



This is incompatible with UK Equality law. There is no hierarchy of rights within the protected characteristics of the Equality Act.

These groups operate under various names: Trans, LGBT, LGBTQ+, LGBTQIA+ (etc); Liberal, Third Wave, Intersectional or Sex Positive Feminism.

LGBT and Third Wave feminism are unrelated to historic gay rights and women's rights/feminist movements.

LGBT groups do not support same-sex attracted people. Third Wave feminist groups do not support biological females. Both deny biological reality in favour of subjective self-identity.

Both operate under the cover of women's and gay rights while simultaneously erasing the basis of those rights: sex and sexual orientation.

Both groups operate a world view based on the tenets of Queer Theory. This says that biological sex is an idea, a social construct promoted by white colonialists. 'Gender identity' on the other hand is real and cannot be questioned (the gender affirmative approach). The aim of Queer Theory is destabilisation of reality and erasure of boundaries: between men and women, gay and straight, adult and child.

It replaces the immutable reality of sex with the nebulous concept of 'gender identity.' Sex is 'assigned at birth' while gender identity is your 'authentic self.' Sex is a subjective quality, a spectrum of 'maleness' or 'femaleness' where 'male' and 'female' no longer exist.

It replaces the binary of male and female with the binary of 'transgender' and 'cisgender', with numerous options in between: non binary, gender fluid, gender queer, transmasculine, transfeminine etc. Terms with objective definitions - 'man' and 'woman' – are placed as equivalents to these subjective self-identities.

The concept of gender identity does not challenge gender stereotypes, but reinforces them. It does not support gay and lesbian young people but erases them.

Categories based on immutable, objective reality are recategorised as undefinable identities. Boys and girls are placed in the category 'gender identity.' Gay and lesbian people are placed in the category 'queer.' Sexual orientation is reframed as 'sexual identity.'

When society is organised around the concept of personal identity, boundaries of reality are erased and words with accepted and widely understood definitions become meaningless.

When 'man' and 'woman' become subjective concepts, biological reality can be condemned as stereotyping. Thus a biological male must not be excluded from female spaces just because he does not have a stereotypically female body. Separate facilities for men and women can be framed

as reinforcement of gender stereotypes.

The movement is enforced through strategies of shaming and moral posturing. It is presented as kind, tolerant and progressive, based on the principles of acceptance and inclusion. Any opposition or questioning is decried as phobic, bigoted, discriminatory and exclusionary. It employs a range of defamatory labels to prevent debate and silence criticism.

To question any aspect of gender ideology or state biological facts is 'transphobic.' Women who stand up for sex-based rights and protections for women and girls are 'TERFs' ("trans exclusionary radical feminists") and 'anti-trans.'

Safeguarding concerns are characterised as a 'must think about the children' prudishness and moral outrage. The privacy and safety of women and girls is characterised as non-inclusive and a rejection of diversity.

Understanding biology becomes 'biological essentialism' and lesbians who do not accept men who 'identify' as women as sexual partners are condemned as 'genital fetishists.'

To challenge the sex industry becomes 'whorephobic.' To object to any extreme or harmful sexual practice is 'sex negative' and condemned as 'kink shaming.'

The trans movement specifically targets children and young people, both online and in schools. It encourages the development of a combination of victimhood and entitlement, a recipe for narcissism.

Third Wave feminism targets young women online and through magazines such as Cosmopolitan and Teen Vogue, which promote sex practices harmful to women and girls such as 'breath play' (choking/strangling) and anal sex. Subjects historically challenged by the feminist movement (prostitution, porn, the sex industry) as exploitative and conducive to attitudes of violence against women and girls, are recast as 'empowering.'

Prostitution is reframed as 'sex work.' Stonewall has promoted 'Sex Worker Pride Day.'

The movement is characterised by slogans: 'transwomen are women', 'sex work is work' etc.

LGBT inclusive RSE materials do not use the words male and female or girls and boys. Instead they refer to body parts as if they are unrelated to sexed bodies, for example 'people with penises and people with vulvas.'

The decoupling of body parts from sexed bodies according to the tenets of queer theory dehumanises people, specifically women and girls, with language such as 'menstruators', 'birthing parent' etc. Sexual relationships become relationships between body parts, not human beings. Once people are dehumanised it is easier to introduce sexual practices that are abusive,

dangerous, degrading and dehumanising of women.

The term 'sex positive' is political, it refers to acceptance and non-judgment of any and all 'sexual identities.' The 'TQ+' part of the expanding LGB acronym encompasses fetish, BDSM and all 'genders and sexualities.'

The introduction of gender identities into schools has been expanded to 'gender and sexual identities.' Sexual identities include pansexual, demisexual, scoliosexual and asexual. Children are led to believe they must be accepting and inclusive of all sexualities, including sexual practices 'considered to deviate from the norm.' No limit is placed on what exactly is included in this category.

Nothing under the Rainbow flag may be questioned. Children are encouraged to be 'allies' to the 'LGBT community.'

Men who dress as sexualised caricatures of women have been introduced into primary schools through Drag Queen Story Hour, further confusing children about who is a man and who is a woman. Pride has become a display of adult male fetish where heterosexual men parade in women's underwear or animal costumes ('furries'). Schools take part in Pride month to celebrate adult sexualities in the name of acceptance and inclusion.

Red flags such as 'Love is love', 'love has no age' and 'queering the primary classroom' are based on the idea that childhood is a social construction. Queer Theory aims to subvert and disrupt understandings of childhood as a defined category.

'Gender identity' has been accepted as a basis of schools teaching and policy in place of biological sex as the distinction between boys and girls.

Queer Theory pulls the rug of reality from under the feet of the youngest children, confuses children about sex and blurs the boundary between the sexes. In the name of children's 'autonomy' and 'agency', an adult ideology has been imposed on children and children's behaviour is interpreted through its lens.

The activist model of 'gender affirmation' that brought down the Tavistock has been implemented in schools without scrutiny.

Children are encouraged not to trust their own instincts and observations of reality and denied their confidence in using basic accurate language. The principles of boundaries, privacy and consent are incompatible with 'gender neutral' policies regarding toilets, changing-rooms and accommodation, along with the distortion of the language necessary to uphold these principles.

A review of only RSE resources will not change the initial basic failure of safeguarding in schools as a result of capitulation to the gender identity movement.



Queer Theory-informed gender identity ideology is the fertile soil for the growth of harmful sex education resources for children in schools. Without tackling the root cause, there is a danger that extreme sex education will become a matter of degree while the erosion of sexual boundaries remains the foundation of RSE teaching in schools.

Without scrutiny of the initial dehumanisation of human beings, the blurring of boundaries between the sexes, the distortion of language and disruption of reality promoted through gender identity and Queer Theory, a review will not succeed in protecting children from an ideology that undermines their safety.

We should be careful not to throw the baby out with the bathwater. Homophobia, sexism and racism still exist in schools. The tackling of these issues must not be discarded, but separated from the current identity-based social justice movement which undermines all true progress in these areas.

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