

Experiences of Spanish speaking lesbians and bisexual women with the Cotton Ceiling

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Abstract

The “Cotton Ceiling”, “Techo de algodón” in Spanish, is a contentious issue between the trans community and the lesbian community, defined by the lack of willingness of lesbians to consider trans women as romantic and sexual partners because lesbians do not consider trans women to be women. Among the Spanish lesbian and bisexual women, they reported being subjected to a specific type of homophobia and violence against women based on their sexual orientation. Over half reported being sexually harassed online by trans women and 18.1% reported being sexually pressed by a trans woman. The women do not believe the LGBT community discusses the issue of sexual consent enough, and that they do not feel comfortable going to the police to report sexual harassment and sexual abuse against them to the police.

Keywords: lesbianism, sexual abuse, sexual harassment, bisexuality, bisexual women, Cotton Ceiling, online dating

Declarations

As the author, I declare there has been no funding for this research, no financial connections related to the submission of this article and that I have no non-financial interests related to the topics in this paper.

I confirm that all participants were informed about the purpose of this survey and the intention to publish the results in an academic journal. Confirmation of this consent can be viewed in the supplementary data, with the first set of questions relating to participation consent in the survey and how that data is shared.

I confirm that while others helped in various stages of this paper, all were asked if they wanted to be listed as co-authors and all declined.

Introduction

The “Cotton Ceiling” is a concept used by lesbians and bisexual women alongside the queer and trans community where cotton is a reference to a type of women’s underwear and is a play on words related to the feminist concept of the glass ceiling, the invisible barrier for professional women to advance in their careers (Wild, 2019). It refers to the practice of transwomen demanding that lesbians consider them as potential sex partners; according to the “Cotton Ceiling”, failure to consider transwomen in their dating and sexual partner pool makes those lesbians transphobes. (Wild, 2019; Kurzdorfer, 2012). The topic of the cotton ceiling is largely an invisible one among Spanish speakers (Contra el Borrado de las Mujeres, 2020), and no previous research done on the topic from either a transgender perspective or from a radical feminist or lesbian perspective. When the topic is discussed among Spanish speaking lesbians and bisexual women on Twitter and Facebook, most reference the “Get The L Out UK” study by Wild (2019), the Lesbian Me Too website, information that has been translated from English to Spanish and is often culturally Anglo-Saxon. This is problematic as feminism in Spanish speaking countries follows a different wave model from that of Anglo-Saxon countries, especially as it applies to the fourth wave (Blasco Herranz, 1999; Pomata, 2014). Feminism in Spanish speaking countries originates from different historical and cultural perspectives like socialism, responses to dictatorship and decolonialism (Puleo, 2012; Millán, 2016; Morales-i-Gras, Orbegozo-Terradillos, Larrondo-Ureta, & Peña-Fernández, 2021).

The term “Cotton Ceiling”, in English, was coined in 2012 by Canadian porn star and trans activist Drew DeVeaux. DeVeaux created the neologism in response to lesbian porn actress Lily Cade refusing to perform in a scene with DeVeaux after the lesbian porn actress Lily Cade refused to perform in a lesbian porn scene with Drew (Lowbridge, 2021; Kurzdorfer, 2012;

Yardley, 2020). The term in Spanish is used in direct translation, and occasionally untranslated and is primarily used by members of the Spanish speaking trans community informally in trans only spaces (Las Violetas, 2020). It is used by radical feminists and lesbians academically, though sparingly, and in informal discourse on social media (Las Violetas, 2020).

What the “Cotton Ceiling” is a contentious issue. The definitions by transfeminists and radical feminists are antagonistic towards the other, with no ideological middle ground available. Depending on who defines it, "Cotton Ceiling" has varying and conflicting definitions and connotations. From a lesbian and radical feminist perspective, the cotton ceiling is a form of male violence visited upon lesbian and bisexual women. For these feminists, transwomen and their allies demand access to female bodies regardless of the sexual orientation of the woman or the lack of mutual desire for the male sex (García Bárcenas, 2021, p. 225; Cumplido, 2021, p. 45). From a queer feminist perspective, the cotton ceiling refers to the desexualizing of transwomen by cis women. This is done in such a way that prevents transwomen from having sexual encounters. By desexualizing transwomen, transfeminists feminists argue psychological barriers are created that prevented cis lesbians, a term used by trans activists to define lesbians who are biologically female with a gender identity of woman, from having sex with transwomen because of cis lesbian transphobic beliefs, namely that cis women do not view transwomen as real women. The consequence of this is it prevent cis women from having sex with people they do not view as “exclusively female bodied” (Kurzdorfer, 2012; Malatino, 2016; Steinbock, 2017).

This paper seeks to fill the void in the broader research on the phenomenon of the “Cotton Ceiling” in Spanish speaking community, using a psychological framework. It takes a comprehensive perspective of this topic, discussing several concepts including developing a

general demographic profile, exploring attitudes towards transwomen and transmen as it relates to their sexuality, comparing experiences of sexual harassment and coercion the women experience based on the offender group including transwomen, transmen, other members of the LGTB collective and men, exploring experiences with men and transwomen in online dating, and understanding women's views on sexual consent and attitudes toward approaching the police when they have been victims of sexual coercion. These topics all connect to discourse taking place informally on social media, where lesbians and bisexual women talk about their sexual experiences with transwomen. They also connect with various topics explored extensively in academic research related to violence against women.

This paper hypothesizes that lesbian and bisexual women are subject to a specific type of violence against women based as a result of their sexual orientation. Based on this, there will be several specific outcomes predicted based on previous research discussed in the dimensions of analysis section. This paper hypothesizes:

- Transwomen and men will be present on online dating sites and apps, and behaving in male acculturated ways regarding rejection by women.
- LB women will report being victims of sexual harassment and sexual abuse by transwomen, both online and offline.
- Women will describe their experiences with transwomen as being similar to that of men.

Spanish speaking context

In Spain, womanhood has historically been defined around sex, with persecution and discrimination against women being based on sex (Behrend-Martinez, 2009; Fernández Paredes,

2016; Winchester, 2017; Toledano-Sierra, et al., 2020). Similar historical patterns occurred in South and Central American countries including Argentina, Brazil, Colombia, Paraguay, Uruguay, Chile, Nicaragua and Costa Rica, especially in those which had dictatorships (Fisher, 1993; Profitt, 1994; Edinger, 1994; González-Rivera & Kampwirth, 2010; Arias Cuentas, 2018).

According to Dworkin (1976; 1987), whose works are widely cited by Spanish speaking academics and feminist activists (de las Heras Aguilera, 2009; Garaizanal, 2009), women are in a different biological sex class from men. Women are oppressed by men because of their sexed bodies, through things like violence, compulsory heterosexual intercourse, rape, prostitution and pornography. Dworkin (1976; 1987) claims this sex-based oppression is institutionalized in sports, the military and education. Dworkin criticized efforts to impose gender norms on women and to define womanhood around stereotypes as being sexist. She was supported by other feminists, including Naomi Wolf (1991) and Sheila Jeffreys (2007).

Dworkin's ideas of sex-based material rights for women are echoed by other notable and widely cited feminists who wrote from their own cultural and historical perspectives. This includes activists, writers, religious figures and politicians like Clara Campoamor, *Mujeres Libres* and Gretel Ammann in Spain (Ryan, 2006; Codina Canet, 2020), Juana Manso in Argentina, Juana Inés de la Cruz, Cetina Gutiérrez, Rita Cetina Gutiérrez and Rosario Castellanos in Mexico, Flora Tristán in Peru, Visitación Padilla in Honduras, Luisa Capetillo in Puerto Rico, Antonia Palacios in Venezuela, and Marvel Moreno in Colombia (Rivera Berruz, 2018; Gargallo, 2007).

The Spanish word for woman, "mujer", has begun to change as a result of the work of Judith Butler (1990)'s work, "Gender Trouble". Because of its intersections with so many other categories including race, class and ethnicity, Butler claimed womanhood, both as a sex and a

gender, was no longer tied to a material reality defined by white people in the West. Her work has been picked up in Spain by activists and academics like Patricia Soley-Beltrán and Pérez Navarro (Marcelino Díaz Díaz, 2019).

During the 1980s, there was some debate among lesbians in Madrid as to if lesbians were women (Trujillo Barbadillo, 2007). This debate took part in an atmosphere where lesbian activists were reading radical lesbians like Monique Wittig and Adrienne Rich among others, while trying to contextualize their own experiences against the backdrop of historical Francoism. It was partly from these debates that some lesbians would begin to include transsexual women in their spaces as they saw them as part of the feminist struggle. Led by Colectivo de Feministas Lesbianas de Madrid (CFLM), these ideas would become the basis of queer feminism in Spain (García Dauder, 2019; Trujillo Barbadillo, 2007; Valencia, 2019).

Internationally, transsexual women started to more assert themselves as sexual beings who derived sexual pleasure from being transsexual women with physical male anatomy (Wild, 2019). The most famous of the works by transsexual women on this theme was Sandy Stone's 1992 work, "The Empire Strikes Back: A Posttranssexual Manifesto". This in turn paved the way for later transactivist transwomen to reject gender affirming surgery that involved the loss of the penis and a greater willingness to demand access to female bodies while claiming female identities while retaining male bodies (Wild, 2019).

These ideas were taken up in Spanish speaking countries as works by various writers were translated into Spanish and began to appear organically on the Internet (LGBMadrid, 2022). By the 2010s, lesbians in Spain who do not include transwomen as potential sexual partners are accused of being transphobic (Las Violetas, 2020; Euforia FTA , 2020). Lesbians in the radical feminist community claim lesbians were being harassed because of their rejection of

the "polla femenina" [female cock] (Las Violetas, 2020; Euforia FTA , 2020). Some of this activity and harassment towards lesbians for rejecting female penis was documented as taking place on Twitter (LGBMadrid, 2022). Radical feminist activists in Spain have pointed to the problem in a broader international context, including the Planned Parenthood workshop in Toronto, Canada that discussed how transwomen can overcome lesbian reluctance to have sex with transwomen (Las Violetas, 2020). Even the suggestion that lesbians do not like drag shows or men dressed as women in Spain has resulted in lesbians being accused of transphobia (Sebastián, 2019).

Little research has been done on the Cotton Ceiling in a Spanish speaking context or focusing on countries where Spanish is the majority or official language. In searching *Google Scholar* for "techo de algodón", there were only seven references to that phrase. Of these seven results, five are to the same two articles, and two are reprint of a *Wikipedia* article. Of the two remaining articles, one is from Mexico and one is from Spain. There are no search results in Spanish using the English phrase not in translation. There are no search results for "techo de algodón" or "cotton ceiling" on *Fundación Dialnet's* archive, the largest database of Spanish language academic articles. There were also no results for "Cotton Ceiling" on *APA PsycNet*, the American Psychological Association database. A search through Google's other search results finds no other academic references or indications that any research has been conducted on this issue. Of the two results on Google Scholar,

- García Bárcenas (2021, p. 225) defines *techo de algodón*, saying, "El movimiento trans, demanda al feminismo se les reconozca y nombre como mujeres, y a las mujeres sexadas como tales desde el nacimiento como cis, es decir, no trans. En ese mismo sentido exigen se les reconozca como lesbianas y se les acepte dentro de las prácticas sexuales lésbicas

tengan o no cirugía de reasignación de sexo; cuando las mujeres lesbianas no aceptan este modelo de relación dicen que se han topado con el techo de algodón –en referencia a las prendas íntimas de las lesbianas– por lo que, consideran, debe ser roto igual que el techo de cristal, en otras palabras, ejerciendo violencia sexual sobre ellas.” [“The trans movement demanded that feminism recognize {[(transwomen)]} as women, and women sexed as such from birth as cis, that is, not trans. In the same sense, they demand that they be recognized as lesbians and that they be accepted within lesbian sexual practices, whether or not they have sex reassignment surgery; when lesbian women do not accept this relationship model, they say that they have run into the cotton ceiling – in reference to the intimate garments of lesbians – for what, they consider, should be broken just like the glass ceiling, in other words, exercising sexual violence on them.”] Beyond this quote, the idea is not explored further beyond stating that trans demands for sexual and affective relationships from homosexuals lead to accusations of transphobia when those demands are rejected, and that this is a form of violence against lesbians. No research or anecdotes are provided by the Mexican researcher.

- Spaniard Cumplido (2021, p. 45) mentions techo de algodón only once, saying, “Nosotras también estamos bombardeadas por historias individuales terribles cargadas de misoginia: intrusión de deportistas biológicamente hombres en deportes femeninos, chicas jóvenes decepcionadas que están detransicionando con la salud destrozada, agresores sexuales autodeterminados mujeres en cárceles de mujeres, lesbianas a las que se les dice que tienen que sentir atracción por el sexo masculino (techo de algodón), la sustitución del término mujer por palabras como persona gestante, menstruante o poseedora de vagina, amenazas de muerte y agresiones a feministas por parte de

transactivistas.” [“We, too, are bombarded by terrible individual stories fraught with misogyny: intrusion of biologically male athletes into women's sports, disappointed young girls detransitioning with shattered health, female self-determined sex offenders in women's prisons, lesbians told they have to feel attraction to the male sex (cotton ceiling), the substitution of the term woman for words such as pregnant person, menstruating person or vagina haver, and death threats and attacks on feminists by transactivists.”] This mention is in the broader context of the lack of research being done about the volume of reported violence against trans, while ignoring the stories of misogyny that result from the supporting of transrights as a response to anecdotes of violence.

There has been no research done on this topic in Spanish speaking countries. Some research has been done by Angela Wild as part of her Masters degree research (Wild, 2019; Wild, 2022). Her survey had 96 respondents, of which 48% were from the United Kingdom. Wild did not present her findings by breaking down at the country of origin of the respondents. The extent to which geography factored into her analysis was with a question about urban versus rural environments, with that data not being in the final paper. Among Wild's (2019) findings were that 87.5% did not believe that transwomen were women, 95% did not believe transwomen could be lesbians and that 98.8% would not consider a transwoman as a potential sexual partner. Among lesbians in LGTB groups, 66% of respondents reported being intimidated or receiving threats as a result of calling themselves a lesbian or saying lesbians don't have penises. This abuse included death and rape threats, verbal abuse, pressure to commit suicide, and being doxed or threatened with doxing. 56% of respondents said they were pressured or coerced into having sex with a transwoman, with that percentage increasing in the 18-24 age group. Women reported

that failure to do so often led to social exclusion. 48% reported that they had used online dating sites, with 31% of those saying on those sites that had been approached by transwomen, 12.5% saying they had been on dates with a transwoman as a result of which 6% of those dates were unknowingly with a transwoman. Of the four who reported having sex with a transwoman, three were with pre-op transwomen, and one with both a pre-op and post-op transwoman. Two who had sex with a pre-op transwoman were deceived by the transwoman about being a woman.

Violence against women

One way of framing the Cotton Ceiling is as a form of violence against women, as it involves sexual coercion, harassment and violence aimed exclusively at women. The 1993 Declaration on the Elimination of Violence against women adopted by the United Nations' General Assembly defined violence against women as,

"any act of gender-based violence that results in, or is likely to result in, physical, sexual, or psychological harm, or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or private life (General Assembly of the United Nations, 1993).

Women are more likely to be injured and seriously injured by men than men are likely to be injured by violence women (Walker, 1989). Psychology has explored the causes of male violence against women and identified a number of causes, including to gain power, and to preserve power and status (Walker, 1989; Koss, 1990). Evolutionary psychologists like postulate that one of the causes of violence against women is male attempts to control female sexuality (Wilson & Daly, 1993; Buss & Malamuth, 1996). Male violence against women in general has been documented as increasing anxiety and depression, lowering self-esteem and increasing

feelings of hopelessness, creating sexual problems and result in posttraumatic stress and suicide attempts (Gleason, 1993; Buesa & Calvete Zumalde, 2013; Leòn, 2006; de La Cruz Fortun, 2014).

Sexual harassment can be used as a means to control women's access to public spaces and women's ability to engage in public life (Kelly, 1998). Victim surveys frequently exclude women's experiences with sexual harassment (Vera-Gray & Kelly, 2020).

According to Walker (1989), a feminist perspective in psychology offers a framework for methodological tools for understanding the psychology of women and violence against women, creating research methods using the scientific method where the results of investigations can be used to assist victims and create new policies. Data from female victims of violence against women needs to be adapted to differences in how women, with the understanding that women experience violence against them that needs to be contextualized against specific type of experiences. Research on this topic cannot be purely quantitative but use mixed methods of quantitative and qualitative, so the quantitative data can be understood in the context of women's experience (Parlee, 1981; Walker, 1989). Prior to the introduction of a feminist perspective in psychotherapy, women were blamed for male violence against them; women were told that they were responsible for male dissatisfaction, and that sexual access to women was a man's right (Koss, 1990; Russell, 1982; Symonds, 1979).

Men conduct risk assessment when it comes to the decision to engage in violence against women, factoring in a number of issues including other potential male rivals being around, the woman's reproductive value or future reproductive value, and the social costs for inflicting violence on women (Trivers, 1972; Wilson & Daly, 1993). This risk assessment puts younger women at greater risk of violence by men because of heightened sense of reproductive value

(Wilson & Daly, 1993; Peters, Shackelford, & Buss, 2002). There is a decrease in rates of violence in relationships when it faces scrutiny, but the violence often returns either as a component of time, if stresses return or when the scrutiny disappears (Walker L. E., 1984).

Providing care to victims of male violence requires psychotherapists to drop a value-free stance in treatment because women's sense of danger and need for safety interpret value-free as taking the side of male perpetrators of violence and does not give the woman a sense that their therapist can be trusted to be an advocate for them (Yllo & Bograd, 1988; Bograd, 1984).

Homophobia

Social dominance orientation, a 1994 model that says people have a dispositional tendency to sustain social inequality, is one of the theoretical models used to understand homophobia (Poteat, Espelage, & Green Jr., 2007; O'Brien, Shovelton, & Latner, 2012; Uluboy & Husnu, 2020). Hierarchies in society support and encourage inequality (Poteat, Espelage, & Green Jr., 2007). Negative ideas regarding homosexuality and prejudice against homosexuals develop and become more complex during adolescence (Aboud, 2005). Homophobia, especially among adolescents, is often associated with dominant behavior and aggression on the part of the person holding these views towards homosexuals (Kosciw, 2004; Poteat, Espelage, & Green Jr., 2007). Particularly among men, homophobic attitudes were common and commonly transmitted in their adolescent peer groups, with these attitudes remaining in adulthood (Plummer, 2001; Kimmel & Mahler, 2003).

Definitions

The contested nature of lesbian spaces in both an English and Spanish speaking context necessitates the defining of terms as they are used in this paper. The definition of woman used is

the one based on the Real Academia Española (2022a), "mujer. 1. f. Persona del sexo femenino." which translated to, "Woman. Person of the feminine sex." This definition is used as the one for the underlying definition of woman in this paper and in survey questions.

Lesbian and bisexual women refers to women with an attraction to members of the same sex, with lesbians being homosexuals who are exclusively attracted to women and bisexual women being attracted to both men and women. This attraction generally includes an identity component, of accepting the application of the label in relation to themselves. These definitions are used by this paper because they have clearly defined boundaries that are observable, not subjective and are consistent with a large body of research about homosexuality. Also see Caprio (1954), Rosen (1974), Berger (1983), Blackwood (1986), Miller (2000), Ellis, Ficek, Burke, & Das (2008), Halperin (2009), Real Academia Española (2022) for definitions of lesbian, bisexual and examples of that research.

LB women is a shorthand used to describe lesbian and bisexual women. This phrase is used in English and in translation in Spanish as "Mujeres LB", but the term is not a standardly used one inside the broader LGTB community. It is used in this paper to avoid the use of the repetitive phrase "lesbian and bisexual women".

Spanish speaking countries, for the purpose of this survey, included Argentina, Bolivia, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Morocco, Nicaragua, Panama, Paraguay, Peru, Spain, the United States, Uruguay and Venezuela. It also includes native Spanish speakers who live in other countries, other than ones where Spanish is an official language or a language used by a sizable minority.

Dimensions of analysis

In order to conduct a study of the cotton ceiling, it is important to study different dimensions of analysis to understand the experiences of lesbians and bisexual women and the broader implications for what that means for institutional stakeholders who interact with these groups when providing them support and services (Matebeni, 2009). These dimensions are:

- Demographic characteristics: who are members of the Spanish speaking bisexual women and lesbian community?
- Attitudes towards transpeople, in terms of recognizing or not recognizing their identities as being equitable to sex and as potential sexual partners. This sets up parameters and boundaries for lesbians and bisexuals as a group, and should be a predictor for perceptions of interactions between lesbian and bisexual women, and transwomen.
- Harassment and sexual coercion. Do transwomen sexually harass and coerce lesbians and bisexual women, and how does this compare to other groups who sexually harass and coerce them? This goes to the very heart of the Cotton Ceiling issue, demonstrating if the Cotton Ceiling exists in practice as something women deal with as an aspect of being same-sex attracted
- Online dating. This is a structural framework for understanding where potential abuse may happen based on the research of Wild (2019).
- Sexual consent, exploring if women feel the topic is discussed enough and want more information. This dimension also includes attitudes related to reporting sexual abuse, because sexual consent is not honored when sexual abuse occurs. In terms of the Cotton Ceiling, it is important to know what happens after potential sexual abuse by transwomen

happens, and if women are comfortable or not comfortable in reporting that abuse to the police.

From a sociological perspective, it is important to consider the dimensions of analysis when dealing with individuals who make up a group. According to Blau (1957) who was speaking of formal organizations, dimensions of analysis play an important role in understanding "the unique constellation of relationships between groups and individuals". Applying Blau (1957) 's model dimensions of analysis in a factory setting to the lesbian and bisexual community implies different members of the community have different sets of contacts depending on where they are situated in the community, with different hierarchical structures they are placed in in relation the (radical) feminist community and the LGTB community. Without rotation between the two groups and efforts by leaders within those groups to integrate the two, there is a lack of common social relationships, and the broader group lacks a cohesive identity. To understand this, Blau (1957) suggests a methodology that explores things like structural dimensions of the group, organizational dimensions of the group, and developmental dimensions of the group.

The structural dimension of Blau (1957) is explored dimensionally in this paper by the demographic dimension, and the attitudes towards trans people dimensions. These two aspects define who lesbians and bisexuals are, and how these women define themselves in relation to transwomen and transmen. The organizational aspect discussed by Blau (1957) is looked at in the online dating and sexual consent dimension, examining the concrete structures provided through structures with rules for participation on online dating sites and through the law and through discourse and or membership in either the LGTB community or radical feminist community. The last aspect discussed by Blau (1957) was developmental, which is how external

conditions generate change within a group. This is explored with the dimension on sexual harassment and coercion.

Demographic profile

Limited statistics are available to give a demographic profile of Spanish speaking lesbian and bisexual women. Those that are available often have methodology issues or rely on suspect data (Josu, 2005). Survey data often has limitations when it comes to understanding sexual orientation prevalence, especially around how questions are framed, and often leads to convenience sampling being depicted as representative sampling (Bauer & Brennan, 2013; Black, Gates, Sanders, & Taylor, 1999). This makes it challenging to understand population characteristics and to know if survey populations are representative.

Prevalence surveys suggest some variation by country. According to a 2021 Ipsos survey, 6% of Spaniards claimed to be bisexual, while 5% claimed to be homosexual, and 1% claimed to be pansexual or omnisexual (Ipsos, 2021). The survey included several other Spanish speaking countries and did not segregate responses by sex. It found that the percentage of people claiming to be same-sex attracted varied by country. See Table 1 and Table 2. A 2015 survey by Servimedia of Spanish women said that 2.7% of women had same-sex sexual experiences (MiraLes, 2015).

A 2019 survey of 3651 members the LGTB community in Mexico City found that 38% were gay men, 12.7% were lesbian, 13.3% considered themselves homosexual, 15.2% considered themselves heterosexual, 14.9% considered themselves bisexual, 4.2% queer and 1.2% asexual. It also found said that 31.1% of respondents were assigned female at birth. According to the authors, this aligned with a 2008 survey by Mexico City Pride organizers (Lozano Verduzco & Salinas-Quiroz, 2019). Of those seeking help from the Comunidad de

Madrid's program for LGTBI people in 2021, 41% were gay men, 17% were bisexual which was an increase of 10% from 2020, 17% were heterosexual and 12% were lesbians. There were other identities including pansexual and asexual, with the number of pansexuals having increased from the year before (Comunidad de Madrid, 2022). The sexual orientation data used gender identity instead of sex when defining sexual attraction. A survey by Acción Ciudadana Contra el Sida (2008) of the LGTBI community in Caracas, Mérida and Maracaibo in Venezuela found that 63% were gay men, 14% bisexual, 14% lesbian and 9% transgender. A report by Tovar Núñez (2013) claims the proliferation of gay men running LGBT organizations in Venezuela has meant that the specific needs of lesbians have been put aside, decreasing their visibility, while those organizations continue to be misogynistic and authoritarian. As a result, lesbian spaces have decreased and lesbians have become less open about their sexual orientation.

The most reliable demographic data related to same-sex female couples is marriage data, which is aggregated on a national and regional level in Spain and contains general demographic data about women in these relationships. The data reliability is a result of the fact that it is not a survey, but population data around all female/female couples who married within a specific time period (Cortina, 2016; Josu, 2005). The first year that same-sex weddings in Spain were equal between male/male couples and female/female couples was 2014. Prior to that, male/male couples were more likely to get married than female/female couples in Spain (MiraLes, 2015).

A survey by Transexualia (2019) of 204 lesbians in Madrid found that 2% were under the age of 25, 66% were between the age of 26 and 45, 29% were between the age of 46 and 65, and 3% were aged 65 and above. 56.16% were single, while 15.27% were married and 8.37% were separated or divorced. It found that 55.9% were born in the region, while 35.3% were born in other regions and 8.8% were born in other countries. 4.79% identified as immigrants and 0.53%

identified as asylum seekers. 78.35% lived in a city with a population of more than 250,000, while 3% lived in towns with a population of 20,000 people or less.

A survey by Lozano Verduzco & Salinas-Quiroz (2019) of over 3,000 members of the Mexico City LGTB population found 9.4% of lesbians were aged 18 or younger, 60.9% were aged 19 to 29, 20.2% were aged 30-39, 6.5% were aged 40-49, 1.6% were aged 50-59 and 1.3% were aged 60 plus. The study did not separate bisexual men and women, but found 22.4% of bisexuals were aged 18 and younger, 55.8% were aged 19-29, 14.6% were aged 30-39, 3.9% were aged 40-49, 1.8% were aged 50-59 and 1.4% were aged 60 plus.

A study by Fernández-Rouco, Cantero Garlito, & Carcedo González (2013) of rural lesbians in Extremadura, Spain found around 50% lived with their "familia de origen" [parents or grandparents].

Attitudes towards trans people

Little research has been done on lesbian views of transgender women. One of the better measures to understanding this, with still only limited research on the topic, is the type of feminism that lesbians subscribe to. According to a study by Goicoechea Gaona, Clavo Sebastián, & Álvarez Terán (2019), around 88% of lesbians in the late 2010s in La Rioja, the Basque Country, Navarra, Aragon, Madrid and Catalonia considered themselves feminists. Their feminism covered a number of varieties and had different levels of intensities. Of this 87.8%, 25% explicitly viewed themselves as not being radical feminists and 8.3% viewed themselves as being transfeminists. Younger lesbians were much more likely to eschew all labels around how they described themselves as feminists. The same study found that though these lesbians claimed to be feminists to varying degrees, their relationship with the movement though has issues because they often did not believe the feminist movement prioritized their needs. One of

the main benefits many saw of feminism was that it challenged gender norms of masculine and feminine, which in turn leads to questions about heterosexuality which is an issue centric to lesbian sexuality.

Another way of understanding lesbian relationships with the trans community is to look at lesbian gender transition. In the late 2010s, there were a few same-sex attracted women in La Rioja that transitioned and identified as transmen (Muga, 2020). At the same time, in Spain the boundaries between butch lesbian and trans masculine had become very complex, though in some cases also very simple with the only difference being in how one actually identified. One of the issues though only talked about on the margins of the Spanish lesbian community was that trans masculine had begun to replace butch lesbian inside the lesbian community (Romero Bachiller, 2019).

There is a cultural understanding about what biological women are allowed and permitted to do with their bodies that is controlled by other people. (Human Rights Watch, 2009, p. 18) Lesbian, because they are female homosexuals, are different than those with gender identities and have specific needs because of their class membership. Lesbians need places to feel safe, the means to meet other lesbian women and the ability to communicate with them. Lesbian women need to have these things within a legal, social and cultural framework that does not punish them (Human Rights Watch, 2009, p. 8).

A survey of lesbians and bisexual women in Mexico City by Ruiz Aguilar & Valencia Toledano (2018) looked at the type of people lesbians and bisexual women had sex with beyond women. It found 8.4% had sexual relationships with cis women, 20% of lesbians had had sex with cis men, 4.6% had sex with transwomen, 3.1% had sex with gender fluid people and 1.5% had sex with transmen.

Some Spanish lesbians clearly exclude trans women from their sexuality. Abuse against Spanish lesbians for excluding trans women in their sexual orientation takes place on social media, with Carretero González (2019) documenting examples of abusive behavior against women and lesbians for being feminists who exclude the concepts of gender identity and transwomen in their feminist. She shows how women are often accused of being TERFs, sluts and lesbians. In English and Spanish radical feminist and lesbian communities, the term TERF is viewed as a slur used primarily against women with the goal of silencing women (Fraga, 2019; Sánchez Tamayo, 2021; Terf is a Slur, 2022; TERF es un insulto, 2022).

Sexual harassment and coercion

Little research appears to have been done on the specific topic of lesbians and bisexual experiences with sexual harassment and sexual coercion in Spanish speaking countries, with most data around this being single data points in larger analysis about either the broader LGTB community, about violence against women in general or focused only on partner violence.

There is limited data about the percentage of rape victims by sexual orientation. 46% of American bisexual women have been raped during their lifetime, which compares to 17% of American heterosexual women having been raped (Lozano Verduzco & Salinas-Quiroz, 2019). According to a Ministerio de Salud y Protección Social de Colombia (2016) report published in 2016, 12% of lesbians were victims of sexual violence. This contrasted to transsexuals at 33%, gay men at 19% and bisexuals at 14.7%. There is also limited data on sexual harassment. A study of the LGTB population in Mexico City found that 30.7% of lesbians and 30.6% of bisexual women reported being victims of sexual harassment (Lozano Verduzco & Salinas-Quiroz, 2019).

Women in Spain report being victims of rape with 2.2% of Spanish women over the age of 16 reported being victims of sexual assault (Molina Gallardo, 2022). The Transexualia (2019) study also found that 4.6% of lesbians said they had been victims of sexual abuse because they were a woman and a lesbian, while 23.3% said they faced physical aggression and 70.9% said they faced verbal aggression because of those two things. Of the women who had suffered physical aggression by men because they were lesbians, only four of the women had denounced their attackers to the police in Madrid. When one woman tried to report the abuse, the police insisted that she should not denounce her attacker.

A study by CEPAL (2007) found that 21% of women in Colombia in 2005 had reporting being forced to have sexual relations with someone who was not their partner.

A study of the LGTB population in Mexico City found that 10.6%% of lesbians had been victims of sexual violence while 11.2% of bisexual women had been victims of sexual violence. It also found that 10.1% of lesbians and 10.11% of bisexual women had been victims of blackmail or extortion (Lozano Verduzco & Salinas-Quiroz, 2019).

While there are numerous studies about lesbians and corrective rape, these do not touch on the idea of transwomen as potential perpetrators and tend to focus on transwomen as victims. Most of this research also focuses on countries like South Africa, where this type of abuse is more common. For examples of such papers, see (Doan-Minh, 2019) and (Llona, 2011).

The rates and types of partner violence that lesbians experience also differ by country. A study of the LGTB population in Mexico City found that 5.2% of lesbians and 5.4% of bisexual women reported being victims of partner violence (Lozano Verduzco & Salinas-Quiroz, 2019). A study by Guerrero Borrego & Santillano Cárdenas (2021) of Cuban lesbians found that 22%

had dealt with problems with their partners involving controlling their money and other aspects around maintaining the home, and 22% had their partners sometimes interfered with relationships with friends or family or people from work. It did not report any physical or sexual abuse among lesbian couples.

A Chilean study by Sanhueza Morales (2016) found that gay and lesbian couples report higher rates of emotional violence as a form of partner violence than their heterosexual counterparts. A study by Gómez Ojeda, et al. (2017) of gay and lesbian partner violence in Chile found that gay men were more likely to be victims psychological violence than lesbians in their relationship, and that this type of violence was more common than physical and sexual violence among both gays and lesbians. In their sample of 372 gays and lesbians, they also found the rate of partner violence was relatively equal with both groups at around one in four reporting having been victims. A thesis by Rincón & Zambrano (2017) claims bisexuals in Venezuela face greater rates of sexual and intimate partner violence than their homosexual counterparts. A study by Balsam & Szymanski (2005) of American and European lesbians and bisexual women found that internalized homophobia was one of the biggest predictors of if a woman was likely to be a victim of partner violence. Another big predictor was their educational level, with women with lower educational levels being more likely to be victimized. It found that butch/femme roles were not a good predictor of being a victim of partner violence.

Online dating

A study by Hogan, li & Dutton (2011) of online dating with 10.6% of the respondents being from Spain, 3.4% from Portugal and 9.7% from Brazil found that lesbian practices fell in between those of straight men and straight women. Gays and lesbians were both more likely than their straight peers to use online dating sites. Lesbians looking for marriage used a variety

of means to find partners. 68% reported using friends of friends, 68% reported going to clubs and bars, 49% reported looking in public spaces, 36% used family, 36% used social media sites, 28% said they hobby groups, 32% said they used online dating sites, 17% said they used church events, 13% said they used personals. According to Garces (2021), gay, lesbian and bisexuals are more likely to use online dating services than their heterosexual counterparts. The data from a survey by Lozano Verduzco & Salinas-Quiroz (2019) of the LGTB population in Mexico City found that 7.2% of lesbians use the Internet to find casual sexual partners and 38.4% use the Internet and social media to make new friends.

According to Calvo González, Gómez-Beltrán & Fernández-Fernández (2020), the Spanish authors claim that dating apps demarcated for gay men are explicitly about sexual encounters while apps demarcated for lesbians are about making emotional connections with the assumption that women are not looking for regular sexual encounters.

One of the online dating sites used by lesbians in Peru, Spain and Colombia in the mid and late 2010s was a site called Brenda (Liébana, 2015; Cortés Gómez, del Castillo, Hernández, & Escobar Cajamarca, 2016; Caciano, 2019). Another site popular by lesbians in Colombia and Mexico in the late 2010s was Her (Montoya Gastélum, 2020; Beltrán Troncoso, Moreno González, & Tarupi Montenegro, 2021). Twitter and Instagram were also used in the late 2010s by Colombian bisexual women and lesbians (Beltrán Troncoso, Moreno González, & Tarupi Montenegro, 2021).

Wapa is an international lesbian and bisexual women dating app, most popular in countries including Spain, Brazil, Chile and Mexico. The app was released in 2015. According to Calvo González, Gómez-Beltrán & Fernández-Fernández (2020), the app is much less sexually charged than Wapo, for gay and bisexual men. The app also requires users to agree to

the rule, “No publicaré fotos ni texto de contenido sexual en mi perfil y entiendo que Wapa no es una aplicación de carácter sexual” [“I will not post photos or text of sexual content on my profile and I understand that Wapa is not an application of a sexual nature.”] before they can use it. No such rule is on Wapo. Headshots rarely appear on the site, with users instead using landscape photos or not uploading them. According to Garces (2021), in 2020, the site had around 300,000 global users.

According to Montoya Gastélum (2020), Her was founded in 2012. The dating app targeted lesbian women, bisexual women, trans women and queer identifying people. Among the places the app was used was Mexico. Some transwomen in Mexico switched from using *Tinder* to using *Her*, because *Her* allowed them to find people with the same gender identity as them to date. Some Mexican women using Her would chat and flirt on Her with transwomen knowing they were transwomen, but when they met in person, the women would not be affectionate because they only dated women. There were some lesbians on *Her* from Mexico who would not date transsexual women, transwomen and gender fluid males. Despite the site in theory being open to multiple sexual orientations and gender identities, in practice the dynamics did not work that way when it came developing offsite relationships between lesbians and trans women. Transwomen in Mexico want to have sexual relationships with lesbians that they find online, but they find it difficult to do so.

Sexual consent

At the heart of the issue about the Cotton Ceiling is the topic of consent and how coercion takes away the ability to consent (Lowbridge, 2021; Contra el Borrado de las Mujeres, 2020; Red LGB, 2020; Wild, Lesbians at Ground Zero, How transgenderism is conquering the lesbian body, 2019). As Red LGB (2020) says, “the ‘cotton ceiling’ is a misogynistic concept, a

product of rape culture to pressurize lesbians into having sex with men." Madrid LGB (2022) echoes these thoughts saying, "Lesbians have the right to relationships based on mutual desire, without imposition or blackmail."

In Spain, most of the conversation and organization of events about sexual consent and rape in the LGTB community has been led by women (Distribuidora Peligrosidad Social, 2015). Workshops for lesbians related to sexual consent have taken place in Spain over the years. More recently, in lesbian only spaces, lesbian and women only workshops have started to include transwomen (Mengana, 2022).

Consent is not an topic discussed in transfeminists works as a major consideration by transwomen towards lesbians and bisexual women. (Kurzdorfer, 2012; Malatino, 2016; Steinbock, 2017; Wild, 2019; Contra el Borrado de las Mujeres, 2020). An argument put forward by a trans activist is while sex is consensual, it is transphobic for lesbians to assume that transwomen will want to have penetrative sex as it assumes that transwomen have sex like cis men (Rebelión Feminista, 2018). Wild (2019) reported that when sexual consent has been withdrawn, some transwomen then tried to forcibly "persuade" lesbians to have sex with them or raped them.

According to Contra el Borrado de las Mujeres (2020), some lesbians are feeling coerced into consenting to sex with transwomen; lesbians feel they lose the ability to freely consent and must have sex with people with penises in order to maintain their social relationships. Consequently, lesbians are being driven underground and are becoming more closeted to avoid potential sexual abuse because of their sexual orientation. Contra el Borrado de las Mujeres (2020) says such claims that lesbians must consent to having sex with transwomen make it harder for organizations to support lesbian women, because taking a position that lesbians must

consent to having sex with people with penises leaves those organizations up for abuse by transactivists.

Lesbians in Spain have reported being discriminated against by the police because of their sexual orientation (Ben Amics, 2016; Moya, 2022). The United Nations Committee on the Elimination of Discrimination against Women (2022) notes that when a number of specific classes of women, including lesbians and bisexual women in Peru have tried to seek justice for incidents of violence against women, they have found have been discriminated against.

When women, and lesbians and bisexual women more specifically, are victims of violence, there are often issues around reporting this violence to the police. A study of the LGTB population in Colombia found that 0% of lesbians do reported having problems with the police as a result of their sexual orientation. This contrasts with gay men, with 15% reporting being victims of violence by police because of their sexual orientation (Pineda-Roa & Navarro-Segura, 2019).

A 2011 survey in Catalonia found that 70.2% of people in general who do not report do not do so because they believe the police can do very little, 57.4% because it was complicated, 43% because they have little faith in the justice system, 32% because they do not trust the police and 8.2% out of fear (Blay Gil, 2013).

According to Macroencuesta de Violencia contra la Mujer 2019, only 11% of rapes in Spain are reported to the police. Women give a variety of reasons for not reporting them, including 36.5% saying they did not think they would be believed, 23.5% fearing the what the aggressor may do if reported, and 40.2% not doing so because they were minors (Molina Gallardo, 2022). An earlier survey in 1999 of women in Andalusia found that only 20% of

women who are victims of violence against them report that violence to the police (Medina, 2002). A 2013 study in Catalonia found only 17.7% of women who were victims of violence, either by strangers or their partners, reported them to the police. That study also found that 39.5% of separated or divorced women who were victims of partner abuse denounced their attackers to the police (Antón García, 2013).

Methodology

In Spain, most research done involving lesbian populations involves identifying lesbians and doing semi-structured interviews. It does not involve survey research. For example, see the work done by Trujillo Barbadillo (2007), Goicoechea Gaona, Clavo Sebastián, & Álvarez Terán (2019), Álvarez Terán, Goicoechea Gaona, & Clavo Sebastián (2019) and Fernández-Rouco, Cantero Garlito, & Carcedo González (2013). A survey was chosen over interviews because that body of research has largely relied on contact networks by the researcher, and the author wanted a wider representation geographically and perspective wise than offered by that approach, and the author wanted to have a larger sample than that included in most surveys of lesbians in Spain.

In the process of designing the survey, one of the first questions asked was, “What is the best term to use to describe coercive behavior by transpeople and their allies towards same sex attracted women? Is it Cotton Ceiling, or does that term imply a direct import of Anglo-Saxon theoretical and practical models on lesbian discourse models? Is it "techo de algodón", or does the literal translation of the phrase impose the same issues as using the imported English phrase? Are Spanish speakers using culturally specific for this concept?

A Spanish language and Spanish speaking country review was done of lesbian demographics, lesbian related intersections with transwomen, lesbian online dating, and of

violence done against lesbians. Papers were found after via a thorough review of *Google Scholar*, *Fundación Dialnet* and *PubMed*. This reading, coupled with a conversation with Angela Wilder who did the original Cotton Ceiling lesbian survey in 2018, discussion of lesbian issues with a member of LGB Madrid, a discussion with a member of Scottish Lesbians who were doing their own survey around the same time on the topic of coming out of the closet, a conversation with a member of a Catalan feminist group and having an existing understanding of broad overall history of lesbians in Spain then was used to inform the questions.

A total of 42 questions, thirteen with multiple parts, were included in the survey, which was available in Spanish for native speakers and in English for immigrant and expat women living in Spanish speaking countries. The majority of questions were multiple choice, with some allowing explanations of answers or to provide supplementary information. A few sought longer answers. Questions being asked had one of three purposes as they relate to the study. They include:

- Allowing filtering for different categorizations, such as by region, age, sexuality, gender identity, type of location, native language and existing attitudes towards transpeople.
- Getting responses to indicate the lived and near experiences of lesbians as it relates to sexual coercion and the cotton ceiling and concepts adjoining these from a qualitative and quantitative perspective.
- Check questions to try to weed out potential responses from people who seek to damage the credibility of the survey and to look for internal consistency of responses.

Limited testing was done of the survey. It was given to two native English-speaking lesbians and two native Spanish speaking lesbians. They were asked to fill out the survey, and then provide feedback on questions, if they used culturally and linguistically correct language,

and if they felt like the questions were written to be inclusive of both a transfeminist and radical feminist perspective. They were also asked afterwards about how they felt regarding privacy given the sensitive subject matter.

A Facebook page and Twitter profile were set up for the survey. On 26 July 2022, messages were posted to these profiles in Spanish and English with links to the survey. Then people who had been contacted during the survey design phased were contacted and asked to retweet and share the survey. The author also used her personal Facebook profile to post to Facebook groups asking people to share participate in and share the survey. After the survey gained traction with 100 answers, initial distribution showed 95% of the respondents were from Spain. The author then reached on Twitter and Facebook to feminist groups in the Americas using her personal account asking them to share the survey so a broader national representation could be included. The survey for new answers was closed on 7 August 2022; there were 126 answers in Spanish and eight in English.

Results

The results section is broken down by five sections around concepts related to better understanding lesbian and bisexual women's experiences with the Cotton Ceiling that follow the general flow of questions asked that were based on the dimensions of analysis. Each section starts with a general overview of specific research in a Spanish speaking context related to the questions asked around that concept, followed by the results of the survey and concluding with a discussion about how or how not the survey results align with the existing body of research on that specific concept.

Overall as it relates to the survey results, in reviewing the data, five duplicate answers of the same style were found that indicated falsified responses. The answers were found on the Spanish language survey, with the written text responses in English. They all said their race was "The Spanish" and in the region section included full addresses in the same style. They also answered the question of if they had sex with transwomen or transmen with yes to both, and with duplicate text in area for explanation about their experiences. There were overlapping duplicates for the code to withdraw from the survey, codes that were not duplicated by other respondents to the survey. These five responses were removed, bringing the total number of responses down to 129. On the questions of sexual orientation and which sex a person was attracted to, the answers were blank but explanations in later text indicate the woman is heterosexual. This response was still included and heterosexual data labels were added in the relevant demographic data.

One of the issues with open questions was that many times respondents did not answer the question as asked. For some questions about online behavior, three respondents provided incidents about real world sexual harassment. In response to another question, a person asked if a similar study was being done about gay and bisexual men. There were at least two written responses that condemned the use of the word cis in survey questions. There was one question about men where the written response was about a transwoman and not in that section because the woman refused to address the person she alleged who abused her by their chosen gender identity. While respondents were told written answers were optional or only to be answered if applicable to them, a few wrote in things like "Not applicable." This issue made it difficult to do frequency analysis as representative of everyone who answered the question or look at population characteristics of who described certain actions taking place.

Demographic profile

The survey included eight demographic questions that were separate from questions about lesbian identity and sexuality. These questions included, "What is your native language?", "What other languages do you speak?", "How would you describe your race? Black, white, Asian, etc.?", "Are you an immigrant or expat? If you are an immigrant, which countries have you lived in?", "What country do you currently live in?", "What region/state/province do you live in?", "What type of area do you live in?", and "How old are you?"

Most of the respondents lived in Spain, with 98 (76.0%) currently living in the country. They were followed behind by women living in the United States at ten (7.8%), Mexico with six (4.7%), Argentina with 3 (2.3%) and Germany with two (1.6%) where both were immigrants with one from Spain and the other from Venezuela. There was one (0.8%) respondent each from Nicaragua, Uruguay, the United Kingdom, Costa Rica, Honduras, Italy, Morocco, France, Peru and Chile.

The question was asked if women were expats or immigrants, with 11.6% being listed with yes. For immigrants and expats, all the answers listing other countries a person has lived in were checked to see if they matched with the country they currently lived in, and answers only for the demographic profile section were changed to yes or no so that those living in the country that did not match where they lived were yes and those that matched said no. Across all the countries the fifteen women listed, nine had lived or were living in Spain, two had lived or were living in Argentina, Germany, Italy, the United Kingdom or the United States, and one was living in or had lived in Australia, Belgium, Colombia, Costa Rica, Denmark, Ecuador, Finland, France, Israel, Morocco, Romania, Switzerland and Venezuela.

People were asked if they lived in a city, metropolitan or suburban area, or in a rural area. 88 (68.2%) indicated they lived in a city, 22 (17.1%) indicated they lived in a rural area and 19 (14.7%) indicated they lived in a suburban or metropolitan area. Self-identified lesbians and bisexual women lived in different types of places. 47 (64.4%) of bisexuals lived in cities compared to 40 (72.7%) of lesbians, while 14 (19.2%) of bisexuals and 8 (14.5%) of lesbians lived in rural areas, and 12 (16.4%) of bisexuals and 7 (12.7%) of lesbians lived in the suburbs.

The native language for 106 (82.2%) was Spanish. There were eight (6.2%) respondents who indicated their native language was Catalan, with the same number indicating English was their native language. There were 2.3% of responses saying they were brought up with Spanish and Catalan as their native language, and 0.8% of responses saying they were brought up with Spanish and Euskara as their native languages. 1.6% indicated Galician was their native language, while 0.8% said their native language was Asturian.

Women were asked to describe their race. From their descriptions, 84 (65.1%) were identified as white, 12 (9.3%) were identified as Mediterranean white, twelve (9.3%) were labeled as unknown or declined to say after including answers like "human" or "race does not exist", nine (7.0%) were identified as mixed, eight (6.2%) were identified as Latina or Hispanic, three (2.3%) were identified as black and one (0.8%) was identified as Gitana, sometimes translated in English as Roma or Gypsy or left untranslated.

The mean age for respondents was 33.5 years, with a median age of 33.0 and a mode of 34 years. The mean age for bisexual women was 31.8 years, while the mean age for lesbians was 35.7 years.

Overall, 73 (56.6%) of respondents said they were bisexuals, while 55 (42.6%) said they were lesbians. Stated sexual orientation did not always match with sex-based attraction, with 16 (21.9%) of bisexual women indicating they were attracted only to women and 1 (1.9%) lesbian indicating they were attracted to men and women. The sample of women who answered the survey appears to nominally align with Ipsos (2021) data regarding prevalence of same-sex attracted people to those attracted to both sexes, with there being a higher ratio of bisexuals to exclusively same-sex attracted people. 123 (95.3%) indicated they were women or did not have a gender identity. Three (2.3%) had a gender identity of cis, three (2.3%) indicated they did not understand the concept, and 0 (0.0%) indicated they were trans or non-binary. See Table 3 for participant numbers based on sexual orientation, sexual attracted and gender identity.

Attitudes towards trans people

The survey included seven closed questions that tried to get a broad overview of existing attitudes of lesbians and bisexual women towards transpeople, attitudes regarding transpeople as potential sexual partners and consensual sexual relationships with transpeople.

The first set of questions about attitudes towards transpeople were, "Do you believe that trans women are women, and that trans men are men?" had four potential answers: Yes, No, Sometimes / In some contexts, and Uncertain / Do not know. The second question was "Do you believe that trans women can be lesbians?". Three possible answers were offered, Yes, Yes but only if the transwomen have undergone gender affirmation surgery / if they are postop transsexuals, and No. The results of these questions are found in Table 4.

There were 90.7% who answered no, that transwomen are not women and transmen are not men, 1.6% who said yes, transwomen are women and transmen are men, 5.4% who said

sometimes transwomen are women and transmen are men, and 1.6% who said they were uncertain.

91.3% women answered no, transwomen cannot be lesbians, 2.4% said yes, transwomen can be lesbians and 6.3% yes but only if the transwoman had gender affirmation surgery. The average age of women who said transwomen could be lesbians was 39.3 years, while the average of women who said no was 33.3 years. The average age of those who said yes, if they had transitioned was 30.9 years.

Lesbians were more likely to believe that transwomen could be women or were women in some contexts compared to bisexual women at 10.0% to 5.4%. This pattern remained in regard to if transwomen could be lesbians or were lesbians if they had undergone gender affirmation surgery with 11.1% saying transwomen could be lesbians compared to 7.0% of bisexual women.

Geography played a role in responses to these questions, with 30.0% of women in the United States saying transwomen can be women and transmen can be men, or at least they can be in some contexts, compared to only 6.1% of women in Spain, 16.7% of women in Mexico. The range between Spain and United States narrowed a bit on the issue of if transwomen can be lesbians, with 10.0% of women in Spain saying transwomen can be or can be if they are postop transsexuals while 20.0% of women in the United States said the same.

Race also played a role. Among white women and Mediterranean white women, 8.5% believed that transwomen could be women or were women in some contexts while 91.5% said no. Among mixed race women, 22.2% said transwomen could be women or were women in some contexts while 77.5% said no. Among all other racial groups combined, 100% said transwomen were not women and transmen were not men. This pattern held true for the question

of if transwomen could be lesbians, with 10.6% of white women and Mediterranean white women saying yes they could be or they could be if postop transsexuals, while 18.2% of mixed race women felt the same way. Among all other racial groups, 100% said transwomen could not be lesbians.

The next set of questions were about potential sexual partners. The first of these questions was "Who would you consider for possible sexual partners?" with the first option being, "Women, or women and men / People who are not trans / Cis people", the second option being, "Transsexuals, transgender people, non-binary people and genderqueer people" and the third option being, "Both groups". A second question was "Would you consider having sex with a transwoman?" with options of Yes, Uncertain / Maybe and No. The last question was "Would you consider having sex with a trans man?" with the same options of Yes, Uncertain / Maybe and No. See Table 6 for a detailed breakdown by group.

In response to the question, "Who would you consider for possible sexual partners?" asked in the demographic section with options for "Women, or women and men / People who are not trans / Cis people", "Transsexuals, transgender people, non-binary people and genderqueer people" and "Both groups", 89.8% answered the first, 0% answered the second and 10.2% said both groups. The average age of women who said they were only attracted to Women, or women and men / People who are not trans / Cis people was 33.7 years. For people attracted to that group and transpeople, nonbinary people and gender queer people was 30.4 years.

For, "Would you consider having sex with a transwoman?" with options of Yes, No and Uncertain / Maybe, 3.1% said yes, 7.8% answered uncertain and 89.1% answered no. Groups that differed by 3% or more included mixed-race women with 11.1% saying yes and 88.9% saying no. The average age of women who said they would consider having a sexual relationship

with a transwoman was 28.5. For those who were no, their average was 33.6. For those who were uncertain if they could have a sexual relationship with a transwoman, their average age was 34.4.

The next question was "Would you consider having sex with a trans man?" with the same possible responses as the question about trans women. Overall, 14.8% said yes, 25.0% said uncertain and 60.2% said no. The average age of women who said they would consider having a sexual relationship with a transman was 27.1. For those who were no, their average was 33. For those who were uncertain if they could have a sexual relationship with a transman, their average age was 35.3.

Demographic groups with ten or more total responses that deviated from the average included mixed race women in response to the question of, "Who would you consider for possible sexual partners?" with 11.1% saying both groups. For the question, "Would you consider having sex with a transwoman?" women from the United States varied with 20.0% saying they were uncertain and eight (80.0%) saying no, mixed race women varied with 11.1% saying yes, rural women with 95.5% saying no. For the question, "Would you consider having sex with a transman?", rural women deviated from the average with 22.7% saying yes, 9.1% saying they were uncertain and 68.2% saying no. Suburban women also deviated for uncertain with 36.8% responding that way. Women where their race was unknown or they declined to list their race differed with 41.7% saying they were uncertain and 50.0% saying no.

The last set of questions about attitudes related to transpeople involved previous sexual experiences with transpeople. The first question was, "Have you ever had consensual sex with a transwoman?" with only a Yes and No option. It had two follow up questions of, "If yes to question 3, did you know that the transwoman was a transwoman before you had sex?" and "If

you feel comfortable, please share any details you think are relevant about knowing that the person was a transwoman when you had sex with them. For example, explain if the transwoman told you beforehand or if you found out at the time, or whether the transwoman was pre-op or post-op." The second question was, "Have you ever had consensual sex with a trans man?" with only Yes and No as options. It included two follow up questions, "If yes to question 4, were you in a relationship with the trans man before they transitioned?" and, "If you feel comfortable, please write about your experience as a woman who loves women having sex with a transman. For example, describe whether this made you question your sexual orientation, or explain how the transition affected your relationship. Consider describing how far along the person was in their transition, and if they were taking testosterone."

There were three women who answered yes to the question, "Have you ever had consensual sex with a transwoman?". One identified as bisexual and two identified as lesbian. Three identified as women or not having a gender identity. One was in Spain, another in the United States and the last one was in Mexico. One was from a city, another from the suburbs and the last was from a rural area. Two were white and one was black. Their ages were 20, 30 and 40. All three women provided additional information about their experiences. One woman did not know beforehand that the woman was a transwoman, saying, "Physically they did not look like a man. At the time of the act, I discovered that he had a male member, I refused to have sex." The other two both knew beforehand with one saying that it was irrelevant because they love all women and the other saying they were "told beforehand. And it was obvious to tell."

There were three yes and 125 no responses to the question, "Have you ever had consensual sex with a trans man?" Of the yes responses, one was a bisexual and two were lesbians. All three identified as women and not having a gender identity. One was in Spain, one

in the United States and one in Chile. One lived in the city and two lived in rural areas. One was white, one declined to state their race and the last was Hispanic / Latina. Their ages were 29, 31 and 32. None were in a relationship with the transman prior to their transition. All three women describe their experiences very differently. One woman said, "[the transman] omitted [saying] that she was a woman and I didn't appreciate it and honestly it would have bothered me a lot more if her sex had been male but even so I found it quite unpleasant, in fact, we didn't go to bed because I felt horrible. I sincerely feel that she abused me in many ways." The second said, "At the time I was still in the closet, he was ready socially transitioning when I met him and I didn't understand transsexuals. I knew he had the body of a woman and that's what I saw but still referred to him as a man." The last woman said, "It was uncomfortable since my partner, at that time, was trying to replicate macho sexual stereotypes with me. For "Being a man" was to exercise the same violence as them. It affected my relationship especially because the smell of his body was disgusting to me. [...] I could notice the slightest change in his smell, and when I had to give him oral sex, the smell of his vulva was like medicine [...] He smelled like medicine . It bothered me, but I felt that he should accept ... he also enjoyed penetration with objects [...] . But he was looking for very large prostheses that made me hurt. He said that I should put up with it because that was his penis. When I remember that, it makes me sad. [...]"

Sexual harassment and coercion

Seven closed questions were asked about sexual harassment and coercion, focusing on who perpetuated these actions against the woman responding. All answers only had a yes or no option. Four open questions were asked in relation to these questions, allowing people to provide explanations regarding their experiences with sexual harassment and sexual coercion.

The first three closed questions focused on sexual harassment, with two open questions related to the topic of online sexual harassment. See Table 7 for complete results.

The first question related to sexual harassment online was, "Has any transwoman sexually harassed you online (made inappropriate comments, made inappropriate advances, sent you pornographic images, made derogatory comments about your sexuality, or harassed you online)?" 54.7% women answered yes to this question and 45.3% answered no. Those who said yes had an average age of 33.5 while those who responded no had an average age of 33.4. The percentage who answered yes or no was often highly dependent on demographic characteristics. There was a large amount of variance from this for a number of groups including bisexual women with 45.8% answering yes and 54.2% saying no, lesbians with 65.5% answering yes, they had been sexually harassed by transwomen online, women in the United States with 80.00% saying they had been sexually harassed online by transwomen while 100% of women in Argentina said they too had been harassed. Rural women are less likely to be sexually harassed online by transwomen, with only 42.9% saying they had been. Black and mixed-race women reported lower levels of sexual harassment online by transwomen, 33.3% of black women and 22.2% mixed race women answering yes.

As part of being harassed online by transwomen, fifteen women reported receiving inappropriate photos. These ranged from dickpics, hypersexual images of other women, photos of underage women, photos of the transwoman in women's panties. One woman said, "A transwoman, they sent me without asking me videos of them having sex, masturbating, photos of their penis, messages about how they would "fuck" me, audios of them having orgasms and all kinds of disgusting things." Another woman reported getting over 200 messages on WhatsApp that included unsolicited porn videos. Another woman relayed a story about unsolicited dickpics,

saying, "A man who identified himself as a woman sent me photos of his penis saying that he wanted me to send him the same [type of] photos because he was a lesbian, appropriating a group to which he did not belong since he was a man and wanted photos of a woman, that is tell; Heterosexual. He told me that I was a trans-exclusionary for not wanting to do it and he violently addressed me and insulted me for not wanting those photos." Ten women specifically mentioned *pene*, the Spanish word for penis while three mentioned pictures of *pollas*, Spanish slang for penis, one mentioned penis and one mentioned pics of dicks.

Some lesbians reported turning down transwomen on online dating sites and being subjected to threats of violence, threats of sexual violence and rape, threats of corrective rape, attempts immediately being contacted by underage girls looking for sex, hopes that another transwoman rapes them and demands to meet despite the women clearly having already said no. One lesbian reported being invited to participate in incestuous relationship with her sister and an older transwoman after turning the transwoman down. One woman was told that a "girl dick" was just a built in dildo. One woman reported saying she frequently got comments like, "[T]his penis makes me more of a woman than you, with this penis I'm going to dominate all of you[.] [W]e're going to rape you until you kneel before males[.] [D]eath awaits you. I'm going to pour gasoline on you so that you burn faster fucking whores[.] If a woman tells me she doesn't want to fuck with me, I rape her. I'm much more of a woman than you, [you] shit privileged[.] [Y]ou envy trans because men prefer to fuck with us." One woman said she was asked repeatedly about where she masturbated, including if she masturbated in university bathrooms, and was accused of being a prude after saying no and that she didn't know any women who did that. One woman said she had to delete the Her app because the abuse from transwomen on the site towards lesbians like herself was horrible. One woman was said, "There were several times when I

expressed gender critical beliefs that a "transwoman" threatened to "out" me locally and shortly after this conversation I was receiving private messages from these kinds of males, some were pictures of their penis."

One lesbian was told they needed to see a psychiatrist to cure their internalized homophobia and "genital preference" after turning down transwomen on online dating sites and apps. Four women also report being called TERFs if their orientation was known or they indicated a lack of attraction to male bodies. Other women reported being told they were not actually women. Another was told she would be single forever despite being engaged at the time. Several women said their experiences in dealing with transwomen and sexual harassment was the same as their experiences dealing with men and sexual harassment. One lesbian said that she faced continual online persecution from a transwoman who said because she is a masculine lesbian, she should be a trans.

The second question was "Has any transman sexually harassed you online?" Three women, who had an average age of 24.6, said yes. The vast majority, 97.7%, said they had not. The women who said no had average age of 33.7. The third question was "Have you been sexually harassed online by any other type of person, including men, women and non-binary or queer identifying people?" 74.2% of women said yes, they had. 25.8% said no, they had not. These yes cohort had an average age of 32.6 while the no cohort had average age of 36.2. There were significant differences between different groups for this question. 77.8% of bisexual women answered with yes, while 69.1% of lesbians said yes. Two thirds of Mexican women and all the Argentine women said they had been sexually harassed by others. While 73.9% of women in cities said they had been sexually harassed by others online, 90.5% of rural women said they had been and 57.9% women in the suburbs said they had been. 69.9% white women said they

had been sexually harassed by other people online, while five other groups had higher levels of abuse by others including mixed race women at 88.9%, Mediterranean white women at 83.3%, declined to answer or race unknown women at 83.3%, and Latina / Hispanic women at 87.5%. Only black women reported lower levels of abuse with 33.3%. For those who reported not using dating sites, the rate of abuse by other groups was 69.4%. those who used dating sites and apps, the rate was of abuse by other groups was 76.4%.

Forty-two women provided additional information on their experiences about being sexually harassed by people other than transwomen. Seven different groups were identified, with three women writing responses where the type of person was unknown. Of the forty-six unique types of people or groups mentioned, thirty-five were about men, three were general mentions to other members of the LGTB collective, with one reference each to asexuals, cis lesbians, non-binary people, transmen and women. Most of their stories involved men. Three said that there have been so many incidents involving sexual harassment by men online that they would not know where to start in terms of detailing their online abuse. Two said every woman they know has their own stories of online sexual harassment. One woman said she had only been sexually harassed online by other cis lesbian women. A bisexual woman said no woman has ever sexually harassed her online.

Women recounted getting pictures and videos of men's penises. None of them women who reported receiving dickpics and dickvids said they asked for them, and a number explicitly stated they did not ask for and did not want them. Many came from men the women did not even know or have in their online contact list. Men sent dickpics to respondents even when the men knew the person was legally a minor, with men starting to send dickpics starting at the age of 14. One said these pictures were sent in retaliation for finding out the woman they were interested in

was a lesbian. One woman reported getting comments about her boobs, and questions about if she was a top or a bottom. One woman said she got video calls from a masturbating man she did not know, with the situation made worse because she was a teenager at the time and thought she had done something wrong when she angrily knew she had not. Some women said they got rape threats for turning down men online. One said she had been asked for pictures of herself scantily dressed and after refusing, she was blocked by them. Another said that she gets dickpics weekly, with men saying they would love to ejaculate on her boobs. A woman said she gets multiple unsolicited dickpics a week on Instagram despite having a private account just based on her profile picture alone.

One bisexual woman said, "there is a man from Malaga obsessed with me, he sent me photos of himself and said he wanted to be like me, photos dressed as a dog and things like that. That man used multiple [social media] accounts to avoid my attempts to block him. I was panicking." Another woman reported getting telephone harassment and attempts at spying on their mobile phone. A woman in rural Spain said, "When I was underage, a person who said he was a 17-year-old boy sent me pornographic photos showing a penis. I don't know if it was his penis and I don't know if he was really 17. Now that I think about it I think he was probably older because of how he spoke to me. As soon as I saw the photos I instantly eliminated the contact and never wanted to speak to him again."

Women said they received many comments from men about their sexuality, including young men, old men and Christian men. One woman also reported getting comments online about their sexuality from Christian women. A bisexual woman was labeled vicious because of her orientation, and that it could be fixed by a good fuck with his cock. Women who play video games get sexual harassment not because of their sexual orientation, but according to a response

just for being a woman, where male players say women are washed up and are whores. Women in niche hobby areas that are male dominated also reported getting online sexual harassment. A woman said that taking the SBahn and other public transport in Germany led to getting unsolicited dickpics sent via airdrop. One bisexual said on social media, she received an unsolicited request to be a “third (unicorn)” for another couple.

Women reported getting called names like whore, bitch, slut, "koala porn", transphobe and being told they were ugly. One lesbian was told by a man that his dick would make her normal. Some women said this abuse was because they rejected online male advances. One woman said after she rejected advances from either a transwoman or transfeminine man, the person said, "Come one. You're a slut. I know you like it because you're a dirty and mean slut." This despite the fact that she never talked like that at all to the person. A woman on *PinkCupid* said that having her settings say she was a lesbian interested in other women meant that she received huge amounts of abuse from men in their 30s and 40s who sent her streams of angry messages after viewing her profile.

One woman who said they were out about their opposition to Spain's 2022 proposed gender identity law said they received daily harassment, hate messages and threats of violence. They also said they got sexual harassment from members of their LGTB community because of differences in ideology. A bisexual said members of the LGTB community received a number of comments about her orientation ranging from “you're just straight and looking for attention” to “you must be transphobic and homophobic as bisexual is exclusionary and pansexual means all and is more progressive”.

Three women used this section to provide stories off real life type harassment that sat between sexual harassment and sexual abuse covered in the next set of questions. A young

lesbian in a large city in Spain said that when she was at a park, a guy around her age approached her in a secluded area "and asked me if I could give him a hand job. Although I was terrified, I decided to control my fear, my gestures and my words so as not to show signs of weakness. So I plucked up the courage and said no very naturally and confidently. Like the one that rejects you a new cellphone plan. [...] He sat next to me and started to ask me please because he is very needy. I told him I didn't feel like it. I would have liked it if I hadn't had a problem but I didn't want to. He began to "convince me". My attitude was very calm and in the end, I had no choice but to lie to him. I told him that besides the fact that I didn't feel like him, I was studying for an exam that was in x hours and that "I was very sorry". In the end, he left. I waited a bit, made a bit of a shot it (I pretended to look at the clock and realized how late it was) and I got the hell out of there. I tell this and no one believes it. "

The second set of closed questions focused on sexual coercion, with two open questions for women who reported being victims of sexual coercion that depended on the perpetrator type. See Table 5 for the complete results.

The first question was in this series was, "Has a transwoman ever sexually pressured you or forced you to have sexual contact (genital touching, oral sex, anal sex, or vaginal sex) against your will or without your consent?" 18.1% of women responded yes, having an average age of 34. The average age of the women who said no was 33.4. Bisexual women were much less likely than lesbian women to be sexually pressured, with a rate of 8.5% compared to 30.9%. 50.0% cis woman reported being sexually pressured. 40.0% of women in the United States reported being sexually pressured by transwomen compared to 17.7% in Spain, 16.7% in Mexico and 33.3% in Argentina. Women in rural areas were least likely to be sexually pressured by transwomen at 14.3%, while 17.2% of women in cities and 26.3% of women in the suburbs

reported being sexually pressured by transwomen. 0% of mixed-race women, Hispanic / Latina women and Gitana women reported being sexually pressured by transwomen, while 16.7% of Mediterranean white women, 20.7% of white women, 25.0% of women who declined to state their race or where their race was unknown, and 33.3% of black women reported having been sexually pressured by transwomen. 20.5% of women who reported using dating sites were sexually pressured by transwomen compared to 13.9% who did not use dating sites.

Nine women wrote answers discussing sexual pressure from transwomen. Six women said the sexual pressure was in non-sexual type situations, using emotional harassment to try to coerce them into having sex. These all said they stood firm and refused to consent, with one saying she got death threats for saying so, another being accused of transphobia and a third saying she was accused of being hateful, transphobic and a TERF. Another said that because she refused to have sex with him, the transwoman said he was going to defame her on social media.

One of the stories of sexual abuse and abuser, "Transwoman, close to 30, not operated. After clarifying several times that I didn't want to have sex with her because I didn't have sex with people with a penis, he grabbed my head to put it on her genital organs, insulting me: "fucking transphobic whore." Another woman described her incident of sexual pressure as, "A transfeminine man cornered me in a nightclub bathroom and told me he wanted to help me put in a tampon. He touched my boobs and tried to touch my genitals. I screamed really loud and he ran away. They are aggressors because they are men." Another story of sexual pressure by a transwoman told by a respondent was, "In a bar, after an argument, a man who claimed to be a transwoman showed me his genitals and, grabbing my arm, forced me to touch it."

The fifth question was, "Has a transman ever sexually pressured you or forced you to have sexual contact against your will or without your consent?" Only two of the 127 women

who responded to the question answered yes. One woman was bisexual and the other lesbian, with both women claiming to be exclusively attracted to women. One described herself as white and the other Latina / Hispanic. Both were from Spain, one from a rural area and the other from a city. One was aged 29 and the other aged 33.

"Has any other member of the LGTB collective, including other lesbians, non-binary people, bisexuals, people with intersex conditions, ever sexually pressured you or forced you to have sexual contact against your will or without your consent?" was the sixth question. 23.0% answered yes while 77.0% said no. Groups that differed from these percentages by more than 5% included cis women at 50%, women in Mexico and Argentina and women of unknown race and black at 33.3%, women in rural areas at 14.3%, women in suburban areas at 31.6%, mixed race women and Gitana women at 0%, Mediterranean white women at 8.3%, and women who do not use dating sites or apps at 19.4%.

"Has a man ever sexually pressured you or forced you to have sexual contact against your will or without your consent?" was the seventh question asked related to sexual harassment and coercion. 85.2% of responded yes, while 14.8% said no. There were differences based on sexual orientation. 87.5% of bisexual women answered yes and 81.8% of lesbians answered yes. Groups that differed by more than 5% included cis women at 100%, women in the United States, women in Argentina, women in rural locations and Gitana women all at 100%, women in Mexico at 66.7%, women in suburban areas at 78.9%, black women at 66.7%, Mediterranean white women at 75.0% and women who did not use online dating sites at 72.2%.

Forty-five women responded to the question, "If you have been pressured or forced to have sexual contact by another type of person, please describe what happened." The stories of sexual abuse are varied.

Women reported being sexually abused at different ages, including multiple women at the ages of four, five, seven to nine, seven to thirteen, eight, twelve, thirteen and fifteen. This abuse was done by male friends who knew the women were lesbians, strangers in bars, boyfriends of their mothers, neighbors, straight men pretending to gay, strangers on the street, a straight male partner, a bisexual male partner, a stranger who got into the taxi, a trainer at the gym, a male relative, men on public transport, men at parties and discotecas, a boyfriend of an acquaintance, rich men, cis men, an intended one night stand, a brother, a transwoman the woman refuses to address as such, a teenage boy at summer camp, a male co-worker, a lifeguard, the father of a classmate from school, classmates, tour operators overseas, a teenage boy obsessed with porn, a husband and a creepy man during Pride among others.

Some women said they were so traumatized by these events that they could not discuss it. Multiple women said they spent years in therapy as a result of the sexual abuse they suffered, with a few saying they were still in therapy as part of their healing process.

Women described being pressured or sexually pressured or dealing with unwanted sexual touching in multiple ways, including physical force, subterfuge like pretending to be drunk or gay, because they were intoxicated, because someone drugged them, because the women were in spaces where men wanted to expose themselves and masturbate around women in spaces women could not easily leave like public transportation, while women were sleeping, and because they were too young to understand what was going on.

Online dating

There were five questions in the survey related to online dating sites and apps, with four having a follow up of please explain sections and one open question. The first question was, "Do you think online hookup and dating websites and apps should have filters to prevent trans women and men from appearing as dating options for lesbian and bisexual women seeking women?" 96.9% of women answered yes while 3.1% said no. The yes cohort had an average age of 33.5 years while the no cohort had an average age of 29.8. The no responses included one lesbian and three bisexuals.

Those who answered the first question were also asked, "Please explain your thoughts about why or why not in as much detail as you feel the need." Three of the four women who answered no provided explanations that said things like this was private and irrelevant information, that it is something that should only be brought up if two people match because otherwise it is private, and that people should check their privilege or just ask the person they match with.

Ninety-six women who said no provided an explanation. There were a large variety of answers. Answers tended to fall into several broad categories along the lines of lesbians and bisexual women should be allowed to have their sexuality respected with specific spaces for them, that gender identity should not be prioritized over sexual orientation, that women need to be protected against men, that women should be allowed spaces free from male abuse, and that women should be allowed to have spaces that are free of male sexual fetishism. The exact phrase "lesbians do not have penises" was used five times.

Reasons provided included that women need safe spaces away from heterosexual men and the LGTB movement, that transwomen are not biological women, that even postop

transwomen are not women, that lesbians need safe places online and in person, to avoid the scam of gender identity, that allowing male bodies is a form of conversion therapy used on lesbians, that this encourages rape culture, that lesbians do not like penises, because it is homophobic to allow them, that men are already using trans identity to take advantage of women, that sex and not gender is assigned at birth, because sex is not subjective, because the trans world goes against lesbians because lesbians do not conform to female stereotypes and lesbians are not men, because bisexual women should be able to say who they are and are not attracted to, that queer discourse means lesbians are labeled as transphobic, because allowing male bodies is just another form of patriarchy imposed on women with alternative sexualities, because even bisexual women do not like men who parody women, because men who are rejected by lesbians present a risk of sexual assault to lesbians, and that men should leave lesbians alone.

They also included that sections for women seeking women are filled with men, that it is disrespectful to women seeking women to include men, so discomfort can be avoided when a woman ends up matching with a man they are not attracted to, because despite indicating an interest in only women that men contact women anyway, that failure to have such spaces leads to opposite sex couples trolling for women for threesomes, that lesbians are not urologists, because women don't relate to men, because otherwise these spaces attract autogynephilic heterosexual fetishist men, allowing them is a form of emotional blackmail used against lesbians, that transwomen are socialized as men, that men are trying to do this to sneak into lesbian only spaces, because allowing men means women in spaces seeking women get abused by being called names like transphobe, TERF and pussyphilic, that most transwomen on Timber, Happen and Wapa are clearly autogynephilic men, to avoid time wasting on the part of people trying to

find partners they are attracted to, and that it risks potential violence against women if the women reject males.

The second question about dating sites and apps was, "On the dating and hookup websites and apps you have visited, have you seen trans women in the women who love women section?" 66.7% said yes, 4.0% said no and 29.4% said the question was not relevant because they did not use dating sites and apps. When the last group was removed, 94.4% said they had seen trans women on dating apps and 5.6% had not. 98.1% of lesbians reported seeing transwomen on these apps while 91.5% of bisexual women reported seeing transwomen on these apps. Respondents were asked to list, if they remembered, the name of the site if they did or did not see transwomen in the women loving women section. Only one person who responded no listed a site, with that site being *Edarling*. 52 women who said yes provided a response, with 75 responses listing thirteen unique sites that included *Badoo*, *Bumble*, *eHarmony*, *Facebook* groups, *Happn*, *Her*, *Meetic*, *OKCupid*, *Pof*, *Tinder*, *Ulindr*, *Wapa* and *WhatsApp* groups. Excluding those 75 responses, one woman said all sites and four women said they do not remember all the sites. The most popular site that women reported seeing transwomen in lesbian only sections was *Tinder*, with 46.7% of sites listed including that one. This was followed by *Wapa* with 17.3%, *Her* with 10.7%, *OKCupid* with 5.3%, *Badoo*, *Facebook* groups, *Pof* and *Ulindr* with 2.7% each and *eHarmony*, *Happn*, *Meetic* and *WhatsApp* groups with 1.3% each.

"On dating websites and apps, are you aware of situations where lesbians have faced administrative action or been removed from the site because they indicated they only wanted female partners or cis women?" was the third question about dating sites. 46.7% women answered yes, 33.6% women said no and 19.7% women said the question was not relevant. When not relevant is excluded, 58.2% of women said yes and 41.8% said no. There were

differences based on sexual orientation with 53.3% lesbians and 62.3% bisexual women answering yes.

Despite a number of women answering no, none listed remembering a site. Twenty women answering yes provided a response, with one saying including "cis women" in the question text was offensive and another listing Sal Grover's battle fighting for women only dating sites, three saying they did not remember the specific site, one saying all dating sites and the rest naming seven unique sites. Two women listed sites and provided details about friends getting banned from those sites. With a total count of 24 unique instances of sites named, most women were aware of women being banned from *Tinder* for indicating they were only interested in women with 29.2%, followed by *Wapa* with 25.0%, *Her* with 20.8%, *Bumble* and *Facebook* groups with 8.3% each, and *PinkCupid* and *Reddit* with 4.2% each.

"On dating sites and apps, have you personally faced administrative action or been removed from a site for stating that you only want biological or cis women?" was the fourth question related to online dating. 11.4% of women said yes, 59.3% said no, and 29.3% said the question was not relevant. There was variance based on sexual orientation with 22.7% of lesbians saying they had faced administrative action on these sites while only 9.3% of bisexual women report facing administrative action for saying they were interested in women.

Asked to list the site related to their experiences, three women who answered no provided a response. One said they were not banned from any site, another said they were not banned from *Her* but left the site anyway because they were fed up with the number of transwomen on it and the last response said it was not applicable. Seven women who answered yes provided responses. Of these, three said they were banned from *Her*, with one noting that the site specifically does not allow RadFems and women who exclude transwomen. One said *PinkCup*

and another said Facebook. Another said a WhatsApp group, and explained that when a transwoman joined and several women left as a result, some remaining group members then mocked those who left, saying those who left looked like men and they left "to go to endocrinologist to look for hormones."

"If you have used online dating sites or apps, please share information about your experiences on female-only online dating sites or apps in relation to transwomen, non-binary and queer people." was the last question in the online dating site section. Thirty-four women provided responses.

There were a variety of types of comments, but only one response that indicated the bisexual woman was fine with transwomen on dating sites, saying that those transwomen she detected who she did not desire, she just blocked because she did not want to waste time with that.

Among those with negative experiences, a few said they left these apps because they were full of men, or deleted these apps used dating apps in the past but would not use now if looking for a partner because they are full of men. Some said that the sites were impossible to use because they were filled with men, and that there is no site that is actually only for women seeking women. One said that despite reporting men pretending to be women on these sites, the sites refused to take action against them.

Women mentioned male behavior on women only dating sites and apps. One woman said, "On Grinder, you can clearly see how men act and seek the same type of fetishistic and abusive sexual contact as men who claim to feel like women. They relate (socialize and internalize the abuse of power) in the same way." Another said that these sites have ""Lesbian"

gentlemen found who are actually heterosexual autogynephilic men." Another said, "It is very unpleasant to see men with makeup, or with a wig, saying that they are women. All they do is perform a toxic femininity that I fight against." Another woman said, "The wolf should not be in an application in which they want to meet sheep, showing their paws under the door. It is a scam to dress up and say they are women." A bisexual woman said, "On several occasions I have found men with skirts and makeup calling themselves lesbian women and honestly I find it very crude." Another bisexual woman said, "It offends me that they present themselves as lesbians because only women can be lesbians. And they always appear hypersexualized in ridiculous poses." A lesbian said, "I've seen some trans women and "non-binary trans femmes" openly write misogynistic and hypersexual things on their profiles. Things that you know only a man would say, especially a porn addicted one. I've seen one say "AFAB [women] people better crawl before I let you touch me!" Yet, they're obviously on there attempting to match with women. Or they're trying to get free labor from a woman to "help me with my makeup!"" A bisexual cis identifying woman said, "What they are doing is very sly. It is literally the leftist version of conversion therapy and lesbians are the target. I[']m on a gender critical Facebook group and the experiences lesbians have shared on this topic are harrowing."

Women reported feeling uncomfortable and unsafe on these sites. Women also reported being insulted when they have told matches that they are only interested in real women. This includes being called transphobic and being harassed on these sites.

Sexual consent

The first three survey questions were seeking to know if respondents thought the topic of sexual consent was discussed enough in specific communities, with the first being in the lesbian and bisexual women community, the second in the LGTB/LGBTTT/LGBTQI+ community and

the third in the feminist community. 27.3% of women said the lesbian and bisexual women community discussed the issue of sexual consent enough. 8.7% of women thought the LGTB community discussed sexual consent enough and 82.0% of women thought the feminist community discussed sexual consent enough. See Table 8 for a detailed breakdown by demographic category.

There were some groups related to the lesbian and bisexual women community question whose response percentage varied by more than 5%. This included cis women at 33.3% with one response saying yes, women in the United States at 40.0% with four responses, women in Mexico at 33.3% with four responses, women in Argentina at 33.3% with one response, white women at 34.9% with eight responses, mixed race women at 11.1% with one response, black women at 33.3% with one response, declined to answer or race unknown women at 0%, Latina / Hispanic women at 12.5% with one response, and Gitana women at 0%.

Nine women who said yes, the lesbian and bisexual community discusses sexual consent enough provided additional information on their views. The responses mostly indicated that women and lesbians in particular know what sexual consent is, what sexual orientation is, who they sexually desire and that "lesbians don't do dick." Women also said that lesbians know when to stop when someone is not interested them and that lesbians constantly navigate outsiders trying to deny their ability to consent.

Forty-two women who said the lesbian and bisexual women do not discuss sexual consent enough provided more explanations about their views. Of those who said no, several spoke about how the topic should not be sexual consent but about mutual desire instead, because focusing solely on consent can result in sexual coercion and rape. They said that consent and

desire are not the same thing. Several women spoke of how women learn sexism and myths like those around romantic love and internalize them even if they are same-sex attracted.

A lesbian from Spain said that among groups of LB women, that "patriarchal attitudes are reproduced. I myself felt pressured by my ex-partner, a bisexual woman, to have sex when I didn't want to [...] but I had to do it to please my partner and feel that I didn't I was going to leave for it. In the case of heterosexual couples, this is widely discussed, and clearly consent would be coerced, but among women it seems that it cannot be given, and it is."

Several responses said that lesbians should discuss it more because lack of discussion means they that may not be aware about the issue of sexual consent and can be manipulated by trans women into having sex with them as a result. A couple of women said that sexual consent is not an issue for lesbians because the concept of sexual consent is one invented by men. One bisexual woman from Peru said the topic of sexual consent was still taboo around women's sexuality. An American woman said the topic was rarely ever discussed in her lesbian related groups.

A different lesbian from Spain said, "I constantly see the term "cotton ceiling" on social media and the imposition that women must accept sex with "trans" people. No, neither heteros nor homos nor bis are forced to have sex with who does not attract us. Being "trans" is not having carte blanche to fuck with anyone sheltered behind the insult of "transphobic"."

A bisexual cis woman from the United States said, "I feel like women tend to discuss consent and sexual boundaries more but there seems to be a reluctance to address the issue of genitalia with sexual partners for fear of being labelled as exclusionary."

A bisexual woman from Spain said that sexual education from a feminist perspective needs to start early age, be free and done in schools. This should be coupled with changes in the law including having a minimum age at which sexual consent can be expressed, differentiating between verbal and tacit consent, and that consent is nullified under the consumption of narcotics.

For the LGTB community, there were also groups that varied by more than 5% for yes, the LGTB community discusses sexual consent enough. These included cis women at 0%, women in the United States at 30%, women in Mexico and Argentina at 0%, rural women at 0%, women in the suburbs at 26.3%, mixed race women, black women, Mediterranean white and Gitana women at 0%, and Latina / Hispanic women at 25.0%.

There were two yes responses who provided additional information to the question, "Do you think that the subject of sexual consent is talked about enough in the LGTB/LGBTTT/LGBTQI+ community?" The bisexual from Spain said, "Respect who you love and no one lives in disguises, sex is immutable and you don't have to amputate to love yourself. Operate the mind and not the boobs." The other response was from a bisexual woman in Spain who said, "Yes, they talk but then they make you feel bad for having preferences or they call you "transphobe" while nobody calls gay men transphobes for not being attracted to women or vaginas (which seems completely valid to me)."

Fifty-three women who answered no to "Do you think that the subject of sexual consent is talked about enough in the LGTB/LGBTTT/LGBTQI+ community?" provided their thoughts on the topic.

Many responses said that the LGTB community are not concerned with women and women's sexuality, but only gay men and transwomen. They said they never saw the issue addressed, especially by LGTB groups aimed at lesbians and bisexual women because lesbians and bisexuals are invisible to them. Multiple women said gay men ally themselves more on the issue of sexual consent with transwomen and not with lesbians. A lesbian from Spain said, "The queer sector calls us transphobes for not wanting to have relationships with transwomen. It's very overwhelming." Other women echoed the same idea, that sexual consent is not discussed but instead that desire for sexual boundaries meant LGTB groups labeled women as transphobes. One woman said that the LGTB community believes they have the right to invade women's "safe spaces and that sex is a right. They also advocate that consent can be bought with money because they are prostitution". A bisexual woman from Mexico said she has seen members of the LGTB community, "like and share the idea that it's okay and not abuse if a woman doesn't want to have sex with a trans woman anymore to finding out she is, a lot of excuses from her not caring if it's abuse". A bisexual woman from Spain said it is taboo in the LGTB community to say lesbians want to have sex with female sexed people. A lesbian from the United States said, "The LGBT+++ faction of this community, which I consider to be the extremists among us, are perpetuating the abuse of consent when they push the idea that men can be women. For the most part, and because the LGBT+++ community is dominated by men, that particularly broad community have enabled that we overlook consent for lesbians, and thus this sentiment extends to all women surely."

Some women pointed out that gay men have different ideas around consensual sex between men than other groups have around consensual sex. A bisexual woman from Spain pointed out that the LGTB community did not push the idea that gay men should have sexual

relationships with transmen. A lesbian from Spain said gay men do not believe transmen are men, and are allowed to reject them because gay men say they have other issues.

For the feminist community, there were also groups that varied by more than 5% for yes, the feminist community discusses sexual consent enough. These included cis women at 100%, women in Argentina at 33.3%, black women at 100%, Mediterranean white at 50.0%, Latina / Hispanic women at 75.0%, and Gitana women at 100%.

Fifty-one women who answered yes to "Do you think that the topic of sexual consent is discussed enough in the feminist community?" provided additional information. Most of those responding specifically said yes, radical feminists do but other types of feminists, including queer feminists, do not as they are focused on men. One pointed out that feminists in Spain were sick of the issue of sexual consent and were the ones pushing the "Yes is Yes" sexual consent law in Spain in 2022.

A lesbian from Mexico said radical feminism does and that, "queer feminism is talking shit, they agree with prostitution and womb rental." These responses also repeated the theme from the previous question that sexual consent does not exist, that it is based on mutual desire.

Fourteen women who said the feminist community did not discuss sexual consent enough provided their thoughts on the topic.

An expat lesbian originally from Switzerland said that the majority of feminists are liberal feminists and they don't discuss it. A lesbian from the United States echoed those thoughts.

Three responses specifically said radical feminists do not discuss the topic enough, while three said other types of feminists do not but radical feminists do.

Women were asked, "Do you want more information from the government and other organizations about sexual consent in relation to relationships between women?" 53.6% women said yes, while 46.4% women said no. The average age for those who answered yes was 31.7 while the average age for those responding no was 35.1.

Groups that varied by more than 5% included cis women at 100%, women in the United States at 40.0%, women in Mexico and in Argentina at 66.7%, mixed race women at 77.8%, black women at 33.3%, declined to identify or race unknown women at 41.7%, Gitana women at 100% and women who did not use dating sites at 62.2%.

The question, "Have you seen any tension in parts of the lesbian community over whether lesbians consider having trans women as sexual partners?" was included in the sexual consent section. 93.0% of women with an average age of 33 said yes, while 7.0% women with an average age of 39.2 said no. Some demographic groups varied from these percentages by more than 5%. This included cis women with 100% saying there was tension in the community over this issue, 80% of women in the United States saying there was tension over this issue, 100% of women in Mexico and the United States saying there were tensions over this issue, 86.5% of rural women and 84.2% of suburban women saying there were tensions of this issue, and 100% of black, Mediterranean white, Latina / Hispanic and Gitana women saying there were tensions of this issue.

Seven women who said there was no tensions provided explanations around their answers. All but one of the women, which included five women from Spain and one from the United States, said there were not tensions in the lesbian community because real lesbians know that transwomen are men, and that sexual orientation is based on sex. A Spanish lesbian expounded on this saying, "in my experience, after dealing with this issue with these lesbian

women who defend queer ideology, most end up confessing that they would not have a relationship or sexual relations with a trans woman." The Spanish lesbian who had a different perspective said, "I have not lived it because there are many silences. Among the community there are those who see only the female stereotype and believe that this makes them women, without reflecting that they do not have it and are also women. Those who keep quiet because they don't want to hurt emotionally. And those who run away from the subject because they don't want to be called a transphobe."

Sixty-five women who said there was tension provided explanations around their answers.

One woman said that tensions in the lesbian community over this issue are caused by heterosexual and bisexual women. Another said the lesbian community had become a place where there were lesbians who said they accepted transwomen as partners and there were TERFs, who were insulted and abused. Several lamented that speaking up in the lesbian community over the inclusion of transwomen meant they were labeled TERFs and harassed by others in the community.

A lesbian from Nicaragua said of who causes tension, "The lesbians who have been manipulated and have not realized it are the ones who attack lesbians like me or the radical feminist for not liking men who perceive themselves as women, and this manipulation is promoted by the lgbt plus community and the queer sect." Another Spanish bisexual woman said that while some lesbians had cognitive dissonance around this topic, these lesbians were not the issue but instead the misogynistic culture in which lesbians lived and had to deal with abusive behavior by heterosexual men, reproduced exactly the same way by transwomen.

A lesbian from Mexico said, "It creates division because we don't want to be transphobic, but they also don't allow us to freely discuss what we accept as female sexual companionship."

A lesbian from Chile said, "If there is tension because these women repeat this "trans girls are women" "trans girls are women". What can I say against that mantra? :(Is there an argument for that?)" A lesbian in the United States said, "The queer community is constantly pressing lesbians to consider transwomen as partners. I feel the "lesbians" who agree are either bisexual or have been manipulated into agreeing."

A number of women used this space to voice their personal frustrations with this issue, and how gay men, heterosexual men, transsexual men and transwomen have no such similar issues inside their communities. One Spanish bisexual woman said, "There is neither debate, nor studies, nor campaigns in favor of them considering trans women, women and/or sexual partners. It is discriminatory. It is misogynistic to take away our sexual freedom to choose our partners. Once again, being a woman puts you in the eye of the hurricane."

Another Spanish bisexual woman lamented that speaking up around these issues put women at risk of losing their jobs, which meant a loss of freedom of expression. Others too lamented their ability to speak freely about their views on lesbian sexuality and lack of attraction to the penis. Another lamented that failure to use the correct pronouns could result in lesbians getting fired from their jobs. An expat bisexual in Spain said, "There are no safe spaces, we have to meet in secret, they threaten us, it's a horror."

The last two multiple choice questions about trusting the police to believe women who love women reporting sexual abuse. One was "As a woman who loves women, do you think the police and other reporting authorities would believe you if you reported non-consensual sexual contact?" and the other was, " Would your answer to the previous question change depending on

who was the perpetrator of the non-consensual sexual activity? For example, if the perpetrator were a man, a woman, a transgender man, or a transgender woman, do you think you would be more likely to report the non-consensual sexual contact to the police?" 20.0% women said yes to the first, that they think the police would believe them while 80.0% women said no. The yes group had an average age of 37.0 while the no group was significantly younger and had an average age of 32.7. In response to the question with the perpetrator changing and the police believing them, 45.9% of women said their answer to the previous question would change while 54.1% women said their answer would not change. See Table 9 for detailed statistics by class.

There was variance of more than 5% for some groups for the question about the perpetrator changing and the police believing them. This included 33.3% of cis women who said the police would believe them, 50.0% of women in the United States who said the police would believe them, 0% of the women in Mexico who said the police would believe them, 33.3% of the women in Argentina who said the police would believe them, 12.5% of mixed race women who said the police would believe them, 8.3% of declined to say race or race unknown women saying the police would believe them and 0% of Gitana women who said the police would believe them.

There was variance of more than 5% by some groups in response to the follow up question, "Would your answer to the previous question change depending on who was the perpetrator of the non-consensual sexual activity?" This included 0% of cis women saying their answer would change, 100% of women in Argentina saying their answer would change, 37.5% of mixed race women saying their answer would change, 66.7% of black women saying their answer would change, 54.5% of women where their race was unknown or they declined to provide their race who said their answer would change, 37.5% of Latina / Hispanic women who

said their answer would change, and 100% of Gitana women who said their answer would change.

The last question in the survey was, "Please share any thoughts you have about interacting with the police or any concerns you have about the possibility of interacting with the police as a woman who loves women in relation to the reporting of non-consensual sexual activity." Forty-five women answered this question.

Words used to describe the police were useless, sexist, patriarchal, revictimizing, abusive, tactless, unsympathetic and having little empathy. A bisexual from rural Spain said, "The police protect themselves first." There were four mentions of about a pair of policemen in Estepona who raped an 18-year-old woman and did not even get sent to prison for that crime after an agreement was reached between the victim, the police officers and the prosecutor's office. Several mentioned that the police do not believe women who report sexual abuse. A woman in Mexico said the process for women to lodge a complaint was "extremely revictimizing, traumatic and bureaucratic".

A lesbian from Spain said that it would be difficult to go to the police if the perpetrator was a transwoman for fear of being accused of a hate crime against the transperson. A bisexual woman in Spain said, "If a woman did it they would laugh at me. If was a man, they would tell me to be flattered." This answer was repeated using other words by another lesbian in Chile. A lesbian from Spain said, "If I dare to denounce a transfeminine for trying to rape me, HE would say that I am misgendering him and I am using her dead pronouns. The one who would go to jail would be me for being the victim of rape by a misogynistic man." A bisexual woman from Mexico said, "I prefer to go to a trusted group before going to the Police. I would denounce no matter who it was but I would always seek help from a collective." A lesbian from suburban

Spain said, "To this day I doubt that they believe a woman before a trans woman with all the propaganda that exists around the trans." A bisexual from Argentina said, "I think the police would take you more seriously if the person who has sexually assaulted you is a cis man or a non-operated transgender woman. If the complainant is a trans woman, I don't think they will be treated like a cis woman either." A bisexual in Spain said, "Nobody believes women. If a man abuses me, maybe they will believe me. (Although they will surely say that they did me a favor by abusing me because I am ugly). If a trans girl abuses me, they will denounce me for being transphobic for the same reason, I prefer to be hidden in my house without much human contact."

A bisexual in rural Spain said that she was able to make a complaint once because she had no other route. Other times, the police had dissuaded her from reporting sexist violence, and in other instances she did not even bother to try to report sexist violence. Another bisexual said she did not face any issues when filing a complaint. Another woman said that they have never filed a complaint because the police would ask how it could be proven when there is no physical evidence.

A lesbian from Spain said she had good experiences denouncing men to the police, but "Not women though. They minimized the matter because they are not aware that women are not delicate roses. Once I went to report an ex-partner because she had been harassing me for a while and the police told me that they couldn't do anything because that wasn't gender violence."

A woman in Central America with a transwoman abuser said, "I was a victim of sexual abuse, with everything and evidence and witnesses did not believe me. To date my perpetrator is still free."

A bisexual woman in Catalonia said that in Barcelona, the police "always come to demonstrations because the lgbtq+ collective come to hit us. Some have had charged pressed against them for assault. Nothing happens."

A bisexual woman in a Spanish city said, "I cannot give my opinion because I have never been able to report any act of sexual or physical violence that I have suffered for fear of not being believed."

Discussion

The demographic profiles of survey participants generally aligns with other demographic profiles developed in other surveys of the lesbian and broader LGTB community. The survey found that in Spain, 61% of respondents identified as bisexual while 39% identified as lesbian. In Mexico, it was 50% bisexual and 50% lesbian. For the United States, the ratio was 20% bisexual and 80% lesbian. For Argentina, it was 67% bisexual and 33% lesbian. The ratio for Spain coupled with the larger number of respondents suggests that Spanish data aligns more or less with the Ipsos (2021) data. The over representation of lesbians by women in the United States is likely a result of the survey in English being circulated in lesbian only circles instead of feminist circles. Argentina data does align with Ipsos (2021) data but involves only three women. Mexico, with only six respondents, does not align to Ipsos data which has 30% lesbians compared to this survey which has 50%. Further examples of the population characteristics matching with other studies include Transexualia (2019), which found 8.8% of lesbians in the Comunidad de Madrid were immigrants while the survey had a response rate of 11.6% being immigrants. This suggests that the population is representative enough that the results of the survey can be used to talk about the broader Spanish speaking lesbian and bisexual community, and the results found in other questions have implications for the broader community.

If questions about gender identity and views on transwomen are viewed as proxy for the types of feminism that people ascribed to, the percentages suggested they nominally align with Goicoechea Gaona, Clavo Sebastián, & Álvarez Terán (2019) where of the 87.8% of lesbians who identified as feminists, 25% explicitly viewed themselves as not being radical feminists and 8.3% viewed themselves as being transfeminists as 89.1% said in this survey they would not have sex with transwomen, 90.7% said transwomen cannot be women, 91.3% said transwomen cannot be lesbians and 95.3% did not have a gender identity.

Among Spanish speaking bisexual and lesbian women, 90.7% did not believe transwomen were women and 91.3% did not believe that transwomen could be lesbians, with 87.3% of lesbians saying transwomen were not women and 88.9% saying transwomen were not lesbians. 89.1% of women said they would not consider sex with a transwoman, with 92.7% of lesbians saying they would not consider sex with a lesbian. These numbers roughly match the data produced by Wild (2019) 's English language survey, where 87.5% of lesbian respondents did not believe that transwomen were women, 95% did not believe transwomen could be lesbians and that 98.8% would not consider a transwoman as a potential sexual partner. The survey data also appears to align with Goicoechea Gaona, Clavo Sebastián, & Álvarez Terán (2019)'s survey which found only 8.3% of Spanish lesbians identified as being explicitly transfeminists.

Lesbian and bisexual women repeatedly talked in the survey about specific need as women who were sexually attracted to women, and that in order to feel safe and have the ability to communicate freely, they need spaces free of men, where they included transwomen as men. This echoes what was discussed by Human Rights Watch (2009, p. 8).

The abuse that Carretero González (2019) documented against lesbians for excluding transwomen was confirmed through the questionnaire, both in closed and open questions. Further, the survey found abuse was not just limited to lesbians but also included bisexual women and a heterosexual woman, and took place in multiple countries in the Spanish speaking world. This included the use of TERF as a slur, attacks on their womanhood, threats of violence and attempts to silence these women.

With 30.9% of lesbians in the survey reporting they had been sexually coerced by transwomen, the number is significantly lower than that reported by Wild (2019) of 56% of lesbians reporting they were pressured or coerced into having sex with a transwoman.

The survey results find that lesbian and bisexual women do not want transwomen and men on lesbian only dating sites. Women want a safe place away from heterosexual men and the LGTB movement but no such space exist, and there are consequences on the existing dating spaces for expressing such desires. The large presence of men and transwomen and the inability to tell men and transwomen no meant these sites felt unsafe for some women. The existing body of research shows relatively low levels of lesbian usage of online dating sites without exploring why these sites are so low compared to other forms of meeting potential partners. The results of this survey may offer a partial explanation as to why. It may also explain why transwomen that research says are unsuccessfully using these sites to find cis lesbians are unable to find potential partners. There is no way to filter out transwomen who are undesirable as partners; dating apps only reinforce the notion that transwomen finding partners is a priority by punishing women who try to find a woman for whom they may have mutual desire.

The survey findings confirm earlier research points about sexual consent being an issue, particularly within the LGTB community and how positioning regarding transwomen's sexual

activities erodes the ability of women to consent, and effectively silences women. The survey findings also confirm that lesbian and bisexual women face barriers when it comes to potentially reporting sexual abuse. The survey goes further than a lot of available research in that it specifically finds that lesbians and bisexual women would be less likely to report transwomen sexual abusers out of fear of not being believed or fear of being accused of the police accusing the women of transphobia.

Conclusions

The survey results confirm the hypothesis that, at least among the women sampled, lesbian and bisexual women are subject to a specific type of homophobia and violence against women based on their sexual orientation. LB women reporting being victims of sexual harassment and sexual abuse by transwomen, both online and offline. Many women said their experiences with transwomen mirrored their experiences with men. They also said that transwomen and men were in women only dating spaces.

Spanish speaking LB women do not consider transwomen to be women nor to be lesbians, and same-sex attracted women are not interested in transwomen as potential sexual partners. The survey data correlates to existing research in a number of key areas such as that issue, confirming that the population in the survey was representative and giving validity to survey results that go beyond that body of research. Little comparable research has been done on transmen, and this survey suggests that trans exclusion from female-female relationships is mostly an issue with transwomen as 60% of all respondents, 55.6% of bisexuals and 65.5% of lesbians, specifically said they would exclude transmen as potential sexual partners. Knowing that lesbians and bisexual women do not consider and do not want transwomen as potential sexual partners and do not want them in their female only dating spaces is important because of

the implications related the demands of transwomen as a collective regarding their inclusion of in female only spaces.

Lesbians and bisexual women in this study consider transwomen to be men, and frequently described their behavior as being exactly the same as men when they encountered them on social media, on dating sites and when it came to situations where they have been sexually coerced or sexually harassed. The type of behavior that these women describe would match that described by the United Nation's definition of violence against women found in the landmark 1993 Declaration on the Elimination of Violence.

Sexual harassment, a prevalence issue not covered extensively in existing research around violence against women, is a major issue for both lesbians and bisexual women. Over half of women experienced sexual harassment online at the hands of transwomen, only 20% less than the number of women who experiences sexual harassment online at the hands of men.

Non-consensual sexual contact was a major issue for both lesbians and bisexual women, with the numbers being higher than most other survey research has found. 85.2% of women reported being sexually pressured by a man, with bisexual women having a higher rate of 87.5% compared to lesbians at 81.8%. Lesbians, women in the United States, black women and women who use online dating sites appear to be at particular risk of non-consensual sexual contact by transwomen with 30.9%, 40.0%, 33.3% and 20.5% respectively reporting such sexual abuse.

Against this backdrop of high rates of sexual harassment and high rates of non-consensual sexual touching, lesbians and bisexual women reported that the topic of consent was not discussed enough in the LGTB community or among lesbian and bisexual women, a community they reported as being focused instead on prioritizing transwomen access to female

bodies over the ability of females to have sexual relationships built on mutual desire. With high rates of sexual harassment and non-consensual sexual touching, with lesbians facing higher rates from transwomen, both groups indicated they would be hesitant to report abuse to the police, and even more so because they were same-sex attracted and if the perpetrator was a transwoman.

These issues have broader policy and decision making implications, especially in the context of violence against women. Women who are sexually attracted to women and who use online dating sites are at increased risk of sexual harassment and sexual abuse than bisexual and lesbian women who do not, with the almost the entirety of that abuse coming at the hands of transwomen. It also has implications because lesbians and bisexual women who face sexual harassment and sexual abuse at the hands of both men and transwomen feel uncomfortable and unable to report that abuse and get justice as a result at a time when data says that only 11% of rape victims in Spain feel comfortable reporting that to the police, irrespective of their sexual orientation.

The survey findings build on the work of Angela Wild (2019) in a specific Spanish speaking context. It suggests that lesbian and bisexual women may be victims of a specific type of violence against women as a result of their sexual orientation, that the type of violence against women reported at the hand transwomen is the same as types which they reported experiencing at the hands of men, that their concerns are not being addressed and that websites, institutions and collectives are putting them into situations where they will be vulnerable to abuse without any tools to combat that abuse.

More research needs to be done regarding the needs of lesbian and bisexual women to address concerns regarding safe spaces for women to participate. Strategies need to be developed to combat abuse in LB women spaces, how such abuse ranging from sexual harassment to sexual

assault can be reduced, and improving reporting mechanisms that will increase trust in institutional stakeholders by LB women.

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Figures

Table 1. Ipsos (2021) Same-sex attraction prevalence by country

Country	Exclusively same-sex attracted	Mostly same- sex attracted	Equally attracted to both sexes	Mostly attracted to the opposite sex
Argentina	3%	2%	5%	18%
Chile	5%	2%	5%	12%
Colombia	4%	1%	2%	19%
Mexico	5%	2%	5%	18%
Peru	2%	1%	2%	19%
Spain	5%	2%	3%	18%
United States	5%	3%	5%	6%

Table 2. Ipsos (2021) Sexual orientation label prevalence by country

Country	Lesbian / Gay /		Pansexual /		
	Homosexual	Bisexual	Omnisexual	Asexual	Other
Argentina	2%	4%	1%	1%	1%
Brazil	5%	7%	1%	1%	1%
Chile	3%	6%	1%	1%	1%
Colombia	3%	3%	0%	0%	1%
Mexico	3%	7%	0%	1%	1%
Peru	1%	4%	0%	0%	1%
Spain	5%	6%	1%	0%	0%
United States	3%	6%	2%	0%	0%

Table 3. Sexual attraction and orientation, and gender identity respondent totals and percentages

Question	Category	Total	Sex based attraction		Attraction based on gender identity	
			Only women	Men and women	People who are not trans / Cis people	Both groups
Sexual orientation	<i>Bisexual</i>	73 (56.6%)	16 (21.9%)	57 (78.1%)	64 (87.7%)	9 (12.3%)
	<i>Homosexual</i>	55 (42.6%)	54 (98.2%)	1 (1.9%)	49 (92.5%)	4 (7.5%)
	<i>Heterosexual</i>	1 (100%)	0 (0%)	0 (0%)	1 (100%)	0 (0%)
Gender Identity	<i>Woman / I do not have a gender identity</i>	123 (95.3%)	66 (54.1%)	56 (45.9%)	111 (90.2%)	12 (9.8%)
	<i>Cis</i>	3 (2.3%)	2 (66.7%)	1 (33.3%)	1 (50.0%)	1 (50.0%)
	<i>I don't understand the significance of gender identity</i>	3 (2.3%)	2 (66.7%)	1 (33.3%)	2 (100%)	0 (0%)
Attraction based on gender identity	<i>People who are not trans / Cis people</i>	114 (89.8%)	63 (55.8%)	50 (41.0%)		
	<i>Trans and non-binary people</i>	0 (0%)	0 (0%)	0 (0%)		
	<i>Both groups</i>	13 (10.2%)	5 (38.5%)	8 (61.5%)		

Table 4. Attitudes towards transpeople

Question	Do you believe that trans women are women, and that trans men are men?				Do you believe that trans women can be lesbians?		
	Response	Yes	Sometimes / In some contexts	Uncertain / Do not know	No	Yes	Yes, but only if the transwomen have undergone gender affirmation surgery / if they are postop transexuals.
All	3 (2.3%)	7 (5.4%)	2 (1.6%)	117 (90.7%)	3 (2.4%)	8 (6.3%)	116 (91.3%)
Age	26.0	30.0	50.0	33.6	39.3	30.9	33.3
Bisexual	2 (2.7%)	2 (2.7%)	1 (1.4%)	68 (93.2%)	1 (1.4%)	4 (5.6%)	67 (93.1%)
Lesbian	1 (1.8%)	5 (9.1%)	1 (1.8%)	48 (87.3%)	2 (3.7%)	4 (7.4%)	48 (88.9%)
Woman / I do not have a gender identity	2 (1.6%)	7 (5.7%)	0 (0.0%)	114 (92.7%)	2 (1.6%)	7 (5.7%)	113 (92.6%)
Cis	1 (33.3%)	0 (0.0%)	1 (33.3%)	1 (33.3%)	1 (33.3%)	1 (33.3%)	1 (33.3%)
Spain	1 (1.0%)	5 (5.1%)	2 (2.0%)	90 (91.8%)	3 (3.1%)	6 (6.3%)	87 (90.6%)
United States	2 (20.0%)	1 (10.0%)	0 (0.0%)	7 (70.0%)	0 (0.0%)	2 (20.0%)	8 (80.0%)
Mexico	0 (0.0%)	1 (16.7%)	0 (0.0%)	5 (83.3%)	0 (0.0%)	0 (0.0%)	6 (100.0%)
Argentina	0 (0.0%)	0 (0.0%)	0 (0.0%)	3 (100.0%)	0 (0.0%)	0 (0.0%)	3 (100.0%)
City	0 (0.0%)	7 (8.0%)	0 (0.0%)	81 (92.0%)	1 (1.1%)	7 (8.0%)	79 (90.8%)
Rural	2 (9.1%)	0 (0.0%)	0 (0.0%)	20 (90.9%)	1 (4.5%)	0 (0.0%)	21 (95.5%)
Suburban / Metropolitan area	1 (5.3%)	0 (0.0%)	2 (10.5%)	16 (84.2%)	1 (5.6%)	1 (5.6%)	16 (88.9%)
White	3 (3.6%)	2 (2.4%)	2 (2.4%)	77 (91.7%)	3 (3.6%)	5 (6.0%)	75 (90.4%)
Mixed	0 (0.0%)	2 (22.2%)	0 (0.0%)	7 (77.8%)	0 (0.0%)	1 (11.1%)	8 (88.9%)
Black	0 (0.0%)	0 (0.0%)	0 (0.0%)	3 (100.0%)	0 (0.0%)	0 (0.0%)	3 (100.0%)

Mediterranean White	0 (0.0%)	3 (25.0%)	0 (0.0%)	9 (75.0%)	0 (0.0%)	2 (18.2%)	9 (81.8%)
Declined to say / Unknown	0 (0.0%)	0 (0.0%)	0 (0.0%)	12 (100.0%)	0 (0.0%)	0 (0.0%)	12 (100.0%)
Latina / Hispanic	0 (0.0%)	0 (0.0%)	0 (0.0%)	8 (100.0%)	0 (0.0%)	0 (0.0%)	8 (100.0%)
Gitana	0 (0.0%)	0 (0.0%)	0 (0.0%)	1 (100.0%)	0 (0.0%)	0 (0.0%)	1 (100.0%)

Table 5. Non-consensual sexual contact by perpetrator type

Question	Has a transwoman ever sexually pressured you or forced you to have sexual contact (genital touching, oral sex, anal sex, or vaginal sex) against your will or without your consent?		Has a transman ever sexually pressured you or forced you to have sexual contact against your will or without your consent?		Has any other member of the LGTB collective, including other lesbians, non-binary people, bisexuals, people with intersex conditions, ever sexually pressured you or forced you to have sexual contact against your will or without your consent?		Has a man ever sexually pressured you or forced you to have sexual contact against your will or without your consent?	
	Yes	No	Yes	No	Yes	No	Yes	No
Response								
All	23 (18.1%)	104 (81.9%)	2 (1.6%)	125 (98.4%)	29 (23.0%)	97 (77.0%)	109 (85.2%)	19 (14.8%)
Age	34,0	33,4	31,0	33,5	34,137931	33,2	34,2	29,7
Bisexual	6 (8.5%)	65 (91.5%)	1 (1.4%)	71 (98.6%)	15 (21.1%)	56 (78.9%)	63 (87.5%)	9 (12.5%)
Lesbian	17 (30.9%)	38 (69.1%)	1 (1.9%)	53 (98.1%)	14 (25.9%)	40 (74.1%)	45 (81.8%)	10 (18.2%)
Woman / I do not have a gender identity	21 (17.2%)	101 (82.8%)	2 (1.6%)	120 (98.4%)	27 (22.3%)	94 (77.7%)	105 (85.4%)	18 (14.6%)
Cis	1 (50.0%)	1 (50.0%)	0 (0.0%)	2 (100.0%)	1 (50.0%)	1 (50.0%)	2 (100.0%)	0 (0.0%)
Spain	17 (17.7%)	79 (82.3%)	2 (2.1%)	94 (97.9%)	24 (25.3%)	71 (74.7%)	84 (86.6%)	13 (13.4%)
United States	4 (40.0%)	6 (60.0%)	0 (0.0%)	10 (100.0%)	2 (20.0%)	8 (80.0%)	10 (100.0%)	0 (0.0%)
Mexico	1 (16.7%)	5 (83.3%)	0 (0.0%)	6 (100.0%)	2 (33.3%)	4 (66.7%)	4 (66.7%)	2 (33.3%)
Argentina	1 (33.3%)	2 (66.7%)	0 (0.0%)	3 (100.0%)	1 (33.3%)	2 (66.7%)	3 (100.0%)	0 (0.0%)
City	15 (17.2%)	72 (82.8%)	1 (1.1%)	86 (98.9%)	20 (23.3%)	66 (76.7%)	73 (83.0%)	15 (17.0%)
Rural	3 (14.3%)	18 (85.7%)	1 (4.8%)	20 (95.2%)	3 (14.3%)	18 (85.7%)	21 (100.0%)	0 (0.0%)
Suburban / Metropolitan area	5 (26.3%)	14 (73.7%)	0 (0.0%)	19 (100.0%)	6 (31.6%)	13 (68.4%)	15 (78.9%)	4 (21.1%)
White	17 (20.7%)	65 (79.3%)	1 (1.2%)	81 (98.8%)	21 (25.9%)	60 (74.1%)	72 (86.7%)	11 (13.3%)

Mixed	0 (0.0%)	9 (100.0%)	0 (0.0%)	9 (100.0%)	0 (0.0%)	9 (100.0%)	8 (88.9%)	1 (11.1%)
Black	1 (33.3%)	2 (66.7%)	0 (0.0%)	3 (100.0%)	1 (33.3%)	2 (66.7%)	2 (66.7%)	1 (33.3%)
Mediterranean White	2 (16.7%)	10 (83.3%)	0 (0.0%)	12 (100.0%)	1 (8.3%)	11 (91.7%)	9 (75.0%)	3 (25.0%)
Declined to say / Unknown	3 (25.0%)	9 (75.0%)	0 (0.0%)	12 (100.0%)	4 (33.3%)	8 (66.7%)	10 (83.3%)	2 (16.7%)
Latina / Hispanic	0 (0.0%)	8 (100.0%)	1 (12.5%)	7 (87.5%)	2 (25.0%)	6 (75.0%)	7 (87.5%)	1 (12.5%)
Gitana	0 (0.0%)	1 (100.0%)	0 (0.0%)	1 (100.0%)	0 (0.0%)	1 (100.0%)	1 (100.0%)	0 (0.0%)
I have not visited online dating sites	5 (13.9%)	31 (86.1%)	0 (0.0%)	36 (100.0%)	7 (19.4%)	29 (80.6%)	26 (72.2%)	10 (27.8%)
Use dating site	18 (20.5%)	70 (79.5%)	2 (2.3%)	86 (97.7%)	22 (25.3%)	65 (74.7%)	80 (89.9%)	9 (10.1%)

Table 6. Potential sexual partners

Question	Who would you consider for possible sexual partners?		Would you consider having sex with a transwoman?			Would you consider having sex with a trans man?		
	<i>Women, or women and men / People who are not trans / Cis people</i>	<i>Both groups</i>	<i>Yes</i>	<i>Uncertain / Maybe</i>	<i>No</i>	<i>Yes</i>	<i>Uncertain / Maybe</i>	<i>No</i>
All	114 (89.8%)	13 (10.2%)	4 (3.1%)	10 (7.8%)	114 (89.1%)	19 (14.8%)	32 (25.0%)	77 (60.2%)
Age	33,7	30,4	28,5	34,4	33,6	27,1	33,0	35,4
Bisexual	64 (87.7%)	9 (12.3%)	3 (4.2%)	7 (9.7%)	62 (86.1%)	11 (15.3%)	21 (29.2%)	40 (55.6%)
Lesbian	49 (92.5%)	4 (7.5%)	1 (1.8%)	3 (5.5%)	51 (92.7%)	8 (14.5%)	11 (20.0%)	36 (65.5%)
Woman / I do not have a gender identity	111 (90.2%)	12 (9.8%)	4 (3.3%)	8 (6.6%)	110 (90.2%)	18 (14.8%)	30 (24.6%)	74 (60.7%)
Cis	1 (50.0%)	1 (50.0%)	0 (0.0%)	1 (33.3%)	2 (66.7%)	0 (0.0%)	1 (33.3%)	2 (66.7%)
Spain	84 (87.5%)	12 (12.5%)	4 (4.1%)	8 (8.2%)	85 (87.6%)	15 (15.5%)	21 (21.6%)	61 (62.9%)
United States	9 (90.0%)	1 (10.0%)	0 (0.0%)	2 (20.0%)	8 (80.0%)	1 (10.0%)	2 (20.0%)	7 (70.0%)
Mexico	6 (100.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	6 (100.0%)	0 (0.0%)	4 (66.7%)	2 (33.3%)
Argentina	3 (100.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	3 (100.0%)	1 (33.3%)	1 (33.3%)	1 (33.3%)
City	79 (89.8%)	9 (10.2%)	3 (3.4%)	8 (9.2%)	76 (87.4%)	12 (13.8%)	23 (26.4%)	52 (59.8%)
Rural	19 (90.5%)	2 (9.5%)	1 (4.5%)	0 (0.0%)	21 (95.5%)	5 (22.7%)	2 (9.1%)	15 (68.2%)
Suburban / Metropolitan area	16 (88.9%)	2 (11.1%)	0 (0.0%)	2 (10.5%)	17 (89.5%)	2 (10.5%)	7 (36.8%)	10 (52.6%)

White	72 (87.8%)	10 (12.2%)	3 (3.6%)	7 (8.4%)	73 (88.0%)	14 (16.9%)	19 (22.9%)	50 (60.2%)
Mixed	8 (88.9%)	1 (11.1%)	1 (11.1%)	0 (0.0%)	8 (88.9%)	2 (22.2%)	2 (22.2%)	5 (55.6%)
Black	3 (100.0%)	0 (0.0%)	0 (0.0%)	1 (33.3%)	2 (66.7%)	1 (33.3%)	2 (66.7%)	0 (0.0%)
Mediterranean White	11 (91.7%)	1 (8.3%)	0 (0.0%)	1 (8.3%)	11 (91.7%)	1 (8.3%)	2 (16.7%)	9 (75.0%)
Declined to say / Unknown	11 (91.7%)	1 (8.3%)	0 (0.0%)	1 (8.3%)	11 (91.7%)	1 (8.3%)	5 (41.7%)	6 (50.0%)
Latina / Hispanic	8 (100.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	8 (100.0%)	0 (0.0%)	2 (25.0%)	6 (75.0%)
Gitana	1 (100.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	1 (100.0%)	0 (0.0%)	0 (0.0%)	1 (100.0%)

Table 7. Online sexual harassment by offender type

Question	Has any transwoman sexually harassed you online (made inappropriate comments, made inappropriate advances, sent you pornographic images, made derogatory comments about your sexuality, or harassed you online)?		Has any transman sexually harassed you online?		Have you been sexually harassed online by any other type of person, including men, women and non-binary or queer identifying people?	
	Yes	No	Yes	No	Yes	No
All	70 (54.7%)	58 (45.3%)	3 (2.3%)	125 (97.7%)	95 (74.2%)	33 (25.8%)
Age	33,6	33,4	24,7	33,7	32,55789474	36,2
Bisexual	33 (45.8%)	39 (54.2%)	1 (1.4%)	71 (98.6%)	56 (77.8%)	16 (22.2%)
Lesbian	36 (65.5%)	19 (34.5%)	2 (3.6%)	53 (96.4%)	38 (69.1%)	17 (30.9%)
Woman / I do not have a gender identity	68 (55.3%)	55 (44.7%)	3 (2.4%)	120 (97.6%)	92 (74.8%)	31 (25.2%)
Cis	1 (50.0%)	1 (50.0%)	0 (0.0%)	2 (100.0%)	1 (50.0%)	1 (50.0%)
Spain	53 (54.6%)	44 (45.4%)	2 (2.1%)	95 (97.9%)	73 (75.3%)	24 (24.7%)
United States	8 (80.0%)	2 (20.0%)	0 (0.0%)	10 (100.0%)	8 (80.0%)	2 (20.0%)
Mexico	3 (50.0%)	3 (50.0%)	0 (0.0%)	6 (100.0%)	4 (66.7%)	2 (33.3%)
Argentina	3 (100.0%)	0 (0.0%)	1 (33.3%)	2 (66.7%)	3 (100.0%)	0 (0.0%)
City	51 (58.0%)	37 (42.0%)	2 (2.3%)	86 (97.7%)	65 (73.9%)	23 (26.1%)
Rural	9 (42.9%)	12 (57.1%)	1 (4.8%)	20 (95.2%)	19 (90.5%)	2 (9.5%)
Suburban / Metropolitan area	10 (52.6%)	9 (47.4%)	0 (0.0%)	19 (100.0%)	11 (57.9%)	8 (42.1%)
White	44 (53.0%)	39 (47.0%)	3 (3.6%)	80 (96.4%)	58 (69.9%)	25 (30.1%)
Mixed	2 (22.2%)	7 (77.8%)	0 (0.0%)	9 (100.0%)	8 (88.9%)	1 (11.1%)
Black	1 (33.3%)	2 (66.7%)	0 (0.0%)	3 (100.0%)	1 (33.3%)	2 (66.7%)
Mediterranean White	9 (75.0%)	3 (25.0%)	0 (0.0%)	12 (100.0%)	10 (83.3%)	2 (16.7%)

Declined to say / Unknown	7 (58.3%)	5 (41.7%)	0 (0.0%)	12 (100.0%)	10 (83.3%)	2 (16.7%)
Latina / Hispanic	6 (75.0%)	2 (25.0%)	0 (0.0%)	8 (100.0%)	7 (87.5%)	1 (12.5%)
Gitana	1 (100.0%)	0 (0.0%)	0 (0.0%)	1 (100.0%)	1 (100.0%)	0 (0.0%)
I have not visited online dating sites	14 (38.9%)	22 (61.1%)	2 (5.6%)	34 (94.4%)	25 (69.4%)	11 (30.6%)
Use dating site	55 (61.8%)	34 (38.2%)	1 (1.1%)	88 (98.9%)	68 (76.4%)	21 (23.6%)

Table 8. Women who believe groups discuss sexual consent enough and want more information about sexual consent

Question	Do you think that the issue of sexual consent is sufficiently discussed by lesbian and bisexual women community?		Do you think that the subject of sexual consent is talked about enough in the LGTB / LGTBTT / LGBTQI+ community?		Do you think that the topic of sexual consent is discussed enough in the feminist community?		Do you want more information from the government and other organizations about sexual consent in relation to relationships between women?	
	Yes	No	Yes	No	Yes	No	Yes	No
Total	35 (27.3%)	93 (72.7%)	11 (8.7%)	115 (91.3%)	105 (82.0%)	23 (18.0%)	67 (53.6%)	58 (46.4%)
Age	33,8286	33,24731	35,8182	33,3739	33,3429	33,6957	31,68657	35,069
Bisexual	20 (27.4%)	53 (72.6%)	7 (9.9%)	64 (90.1%)	62 (84.9%)	11 (15.1%)	38 (52.8%)	34 (47.2%)
Lesbian	15 (27.8%)	39 (72.2%)	4 (7.4%)	50 (92.6%)	43 (79.6%)	11 (20.4%)	53.8%	24 (46.2%)
Woman / I do not have a gender identity	32 (26.2%)	90 (73.8%)	11 (9.2%)	109 (90.8%)	99 (81.1%)	23 (18.9%)	64 (53.3%)	56 (46.7%)
Cis	1 (33.3%)	2 (66.7%)	0 (0.0%)	3 (100.0%)	3 (100.0%)	0 (0.0%)	2 (100.0%)	0 (0.0%)
Spain	26 (26.8%)	71 (73.2%)	8 (8.4%)	87 (91.6%)	80 (82.5%)	17 (17.5%)	49 (52.1%)	45 (47.9%)
United States	4 (40.0%)	6 (60.0%)	3 (30.0%)	7 (70.0%)	8 (80.0%)	2 (20.0%)	4 (40.0%)	6 (60.0%)
Mexico	2 (33.3%)	4 (66.7%)	0 (0.0%)	6 (100.0%)	5 (83.3%)	1 (16.7%)	4 (66.7%)	2 (33.3%)
Argentina	1 (33.3%)	2 (66.7%)	0 (0.0%)	3 (100.0%)	1 (33.3%)	2 (66.7%)	2 (66.7%)	1 (33.3%)
City	22 (25.3%)	65 (74.7%)	6 (7.0%)	80 (93.0%)	72 (82.8%)	15 (17.2%)	48 (55.8%)	38 (44.2%)
Rural	7 (31.8%)	15 (68.2%)	0 (0.0%)	21 (100.0%)	17 (77.3%)	5 (22.7%)	10 (47.6%)	11 (52.4%)
Suburban / Metropolitan area	6 (31.6%)	13 (68.4%)	5 (26.3%)	14 (73.7%)	16 (84.2%)	3 (15.8%)	9 (50.0%)	9 (50.0%)
White	29 (34.9%)	54 (65.1%)	8 (9.8%)	74 (90.2%)	72 (86.7%)	11 (13.3%)	42 (52.5%)	38 (47.5%)
Mixed	1 (11.1%)	8 (100.0%)	0 (0.0%)	8 (100.0%)	7 (77.8%)	2 (22.2%)	7 (77.8%)	2 (22.2%)
Black	1 (33.3%)	2 (66.7%)	0 (0.0%)	3 (100.0%)	3 (100.0%)	0 (0.0%)	1 (33.3%)	2 (66.7%)

Mediterranean White	3 (25.0%)	9 (75.0%)	0 (0.0%)	12 (100.0%)	6 (50.0%)	6 (50.0%)	7 (58.3%)	5 (41.7%)
Declined to say / Unknown	0 (0.0%)	12 (100.0%)	1 (8.3%)	11 (91.7%)	10 (83.3%)	2 (16.7%)	5 (41.7%)	7 (58.3%)
Latina / Hispanic	1 (12.5%)	7 (87.5%)	2 (25.0%)	6 (91.7%)	6 (75.0%)	2 (25.0%)	4 (50.0%)	4 (50.0%)
Gitana	0 (0.0%)	1 (100.0%)	0 (0.0%)	1 (100.0%)	1 (100.0%)	0 (0.0%)	1 (100.0%)	0 (0.0%)
I have not visited online dating or hookup sites	12 (30.0%)	28 (70.0%)	3 (7.5%)	37 (92.5%)	32 (80.0%)	8 (20.0%)	23 (62.2%)	14 (37.8%)
Use dating site	23 (26.1%)	65 (73.9%)	8 (9.3%)	78 (90.7%)	73 (83.0%)	15 (17.0%)	44 (50.0%)	44 (50.0%)

Table 9. Women who love women who think the police would believe reports of sexual abuse

Question	As a woman who loves women, do you think the police and other reporting authorities would believe you if you reported non-consensual sexual contact?		Would your answer to the previous question change depending on who was the perpetrator of the non-consensual sexual activity? For example, if the perpetrator were a man, a woman, a transgender man, or a transgender woman, do you think you would be more likely to report the non-consensual sexual contact to the police?	
	Yes	No	Yes	No
Total	25 (20.0%)	100 (80.0%)	56 (45.9%)	66 (54.1%)
Age	37,0	32,7	33,5	34,1
Bisexual	13 (18.3%)	58 (81.7%)	33 (45.8%)	39 (54.2%)
Lesbian	12 (22.6%)	41 (77.4%)	23 (46.9%)	26 (53.1%)
Woman / I do not have a gender identity	23 (19.3%)	96 (80.7%)	56 (48.3%)	60 (51.7%)
Cis	1 (33.3%)	2 (66.7%)	0 (0.0%)	3 (100.0%)
Spain	18 (18.9%)	77 (81.1%)	40 (43.0%)	53 (57.0%)
United States	5 (50.0%)	5 (50.0%)	5 (50.0%)	5 (50.0%)
Mexico	0 (0.0%)	6 (100.0%)	3 (50.0%)	3 (50.0%)
Argentina	1 (33.3%)	2 (66.7%)	2 (100.0%)	0 (0.0%)
City	16 (18.8%)	69 (81.2%)	37 (44.6%)	46 (55.4%)
Rural	5 (23.8%)	16 (76.2%)	10 (50.0%)	10 (50.0%)

Suburban / Metropolitan area	4 (21.1%)	15 (78.9%)	9 (47.4%)	10 (52.6%)
White	20 (24.7%)	61 (75.3%)	37 (46.3%)	43 (53.8%)
Mixed	1 (12.5%)	7 (87.5%)	3 (37.5%)	5 (62.5%)
Black	0 (0.0%)	3 (100.0%)	2 (66.7%)	1 (33.3%)
Mediterranean White	2 (16.7%)	10 (83.3%)	4 (36.4%)	7 (63.6%)
Declined to say / Unknown	1 (8.3%)	11 (91.7%)	6 (54.5%)	5 (45.5%)
Latina / Hispanic	1 (12.5%)	7 (87.5%)	3 (37.5%)	5 (62.5%)
Gitana	0 (0.0%)	1 (100.0%)	1 (100.0%)	0 (0.0%)
Not relevant / I have not visited online dating or hookup sites	8 (20.5%)	31 (79.5%)	16 (43.2%)	21 (56.8%)
Use dating sites	17 (19.8%)	69 (80.2%)	40 (47.1%)	45 (52.9%)