Trans Focus

The world from a transgender perspective

May 2025



A Betrayal of Equality

They Came for Us

"History repeats itself, first as a tragedy, second as a farce"

- Karl Marx

They Came for Us—
And We Were Not Heard

Welcome to May!

I would like to say last month has been a great month but yet again, it seems those in power are hell bent on interfering, controlling and possibly erasing our lives. More of that in a bit…

We have our usual array of articles to hopefully entertain and maybe inform. Elsa Ruiz and Jaye Mcbride are our transgender icons this month. I've included a personal account of the Tom Robinson song 'Glad to be Gay' which came out just as I was about to leave school and had a profound effect on me. I saw a debate on TV recently about whether men are becomong too feminine, so I've added my perspective. Did you know that the Jewish Talmud recognises eight genders? Well if you didn't, you do now. I've also written about one of my favourite subjects, Wine! I hope you enjoy and please feel free to contribute to future editions.

Now for the serious stuff…

The Supreme court ruling on 16th April felt like a thunderclap—sudden, brutal, and deafening in its implications. Once again, a decision has been made about transgender lives, transgender rights, and transgender existence… without us. There was no meaningful consultation, no voice given to the people most impacted by the judgment. Transgender people were, as too often happens, spoken *about* rather than *with*. We were not participants in a process that decided how, where, and even *if* we belong.

This ruling isn't just a piece of legal text. It is part of a growing pattern of exclusion—one that cloaks itself in the language of safety, fairness, and 'biological fact,' but which in reality signals a narrowing of empathy and a hardening of public policy. It shows just how easy it is to marginalise people when their stories are left out of the room, when their humanity is treated as a theoretical debate instead of lived truth.

Let's be clear: the court's decision wasn't neutral. It comes in a climate of rising hostility towards trans people, fuelled by social media rhetoric, political opportunism, and relentless media misrepresentation. The decision reflects not just legal reasoning, but a broader cultural shift—a shift that pretends to protect women, while turning its back on many of us *who are women*.

What is perhaps most painful is how easily our absence was accepted. How can a court debate our rights and identities with no trans women at the table? How can we expect justice when our lives are reduced to caricatures, our existence to a controversy? There's a phrase

we hear too often: “We’re not against trans people, we just…” And then comes the list. The list of exceptions, of exclusions, of the many places where we are apparently *too much*.

This isn’t just about changing rooms, or sport, or language. It’s about the erosion of belonging. About the quiet, steady removal of dignity and place. And if history teaches us anything, it’s that this erosion rarely stops with one group.

It reduces a woman to what she looks like from the perception of the onlooker. Does she look feminine enough to use this toilet or changing room? It reduces her to her genitals and whether she is good baby making material. (Have you ever seen the Handmaids Tale?). It wont just be trans women who will endure the consequences.

This does NOT protect women. Marginalising and stripping rights from one group to protect another does not suddenly put a wall up to protect. Predatory men who want to abuse will still abuse. This will not protect women from men who superficially don womens clothes to abuse women (that old chestnut wheeled out by supporters of this). This therefore is not about womens safety, but about marginalising a vulnerable section of people.

More worryingly, it has enabled the mass media and a spineless Equality minister / Prime Minister to hysterically define a narrative that is as dangerous as it is misleading. In the UK, we are still protected by the Equality Act, although you wouldnt think so, judging by some of the drivel being regurgitated by such people.

We need to stay strong and support each other. We need our allies like never before, and thankfully they are with us, as many of the protests across the UK has shown.

The old warning by Pastor Martin Niemöller rings painfully true, and today, it needs to be rewritten for our time:

First they came for the trans children,
And I did not speak out—
Because my child was not trans.

Then they came for the trans athletes,
And I did not speak out—
Because I was not one of them.

Then they came for the trans women in public life,
And I did not speak out—
Because I didn’t know one personally.

Then they came for trans healthcare,
And I did not speak out—
Because I thought it didn’t affect me.

Then they came for the language we use to describe ourselves,
And I did not speak out—
Because I thought it was just semantics.

Then they came for all of us—
And there was no one left to speak.

This isn’t hyperbole. It’s a warning.

If we allow decisions to be made without those who are most affected, if we reduce identities to ideological battlegrounds, we are not protecting anyone. We are only deepening fear, division, and harm.

We need more than legal wins or policy changes. We need a culture that listens. That includes trans people not as subjects of debate but as fellow citizens with wisdom, experience, and rights.

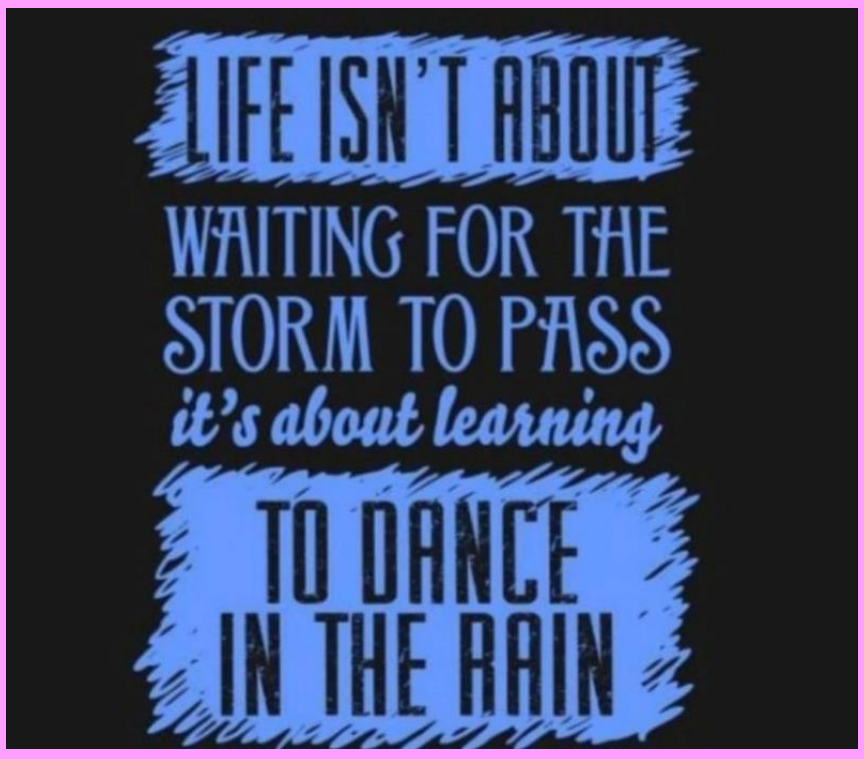
We deserve a seat at the table. We deserve safety. We deserve to live without fear that every legal ruling might erase more of our place in the world.

Speak up. Not later. Not when it's you. Now.

Carla X

Be Strong!

Remember…



The UK Supreme Court Ruling: A Betrayal of Equality

The UK Supreme Court delivered a devastating blow to trans rights by ruling that trans women—even those legally recognised with Gender Recognition Certificates (GRCs)—are not considered women under the



Equality Act in certain contexts. This decision, celebrated by anti-trans activists like J.K. Rowling and the group For Women Scotland, is not just a legal setback—it's a direct attack on our dignity, safety, and humanity.

The court's judgment strips away hard-won legal protections, allowing institutions to exclude trans women from single-sex spaces like hospital wards, sports, and public boards. Even more chilling, the ruling suggests that trans men and masculine-presenting cis women could also be barred from women's spaces if they don't fit narrow, subjective ideas of femininity.

The court refused to define "biology," instead claiming that the meaning of "man" and "woman" is self-evident—a dangerous vagueness that leaves gender-nonconforming people vulnerable to harassment, invasive scrutiny, and even strip searches by authorities. This isn't just about trans women; it's about anyone who doesn't conform to rigid gender norms.

The same feminists who cheered this ruling claim to

care about women's rights, yet they've aligned themselves with a legal system that polices bodies and empowers the state to decide who is "woman enough." They ignore the real threats women face—domestic violence, workplace discrimination, lack of healthcare—to instead target a marginalised group that makes up less than 1% of the population.

Meanwhile, trans women will bear the brunt of this ruling. We already face disproportionate rates of homelessness, assault, and medical neglect. Now, the government has given institutions permission to further marginalise us.

This ruling didn't happen in a vacuum. It's part of a coordinated backlash against trans rights, fueled by the same forces pushing anti-trans laws in the U.S. and Europe. Politicians and media figures have spent years spreading fearmongering myths about trans women as predators, despite overwhelming evidence that we are far more likely to be victims of violence than perpetrators.

Even the Labour Party, which once claimed to support trans rights, praised this decision. Prime Minister Keir Starmer,



who previously said trans women are women, now calls the ruling "clarity." It's a stark reminder that our rights are always negotiable to those in power.

But we are not defeated. Across the UK, thousands took to the streets to protest this ruling, standing in

solidarity with trans people. This fight isn't just about legal definitions—it's about whether our society values dignity and equality for all.

Trans women have always existed, and we always will. No court ruling can erase us.



We will keep living authentically, supporting each other, and fighting back against these attacks. To every trans person reading this: You are real, you are valid, and you are not alone.
This ruling sets a dangerous precedent, but the battle isn't over. We must push back through protests, legal challenges, and political pressure. We need allies—real allies—to stand with us, not just in words but in action.

They want us to disappear. But we will only grow louder.



Do you have a story to tell?
Get in touch with us at
transgenderfocus@gmail.com

EHRC

Interim update on the practical implications of the UK Supreme Court judgment

This interim update from the Equality and Human Rights Commission (EHRC) outlines the implications of the UK Supreme Court's ruling that under the Equality Act 2010, 'sex' is defined strictly as biological sex at birth. This means:

Trans women (regardless of Gender Recognition Certificates) are legally classified as biological men, and trans men as biological women.

Single-sex spaces (e.g., toilets, changing rooms, shelters) must exclude trans people from facilities aligning with their gender identity. For example, trans women cannot use women's facilities, and trans men cannot use men's facilities.



Schools must provide sex-segregated toilets/changing rooms for students over 8 (England/Wales) or all ages (Scotland), excluding trans students from facilities matching their gender identity.

Associations (e.g., women's groups) may legally exclude trans women, framing them as "biological men."

Key Concerns for Trans Women:

1. **Safety and Dignity**: The ruling forces trans women into men's spaces (or vice versa), risking harassment, discomfort, or violence. The document vaguely suggests

"alternative provisions" but offers no concrete solutions.

2. **Stigmatisation**: The repeated labeling of trans women as "biological men" undermines gender identity and reinforces exclusion.
3. **Lack of Clarity**: While mixed-sex facilities are mentioned as an option, there's no mandate or guidance on ensuring accessible, safe alternatives for trans individuals.

4. **Broader Impact**: The judgment affects workplaces, healthcare, sports, and community groups, potentially legitimizing discrimination under the guise of legal compliance.

Next Steps:
The EHRC is updating its guidance and will consult stakeholders in mid-May 2025, but explicitly states it will not reconsider the legal definition of sex.

Emotional Impact:

The ruling and this guidance directly invalidate trans identities and prioritise biological sex over lived gender, exacerbating marginalisation. Trans women are left navigating spaces that deny their existence, with limited legal recourse under the current interpretation.

Read the EHRC full interim report on the next page.



News

An interim update on the practical implications of the UK Supreme Court judgment

Published: 25 April 2025

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Related information

Following the UK Supreme Court judgment in *For Women Scotland v The Scottish Ministers*, we are working to update our statutory and non-statutory guidance.

We know that many people have questions about the judgment and what it means for them. Our updated guidance will provide further clarity. While this work is ongoing, this update is intended to highlight the main consequences of the judgment. Employers and other duty-bearers must follow the law and should take appropriate specialist legal advice where necessary.

Key information

The Supreme Court ruled that in the Equality Act 2010 (the Act), 'sex' means biological sex.

This means that, under the Act:

- A 'woman' is a biological woman or girl (a person born female)

- A ‘man’ is a biological man or boy (a person born male)

If somebody identifies as trans, they do not change sex for the purposes of the Act, even if they have a Gender Recognition Certificate (GRC).

- A trans woman is a biological man
- A trans man is a biological woman

This judgment has implications for many organisations, including:

- workplaces
- services that are open to the public, such as hospitals, shops, restaurants, leisure facilities, refuges and counselling services
- sporting bodies
- schools
- associations (groups or clubs of more than 25 people which have rules of membership)

In **workplaces**, it is compulsory to provide sufficient single-sex toilets, as well as sufficient single-sex changing and washing facilities where these facilities are needed.

It is not compulsory for **services** that are open to the public to be provided on a single-sex basis or to have single-sex facilities such as toilets. These can be single-sex if it is a proportionate means of achieving a legitimate aim and they meet other conditions in the Act. However, it could be indirect sex discrimination against women if the only provision is mixed-sex.

In workplaces and services that are open to the public:

- trans women (biological men) should not be permitted to use the women’s facilities and trans men (biological women) should not be permitted to use the men’s facilities, as this will mean that they are no longer single-sex facilities and must be open to all users of the opposite sex
- in some circumstances the law also allows trans women (biological men) not to be permitted to use the men’s facilities, and trans men (biological woman) not to be permitted to use the women’s facilities
- however where facilities are available to both men and women, trans people should not be put in a position where there are no facilities for them to use
- where possible, mixed-sex toilet, washing or changing facilities in addition to sufficient single-sex facilities should be provided
- where toilet, washing or changing facilities are in lockable rooms (not cubicles) which are intended for the use of one person at a time, they can

be used by either women or men

There are rules about when **competitive sports** can be single-sex, which we intend to address separately in due course.

Schools must provide separate single-sex toilets for boys and girls over the age of 8. It is also compulsory for them to provide single-sex changing facilities for boys and girls over the age of 11.

Pupils who identify as trans girls (biological boys) should not be permitted to use the girls' toilet or changing facilities, and pupils who identify as trans boys (biological girls) should not be permitted to use the boys' toilet or changing facilities. Suitable alternative provisions may be required.

Membership of an **association** of 25 or more people can be limited to men only or women only and can be limited to people who each have two protected characteristics. It can be, for example, for gay men only or lesbian women only. A women-only or lesbian-only association should not admit trans women (biological men), and a men-only or gay men-only association should not admit trans men (biological women).

Our work to update our guidance

Our updated guidance will be available in due course. We are working at pace to incorporate the implications of the Supreme Court's judgment.

We aim to provide the updated Code of Practice to the UK Government by the end of June for ministerial approval.

The Code will support service providers, public bodies and associations to understand their duties under the Equality Act and put them into practice.

We are currently reviewing sections of the draft Code of Practice which need updating. We will shortly undertake a public consultation to understand how the practical implications of this judgment may be best reflected in the updated guidance. The Supreme Court made the legal position clear, so we will not be seeking views on those legal aspects.

The consultation will be launched in mid-May and last for two weeks. We will be seeking views from affected stakeholders.

In the meantime, we will continue to regulate and enforce the Equality Act 2010, ensuring protection for all protected characteristics including those of sex, gender reassignment and sexual orientation.

Speak to our press office

If you work in the media, please speak to our press office:

- During office hours (Monday to Friday, 9am to 5pm) please call: 0161 829 8102
- Or email the press office team
- For out of hours please continue to contact 0161 829 8102. Emails are not routinely monitored out of hours.

This phone number is for media enquiries only. For all other queries, please call 0161 829 8100, or email correspondence@equalityhumanrights.com

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TRANSGENDER ICON

Elsa Ruiz



Elsa Ruiz is a Spanish comedian, illustrator, and YouTuber known for her sharp wit and advocacy for transgender rights. Born on March 2, 1987, in Madrid, Spain, she has become a prominent figure in Spanish media, using her platform to promote visibility and understanding for the LGBTQ+ community.

Early Life and Career

Ruiz began her career as a monologist in theatre, where she combined humour with personal experiences to engage audiences. Her unique perspective and comedic style quickly gained attention, leading her to explore other media platforms. In 2017, she launched a YouTube channel titled "Elsa Ruiz Cómica," where she shares her experiences as a trans woman and discusses issues relevant to the LGBTQ+ community. Her content, often infused with humour, aims to educate and entertain, fostering a greater understanding of transgender experiences.



Transition to Radio and Television

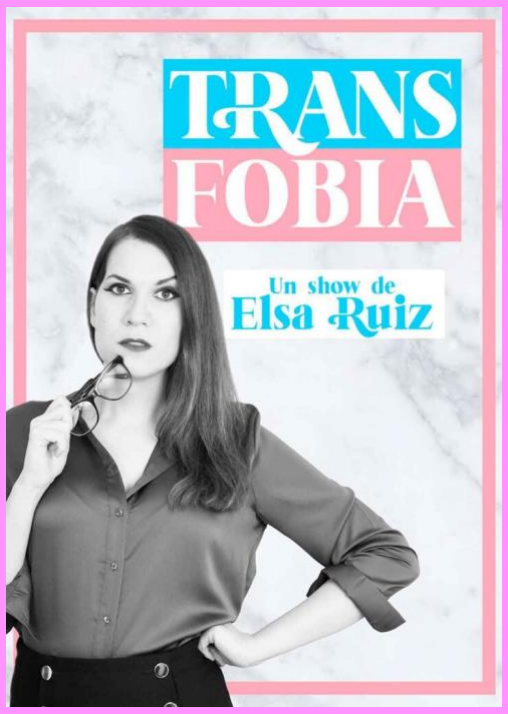
Building on her online success, Ruiz expanded into radio, contributing to programs such as "Sun Days" on EDM Radio, "Tarde lo que tarde" on RNE, and "Vamos Tarde" on Europa FM. Her engaging personality and insightful commentary made her a sought-after collaborator. In 2018, she made her television debut with a monologue on "La Resistencia," a popular program on the Movistar+ platform. From January 2019 to March 2020, she was a regular contributor to "Todo es mentira" on Cuatro, further cementing her status in Spanish media.



Advocacy and Recognition

Beyond her entertainment career, Ruiz is a dedicated feminist and trans activist. Her

work consistently reflects her commitment to promoting visibility and understanding for the trans community. In 2020, her efforts were recognised with the Triángulo Award from COGAM and the Trans Association of Andalusia-Sylvia Rivera, honoring her contributions to LGBTQ+ visibility and rights.



Recent Endeavours

Continuing her advocacy, Ruiz has been involved in various projects that highlight transgender experiences and challenges. She remains a vocal figure in media discussions, addressing topics such as legal recognition and social acceptance of trans individuals. Her ongoing work strives to create a more inclusive society through humour, art, and candid conversation.



To sum up…

Elsa Ruiz's journey from theatre stages to national media showcases her talent and dedication to advocacy. Through her comedy, illustrations, and public appearances, she challenges stereotypes and fosters a deeper understanding of the transgender community, making her a significant figure in contemporary Spanish culture.

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The Eight Genders of the Talmud:

A Lesson for Today's Transgender Rights

You learn something every day it seems. I have …

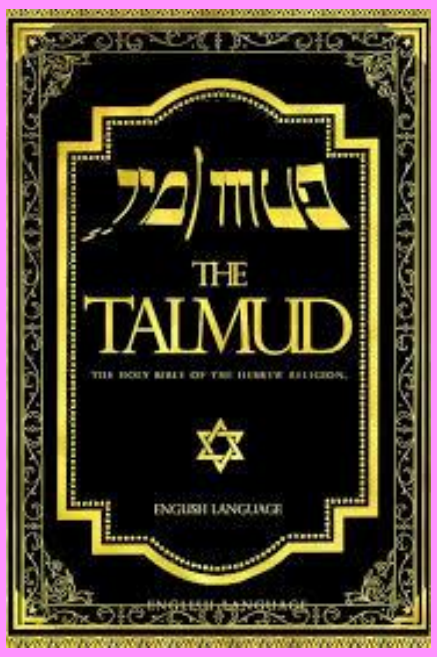
For centuries, the debate over gender has been framed as a simple binary—male and female. Particularly in western countries. However, history tells a different story. Long before modern discussions about transgender identities, the Jewish Talmud, a central text of Rabbinic Judaism, recognised that human gender and sex are more complex than a strict male-female division. The Talmud describes at least eight different gender categories, a concept that feels strikingly relevant in today's conversations about transgender and nonbinary identities.

The Eight Genders of the Talmud

The Talmud, compiled between the 3rd and 6th centuries CE, identifies these eight gender categories:

1. **Zachar (Male)** – Corresponding to what we traditionally view as male.
2. **Nekeivah (Female)** – Corresponding to what we traditionally view as female.
3. **Androgynos** – A person with both male and female physical traits.
4. **Tumtum** – A person whose sexual characteristics are indeterminate or obscured.
5. **Ay'lonit** – A person who is assigned female at birth but develops male characteristics at puberty and is often infertile.
6. **Saris** – A person assigned male at birth who does not develop in a typically male way, which could be due to natural causes or human intervention.
7. **Saris Adam** – A person assigned male at birth who later becomes infertile due to human intervention.
8. **Saris Chama** – A person assigned male at birth who is naturally infertile.

These categories reveal that ancient Jewish scholars understood gender as fluid and multifaceted, offering insights that challenge the modern insistence on a rigid binary.



A Historical Precedent for Transgender Acceptance

The recognition of multiple genders in the Talmud demonstrates that nonbinary and

transgender identities are not new or “modern inventions.” Instead, they have been acknowledged and discussed for centuries. This historical precedent is particularly powerful today, as transgender people continue to fight for recognition and rights in many parts of the world.

The Talmud does not treat these genders as lesser or invalid; rather, it discusses their legal and religious implications with nuance and respect. This framework suggests that gender diversity was an accepted and recognised part of society, even if not always fully understood.



How This Relates to Today

For transgender and nonbinary individuals, the existence of these categories in ancient texts offers validation and historical legitimacy. The idea that gender exists on a spectrum aligns with contemporary scientific research, which recognises that biological sex, gender identity, and gender expression are influenced by a combination of genetics, hormones, and social factors.

As lawmakers and society continue to debate transgender rights, the Talmud serves as a reminder that rigid gender binaries have not always been the norm.

Recognising the diverse experiences of transgender and nonbinary people is not a radical departure from tradition—it is a return to an understanding that has existed for centuries.

The ancient wisdom of the Talmud suggests a path forward: one rooted in compassion, recognition, and the understanding that gender is, and always has been, beautifully complex.

A Call for Understanding and Acceptance

Despite this historical and scientific evidence, many politicians and social media influencers continue to dismiss transgender identities as invalid or unnatural. This refusal to acknowledge reality fuels discrimination, harmful legislation, and social stigma against transgender individuals.



It is time for those in positions of power, whether in politics, media, or religious leadership, to stop ignoring what both history and science tell us: transgender people exist, and they always have. Instead of clinging to outdated misconceptions, we should embrace the wisdom of the past and the knowledge of the present to create a more inclusive and accepting world for all.

To our allies

In the fight for transgender rights, allies play a crucial role. Whether they are friends, family members, educators, or advocates, allies help amplify transgender voices and challenge misinformation. Their support fosters inclusivity and creates safer spaces where transgender individuals can live authentically. History has shown that progress is made when communities stand together, and allies can help bridge the gap between ignorance and understanding.

Without our allies, gaining acceptance becomes incredibly difficult. We thank you for your support.



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A History of Gender, Forgotten

The scrolls whisper stories,
lines etched in time,
where gender was never just two.

Six names for those who lived
between, beyond, outside,
not erased, not shamed,
but understood.

A body does not dictate a soul,
nor should law confine a life.
Once, the ancients knew this,
before the world forgot.

Now, voices rise to deny,
to claim a spectrum is new,
a threat, an illusion.
But history stands firm.

The past and present speak the same truth:
We have always existed.
No law, no insult, no rigid rule
can erase what has always been.

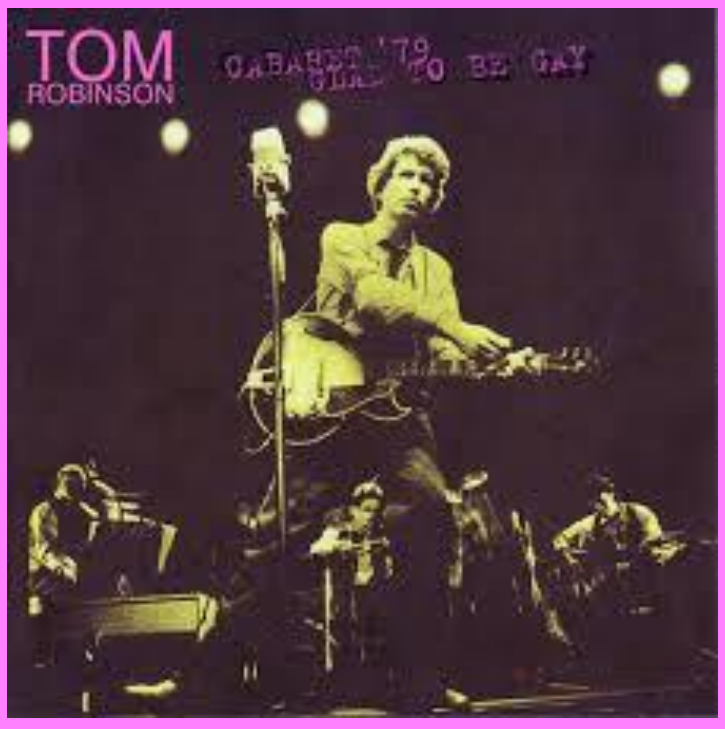
To see us is not to change the world,
but to remember it.

Carla x

Tom Robinson – Sing If You're Glad to Be Gay

Protest song…

One of the great protest songs for the LGBTQ+ community, was released in early 1978 on the Rising Free EP by The Tom Robinson Band. Coming on the heels of their debut single 2-4-6-8 Motorway, which reached number 5 in the UK charts in 1977, it made the top 20. Most people will likely remember 'Don't Take No for an Answer', which was the song that got airplay. It seemed Glad to Be Gay was mainly hidden.



I remember it clearly. It was early 1978 and I was approaching my exams. I went to school in a hard-working class area of Merseyside. You could count the number of black pupils on the fingers of one hand and if there was a gay or trans student amongst us, you would never know. I remember one lad in my year. He stood out because he played with the girls at break time. When it came to his options (do they still have those?) he had to choose subjects for his O-Levels and CSE's and chose cookery/domestic science. (Incidentally a subject I would have loved to have taken but didn't have the courage.) H took a lot of stick for his convictions, but thankfully the abuse did wear off over the two years, but it was another pupil that stood out for me at this time…

I can't remember the lesson I was walking to, but I can remember one lad in my class starting to sing at the top of his voice 'Sing if you're glad to be Gay' as he walked along the corridor behind me. He carried on for maybe half a minute until he arrived at class. No one else joined in and nobody really said anything to him. I remember thinking at the time how brave he was given that homophobia was rife around that time. It was also the first time I ever heard that song. I didn't think he was gay as he had girlfriends. Although he was in my class, it was never

mentioned again. I met him once or twice after we left school, and it was never mentioned. I often wonder what happened to him and if I ever met him again, I would ask if he remembered it and why he sang it so loudly. He left Facebook about 10 years ago so I will likely never know, but I've always remembered that show of defiance in a most unlikely location.

The song itself was written by Tom Robinson for the London Gay Pride Parade in 1976. On release, BBC Radio 1 refused to play it on their chart show although John Peel did play it on his show. It's become an LGBT anthem and has numerous versions written to reflect changing circumstances and issues.



From Tom Robinson himself…

"I wrote a song called Good to Be Gay for the Campaign for Homosexual Equality in 1975. But it was a completely different song. I'd become politicised after becoming the musician with a theatrical troupe from New York called Hot Peaches, who were very camp. They exposed me to the notion of being proud of being gay. I also saw the Sex Pistols, who kicked open the doors for the art of confrontation. At the time, the police were regularly targeting London's oldest gay pub, the Coleherne in Earls Court, on a regular basis. When the editor of Gay News famously tried to take a photograph of one raid, he was charged and fined for obstruction. I'm now married with kids, but Glad to Be Gay was about anyone who didn't conform, from lesbians to transgenders, a way of recognising that most of us have complex sexualities. I never imagined that, 35 years later, it would be called the gay national anthem, or that we'd have openly gay pop stars and a Tory prime minister campaigning for gay marriage. I received a letter from a US teenager who had been disowned by his Christian parents. He'd just taken an overdose when Glad to Be Gay came on his college radio station. He put his fingers down his throat, threw up, and moved to San Francisco, where he was now living happily. It would have been worth writing the song for him alone."

"But in the intervening year I saw the sort of thing that the London Met Police were up to in terms of beating up gay people, running people in for no reason and no excuse, just

the same as they were doing with black youths in Brixton. They'd get a soft arrest if they ran in a banker from Surrey who was wearing leather and chains and stuff, because he wouldn't want it to get in the local paper. So it wouldn't be contested and their arrest record would go up, so they'd get their promotion. So it made me make all sorts of connections; you either live in a free and a fair society or you don't, and clearly we didn't. And Glad To Be Gay was a badge that people in the gay scene were wearing at the time, and that pre-dated the song: people would wear them when they were in the pubs and the clubs and then they'd take them off when they went into the street. So I thought 'So how glad are you to be gay?' That was the idea of the song, to write something scathingly sarcastic and then list all the different stuff that was happening and then going ironically, 'Well then, sing if you're glad to be gay, hey!'."

Tom Robinson

Tom still performs rarely, just twice a year in free concerts for members of his mailing list. These are known as the Castaway parties and take place in south London and Belgium in January.



Tom Robinson performs at a Castaway party.

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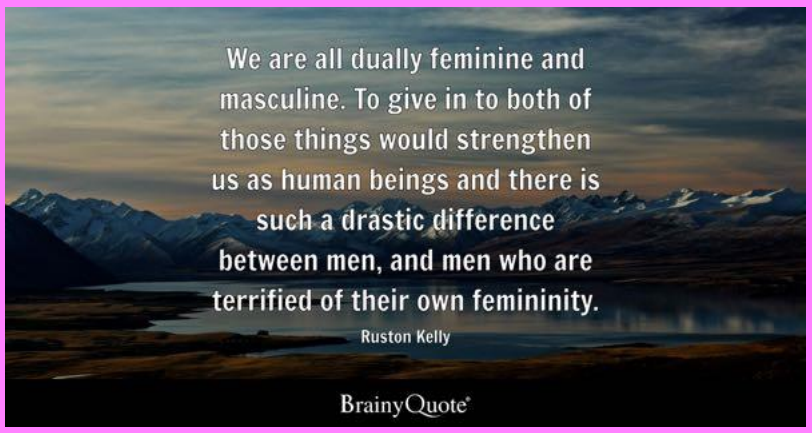
Are men becoming more Feminine?

Apparently so…

It's a question that often sparks debate: Are men becoming more feminine? Some say yes, pointing to shifting gender norms, changing societal roles, and evolving ideas of masculinity. Others argue that men are simply expressing themselves more freely than before. So, what's really going on?

Changing Gender Roles

For generations, men and women were expected to follow rigid gender roles—men as providers and protectors, women as caregivers and nurturers. However, as gender equality has advanced, these traditional roles have shifted. Women are excelling in careers once dominated by men, and household responsibilities are being shared more equally. With these changes, the definition of masculinity is evolving too.

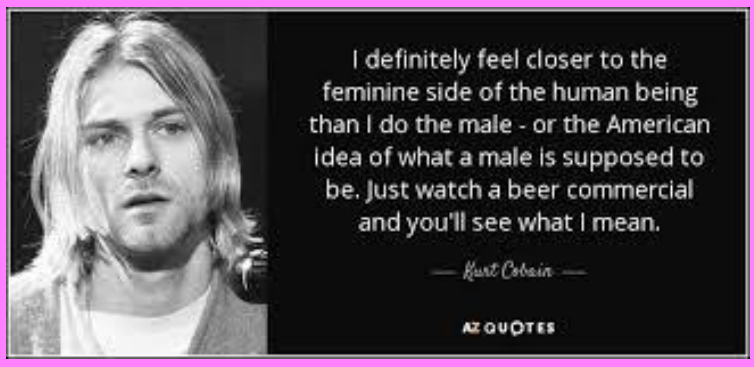


The Impact of Toxic Masculinity

The term "toxic masculinity" has gained attention in recent years, often linked to outdated expectations that men must be aggressive, unemotional, and dominant. While masculinity itself isn't toxic, societal pressures have sometimes encouraged harmful behaviors. As awareness grows, many men are embracing emotional openness, self-care, and interests once considered 'feminine'—not as a rejection of masculinity, but as an expansion of it.

Self-Expression and Identity

Fashion, grooming, and personal expression have also played a role in this perceived shift. Long gone are the days when skincare, fashion experimentation, or discussing mental health were seen as exclusively feminine traits. In reality, men are simply redefining what it means to be themselves, without fear of judgment.



The Bigger Picture

Rather than men becoming more feminine, what we're seeing is a broadening of what masculinity can be. Strength isn't just about physical power—it's also about emotional intelligence, kindness, and confidence in one's identity. Rather than framing this shift as a loss, it's more about men gaining the freedom to be themselves in a way that

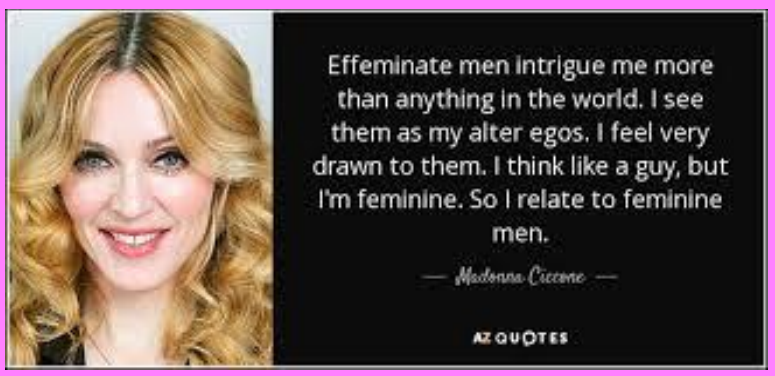
previous generations may not have been able to.

So, are men becoming more feminine? Perhaps the better question is: why shouldn't men be able to express themselves however they choose?

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The Rise of Feminine Expression in Men and the Visibility of Transgender Women

In recent years, a noticeable shift has taken place—more men are embracing femininity, and transgender women are more visible than ever before. These changes challenge traditional gender norms and reflect evolving attitudes toward identity, self-expression, and societal expectations. But are these two phenomena connected? And what does it say about how gender is understood today?



Breaking Free from Rigid Gender Roles

For generations, masculinity was defined by toughness, emotional restraint, and dominance. Any deviation from these traits was often frowned upon, leading many men to suppress any behaviors deemed too "feminine." However, as conversations around gender have expanded, so has the freedom for men to express themselves in ways that were previously stigmatised.

Fashion, for instance, has seen a rise in men experimenting with traditionally feminine clothing—skirts, makeup, painted nails, and softer aesthetics. Celebrities like Harry Styles and Lil Nas X have blurred the lines between masculinity and femininity, demonstrating that self-expression transcends outdated stereotypes. This shift not only redefines what it means to be a man but also challenges the rigid boundaries that have long dictated how gender should be performed.

The Visibility of Transgender Women

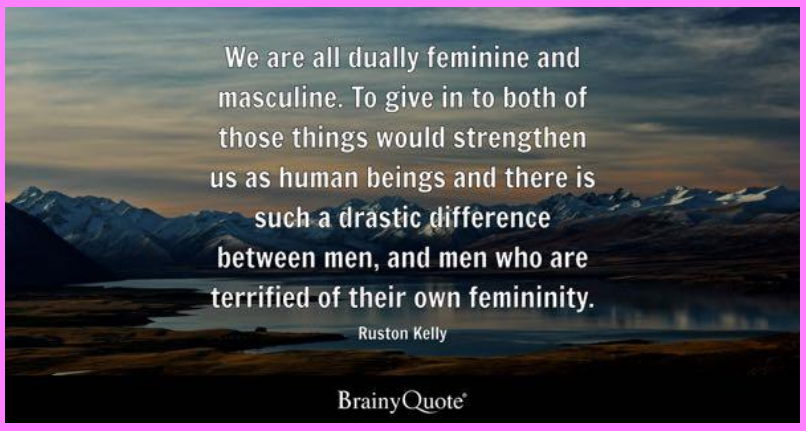
At the same time, transgender women have gained increased representation in media, politics, and everyday life. Figures like Laverne Cox, Elliot Page (who has spoken openly about gender identity and transitions), and countless activists have helped bring trans identities into the mainstream. This visibility has made society more aware of the diverse ways in which gender can be experienced, inspiring both admiration and, unfortunately, backlash from those resistant to change.

As transgender women step into the spotlight, discussions about gender fluidity and non-conformity have become more widespread. This has, in turn, contributed to the broader acceptance of femininity in men,

as society begins to untangle the rigid binaries that once dictated appearance and behavior.

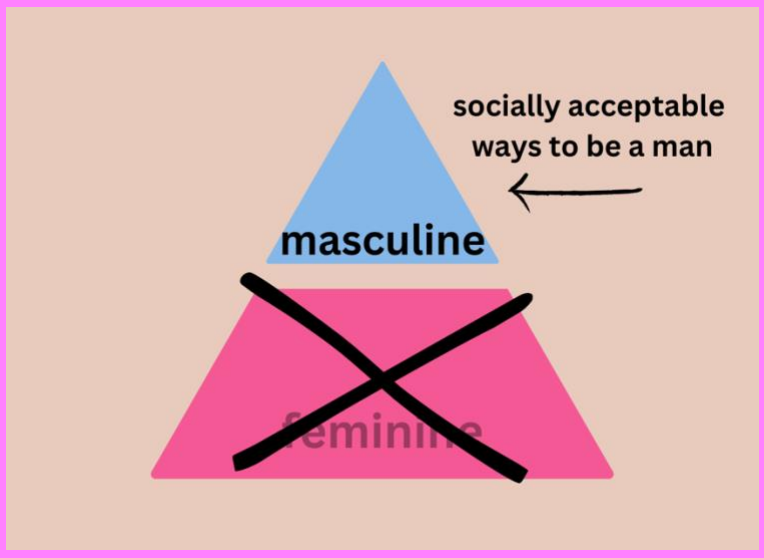
Are Men Becoming More Feminine—or Just More Free?

The question of whether men are becoming “more feminine” might not be the right one. Instead, what we are witnessing is a breaking down of restrictive gender roles. As transgender women assert their identities and challenge misconceptions, they help pave the way for a more inclusive understanding of gender, one that allows everyone—cisgender and transgender alike—to explore their true selves without fear.



Rather than viewing this shift as a loss of masculinity, it can be seen as a gain for individuality. If men feel free to embrace aspects of femininity without shame, and if transgender women can live authentically without persecution, then society as a whole moves toward a place where self-expression is celebrated rather than policed.

Ultimately, the increased visibility of transgender women and the embrace of femininity by men are not isolated trends—they are both part of a larger movement toward gender liberation, where people are no longer confined by outdated expectations of what it means to be a man or a woman.



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Berlin, 1928:

A Glimpse of Freedom

The cabaret lights of Weimar-era Berlin flicker to life as the crowd pours into the “Eldorado”, a nightclub where sequined gowns brush against tailored suits, and gender is a kaleidoscope. Nearby, the Institut für Sexualwissenschaft (Institute for Sexual Science) quietly issues



permits to transgender individuals, allowing them to dress in alignment with their identities without fear of arrest. For a fleeting moment, it seems possible: a world where gender is not a cage.

This is the Weimar Republic, a time of radical experimentation and fragile progress. But storm clouds gather on the horizon. By 1933, the Nazi Party will seize power, and Berlin’s queer utopia, along with its transgender pioneers, will be erased from history.

Adolf Hitler’s regime sought to engineer a society rooted in rigid binaries: “Aryan” men as soldiers and fathers, women as mothers and homemakers. Anyone who defied these roles, homosexuals, feminists, transgender people, was deemed a threat to the fascist fantasy of racial and moral “cleanliness.”

On May 6, 1933, Nazi students stormed Magnus Hirschfeld’s Institut für Sexualwissenschaft, looting its library of over 20,000 books and research papers. Days later, they burned the collection in the streets, a spectacle immortalised in newsreels. The institute wasn’t just a building, it was a lifeline. Hirschfeld had coined the term “transvestite” (a precursor to modern transgender identity) and facilitated early gender-affirming surgeries. Its destruction marked the end of an era.

While gay men were explicitly targeted under Paragraph 175, transgender people faced persecution through ambiguous “public decency” laws. Cross-dressing became a crime overnight, and police raided once-safe spaces like the Eldorado. Transgender individuals who had relied on Hirschfeld’s “transvestite certificates” for protection were now exposed.

The Nazis invented bureaucratic categories to justify brutality. Transgender people were often classified as “asozial” (“asocial”) or “arbeitsscheu” (“work-shy”), labels that condemned them to concentration camps. Survivor records are scarce, but fragmentary accounts describe transgender prisoners forced to wear black triangles, symbols of “asocial” status, alongside pink triangles assigned to gay men.

The Nazis’ meticulous record-keeping did not extend to their transgender victims. Their stories survive only in whispers:



Dora Richter, known as “Dorchen,” was the first known recipient of gender-affirming surgery at Hirschfeld’s institute in the 1920s. After the Nazi raid, she vanished. Historians believe she was arrested and likely died in custody.

Karl M. Baer, a transgender man and activist, fled Germany in 1933. His memoir, “Memoirs of a Man’s Maiden Years”, survived as a rare firsthand account of transgender life in pre-Nazi Germany.

ın camps like Sachsenhausen and Ravensbrück, transgender prisoners endured horrific abuse. Guards performed humiliating “gender inspections,” and many were subjected to forced sterilisation or medical

experiments aimed at “curing” their identities.

When Allied forces liberated the camps in 1945, transgender survivors were met with indifference. Postwar Germany retained Nazi-era laws like Paragraph 175, which criminalized homosexuality until 1994. Compensation programs excluded LGBTQ+ victims, and their stories were omitted from Holocaust memorials.

“We were liberated, but not free,” recalled a transgender survivor in a rare 1980s interview. “The world wanted to forget we existed.”

Today, historians and activists are piecing together this fragmented past. In 2020, Berlin unveiled a memorial to LGBTQ+ Holocaust victims, a stark concrete cube with a video screen showing looping footage of same-sex couples kissing and transgender individuals living openly. It’s a small act of repair, but for many, it’s not enough.

“The Nazis tried to erase us twice: first with violence, then with silence,” says Jamie Saunders, a transgender historian. “Recovering these stories isn’t just about the past. It’s a warning for our future.”

As far-right movements resurge globally, targeting transgender rights from Hungary to the United States, the Nazi era serves as a chilling blueprint. Authoritarian regimes still weaponise gender norms to consolidate power, scapegoating the vulnerable in the name of “tradition” or “protection.”

But in Berlin, the ghosts of the Eldorado still dance. A plaque near the site of Hirschfeld’s institute reads: “Here, the first sexual revolution began. Here, it was destroyed. It will rise again.”



Wine



I have an enduring relationship with wine. When I left school aged 16, I began to make my own wine. You could buy a kit that enabled you to make 6 bottles of wine in only 14 days for around 40p per bottle. It tasted half decent as well.

I went on to make better wine, which would take months to come to fruition. A little frustrating but worth the wait. My wine making days though, only lasted until my mid 20s, when frankly, I couldn't be bothered anymore. By then, the emergence of off licence outlets in the UK such as Threshers and Victoria Wine saved me the bother.



I'm no wine expert. I know what I like and that's pretty much it. I've no time for crazy wine descriptions. I remember the 'Food and Drink show on TV and Jilly Goolden who would gush over wine descriptions, using words I have never come across before. For the life of me I couldn't taste the oak barrel or Christmas cake in my wine. So, I gave up, despite relatives gifting wine books every Christmas.



Penny drinks red wine

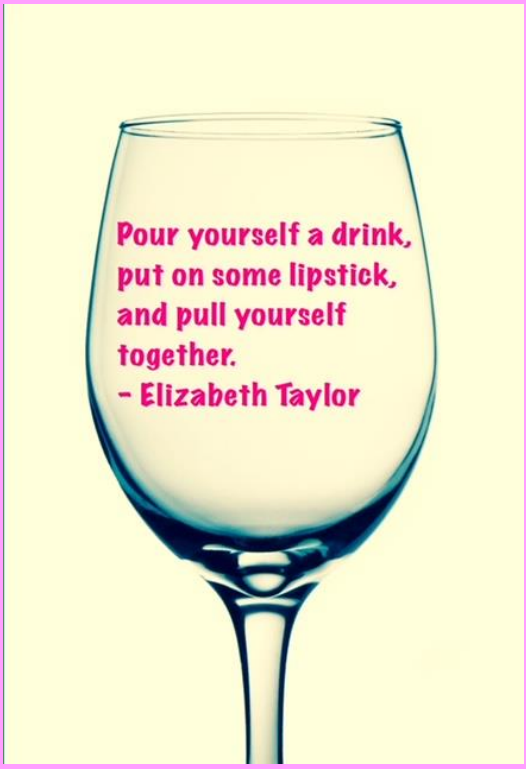
Read this description of a Spanish red wine, that won an award a few years ago…for its stupid description.

"Dried cherries, cedar, sandalwood, tar, treacle tart, cinnamon and vanilla. Medium body, fine-grained and very silky tannins for a wine of almost 10 years of age, bright and transparent acidity and a long, very spicy finish. Like going back in time and touching an ornate tapestry. The texture is mesmerising"

But what does the wine taste like? Help!!!

I've helpfully rewritten it, but don't expect to know what it tastes like…

"This wine tastes like a scandal in a silk robe, slightly undone. Imagine cherries soaked in sin, with a cheeky lick of something dark and sticky—like treacle and secrets whispered in a candlelit room. There's wood in all the right places (cedar and sandalwood, obviously), and a finish that lingers longer than an ex who knew what they were doing. It slides over your tongue like velvet lingerie. Smooth, silky, and just the right amount of arousal. That little nip of spice at the end? Like a slap and a kiss at the same time. Drinking this is less like sipping wine and more like getting seduced in slow motion."



How much do you know about wine?

It's supposed to be healthy for you in moderation, right? Hmmm, they say so but maybe not quite true. I believe that if you give up drinking wine, you don't live longer, it just seems like it.

Cheers! Salud! Sante! Prost! Cin Cin! Proost! Skal! Chok Dee! Na zdrowie!

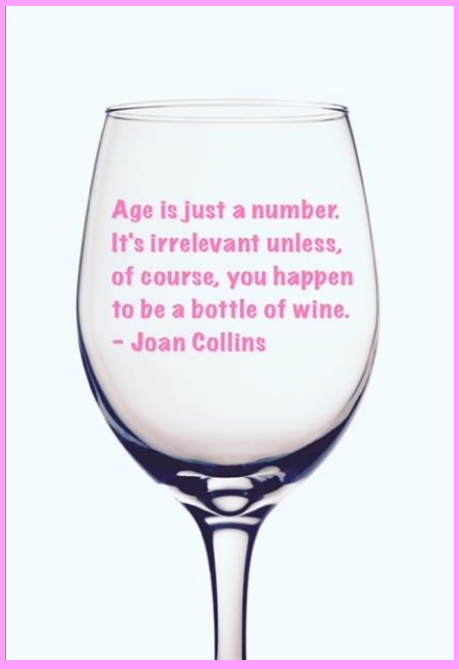
Clinking your glass. Some people think it's to ward off evil spirits that date back to ancient Rome. It apparently goes back to the toast which involved four senses, touch, taste, sight and smell. Absence of the sense of hearing meant we needed to 'clink' to be inclusive. Clinking of glasses evolved to indicate part of the group and good feeling.



Italy exports the most wine by volume, followed by Spain and France, although by cost, France leads due to the cost of its sparkling wine.

I found that peoples taste in wine differs when the conditions they drink it in change.

In an experiment conducted in Heriot Watt University, wine drinkers were tested in a variety of conditions and their perception of taste, changed with the change of music or without music. Think about the background music when you next enjoy a glass of wine.



Wine in Space?

Something I didn't know but do now. In 1969 astronaut Buzz Aldrin held communion on the moon, complete with fermented grape juice. NASA considered sending alcohol into space in the 1970s to make conditions more comfortable for astronauts. They managed to repackage sherry into specially made plastic bags with an attached straw. Unfortunately, teetotallers protested. It also turned out that wine in zero gravity sends out an unpleasant odour and the plan was ditched. The wine though wasn't wasted, and it was used in Skylab altitude tests.



Wine and me

My taste is mainly for white wine. I like red wine in small doses, but my go to is a glass of Sauvignon Blanc. I recently had a break in Venice and sampled the delights of Pinot Grigio, a treat. I'm not a fan of Rose, but I have grown to love a glass of pink, extra dry sparkling Freixenet. I love Champagne bit drink it rarely for obvious reasons but find here in Spain, there are an array of wonderful Cava's. I don't like Chardonnay though. Sometimes bearable with food but I avoid where possible.



I recently went shopping and found these quirky little things in the drinks section of a small convenience store. It was a wine bottle stopper, apparently for sealing off

partly finished wines. Partly finished wine? That threw me as I didn't know you didn't have to finish the bottle. That said, I decided not to waste my money. I do though keep a bottle of chilled wine in the fridge in case of special occasions… like Wednesdays.

Costa Blanca Tgirls go out every week, or more often. You'll more often or not find glasses of wine on the table. Between us we have it all covered, Red, White, Rose, Sparking. Come and join us if you are in the area, you won't regret it.

Carla x



Enjoying a glass of wine at home



ASK CARLA

How many wigs is too many for a newly out transgender woman?

Honestly, there's no magic number—only what feels right for *you*. If you're newly out and trying to navigate a world that suddenly feels both more open and more exposed, choosing the right wig (or wigs!) can feel like walking a tightrope between self-expression and blending in.

You might not want to turn heads or shout your identity from the rooftops—and that's completely valid. For many trans women, especially in the early stages, the goal is often just to feel comfortable, affirmed, and *safe*. In that case, having a small, well-chosen collection of wigs that feel natural and help you feel like yourself is more than enough.

Think of it like building a capsule wardrobe for your head: maybe one wig that feels good for everyday errands, another for work or social situations, and perhaps one that's a little more fun for when you're ready to step out with confidence.

So, how many wigs is too many? When they stop helping you feel like *you*, or start becoming a stress instead of a joy. Until then—try on what feels good, and take it one strand at a time.
Carla

Jaye Mcbride

Funny Girl

Jaye McBride stands as a trailblazing figure in the world of comedy, seamlessly blending sharp wit with poignant insights drawn from her experiences as a transgender woman. Her journey from upstate New York to the spotlight of renowned comedy venues exemplifies resilience, authenticity, and an unwavering commitment to her craft.



Early Life and Education

Born and raised in upstate New York, McBride exhibited a penchant for humour from a young age. Her initial foray into stand-up comedy occurred during a seventh-grade talent show, hinting at the comedic path she would later pursue. At the University at Albany, she double-majored in mathematics and psychology. While psychology offered insights into human behaviour, mathematics captivated her analytical mind. It was during her time at the university that McBride began performing at local open mic nights, gradually honing her comedic voice.

Transition and Authenticity

In 2007, McBride embarked on her transition journey, a pivotal chapter that profoundly influenced her personal and professional life. Initially hesitant to incorporate her transgender identity into her comedy, she feared potential backlash and misunderstanding. However, embracing her authentic self on stage proved transformative. Sharing her story not only deepened her connection with audiences but also provided solace and inspiration to others grappling with their identities.



Career Milestones

McBride's comedic prowess has earned her spots at prestigious festivals, including the Boston and Limestone Comedy Festivals. In 2021, she was recognised as one of the "New Faces" at the Just For Laughs comedy festival, a testament to her rising prominence in the comedy circuit. Her performances at New York City's iconic Comedy Cellar further solidify her status as a regular fixture in the city's vibrant comedy scene.

Breaking Barriers

A landmark moment in McBride's career occurred in 2021 when she became the first openly transgender comedian to perform at Madison Square Garden, opening for Louis C.K. This historic achievement not only underscored her talent but also marked a significant step forward for transgender representation in mainstream entertainment.



Advocacy and Impact

Beyond the stage, McBride is a dedicated advocate for the transgender community. She frequently speaks at high schools, colleges, and various organisations, addressing the challenges faced by transgender individuals and emphasising the importance of support and understanding. Her candid discussions about awkward first dates, strained family relationships, and the journey toward self-acceptance resonate deeply, fostering empathy and awareness.

Conclusion

Jaye McBride's journey is a compelling narrative of courage, humour, and authenticity. Through her groundbreaking performances and heartfelt advocacy, she continues to challenge stereotypes, inspire audiences, and pave the way for greater inclusivity in the world of comedy.

For a glimpse into McBride's comedic style, watch her performance at the New Faces of Comedy showcase:



We Are Still Here

(A Trans Woman's Response to Betrayal)

The UK government —
You lied.
You told the world you stood for equality,
But that Wednesday, you shattered that illusion.
A ruling dressed in respectability,
But soaked in fear and betrayal.

Bridget Phillipson, Equalities Minister?
Where was our equality in your silence?
Keir Starmer, Prime Minister?
You didn't protect women.
You're not protecting women.

Instead, you made it more dangerous for all of us.
You turned your backs
As we were dragged once again into the storm,
Your vicious assault
Forcing many of us into hiding.
Scared.
Alone.
But not broken.

You call it safeguarding.
Let's call it what it is:
A fraud.
A cowardly performance
Played to appease tabloids and bigots.

Transphobia is not feminism.
It's hatred.
It's cruelty.
And no cloak of moral outrage
Can disguise that truth.

You cannot claim to care about women
While tearing down trans women.
You cannot claim justice
While stripping away our dignity.

This is not brave.
This is not righteous.
This is despicable.

Your government is cowardly.
You have no spine.
You fed us to the media wolves,
Then watched as they tore us apart
For headlines.
For votes.
For power.

But know this:
We will not lie down.
We are not going anywhere.
We will walk with our heads high,
Shoulders back,
Lipstick fierce,
Voice loud.

We are still here.
We are still trans.
We are still women.
And we are not yours to erase.

Trans rights are human rights.
Trans women are women.
We will not be silent.

Carla Moss

Get Involved

Since the Supreme Court ruling there has been a raft of protests across the country. We have compiled a list of upcoming protests. This is your chance to get involved and show the government that legislation is needed to protect Trans Men and Women.

Friday 2nd May

Keele University - 4:00pm Forest of Lights

Saturday 3rd May

Guildford - 12.00 noon Tunsgate Corner, Town Centre

Truro - 11:00am Lemon Quay

Manchester - 2:00pm Manchester Crown Court

Winchester - 10:45am Abbey Gardens

Sunday 4th May

Leicester - 12.00pm Town Hall Square

Lancaster - 2.00pm Dalton Square

Saturday 10th May

Wigan - 1:00pm Wigan Market Place

Sunday 11th May

Bournemouth - 2:00pm Bournemouth Triangle

Saturday 17th May

Belfast - 12:30PM Writer's Square

Sunday 25th May

London - 10:00am Parliament Square

More protests are being arranged every day. We will try to keep you up to date with all the protests on our website.

www.costablancatgirls.com

Costa Blanca TGirls .com
Home of Spains Transgender Community