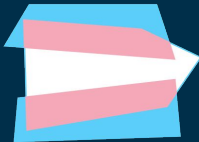


A spanner in the works

Sabotaging Anti-Gender Technologies

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Trans Safety Network



Who am I?



- Background in UK trans/queer lib
- Trans Safety Network researcher
- Occasionally transfeminist, abolitionist, community care activism.
- Unfortunately Anglo-centric perspective.

“Organised Harms”

Like a “hate research” group, except:

- Not focusing “hate”
- Not imitating “counter-extremism”
- Not thought police

Instead focusing on:

- Revealing how harm is organised
- Making harm recognisable to third parties
- Disrupting processes creating harm

Content Warning

I'll be discussing potentially sensitive topics around conversion therapy. I will keep detailed descriptions of experiences around this to a minimum.

History of Suppressing Gender Dissidence pt.1

Late 19th Century

- Medicalisation of sexual deviance
- Same time: increased criminalisation (Boulton Park 1870 UK, §183 StGB in 1871 Germany)
- Many new **DIAGNOSES** for sexual minorities
- Heavily shaped by Eugenics and Scientific Racism*

* Good written history in [Black on Both Sides, C. Riley Snorton](#)(2017).

History of Suppressing Gender Dissidence pt.2

Early 20th Century

- Weimar sexologist Magnus Hirschfeld pioneers medical normalisation
- **BUT** most sexology (including Hirschfeld!) invested in pathologisation, eugenic ideology*
- First gender identity clinic in Berlin destroyed by the Nazis in 1934, Hirschfeld dies in exile
- Early American and British Gender Clinics inspired by Hirschfeld's work

* [Racism and the Making of Gay Rights](#) (Uni of Toronto Press, 2022)

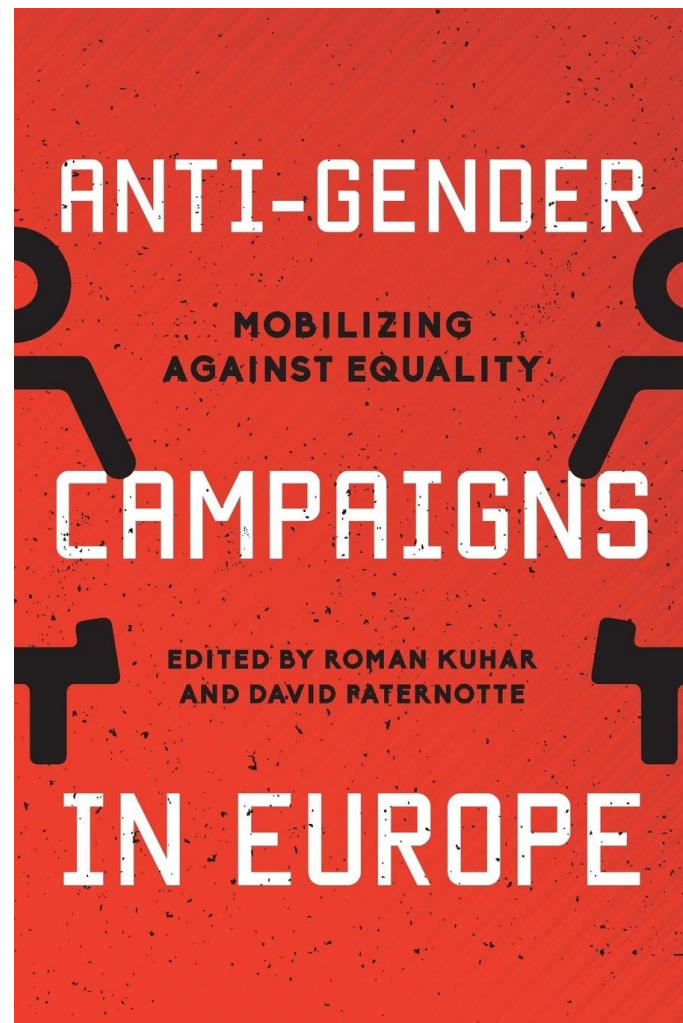
History of Suppressing Gender Dissidence pt.3

Late 20th Century

- Psychoanalysis and Behavioural Psychology become dominant
- Hormones experimentally used as criminal punishments (1950s-)
- New technologies for suppression, interpretation and control of “sexual deviance”
 - [Bancroft & Marks](#) (1960-70s), [Lovaas & Rekers](#), (1970s), [Lothstein](#) (1980s), [Nicolosi](#) (1990s), [Zucker & Bradley](#) (1990s-2010s)
- Some therapists report success for treatments like “exorcism”
 - Little credible long term evidence ever emerges

The Anti-Gender Movement

Global surge in nationalist, patriarchal, transphobic, and racist reactionary activism in 2010s, continuing to present day



Anti-Gender and Conversion Practices

Same organisations as behind the Anti Gender movement

- Previously setting up “Homosexuals Anonymous” groups
- Now “support for gender confused children”
- Continuing previous traditions of suppression

Technologies for suppression

1. Seeding media with conversion “success” stories
2. Group therapy
3. Behavioural Therapy
4. “Exploratory Therapy”

Exorcisms and other religious practices continue, sometimes mixed with “scientific” practices.

Corrective Rape and other sexual violence also continue to play a role.

DIY conversion therapy manuals exist promoting some or all of the above for parents in jurisdictions where such abuse is difficult to acquire

Group Therapies/Support Groups

Main features:

- Creating an anti-trans counter-culture
- Large ratio of anti-trans participants to new members considering transition
- Dynamics of responsibility for “helping” each other (to not be trans)
- Encouraged to understand selves as “Gender Dysphoric” but “not trans”
 - Similar to “Homosexuals Anonymous” claims: “We’re same-sex attracted, not gay!”
- Learning acceptance of discomfort with gender

Behavioural Therapy

Main features:

- Rewarding associations with assigned sex
- Punishing or aversion for any joy about gender-atypical expression
- Often mixes with “group” therapy around e.g. creating groups for “Wo/Men to get back in touch with wo/manhood together”
- For kids, often punishing them for the wrong toys.
 - Punishing transmasculine children for cutting hair, forcibly cutting hair of transfeminine to masculinise them
- Often isolation as punishment for attempts to reach out to and build community with other queers.

“Exploratory” Therapies

Origins in Joseph Nicolosi’s “Reparative Therapy” model based on theories that homosexuality is a “gender identity” issue

DR. NICOLOSI’S BELIEFS

NONE OF THIS WORKED

For many years, Dr. Joseph Nicolosi, Sr. assisted hundreds of clients with their goal to reduce their same-sex attractions and explore their heterosexual potential.

“SAFE-T” exploratory model of sexuality followed on from this

“Gender Exploratory Therapy” model (2019 onwards)

All seek to use psychotherapy as a space to “explore” the underlying “causes” of diversity of sexuality and/or gender identity.

Both scientific and
religious Conversion
Practices united in
restriction of trans
subjectivity

Technology isn't neutral!

So what
technologies
do we build?

Technologies for liberation

Record, document and understand harm as experienced and understood by trans people

The Tavistock Clinic - post graduate training for G.P.'s
The Maudsley Hospital - one member of the group had recently undergone an unsuccessful course of aversion therapy there. She felt with the rest of us who had not had that privilege (?), that there was no place for such therapy in the resolution of our problem. Dr. Goldberg who had been in charge of this therapy has moved his shocking habits down to Oxford, leaving the field open for Dr. Isaac Marks. There is a large grant allocated for (1975) to investigate the transvestite/transsexual area and since it is already known that he will be looking for data, the group

1974 TS/TV conference, Leeds, UK

Demand accountability!

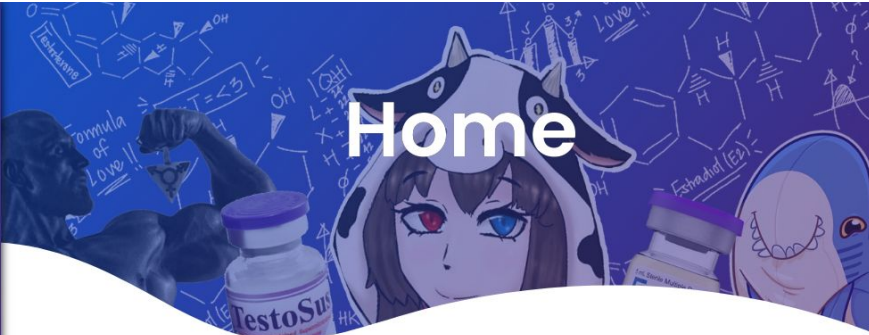
Technologies for liberation

Expand our access to liberated transition healthcare

<https://diyhrt.github.io/>

<https://hrt.cafe/>

<https://transfemscience.org/>




THE DIY HRT DIRECTORY

- 🏠 Home
- 📄 Transfem Guide
- 📄 Transmasc Guide
- 💧 Blood Testing
- 📌 Injection Supplies
- ➕ Mobile Health Apps
- 🐦 Contact
- 💰 Donate

Home

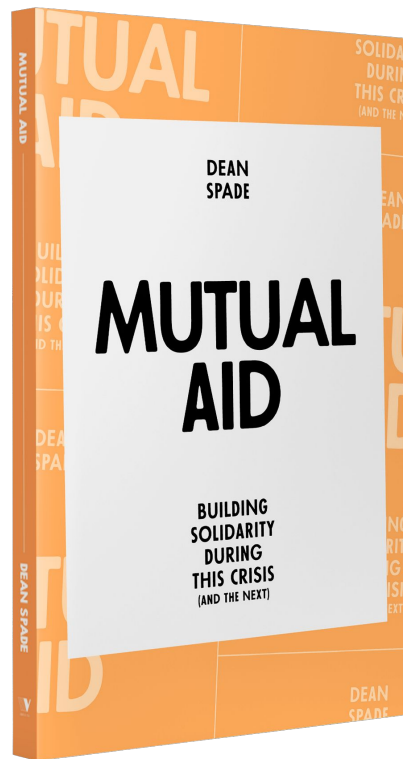
Where do you want to go?



Technologies for liberation

Create community led “Mutual Aid” resources:

- Help escape crises
- Fight against isolation
- Reduce vulnerability as individuals to exploitation or abuse



Diversity and intersectionality

People from particular faith and cultural communities more likely to be exposed

Different demographic groups are exposed to suppressive practices in different ways

In the UK, the most effective resistance to “Religious Rights” narratives came from LGBTQ Christian survivors of those practices.

Building resilient communities means solidarity with the most vulnerable

Hard-line Atheism and secularism, etc, puts cultural differences over fighting harm directly

In conclusion

It's up to us to create the technologies for our own liberation.

The better we build community and resist borders amongst ourselves, the more our experiments in freedom will carry us forward



Thanks!

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