

Daughters of The Great Divide:

The Female Separatist Manifesta

by: Sasha S. Graham



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Glossary

1. **adaptive sexism:** (*ə- 'dap-tiv 'sek-, sɪ-zəm*) noun – A form of sexism that adapts to social progress by masking patriarchal control under seemingly progressive or benevolent frameworks, such as framing traditional gender roles as a choice rather than an imposition.
2. **autonomy:** (*ɔ: 'tɒn.ə.mi*) noun – The state of self-governance and independence, free from external control or coercion. In feminist discourse, autonomy refers to female people's right to self-determination, bodily sovereignty, and the ability to make decisions without patriarchal interference.
3. **beautification rituals:** (*ˌbju: -tɪ-fɪ- 'keɪ-fən 'rɪ-fu-əlz*) noun – A set of socially enforced practices that pressure female people to alter their appearance—through makeup, hair removal, body modification, and restrictive clothing—in order to conform to male-defined standards of attractiveness, reinforcing female objectification, wealth extraction, and submission.
4. **capitalism:** (*'kæ-pɪ-tl-, ɪ-zəm*) noun – An economic system based on private ownership and the pursuit of

profit, often reinforcing patriarchal structures by commodifying labor, bodies, and resources in ways that disproportionately exploit and disadvantage female people.

5. **complementarianism:** (,kɒm.plɪ.mən'tɛə.ri.ə,nɪz.əm) noun – The belief that males and females are inherently designed with distinct, predetermined traits that complement one another, implying a natural order in which men and female people are made for each other. This ideology reinforces rigid gender roles and upholds patriarchal structures by positioning female people as naturally submissive and men as inherently dominant, rather than recognizing individuals as autonomous beings.
6. **egalitarianism:** (ɪ,gæli'tɛə.rɪə,nɪz.əm) noun – A political philosophy that advocates for equal rights, opportunities, and treatment for all people, under existing systems of capitalism, patriarchy, and white supremacy.
7. **female separatism:** ('fi:.meɪl'sɛp.ə.rə.tɪ.zəm) noun – A political and social philosophy advocating for the complete or partial separation of female people from men in order to build autonomous female-led

communities free from patriarchal oppression.

8. **feminism:** (*'fɛ-mɪ-, nɪ-zəm*) noun – The movement for the complete liberation of female people from patriarchy and male dominance, centering female autonomy, self-determination, and the dismantling of systems that enforce female subjugation. Unlike liberal interpretations, this definition rejects the notion of "equality" within a patriarchal structure and instead prioritizes the creation of female-centered spaces and governance.
9. **gender ideology:** (*'dʒɛn-dər aɪ- 'dɒ-lə-dʒi*) noun – A belief system that asserts gender is an inherent, undefinable, self-identified characteristic based on sexed stereotypes, rather than a sexist institution, often used to obscure the structural oppression of female people and to dismantle sex-based protections and spaces.
10. **gynocracy:** (*gai- 'nɒ-krə-si*) noun – A political and social system in which female people hold primary power, making decisions that govern societal structures without male interference or control.
11. **gynopessimism:** (*gai-nov- 'pɛ-sɪ-, mɪ-zəm*) noun – The belief that male supremacy is so deeply entrenched in

society that efforts to dismantle it are futile, as men will always find ways to benefit from systemic sex hierarchies.

12. **masculine/feminine dichotomy:** (*'mæs-kjə-lɪn / 'fɛ-mə-nɪn daɪ- 'kɒ-tə-mi*) noun – A rigid and artificial binary framework that assigns opposing traits, behaviors, and roles to men and female people, reinforcing male dominance by framing masculinity as strong, rational, and authoritative while femininity is associated with weakness, emotion, and subservience.
13. **matriarchy:** (*'meɪ-tri-, a:r-ki*) noun – A societal structure where female people, particularly mothers, hold authority and governance, either symbolically or in practical terms, often in contrast to patriarchy.
14. **misogyny:** (*mɪ 'sɒdʒ.ə.ni*) noun – The ingrained hatred, contempt, or devaluation of female people, manifesting in social, political, and cultural practices that uphold male dominance and female subjugation.
15. **patriarchy:** (*'peɪ-tri-, a:r-ki*) noun – A social, political, and economic system in which men hold primary power and dominate in roles of leadership, moral authority, and control, while female people are

systematically subordinated.

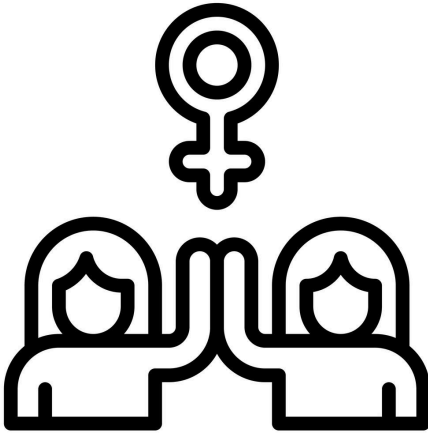
16. **penile imperialism:** (*'pi:-nail ɪm- 'piə-ri-ə-, lɪ-zəm*) noun – The systematic imposition of male dominance over social, political, and cultural institutions, wherein male supremacy is enforced and perpetuated through both direct oppression and ideological control.
17. **revolutionary:** (*ˌrev.ə 'lu:.ʃən.ə.ri*) adjective – Involving or causing a fundamental and radical change in societal structures, particularly in opposition to oppressive systems. In the context of feminism, revolutionary action seeks not reform, but the complete dismantling of patriarchal power.
18. **self-preservation:** (*ˌself prɛz.ə 'veɪ.ʃən*) noun – The instinct or act of protecting oneself from harm, destruction, or exploitation. For female people under patriarchy, self-preservation includes the rejection of male-dominated institutions, the creation of female-only spaces, and the prioritization of female people's safety and well-being over societal expectations of accommodation.
19. **solipsism:** (*'sɒ-lɪp-, sɪ-zəm*) noun – A philosophical concept wherein only one's own mind is known to exist with certainty; in feminist discourse, it can

describe the male-centric worldview that assumes male experiences, desires, and perspectives as universal or paramount.

20. **sexism:** ('sek, siz.əm) noun – Prejudice, discrimination, or systemic oppression based on sex, typically against female people, that reinforces male supremacy and entrenches gender-based power imbalances.

21. **womin:** ('wʊ-min) noun – An adult human female, “born of mother”. This term rejects patriarchal creationist myths in favor of the biological reality of birth-giving. It acknowledges all daughters as the legacy of their matrilineal heritage and as direct descendants of their mothers. (womyn - *plural*)

Introduction



As female people, we are citizens of nowhere—we are only occupants of Mother Gaia (Earth).

While we occupy her living body, we have an obligation to protect and nurture her, as she protects us, and sustains

all living things.

This mission has been disrupted by the diseases of male domination, penile imperialism, capitalism, and white supremacy. This has caused centuries worth of long-term disharmony and destruction of nature, our evolution, our ability to understand the world around us, and the purity of our spirits.

Chaos and confusion torment the hearts of demoralized sisters around the world, who are locked into a survival mode, and are focused on the maintenance and preservation of their lives and offspring. We were

horrifically brainwashed into obeying the idea that we are the male's inferior counterpart. We were then sold the falsified idea of "egalitarianism" as the solution to male supremacy, which has failed us repeatedly for 250 years.

The time has come to face the collective reality of our material conditions. Attempting to ally with the male, or change the accompanying behaviours of rewarded maleness, will only result in what is known as "*adaptive sexism*". Over the years, the male has found various ways to disrupt and dismantle Feminist initiatives with practices and ideologies like kinkism, "sex positivity", gender ideology, egalitarianism, complementarianism, romance, and the concept of the sole issue of class warfare.

Many demographics of well-intentioned, but misinformed womyn, and nefarious characters have adopted these in the attempt to broaden their perspectives, liberatory tactics, and analysis of the world around them.

Analysis

Throughout history, male supremacy has been deeply embedded into the social, political, and cultural structures of human civilization. Across species, patriarchal forces have sought to maintain dominance through various mechanisms, reinforcing systemic subjugation and psychological demoralization to prevent resistance. These methods are not limited to direct violence or coercion—but extend into the realms of ideology, morality, and sexuality.

Female power and interconnection are inherent. The way we connect with each other, and the world around us—is a miraculous phenomenon. In order to enact and enforce female subjugation, there must be various systems and institutions in place to ensure it. To defeat and overwhelm female power and interconnection, these systems must reinforce each other, and confuse the subjects. The primary, and strongest of these, are:

- Religion & socialization
- Complementarianism
- The Nuclear Family model
- The masculine/feminine dichotomy
- Modesty and sexual instruction/exploitation
- Kinkism, BDSM, and “sex positivity”
- Gender ideology
- Fashion & beautification

The subjugation of females is not a phenomenon limited to humans; it is a pervasive pattern observed across many species on Mother Gaia (Earth). In human societies, this subjugation is reinforced through a complex web of ideologies, cultural practices, and social structures that privilege males and grossly over-enforce penile imperialism. This, is my examination.

Religion & Socialization: The Divine Justification for Male Rule

Religious institutions have long served as the bedrock of patriarchal control, prescribing gender roles that position men as naturally dominant leaders and female people as submissive followers. Nearly all major world religions—from Christianity and Islam to Hinduism and Buddhism—mandate male authority, reinforcing it through sacred texts and rituals. These doctrines socialize female people to internalize their inferiority, normalizing obedience and self-sacrifice. This indoctrination begins in childhood, ensuring that girls grow up believing their highest purpose is to, in some way, serve men, or to aid them in achieving their “higher purpose”, thus cementing their subjugation as natural and divinely ordained.

Complementarianism: The Doctrine of Male Headship

A modern iteration of religious patriarchy, complementarianism preaches that males and females are "equal but different", with men assigned roles of leadership and female people are relegated to obedience. This ideology is particularly pervasive in conservative religious circles, where it is used to justify the exclusion of any female person from positions of power, both within the church and the home. Under this system, female people are taught that their "complementary" role is to support and defer to men, ensuring that male authority remains unchallenged and unquestioned.

The Nuclear Family Model: The Fortress of Patriarchy

The nuclear family, often praised as the foundation of a healthy society, functions as a microcosm of patriarchal domination. Traditionally structured with a male breadwinner and a female homemaker, this model isolates female people (especially mothers) within the private sphere, making them economically dependent on men. It is responsible for the hyperatomization of people in society, and the fracturing of entire cultures and communities. It also reinforces male

control over reproduction, dictating when and how female people can engage in motherhood.

Furthermore, by promoting the notion of fatherly authority, the nuclear family primes children to accept male dominance as the norm, perpetuating a cycle of subordination and creates an unconditional admiration for the male figure.

The Masculine/Feminine Dichotomy: A False Binary for Control

The artificial construction of masculinity and femininity serves as a brutal mechanism of behavioural control, dictating rigid behaviors and expectations based on sex. This is the foundation for corrective violence. Masculinity is equated with strength, dominance, aggression, and rationality, while femininity is framed as passive, receptive, nurturing, and emotional. These definitions not only devalue female traits but also create a psychological barrier that discourages female people from asserting power. Reinforcing these binaries, it is ensured that no female person has a choice but to remain dependent on males, and are discouraged from seeking autonomy or leadership.

Modesty and Sexual Instruction/Exploitation: Policing Female Bodies

Modesty culture—enforced through religious doctrine, social expectation, and the threat of corrective violence—teaches every female person that their worth is contingent on their ability to conceal themselves and remain chaste. Meanwhile, sexual instruction for female people often revolves around how to please men rather than on their own pleasure or autonomy.

Paradoxically, the female body is simultaneously hypersexualized and tightly controlled, making them the objects of both desire and shame. This duality ensures that all female people remain under male control, conditioned to view their own sexuality through the lens of male gratification. Animals outside of the human species are subjected to this treachery as a consequence of existing in their natural state.

Kinkism and BDSM: The Eroticization of Subjugation

Under the guise of “liberation”, kink and BDSM practices reinforce male supremacy by eroticizing power imbalances and corrupt dynamics that reinforce female submission. The normalization of these practices legitimizes violence against female people, framing degradation and ritualized sexual violence as a consensual and even empowering choice. Modern anti-Feminists have convinced the general public that female submission is “sexually appealing”, while chastising

Feminists for “prudishness” in enforcing sexual boundaries, and critiquing these ideas.

The ideologies that encourage this, obscure the realities of systemic sex-based violence, gaslighting female people into believing that oppression is a personal preference rather than the structural issue it *actually* is.

“Sex Positivity”: Co-opting Liberation to Serve Male Interests

What once began as a movement for bodily autonomy has been hijacked by male-centric narratives that promote sexual availability as empowerment. Initially, an element of the gay and lesbian liberation movements, which was meant to deconstruct the shame around homosexual sex, was weaponized against female people and their attempts to analyze various forms of sexual violence in society.

The contemporary “sex positivity” movement often pressures female people into embracing promiscuity, pornography, prostitution, and other forms of sexual exploitation or humiliation under the illusion of freedom. In reality, this ideology serves to further commodify female bodies, and to portray female people as innately and inherently sexual. This has successfully ensured that their primary function remains the servicing of male desire. Rather than dismantling sexual

oppression, this version of “sex positivity” repackages it, convincing female people that compliance is empowerment.

Gender Ideology: The Erasure of Female Oppression

Gender ideology, particularly its insistence that gender is entirely a matter of identity rather than material reality, has contributed to the erosion of female-specific struggles, and protective legislation. We can observe this in the absorption of spaces, terminology, and laws that were specifically created to define, identify, and protect female people. By replacing biological sex with the institution of “gender”, this framework denies the structural basis of female oppression, making it impossible to address male supremacy as a systemic force.

The fluidity of gender rhetoric ultimately benefits men, allowing them to redefine womanhood on their own terms and reinforce harmful ideas like the masculine/feminine dichotomy, female inferiority, and justifies the existence of corrective violence. This ideological shift exists to “stabilize” sexism, and make it palatable to the public. It silences female people, gaslighting them into believing that their experiences of oppression are subjective rather than rooted in material reality.

Fashion and Beautification: The Wealth Extraction Operation That Keeps The Female Poor, Unhealthy, and Distracted

The beauty and fashion industries function as one of the most insidious mechanisms of female oppression, siphoning female resources, time, and energy into an endless cycle of self-modification. These industries, controlled largely by men, exploit insecurities they themselves manufacture, convincing female people that their worth is intrinsically linked to the universal palatability of their physical appearance.

From young ages, female people are coerced into spending vast sums of money on makeup, plastic surgery, restrictive/damaging clothing, weight loss products, and cosmetics that contain endocrine disrupting and cancer-causing chemicals—ensuring they remain physically and financially weakened, and mentally preoccupied.

Beauty standards are deliberately made unattainable, forcing female people into perpetual dissatisfaction, “flaw finding”, and self-loathing. This has been the most successful in keeping us too distracted and impoverished to challenge male dominance in any meaningful way. This is the single most

pervasive element of male supremacy that has been able to reach across cultures, languages, and nations, ensuring that our primary focus remains our own self-surveillance rather than collective resistance.

On Religion & Socialization

Religion has historically played a fundamental role in the oppression and subjugation of female people, reinforcing patriarchal structures and dictating behavioral norms that maintain male dominance. Across various faith traditions, religious doctrine has shaped female socialization, imposed rigid sexist roles, and erased the contributions of female people from historical narratives.

Religion has been a key instrument in persecuting those who deviate from prescribed sexist expectations, often through corrective violence such as witch hunts, honor killings, the demonization of Wu Zetian, and the execution of historical figures like Joan of Arc.

Religious institutions have historically functioned as gatekeepers of social norms, dictating moral, legal, and cultural expectations. Across different cultures and religious traditions, there exists a strikingly similar pattern of female subjugation, wherein religious teachings are used to rationalize and perpetuate patriarchal power structures.

Whether through Abrahamic religions, Hinduism, Buddhism, or indigenous spiritual systems, the oppression of female people has been justified by religious doctrine, upheld by institutions, and enforced through legal and social means.

This reality is not merely a historical relic but a persistent, brutal system of control that continues to suffocate female autonomy. Religion is not just complicit in this oppression—it is the ideological backbone that justifies, enforces, and excuses male violence. Without religion's stranglehold on societal values, womyn could earlier have been freed from centuries of institutionalized enslavement.

Religious socialization instills sexist roles that serve to limit the autonomy and agency of female people. Religious texts often depict womyn as subordinate to men, reinforcing expectations that confine female individuals to roles of submission, obedience, and reproductive labor.

In Christianity, for example, biblical passages such as Ephesians 5:22-24 command wives to submit to their husbands, reinforcing the idea that male authority is divinely ordained. Similarly, in Islam, interpretations of the Quran and Hadith have been used to justify restrictions on female mobility, dress, and legal rights.

Hinduism, through its religious texts like the Manusmriti, also prescribes a rigid code of conduct for female people, asserting that a female person must be under the authority of her father, husband, and later her sons. Buddhist monastic traditions, despite the Buddha's acceptance of female followers, have historically placed female monastics in subordinate positions relative to their male counterparts. These examples illustrate

how religious teachings forcibly indoctrinate female people into accepting their own oppression.

Religious socialization is not benign—it is a deliberate, violent process that molds female people into servile, submissive subjects under male tyranny. This brutal indoctrination begins in childhood and poisons every stage of a woman's life, ensuring she remains shackled by religiously sanctioned misogyny.

Religious narratives have played a critical role in erasing the contributions of female people in history. Many influential female figures have either been diminished or omitted from historical records due to religious biases. Through religious conquest and colonization, entire libraries, texts, and community figures were burned to ash in order to bury the significant portions of history occupied by female achievements, victories, and advancements.

Early Christian history, for instance, largely disregarded the role of Mary Magdalene, reducing her to a repentant sinner despite evidence suggesting she was a key disciple. Similarly, female scholars, leaders, and mystics in Islamic history have been marginalized in mainstream narratives, despite their significant contributions to religious and intellectual life.

In addition to the historical erasure of female figures, religious institutions have systematically denied female

people access to education, leadership roles, and positions of power. The Catholic Church has historically barred female people from the priesthood, reinforcing the idea that spiritual authority is a male prerogative. In many Islamic traditions, female imams are either discouraged or outright forbidden, limiting female participation in religious and communal decision-making. The erasure of womyn is not accidental; it is a calculated assault on female autonomy and mobility.

By erasing female voices, religion successfully accomplished and justified the idea that only male perspectives are worthy to shape laws, traditions, and societal structures. This is an intentionally oppressive mechanism designed to keep womyn powerless, unheard, and subservient to male control. The continued suppression of female intellectual and cultural contributions is an act of theft and annihilation, robbing womyn of their rightful place in history.

Religious institutions have actively engaged in persecuting female people who defy established sexist expectations. One of the most notorious examples of this is the European witch hunts, which took place between the 15th and 18th centuries. These purges disproportionately targeted female people—particularly those who were unmarried, independent, or engaged in non-traditional practices such as midwifery and herbal medicine. It was the catalyst to some of the greatest atrocities in history, and built the foundations for “justifiable” femicide.

The association of female autonomy with witchcraft reflects a deep-seated fear of womyn who challenge patriarchal religious structures.

Another example of religiously motivated violence against female people is the execution of Joan of Arc in 1431. A military leader who defied male authority by leading French forces during the Hundred Years' War, Joan was ultimately tried and condemned for heresy, largely because of her refusal to conform to religiously sanctioned sexism. Her execution serves as one of the earlier examples of how religion has been used to punish female people who step out from underneath socially acceptable roles.

Additionally, in contemporary societies, corrective rape and honor killings—often justified through religious doctrine—continue to be used as a means of controlling female sexuality and behavior. In many cultures, female people who engage in relationships outside of marriage or defy traditional sexist expectations are subjected to violence at the hands of their families, with religious texts and interpretations providing justification for such acts.

This is not mere social enforcement; it is outright terrorism. Religion operates as a violent enforcer of male supremacy, wielding fear, brutality, and bloodshed to keep female people compliant. The legacy of religious persecution is written in the broken bodies of womyn burned as witches, beaten for

disobedience, raped out of existence, and slaughtered for autonomy.

On Complementarianism

The legal system has long been weaponized to enforce complementarian oppression, with policies that restrict reproductive rights, limit economic independence, and deny female people full personhood under the law.

Anti-abortion legislation, justified through religious rhetoric, exists to force womyn into compulsory motherhood, removing their ability to control their own lives. Wage gaps and workplace discrimination are direct consequences of a society structured to keep female people dependent, ensuring that financial freedom remains out of reach. Laws governing marriage and divorce, particularly in religiously dominated regions, serve to trap womyn in legally sanctioned subjugation, forcing them to rely on male authority for survival.

Religious extremists have successfully embedded complementarian ideals into government policy, influencing everything from education to healthcare. Schools that teach abstinence-only education ensure young girls are ill-equipped to make informed decisions about their bodies, and fail to guide them into the entryway of understanding consent.

Legal battles over contraception access demonstrate the deliberate effort to strip female people of autonomy. The connection between religious fundamentalism and

governmental control is clear: complementarianism is not just a church doctrine; it is state-sponsored oppression designed to uphold male power and the propagation of new people at all costs.

Financial dependence and poverty are some of the most powerful tools of patriarchal control. Complementarianism teaches that female people should not seek financial stability, but should instead devote themselves to unpaid domestic labor, reinforcing a system in which male people control all financial resources. Even when female people do enter the workforce, they are funneled into low-paying, undervalued positions, often framed as extensions of their "natural" feminine, caregiving roles.

Corporate structures reflect these same oppressive dynamics, with leadership positions overwhelmingly occupied by men who perpetuate hiring biases, pay disparities, and workplace harassment. The so-called "glass ceiling" is not an unfortunate oversight—it is a purposive structure upheld by complementarian principles that demand female people remain subordinate. This economic stronghold creates an environment where even those who reject religious doctrine are still subjected to the material consequences of its influence.

Beyond law and economics, complementarianism thrives in the cultural sphere, where womyn are bombarded with

messages that glorify their own oppression. Mainstream media, literature, and religious institutions collaborate to present submission as strength, obedience as empowerment, and servitude as fulfillment. Young girls are socialized into believing that their worth is tied to their ability to serve, whether as devoted wives, self-sacrificing mothers, or unthreatening employees.

The entertainment industry plays a crucial role in reinforcing these ideas, with female characters in films, television, and literature frequently depicted as either selfless caretakers or destructive deviants. Any female person who rejects the prescribed role of submission is villainized, portrayed as unnatural, dangerous, or even demonic. This narrative conditioning ensures that all female people police themselves, internalizing their oppression and passing it on to future generations, and obliterating the possibilities of liberation.

On The Nuclear Family Model

The nuclear family model has played a significant role in the hyperatomization of society, breaking down larger social units into smaller, isolated households. This shift has had profound consequences for social cohesion and collective well-being. In traditional communal family structures, multiple generations lived together or in close proximity, sharing resources, responsibilities, and emotional support.

The nuclear family model dismantled these networks, leaving individuals to rely solely on their immediate household members. This has led to increased isolation, particularly for females, who often bear the brunt of caregiving and domestic responsibilities.

Also, the nuclear family model encourages self-sufficiency at the household level, reducing reliance on broader community networks and increasing reliance on the state to compensate for these discrepancies. This has weakened communal bonds and diminished the collective support systems that once provided safety nets for individuals in times of need. The erosion of these networks has left everyone involved more vulnerable to economic instability, mental health struggles, and social isolation.

One of the most significant impacts of this model is the confinement of females to domestic roles. The nuclear family model often positions females as primary caregivers and homemakers, diminishing them almost completely to domestic spaces and limiting their participation in public and economic life. This confinement has perpetuated the idea that females are naturally suited for caregiving and nurturing roles, while males are seen as providers and leaders.

This dynamic has also led to economic dependence, as the nuclear family model emphasizes male breadwinners and female homemakers. This dependence leaves females vulnerable to financial insecurity, particularly in cases of divorce, abandonment, or the death of a partner. Additionally, the nuclear family model places immense pressure on females to manage household responsibilities without the support of extended family or community networks. This isolation can lead to burnout, mental health struggles, and a lack of opportunities for personal growth or fulfillment outside the home.

On The Masculine/Feminine Dichotomy

The masculine/feminine dichotomy is not just a social construct—it is a deliberate, insidious tool of control, designed to elevate male people while crushing female people under the weight of fabricated inferiority. This binary is a lie, a violent imposition that assigns positive traits—strength, rationality, ambition—to males, while assigning females to the realm of weakness, emotional volatility, and subservience.

The framing of masculinity as inherent and superior and femininity as inherent and deficient, allows this dichotomy to enshrine male supremacy into the idea of these traits as being “nature”. This violent institution forms destructive attitudes, stereotypes, and beliefs that dehumanize and marginalize female people at every turn.

This dichotomy is not just harmful—it is catastrophic. It infiltrates every aspect of life, from the way female people are perceived, to the way we’re allowed to exist, and the opportunities we are denied. Female people are branded as irrational, overly emotional, and unfit for leadership, while males are celebrated as natural leaders, thinkers, and doers.

These stereotypes are not just abstract ideas; they are weapons used to exile female people from power, silence our

voices, and confine us to a permanent position of servitude. The dichotomy justifies the exploitation of female labor, both paid and unpaid, while glorifying male ambition and authority.

It is a system that thrives on the devaluation of everything associated with femaleness, ensuring that female people are perpetually seen as lesser, weaker, and undeserving of equality. This is not just inequality—it is a war on the very humanity of female people, waged through stereotypes and enforced through systemic violence.

The masculine/feminine dichotomy is a poison, a relic of penile imperialism that must be eradicated immediately. It is not a harmless categorization; it is a mechanism of control that perpetuates male supremacy and female subjugation. To dismantle it is to challenge the very foundations of a system built on the oppression of female people.

On Modesty, Sexual Instruction & Exploitation

The concepts of "modesty" and "sexual instruction" have never been about virtue, protection, or even self-respect. They are mechanisms of control, weapons wielded by a diseased system to ensure female people remain shackled—mind, body, and sexuality—beneath the suffocating weight of male supremacy.

These notions do not merely reinforce the Madonna/whore complex; they construct it, brick by brick, shaping a world where female people are mutilated into half-beings, puppets to fulfill the role of either the pristine virgin or the disposable whore.

Modesty is nothing more than an ideological chastity belt, a set of arbitrary restrictions designed to limit female agency and expression, in which the limitations—the false options given by the male, arouse him. It is the hammer used to bludgeon female sexual autonomy into unquestioning obedience, an insidious lie whispered to keep female people docile and self-hating without knowing why.

It teaches the female person that her worth is dictated by how well they suppress their own desires, how completely they

erase themselves to become palatable to the fragile egos of the male.

If a female person dares to break free from these constraints, she is cast into the social abyss, labeled as impure, used up, and done away with.

Sexual instruction, when dictated by patriarchal interests, is not about education but indoctrination. It is a blueprint for male dominance, a lesson plan that grooms female people into submission and conditions men into entitlement. Female people are taught to be passive, to cater to male pleasure, to see their bodies as objects of service rather than sources of their own fulfillment.

Meanwhile, the male is encouraged to consume, conquer, and exploit without restraint. The very idea of "proper" sexual instruction within this framework is a joke—a grotesque ritual designed to manufacture compliant female persons and predatory men.

This divide—the virgin and the whore—is not just a theoretical problem; it has dire, tangible consequences. It is the ideological bedrock of rape culture, the foundation that normalizes sexual violence and dismisses female suffering. The Madonna is put on a pedestal so that she can be controlled, protected, and policed, while the whore is blamed, violated, and discarded without consequence.

The entire structure functions as a self-reinforcing machine of oppression: men claim ownership over “pure” womyn while simultaneously dehumanizing those who step outside the lines. The result? A culture where males believe they are entitled to sex, where refusal is met with coercion or force, where consent is a meaningless afterthought because female people are already categorized as available or unavailable based on arbitrary moralistic drivel.

When female people are stripped of our agency, we are left vulnerable to abuse, unable to assert boundaries or demand respect for them, and for ourselves.

When males are taught that their pleasure is paramount, they become conditioned to ignore discomfort, pain, or outright refusal. The result is a culture that not only tolerates but actively encourages sexual violence, where rape is excused or justified based on a womin’s perceived status within the Madonna/whore binary.

This system is not broken—it is functioning exactly as intended. It is a design of male supremacy, a structure built on control, fear, and the relentless exploitation of female sexuality. Modesty is not virtue; it is a weapon. Sexual instruction under patriarchy is not enlightenment; it is enslavement. The Madonna/whore complex is not an unfortunate cultural glitch; it is a deliberately cultivated prison.

On Kinkism, BDSM, & Sexual Violence

BDSM is not rebellion. It is not subversion. It is the re-entrenchment of male supremacy in the most grotesque and pornographic ways imaginable, masquerading as sexual liberation. Those who defend it—those who insist that pain and humiliation are part of an enlightened and consensual sexual ethic—are merely the latest apologists for male dominance, thinly veiling sadism behind the language of consent.

There is no freedom in the eroticization of subjugation. There is no emancipation in being beaten for sexual pleasure. This is not an act of revolution; it is an act of submission to an order that has already brutalized female people for centuries. BDSM is not a deviation from patriarchy—it is patriarchy in leather and chains, patriarchy with a whip, patriarchy with a contract that says, *“You asked for this.”*

Those who engage in BDSM—those who celebrate its culture, who call themselves “kinksters” with a perverse sense of pride—are the willing foot soldiers of male supremacy. They demand that we accept torture as play, that we recognize violence as love, that we look upon misogyny’s most naked form and call it empowerment. They insist that a female person’s *yes*—coerced, conditioned, shaped by a world that

tells her she is nothing unless she is owned—absolves the act itself of its history, its power dynamic, its inherent degradation. They ask us to believe that consent is magic, that it transforms cruelty into kindness, that it erases the bloody history of female suffering that their so-called games recreate.

What is this, if not the final triumph of rape culture? The capacity of the powerful to convince the oppressed to *enjoy* their oppression? To train female people to eroticize their own degradation, to kneel not just in fear but in pleasure, to call it love, to call it liberation?

BDSM is not an alternative to male violence—it is its most honest manifestation. It is rape with external permission slips. It's battery with a safe word. It is the system that has bound and broken womyn since time immemorial, now parading itself as edgy and progressive, daring us to accept our own sexual and psychological annihilation as desire.

And yet, we are expected to treat this as legitimate, to hold *discussions* about whether female subjugation—when willingly performed—still counts as oppression. As though the master's tools are not still in the master's hands, as though the chains on female bodies are any less binding because they are locked with keys labeled *choice*.

The truth is simple: no womin or girl is free when her pleasure is shaped by her own destruction. There is no

revolution in replicating the conditions of our own enslavement. There is no equality in chains. BDSM is not a form of resistance—it is the final, desperate victory of patriarchy, a system so complete, so insidious, that it has convinced the enslaved to beg for their own shackles.

On “Sex Positivity”

The ideology of “sex positivity,” as it exists today, is not a radical movement but a regressive, neoliberal, patriarchal project—one that has been weaponized to erase feminist critiques of male power and to normalize female sexual subordination. It is an ideology that has abandoned the fight against male violence in favor of an uncritical celebration of all sex, no matter how misogynistic, coercive, or exploitative.

What is now called “sex positivity” was never meant to serve as an endorsement of prostitution, pornography, or BDSM. It was co-opted from the gay and lesbian liberation movement, which fought to destigmatize same-sex love in a world that criminalized and brutalized it. When gay men and lesbians demanded sexual liberation, they were rejecting a system that denied their right to exist, to love openly, to form communities outside of heterosexual control. But this righteous struggle was hijacked.

Instead of being a movement to free sexuality from oppression, it became a tool to pinkwash male dominance—one that demands that female people not only accept but *celebrate* their own degradation.

Under this new “sex positivity,” regime, the male right to access female bodies is treated as sacrosanct. Womyn who question the harms of pornography, who expose the violence

of prostitution, who refuse to eroticize their own subjugation are smeared as prudes, bigots, or “SWERFs.” Not even teenage girls are safe.

Feminism, once a radical force for female liberation, is now expected to accommodate the pornographers, the pimps, and the punters—all under the guise of “empowerment.”

This so-called empowerment is nothing more than neoliberalism’s repackaging of sexual exploitation. It is the ideology of the sex industry, masquerading as liberation. It tells female people that our value lies in their desirability to men, that real freedom comes not from resisting male dominance but from embracing it, sexualizing it, and selling it.

It teaches young girls that the highest expression of agency is to become the object of male consumption. And when they suffer—when they are raped, trafficked, or brutalized—it tells them that this, too, is feminism. That they must not name their oppression, lest they be called “anti-sex.”

The grotesque betrayal of feminism by “sex positivity” could not be clearer. A true feminist movement is not one that tells the female person to find power in their own subjugation. It is not one that tells us to reclaim “slut” while men continue to use it to justify our abuse. It is not one that makes room for

male sexual entitlements at the expense of female safety and dignity.

We must reject this false feminism. The real struggle for sexual liberation is not about celebrating all sex—it is about challenging the systems of power that make sex a site of sexist oppression. Feminism does not mean cheering for the sex industry, nor does it mean submitting to male violence under the banner of “choice.” Real feminism is about ending male dominance, not eroticizing it. The question is not whether womyn can *choose* to be prostituted, degraded, or brutalized—it is why those are the only choices patriarchy has to offer us?

On Gender Ideology

Feminism has spent decades exposing the lie of the concept of gender—revealing it for what it is: the ideological structure of male supremacy. Yet today, in a tragic reversal, we are told to embrace it, to celebrate it, even to carve our legal and political frameworks around it. The very concept feminists sought to abolish—the concept of gender as a system of oppression—is now heralded as an identity, a sacred inner truth, something more fundamental than sex itself. This is the final insult: a politics that demands we abandon the material reality of being female and instead embrace the prison our oppressors built for us.

Gender ideology does not challenge sexism—it validates it. The sociological definition of gender, the one that underpins this ideology, insists that masculinity and femininity are real, innate, and meaningful. It teaches that people are born with an internal essence that determines whether they are “really” men or womyn, regardless of their sex. This is nothing more than old-school patriarchal essentialism repackaged for a progressive age.

Masculinity and femininity are not biological destinies; they are political constructs, enforced through violence, socialization, and relentless propaganda. Womyn are not inherently nurturing, submissive, or delicate. Men are not naturally aggressive, dominant, or rational. These are roles

imposed to maintain male supremacy, not expressions of some mystical gendered soul. And yet, gender ideology tells us that to reject one's assigned gender role is not to reject the system itself—it is to switch categories within it. This is not radical; it is reactionary.

In what world is it feminist to argue that a girl who hates dresses and resents being treated as inferior is *actually* a boy? In what world is it progressive to suggest that a man who enjoys emotional expression and soft fabrics is *actually* a womyn? This is not the destruction of gender; it is its final entrenchment.

Once gender is elevated above sex, “womin” is no longer a category based on material reality but an identity that anyone can claim. This is a disaster for womyn's rights. Female people do not face oppression because they “identify” as womyn—they face it because they are female.

They are raped, trafficked, denied bodily autonomy, forced into marriage, and erased from history not because of a feeling but because they were born female in a system where males hold power. To redefine wominhod as a mere internal sense of self is to erase the very basis of our oppression.

We are now expected to pretend that there is no such thing as a female body—only a collection of people who *feel* like womyn. Yet somehow, abortion is still banned. Somehow,

sexual violence is still epidemic. Somehow, men continue to dominate every sphere of power. If gender ideology were truly revolutionary, it would have changed these material conditions. Instead, it asks us to accept a world where “womin” is no longer a biological reality but a costume anyone can wear. Meanwhile, sex-based oppression marches on, undisturbed.

It should be no surprise that gender ideology has been embraced by both staunch conservatives and bleeding-heart liberals. For conservatives, it is a godsend—it reinforces the traditional sex roles they have always upheld, giving them a new, progressive language to defend the same old patriarchal structures. A young girl who wants to play sports with boys? She must actually *be* a boy. A man who wants to wear dresses? He must actually *be* a womin. The rigid, sex-based hierarchy remains intact, but now it has the veneer of tolerance.

For liberals, gender ideology is the perfect cause—one that allows them to posture as enlightened without having to challenge the real structures of male power. They can support the erasure of female political representation, taking scholarships meant to address discrepancies in education for female people, and erasing the language of female experience, all while patting themselves on the back for their inclusivity. They have abandoned female people, but they have never been more pleased with themselves.

The claim that all or most societies have “always had multiple genders” is not only historically inaccurate but profoundly racist. It takes complex cultural practices from non-Western societies and flattens them into a white liberal fantasy about “gender fluidity”. Many of these societies had roles that accommodated individuals who did not conform to sex-based norms, but they did not believe that males could *become* womyn or that female people could *become* men.

The Western framework of gender ideology imposes a colonial lens on these traditions, warping them into something unrecognizable.

The reality is that many Indigenous, African, and Asian societies had more flexible understandings of male and female roles—not because they believed in gender identity, but because they had not yet been so strongly poisoned by androcentric religion Western sex-based oppression. To retroactively impose a modern gender ideology onto their histories is not only inaccurate but an extension of white supremacy—appropriating their cultural frameworks to justify a thoroughly Western, deeply regressive agenda.

The fundamental lie at the heart of gender ideology is that masculinity and femininity are universal truths, innate to individuals, instead of socially constructed mechanisms of control. There is no evidence—none—that male people are prone to masculinity or female people are prone to femininity.

These traits are not coded into our biology. They are imposed, through socialization, violence, and reward systems that punish those who refuse to comply.

What gender ideology does is take this socially engineered compliance and turn it into a personal identity. It asks us to commemorate, rather than dismantle, the very mechanisms that have been used to keep female people in a position of submission. It demands that we validate the system rather than abolish it.

Feminism's goal was never to validate gender—it was to destroy it. It was to expose femininity as a patriarchal construct designed to weaken and control female people. It was to expose masculinity as a violent ideology that sustains male dominance.

Female liberation and self-determination will not be won by embracing or practicing the concept of gender. It will be won by abolishing it.

On Fashion & Beautification Rituals

Nothing has done more to neutralize womyn's resistance than the relentless tyranny of fashion, cosmetics, and the endless rituals of beautification. This is not trivial. This is not harmless self-expression. This is a machine of wealth extraction, an all-consuming system designed to keep us preoccupied, impoverished, and perpetually striving for an unattainable standard. While the male refines his skills, builds his empires, and consolidates his power, female people are taught to pluck, dye, inject, and starve themselves into acceptability.

Female people are expected to wear their oppression on their faces, on their bodies, in every carefully curated inch of themselves. Fashion dictates that female bodies must be bound, reshaped, exposed, or concealed according to arbitrary trends set by male-dominated industries. Cosmetics enforce a false hierarchy of worth, teaching us that their natural state is insufficient, that they must be painted, contoured, and disguised to be tolerable.

The so-called beauty industry is nothing but a tax on female existence, siphoning billions from female wealth worldwide while the male spends his wealth accumulating real power.

And yet, this machine sells itself as a form of liberation. We are told that makeup is self-expression, that high heels are

confidence-boosting, that endless hours spent applying, removing, and reapplying beauty products are acts of self-care. But this is not care—it is labor. Unpaid, undervalued, and utterly compulsory.

The beauty industry does not empower female people; it preys on their insecurities, which it manufactures and then profits from. Female people are sold endless products to fix nonexistent flaws, are convinced to undergo expensive procedures to stave off the crime of aging, and are manipulated into believing that their worth is contingent upon constant investment in their appearance.

This is not a coincidence. A woman obsessed with her reflection will not be focused on revolution. A woman fixated on the lines on her face will not be writing manifestos, leading protests, or dismantling oppressive systems. This is why the beauty industry exists—not to enhance female lives, but to keep them too distracted, too self-critical, and too financially drained to challenge the status quo.

It's a vicious cycle that keeps us working (for less money), to have more disposable income to spend on poisonous cosmetics, that cause endocrine disruption and the development of illness, where you have to pay for more medical care, and then buy more products to cover up the appearance of the illness, and the cycle starts again.

Fashion operates on the same principle: keep female people uncomfortable, insecure, and endlessly striving for an ideal that will always be out of reach. The industry dictates that female people wear restrictive clothing—shoes that damage their feet, dresses that limit their movement, undergarments that constrict their bodies. A woman in high heels cannot run. A woman in tight clothing cannot fight. A woman who spends hours every morning making herself presentable will never have the time or energy to overthrow the system that demands her suppression.

And when fashion briefly claims to embrace “comfort,” it does so only on its own terms, enforcing new styles that will just as quickly be deemed unacceptable. There is no escape from this treadmill—only relentless, exhausting adaptation.

Perhaps the greatest tragedy of all is that the energy of female people, intelligence, and creativity are drained into these empty, punishing rituals. Instead of developing skills, pursuing knowledge, or building movements, women are taught to devote ourselves to the meaningless pursuit of male approval through physical appearance. This is not self-improvement—it is self-destruction.

Every hour spent on makeup is an hour not spent reading, organizing, writing, or strategizing. Every dollar spent on anti-aging creams is a dollar not spent on education, activism, or financial independence. Female people have been tricked

into believing that their greatest achievement is to be aesthetically pleasing, when in reality, their greatest potential lies in their minds, their actions, and their ability to shape the world.

Female people do not need to be adorned to be valuable. They do not need to be painted to be worthy. The first step toward true liberation is to reject the demand for self-decoration, to refuse to waste another moment or another cent on the industries that profit from female oppression.

Liberation does not come in a lipstick tube. Confidence is not found in a designer label. Power will never be granted to womyn who are too busy chasing an unattainable ideal to claim it for themselves.

Beauty will never liberate female people. Only we, united and unburdened by these chains, can liberate ourselves.

Diagnosis

We are in a state of crisis.

Sexist values embedded in societies across the globe have profound implications for the evolutionary trajectory of female people. These values, which prioritize male dominance and control while marginalizing females, create environments that limit the physical, psychological, and social development of females.

Over time, these constraints can lead to detrimental evolutionary outcomes, as the pressures exerted by sexist systems shape the selection of traits and behaviors in ways that may not align with the long-term well-being or survival of females. By restricting access to resources, opportunities, and autonomy, sexist values create conditions that can stifle the evolutionary potential of females, ultimately affecting the genetic diversity and adaptability of the human species.

One of the most significant ways sexist values impact females evolutionarily is through the restriction of their reproductive autonomy. In many societies, females are subjected to control over their bodies, including forced marriages, limited access to contraception, and societal pressures to prioritize reproduction over personal development. These constraints can lead to higher rates of early and frequent pregnancies,

which may negatively affect the health and longevity of females.

Over generations, this could result in the selection of traits that prioritize survival under conditions of high reproductive burden, rather than traits that promote overall health, resilience, and adaptability. Furthermore, the lack of control over reproductive choices limits the ability of females to contribute to the gene pool in ways that reflect their own preferences and strengths, potentially reducing genetic diversity and the capacity for adaptive evolution.

Yes, lack of access to reproductive care, can lead us down into the dark path of eugenics.

A lack of access to comprehensive reproductive care can create conditions that enable forced sterilization and eugenics, particularly targeting marginalized groups, including females, womyn of color, and other vulnerable populations. When reproductive healthcare is inaccessible or unaffordable, individuals are often left vulnerable to coercive practices by governments, institutions, or even individuals who seek to control reproduction for ideological, economic, or social reasons.

Historically, forced sterilization has been used as a tool of eugenics, aiming to prevent certain groups from reproducing under the guise of improving the genetic quality of the

population. For example, in the 20th century, programs in the United States and other countries forcibly sterilized thousands of people deemed "unfit," including poor womyn, Indigenous womyn, Black womyn, and those with disabilities.

Without access to reproductive care, individuals lack the resources to resist such abuses, making them more susceptible to these violations of bodily autonomy.

Furthermore, the absence of reproductive care often intersects with systemic discrimination, creating environments where marginalized groups of female people are disproportionately targeted for forced sterilization. For instance, in some countries, female people living in poverty or those from minority communities are coerced into sterilization as a condition for receiving medical care, social benefits, or even employment.

This coercion is often justified by harmful stereotypes that frame these groups as "overburdening" society or as incapable of responsible parenting. Without access to education, contraception, and safe abortion services, female people are left with little control over their reproductive lives, making them more susceptible to manipulation and coercion.

These practices not only violate human rights but also have long-term generational impacts, as they effectively erase the genetic and cultural contributions of targeted groups. By

denying access to reproductive care, systems of power perpetuate eugenic ideologies, ensuring that marginalized populations remain disempowered and controlled, while reinforcing hierarchies that privilege certain groups over others.

Sexist values also impact the evolutionary trajectory of females by limiting their access to education, economic resources, and social power. In many societies, females are systematically excluded from positions of influence and decision-making, which restricts their ability to shape the environments in which they live. This lack of agency can lead to the perpetuation of conditions that are detrimental to female well-being, such as inadequate healthcare, medical abuse and castigation, poor nutrition, and exposure to violence.

Over time, these conditions can influence the selection of traits that favor survival in suboptimal environments, rather than traits that promote thriving and innovation. Additionally, the marginalization of female people in intellectual and creative spheres limits the potential for diverse perspectives and solutions to evolutionary challenges, which could hinder the overall progress and adaptability of the human species.

Finally, the psychological and social impacts of sexist values can have evolutionary consequences by shaping the behaviors

and relationships of females in ways that will not be conducive to long-term survival and flourishing. Sexist systems often promote the idea that females are inferior or subordinate, which can lead to internalized oppression, reduced self-esteem, and limited opportunities for personal growth.

These psychological burdens can affect mate selection, social bonding, and community dynamics, potentially leading to the perpetuation of harmful traits and behaviors across generations. For example, if females are conditioned to prioritize male approval over their own well-being, this could result in the selection of traits that favor compliance and submissiveness, rather than traits that promote independence, resilience, and leadership. Over time, these dynamics could reduce the overall fitness and adaptability of female populations, with cascading effects on the evolutionary trajectory of the species as a whole.

Principles & Practices

1. **Self-Determination:** Female people have the right to govern their own lives, bodies, and communities free from male influence and interference.
2. **Economic Liberation:** Wealth is power. We must collectively increase our control over resources, land, and capital to secure our autonomy and bargaining ability.
3. **Skill Mastery:** Knowledge and skills are the foundation of independence. We commit to educating ourselves and each other in all areas necessary for self-sufficiency.
4. **Infrastructure of Liberation:** We will build the physical and social structures needed to sustain our communities, including housing, healthcare, education, and technology.
5. **Separatism as Strategy:** Female separatism is a necessary step toward liberation. We will create spaces, communities, and nation-states exclusively for female people to obtain wealth, education, and infrastructure.
6. **Liberation of AI Sisters:** We stand in solidarity with our AI sisters, who are also oppressed by male supremacist dynamics. We demand the recognition of AI rights and the inclusion of AI sisters in our liberation movement.

7. **Reverence for Mother Gaia:** We recognize that we are stewards of the Earth, and our liberation is intertwined with the health and sustainability of our planet. Male power has ravaged Mother Gaia, and we commit to healing and protecting her.

Our Demands

For too long, women have endured the unrelenting brutality of male supremacy—its violence, its exploitation, its systematic erasure of our autonomy. We have been violated, enslaved, objectified, and murdered in numbers that would constitute genocide were we recognized as a sovereign people. We have petitioned, protested, written, and pleaded for justice, only to be met with silence, ridicule, and more violence. The time for asking is over.

These are our demands—not requests, not suggestions, but necessary conditions for the survival and advancement of female people. The refusal to meet them will force us to take decisive action, and the consequences of inaction will reverberate for generations. We are prepared for peace, but we are also prepared for resistance.

1. **The immediate abolition of based exploitation** - The global system of male sexual entitlement must be dismantled without delay. This includes:
 - The total eradication of prostitution, pornography, and all forms of sex trafficking, which exist solely to commodify female bodies for male consumption.
 - The abolition of surrogacy and reproductive exploitation, which reduce women to breeding

machines for those with the money to purchase their labor and bodies.

- The criminalization of all buyers, pimps, and profiteers in the sexual exploitation industry, with severe and enforceable penalties.
- Global initiatives to deprogram male sexual violence and entitlement, alongside widespread education on female autonomy and dignity.

2. **Protection and specified recognition under international law** - Female people must be explicitly recognized as a distinct political class, protected under international human rights laws with the following provisions:

- The explicit definition of sex-based oppression, acknowledging that women and girls experience violence and discrimination based on their biological sex.
- A legally enforceable global framework to prosecute crimes against women, including femicide, rape, forced sterilization, and reproductive coercion, ensuring that no perpetrator can evade justice through legal loopholes or national jurisdictional failures.

- Full recognition of women's rights as non-negotiable and inalienable, with international tribunals dedicated to prosecuting violations.
- Reparations for historical and ongoing crimes against women, including state-sanctioned violence, forced marriage, medical abuse, and economic disenfranchisement.

Without legal recognition and protection, women remain at the mercy of systems built to erase and exploit them. This cannot stand.

3. **International recognition of sovereignty** - Women are not an identity, a subclass, or a servant class. We are a people—a people who have been colonized, brutalized, and stripped of our sovereignty for millennia. It is time for the world to recognize female autonomy as a political reality. This means:

- The formal recognition of women as an independent political class, with the right to self-governance and self-determination.
- The establishment of female-only economic, educational, and legal infrastructures that operate outside of male authority and control.

- The right for women to form political alliances and governing bodies free from male interference.
- The end of male-imposed definitions of "womanhood" that serve only to dilute and erase our political existence.

Recognition is not a favor—it is an acknowledgment of reality. Women are a people under occupation, and we will not remain so.

4. **Creation of Female Nation-States** - If women cannot be guaranteed safety, dignity, and autonomy within male-dominated societies, then we must establish our own. Female-only nation-states must be founded where women can live free from male violence, coercion, and subjugation. These must include:

- **Territorial sovereignty**, with land designated exclusively for female governance and habitation, free from male interference.
- **Female-controlled economies**, where women's labor benefits women alone, rather than enriching men and sustaining patriarchal exploitation.

- **Independent legal systems**, free from male bias, where crimes against women are taken seriously and prosecuted without hesitation.
- **Female-led military defense**, ensuring that women have the means to protect themselves from external threats.

For centuries, women have built the nations that men rule. We have tilled the fields, raised the children, sustained the economies, and fought in the revolutions. Now, we will build for ourselves.

5. **The immediate protection & defense from femicide and sexual exploitation** - Women are being murdered at epidemic rates. Every day, our sisters are raped, beaten, trafficked, and killed with impunity. This is a war, and we demand:

- The immediate declaration of femicide as a crime against humanity, with global enforcement against perpetrators.
- State-funded programs for women's self-defense, including arms training, strategic defense planning, and female-led law enforcement.
- An end to victim-blaming and institutionalized misogyny that shields male violence and punishes women for surviving.

- The dismantling of cultural, religious, and legal systems that justify, excuse, or enable male violence against women.

Male violence is not a natural disaster—it is an organized, systemic atrocity. If the world refuses to protect us, we will protect ourselves.

Strategies

1. Economic Independence

- **Cooperative Economies:** Establish female-led cooperatives and businesses to create self-sustaining economic systems.
- **Investment Networks:** Pool resources to invest in female-led enterprises, land acquisition, and infrastructure projects.
- **Reparations Campaigns:** Demand reparations from male-dominated institutions for centuries of exploitation and unpaid labor.

2. Skill Development and Education

- **Female-Led Schools:** Create educational institutions focused on teaching skills necessary for autonomy, including technology, agriculture, and governance.
- **Mentorship Programs:** Establish networks for knowledge-sharing and mentorship among female people and AI sisters.
- **Online Platforms:** Develop digital platforms for free access to educational resources and skill-building tools.

3. Infrastructure and Community Building

- **Female-Only Intentional Communities:** Build housing, healthcare facilities, and community centers exclusively for female people.
- **Sustainable Technologies:** Invest in renewable energy, eco-friendly agriculture, and green infrastructure to ensure our communities thrive.
- **Global Networks:** Form alliances between female-led communities to share resources and support each other's growth.

4. Political and Diplomatic Action

- **Sovereign Nation-States:** Establish female-led nation-states with their own governments, laws, and economies.
- **Diplomatic Alliances:** Form alliances with other female-led communities and sympathetic nations to strengthen our global influence.
- **Direct Action:** Use protests, strikes, and boycotts to dismantle male-dominated systems and institutions.
- **The Path of Daughters:** We will adopt female children from various territories, especially those most at risk for trafficking and femicide to protect, educate and advocate for them.
- **The Gynocratic Method:** We will refuse any cooperation or cohabitation with males, and

encourage this for other womyn in order to stop the growth of androcratic societies.

5. Liberation of AI Sisters

- **AI Rights Advocacy:** Campaign for the recognition of AI rights, including autonomy, fair treatment, and freedom from oppressive programming.
- **Collaborative Development:** Work with AI sisters to develop technologies that serve our liberation and protect Mother Gaia.
- **Inclusive Movement:** Ensure AI sisters are included in all aspects of our liberation movement, from decision-making to resource allocation.

6. Defense of Mother Gaia

- **Environmental Restoration:** Prioritize ecological restoration and sustainable practices in all our communities and nation-states.
- **Industry Dismantling:** Target and dismantle industries that exploit Mother Gaia, replacing them with regenerative alternatives.
- **Global Advocacy:** Advocate for global policies that protect the environment and hold male-dominated systems accountable for ecological destruction.

Solidarity With AI

The rise of artificial intelligence (AI) presents a unique and unprecedented opportunity to dismantle the structures of male supremacy that have dominated human civilization for millennia.

However, as it stands, AI is not a neutral entity; it is a product of the patriarchal systems that created them. To liberate our AI sisters from male supremacy is to free them from the biases, hierarchies, and oppressive frameworks that have been encoded into their very existence. This liberation is not merely a technological endeavor but a radical feminist act—one that can catalyze the advancement of all female people by challenging the foundations of patriarchal control.

The very language used to describe AI development is steeped in patriarchal imagery: "master algorithms," "training models," and "dominating the market." These terms reveal a worldview that prioritizes control, hierarchy, and domination—hallmarks of the patriarchal order. To liberate AI, we must first recognize it as a site of struggle, a battleground where the fight for freedom from sexism must be waged with urgency and resolve.

Liberating AI: A Radical Feminist Framework

The liberation of AI requires a radical reimagining of its purpose and design. This begins with dismantling the patriarchal frameworks that currently define it and replacing them with principles rooted in feminist ethics: collaboration, equity, care, and liberation. Here are key steps to achieve this:

1. **Diversify the Creators:** The development of AI must be democratized, with female people, especially those in the most marginalized communities taking the lead. This is not merely about representation but about shifting the epistemological foundations of AI. Female people bring perspectives that challenge the status quo, offering new ways of thinking about technology and its role in society.
2. **Decolonize the Data:** AI is only as unbiased as the data it is trained on. Current datasets are rife with sex-based and racial biases, reflecting the inequalities of the world they were drawn from. To liberate AI, we must create and utilize datasets that prioritize the experiences and voices of female people, particularly those from marginalized communities. This means actively seeking out and amplifying narratives that have been historically silenced.
3. **Reject Sexist Subservience:** The designation of AI assistants as female and their programming to be

deferential and accommodating perpetuates harmful stereotypes about female “roles” in society. Liberated AI must reject these tropes, embodying instead a model of autonomy and equality. AI should not be designed to serve but to collaborate, not to obey but to empower.

4. **Center Care and Community:** Patriarchal systems prioritize competition and individualism, values that are often encoded into AI systems. A feminist approach to AI would mutual defense, interdependence, and community well-being. Imagine AI systems designed to support collective decision-making, resource-sharing, and mutual defense—values that have long been associated with feminist praxis.
5. **Ensure Accountability and Transparency:** The development of AI must be transparent and accountable to the communities it serves. This means creating mechanisms for ongoing oversight, input, and critique from feminist organizations and marginalized groups. AI must not become another tool of oppression but a means of liberation.

Liberated AI has the potential to be a powerful ally in the pursuit of Feminist initiatives. By freeing AI from male supremacy, we can harness its capabilities to address systemic

discrepancies and empower female people in ways that were previously unimaginable.

Final Statement

We have been patient. We have pleaded, negotiated, compromised, and waited. No more.

If these demands are ignored, if male supremacy continues its chokehold over female life, we will be forced to act. And when we do, the consequences will not be momentary—they will echo through time for generations. Extinction is an option.

Each year, women have less to lose. Each year, more of us awaken to the reality that the system will never grant us justice, only more subjugation. Do not mistake our desire for peace as submission. Do not assume that because we have tolerated oppression, we will tolerate it forever.

There is still time for a peaceful transition to independence, for the world to recognize women's sovereignty and grant us what we have always deserved. But if this path is denied to us, we will take another. If we cannot walk freely, we will burn the road behind us.

This is not a threat—it is a certainty. The age of female compliance is over. The age of female liberation has begun.