

Lesbian Persistence

**SUBMISSION TO OHCHR ON GENERAL RECOMMENDATION
ON GENDER STEREOTYPES CONCEPT NOTE**

February 2025

A Scottish Civil Society Organisation
Working to increase the profile of lesbians socially, politically and culturally
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1. INTRODUCTION

Lesbian Persistence is a Scottish civil society organisation which works to raise the profile of lesbians socially, politically and culturally. We understand women and girls to be females, and lesbians to be same-sex attracted women, and use those definitions throughout this submission.

Lesbian Persistence welcomes the CEDAW committee's intention to clarify Article 5 on Sex-Role Stereotyping and Prejudice. It is particularly important at this time, as women and lesbians are increasingly affected by an emerging and egregious form of *stereotyping*.

Our interest in the proposed GR41 stems from the historic invisibility and ongoing neglect of lesbians in national and international policy making, even when that is primarily concerned with women. Whilst lesbians are affected by all of the same issues as other women, we are sometimes affected differently, for example in relation to our health needs. We also face some additional issues which do not apply to heterosexual women, such as institutional lesbophobia. We are particularly concerned with the impacts of the intersection of (female) sex and (lesbian) sexual orientation.

2. NOTE ON THE USE OF GENDER AND SEX

The fundamental basis of CEDAW, articulated in Article 1, is that women suffer discrimination on the basis of their *sex* that results in impairing or nullifying the recognition, enjoyment or exercise of women's human rights

Para 6 of the Concept Note acknowledges that "the term 'gender stereotypes' is not explicitly articulated in the text of the Convention". 'Gender' perpetuates the regressive concept of sex-role stereotypes and entrenches inequality for both lesbians and other women. It is a term increasingly being used by States, in law and policy, to avoid protecting women on the basis of their sex, as required by the Convention. 'Gender' is something a person can identify into, and so become entitled to the protections offered by 'gender stereotypes'.

Lesbians are discriminated against because of our failure to perform the sex-role stereotypes demanded of women, failing to become wives and mothers, or to be subordinate and subservient to men.

The proposed GR41 provides an excellent opportunity to return to the correct terminology of *sex-role stereotypes*. This correct use of language and concepts would remove the potential confusion created by the ambiguous and ill-defined term 'gender'.

3. LESBIANS: A GROUP OF WOMEN AND GIRLS IN NEED OF TARGETED MEASURES UNDER CEDAW

→ Intersection of grounds of sex and sexual orientation

Lesbians are discriminated against both on the basis of our female sex and our lesbian sexual orientation. The Human Dignity Trust found that “By virtue of the intersecting forms of discrimination they face both as women and as sexual minorities, they also suffer persecution and rights violations in different ways or to different degrees than gay and bisexual men.”¹ The intersecting and compounded nature of discrimination against lesbians has been also acknowledged by the CEDAW committee in several of its General Recommendations and Country Reports.²

→ Historic and new forms of inequalities, discrimination and violence faced by lesbians

Globally, lesbians are subjected to multiple, grave forms of discrimination and violence. These include acts (in reality, conversion practices) aimed at ‘curing’ lesbians of the ‘affliction’ of loving other women, such as so-called ‘corrective rapes’, ‘honour-based’ violence and forced marriages; and institutional lesbophobia which leads to discrimination in maternity and parental rights, education, employment and health. Lesbians are targeted for not conforming to traditional social roles, expectations and stereotypes.

More recently, lesbians have also been impacted by a new and emerging form of violence and oppression. This is the gender-identity movement, which is wholly based on sex-role stereotypes. Gender-identity ideology holds, in effect, that it is possible to define who is a woman (or man) *according to sex-role stereotypes*. Even very young children are being described and treated by their parents or school as the other sex,³ sometimes because a child says they are the other sex (as is normal role play for young children) which is encouraged by parents. Or simply because they do not play with the toys, or wear the clothes typically associated with their sex role. Or because they are perceived as being gay.⁴

Merging the protected characteristic of sex with ‘gender identity’, ‘gender expression’ or ‘sex characteristics’, makes it impossible to accurately identify who is a lesbian, effectively eliminating lesbians’ legal protections and embedding new forms of discrimination in law and policy. These

¹ Breaking the Silence. *Human Dignity Trust*. 2016

<https://www.humandignitytrust.org/wp-content/uploads/resources/Breaking-the-Silence-Criminalisation-of-LB-Women-and-its-Impacts-FINAL.pdf>

² See for example, GR28 that states that “[c]ertain groups of women, including [...] **lesbian women** [...] are particularly vulnerable to discrimination through civil and penal laws, regulations and customary law and practices”.

³ Some parents’ stories. A three year old boy who said he wanted to be a girl:

<https://www.npr.org/sections/ed/2015/07/04/419498242/at-age-3-transitioning-from-jack-to-jackie>

A 2 year old girl wanting to wear trousers was seen as the first sign of “being transgender”:

<https://www.npr.org/sections/ed/2015/07/04/419498242/at-age-3-transitioning-from-jack-to-jackie>

⁴ See for example the well-documented case of Susie Green - founder and ex-chief executive of Mermaids charity - who admitted in a 2017 TED talk that she had brought her son up as a girl and taken him to Thailand for surgery on his 16th birthday because her husband did not want a gay son. The video has recently been removed from YouTube, see:

<https://thepostmillennial.com/youtube-removes-susie-greens-ted-talk-about-her-child-undergoing-a-sex-change-after-father-did-not-want-a-gay-child> (Accessed 6 Jan 2025)

deprive lesbians of their fundamental freedoms of expression and association, making the fulfilment of such freedom impossible, and in some contexts illegal.

These new forms of violence include pornographic and digital abuse and exploitation of lesbians, acts of sexual coercion and violence by men who identify as 'lesbians', the 'transitioning' of lesbians into 'men' often facilitated by LGBT peer groups, family/parents and the medical establishment. Social and, especially medical, 'transition' often results in serious and long-lasting physical, sexual, reproductive and psychological harms and bodily disfigurements.⁵ 'Transitioning' should be understood as a new type of conversion practice, and an expression of control and punishment of women who do not conform to traditional sex-role stereotypes and expectations.

→ Lack of data & research and States' Acts of Omission

CEDAW's General Recommendation 28 on the Core Obligations of States says, "States parties have an international responsibility to create and continuously improve statistical databases and the analysis of all forms of discrimination against women in general and against women belonging to specific vulnerable groups in particular". As lesbians constitute a specific vulnerable group, it follows that all ratifying States are obliged to collect and analyse data on discrimination against lesbians. Almost 50 years after the creation of CEDAW, this obligation is not fulfilled by the vast majority of States.

In some countries lesbianism is illegal, or discrimination on the basis of sexual orientation is permitted in law,⁶ making it impossible to collect such data. Other States, particularly in the Western world, have outlawed discrimination on the basis of sexual orientation, but have implemented measures that make statistical monitoring of it impossible. For example, many States which collect statistics on "discrimination against LGBTQI+ persons",⁷ include in the lesbian category alleged discrimination against men who *identify* as 'lesbians'. Data on lesbians is rarely disaggregated from data on gay men, bisexual women or even other groups not defined by their sexual orientation.

This makes monitoring the issues faced by lesbians not only ineffective but potentially harmful to them. Increasing numbers of States allow individuals to change their recorded sex on legal documents. A heterosexual man who is legally considered a 'woman' (and therefore a 'lesbian') can report discrimination if he is excluded from a legally protected woman-only or lesbian-only space. Including such instances as "discrimination against lesbians" leads to misleading data and is itself a form of indirect discrimination against lesbians.

Many States, including the UK, do not conduct research on lesbians despite the abundant evidence that data on lesbians is missing in key domains such as sexual and reproductive health, employment, access to services, freedom of association, or discrimination and violence. In the UK, state-funded NGOs concerned with 'LGBT rights' consistently ignore the needs of lesbians, and/or prioritise men who declare themselves to be such.⁸ Many organisations (including domestic violence shelters and

⁵ <https://www.transgendertrend.com/puberty-blockers/>;

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<https://www.humandignitytrust.org/wp-content/uploads/resources/Breaking-the-Silence-Criminalisation-of-LB-Women-and-its-Impacts-FINAL.pdf>

⁷ <https://hatecrime.osce.org/anti-lgbti-hate-crime>

⁸ "The Truth about Trans." Stonewall, 2024, www.stonewall.org.uk/resources/lgbtq-hubs/trans-hub/the-truth-about-trans .

rape crisis centres) which previously represented women or lesbians have embraced gender-identity ideology and the stereotypes it promotes. They have now become mixed-sex entities, resulting in the exclusion, including self-exclusion, of lesbians from such groups. There are also multiple reports of lesbians being removed from privately-run spaces and services (e.g. bars, sport clubs) because they expressed their opinion about the sex of men who identify as women.⁹

“States parties have an obligation not to cause discrimination against women through acts or omissions [...] regardless of whether such acts or omissions are perpetrated by the State or by private actors”.¹⁰ Yet these developments have taken place with the knowledge of, and often condoned by, state actors, including police, amounting to multiple acts of omission,

→ **Absence of *differentiated* and *special temporary* measures for lesbians**

As elaborated in GR 28, state parties are obliged to introduce specific measures aimed at protecting groups who are particularly vulnerable to discrimination, and promoting their *de jure* and *de facto* equality. These measures are crucial, among others, for eliminating historic and new lesbophobic practices and traditions most of which are rooted in sex-role stereotyping.

GR 28 further explains that CEDAW envisions three measures to achieve substantive equality for women and girls: 1. *General measures protecting women from discrimination*; 2. *Differentiated permanent measures based on biological differences between women and men*; 3. *Special temporary measures to eradicate persistent historic inequalities between the sexes*. The latter two are particularly important for lesbians and the realisation of our equal rights.

Despite these clear obligations, most States have failed to provide any *differentiated* or *temporary 11 measures* for lesbians. On the contrary, the current trend of incorporating 'gender identity' into legal texts makes any such measures impossible to implement.

It is impossible to protect the rights of women and lesbians if 'transwomen' (males) and 'translesbians' (heterosexual males¹¹) are also to be protected under the same regulations, rather than separately. UK law recognises this conflict, to a degree. The Equality Act 2010¹² offers women protection on the basis of our *sex*, lesbians protection on the basis of our *sexual orientation*, and people who identify as 'transgender' on the basis of their *gender reassignment*. We would argue the last is unnecessary, as the individuals concerned can be fully protected under other categories. Nevertheless, the principle is an important one and we urge the CEDAW Committee to develop *separate* protections that recognise these distinctions. Any attempt to squeeze protections for

⁹ E.g. women thrown out of a bar for objecting to a male in the women's toilets:

<https://medium.com/@notCursedE/some-women-were-kicked-out-of-a-cardiff-bar-for-alleged-transphobia-e0a4f51093e>

Or a lesbian banned from a football event: <https://www.crowdjustice.com/case/kick-stonewall-out-of-football/>

¹⁰ UN Committee on the Elimination of Discrimination Against Women (CEDAW), General Recommendation No. 28 on the Core Obligations of States Parties under Article 2 of the Convention on the Elimination of All Forms of Discrimination against Women, CEDAW/C/GC/28, 16 December 2010, <https://www.refworld.org/legal/general/cedaw/2010/en/77255>

¹¹ The accuracy of this description was acknowledged during the recent UK Supreme Court case of *For Women Scotland vs Scottish Ministers*. A ruling is not expected before the Spring of 2025.

¹² Equality Act 2010. s. 4

‘transwomen’ into the provisions of the Convention, (as the CEDAW Committee suggested in the case of *Flamer-Caldera v Sri Lanka*¹³), including any incorporation of the trans-performance of sex-role stereotypes under Article 5, seriously undermines the very basis of the CEDAW itself.

4. GENDER IDENTITY IDEOLOGY AS A MODERN DAY EXPRESSION OF STEREOTYPED ROLES OF WOMEN AND A DIRECT ATTACK ON LESBIANS

CEDAW’s article 5 on sex-role stereotypes is transversal and, as explained in GR 25, “a joint reading of articles 1 to 5 and 24, form the general interpretative framework for all of the Convention’s substantive articles”. In light of the Convention’s objective to eliminate sex discrimination and achieve *de facto* equality for women, elimination of stereotypes on the basis of sex and a clear distinction between the former and latter is one of the key obligations of States under CEDAW.

CEDAW’s GR 19 on violence against women emphasises that “Traditional attitudes by which women are regarded as subordinate to men or as having stereotyped roles perpetuate widespread practices involving violence or coercion”. Eradicating such stereotypes is an essential prerequisite for ending violence against women, including violence against lesbians. GR 19 also states that such stereotypes “contribute to the propagation of pornography and the depiction [...] of women as sexual objects, rather than as individuals.” Gender-identity ideology does precisely that: it reduces women, lesbians in particular, to stereotypical attributes (mannerism, dress, make-up, also known as ‘gender expression’) and to objects for male consumption. As such, it represents a direct threat to lesbians’ - and all women’s - fundamental right to freedom from male violence.

Using sex-role stereotyping to determine someone’s supposed ‘gender identity’ is deeply lesbophobic and homophobic. As noted earlier, lesbians are very likely to be seen as gender non-conforming - failing to act according to women’s sex-role stereotypes, or as performing male sex-role stereotypes. Yet even when this supposed ‘misalignment’ is very pronounced, it does not, and should not, suggest that they are really (‘trans’)men. Claiming that they are denies the reality that there are many ways of being a woman, and that all presentations are equally valid.

The CEDAW committee has previously acknowledged the harmful impact on women, including discrimination, perpetrated by the “dominant gender ideology”.¹⁴

Granting ‘transwomen’ and male ‘lesbians’ rights that are intended to apply to women, leads to a serious diminution of lesbians’ and women’s human rights. It is literally impossible to protect women on the basis of our sex if the word *women* is interpreted to include some males. In the UK there are two different criteria used by organisations who wish to include men as ‘women’. Firstly, men with a Gender Recognition Certificate, who have legally changed their recorded sex. Secondly, men who self-ID as ‘women’. Despite the fact that there is no legal basis for the latter to be considered women or given access to women’s space or facilities, there is a widespread belief that men who perform any female sex-role stereotypes should be allowed into women’s space. Nothing could make clearer

¹³ *Flamer-Caldera v Sri Lanka* (CEDAW Decision on Communication No. 134/2018).

Although this case was primarily about discrimination on the basis of the claimant’s lesbianism, the ruling also mentioned that protections apply to *all* women, including *transwomen* [our emphasis].

¹⁴ General Recommendation 25, Para 11

which of the groups possesses the social and political power in this situation. The men. The shocking refusal of local and national government, and public and private institutions to correctly follow the law to protect women and children is, we believe, symptomatic of widespread misogyny, sexism and institutional lesbophobia.

There is considerable evidence¹⁵ that gender non-conforming behaviours in children as young as 2.5-4.5 years old are highly predictive of homosexuality later in life. Thousands of children have been socially, and some medically, 'transitioned'. Evidence from the Cass Review shows that as many as 89% of the girls at GIDS (the gender identity clinic) whose sexual orientation was known, were either lesbian (68%) or bisexual (21%).¹⁶ Cass also concluded that social transition can be harmful to children and that "those who had socially transitioned at an earlier age... were more likely to proceed to a medical pathway."¹⁷ The longer a child has been treated as a member of the other sex, the more difficult it becomes for them to go back.¹⁸

Being seen as 'trans' requires no more than that an individual manifests or performs one or more of the sex-role stereotypes associated with the opposite sex. This may mean doing as little as adopting women's names, pronouns, hairstyles or clothing, or, at the other extreme, attempting to surgically reshape their otherwise healthy bodies to more closely match that stereotypically associated with the other sex - such as flat or curvaceous breasts, and more rarely, the replacement of male genitalia with a 'neovagina' (a permanently open wound) or the creation of a facsimile of a penis (albeit wholly or largely non-functioning).

Gender-identity ideology holds that someone who has adopted the persona of an individual of the opposite sex should be so treated, as exemplified in the mantra "Transwomen are women". We discuss, below, the negative impact sex-role stereotyping has on lesbians in the context of specific articles of CEDAW.

5. HUMAN RIGHTS OF LESBIANS AFFECTED BY STEREOTYPES IN THE CONTEXT OF THE CONVENTION:

→ Article 2: State Parties' Obligations

As elaborated above, most states, including the UK, do not fulfil their core obligations under Article 2.

¹⁵ See for example, Childhood gender-typed behavior and adolescent sexual orientation: A longitudinal population-based study. Li, G, Kung, K T, & Hines, M. (2017). University of Cambridge <https://www.repository.cam.ac.uk/items/a9777446-82c8-47bf-bc63-b84730af0ce2> (accessed 6 Jan 2025) Many other research projects have come to a similar conclusion. See Is your child transgender, gay or neither? Transgender Trend <https://www.transgendertrend.com/child-transgender-gay-neither/> (Accessed 6 Jan 2025)

¹⁶ Independent review of gender identity services for children and young people: Final report (2024) p118 https://cass.independent-review.uk/wp-content/uploads/2024/04/CassReview_Final.pdf (accessed 7 Jan 2025)

¹⁷ Ibid p 31.

¹⁸ A childhood is not reversible Anon (2022) Transgender Trend. <https://www.transgendertrend.com/childhood-social-transition/> (accessed 6 Jan 2025)

→ Article 3: Temporary Special Measures

The case *For Women Scotland v Scottish Ministers*,¹⁹ (at the time of writing, February 2025, awaiting a ruling by the UK Supreme court), examines whether a person in possession of a Gender Recognition Certificate (GRC) certifying a person's change of legally recorded sex from M to F (or vice versa), is entitled to an identical set of rights and protections in UK law as biological women (or men). This case arose from the Gender Representation on Public Boards (Scotland) Act 2018 that was introduced as a *special measure* to rectify the under-representation of women on public boards in Scotland. Ironically, for lesbians in the UK, this case has much wider repercussions: whatever the law's original *intent* may have been, the *effect* (should FWS lose) will be that lesbians will lose any protection from sex discrimination, and will lose all rights afforded us as same-sex attracted women, including protection from discrimination on the basis of sexual orientation, which are enshrined in the Equality Act. In simple terms, if heterosexual men with GRCs are recognised in law for all purposes as women, lesbians will no longer be lawfully allowed to exclude such males from our spaces, events, dating pools or dating apps. This will result in *not only impairing but nullifying* the human rights of lesbians.

Thus, what was originally intended as a special measure for women, may itself become **direct discrimination** against a group of women, lesbians. It would also create an **exclusion** of, and **restriction** on, lesbians in the UK, on the basis of our sex, because a group of supposedly 'lesbian' men with a GRC would be privileged in their rights compared to female homosexuals.

More details can be found in the Lesbian Interveners submission to the Supreme court.²⁰

→ Article 6: Prostitution & Trafficking

The system of prostitution and pornography, and the accompanying crime of trafficking, are ultimately built on a **stereotype of the purpose and existence of women's sexuality being the satisfaction of men's sexual desires and needs**. This deeply ingrained stereotype that has now been mainstreamed through multi-million user global pornographic platforms, has an especially detrimental effect on lesbians, whose sexual orientation and lives entirely exclude males. Lesbian sexuality has been instrumentalised in pornography as an arousal trigger for heterosexual males. This is particularly obvious in the category 'lesbian porn' that is one of the top searches on platforms such as Porn Hub.²¹ Such abuse of female lesbian sexuality has a **wider discriminatory effect on all lesbians**, as it reinforces social perceptions of, and acts towards, lesbians as objects for male sexual pleasure, **restricting** lesbians' fundamental freedoms and **impairing** our right to bodily integrity and life free from violence and discrimination.

¹⁹ <https://www.supremecourt.uk/cases/uksc-2024-0042>

²⁰ <https://lgballiance.org.uk/intervention-in-for-women-scotland-supreme-court-appeal/>

²¹

<https://www.nbcnews.com/feature/nbc-out/lesbian-most-searched-term-year-two-world-s-biggest-porn-n9472>

→ **Article 7 & 8: Participation in Public and Political Life**

For at least 10 years, trans-activists have insisted on combining LGB (lesbian, gay, bisexual) with T (transsexual/transgender). One high profile UK organisation is Stonewall, which was established in 1989 to campaign for LGB rights, but now defines itself as “LGBT”. However, in practice its current activities are almost entirely focused on the “T”. It is one of several such organisations which argue there should be “No LGB without the T”, effectively denying lesbians (and gay men) the right to self-organise or independently participate in public and political life. Lesbian Persistence was established because of the need to give lesbians such a voice.

The forced teaming of lesbians with heterosexual men who identify as ‘translesbians’ leads to **direct discrimination** with an **intent to nullify lesbians’ rights** to self-organise and advocate for our rights. Such forced teaming in practice (funding distribution, inclusion in consultations, etc) has an **effect of indirect discrimination** on lesbians. Overall, the **restriction** on lesbians to self-organise without the inclusion of males with ‘feminine gender identities’ constitutes **impairing of lesbians’ human rights under Articles 7 and 8 of CEDAW**.

→ **Article 10: Education**

For the last two decades, transgender ideology has become entrenched in public and private education in the UK. Various guidelines and educational materials issued by transgender lobby groups teach children and youth that they can not only self-identify as the opposite sex, but really *be* the opposite sex. Many schools adopted policies of “socially transitioning” children without disclosing this to their parents.²² In a climate of “rape culture” and widespread pornification of sexuality, and lesbian sexuality in particular, young lesbians come under immense pressure to deny or hide their sexuality, and to identify as ‘boys’ or ‘non binary’. Insinuating gender ideology into educational settings constitutes an **indirect discrimination** against young lesbians who become shamed, bullied and harassed for even using the word *lesbian* or identifying as such. This is a clear **restriction on the basis of sex and sexual orientation** of these young women, **denial of their right to education** about their own sexualities, and **impairing their human rights in the educational settings**.

→ **Article 12: Health**

The 2020 case *Bell v Tavistock and Portman NHS Foundation Trust*²³ exemplifies one of the gross violations of lesbians’ rights in the UK under CEDAW Article 12. In this case, a young lesbian (Keira Bell) was subjected to hormonal and surgical treatments to which, as a minor, she did not have capacity to consent. Coming to terms with her lesbianism, and having regretted her decision to ‘transition’, Keira sued the gender-identity clinic which treated her. The case highlighted the dangers of the ‘gender affirmative’ model and of treating children according to ideology rather than clinical evidence.

For lesbians, this case is significant for several reasons: it demonstrates the **direct harmful effect** of gender-identity ideology when it becomes entrenched in public health policies, resulting in **bodily and mental harms to lesbians**. It further entrenches in the medical sector

²² <https://committees.parliament.uk/writtenevidence/18106/pdf/>

²³ <https://www.judiciary.uk/wp-content/uploads/2020/12/Bell-v-Tavistock-Judgment.pdf>

the institutional lesbophobia, (described above), effectively “transing away” lesbians through medical, state-sanctioned, means. Once the irreparable harm²⁴ is done to a young developing female body (removal of healthy breasts, ovaries, womb, injection of testosterone, etc.) this **impairs lesbians’ exercise of rights to health**, and it **nullifies our right to reproductive health entirely**.

6. CONCLUSION

A consideration of the effects of gender-identity ideology, and the imposition of sex-role stereotypes makes it clear that protections for one group must not be allowed to damage or interfere with the rights of other groups. Men who wish to perform female sex-roles should be correctly categorised as a subset of men, rather than of women, and offered rights separate from those of women.

A feminist approach to sex-role stereotyping requires the abolition of 'gender' and stereotypical sex roles, in contrast to gender-identity ideology's approach of solidifying sex-role stereotypes which are immensely harmful to children and adults of both sexes.

The abolition of 'gender' would allow men to perform their personal interpretation of 'femininity' without also having to be seen as 'women'. Boys could dance in pink tutus or men wear makeup, and still be acknowledged and, crucially, *unquestioningly accepted* (by other men and by society at large) as valid boys or men.

We believe such an approach would also counter the issue of toxic masculinity - the performance of extreme male sex-role stereotypes, usually to the detriment of women, lesbians, gay men and children. Allowing for the possibility that men can present as more 'feminine' would validate all presentations and potentially obviate the need for some men to assert their 'masculinity' because of a fear of being seen as effeminate.

Including males in the definition of 'women', under the guise of 'transrights', represents a serious incursion into the rights of women and lesbians. It abolishes the existence of women (ie females) as a legally identifiable group, and denies us our enforceable human rights.

The CEDAW Committee, as the guardian of the CEDAW and the protection of the rights of women must be clear on this point. Allowing sex-role stereotypes to define who is a man or a woman would be a serious dereliction of the Committee's primary responsibility, would fatally undermine the purpose of CEDAW and would be a betrayal of the women and girls that CEDAW was created to protect

7. RECOMMENDATIONS

1. Rename GR41 in line with the more accurate terminology 'sex-role stereotypes'
2. Avoid using terms that have no basis in international human rights law and have not been discussed or agreed by international community, such as 'gender identity', 'gender expression', "transgender", 'trans'.

²⁴ <https://www.transgendertrend.com/product/the-tavistocks-experimentation-with-puberty-blockers/>

3. Clarify the meaning of 'gender' in line with the object and purpose of the convention and previously developed by CEDAW committee analysis.
4. Analyse the harms perpetuated by gender-identity ideology in the context of Article 5 and stereotyped roles of women as new and emerging forms of discrimination and violence against lesbians and all women and girls.
5. Recognise 'transitioning' of lesbians as a new form of conversion practice, rooted in stereotypes and prejudices against lesbians.
6. Make provision for people who identify as 'transgender' to be protected separately from women and lesbians.
6. In its forthcoming country report on the UK, CEDAW committee must urge the UK to repeal the Gender Recognition Act (2004) that currently allows males to legally identify as women and lesbians, in line with UK's core obligation under CEDAW Article 2(f) which obliges state parties to "To take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women".