingIsRape
#LesbiansAtGroundZero

Contents

Introduction	2
Research Outline	3
Aims	3
Research tools and method	3
Findings	4
Overview of respondents	4
The view on “transwomen”	4
LGBT groups	5
Underground Women-only spaces	7
Dating sites	8
Indirect sexual pressure	8
Direct sexual pressure and harassment	9
Sexual assault	10
Domestic abuse	10
Online grooming	10
Deception	10
Queer coercion	11
Rape	12
Discussion and Conclusion	14
References	16



Acknowledgements

This work would not have existed without the following women: First and foremost to all the women who shared their stories. Your strength, trust and courage is humbling, I hope I have done you justice and that this work might help to bring change. Liane Timmermann and Sarah Masson at Get The L Out ! You are the best ! Dr. Teresa Crew for supervising this work, for “getting it”, for your support, micro-management, sense of humour, and generosity. Sheila Jeffreys, Julie Bindel for the conversations and feedback. Jeni Harvey for your inspired feedback, support and friendship. To Jess K. for the (very essential) proofreading :). S.I., Anbi, Camille Girard for your friendship, sisterhood, fascinating conversations and keeping me sane through this. All the women who have supported #GetTheLOut in anyway, your strength and support is carrying us. For all the women who have spoken up and organised this last few years for women and lesbian’s rights. Leafleting with you was an honour. All the speakers, activists, twitterwarriors, you rock ! and to YOU and YOU and YOU who will join the fight soon <3. Let’s rise together!

To L. my love always.

Sisters, I salute you ! xx

Introduction

Following the emergence of high profile “transgender women” [Caitlin Jenner, Kelly Maloney, Munroe Bergdorf...], discussions about transgenderism have become a regular topic for mainstream news outlets.

This has coincided with the proposed reform of the Gender Recognition Act 2004. The government’s consultation about proposed changes to the G.R.A. which ended a few months ago was proposing to introduce what has been called “sex self-id.” (for sex self-identification), aiming to simplify the process for transgender people to “legally change their gender”, potentially enabling anyone to self-identify as the gender of their choice by simply ticking a box, with no professional assessment of gender dysphoria, no social transition, medical transition or surgery being requested from the applicant.

Feminists have questioned publicly whether trans politics poses any concerns for women and girls highlighting the clash of rights existing between women and “transwomen” (Fairplay For Women, 2019, Woman’s Place UK, 2019). If men who transition can legally become women, it becomes impossible to maintain women’s rights of access to sex-segregated spaces and services exclusively for females (Equality Act 2010).

The same is also true for lesbians.

As social media such as Twitter is a crucial tool for spreading ideas, such public discussion has led transactivists to share the view that they are discriminated against because some lesbians refuse to date them, propagating the idea that lesbianism is “transphobic” (Dennis, 2017).

The latter statement invites the question:

What is the experience of lesbians when confronted with those ideas?

This work aims to investigate this under researched phenomenon, highlighting the impact of transactivism and trans ideology on lesbians. It has a second, crucial aim of ensuring lesbians’ voices and experiences are heard.

Research Outline

Aims

As a lesbian I have heard many lesbians privately discuss being targeted by transactivists for being lesbians. Those stories were hushed in confidence, suppressed, women justifiably fearing retaliation from perpetrators. This silencing means that there are very few public stories of lesbians on the “cotton ceiling”, a point often advanced by transactivists to dismiss lesbians’ dissent. The aim of this study was to give silenced lesbians an opportunity to speak anonymously about their experience when faced with men who identify as transwomen, while formally gathering the missing evidence.

The survey aimed to find whether there is a form of social pressure on lesbians to accept trans ideology within the LGBT community, and what form this may take. How does this affect their ability to meet other lesbians? Are lesbian dating sites safe for lesbians? Is this social pressure influencing lesbians’ life and their sexual life? If lesbians are pressured online, could they also be pressured offline? Are lesbians experiencing any form of sexual violence from men who call themselves lesbians? If yes what form does this sexual violence take?

Research tools and method

The research was initially planned to be a series of interviews conducted with women who would be preselected after taking part in the questionnaire. After careful consideration a questionnaire was deemed more suitable in order to map an under-researched issue. A questionnaire enables the researcher to ask respondents a wider variety of questions in a short space of time (Sarantokos, 2012) and gives respondents the chance to complete the questionnaire in their own time (Curtis and Curtis, 2011).

The survey comprised of 30 questions about lesbians’ experience. It had sections relating to the following subjects: respondent identity, their experiences in LGBT groups and on lesbian dating sites, their experiences interacting with men who identify as transwomen as potential sexual partners. For the purpose of the survey, I used the queer terminology “transwomen” as advised by the Ethics Committee. The Ethics Committee believed that the survey should be “objective” but did not consider that the term “transwomen” is not an objective term and is far less widely accepted than they claimed, a point noted by a respondent who complained that the term was incorrect and misleading as “transwomen” are biologically male, therefore “not a subset of women”.

The survey was sent to women-only and lesbian-only groups on social media, as well as to individual lesbians in my own networks. **As such the sample does not claim to be a representative sample of the lesbian community. However, the research was to capture the points of view and stories of many, until now, silenced lesbians.**

Findings

Within a few days, 80 women had responded to the survey, far more than originally planned. This rapid engagement demonstrates a keen interest by women who are affected by such issues and the recognition that there is a lack of work and visibility in this area. Several women left private notes, thanking me for the opportunity to speak up. Lesbians were eager to share their stories. The intention was to record lesbians' experiences from the UK (48%), however the survey was also answered by women across the world⁹, highlighting that the questions raised concerns for lesbians in different parts of the western world. All age groups were represented. Due to the imposed time constraints of the research, I had to limit the number of questions relating to demographic information and also relating to the location e.g. rural/city provenance. Future research that will attempt to understand these views in more depth and detail will take more factors into considerations.

Overview of respondents

98.8% of respondents primarily defined themselves as "lesbians"¹⁰, while only two identified as "bisexual" including one as "queer". This choice of word represents a political standpoint (Blair & Obinawne, 2018). Every woman apart from the "queer" respondent defined lesbianism as "women exclusively attracted to women". The "queer" respondent was dating females, non-binary and trans people, and she alone defined lesbianism in terms of "a self-identified woman attracted to self-identified women".

The view on "transwomen"

The majority answered "no" to the following questions:

"Do you believe transwoman are women?" (NO 87.5%),

"Do you believe transwoman can be lesbians" (NO 95%)

"Would you yourself consider a transwoman as a potential sexual partner" (NO 98.8%)

Most respondents considered "transwomen", based on their biological sex, to be men. The pronouns used by respondents to refer to "transwomen" ranged between "he", "she" and "they". I will use the terminology used by respondents when quoting them to report their word accurately despite it going against the principle laid out above. I will use the term "transwomen" in quotation marks for that reason.

NOTES

⁹ United States, Germany, Canada, Ireland, France, Australia, New Zealand. Only 3 women did not specify the country they lived in.

¹⁰ Also calling themselves "dykes"(35%), "butch" (16%) or "femme"(10%), Gay woman (18%)

The following sections will discuss findings in relation to their engagement with LGBT groups, dating sites, lesbians' experiences of sexual pressure and sexual violence by transwomen.

LGBT groups

The majority of respondents reported being part of lesbian, queer or LGBT groups online (11%), offline (37%) or both (48%). 72% reported being part of strictly women-only groups (excluding "transwomen"). Women were also part of groups which are mixed – including men and women (20%), inclusive of all gender (21%), women-only but including self-identifying women (20%) and welcoming of "transwomen" (26%).

Women who were in groups that were not "women-only" reported **"feeling silenced", "intimidated", "unable to speak freely", "uncomfortable"** with the group policy and wishing the group was for women only but **"dare not say it"**. Several reported how **"transwomen derail"** and monopolise the discussion to be solely about their issues while shutting down discussion about women's or lesbians' issues by calling it "transphobic". Group dynamics are described as **"toxic"**. Several women explain how **"transwomen are behaving just like men"**. **Lesbians constantly report being told their sexuality is "wrong" if they openly state they are solely attracted to women.**

Women reported **"threats", "intimidations" and "abuse", by "transwomen" and allies.**

Several respondents explained they understand and respect the need for "transwomen" to meet exclusively amongst themselves but cannot understand the lack of reciprocity accorded to women and lesbians by the trans community.

50% of women reported being excluded from their LGBT group(s).

The reason for their removal was made clear: questioning any aspect of the queer doctrine results in women being labelled "transphobic", resulting in a ban. Respondents were banned for sharing articles from feminists that their group disapproved of, or for stating biological facts about sex and anatomy such as: **"just females have periods"**.

Many lesbians reported being excluded if they mentioned for example:



"lesbians don't like penises or have sex with people who have or had penises".

Several respondents have left groups themselves due to intimidation or before being pushed out. Women who are still in LGBT groups have not been excluded because they report **"not being open with their views"**.

66% of respondents reported being intimidated or receiving threats in their LGBT group(s).

For questioning the trans doctrine or **just stating they were lesbians** respondents reported experiences including:

verbal abuse, death and rape threats, pressure to commit suicide, threats of physical or sexual violence, threats to kill family members, receiving “trans-woman nudes”, threats of “doxing”, actual online “doxing” (including exposure of their name, picture and home address), threats of exposure to employers.

While most of this intimidation happened online, many women also reported offline threats:

- **Two respondents were threatened at their place of work and one lost her job.**
- **A woman’s employer was repeatedly contacted with attempts to have her dismissed,**
- **Two respondents were subjected to intimidating behaviour from “transwomen” at lesbian events,**
- **A seventy-year-old woman reported being “physically threatened and forced out” of a group by a physically intimidating “transwoman”.**

A respondent observed that “the very presence of transwomen in a woman-only event is enough to silence us for fear of retaliation. There is no need to have a physical threat; their presence serves as a warning”.

Several women have felt the pressure to accept transwomen as women intensifying:

“It is not enough that you simply censor and stay silent, you must actively pledge allegiance through the naming of pronouns etc...”



This pressure to shift from silent passive acceptance to actively vocal embracing of trans politics may explain why some reported being pressured by other women within their groups (see chapter on “sexual pressure”).

Underground Women-only spaces

Because of these experiences, women who wanted to gather exclusively with other women have had to create underground women-only groups and have to maintain a constant high level of vigilance and scrutiny to ensure the sex-segregated policy is upheld.

This is true online as well as offline: women-only gatherings still happen but must be planned in secret and are rarely advertised publicly. Women who are part of women-only groups or attend women-only gatherings reported feeling “safer to speak”, “more comfortable”, and not needing to censor themselves. They “enjoy being with like minded women” and “value the women centeredness of the group”.

The lack of women-only spaces is highlighted by many lesbians who report how much more difficult it has become for them to meet lesbians, because “trans women” are now included in most “women-only spaces”.

“Every other group in my city is either “queer” or for lesbians, bi women and trans. I don’t think there is one group exclusively for lesbians in my city of 1 million people”



“Lesbians are such an underrepresented group. I was sorely disappointed to attend ONE space that was meant for us to openly talk about our experiences of sex, love, discrimination, sexism, homophobia and other very private things specific to being a female homosexual, and for there to be a man present.”



Dating sites

48% of respondents reported visiting lesbian dating sites. Of those, 31% have been approached by “transwomen”. 12.5% have been on dates with “transwomen”, 6% of whom unknowingly. Four respondents report having had a sexual relationship with a “transwoman”: three with a “pre-op transwoman”, one with a “pre-op transwoman” and also with a “post-op transwoman”.

Two respondents were not aware that the person they were about to have a sexual relationship with was a biological male. If those “transwomen” were pre-op, we can argue that these constitute cases of rape by deception.

A respondent explained that on dating sites, half of the matches she received were from “transwomen”.

“None were making an effort to pass, one had a beard, another stated they were pre-op and had no intention to change this”.

A woman described feeling violated when she realised the person she had shared intimate messages with online was “a man”. Another respondent reported that 90% of the messages she receives come from “transwomen”. Although she stated that she has never felt coerced or intimidated, many women experience the very presence of “transwomen” as a violation.



“There are so many men that appear as “women” on dating sites. It makes me paranoid that someone I match with could be a man”.

Indirect sexual pressure

56% of the respondents reported being pressured or coerced to accept a transwoman as a sexual partner.

Much of this pressure happens online. Lesbians are routinely harassed for stating that their sexuality excludes males regardless of their “gender identity”. Most respondents reported being subjected to such rhetoric directly or indirectly, and have experienced it as a form of “psychological coercion” with the general feeling that it is “online everywhere” and “relentless”.

The responses show the wide variety of ways in which women have also been directly sexually pressured, ranging from coercion, sexual harassment and sexual assault to rape by deception and rape with physical force.

Direct sexual pressure and harassment

Often this pressure comes from members of lesbians’ social circles. Two respondents reported the pressure they have come under from former girlfriends to “include transwoman in their dating pool”.

A respondent was targeted by a woman in an online group:



“I was told that homosexuality doesn’t exist and I owed it to my trans sisters’ to unlearn my ‘genital confusion’ so I can enjoy letting them penetrate me”.

Lesbians report being told they are “worse than rapists if they don’t date transwomen”, that not dating “transwomen” is akin to “racism”.

Many lesbians wrote about being questioned endlessly about their sexual preferences and whether they “would or wouldn’t potentially date a transwoman”. A young woman reported being directly pressured to go on dates with a “transwoman” by her friends. She explained she cannot say no directly but has to keep making excuses for fear of being “blacklisted from (her) social groups”.

Women reported being sexually harassed directly by “transwomen”.

- Being constantly sexually pressured by “transwomen” friends and acquaintances despite repeatedly saying no.
- Receiving intimidating and scary sexual pressure from “transwomen” in women’s toilets.
- Receiving pressure from a “transwoman” friend to allow him to expose his surgically constructed vagina while they are alone.

Sexual assault

Many women reported unwanted sexual touching which fit the definition of sexual assault.

One recalled being pressured to kiss and touch a transwoman **against her will** in a club, another the violating experience of having a **“transwoman slapping (her) ass”** in the women’s toilet of a gay club.

Sexual assault stories also happened in private settings, during sleep overs, in situations where women were vulnerable (drunk, asleep or unable to go home). In each case the “transwoman” was a friend who had taken advantage of the situation, **initiating non-consensual sexual contact, touching or masturbating in their presence.**

Domestic abuse

A woman describes her relationship with a male partner who was a transvestite.

“He insisted he was a lesbian and that I define myself as a lesbian so that he could feel validated as a ‘woman’. This was before I came out as a lesbian (...) I felt that sexual intimacy was coerced from me under emotional blackmail”.



Queer coercion

Queer ideology combined with guilt-tripping were reported to be effective strategies to persuade women to sleep with “transwomen” against their will.

The woman above who had sex with a “post-op transwoman” stated she had **“bought into the propaganda that sex doesn’t matter”**.

Women in the 18-24 years old age group appear particularly vulnerable to these strategies.

Young women explained how they were pressurised to accept a “transwoman” as a sexual partner:



“I thought I would be called a transphobe or that it would be wrong of me to turn down a transwoman who wanted to exchange nude pictures”; young women feel pressured to sleep with transwomen “to prove I am not a TERF”.

Online grooming

Several young women report being groomed online while 18 or younger by “older transwomen”. Two of those respondents were made to send nude pictures of themselves.

Deception

Several respondents discussed their experiences of deception while being approached by “transwomen” they assumed to be women. They reported feeling “betrayed” and “violated”:

“Only once I was going to do a 3 way and one of the women was trans but passed very well and I was initially fooled till her partner told me. Fortunately there was no genital sex and they were pre-op. I freaked out afterwards!”

A respondent recalled being approached by an “androgynous looking” person for a date. After sex the person revealed being a “post-op transwoman”. Shocked, the respondent remained in the relationship until she realised that she was “in a relationship with a man who acted like a man”.

The strategy works as a form of conversion therapy for lesbians.

“After I came out as a lesbian, I went on many dates/entered relationships with transwoman because the culture I was in said if I didn’t do that I was evil and should be banished from everything. I knew I wasn’t attracted to them but internalised the idea that it was because of my “transmisogyny” and that if I dated them for long enough I could start to be attracted to them. It was DIY conversion therapy.”



Rape

Many of the experiences above classify as rape although were not named as such. One of the respondents did name her experience as rape. Her story combines several problems highlighted above:

“The man I went on a date with, unknowingly, was mutual friends with people I knew, he threatened to out me as a terf and risk my job if I refused to sleep with him. I was too young to argue and had been brainwashed by queer theory so he was a “woman” even if every fibre of my being was screaming throughout so I agree to go home with him. He used physical force when changed my mind upon seeing his penis and raped me.”



Discussion & Conclusion

The evidence of this research suggests that there is huge pressure in online and offline LGBT, queer and lesbian groups to accept without question the queer ideology and mantra that “transwoman are women”.

The act of defining lesbianism as “same-sex attraction at the exclusion of people who have or had penises” is considered a form of hate speech and violently punished.

Dissenting voices are aggressively attacked, followed by an immediate ban from the group that can sometimes have consequences for women’s lives and livelihoods. Lesbians are a small community of already marginalised individuals, and this exclusion sometimes means exclusion from the only social group women have. The threats on social media and offline groups act both as sexual pressure and silencing, leading to isolation and social exclusion. There is a direct link between threats in online groups and lesbian participation in real life groups or events.

Many lesbians who have been targeted have developed avoidance strategies towards LGBT in general and complain of feeling unsafe and unwelcome in the LGBT community.

Women who dare to say they will not have sex with anyone but a woman, excluding men and men who identify as transwomen, are demonised and name-called. Terms like “terf”, “transphobe”, “bigot”, “rapist”, “racist” etc are routinely used against lesbians. **Women who remain silent in groups are asked relentlessly to reveal whether or not they would date a “transwoman”.** This constant pressure creates a culture of terror, leading to women policing each other in order to not appear to be a “terf” to the rest of the group. **This trend is intensifying as anyone not actively embracing the trans ideology is suspected of silent “terfing”.**

Many lesbians reveal leading a double life where their lesbianism is toned down. Many have no social life or meet underground and explain how difficult and dangerous it has become to meet other lesbians. Lesbian dating sites are infiltrated by men who pose as lesbians (whether they identify as transwoman or not and whether they “pass” as women or not), leading many lesbians to feel unsafe at the thought of unknowingly going on a date with a man. Both in groups and dating sites, the presence of men who identify as transwomen acts as a threat, leading to self-policing and silencing.

This constant pressure is a form of psychological coercion and leads to lesbians feeling pressurised to accept men who identify as transwomen as sexual partners.

This is particularly true for younger lesbians, many of whom have only ever known queer/LGBT groups and ideology since they first came out. This constant pressure means that when faced with individual men who identified as transwomen and who were pressuring them for sex, many lesbians felt that they couldn’t justify saying no to them, resulting in them having non-consensual sex under pressure.

Lesbians have been subjected to a wide variety of sexual violence by men who identify as transwomen.

While experiences of sexual violence were reported by women from every age group, the younger 18-24 age group seemed to be particularly targeted. The sexual violence experiences reported by respondents range from **coercion, online grooming, sexual harassment and assault to rape by deception or with physical force.** Perpetrators have used queer theory mixed with guilt-tripping to pressure, justify or excuse sexual violence.

Consistent with a former study showing that men who transitioned “retain a male pattern regarding criminality” including violent crime and sexual offences, that men who did not transition, (Dhejne et al, 2011 : 6) **sexual violence was committed by men who identified as transwomen in a typical male pattern of aggression, whether in public spaces: clubs, women’s toilets, with unwanted sexual touching; in acquaintance rape scenario/private setting: either while lesbians were vulnerable (drunk, asleep or unable to leave), or during dates when the women withdrew consent and were then “persuaded” or forcibly raped.**

The findings are consistent with lesbian feminist thinkers who theorised that lesbians had nothing to gain by having their experiences conflated with those of gay men in a misogynistic LGBT movement, and that transactivists’ invasion of lesbians’ spaces could lead to the erasure of lesbians and lesbianism.

- Indeed within the LGBT movement today, young lesbians are denied the right to experience lesbianism as they are pressured to accept male bodies as female bodies.
- Older lesbians, who have led a lesbian life from a young age and experienced discrimination and violence as lesbians draw parallels between their past experiences and the way the trans ideology targets lesbians today.
- Lesbians who have had past heterosexual experiences recount how this is used against them to justify penis inclusion into their lives.

Lesbians who responded to this survey perceive the sexual pressure they experience, both as a form of rape culture and as conversion therapy, where they are pressured to accept penises in their sexual lives. Heterosexuality is forced upon lesbians under the guise of queer progressiveness.

References

- Alderson, L. 1988. In Alderson L. and Wistrich, H, Clause 29: Radical feminist perspectives, Trouble and strife No 13. 1988
- Bangor University, 2019. We Value Identity. The Bangor University Website [Online] Available at: <https://www.bangor.ac.uk/inclusive-community/valuingidentity/index.php.en>. Accessed 18/01/2019
- Barry, K. 1979. Female Sexual Slavery. New York: New York University Press
- Bartosch, J. 2018. Lesbian Pride, Lesbian Protest. Medium [Online]. 8th July 2018 Available at: <https://medium.com/@josephinebartosch/lesbian-pride-lesbian-protest- cea2c1404cc0>. Accessed 18/01/2019
- Beale, C. 2016. Feminists mock Green Party young women's group for invite to 'non-men'. The Independent [Online] 16th April 2016. Available at: <https://www.independent.co.uk/news/uk/feminists-mock-green-party-young-womens-invite-to-non-men-a6987061.html>. Accessed 01/02/2018
- Biggs, M. 2018. How Queer Theory Became University Policy. Cognatus News [Online] 24th November 2018 Available at: <https://conatusnews.com/how-queertheory-became-university-policy/> Accessed on 24/02/2018
- Blair, B & Obinawne, A 2018, Why I am a Lesbian (Not Queer). AfterEllen Website [Online] 26th April 2018. Available at <https://www.afterellen.com/columns/545781-im-lesbian-not-queer> Accessed 22/01/2019
- Brackx, A. 1980. Prejudice and Pride. In Feminist anthology collective (Eds) No Turning Back. Writings from the Women's Liberation Movement 1975-80. London, The women's press.
- Butler, J. 2007. Gender Trouble. Oxon, UK, Routledge
- Cade, L. 2014. Why I went to War. Lily Cade Website [Online] Available at: <https://www.lilycade.com/why-i-went-to-war/> Accessed 15/01/2018
- Cooper, T. 2018a. Tony Cooper Twitter Account. [Online] 29th August 2018. Available at: <https://twitter.com/tonydcooper/status/1034842336176611329>. Accessed 18/01/2018
- Cooper, T. 2018b. No Terf on our Turf. Tony Cooper Facebook Account. [Online] 8th October 2018. Available at: <https://www.facebook.com/tonyd.cooper.3/posts/1108844465938100> Accessed 18/01/2019
- Curtis, B and Curtis, C. 2011. Social Research: A Practical Introduction. London: Sage
- Daly, M. 1985 Beyond God the Father, 2nd ed. Boston, USA, Beacon Press.
- Dennis, R, J. [Online Video]. Are genital preferences transphobic? Riley, J. Dennis YouTube Channel. Available at: <https://www.youtube.com/watch?v=k5GYZKfBml&v=de>. Accessed 01/02/2018

De la Cretaz, B. 2016. What It's Like to Chestfeed. The Atlantic [online] 23rd August 2016. Available at: <https://www.theatlantic.com/health/archive/2016/08/chestfeeding/497015/>. Accessed 01/02/2018

Dhejne, C. Lichtenstein, P, Boman, M. Johansson A. L. V. Långström, N and Landén, M. 2011. Long-Term Follow-Up of Transsexual Persons Undergoing Sex Reassignment Surgery: Cohort Study in Sweden. PLOS-One [Online] 22nd February 22, 2011/ Available at: <https://doi.org/10.1371/journal.pone.0016885> Accessed 01/02/2019

Dixon, J. 1988, Separatism: a look back at anger. In Cant, B. and Hemming, S. (Eds) Radical Records. Thirty years of Lesbian and Gay History. London, Routledge

Donnelly, L. 2017. Don't call pregnant women 'expectant mothers' as it might offend transgender people, BMA says. The Telegraph. [online. Available at: <https://www.telegraph.co.uk/news/2017/01/29/dont-call-pregnant-womenexpectant-mothers-might-offend-transgender/>. Accessed 01/02/2018

Dworkin, A. 1974. Woman Hating. New York, USA. E.P. Dutton

Dworkin, A. 1987. Intercourse. New York USA. The Free Press

Equality Act 2010. (c.1 s.11 & s.12) The government legislation website [Online] Available at: <https://www.legislation.gov.uk/ukpga/2010/15/contents> . Accessed 20/01/2019

Fair Play For Women, 2019, Fair Play for Women website. [Online]. Available at: <https://fairplayforwomen.com/>. Accessed 01/02/2019.

Fine, C. 2010. The Delusions of Gender. London, UK, Icon Books.

Frye, M. 1983a. To Be and To Be Seen: The Politics of Reality in The politics of Reality. pp152–174. Berkeley, USA. Crossing Press]

Frye, M. 1983b. Lesbian Feminism and The Gay Rights Movement: Another View Of Male Supremacy, Another Separatism. in The politics of Reality. pp 128–151. Berkeley, USA. Crossing Press.

Get The L Out. 2018. [Online] Get The L Out website. Available at <https://getthelout.wordpress.com/2018/07/05/the-journey-begins/> Accessed 16/01/2019

Glass, J. 2018, LGBT women don't feel comfortable at Pride, new study suggests. PinkNews [Online] 12th June 2018. Available at: <https://www.pinknews.co.uk/2018/06/12/lgbt-bisexual-lesbian-women-pridestudy/> Accessed 16/01/2019

Guardian B2B, The Guardian B2B Twitter Account. [Online] 24th October 2018. Available at: https://twitter.com/guardian_b2b/status/1055353012426686464?lang=en Accessed 01/02/2018

Harne, L. 1996. Dangerous Liaisons. Reasserting male power through gay movements. In Harne, L & Miller, E. All The Rage. Reasserting Radical Lesbian Feminism. London, The women's Press. Pp.11-30

Human Rights Campaign Foundation, 2016. Safer Sex for Trans Bodies. The Human Right Campaign Foundation Website. [Online]. Available at https://assets2.hrc.org/files/assets/resources/Trans_Safer_Sex_Guide_FINAL.pdf. Accessed 01/02/2018

Jeffreys, S. 2003. Unpacking Queer Politics. Cambridge, Polity Press

Jeffreys, S. 2007. Beauty and Misogyny. Harmful Cultural Practices in the West. Hove, UK. Routledge

Jeffreys, S. 2014. Gender Hurts. A feminist analysis of the politics of transgenderism. Oxon, Routledge

Mackinnon, C.A. 1979. Sexual Harassment of Working Women: A Case of Sex Discrimination. New Haven, Conn: Yale University Press

Malantina, H. 2016. The Transgender Tipping Point: the Social Death of Sophia Burset. In Householder, A, K; Trier-Bieniek, A. (Eds). Feminist Perspectives on Orange Is the New Black: Thirteen Critical Essays. [E.book]. Jefferson, USA. McFarland. Available at: <https://books.google.co.uk/books?id=SnKQDAAAQBAJ&pg=PA103&lpq=PA103&dq=cotton+ceiling+trans&source=bl&ots=JpX6eCdVVj&sig=FbtUtPLw2frf6nmsnwtlqg9t4vc&hl=en&sa=X&ved=2ahUKewjavemavObYAhWHJ1AKHQgpCZk4FBDoATAGegQIBxAB#v=onepage&q=cotton%20ceiling%20trans&f=false> Accessed 18/12/2018

McDowell, L. 1992. Doing Gender: Feminism, Feminists and Research Methods in Human Geography. Transactions of the Institute of British Geographers [Ejournal]. Vol. 17, No. 4 (1992), pp. 399-416. Available at: DOI: 10.2307/622707 <https://www.jstor.org/stable/622707>. Accessed 01/02/2018

Morris, B, J. 2016. The Disappearing L. Erasure of Lesbian Spaces and Culture. New York, USA, SUNY press

National Geographic, 2017, Helping families talk about gender. National geographic. Special issue. The Gender Issue. pp.18

NHS. 2016. Gender dysphoria. The National Health Service Website [Online] Available at: <https://www.nhs.uk/conditions/gender-dysphoria/> Accessed 18/12/2018

Pride In London, 2018. Statement from Pride in London regarding the 2018 protest group. Pride In London Website [Online] Available at: <https://prideinlondon.org/news/2018/7/8/statement-from-pride-in-londonregarding-the-2018-protest-group>. Accessed 18/01/2019

Qu'emi, J 2014. 4 Ways to Be Gender Inclusive When Discussing Abortion. Everyday Feminism [Online]. 29th August 2014. Available at: <https://everydayfeminism.com/2014/08/gender-inclusive-discussing-abortion/> Accessed 01/02/2018

Raymond, J. 1995. The Transsexual Empire. The making of the She-Male. New York, USA, Teachers College Press

Reed, T. 2015. Written evidence submitted by GIRES to the Transgender Equality Inquiry. The British Parliament Website. [Online]. Available at <https://data.parliament.uk/writtenevidence/committeeevidence.svc/evidencedocument/women-and-equalities-committee/transgender-equality/written/19292.pdf> . Accessed 18/12/2018

Rich, A. 1977. The Meaning of Our Love for Women Is What we Have Constantly to Expand. In On Lies, Secrets and Silence. Selected Prose. 1995. London, Norton. Pp 223 – 230

Rippon, G. 2015, A welcome blow to the myth of distinct male and female brains. The new scientist website [Online]. Available at: <https://www.newscientist.com/article/dn28584-a-welcome-blow-to-the-myth-of-distinct-male-and-female-brains/>. Accessed 01/02/2018

Robinson, M. Shrinking to Survive. A former transman reports on life inside queer youth culture. 4th Wave Now website [online] 27th April 2016. Available at : <https://4thwavenow.com/2016/04/27/shrinking-to-survive-a-former-trans-manreports-on-life-inside-queer-youth-culture/> Accessed 01/02/2019

Sarantokos, S.2012. Social Research. London: Palgrave Macmillan

Scarcella, A. 2017. Why I'm transphobic [Online Video]. Arielle Scarcella YouTube Channel. Available at: <https://www.youtube.com/watch?v=dumQfzcrOzk>

Serano, J. 2007. Whipping Girl. A transsexual woman on sexism and the scapegoating of femininity. Berkeley, USA. Seal Press

Spender, D. 1985. Man Made Language. 2nd Ed. London, UK. Pandora Press

Sprocket, J. 2018. On Misogyny, on drag, or how it became ok to say “drag them off by their saggy tits.” Medium [Online] 28th August 2018. Available at <https://medium.com/@janesprocket/on-misogyny-on-drag-or-how-it-became-ok-to-say-drag-them-off-by-their-saggy-tits-2765873c1dfc>. Accessed 18/01/2018

Stanley, E. 1982. Male Needs. the problems and Problems of working with gay men. In Friedman, S and Sarha, E. Eds) On the Problems of Men. Two feminist conferences. London, The women's press

Stanley, L. & Wise, S. 1993. Breaking Out Again. Feminist Ontology and Epistemology. London: Routledge.

Stone, S. 1991, The Empire Strikes Back. A posttranssexual Manifesto. In Stryker, S & Whittle, S (Eds). 2006. The Transgender Studies Reader. pp221-235

TerIsASlur. 2019 [Online] available at <https://terisaslur.com/cotton-ceiling/> Accessed 15/01/2019

Wolf, N. 1991. The Beauty Myth. How images of Beauty are used against women. London, UK, Vintage

Woman's Place UK, 2019, Woman's Place UK Website [Online]. Available at: <https://womansplaceuk.org/> Accessed 01/02/2019

Yardley, M. 2018. Girl Dick, the Cotton Ceiling and the Cultural War on Lesbians, Girls and Women. AfterEllen. [Online] 5th December 2018. Available at <https://www.afterellen.com/general-news/567823-girl-dick-the-cotton-ceiling-andthe-cultural-war-on-lesbians-girls-and-women>. Accessed 15/01/2019