

It is hypocritical how a human can stab another human. We see a tiger hunting a deer, not another tiger. Yes, humans do hurt other species [even if it's not necessary...another confusing element of humanity?] but hatred amongst the species is well known. Human hatred often targets not just physical differences but also identities that challenge fictional societal norms.

We claim to be advanced, to have evolved far beyond the primal instincts of animals, yet the simple existence of transgender people who have left throughout history and across culture is seen as a threat. Nature thrives on change, and those who fear the unknown fail to see the beauty in the spectrum. The existence of intersex & trans folk, even a mushroom with multiple sexes, shows nothing is fixed. By denying fluidity, spectrum, society denies nature itself.

It's even more disheartening to witness that within the very LGBTQ+ community—one that fought so hard for liberation—some groups now stand against their trans siblings. It feels like betrayal—after all the battles fought together, trans people are being pushed out of the very movement they helped build. This division is often fueled by societal pressure to conform to 'acceptable' standards of identity. But this attempt to gain acceptance by stepping over others only reinforces the same oppressive systems that once marginalized them.

Judith Butler, in their book [Gender Trouble](#), theorized gender as performative [not to be confused with performance] —shaped by societal expectations through repetitive acts.

Simon De Beauvoir stated "[One is not born, but becomes a woman](#)", a very controversial line, during the 2nd wave of feminism.

Monique Wittig's essay "[One is Not Born a Woman](#)" highlights that heterosexual relationships are what define 'woman'. Both Beauvoir and Wittig argued that gender was constructed by the patriarchal society to maintain control over women. These ideas also support the existence of transgender women.

Just as feminists fought to normalize behaviors and achievements that were once considered "unwomanly," we must now extend that same logic to trans people. Gender identity, like womanhood, is not fixed—it is diverse and personal. If society could accept that women can lead, innovate, and live freely beyond rigid expectations, then it should also accept that being trans is a natural expression of identity, deserving of the same respect and freedom from oppression.

In [Trans Bodies in \(of\) War\(s\): Cis Privilege and Contemporary Security Strategy](#), the authors highlight how cisnormativity [the assumption that everyone's gender aligns with one's sex assigned at birth] enforces strict gender binaries, portraying trans bodies as threats to societal stability.

Discrimination based on one's race, gender, skin color, socioeconomic background and so on and so forth are common. Here comes the point of **intersectionality**, a framework introduced by [Kimberlé Crenshaw](#), which helps us understand how overlapping identities—such as race, class, and gender—create unique forms of marginalization.

Ensuring equitable access to essential resources—such as mental health services, medical care, and legal protection—is not just a necessity but a moral imperative. Without addressing these disparities, marginalized trans individuals, particularly those from lower socioeconomic backgrounds, will continue to face systemic barriers that exacerbate their vulnerabilities.

Intersectionality emphasizes the need for advocacy that considers the unique experiences of marginalized groups. This includes ensuring that trans voices of color are included in discussions about trans rights and broader LGBTQ+ issues.

•[Transgender People of Color Coalition](#), TPOCC is an organization focused on addressing the specific issues faced by transgender people of color, highlighting the need for intersectional approaches to advocacy.

•[‘Black on Both Sides: A Racial History of Trans Identity’](#) by C. Riley Snorton: This book discusses the intersection of race and trans identity, providing a historical context that informs contemporary discussions about intersectionality.

Addressing intersecting forms of oppression whilst addressing transphobia is hence a must.

Representation of trans people helps to break down harmful stereotypes that perpetuate discrimination. That being accurate and diverse representation, not making the portrayal of trans people as a joke or dangerous one as done in many films like [‘Dressed to Kill’](#) or [‘Ace Ventura: Pet Detective’](#). These portrayals have lasting negative effects, often framing trans individuals as deceitful, dangerous, or objects of ridicule. This contributes to feelings of isolation, invalidation, and shame for a person questioning their gender.

For trans individuals, seeing themselves represented in media, politics, and other public spheres can be empowering, and occasionally being role models for some individuals. Positive and nuanced portrayals of trans people can help shift societal attitudes toward greater acceptance.

Good representation also includes hiring trans actors to play trans characters. This ensures authenticity and provides opportunities for trans people in the industry, rather than having cis actors portray trans roles, which can reinforce erasure and misrepresentation.

Trans characters should be presented as people who experience love, ambition, family, and friendship just like anyone else. The narratives should not solely revolve around trauma or victimhood. While struggles may be part of their story, good representation balances this with stories of empowerment, success, and resilience, showing that trans lives are full of possibilities.

Positive examples, like [Pose](#) and [Euphoria](#), showcase trans people living authentically and facing challenges while celebrating their identities. We surely need more though.

However ‘good’ representation, especially of marginalized groups like trans people, is complex. Characters like Maria in [Nevada by Imogen Binnie](#), who are flawed and raw, may resonate deeply with some, offering a reflective lens for understanding personal struggles. However, such portrayals might be unsettling or misinterpreted by those outside the experience [as already done with Maria’s character]. On the other hand, overly sanitized or simplistic depictions, like [Donna’s kid in Doctor Who](#), can feel pandering, failing to capture authentic experiences. Ultimately, representation isn’t about checking boxes but creating characters who feel real.

When discussing trans identities, it’s critical to include non-binary and identities under its umbrella, as the trans movement is not limited to those transitioning within the binary of male and female. These identities are part of the broader trans experience, and excluding them undermines the very essence of what it means to be trans: challenging societal norms around gender. Transgender figures like [Blaire White](#) and [Buck Angel](#), have been known to criticize non-binary identities and even other trans individuals who don’t adhere to a more traditional binary transition. However, this perspective is harmful and reductive, as it reinforces the same gatekeeping that trans people have historically faced.

The trans movement is rooted in breaking free from rigid definitions of gender. Denying the validity of these identities perpetuates exclusion within the community and mimics the very marginalization trans people seek to overcome. Non-binary, genderfluid, and agender individuals also face systemic discrimination, violence, and invisibility, making their inclusion in the fight for rights and representation essential. Representation must reflect the full spectrum of trans identities, as only through inclusivity can the movement truly challenge binary and restrictive norms around gender.

Gender norms impact everyone, not just trans individuals, by enforcing rigid ideas about how men and women should behave, dress, and express themselves. Cisgender people who step outside these traditional roles—whether by embracing non-traditional clothing, rejecting stereotypical gender roles in their careers or family life, or supporting gender diversity in general—contribute to dismantling these oppressive structures.

By doing so, cis people help create a society where everyone, regardless of their gender identity, can live authentically without being confined to a narrow set of expectations. In challenging these norms, they also foster a more inclusive environment for trans and non-binary individuals, helping to normalize the idea that gender is fluid and diverse, rather than fixed and binary.

In conclusion, the fight for trans rights and representation is a complex and ongoing battle that demands inclusivity at every level. As society continues to expand its understanding of gender, it is vital to recognize that trans identities extend beyond the binary. Just as feminism redefined what it means to be a woman, the trans movement seeks to redefine the boundaries of gender itself, embracing identities such as non-binary, genderfluid and more. Excluding these identities from the conversation, whether from outside or within the trans community, only reinforces harmful systems of gatekeeping and oppression. True progress will only be achieved when the trans movement reflects the full diversity of human gender expression, allowing everyone to live authentically and free from discrimination.

True progress lies in accepting that gender, like a kaleidoscope, reflects the endless spectrum of human diversity.