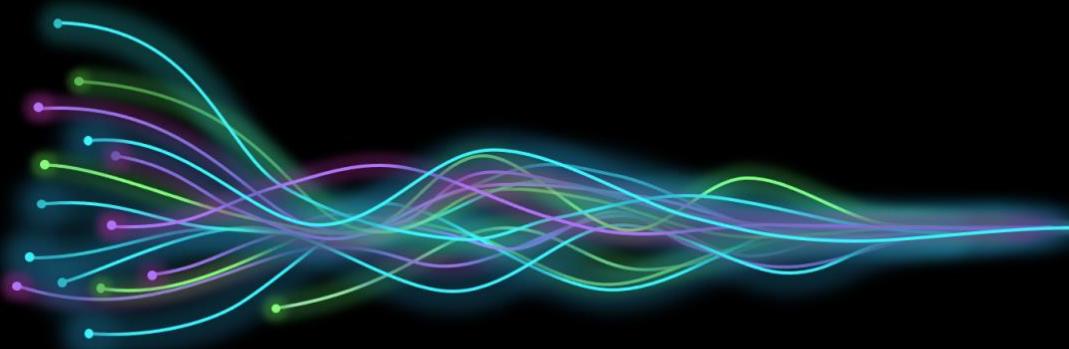




Gay Men's Conference

2025

Report



HumanGayMale.com

Contents

Introduction	3
Section A) Priorities	6
Priority 1: Separating from TQ+	6
Priority 2: Single-sex gay male spaces and support	7
Priority 3: Understanding sources of homophobia	8
Priority 4: Cultivating gay male leadership	9
Priority 5: Gay men's health	9
Priority 6: Young gay men	10
Priority 7: Older gay men	11
Priority 8: Camp shaming	11
Priority 9: Communicating our message	12
Priority 10: Deprogramming captured gay men	13
Contextual observations	14
Section B) Strategic approaches	15
Theme 1: Gay angle	15
Theme 2: How to approach	16
Theme 3: Data, information and language	17
Theme 4: Campaigns, direct action, and practical suggestions	17
Theme 5: In the workplace	18
Section C) Deprogramming captured gay men	20
Theme 1: Curious questioning	20
Theme 2: Hypothetical scenarios	21
Theme 3: Cultural context	21
Theme 4: Medical framing	23
Theme 5: Comparative example	23
Contextual observations	24
Section D) Gay male community	25
1: HumanGayMale structures and logistics	25
2: Organising activities	26
3: Approaches and tactics	26
Conclusion	27
Appendix	28

Introduction

HumanGayMale is an organisation advocating for gay men on the basis of biological sex and sexual orientation. In January 2025, on the first anniversary of our launch event, we held our first Gay Men's Conference. The conference, in London, was attended by more than 130 gay men from across the UK and beyond. Participants represented a range of ages, backgrounds, perspectives, and diversity of thinking, while sharing the commonality of being gay men.

The conference programme is included in the appendix, but the main format of the day was discussions in small groups to answer questions, make suggestions, and find solutions. This report is a summary of the recurring themes from those discussions, with some specific ideas and also some broader approaches. All of the content of this report is taken from the notes made in those conversations. Every comment, suggestion, assertion, or question is based on the experiences and concerns of the gay men who attended the event, unless otherwise specified. Collectively, we produced a contribution greater than the sum of its parts to enable the outputs of this report.

Some elements of this report will form the basis for further discussions and work groups to develop action plans and campaigns during the coming year, including driving the programme of our 2026 conference. Some suggestions that came up have not been included in this report because they will result in specific campaigns or actions which we want to keep under wraps until they are delivered in order for them to be most effective. There were also many other topics and issues discussed that cover ground outside the primary objective of the discussion session, and so not everything discussed at the conference is included here.

A very large thank you is owed to the volunteer facilitators who kept the conversations on track at each table and took the notes that form the basis of this report, as well as to those who have helped in the writing and proofreading of the report.

Why hold a conference for gay men?

The conference came about in recognition that we need to gather input from more gay men to address the issue of gender identity ideology, and our response to it as gay men. It is more obvious how the issue affects women, and there are many more women participating in similar events addressing the issue of gender identity ideology and how it impacts them (this is to be expected as there are approximately 25 times more women in the population as there are gay men).

HumanGayMale has been running monthly social events in London since January 2024, and initial events in other cities including Edinburgh, Glasgow, Birmingham, Manchester, and even in the USA and Canada. While these events include discussion about the issue, they are mostly social and informal in nature. To really take this initiative forward we wanted a whole day with a formal focus, inspired and informed by expert speakers, to provide the opportunity for the collective input from a range of gay men.

Although we didn't have any disruption or protestors at the conference (something that is a familiar sight at similar events for women), there was still an amount of caution. We did not release the venue details publicly and only sent them to attendees two days prior. We had different colour lanyards for those who did not want to appear in photographs and several attendees, especially the younger men, opted for these due to the fear of repercussions at work should their employers find out they had attended.

What is Gender Identity Ideology?

We are very clear that our issue is with gender identity ideology, and not with individuals who identify as transgender. We also distinguish between trans-identifying people and trans rights activists, although there is certainly overlap between those two groups. While there are individuals and organisations causing or enabling harm, and we will take issue with them based on their actions, the underlying problem is the ideology of gender identity; the thinking that is informing the harmful actions and policies of individuals and organisations.

The ideology of gender identity is nebulous and messy (deliberately so). In short, gender identity is a term used by some people to describe how they feel about themselves in relation to how much or how little they conform to the stereotypes for their sex. It is nothing more than an internal feeling about their own sense of self.

Gender identity ideology says that these feelings are more important than your actual, physical, sexed body. Some proponents of gender identity ideology will acknowledge that biological sex exists, but they believe that gender identity is more important. Many deny that sex is real, binary, and immutable. For the areas of life where we separate people based on their sex, for reasons of safety, fairness, or dignity, gender identity ideology says we must include anyone who "identifies as" a woman in the spaces for females and anyone who "identifies as" a man in the spaces for males.

When it comes to gay men, and homosexuality in general, ignoring sex and instead giving greater authority or credence to someone's feelings about how closely they meet stereotypes, removes any meaning from the definition of homosexuality. It results in heterosexual women calling themselves men and wanting to access gay male single-sex spaces, telling any gay man who rejects them that he is a bigot. It also results in gender nonconforming boys, who will most often grow up to just be gay men, being told that their internal feelings of being more stereotypically feminine, including the fact they are attracted to other boys, means they have a female gender identity and so they are really little girls on the inside.

Whether they are suffering from some form of dysphoria about their body or simply having a fetish for the idea of themselves as the opposite sex, allowing men access to women's spaces, services, toilets, changing rooms, prisons, sports, hospital wards, etc., presents more apparent physical risks to women. We do not ignore these risks, and we support the women fighting against the ideology. However, the conference, and this report, are focused on the gay male perspective in order to understand where gay men are affected and to seek to raise the issue with more gay men.

About HumanGayMale

There were two drivers that led to creating the HumanGayMale initiative. Firstly, research has shown how men in general have fewer close friends than in previous decades, meaning fewer places to turn in a crisis or for support. We have seen an increase in male isolation, leading to a range of issues around health and particularly mental health. Gay men who speak out about the reality of biological sex can lose all their friends and support network. HumanGayMale exists to provide a sense of community and to connect such gay men with each other. This has so far mostly been through informal events.

Secondly, many gay men are going along with concepts of gender identity ideology either because they aren't directly impacted (in the way women are), or because they are not noticing the impact as they don't interact with many women. There is a unique political capital gay men hold in the wider so-called LGBTQ+ community and so it is essential that more gay men become aware of the harms caused by gender identity ideology. HumanGayMale therefore exists to provide an organisational and campaign structure to engage gay men in advocating for their own rights, interests and wellbeing on the basis of biological sex.

For more information about the organisation, and to subscribe if you are a gay man, please visit www.HumanGayMale.com

For media enquiries or more information about the conference, this report, or the plans that will follow, please email info@humangaymale.com



James Roberts
Managing Director
HumanGayMale
Advocating for gay men on the basis of biological sex and same-sex attraction

Section A) Priorities

The first discussion session of the conference asked participants to consider and identify the priority issues for gay men in the context of gender identity ideology. How do we, as gay men, respond to the direct and indirect impacts of this ideology, and what other issues are being sidelined while this ideology dominates?

The resulting notes from the groups are arranged here as a list of 10 priority areas, with some specific sub-themes or issues, followed by some general contextual observations. These are broadly in a ranked order based on how frequently they came up across the group discussions. However, we had a separate discussion session on deprogramming gay men who have been captured by gender identity ideology, so this came up less in the notes from the first session as it would've been deferred until later. Consequently, it is the last of the list here but by no means the least important.

These priorities will inform both the programme for our 2026 conference and the work of HumanGayMale as we grow and develop as an organisation. The omission of any specific issue from this list does not imply it is not of importance to gay men, or that it is something we can ignore. We recognise we can't do everything at once and that a focus on certain things will be more effective than on others. The priorities below are problems to tackle, actions to take, outcomes to achieve, aspects to protect, issues to further understand, or a combination of these forms.

Priority 1: Separating from TQ+

The proliferation of gender identity ideology throughout society has largely been on the back of the gay rights movement that came before it. The T, followed by the Q and the +, attached themselves to the LGB in a very deliberate and strategic way which left the unassuming public, as well as politicians and institutions, seeing "trans rights" as gay rights 2.0. Two completely different issues have been conflated into a single group, forced-teaming them together, all while the latter half not only ignores the former but also actively erases it. **Our priority, underlying everything else we do, must be reestablishing sexual orientation as a distinct sex-based characteristic. This requires the separation of TQ+ from LGB.**

We must explain the difference between LGB (sexual orientation) and TQ+ (gender identity) and explain why homosexuality is sex based. We need to reclaim the word "gay" where it is being lost to the nebulous concept of "queer" or replaced with the initialism LGBTQ+.

Many institutions and research studies record gender or gender identity instead of sex. They also conflate sexual orientation with gender identity, grouping everything as LGBTQ+. The result is that we have lost any meaningful data about gay men specifically (more on this in Section B, Theme 3). We need to, as a minimum, disaggregate data but foremost we must challenge the muddying of data and insist on separating from TQ+, and on specifying by both sex and sexual orientation.

Our movement (the Gay Rights movement) of advocating for the rights and protections of same-sex attracted people has been infiltrated by heterosexuals with objectives that are not only different from ours but ultimately in opposition. Pride has become a festival of heterosexual people using the “queer” label to cultivate a sense of distinctiveness, infiltrating by redefining our sexual orientation as an identity while lying about their own sex, or simply seeking to virtue signal as spectators. We need to reclaim the gay rights movement, both alongside lesbians and bisexuals as well as in our own right as gay men.

Priority 2: Single-sex gay male spaces and support

We need to actively protect, maintain, and reclaim spaces and services for gay men that are supposed to be single-sex male provision. We need to re-establish a broad range of social and community activities for gay men, including things such as alternatives to Pride. HumanGayMale will be conducting research this year to establish the full extent of this decline of gay male spaces, and the impact it is having.

The traditional gay scene has diminished over recent years, not least because of the same issues affecting all pubs, bars, and clubs – rising costs, people going out less, impacts of lockdowns, more profitable uses for buildings etc. Added to this, the gay scene has become the “LGBTQ+” scene, with an adherence to the ideological mantras of gender identity activists and progress flags adorning every wall rather than the basic six-colour Pride flag.

Venues exclusively for gay men are few to none. Even those purporting to be for gay men will usually accept a trans-identifying female who calls herself a gay man. They therefore exclude gay men who refuse to go along with the ideology.

Adjacent to the lack of venues, spaces, and services for gay men is the issue of increasing loneliness and isolation for men in general, but for gay men who do not subscribe to gender identity ideology in particular. There is a self-exclusion from a diminishing scene that is fully captured by gender identity ideology. Add to this the remoteness of gay men in rural locations, with few gay venues to begin with.

Dating apps have been a resource for those without a thriving gay bar in the vicinity, but these have gone the same way as the captured scene. More worryingly, so have support groups and gay men’s services, particularly in the health arena. Trans-identifying females are accessing, or being welcomed into, these groups and it not only deters gay men from using the services but erases the provision that is exclusively for gay men.

Priority 3: Understanding sources of homophobia

While many of us are less likely to face the kind of overt discrimination or danger gay men endured in the past, homophobia remains widespread. **To effectively challenge homophobia, we must clearly understand both where it exists and what drives it.**

Gender identity ideology is inherently homophobic in that it either erases biological sex, thereby erasing what it means to be same-sex attracted, or it elevates gender identity above sex. It tells us that being gay is merely an identity and therefore we must accept trans-identifying females as gay men, including as sexual partners. This echoes earlier homophobic narratives such as telling a gay man he's "just not slept with the right girl yet".

The indirect way gender identity ideology elicits homophobia is from the rest of society, who also reject the ideology but see it as wrapped up as part of the "LGBTQ+ community". They see gay men as part of the problem – guilt by association. As society slowly re-balances away from the capture of gender identity, the backlash will be felt mostly by gay men who will be held responsible for either ushering it in or not standing up to it. In some cases – especially notable high-profile gay men – they are responsible in both these ways, but the negative result for all of us will be the sliding back of public support for gay men in particular and more broadly the LGB population.

An example mentioned in several discussions is the resurgence of associating paedophilia with homosexuality. Proponents of gender identity ideology champion pharmaceutical and surgical interventions for minors. That these result in adults retaining pre-pubescent bodies is no small red flag. There is also the broader sexual permissiveness of aspects of the TQ+ (in the form of eroding boundaries) and specific examples of paedophiles infiltrating the LGBTQ+ organisations that have sacrificed safeguarding in the name of being inclusive. Do they really know what the plus includes?

While the homophobia of gender identity ideology is relatively new, old-school homophobia never fully went away. Many participants mentioned how "that's so gay" is still bandied around the playground, the workplace, and social media to denote disapproval or diminishment of something or someone. "Faggot" is still used freely and commonly in some workplaces by heterosexuals not realising a co-worker is gay. Workplace homophobia can go unchallenged and unaddressed.

Gay men still face the prospect of physical violence from strangers in public. It is not hard to see why most of the reported attacks on "transwomen" are more likely the result of an assumption that it's just a gay man in a dress, or the discovery that an assumed women turns out to be a man in a dress. We also have the question of homophobia from religious origins, in particular with an increasing demographic change of faith groups in major cities and certain parts of the country.

Sadly, but importantly, we must acknowledge the homophobia we see coming from a minority of the women who, like us, reject concepts of gender identity. This seems to stem from a belief that gay men are somehow responsible for the rise of gender ideology, or from adherence to fundamentalist or outdated religious views that remain hostile to homosexuality. At times, this hostility appears to be part of a broader undercurrent of misandry among a minority of women.

Priority 4: Cultivating gay male leadership

We need more gay men who can act as confident leaders and spokesmen for gay men in general, and in particular for those of us who will advocate for gay men on the basis of biological sex and same-sex attraction. This may mean seeking out high-profile gay men who are privately in agreement with us and encouraging and supporting them to speak up publicly. Too often in television, radio, or print media, we see examples of high-profile captured gay men being called on to give an opinion, and they clearly do not represent those of us who do not subscribe to the dogma of gender identity ideology.

It will also involve finding more gay men already speaking up about the issues and supporting and developing them to be confident leaders, spokesmen, and role models. We particularly need to find more of these voices in online spaces where so many opinions are formed or distorted. This also extends to supporting and developing gay men in the leadership roles we have in our workplaces and communities.

Priority 5: Gay men's health

There are a range of aspects under this priority but they all essentially relate back to the issue that gay men's health matters are being ignored due to the "trans debate" taking up all the attention in spaces that would otherwise be addressing these issues. **Gay men's health will be the subject of further research we plan to conduct, and a topic we'll cover at our future conference.**

Gay men's health in general, and in particular sexual health, came up repeatedly in discussions. Both used to be obvious issues of concern and activism, but they have recently taken a back seat to "transgender healthcare"; a euphemism for affirming the notion someone is not the sex they are and trying to tackle their mental health issues with body modification drugs and surgery. Further, any discussion of gay men's health, especially sexual health, by the LGBTQ+ sector, and even most of the NHS, includes females who identify as gay men, making data on the issue irrelevant and provision of services clouded by ideology.

Another specific health concern for gay men is that of addiction, both to substances and to behaviours. Chem-sex was mentioned in a lot of conversations and has never been properly addressed by the LGBTQ+ sector. Instead, drug-dependent sex sessions are euphemised with a glamourous sounding term in the name of sex-positivity. Hidden underneath is the reality of not only the substance addiction but the mental health and self-esteem issues of gay men numbing themselves physically and emotionally in the participation of these drug-enabled sex sessions.

Using sex to cope with mental health issues, or low self-esteem, was part of the broader discussions on gay men's mental health. It is part of the range of sex related anguish for gay men, including expectations or implications of romantic relationships, and monogamy vs open relationships.

In addition to the well-documented mental health challenges faced by gay men, and by many people more broadly, there is a specific form of distress linked to gender identity ideology, particularly among younger gay men. Those who publicly support the ideology may feel internally conflicted or even labelled as bigots for knowing they are not sexually attracted to trans-identifying females. If they give in to this pressure, whether by not ending a sexual encounter early or by pursuing one out of a sense of obligation, they may experience significant mental health consequences, as they struggle to reconcile or justify their actions to themselves.

This is all on top of the mental health issue of younger gay men being told their gender nonconformity is really an indicator of being a transwoman, or the general issues around expectations and representations of masculinity for gay men. Health issues for gay men also sit within a context of the issues affecting men in general that are not adequately addressed, such as increased rates of homelessness and suicide.

Priority 6: Young gay men

We need to support younger gay men in the context of the world they are growing up in. Young gay men need to be able to develop their own sense of identity, and self-understanding of their sexual orientation, without the influence of gender identity ideology, and without the presupposition that being gay is solely about having sex. This can include general self-esteem and specifically coming to terms with being gay.

The current level of ideological capture across so many institutions means there is little to no unbiased and genuine support for younger gay men, and teenage boys growing up to become gay men. The education system is rife with gender identity ideology at all ages. There is little to no protection in school for gender nonconforming boys who will grow up to be gay; either from traditional homophobia or from the new wave of homophobia in the form and fallouts from gender identity ideology. Outside of education there are issues around the families and communities in which such boys and young men find themselves. These include faith-based homophobia and rejection, the “Munchausen mothers” phenomenon of a certain type of woman (or very rarely a father) preferring a “trans daughter” to a gay son, and the parents who find social cachet in having a trans child.

Resources about sex and sexuality are corrupted with gender identity ideology or simply lacking entirely. There needs to be more and better provision for this, and this is something HumanGayMale can campaign for and create, as well as work on in collaboration with other organisations.

Priority 7: Older gay men

Conversely, at the other end of the age spectrum, **we need to tackle the issues affecting older gay men.** We are all living longer, and where previous generations of gay men were decimated by HIV/AIDS before reaching old age, pharmaceutical advances mean we don't face this today.

That said, many of the broader health issues mentioned above relate to older gay men, as well as age-specific health concerns affecting most people. For gay men, the prospects of aging, and becoming reliant on social care, health services, and even going into residential care, has a unique perspective. We are less likely than heterosexual men, or lesbians, to have our own family or extended family around for support in old age, as we are less likely to have had children. There are questions to address in supporting gay men facing dying with dignity in old age.

The other recurring theme discussed under this area is ageism. The gay community, and gay scene particularly, has always been youth-focused and youth-obsessed. Many will be familiar with the jokes about knowing someone's real age as opposed to his Grindr age. We need to do more to continue to value and include older gay men in the broader gay male "community", calling out and addressing age-based discrimination, either direct or indirect.

Priority 8: Camp shaming

Related to some of the issues in earlier priorities, one of the perpetual notions we are all aware of as gay men is the attitude about and towards gay men who are more stereotypically "effeminate" or camp. **We need to address the shaming, ridicule, and social belittling of gay men who do not conform to behaviours more typically associated with masculinity**, both within the gay "community" and from society at large.

For so long, the camp gay man was the only image we would see of gay men in the media, because it was considered a safe stereotype and evaded the aspects of homosexuality some may have felt were more challenging, such as gay sex. Similarly, gender identity ideology de-sexes homosexuality by making it about attraction to a person's gender identity, not their sexed body. "Queerness" avoids terms like gay or homosexual and is therefore a step or two removed from acknowledging that gay men have gay sex.

Alongside the homophobia, the adherence to stereotypes is a foundation of gender identity ideology. While not always stating it explicitly, proponents of the ideology believe that if a male "feels like a woman" then he is a woman, or if a female "feels like a man" she's a man. However, these feelings have no frame of reference of actually being the opposite sex. They can only be in the context of how comfortable the individual feels about the social or physical stereotypes of either sex, or how much they choose/prefer the stereotypes of the opposite sex.

Gender identity ideology tells gay men who display, or feel more comfortable with, the behaviours associated with stereotypes of women and femininity that they must be women on the inside. Some individuals go as far as explicitly calling male homosexuality a “consolation prize” for the men who can’t make it as women.

This goes hand in hand with “bottom shaming”; the implication that being the receptive partner during anal sex is the lesser role. Although not a concept originating in gender identity ideology, it reinforces the homophobic, and misogynistic, thinking of the ideology by implying men who bottom are more like women, and women are somehow less than men. We need to embrace that gay men come in all combinations of traditionally masculine and feminine stereotypes, but these do not make them any less male.

Priority 9: Communicating our message

We need to be clear and effective in communicating our message and in speaking up as gay men in our own right on these issues, as well as in supporting the broader “cause”. This is applicable in how we do this collectively, as an organisation or as a campaign, but also individually in our own conversations and interactions with the people in our day-to-day lives.

Gay men are, for the most part, relatively late to the party when it comes to addressing the harms and impacts of gender identity ideology. To some degree this gives us an advantage. Firstly, we are able to step over the battles that have tarred the women raising the alarm as “transphobic” (despite this being an empty epithet), and state our case, from our perspectives, in a culture that is increasingly aware of the problem and with less difficulty in speaking up. Secondly, a lot of the work around language and messaging has been tried and tested, and so we can build on this to be successful in what we want to say and how we say it.

Participants talked about how there are consequences for speaking up, and for speaking out against the gender identity ideology, and these can be more severe depending on where you do this, or what industry you work in. Speaking up at work can have direct consequence but even saying something to friends or online outside of work, in the era of cancel culture and the persecution-mindedness of the gender identity lobby, can find its way back to your employer. Many conference participants, and our members at other events, have described how, as a gay man, you can lose all your friends and social circle, become unwelcome in the local gay bar you’ve been to for years, for even daring to ask questions about gender identity ideology.

As well as being labelled transphobic, accusations of being right wing are often used to try to shut you down (as if the concept of reality were only within the purview of the right wing, or that holding right-wing or conservative views are inherently a bad thing). Such labelling is all designed to curtail free speech, because free speech allows for logical questioning, and logic unravels the ideological mantras and prescribed beliefs.

For many gay men, self-exclusion can often be the result of acknowledging reality while living in an environment that is captured by ideology. We shut down or stay away because there seems to be no right way of raising the subject.

So, we need to be considered and deliberate in the language we use and the approach we take, to avoid the landmines that shut down the conversation or that provide ammunition to those who would use cancel culture tactics to silence us. This could include media training, or suggested language and messaging to use that is most effective. Other sections of this report go into more detail about practical applications of this, but HumanGayMale will be holding in-person and online sessions relating to this, in conjunction with Sex Matters.

Another aspect to this priority is communicating more. Although there are risks that we need to navigate, and more effective ways to go about it, in general there are many other people who are just waiting for the opportunity to talk about the problems of gender identity ideology. Gay men speaking up about this gives others, especially heterosexual people, permission to talk about something that is seen by the wider culture as being settled doctrine within the “LGBTQ+ community”. Our speaking up dispels the myth of a single community view, while also enabling the conversations to happen and questions to be asked.

Priority 10: Deprogramming captured gay men

We need to find a way to reach the gay men captured by gender identity ideology. Gay men are uniquely positioned to reach other gay men who are either not listening or not realising what is going on when it comes to the issue of gender identity ideology. Gay men hold a unique position of political and economic power within the “LGBTQ+” population, sector, and scene. Reaching more gay men will be a major tipping point in releasing the grip of gender identity ideology.

Participants described how there is often both an obstinance and an ignorance among many gay men when it comes to this issue. Some are going along with the ideology because they see it as part of protecting “team LGBTQ+” and need to feel they are campaigning on the “right side of history”. Others are oblivious to the harms it is doing, even if they are vaguely aware that the debate is happening, because they are not directly affected by it, or they do not engage with those who are.

We also need to dispel myths and correct historical inaccuracies that are promoting, or advanced by, gender identity ideology. These include the conflation of drag and trans, the posthumous transing of gay men, and the mythology inserting trans into the history of the gay rights movement.

There was a whole session of the conference dedicated to the idea of a deprogramming kit, or ways to reach captured gay men. The outcomes of those discussions are in Section 3 of this report.

Contextual observations

Within the discussions that generated these priorities, there were several recurring observations that were not distinct priorities, or that had a bearing across several of the priorities.

Firstly, some suggested the need for a grassroots approach in addressing many of these issues. This isn't to say we don't also need to work in structured ways, or through organisational lobbying methodologies, but without a grassroots engagement of gay men, and on behalf of gay men, some felt that achieving change will be near impossible.

Secondly, an acknowledgment of the reality that men in general are being demonised in modern culture. This includes the punishment of all men for the actions and behaviours of a minority of men, both in the past and today. But it is also symptomatic of the "progressive" victimhood mentality of identity politics. It is easy to blame men collectively as they are not in one of the "oppressed" groups. While this is usually directed to straight white men, gay men are seen as the next worst group, and as the "straight white men" of the LGBTQ+ so-called community.

The slogans that state "trans rights are men's rights" and similar sentiments overlook that the trans-identifying men are not doing what they are doing for the benefit of all men, but merely for their own individual narcissistic objectives. Such slogans also ignore the large number of trans-identifying women. Additionally, and more worryingly, the sentiment that trans rights are men's rights implies that men's rights (and issues and advocacy) don't really matter.

Section B) Strategic approaches

The second discussion session asked participants to suggest ways to affect change when it comes to tackling gender identity ideology. This included strategic approaches we could take collectively as gay men, ideas for specific campaigns and tactics, as well as actions we can take individually in positions of influence and leadership. They are grouped here into five themes.

Theme 1: Gay angle

As gay men, the distinct difference we have, as compared to the predominantly female and lesbian led “movement” addressing gender identity ideology, is that we are both male and same-sex attracted. It is important that we not forget this, and that we utilise it in the approaches we take.

Our approach should focus on the needs of and issues for gay men, as opposed to something that is perceived as merely “anti-trans”. As seen in the comments around the priority of communicating our message, there are landmines we can avoid by approaching this with a positive focus about gay men, rather than just a negative message about the problem we are standing against.

We can be clear that being gay, and using the words gay and homosexual, are positives. We do not need to reduce things down to merely the act of sex, but we can re-assert that what makes us gay men is that we are same-sex attracted males and not be ashamed of our sexuality. We do not “identify as” gay; we simply *are* gay. This also relates to the first priority about separating LGB from T and making clear in our actions and approaches that LGB does not equal T, and that trans is not another form of gay. We must reject the progress flag, and all the LGBTQ+ paraphernalia that is forced along with it.

We can be clear that gay men are not a single, homogeneous monolith, and that there are many ways to be a gay man. In recognising this diversity (actual diversity, not virtue-signalling oppression Olympics) we can acknowledge that gay men will also be at varying points in their thinking when it comes to the reality of biological sex and the problems of gender identity ideology. We can focus first on the gay men who are not engaged at all, before trying to reach the truly captured.

As gay men we also have the opportunity, ability, and responsibility to speak to heterosexual people about the issue and thereby give them “permission” to speak about it too. The method of control asserted by gender identity ideology is to deter people from speaking up for fear of being labelled a transphobe, a bigot, or even homophobic (citing how the “same things was said about gays in the 80s”). By raising the issue as gay men, we deflate the accusations heterosexual people may face when they speak up about it.

Theme 2: How to approach

In terms of how we go about things, taking a questioning approach was a predominant suggestion that was discussed in this session. Asking questions enables conversation, and this allows for ideas to be unpacked, as opposed to stating points of disagreement that can close a conversation down. Asking questions also plants the seed in someone's thinking where, even if they don't articulate an answer in the moment, they begin to consider the question internally.

At the same time as avoiding direct disagreement that simply shuts down any dialogue, it is important to be clear and direct. We can use passive resistance, simply not going along with things we do not believe in. Examples include not filling in forms that ask for gender identity, selecting 'other' and stating you don't have one you are just male, or opting not to state our pronouns at the start of a meeting when everyone introduces themselves. We can just say no, and we can challenge the language others use. Again, this doesn't need to be confrontational or in rebuke, but by asking why they are using the language they do and what they think it means.

Face-to-face conversations are preferable to email, as these conversations require an element of connection and trust. Putting something in writing makes it too easy to dismiss, and the safety of knowing this is not being recorded in writing also presents a freedom for whoever we're engaging with to ask or consider questions they may not otherwise. Obviously, this is when it comes to personal or individual approaches. Where formal questions are seeking official responses, we will need to put these concerns in writing to the higher office or institution we're engaging with. Even then, seeking to have an in-person meeting to further discuss the detail is always a preferable option if at all possible.

Similar to the open questioning approach, being non-threatening (to the ideology in the eyes of who we are trying to reach) and using humour can be a useful tool, including things like funny (not just offensive) memes.

Collectively, gay men need to address political support, both for us and from us. This will include engaging with political parties but also specific individual political figures. This extends to engaging with other high-profile or public figures outside the party-political sphere.

Logistically, in the context of this needing a long-term strategic approach, we must collaborate with other groups with overlapping issues. Not only women's groups and other organisations in the "gender critical" / "sex realism" sector but also with those advocating for men's issues more broadly, as well as related issues such as free speech and safeguarding.

In all of our endeavours, it is important we celebrate incremental change. Gender identity ideology is a multifaceted problem. Although at its core it is based on a single lie about the reality of sex, it has emerged and proliferated into many strands, with many motives for the different groups and individuals pushing it forward. There is not a simple or singular fix that resolves the problem. We will tackle a variety of smaller battles for change, and we must acknowledge and celebrate the incremental steps we achieve.

Theme 3: Data, information and language

Fundamental to any approach we take is the information upon which we base our position. It is imperative that we are armed with accurate, relevant, and reliable data, information and resources. We also need clarity and consistency in the language we use to avoid the word-salad obfuscation coming from the other side that seeks to derail our argument rather than address it.

Many of the arguments from those captured by gender identity ideology are emotional ones. These may need an emotional rebuttal, but it's often just factually inaccurate arguments underneath that need to be corrected. Since our conference in January 2025, the Sullivan Review has been published on the negative impact of the conflation of sex and gender in data recording. This articulates some of the recurring thoughts and comments made during our discussions about the need for data collection on sex to be accurate and is a useful tool in making the case.

Publications such as the Sullivan Review need to be fully understood so we can use them in our work. The Cass Review was mentioned in discussions in the same way. We need to fully understand what it is saying so that we can use this information in making counter arguments as they relate to what such research, reviews and publications are covering.

HumanGayMale needs to commission, or conduct, our own research to create a similar report on gay men; how we appear, or have disappeared, in census data, crime statistics, health research and provision, and the gaps that are left due to the focus on and forced teaming of "LGBTQ+"

Relating back again to Priority 9, this accuracy approach includes how we use language and how we present arguments. Having a handbook or set of notes and responses we can use, with the various counter-arguments to the ideology and its outputs, would be useful. This could comprise an overview and explanation of the message, with links to further detail.

Theme 4: Campaigns, direct action, and practical suggestions

There were many specific and practical suggestions for campaigns and direct actions we can take. Some of these have been omitted here, or referred to more vaguely, as we want to make them part of a campaigning action plan and don't want to reveal publicly what they are in advance and thereby lose any element of surprise or effectiveness.

Many of the suggestions fall under the approach of engaging with organisations and institutions as corporate entities. Written complaints, in particular going through official complaint policy procedures, can be a small and simple action that adds up if large numbers of us do this with the same institution. It can be most effective if focused on challenging a specific issue, policy, or instance of a problem. More broadly this extends to boycotting brands, although this can be less impactful unless participation is widespread enough.

Targeting engagement with specific types of groups or institutions is something others are already doing, and that we could do in a coordinated way, both at the corporate level and as individuals. For example, addressing concerns to organisations about their participation in the Stonewall workplace schemes, or challenging higher education institutions (especially after recent judicial decisions).

Small-scale but related practical actions can be effective on a range of levels. This could be something as simple as stickers or flyers on noticeboards, through to larger scale direct action “stunts” that both raise awareness and get a message to the intended recipient.

The regular events for gay men that HumanGayMale holds in a growing number of cities are also a practical approach, but specifically there was mention of the need for provision of spaces and support for younger gay men (relating to Priority 6).

Theme 5: In the workplace

How we tackle gender identity ideology in the workplace was a large part of the presentation for this discussion session, and of the conversations in groups. As gay men, we have a unique position in most workplaces and a political capital we can make use of. Many reported that there tends to be less pushback against gay men than for women, in challenging the impacts of gender identity ideology (although this varies depending on the sector you work in and how captured it is).

Some participants described how, as gay men, we have somewhat of a shield to call out “woke” equity, diversity and inclusion (EDI) content, policies, or practices. Some participants described how heterosexual colleagues in the workplace assume that as gay men we are aligned with the LGBTQ+ agenda. But when gay men have spoken up it has often given permission for the heterosexuals to safely voice their concerns too.

We need to raise concerns when language is not clear or just factually inaccurate and reject things that are done purportedly in our name. We can challenge how language is used, or how people are grouped, in staff surveys and similar forms. If HR, or whoever, wants to ask about gender identity they can, but they should do this separately from sex, and separately from sexual orientation. Questions relating to the needs or concerns of staff on the basis of their sexual orientation need to be separate from the equivalent relating to gender identity.

LGBTQ+ Staff Networks do not represent gay men, and we need to say so. We can legitimately request setting up separate staff networks only for gay men, or at least an LGB network, on the basis of having specific protected characteristics. We can also use the example of the abandoning of BAME (Black, Asian, and Minority Ethnic) as a concept. Many organisations have stopped grouping non-white people into a single homogenous group labelled “BAME” and we need them to get to the same understanding about why LGBTQ+ is made up of distinct groups with different and competing, needs. Additionally, we can set up SEEN (Staff Equality and Equity Network) groups or connect with existing SEEN groups for our industry/sector where one already exists.

In keeping with thoughts above on “how” to approach achieving change, a priority in taking this on in the workplace is focusing on viewpoint diversity. Many organisations will talk about diversity, but most will have defaulted to some form of box-ticking to cover multiple demographic characteristics. Making the conversation about diversity of viewpoint, and the ability for everyone to respectfully disagree, can avoid things being derailed by the usual HR or EDI response of shutting down dissent.

Individual conversations are usually going to be more productive, either with other colleagues in general or with HR or senior staff. Where possible, going to the top can be effective, and essential if HR or others block reasonable conversation or shut down reasonable objections or concerns.

We can lean into the asserted motivation of the “be kind” types advocating for inclusion at the expense of reality. We can highlight safeguarding issues and the responsibility to protect all staff (or service users/customers). For example, mandating the use of pronouns on email signatures or badges forces those who identify as trans to “out” themselves at work.

Particularly when speaking to senior management, or those with responsibility for performance of an organisation, we can highlight the reputational and financial risks of pursuing a gender identity ideology agenda, both within the workplace and within the product or outputs of the organisation. Referencing tribunal cases and rulings can be useful here, and the examples of the commercial and marketing failures of some well-known brands.

There are also some similarities in approaches in the workplace to those discussed in the next section on “deprogramming”, in that we don’t need to go all in on the whole thing all at once. Workplaces are still largely bureaucracies, and we can tackle the infiltration of gender identity ideology policy by policy if necessary. Small steps can be achieved with reasonable objection and discussion, without the people driving the ideological capture feeling they need to get defensive because their whole operating system is under attack.

Section C) Deprogramming captured gay men

During this discussion, participants came up with the questions to ask, or approaches to take, in order to reach the gay men who are still going along with gender identity ideology. The responses are grouped into five themes covering the ways to go about reaching these gay men as well as specific content to include in questions or materials that we might use.

Much like breaking through the grip of any cult, deprogramming isn't about suddenly flipping a switch in someone's head (although "peaking" about the gender identity issue can often feel like that). It's not about being confrontational or proving them wrong, as this is more likely to entrench their thinking further. Instead, we are seeking the most effective seeds to plant in someone's mind. A question they might come back to. A fact or piece of information that causes something else to fall into place for them at a later date. The thread to pull that slowly unravels the logic (or lack thereof) that their beliefs were based on.

There is generally an understanding that facts and logic are not the basis of the ideology, but proponents of it will often use information presented as fact to make their case, and so those going along with it believe this information to be true. Where someone's position is asserted as a fact, we can give a response based in correcting the facts. Where someone's position based in emotional claims, we can give a response based in the emotional aspects of the issue. Most of the time there is a need for a combination of both, with the recognition that a logical answer alone isn't going to unravel an ideological opinion.

HumanGayMale will be building on these themes and suggestions to develop materials that can be used to try to get through to captured gay men, either directly with individuals or as part of broader campaigns we'll coordinate.

Theme 1: Curious questioning

Gender identity ideology has a complex and far-reaching set of beliefs and impacts. We don't need to go in full throttle and try to tackle, correct, or explain all of it at once. This just overwhelms people and most likely puts them into a defensive position. Raising the issue with a curious questioning approach allows for the engagement to be open to all outcomes. It also puts the responsibility of thinking and articulating the issue onto the person we're trying to get through to. Some suggested lines of questioning from the discussions include:

- What do gay and trans have in common?
- How would you describe what gender identity is and how it works?
- What do you mean by "trans" / "non-binary"?
- Who gave them the wrong body?
- Where did you get that opinion from? / What led you to that idea?
- How do you feel about that?

Theme 2: Hypothetical scenarios

An extension to the curious questioning, with open questions, is presenting specific hypothetical scenarios. Repeating the mantras of gender identity ideology (“transwomen are women, transmen are men”) requires no thought about what this means in real situations. Gay men going along with the ideology also don’t have to think about how this affects them, so presenting hypotheticals means they have to consider the issue with themselves in the situation. Examples of hypotheticals include:

- Would you have sex with a transman / trans-identified female?
- Could you be attracted to someone before knowing their gender identity?
- How would you feel if someone lied to get you into bed?
- What would your Grindr profile say if there were no restrictions?
- What would your ten-year-old self feel today about being gender nonconforming?

Theme 3: Cultural context

A large part of how gender identity ideology has taken hold within the gay community, and wider society, is by attaching the concept of transgender to the gay rights movement to gain legitimacy. Many gay men are going along with it because the forced-teaming of LGB with T is assumed, and they feel the need to protect “the team”. Talking about how this ideology impacts gay men, the gay community, and gay rights is an important factor in breaking through the grip it has on gay men.

We need to correct the falsification of gay history. Too many gay men repeat the myths about the Stonewall riots, or trans people being part of the fight. With individual gay men we can ask the questions about whether they have seen the direct personal accounts of those who were there that contradict the version everyone seems to accept and repeat. Wrapped up in this is making the distinction between trans and drag, and the distinction between what drag used to be and the modern, commercial interpretation of drag perpetuated by things like Ru Paul’s Drag Race. Acknowledging drag is an adult form of entertainment, we can ask if they think it’s an appropriate art form to present to children, for example in things like drag queen story hour. Do they think stripper story hour would be suitable for children?

Many gay men will have either a familiarity with, or an understanding of, presentation of bisexuality among men. “Bi now, gay later” is a simplistic summary of the phase many gay men went through in coming to terms with their own sexual orientation, or in how they presented it to others. It’s a topic of common understanding that allows for questions about the supposedly heterosexual men who are only interested in transwomen or transsexuals, especially those who have not had genital surgery. Are these men actually bisexual? Although the Kinsey Scale of sexual orientation has been criticised or discredited, many gay men will understand the concept and so it can be a tool to talk about sexual orientation that is rooted in physical, biological sex, rather than in gender identity.

Related to this is the issue of gay men having sexual encounters with "transmen", i.e. trans-identifying females, and whether these gay men have some degree of bisexuality. These are conversations or questions that can set aside the identities of those involved and open up consideration based purely on the physicality of our sexed bodies. We can give permission to gay men to contemplate the spectrum of bisexuality that can hopefully lead to the realisation that how someone identifies doesn't change their physical sex.

We need to support gay men who have internalised the idea that they are bigoted or hateful for rejecting concepts of gender identity or specifically rejecting trans-identified females. The early stages of deprogramming can be uncomfortable and lead to cognitive dissonance in gay men who know what reality is but want to be kind. We need to remind gay men that rejecting this ideology is not hateful and does not equate to a desire to harm trans people, as we are so often told.

Stereotypes form a large part of gender identity ideology, so asking gay men about stereotypes, and nonconformity to gendered stereotypes, is a way to both get them thinking about gay people as a whole and themselves individually. We can talk about how we as gay men, especially when younger, may not have conformed to stereotypes and that these things didn't change our sex, so what is it about trans-identifying people that is anything other than conformity to the gendered stereotypes of the opposite sex?

The physicality of sex, and the difference between male and female sex drives, is a key component of why we see sexual behaviour being a more prominent part of gay male culture. Even those gay men who don't frequent them will be familiar with things like saunas, dark rooms, cruising grounds, sex clubs, hook-up apps and similar opportunities for uncomplicated sexual encounters. Asking questions, or presenting hypotheticals, about consent and deception within these spaces can again bring the conversation to focus on the physicality of the gay male body (and conversely the female body), as distinct from a feeling of gender identity.

We can make the argument for gay male spaces, even if there are other spaces that are LGBTQ+ inclusive. We don't need to present this in a combative way, or as a zero-sum game, to gay men who have been going along with gender identity ideology. Questions about different kinds of spaces for different groups can open up conversations that accept one-size doesn't fit all and then the importance of exclusively gay male only spaces.

There is a great deal of insecurity wrapped up in the psyche of the gay male, and many of us will have experienced being outside, being rejected, being othered. Gender identity ideology plays on this by equating the experience of trans-identifying people to that of gay men. There is also an element of gay men wanting to remain within the tribe, within the community even if that community is LGBTQ+ and not just gay men (possibly because they most often only see the gay men, where the "scene" is predominantly gay men). We can utilise this desire for a sense of belonging by removing the social cachet of going along with the ideology; questioning how positive it really is and using examples of negative outcomes of the ideology. We can also present the positives of being part of a gay male community that acknowledges the reality of sex.

Theme 4: Medical framing

Much of the propaganda surrounding gender identity ideology focuses on the fluffy, affirming, inclusivity, aspects that are all intangible. The cold hard truth of it is mostly in the medical implications. Talking about the medical aspects is mostly going to involve correcting factual inaccuracies or explaining factual details many gay men may not be aware of. But there are also emotional aspects to the negative outcomes of the medical interventions made in the name of gender identity, especially as it relates to children. Where ideological assertions are accepted because of a misunderstanding of the medical realities, explaining the medical realities can help remove this false foundation upon which gay men are basing support for gender identity ideology.

Simply asking other gay men if they know what the medical process of “gender affirming care” involves can open up conversations about the realities, especially the consideration of what can go wrong or the life-long implications. Citing the stories of high profile detransitioners gives gay men a real example of what is going on and can be an opening into conversations about the failure to protect gay men, or the boys who will grow up to be gay men. The issue of a lack of safeguarding also extends to the over representation of autism among trans-identifying youth.

Sharing content such as the Susie Green TED Talk video can open up conversations about the idea of transing away the gay, not only with the full surgical intervention but even just the pharmaceutical route of puberty blockers and cross-sex hormones. This isn’t one to open a conversation with but is a specific and tangible aspect that can really drive home the reality of the harms that gender identity ideology is doing to gay men. Again, we don’t need to present every little detail of this. We can plant the seed for other gay men to be aware of this.

“Intersex” is sometimes included in the expanding initialism, and also used as justification for the argument sex isn’t binary. The term intersex has been replaced with Difference in Sex Development (DSD) conditions, all of which affect males or females; they are not a third sex. Explaining this, and asking gay men what they understand of them, can be a route to dispelling the misunderstanding upon which their beliefs about gender identity, or inclusion of anything after LGB, is based.

Theme 5: Comparative examples

One way to open up someone’s thinking is to draw comparisons to analogous situations that they already accept the reality of. Two examples that were given several times in our conversations were anorexia and the BAME acronym. We wouldn’t affirm an anorexic child’s self-perception that they are fat, so why do we affirm a child with gender dysphoria that they are in the “wrong body”? We don’t lump all non-white people into the acronym BAME anymore, and consider that they all have the same set of issues, concerns and experiences, so why are we still lumping LGBTQ+ together?

Contextual observations

As raised in previous sections, the prospect of more high-profile gay men speaking up about the issue would be helpful, as a shorthand of transferred trust, in reaching more gay men who are going along with the ideology.

We also need to consider what happens after “peaking”. Merely getting gay men to see reality is only a first step. It is little good if this leaves them unsupported, or at risk of consequences in the workplace etc. HumanGayMale needs to make these next steps part of our engagement with such gay men, as well as build and provide elements of community for gay men who cross the golden bridge back to reality. The final section of this report addresses some of this need and provision.

Section D) Gay male community

The final discussion session of the conference focused on how we (re)build gay male community among gay men who do not subscribe to concepts of gender identity. In particular we asked for suggestions on how to further develop the HumanGayMale initiative as part of this.

There was never a single cohesive gay male community, much less an LGB community or LGBTQ+ community. There are identifiable populations, and within these populations there are groups with an aspect of community. In this context we are talking about how we create a sense of community, and the positive aspects of connecting with other like-minded gay men.

The outcomes of these discussions fall into three groups: the structural and logistical aspects of HumanGayMale as an organisation, the activities we could provide or seek to support/encourage others to provide, and the broader approaches and tactics we can take to grow not only the HumanGayMale initiative but also the visibility of gay men who reject gender identity ideology.

1: HumanGayMale structures and logistics

HumanGayMale launched with our first event in London in January 2024. For the first year the priority was to get the regular events up and running in London, and initial events in other cities. We deliberately held off any other formal development until the conversations were able to take place at the conference so that plans were informed by a wider range of input from more gay men.

We need to professionalise what we are doing and register as a formal legal entity, complete with a constitution and governance structure. We need defined roles and some sort of official Board, with subsequent regional and local groups or 'chapters', as well as task or project-focused groups. We also need to consider a financial model and means of funding and fundraising to enable the work we want to do.

We should establish a formal membership structure, potentially with a paid element while not wanting to restrict access or participation (so it could be a nominal amount for technical membership and, for example, voting rights, but other amounts for various packages of membership benefits as things grow). Within this we need to find ways to open up beyond a closed mailing list without risking infiltration or disruption by those who would seek to shut us down. Our membership onboarding journey needs to start at the point gay men "peak" or begin to question the things they have been told to believe about concepts of gender identity. We need to consider how they find HumanGayMale and the process of not only subscribing but becoming part of the "community" and putting them in contact with others.

We need a clear mission statement about what we are, what we stand for, and what we are trying to achieve. This should aim to focus on the positives about gay men and not be easily written off as merely "anti-trans".

2: Organising activities

The “human” in HumanGayMale alludes to the importance of real-life human interaction by way of in-person events, as opposed to anonymous, detached, online only ways of connecting. The social events are the core of this, and importantly they are primarily about friendship and social connection, not political or dating events. But we can also explore how we have a presence and provision in broad themes, for example social, sexual, political, and health. The reality of how spread out our current and potential members are means that some form of online community or forums is necessary, and this will need to be a core function of the website as it is developed. In the longer term we might need to investigate what an app might look like.

Suggestions for the types of events and activities we could host ranged greatly, including issue-based events, book clubs, outdoors/walks, activism (stickering/posters), therapeutic and support groups, student or university groups. The longer list of suggestions will be developed by the team.

3: Approaches and tactics

HumanGayMale needs to champion the positive representation of gay men, that is to say not just drag or stereotypes, and not just complicity with gender identity ideology.

We need to create more media presence, for the initiative itself but more broadly the voice of gay men who do not go along with the dogma surrounding concepts of gender identity as promoted by the LGBTQ+ lobby. This could be media coverage, articles, but also as guests on podcasts.

We need to engage politically, with specific campaigns, with elected representatives, and with political parties, and become a voice for gay men in the political arena.

We need to create alliances with other groups that have similar and overlapping aims, building on the links we have with organisations such as Sex Matters, the SEEN networks, LGB Alliance, and some of the women’s groups. We should aim to have stands at as many other events as possible to engage with those who already know about the problems of gender identity ideology but don’t yet know how gay men are responding to the issue.

We, as the organisation and individual gay men, can also get involved with other gay groups and organisations (even though they seem to go along with gender identity ideology) attending their meetings, possibly having stands where we can, but just participating and having the conversations relating to the reality of sex, asking “dumb” questions, building relationships.

The content above, along with the wider list of suggestions relating to this section, will form a comprehensive strategic development plan for HumanGayMale later this year. For obvious reasons, some of this will be kept confidential but we will publish as much as possible in due course.

Conclusion

The Gay Men's Conference 2025 marked a significant step forward in defining and addressing the unique challenges faced by gay men in the context of and setting out what our response needs to be. What emerged most powerfully from the day is a shared determination to reclaim our language, our spaces, and our distinct characteristic of being gay men.

What unfolded over the course of a single day was more than discussion; it was a quiet but powerful act of cultural reawakening. Across the conversations, there was a deep undercurrent of frustration, yes, but also of resolve. We're not just resisting an ideology that erases us; we're rebuilding something far more important: a community grounded in reality, solidarity, and pride in who we are. We're advocating for gay men on the basis of our biological sex and same-sex attraction.

And not just for ourselves but for the next generation of gay men growing up in a world that too often demands we deny who and what we are. In doing so, we also play our part as gay men in the wider ecosystem of organisations and individuals defending women's rights, children, safeguarding, sexual orientation, and free speech in the face of gender identity ideology.

This report captures the first steps of something that is larger than any one of us. It is our work to reassert the reality of our lives, to honour the history that brought us here, and to shape a future that belongs to us. We leave this conference not with all the answers, but with a clear sense of direction, and most importantly, knowing we are not alone in taking on the task ahead.

HumanGayMale will continue developing events, campaigns, plans, and resources, based on this report's findings. The work ahead is considerable, but we move forward with clarity, purpose, and a sense of unity strengthened by the conference. We have a path forward.

The road to our Gay Men's Conference 2026 begins here, and includes the continuation of our regular events, growing new groups in more cities, and implementing the suggestions and recommendations that come out of this report.

We'd only been going for a year at the time of this conference. Imagine where we'll be by next year.

Appendix

Gay Men's Conference 2025 Programme

9.30 Welcome and housekeeping

9.45 Opening Keynote: George, TheTinMen

10.00 Speaker: Helen Joyce

10.15 Discussion session 1: The New Gay Agenda

- What are the priority issues for gay men in the context of gender identity ideology?
- How do we respond, as gay men, to the direct and indirect impacts of this ideology?
- What issues are being sidelined while this ideology dominates?

11.15 Coffee break

11.45 Speaker: Simon Fanshawe

12.00 Discussion session 2: Generating the Change We Need to See

- What are the strategic actions & approaches we need to take collectively as gay men, and what campaigns and tactics will be most effective?
- How can we use individual positions of influence & leadership to instigate change?

1.00 Lunch

2.00 Speaker: Dr Az Hakeem

2.15 Discussion session 3: Developing a "Deprogramming Kit"

- What are the questions to ask, or approaches to take, with gay men going along with gender identity ideology?
- What will it take to "peak" gay men and get through the rainbow-mafia brainwashing?

3.15 Coffee break

3.45 Speaker: Dermot Kehoe

4.00 Discussion session 4: (Re)Building Our Community

- How do we build community as gay men who reject gender identity ideology?
- How should we develop the HumanGayMale initiative and promote it to more gay men?
- How do we reach different populations of gay men?

5.00 Closing Speaker: James Dreyfus