

ROLE OF SOCIAL MEDIA IN PRODUCING
ALTERNATIVE DISCOURSE FOR THE MALE-TO-
FEMALE TRANSGENDER COMMUNITY: A
CRITICAL ANALYSIS OF TRANSGENDER ACT
2018



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Shaheera Bano

ABSTRACT

This study is an attempt to explore the role of social media in producing alternative discourse for male-to-female transgender community of Pakistan. The study has analyzed posts and tweets of seven transgender activists thematically linked to the discourse of the transgender community in the context of Transgender Persons (protection of rights) Act 2018. The analyzed sample has been chosen from the year 2020-2022 to study the discourse of the male-to-female transgender community. Critical Discourse Analysis has been employed to analyze the discourse and representation of the transgender community. This study reveals significant findings across various themes related to transgender rights in Pakistan. Social media posts and tweets shed light on the pervasive discrimination faced by transgender individuals, emphasizing the urgent need for increased inclusivity, legal safeguards, and societal understanding. Through this study, social media's dual nature is examined, showcasing both its role in empowerment and exposure of discrimination. Power dynamics and marginalization within Pakistani society are explored, with a focus on empowering the transgender community through initiatives promoting economic independence and social inclusion. Activism and advocacy emerge as crucial components, emphasizing the resilience of transgender activists in promoting legal rights, awareness, and recognition. Challenging societal expectations, raising awareness through education, and acknowledging intersectionality within the feminist movement are highlighted as essential for social change. The study underscores the agency and empowerment of transgender individuals, while also addressing prevalent issues such as transphobia, misgendering, and the impact of hegemonic discourse. The role of religion and politics, particularly the intersection of Islamic principles with legal protections, as well as the government's involvement in legal reforms, are identified as critical factors influencing transgender rights in Pakistan. Overall, the study emphasizes the importance of alternative discourses on social media in challenging

discriminatory narratives and advocating for a more accepting and rights-based society for transgender individuals.

Keywords: Transgender Persons (Protection of Rights) Act 2018, Critical Discourse analysis, Hegemonic discourse

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List of Abbreviations

CDA	Critical Discourse Analysis
JI	Jamat e Islami
TG	Transgender

CHAPTER 1

INTRODUCTION

Social media is a great platform for the transgender community in building online communities where the members of this community learn about the major issues the community faces as well as creating a safe environment for themselves (Buss et al., 2021). The transgender community uses social media as a resource in becoming their authentic selves when needed and understanding their marginalized identity through the firsthand experiences of other members of the online community (Blotner & Rajunov, 2018). Social media plays a pivotal role in creating the awareness, possibilities, and limitations of transgender people's rights and identities. It is believed that online media gives more freedom to these individuals to express their identities and views (Hadia khalil, 2020). Social media also serves as a vital platform for transgender individuals, leveraging personal networks and the Internet to facilitate connection and sharing, transcending geographical and social barriers. It functions as a valuable resource for the transgender community, enabling them to engage with their networks, seek and exchange information. By offering diverse perspectives, social media fosters an environment where individuals feel comfortable sharing personal details, possibly due to the anonymity and detachment from offline identities that certain online spaces provide. Consequently, social media platforms emerge as valuable repositories of information for transgender individuals seeking further insight into trans-related matters. Moreover it acts as a supportive social system and provides a voice to the transgender community where they seek out help and guidance related to their transitioning experiences and other circumstances (Cannon et al., 2017).

Social media plays a crucial role as a community hub for transgender individuals, encompassing various sociopolitical and cultural functions, including social and traditional learning, as well as

experiential teaching. Additionally, these platforms serve as significant spaces for online community organizing. Through this interconnectedness, transgender people can gain knowledge about prevalent concerns within their communities and actively contribute to the development of a collective history. Social media sites often emerge as "counterpublics," characterized by communities formed and sustained by marginalized identities (Buss et al., 2021).

The transgender community in Pakistan has encountered significant social and political difficulties, with the roots of these challenges stemming from the legacy of colonialism. These obstacles have been further intensified by the influence of conservative religious groups, exacerbating long-standing issues of discrimination and prejudice. Throughout history, transgender individuals in the Sub-Continent were highly respected, but they now face widespread discrimination and violence.

The Khwaja Sira community conduct peaceful protest, incorporate songs, dance, and speeches to show their unity in carrying out these protests. Among the most famous one was the Sindh Moorat March that served as a crucial platform to honor the names of murdered transgender women and those who have suffered from hate crimes. The slogan "Zan, Zindagi, Azadi" (Woman, Life, Freedom) was used by the activists to show solidarity with the women in Iraq and to seek proper implementation of trans rights. The protest by the community symbolizes the community's rightful presence in public spaces and their response to opposition from parties like Jamaat-e-Islami, who opposed the 2018 bill.

The influence of colonialism brought about a shift in state and societal perceptions of the transgender community. British colonial authorities viewed them as a threat to social order, resulting in laws and regulations that criminalized their activities and isolated them from society. The colonial government's emphasis on binary gender norms and heterosexuality marginalized

and criminalized anyone who deviated from these standards. Unfortunately, the enduring effects of colonial residues continue to stigmatize transgender identities within Pakistani society.

In addition to legal persecution, the transgender community endured societal shame and prejudice. They were often compelled to live in remote villages with limited access to education, employment, and healthcare. Colonialism has had long-lasting impacts on Pakistan's transgender minority, which are still evident today. The current transgender community faces significant obstacles, including denial of fundamental human rights such as education, healthcare, and employment, as well as pervasive discrimination and violence. They are also vulnerable to arbitrary arrests, imprisonment, and violence from both state and non-state actors.

Right-wing extremist groups represent a major source of hostility towards the transgender minority in Pakistan. These organizations view the khwaja sira population as a challenge to traditional cultural and religious norms, often calling for their prosecution. Extremist groups like Tehreek-e-Labbaik Pakistan (TLP) attach negative associations to the khwaja sira community and accuse them of engaging in immoral activities. TLP also opposes the 2018 Bill, seeking to stigmatize and exclude the transgender community from society.

Conservative and extremist organizations have been skeptical of recent efforts to protect the rights of transgender individuals in Pakistan. The enactment of the Transgender Persons (Protection of Rights) measure in 2018 was met with criticism from these groups, who argued that it contradicted traditional cultural and religious values. They have also been dismissive of initiatives to enhance transgender representation in politics and other public spheres. The prejudice and violence faced by the transgender population in Pakistan extend beyond conservative religious organizations to include the police, healthcare professionals, and employers. Discrimination in these areas creates barriers for transgender individuals to access

basic services and fully participate in society. The transgender community in Pakistan has been a victim of discrimination, marginalization and stigmatization most of their lives. Due to which they have become more vulnerable and unable to seek their legal rights and protection (Farhat et al., 2020). After several years of collaborative judicial activity, public discussions, and activism by transgender people in Pakistan around the issues of transgender rights, Pakistan's Parliament passed the Transgender Person (Protection of Rights Act) in May 2018 declaring the provision of equal rights and protection to the transgender community in Pakistan (Redding, 2019). However the act 2018 serves very little to the actually deprived and poor transgender community in Pakistan. The new legislation contradicts to the overall legal discourse of the country (Fazi & Bibi, 2020). Although the Transgender Act 2018 assured the community of equality and protection of their rights but the dominant ideologies of a few religious political parties in Pakistan especially Jamat e Islami (JI) condemned the act claiming the laws to be against the Islamic principles and that it would be a bad influence on our future generation. This created an uproar among the transgender communities and the rights activists all over Pakistan calling for mass protests against the discourse of the religious political parties. The transgender activists as well as the rights activists showed their strong opposition towards the JI leaders on different social media platforms (Twitter and Instagram) and mass media (News and Television) requesting for the support of state and society. Many transgender activists used their social media accounts to spread awareness to the public about the act by sharing posts and tweets related to this specific issue. Therefore this study focuses on the role of social media in producing alternative discourse for the male-to-female transgender community in light of the Transgender Act passed by National assembly of Pakistan in 2018 ensuring the equality, security and protection of the rights of transgender community in Pakistan. It focuses on the identification of

the role of social media in producing discourse against hegemonic discourse for the transgender community which is the resistance of Jamat e Islami against the Transgender Act 2018. The research also aims to describe that what part different social media platforms (Twitter and Instagram) play in creating an environment where the transgender community raises its voice for the protection of equal rights. It focuses on the role of these social media platforms in bringing reforms for the male-to-female transgender community in Pakistan. The study mainly focuses on the male-to-female transgender community because the discourse provided by this specific transgender community on the opposition of the Act 2018 is more as compared to any other type of transgender community. This study revolves around the following themes: the history and the origin of transgender community in Pakistan, role of discourse analysis which plays a crucial role in supporting the empowerment of male-to-female transgender individuals. Social media steps in by challenging the dominant narratives, and political organizations play a significant part in putting laws into action. Together, they contribute to creating a more inclusive and understanding environment for the transgender community.

The Transgender Act 2018 ensured the provision of basic human rights to the transgender community as well as

their recognition in the governance and policy making. Under this law, transgender people have the right to

choose how they want to be seen and recognized by the government. They can register with departments like

NADRA using their self-identified gender. Any transgender person in Pakistan who is at least eighteen years

old can officially list their gender identity on important documents like IDs, driver's licenses, and passports. Even if they already have official IDs, transgender individuals can change their name and gender to match how they identify themselves. This is all in line with the rules set out by the NADRA Ordinance, 2000. Any type of discrimination, harassment and bullying is prohibited and Right to inherit, Right to education, Right to employment, Right to vote, Right to hold public office, Right to health, Right to assembly, Right of access to public places, Right to property and the Guarantee of the implementation of the said fundamental rights .Those who do not abide by these laws shall be penalized.

1.1. Statement of the Problem

Discourses are knowledge structures which generate, inhibit or alter social practices by use of language and power structures in the society (Given, 2008). Multiple modes of transmission of the ideas under a discourse are present in the society such as education, media, literature and law. Social Media and internet is an important participant of the creation, promotion and communication of discourses, ideas, stereotypes and in providing information to the masses. The representation of gender and gender roles is a huge aspect of the media The depiction of the gendered bodies on the social media platforms directly takes the human form and moulds it according to the discourses it follows, thus repeatedly providing the audience with different ideas to absorb and consequently practice to a great extent (Rafferty, 2013). While the Internet has brought significant benefits to the transgender community, it is important to note that online spaces are not specifically designed with transgender individuals in mind and can sometimes be harmful to them. Transgender users of social media platforms like Facebook, Instagram, and Twitter often share content related to their transitions, but these platforms may lack the necessary features and support for transgender individuals. This can manifest in issues such as

Facebook's real name policy, which may require a transgender person to use a name they no longer identify with, or Tinder removing transgender women from their site. These instances, among others, signal unwelcoming and hostile attitudes towards transgender people within online social technologies.

Creating safe spaces online is a complex endeavor, particularly for marginalized groups who often experience significant harm in online environments. The notion of what constitutes a "safe" space can change over time as both the space itself and its users evolve. Perceived safety on social media sites can be enhanced through privacy settings, a sense of community, and the enforcement of community standards to prevent harassment. Our research contributes to this field by examining how marginalized users can feel safer and more comfortable utilizing online spaces to their full potential. For instance, the experiences of Hollaback!, an online space and social movement that aims to combat harassment. While it provided support to individuals who had experienced harassment, concerns about others' responses still persisted. These experiences within the Hollaback! community may also resonate with trans online communities. Virtual worlds can serve as safe spaces for autistic youth, enabling them to connect with others through virtual communication and engage in social experiences at their own pace. Similarly, social media platforms can enable safe spaces for LGBTQ+ users, allowing them to share their experiences. However, depending on the audience, these users may still face harassment and mistreatment. For transgender individuals, who encounter significant safety challenges, it has been argued that the same tools that provide safety for them also enable targeting, infiltration, and abuse. For example, transgender individuals often find safety in anonymous or pseudonymous spaces, but this anonymity can allow potential harassers to remain unidentified within the community unless they openly express their views (Haimson et al., 2020).

Our society remains largely tied to gender binary that does not accept identities outside of those strictly defined as male and female. With the emergence of technology and social media, it has been somewhat easier to break these stereotypes and taboos as the internet and more specifically social media provides an outlet where people can seek social support. Social media platforms have proved to be supportive of transgender and other sexual minorities by the social support they get from online community. Therefore social media play an important role in providing a platform for transgender individuals especially male-to-female, where they can raise their voices against injustice and fight for their rights. So, it is important to study how the social media has played a significant role in producing an alternative discourse for the male-to-female transgender community amidst the Transgender Act 2018 amendment. Through their tweets and posts, male-to-female transgender individuals humanize their experiences, putting a face to the transgender community. This can challenge preconceived notions and stereotypes, encouraging others to see them as individuals deserving of respect, dignity, and equal rights. By sharing their daily lives, hobbies, achievements, and challenges, they contribute to a more nuanced understanding of transgender individuals' diverse experiences. Therefore this study focuses on critical analysis of the Transgender Act 2018 and the hegemonic discourse of religious political parties towards the act and community. This study mainly focuses on the male-to-female transgender community as the discourse provided by this community against the dominant hegemonic discourse has received much attention in Pakistan as compared to other transgender communities.

The male-to-female transgender community in Pakistan faces significant social stigma, discrimination, and marginalization. Exploring how social media serves as a platform for them to articulate their voices, share experiences, and create alternative narratives is essential for understanding their struggles and empowering their voices. Traditional media often portrays

transgender individuals in a sensationalized or negative light, perpetuating stereotypes and further marginalizing them. Social media, on the other hand, provides an avenue for individuals to shape their own narratives, challenge stereotypes, and demand more accurate and respectful representation. Social media has been a catalyst for social and political movements worldwide. This research has helped in investigating how the male-to-female transgender community in Pakistan utilizes social media for activism, advocacy, and community-building sheds light on their agency and resilience in the face of adversity.

For many transgender individuals, especially those living in conservative or remote areas, social media can be a lifeline for accessing information, resources, and support networks. Understanding how social media facilitates connections and provides vital resources for the transgender community is crucial for improving their well being and empowerment. Pakistan's cultural and religious landscape shapes attitudes towards gender and sexuality, often contributing to the marginalization of transgender individuals. Investigating how social media navigates and challenges these cultural and religious norms provides valuable insights into the complexities of identity and belonging in Pakistani society. By exploring how male to female transgender individuals in Pakistan use social media, we gain insights into their experiences, challenges, and aspirations. This understanding is crucial for developing inclusive policies and support systems that address the specific needs of the transgender community. Investigating alternative discourses produced on social media allows us to challenge dominant narratives that often marginalize or misrepresent transgender individuals. By amplifying diverse voices and experiences, we promote greater social acceptance, empathy, and recognition of transgender rights. Examining the influence of social media on public perceptions of the transgender community provides valuable insights into how digital platforms shape attitudes and beliefs. Understanding these dynamics can

inform efforts to combat stigma, discrimination, and violence against transgender individuals. Analyzing the role of social media in transgender activism and community-building helps identify effective strategies for advocacy and social change. By leveraging digital platforms, the transgender community can mobilize support, raise awareness, and demand policy reforms to advance their rights and well-being. Exploring the opportunities and challenges associated with social media activism informs our understanding of the digital landscape's complexities. This knowledge is essential for developing ethical guidelines, digital literacy programs, and online support networks that empower transgender individuals while mitigating risks such as cyberbullying and online harassment. Overall, finding answers to these questions is necessary for fostering inclusivity, promoting social justice, and advancing the rights and well-being of transgender individuals in Pakistan and beyond. By critically examining the intersection of social media, identity, and activism, we can contribute to creating a more equitable and supportive society for all gender-diverse communities.

1.2. Research Questions

1. How do Instagram and Twitter serve as platforms for male-to-female transgender individuals to produce an alternative discourse challenging the hegemonic views of groups like JI, taking into account the provisions of the Transgender Act 2018?

These social media platforms provide spaces for transgender individuals to share their stories, experiences, and perspectives directly with a wider audience. By utilizing hashtags, engaging in conversations, and posting content related to their identities and the challenges they face, the male-to-female transgender community can challenge and subvert the dominant narrative perpetuated by JI and other conservative groups. Through Instagram and Twitter, the transgender community can establish their own networks and communities,

fostering solidarity and support among themselves. This enables them to amplify their voices, educate others about transgender issues, and advocate for their rights and inclusion in society. Therefore this research question allows us to know how Instagram and Twitter play a significant role in creating an alternative discourse for the male-to-female transgender community in opposition to the hegemonic discourse propagated by organizations like Jamaat-e-Islami (JI), particularly in light of the Transgender Act of 2018.

2. In what ways are the tweets and posts by online male-to-female transgender individuals significant for gaining insights into their social realities, activism, and the challenges they face, especially in the context of societal attitudes and legislative changes?

The tweets and posts of online male-to-female transgender individuals are significant for understanding their social realities because they provide a platform for self-expression, community building, education, advocacy, and humanization. Through these mediums, they share their experiences, raise awareness, combat discrimination, and promote understanding and acceptance of transgender individuals in society. Social media platforms allow transgender individuals to express their identities authentically and share their personal journeys with others. Through tweets and posts, they can openly discuss their experiences, challenges, and triumphs, which can help raise awareness and understanding among the general public. By sharing their stories, they contribute to breaking down stereotypes and misconceptions surrounding transgender individuals. Social media platforms provide a platform for transgender individuals to advocate for their rights and work towards societal change. They can use hashtags, share petitions, organize campaigns, and raise awareness about transgender-related issues such as healthcare access, legal recognition, discrimination,

and violence. Their tweets and posts can rally support, engage allies, and create momentum for policy changes and social acceptance.

3. How have social media platforms, specifically Instagram and Twitter, become safe spaces for male-to-female transgender communities, enabling them to construct and disseminate their narratives, build community, and reach a wider audience, considering the dynamics of discrimination and transphobia?

While social media platforms have provided spaces for marginalized communities to express themselves, they are not without their challenges. Issues such as online harassment, hate speech, and algorithmic biases still persist and can impact the safety and well-being of these communities. However, the positive aspects such as expression and visibility, community building, visibility for activism and movement and reducing isolation demonstrate the transformative potential of Instagram, Twitter, and other social media platforms in creating safe spaces for marginalized communities to build narratives and reach a wider audience. Traditional media often misrepresents or overlooks the experiences of marginalized communities. Social media platforms empower individuals to take control of their own narratives and challenge harmful stereotypes. By sharing their stories directly, they can counteract the dominant narratives and shape public discourse around their lived experiences. This research question enables us to recognize how Twitter and Instagram can be online safe spaces for male-to-female transgender communities.

1.3. Research Objectives

Following are the research objectives of the study

1. Understanding the Impact of Social Media Discourse:

To explore the role of social media, particularly Instagram and Twitter, in shaping discourse and narratives against the hegemonic views held by groups like JI concerning male-to-female transgender communities.

2. Assessing Hegemonic Resistance and Ideological Transformation:

To examine the ways in which online male-to-female transgender communities have successfully challenged and transformed hegemonic ideologies and discourses, as evidenced by their posts and tweets.

3. Utilizing Social Media for Social and Political Change:

To investigate how the content shared by male-to-female transgender individuals on social media platforms contributes to changing societal views about their community, and how this activism translates into tangible political and social rights.

4. Legal Implications and Legislative Analysis:

To analyze existing laws, particularly the Transgender Persons (Protection of Rights) Act 2018, and assess their implications for the male-to-female transgender community, considering both the legal safeguards and the resistance faced, especially from religious groups.

1.4. Explanation of the Key Terms/Concepts

Critical discourse analysis

Fairclough (2012) describes Critical discourse analysis (CDA) as a branch of critical social analysis, concentrating on discourse and its connection with other social elements. Discourse research digs into the meanings of the language and text along with the social settings under which they are used. It is also significant as it also helps in uncovering its cultural context. Fairclough and Graham state that Critical discourse analysis is a method that analyses language as discourse, which means that language is conceived as one element of the social process

dialectically interconnected with others (2002). Jahedi states that CDA analyses the linguistic character of social and cultural processes and structures (Fairclough & Wodak, 1997). Taylor and Yates (2001) define CDA as “a set of methods and theories for investigating language in use and language in social contexts. Discourse research offers routes into the study of meanings, a way of investigating the back-and-forth dialogues which constitute social action, along with the patterns of signification and representation which constitute culture”. These definitions are specifically suited to the research due to their focus on language, discourse and social practices. This type of analysis is best suited to the study due to its focus on language, discourse and social practices. Critical discourse analysis is used in this study as it will help in understanding the text used in the posts and tweets of the transgender rights activists and their social settings. Through CDA, we have analysed the text from the posts and tweets in the following categories: Textual analysis, Social analysis, Discursive analysis and Visual analysis. Through the textual analysis, the literal meaning, hidden meaning and their context is derived. Social analysis has helped in analyzing the text in its social settings, Discursive analysis has helped in analyzing the impact of the text that has been created. Visual analysis has helped in analyzing the the images shared by the transgender rights activists. It has showed the context of these picture and how they are interpreted .

Hegemonic discourse

Yadlin-Gadot (2019) states that the Hegemonic discourse is a concept based on critical thinking which explains the concept of hegemony and discourse, and the process of these concepts by conserving the power relation. Hegemonic power encourages the society to affiliate themselves with social norms created by these dominant discourses. These dominant discourses embedded the hegemonic power in the society with the help of educational institutions, mass media and

family which plays a major role in the growth of an individual. Hegemonic discourse in this study refers to the discourse of the religious political parties mainly Jamat e Islami, who have been spreading false propaganda against the transgender community. They have tried their best to reverse the Transgender rights Act 2018 and to remove the existence of the community from this society through social media by participating in campaigns and sharing hashtags on Instagram and Twitter. Most of the posts and tweets are shared in counter arguments to the false propaganda by JI.

Transgender Activism

LGBT riots were first recorded in the name of Gay Liberation in the US history because the term “transgender” was not in use at that time. The objective of the transgender activism is to advocate the equality for the transgender people and to abolish discrimination and violence against the transgender people regarding housing, employment, public accommodations, education, and health care. With the increasing technology, the transgender activism has taken many forms. The activism on social media has proved to play a pivotal role for the community as now the community can reach to a broader audience. The transgender rights activists whose social media accounts have been analyzed in this study, show that the transgender activism in Pakistan plays a crucial role in the development of the transgender community as it provides a platform for these vulnerable communities to raise their voices for their basic rights and protection.

Power structure

Power structure is defined as having power and control of one group or an organization over another which creates a rift in the society leading to discrimination and violence. The hegemony created by ruling class dominates the subjugated class and oppress their rights. Power structure

means one group or organization having a lot of control and power over another, which often causes problems like discrimination and violence in society. The ruling class, who have more power, can create a situation where they dominate and suppress the rights of the other, less powerful group. This uneven power dynamic is called hegemony, and it can lead to inequality and unfair treatment. The power structure in this study is divided between the transgender communities and the religious political party, Jamat e Islami (JI). The transgender community is the sugjugated class who have been dominised by the ruling class which consists of the religious scholars who spread transphobic views and idea to the society for their own benefit.

2. CHAPTER 2

Literature Review

2.1. Introduction

This chapter discusses the literature reviewed. A conceptual framework has been developed by using various concepts from the reviewed works. The literature review surveys and presents the studies and academic works and literature done for a selected area of study. It summarises the present literature for the topic of study by delving into the works done in that regard under theoretical, conceptual and technical basis and shows how the previous research links to the current research. The literature review provides an in-depth analysis of the prior works and aids in creating a foundation, an academic connection and a discussion for further research being done. The literature review can be of various types differing due to their modes of collecting and displaying the literature reviewed

The literature review examines and presents previous studies, academic works, and literature conducted in a specific field of study. It provides a summary of existing literature related to the research topic, exploring the theoretical, conceptual, and technical aspects of previous work and illustrating how it relates to the current research. The literature review offers a comprehensive analysis of prior studies, establishing a foundation, academic connections, and a basis for further research. Different types of literature reviews exist, characterized by their methods of gathering and presenting reviewed literature.

In this case, the literature review adopts a narrative style, which aligns well with the qualitative nature of the research. A narrative literature review for qualitative research encompasses relevant concepts, theories, and works that contribute to the understanding of the fundamental key concepts involved in the research. It establishes a theoretical and conceptual background while

identifying research gaps for future investigation. The narrative approach to the literature review emphasizes a thorough and unexpected comprehension of the topic. It builds upon the relevant research and concepts, presenting diverse academic perspectives on the research problem. Rather than solely accumulating knowledge for further research, this type of literature review focuses on understanding the pertinent concepts and helps researchers discover the rationale and significance of their own study. The literature review is arranged into the following themes: The historical background of the transgender community, the transgender Act 2018, the role of discourse analysis in empowering the male-to-female transgender community and the role of social media in subverting the existing discourse

2.2. Historical Background of Transgenders

The existence of transgender people has been since ancient times. However the modernized concept of transgender and gender in general was introduced not until mid-1900. A man, Giuseppe Marzo, was the first man recorded by medical specialist in 1865 to have a male urinary tract but no testicles. Instead, he possessed female reproductive organs. Some priests named as “Gala” were considered to be transgender 4500 years ago. The word transvertite was commenced by a German sexologist Magnus Hirschfeld in 1910, who later developed an institute named as Berlin Institute where the first gender change operation was held (Sher et al., 2022). The word transsexual was not hatched until 1949 and the transgender not until 1971. The transgender people refer themselves with innumerable words such as the Hijra of the subcontinent (Pakistan and India) which is also used in other Asian countries E.g Bangladesh, Fa'afafine in Polynesia, the ladyboys and the tomboys in Thailand, and the Takatāpui in New Zealand. Every country have different history of the origin of transgender .And the customs, traditions and myths related to them also distinguish from each culture. However the origin of this community in the

subcontinent is from the Mughal Era who were known as ‘Khawaja Sara’ who were employed as guardians of the Zanan Khana in palaces. They had high rank in the society. They enjoyed the best times of their lives when they were given the responsibility to guard the harem and seen as key advisors during the time of Mughal monarchs (Ali et al., 2022). People believed that their prayers hold greater importance because of their impeccable nature. Moreover, Khwaja Saras used to celebrate the birth of a child by dancing to welcome the newborn. People used to offer them cash or anything that used to be the main source of their livelihood during that time. The behavior of the society towards transgender persons was probably more positive and they were less stigmatised as compared to modern times.

The third gender categories differ from region to region in South Asia. In India the concepts of Hijras and other Transgenders have been recognized in ancient history . Transgender Community comprises of *Hijras*, eunuchs, *Kothis*, *Aravanis*, *Jogappas*, *Shiv-Shakthis* who have got a strong historical presence in the Hindu mythology and other religious texts. They have also been referred as ‘tritiyapakriti’ or Third gender as mentioned earlier which categorises men who desire other men as a ‘third nature’. In Bangladesh, the Hijra gender expression is often known as ‘hermaphrodite’ or ‘eunuch,’ which means female soul confined in a masculine body. They have been catalogued in different religions and historical period .Hinduism and the Mughal era have been a significant era in framing their current role and discernment. Islam and Hindu mythology offers them equal rights as men and women and acknowledge them as physiologically impalpable people .This community was provided with safety and security during the period of British rule. Same terminologies are used in Pakistan to address the Third gender (Al-Mamun et al., 2022). The common names used to refer this community were Khawaja Sara, Hijras, Zanana, Shemale, Chakkha, Kinnar and Khusra which varies in different

languages and different regions of Pakistan (John & Faridi, 2022). Khawaja Siras and Hijras were highly acknowledged and respectable community of the society, based on guru-chela (master-disciple) relationships. Guru is the most senior member of this community based on the experience and years spent being a member of transgender and chela are those who follow their guru's footsteps. This guru-chela system is considered to be the major aspect of Khawaja Sara culture and community in Pakistan, India and Bangladesh (Khan, 2020). In order to communicate with other members of the community to increase contacts and to create a safe space for themselves, the transgender community had a secret language which was only understood by the transgender. Polari was spoken as a secret language by homosexuals which was introduced in 1800 century by the British gay community in London and extensively used till 1970's. After that the language lost its significance as many gay men at that time considered it old fashioned and politically inappropriate language. However Polari is considered historically important language and still used by some of members of the community. On the other hand, Hijra Farsi is a secret language of Khawaja Sara and Hijras which has been spoken in Mughal period since 15th century and used in South Asian countries like India, Pakistan, and Bangladesh. This language holds great importance as it provides a medium to Khawaja Sara and Hijra to position themselves and to communicate in a way as they understand their gender and sexual identities (Urooj & Khan, 2022). Although the transgender had respectable and highest regard during the times of Mughal period, their orientation and positionality became complex and unbearable for them in the society. The freedom from discrimination, violence and prosecutions that they had to face and are still facing till today is what the community is aiming to achieve i.e. the rights of being the equal citizens of the society. This marginalized community is neglected in every aspect of life. The challenges and issues are same for every transgender and sexual

minorities in the world. This has led many human rights and gender studies activists as well as the prominent members of transgender community all over the world to fight against inequality and raise their voices for their rights as human beings just like other heteronormative genders (male and female). Internationally the laws for transgender community have been formulated quite earlier such as Gender Recognition Act 2004 in UK , Equal Treatment Act 2006 in Germany, Legal Gender Recognition Act 2013 in Sweden etc. Though different laws regarding the rights of transgender community and LGBTQ+, in general ,have been formulated , there is still the need for more amendments and proper implementation of those laws .For example the bill passed in Indian and Pakistan has major loopholes and controversial provisions which needs modification.

The history of the transgender label demonstrates the existence of divisions within the transgender community. Some view "transgender" as a broad term encompassing various gender identities, while others restrict it to individuals who transition from one binary gender to another. This reveals that the conventional binary frameworks used to understand gender, including man/woman and cis/trans, fail to capture the true diversity of gender identities. Comparatively, when studying race, sociologists avoid limiting people to binary categories like black/white because they recognize the oversimplification and erasure of numerous racial minorities. However, in the realm of gender, scholars continue to rely on these flawed frameworks, despite the progress made in Transgender Studies and Queer Theory over the past three decades. This reliance highlights the lingering influence of binary gender ideology in the field of social science. To address this, scholars should critically examine the assumptions underlying dominant analytical frameworks and survey instruments. They should also allow participants to self-identify their gender, even though it may require additional effort during data analysis.

Furthermore, scholars should heed the guidance of gender and transgender experts by implementing "best practices." By adopting a more inclusive and diverse perspective, sociologists of gender can remain relevant in a rapidly changing gender landscape, looking at the world through a rainbow lens (Darwin, 2020).

In societies with limited opportunities for promoting progressive social change, individuals in less democratic countries resort to micro-activism as a means of fostering attitudinal shifts within their immediate surroundings. This can involve activities such as blogging, participating in critical dialogues, and confronting hate speech. While micro-activism may not directly lead to systemic changes, it serves as an expression of personal beliefs and values, symbolizing one's defiance against oppression. Nonetheless, the avenues for collective action have become increasingly restricted in developing nations like Hong Kong, primarily due to curtailed freedom of expression and heightened government control over mass demonstrations and organized protests in recent times (Chan & Mak, 2021). In 2016, the United States witnessed the highest number of recorded transgender individuals killed, marking it as the deadliest year. However, in 2017, a new record was established as 29 transgender individuals were identified as victims of homicide (Wood et al., 2019).

The transgender community faces discrimination even in states that are typically regarded as 'progressive' according to conventional Western norms. A study by (Rodríguez Madera, 2020) shows that the ongoing rise in transgender fatalities has prompted numerous transgender individuals from Latin American nations like Guatemala to seek migration. In Thailand, there is a 42.2% higher chance of a cisgender woman receiving a positive response to a job application compared to a transgender woman. Additionally, transgender individuals frequently face obstacles in obtaining promotion opportunities (Fontana & Siriwichai, 2022). According to

(Goffnett & Pacey, 2020), transgender young individuals are growing up in a society where their gender identities are stigmatized, resulting in discrimination, victimization, and rejection. This pervasive stigmatization of transgender identities in the United States leads to minority stressors that contribute to the significantly lower levels of well-being among transgender youth. Another study revealed that the percentage of lifetime suicide attempts among transgender youth varies from 28% to 50%, depending on their specific gender identity. Apart from the elevated risk of suicide, transgender youth also experience higher rates of negative health outcomes, such as depression, stress, substance abuse, and eating disorders, compared to their non-transgender peers. Furthermore, this study revealed that transgender youth residing in rural areas of a Midwestern state are more prone to physical bullying and harassment based on their gender expression when compared to their urban counterparts. As reviewed by (Suarez et al., 2020) a data gathered by a violence observatory in Peru indicates that the majority of reported incidents of violence targeting LGBTIQ communities primarily affects young individuals. A more recent study revealed that over half of the reported cases of such violence were directed towards specific groups, with gay men accounting for 29%, transwomen for 27%, and persons living with HIV/AIDS (PLHA) for 21% of the cases. Furthermore, the data highlights that a significant portion of the violence is aimed at LGBTIQ youth between the ages of 16 and 25. Another research by (Suarez et al., 2020), it is discovered that gay and transgender young individuals in Ayacucho and Lima face both direct and systemic violence regularly, occurring in various locations within their communities. These acts of violence are carried out by social systems and/or individuals, including those known to the youth. Despite enduring such daily violence, these young individuals demonstrate incredible resilience. Transgender youth in both cities rely more on their collective resilience and personal resources, such as humor, work, and social

action, to survive. However, they have very limited external social support, except for a small group of allies. As a result, these circumstances have motivated them to develop strong activist skills to combat direct and systemic violence. Previous reports on trans activism in Peru have primarily focused on experiences in larger cities, but as researchers, had the privilege of observing grassroots trans activism in Ayacucho, a mid-sized city. For example, a focus group with transgender youth was conducted in Ayacucho at a temporary shelter sustained by peers, specifically for homeless trans-woman sex workers (Puckett et al., 2019). Another study on 50 states of United States by (Cannon et al., 2017) revealed that survey participants reported that unemployment rates were twice as high as those in the general population, and they were four times more likely to earn an income below \$10,000. A significant 90% of respondents faced workplace discrimination and harassment, with 47% experiencing job loss or being denied promotions due to their transgender or gender nonconforming identities. Many of those who lost their jobs resorted to substance misuse as a way to cope with mistreatment, while some turned to the underground economy, such as sex work or drug sales. Moreover, more than half (51%) of the respondents reported instances of bullying, and a majority (61%) became victims of physical assault, with 64% experiencing sexual assault. The persistent marginalization of transgender individuals contributes to elevated levels of psychological, social, and physical distress within the transgender community.

(Blodgett et al., 2017) revealed that existing research has identified various factors responsible for the healthcare disparities experienced by transgender individuals and the obstacles they encounter when seeking transgender-friendly healthcare services in major Canadian cities like Toronto, Vancouver, and Montreal. In contrast, there is limited research available on this topic in non-urban settings. This scarcity of research in rural areas is primarily due to the prevalence of

transphobic violence and stigmatization in such communities, which essentially render them unwelcoming and inhospitable for transgender individuals. Consequently, very few, if any, transgender individuals choose to reside in these regions. As a result, many studies related to transgender healthcare have tended to overlook rural areas, and healthcare research conducted in rural settings has often treated gender minorities, including transgender individuals, as if they were a part of the broader category of sexual minorities, without distinguishing their unique healthcare needs from those of gay, lesbian, or bisexual communities.

The Obama Administration marked a significant turning point in history. While numerous individuals perceived it as a chance for advancement and beneficial societal transformation, many members of the LGBTQ community sensed an imminent liberation. On the other hand, some viewed it as a challenge to the established racial and cisgender-heterosexual hierarchy, particularly due to a Black president effectively advocating for the rights of marginalized groups. Consequently, this apprehension gave rise to what is known as a "whitelash" against "political correctness," a sentiment that was fueled by Donald J. Trump, the Republican candidate, throughout the 2016 presidential campaign and continues to unfold on social media platforms (Lenning et al., 2020). The transgender communities especially the transgender of color have received numerous violence and discrimination in the hands of white people during the Trump administration.

Hence, the array of difficulties encountered by transgender and trans-identified individuals in the United States originates from the entrenched presence of gender bias and transphobia within various societal structures such as employment, education, and housing. This leads to distinctive socioeconomic obstacles faced by transgender people, putting them at a higher risk of suicidal thoughts and systemic violence. In Washington, DC, a significant majority (65%) of trans

women sex workers experienced assault primarily at the hands of their clients. The victimization of transgender women involved in sex work by their clients, coupled with the lack of intervention from the criminal justice system, highlights the perception that transgender women are easy targets for sexual exploitation and indicates their disposability (Wood et al., 2019). An increasing volume of research by (Salk et al., 2020) highlights notable mental health inequalities between transgender teenagers and their cisgender counterparts. Transgender adolescents, particularly those seeking support for gender dysphoria, exhibit elevated levels of self-harming behaviors and thoughts of suicide. Moreover, emerging data suggests that transgender teenagers have significantly higher rates of suicidal tendencies compared to their cisgender peers. Additionally, transgender youth face a substantially increased risk of experiencing depression, anxiety, and engaging in unsafe practices for managing their weight.

A study by (Kerry, 2014) suggests that nonindigenous transgender Australians experience issues related to economic instability, social exclusion, illness, and abuse and that indigenous transgender Australians face issues pertaining to HIV/AIDS, identity, alcohol and substance abuse, physical and sexual abuse, and community engagement. While these issues appear to be broadly similar, it was found that indigenous transgender Australians experience additional problems of racism within wider Australian communities (including queer communities) and transphobia within traditional communities. These additional problems draw attention to complex matrices of discrimination and “difference” that intersect cultural traditions, personal and social identity, and colonization.

In the South African context, there are contradictions despite constitutional rights. Transgender individuals have the legal right to be recognized according to their gender identity without undergoing genital surgery, but the Department of Home Affairs often denies them the necessary

documentation. Moreover, a significant portion of South Africans, as indicated in a Pew Forum report, still view homosexuality as morally wrong. There is a prevailing essentialist and patriarchal Africanist discourse that portrays homosexuality as a foreign, un-African, and unchristian concept. This perspective is enforced through violence, including rape and murder, against black homosexuals and extends to transphobic discrimination due to the rigid bigenderism framework that rejects any deviations from heteronormativity (Prinsloo, 2011).

Transgender rights are under continuous attack in various aspects of society, such as issues like bathroom bills, sex discrimination in healthcare, and sports. Globally, there were at least 331 reported cases of murders of transgender and gender-diverse individuals in 2019, with Brazil having the highest number at 130 cases, followed by Mexico with 63 cases and the United States with 30 cases. Brands, through their presence on social media, advertising campaigns, and interactions with users, face increased scrutiny in today's digital age. While using Instagram-based influencer marketing allows brands to reach the LGBTQ community effectively, it also exposes them to immediate criticism and backlash, whether through the choice of influencers they collaborate with or comments on their Instagram posts. In recent years, brands like Calvin Klein, Cadillac, and Reebok have partnered with Instagram influencers for their Pride or LGBTQ-related advertising campaigns. The COVID-19 pandemic and resulting lockdowns have pushed brands to prioritize their engagement with the LGBTQ/Pride community in the digital space. According to government statistics, a higher proportion of LGB individuals use platforms like Spotify, Instagram, and Twitter compared to heterosexuals. Instagram influencer advertising has become a crucial component of marketing campaigns, with 93% of marketers using influencer marketing in 2019, and 84% recognizing its effectiveness. Instagram has transformed how advertisements and campaigns are created, placed, and displayed, departing from traditional

methods like keyword matching and relying on platforms like Google Ads and website banner ads (Li, 2021).

In US the primary basis for supporting bathroom bills lies in the aggressive ideological rhetoric that exclusively revolves around transgender women as the supposed threat. The focus is not on their womanhood but on the presumption that they are men or possess predatory (often associated with masculinity) sexual desires. This overarching narrative disregards the womanhood of transgender women and instead fixates on the perceived danger posed by "men" in "girls" bathrooms, despite the absence of any substantiated evidence. Consequently, the rationale behind enacting violent anti-trans legislation like bathroom bills is to safeguard women and children in these "private" spaces from transgender individuals. While the discourse primarily centers on the perceived threat faced by cisgender women in women's bathrooms, little to no attention is given to the potential harm to cisgender men by transgender men in men's bathrooms. This perpetuates the stereotype that men are inherently sexual predators while positioning cisgender women as perpetual victims. It also reinforces the notion that certain men require control and specific women deserve protection, specifically cisgender women. Ultimately, these aggressive policies represent a formal endeavor to uphold violent ideologies that punish individuals who do not conform to societal gender norms, particularly those assigned male at birth. Conversely, laws designed to compel transgender women (and trans men) to use restrooms incongruent with their gender identity deny them safety and protection (Lenning et al., 2020).

Iran stands out as a distinctive Islamic nation where sex reassignment is not only permitted but actively encouraged, while homosexuality, on the other hand, can sometimes be met with the

harshest of penalties, including death. In 2008, Iran became the second most frequented location for sex reassignment surgeries, trailing only behind Thailand in this regard.

Before the Islamic Revolution of 1979, Iran had no formal laws or official policies regarding transgender individuals. Instead, they were subject to the same legal restrictions imposed on homosexuality and faced condemnation from Iran's Islamic leadership. Maryam Khatoon Molkara, a transgender woman who contested the male identity assigned to her at birth, serves as a poignant example. Following the revolution, she endured forced administration of male hormones, lost her job, and was confined to a psychiatric institution. Eventually, through her influential connections, she secured her release and had the opportunity to meet with Ayatollah Khomeini. Thanks to her efforts and persuasion, Khomeini issued a religious decree (fatwa) in 1986, officially sanctioning sex reassignment surgery and hormone injections.

The evolution of gender constructs and desires in Iran diverged significantly from the Westernization of society. This contrasted sharply with the experience of the Indian subcontinent, where direct British rule led to the establishment of laws aimed at controlling and regulating the population. In Iran, the process of hetero-normalization occurred primarily through increased contact and the broader economic context, where Britain exerted substantial indirect influence on Iranian society (Gichki, 2020).

2.3. Transgender Act 2018

Throughout the course of history, different cultures have held their unique perspectives regarding gender diversity at different times. Transgender individuals form a diverse group that encompasses Trans, intersex, and eunuchs. In South Asian culture, transgender people have been an integral part for over 2000 years. Prior to the arrival of British colonists, they were highly regarded and held important roles within society, enjoying various opportunities and rewards.

The Hijra community's spiritual discernment system posed a perceived threat or parallel political force that could challenge or undermine British colonial rule, as well as the English legal system centered around family, heterosexuality, and reproductive sexuality. Consequently, the British Empire, as part of their divide and rule strategy, introduced a narrow perspective that saw the Hijra community as a threat. To address this perceived issue, the British enacted a specific law known as the Criminal Act of 1871, aiming to maintain their colonial rule. Under this act, the entire transgender community was classified as sodomites and included in the criminal tribes (Arqum, 2023).

Though the marginalization of transgender has reached at its peak in today's era, its originated in 1870s when the Colonial State tried to remove the gender diverse people and communities by opposing, excluding and marginalizing them under the Criminal Tribes Act which developed a control pattern that still prevail in the society. In response to such discrimination and ignorance the transgender or khawaja sara communities have strived for their survival and establish consequential ways to demand for their rights and protections through widespread protests and campaigns. Their power diminished with the decline of the Mughal period and the rise of the British. The colonial authorities adopted the "Criminal Tribes Act (CTC)" in 1871, under which Eunuchs had to be registered. Under the CTC, wearing female clothing was a punishable act for men. Moreover, the CTC outlawed any person of the male sex admitted themselves to be "impotent" or were found so on medical examination. The principal source of eunuchs' income and all of their privileges were thus taken away by colonial rule. They became more socially isolated and impoverished. Man and woman were just two sexes in the Christian world of English colonizers (Khan, 2022).

After the partition, Pakistan repealed the law in 1949. Unfortunately, there were limited advancements until 2009, when the Supreme Court ruled that provincial governments had a responsibility to safeguard the rights of transgender individuals. In 2012, the transgender community was granted equal rights to cisgender individuals in the country, including the right to vote and inherit. In 2016, Muslim clerics made a significant effort by declaring that ridiculing, teasing, or regarding the transgender community as inferior goes against Sharia law. In the same year, they also gained the right to register themselves through NADRA. Despite noteworthy government and legislative initiatives, a majority of transgender individuals face abandonment by their families. They are deprived of educational and employment opportunities, resulting in 42% of the community being illiterate or unemployed. According to a 2016 survey, 51% of transgender people earn money by dancing at weddings or births, 15% through sex work, and 12% through begging. The Trans Murder Monitoring Project in Pakistan, funded by the European Union, has also reported an average of 10 transgender individuals being killed each year.

Historians claim that the British intended to eliminate the Hijras as a distinct sociocultural group and gender identity. Most Hindustanis accepted the colonial power's philosophy that became the societal norm. Religious leaders and mullahs of today are opposed to changes that protect the rights of the Hijra or "transgenders" without realizing that they are merely defending a colonial heritage (Hussain, 2019).

Human societies have a lengthy history of struggling to obtain their fundamental rights. After centuries of effort, humans have finally succeeded in having their civil, political, economic, and social rights acknowledged and enforced at the state level. Throughout this struggle, both genders (male and female) have focused on advocating for their collective and individual rights,

leading to various waves of rights movements. Feminism is one such movement. However, amidst this ongoing battle for recognition and protection of the rights of males and females, transgender individuals have been overlooked, either intentionally or unintentionally. Nevertheless, in the past few decades, especially in European jurisdictions and on an international scale, the rights of transgender individuals have not only been acknowledged but have also become an exemplar for others to follow. Unfortunately, this recognition has occurred without fully understanding the social, cultural, and religious aspects of different jurisdictions. (Jaekel, 2016) suggests that discussions surrounding gay and lesbian issues frequently face suppression and marginalization within educational settings, primarily because they are perceived as contentious matters. He also reveals that sexual orientation receives the least emphasis among various forms of diversity in teacher education programs at 142 public universities. Shockingly, over 11% of these programs entirely omitted coverage of sexual orientation. Another study delves into the resistance encountered when addressing lesbian and gay topics among pre-service teachers. It was discovered that pre-service teachers generally did not consider sexuality to be a significant subject, or at least one suitable for discussion with students. Although some countries tried to brush these topics under the rugs, these communities received much recognition and acknowledgement through different platforms.

The LGBTQ (Lesbian, Gay, Bisexual, Transgender, and Queer) movement, deeply rooted in various countries, has received significant funding for different NGOs and filmmakers to promote its agenda and influence younger generations. Cleverly, this movement has blurred the boundaries between the LGBTQ community and the rights of transgender individuals. This blurring has created significant issues for genuine transgender persons in different countries due to vague definitions of terms and loose interpretations by pro-LGBTQ scholars. Consequently, it

has become challenging for the average person to differentiate between what is right and wrong in this context. In this situation, transgender individuals have become the true victims (Rizvi et al., 2023).

According to (K. Mishra & Negi, 2021), transgender individuals from marginalized backgrounds in India face a severe form of double exclusion due to their caste and gender. This results in them missing out on the social benefits that society grants to cisgender individuals. The 2011 census marked the first time transgender people were counted as a separate category, revealing a population of nearly half a million, many of whom struggle to make ends meet, resorting to begging or sex work. The Indian Supreme Court, in the *National Legal Services Authority v. Union of India* case, officially recognized transgender people as a "Third Gender." They deemed this recognition essential to protect the right to gender identity and self-determination enshrined in Article 14, 19, and 21 of the Indian Constitution, aiming to combat daily discrimination. While this recognition is a positive step by the Indian government and judiciary, it alone won't resolve the social exclusion faced by transgender individuals. Real change will come when gender-conforming and non-gender-conforming individuals can work together in various fields. To this end, the Indian judiciary should establish clear guidelines for implementing the right to work, supplementing the provisions in the Transgenders Act, 2019, which prohibit discrimination. Practical implementation is crucial to translating these legal protections into tangible improvements in transgender individuals' lives.

In Pakistan, there is widespread prejudice against the third gender, and they are often denied their rightful rights, leading to a challenging existence. In many cultural contexts, being transgender is viewed negatively and treated as a curse or sin. Although government policies aim to protect the rights of the third gender, practical implementation remains limited. This situation

contrasts with the care lavished upon pets and even inanimate objects in our society. Islam, on the other hand, acknowledges the presence of transgender individuals beyond traditional male-female categorizations. The Quran emphasizes that Allah shapes all human beings, including their sexual inclinations and physical characteristics, as part of His blessings. Discrimination based on gender identity or sex is explicitly condemned in Islam. The religion strongly supports the existence and rights of all individuals, ensuring equality in access to social, economic, and political services. The Prophet of Islam treated transgender people with respect and prohibited their mistreatment, affirming their equal rights alongside other members of society. Islam does not endorse forced transitions but upholds the rights of naturally born transgender individuals (Sher et al., 2022).

In Pakistani society, the transgender community faces severe social exclusion, enduring frequent physical abuse and encountering discriminatory treatment in their everyday lives. These hostile attitudes leave them susceptible to engaging in risky behaviors, including involvement in commercial sex work, begging, substance abuse, and even contemplating suicide. A study examining the link between social exclusion or victimization and high-risk behaviors among the transgender community in Rawalpindi and Islamabad, Pakistan, reveals distressing statistics. Among the study participants, a significant 77.8% reported experiencing physical assaults, while an even higher percentage, 91.5%, faced institutional discrimination. Furthermore, 39.2% engaged in commercial sex work, and 37.6% used drugs. The prevalence of suicidal thoughts was alarmingly high at 38.6%, though the actual suicide attempt rate was somewhat lower at 18.5% (Usman et al., 2018).

In 2018, the Pakistani government took a courageous step by passing the Transgender Persons (Protection of Rights) Act (Act No XIII of 2018). However, it appears that the government did

not fully consider Islamic norms and socio-cultural aspects while drafting the Act. Since its implementation, there has been criticism from various quarters regarding the Act's different sections, which are vague and open-ended, potentially allowing for immorality, deception, and even homosexuality. It is crucial to remember that transgender rights vary greatly worldwide. In some cases, they are granted more rights than they deserve, while in others, they are marginalized and even criminalized. Transgender individuals generally face discrimination in nearly all aspects of life, including personal, social, and professional domains. This article aims to explore the debate surrounding transgender persons in the Pakistani context, with a particular focus on analyzing the validity of different

In order to give legal rights and equality for the transgender community, the Transgender Persons (Protection of Rights) Act 2018 was passed in Pakistan which was enacted by the parliament in 2018 to legally provide equality to transgender people and to safeguard their rights. The objective was to legally recognize transgender people in the country and ensure their protection and security . Transgender Persons (Protection of Rights) Act 2018 is the result of all the hard work and struggle of the Pakistani transgender communities, as well as the support provided at different points by other social and civil society groups in Pakistan. The Transgender Persons (Protection of Rights) Act 2018 offers the following rights to the transgender community :

- It describes the real definition of transgender
- It provides legal recognition of gender identity and the right of transgender people to get their self-perceived gender registered in Government record
- It Prohibits discrimination against transgender individuals and the harassment against them

- It ensures protection of transgender people's rights: the right to inheritance, the right to education, the right to employment, the right to property and the right to access to public spaces,
- The state is obliged to: establish protection centers and safe houses for transgender people by establishing separate prison and detention cells for transgender people, creating an awareness of public servants, in particular law enforcement officials and healthcare workers; formulating special vocational training programs to facilitate, promote and support the livelihood for transgender persons; and encouraging transgender people to start small business by providing them incentives, easy loan schemes and grants.
- It also introduced enforcement mechanisms under the law which states that in addition to remedies available under the general criminal and civil law, aggrieved transgender people may file complaints with the Federal Ombudsperson, the National Commission for the Status of Women (NCSW) and the National Commission for Human Rights (NCHR)
- It offers a number of general provisions, including one empowering the Government to make rules to carry out the objectives of the law, and a provision stating that the law will have an over-riding effect on any other law for the time being in force.

The transgender act 2018 was a pivotal development in the provision of status to the transgender people in Pakistan as it acknowledges the autonomy, agency and freedom of any person to choose their own gender identity and gender expression on the basis of international standards. Though the act 2018 was a step forward towards a change for transgender community in

Pakistan , it still lacked in some ways. The language used by the authority to develop this act created problems. It does not provide an insight to the public about the use of proper pronouns for transgender individuals. The act uses pronouns of male and female genders to refer to the transgender individuals instead of using the gender-neutral pronoun i-e they .According to the book ‘Towards gender equality in Law’ by Gizem Guney ,the only positive outcome of the act was that 13 transgender candidates ran for office in the 2018 general elections .However the major concern of the rights activists and the transgender community in general arose when the bill received some serious threat by the political religious parties. These parties claimed that the law is against the Islamic teachings which is why it is necessary to convict it. The hegemony created by the religious political party and its opposition against the transgender act 2018 claiming to reverse the act which built a ray of hope for the transgender community woke many transgender activist to stand against their hegemonic discourse . These religious political party leaders emphasized that no law shall be made against the Quranic and Sunnah teachings in the country. They claim that these transgender law enacted in 2018 might give birth to new social problems because the act is not considered under the shariah principles. These Islamic ideologies declared the 2018 law un-Islamic for allowing one to choose self-perceived gender and gender reassignment. They fear that these laws will destroy and manipulate our future generations because the transgender act allows gender assignment on identity cards, legal marriages, system of inheritance and right to vote for the transgender community .Due to which many people who did not come under the category of transgender, requested to change their gender. Though the transgender community were not fully satisfied with the laws as there were some concepts regarding gender assignment and marriages which were not clear and misunderstood by most of the religious leaders. Some religious organizations believe that this Act is an effort to legalize

homosexuality in the country. Jamaat-e-Islami (JI) contested the act claiming that the 2018 Act does not address any form of sex change or permit “unnatural” sex, despite criticism of the Act from religious groups who see it as an effort to defend or promote homosexuality. However, the religious community wrought up over the Act’s language particularly where it gives the transgender person a right to be recognized as per their self-perceived gender identity (Khan, 2022).

(Butt et al., 2022) describes that countries in North America, South America, and Western Europe have adopted self-perception identity as a means of implementing policies related to transgender rights. However, in the European Union and the United Nations, there is a lack of utilization of self-perception procedures as a policy tool for gender identity change. The International Commission of Jurists emphasizes the importance of self-perception as a policy tool within the Protection Rights Act of 2018, highlighting its significance in promoting human rights development and sustainability.

On the contrary, gender identities based on self-perceived identity are seen as a contentious challenge to traditional societal norms. They disregard the struggles faced by individuals who experience sexual insecurity. Some policies attempt to incorporate the concept of "nature-based on self-perception" by highlighting psychological constructs as the primary basis for gender differences between men and women. Additionally, laws and policies concerning self-perception have a significant impact on determining one's gender. Many governments oppose the use of genital surgery as a means of gender transition and instead propose self-perception as an alternative intervention through a systematic gender transition process.

Self-perception refers to an individual's understanding of their own gender and may apply to individuals with ambiguous genital and physical features. This perspective is rooted in cultural

beliefs where only male and female genders are acknowledged. In a biological context, self-perception is defined as intersex individuals with sex traits that can only be categorized as male or female. However, in Pakistan, the definition of self-perception within the Act encompasses transgender men, transgender women, Khawaja Sira, and any person whose gender identity or expression differs from the social norms and cultural expectations based on their assigned sex at birth. This inclusive definition recognizes transsexual, transgender, and other individuals who identify their gender based on self-perception.

In 2018, the Transgender Persons (Protection of Rights Act) was approved by Pakistan's Parliament. However, the government has yet to establish a policy regarding self-perception. This absence of policy could potentially be an attempt to protect the rights of the transgender minority, which has historically faced marginalization. Although the Act received majority support in Parliament, there is a possibility that it contradicts existing policies, legislation, and rights pertaining to transgender individuals. This situation arises from the lack of parliamentary debate on the rationale behind safeguarding the rights of transgender people.

Policymakers worldwide engage in explanations and discussions concerning the protection of transgender rights. Scholars and researchers hold varying perspectives on transgender protection rights. They view the Act as a significant triumph in the pursuit of improved equality for LGBTQ communities globally. Conversely, the global community has long neglected this gender, leaving them without parental support, and the state has failed to take responsibility. As a result, challenges have emerged regarding the survival of this gender within the country. Although the law aligns with the global LGBTQ movement, it suffers from significant definitional and intangible flaws, such as the issue of castration being a pertinent example. The Act was hastily drafted without incorporating input from senior legal experts to identify potential

loopholes and implications upon its passage. The cultural context has shaped transgender individuals in our society. It is crucial to educate transgender persons and align their behavior and conduct with societal norms to promote their recognition and social empowerment. According to Senate of Pakistan 2021, a total of 28,723 gender change certificate applications have been processed to modify individuals' genders. Out of which male-to-female gender change applications have been the highest counting up to 16530 (Butt et al., 2022).

The widespread opposition against this law shows that the issue cannot be resolved only by laws and regulations. The first and most important step in Pakistan should be to educate the general public about the issues so that they cannot be easily influenced by bringing in religious arguments that may not have much to do with the problem. Second, the absence of a penalty for violating the Act renders it impotent and provides no real motivation for people to abide by it. Additionally, there is no specific infrastructure in place to enforce the Act, especially when it comes to the education sector. While under the legislation, a trans person will find it easy to enter a school, Act does not provide any protection against the offensive treatment they may face inside the educational institution due to societal stigmas. The Act also does not address the issues faced by the trans community, such as verbal /physical abuse and inadequate healthcare.

Since 2015, 68 transgender people have been reported who were killed in Pakistan and 1,500 have experienced numerous acts of sexual abuse. Khyber Pakhtunkhwa recorded 479 violent attacks against transgender people in 2018. The Trans Protection Act is not the first response against the discrimination this community has faced. In 2012, the Supreme Court of Pakistan made a decision on the rights of transgender people by recognizing them as third gender and equal citizens. The court ordered to provide them with NIC's with three categories: male transgender, female transgender or unisex gender (Khan, 2022). Recently a major development

for the community is that the government of Pakistan has officially launched the country's first anti-harassment hotline for the transgender community .The complaint system was launched in collaboration with the Prime Minister's Strategic Reforms Unit and the Ministry of Human Rights. Transgender citizens facing harassment can call "1099" – which is available 24/7 to complain.

This anti-harrasement hotline is expected to connect to the Ministry of Human Rights office and offices of the Inspector Generals (IGs) of Police in each province and address the complaints within 24 hours. In Sindh the transgender persons were authorized to join the police force as regular duty officers which is a very good move that should be applied in other provinces as well (Pansota, 2021) . In Lahore and Multan first transgender school has been opened. Therefore these developments for the community shows that the representation of transgender community is going to get better in the future with the help of both state and society.

Following the implementation of the Trans Protection Act 2018, a gradual transformation began to occur. Despite the passage of the Protection Bill 2018, a mere 5% of transgender individuals currently experience the full extent of their rights (Hassnain et al., 2023). Regrettably, the written form of the Bill remains largely ineffective and is not widely enforced by the self-proclaimed Muslim society in Pakistan. Consequently, the circumstances resemble those prior to the enactment of the protective legislation. The so-called inclusive members of our civilized society persist in treating this marginalized community in a dehumanizing manner.

2.4. Role of Discourse Analysis in Empowering the Male-to-Female Transgender Community

Based on the theory of Michel Foucault ,a French philosopher, historian of ideas, writer, political activist, and literary critic, discourse analysis was introduced which concentrates

on power relationships in society that are exhibited through language and practices. The purpose of this type of analysis was to interpret how individuals view the world and study personal and institutional relationships, ideology, and politics. Discourse analysis is the language (written or spoken) and the text used by individuals studied in relation to its various social context. It helps in disclosing the motivation and thought behind a text by viewing a problem from a higher stance. The language and words hold great power in itself. However Brown (2019) states that the “language is not only considered as powerful on its own but also seen as the power by the use people make of it”. (Jacobsen et al., 2021) further adds that CDA represents a constructivist approach to qualitative research that situates language as both a formative element within, and shaped by, social connections and power dynamics. It emphasizes that 'CDA particularly concentrates on power dynamics, dominance, and disparities within (social) groups, and how these are perpetuated or challenged by members of these groups through their written and spoken expressions.' Furthermore, it frequently explores power dynamics related to social identities, such as gender and sexual orientation. Whereas he described Norman Fairclough's approach which involves three distinct levels of analysis that guide the process of coding and examination. Initially, the primary researcher acquainted themselves with the data and crafted a preliminary codebook. Subsequently, they delved into the discourse-as-text stage of analysis, utilizing open inductive coding to identify the primary content within each post. Progressing to the discourse-as-discursive-practice stage, the codes were organized into various themes to scrutinize conflicting definitions and elucidate the arguments and convictions expressed in the posts. A second round of open coding followed, with a focus on dissecting the posts' structures and the rhetorical techniques employed. Finally, the texts were scrutinized at the discourse-as-

social-practice level of analysis. At this level, the text is connected to broader power structures through the exploration of concepts like ideology and hegemony.

Within the FDA, language plays a fundamental role in shaping one's psychological experiences and is intricately connected to societal norms and customs. The way people communicate is influenced by the specific social, historical, and cultural contexts they are situated in, as well as the prevailing ideologies of their time. Moreover, these linguistic expressions provide individuals with particular roles and identities, which in turn shape their behaviors, emotions, and perspectives. Taking a Foucauldian viewpoint, these roles and identities generated by language also serve to establish and reinforce power dynamics. Hegemonic discourses, in this context, serve to validate and support established institutions, systems, or practices, such as the medical establishment, religion, or family structures. Over time, these dominant discourses come to be accepted as undeniable "truths" and common beliefs unless they are challenged through alternative practices, strategies, and discourses. One such method of challenging these dominant discourses is by introducing subversive elements that disrupt established norms, such as the proliferation of diverse gender identities, leading to what is commonly referred to as 'gender trouble.' This creates a sense of confusion and pushes back against the conformity of established societal narratives (Zitz et al., 2014).

Different authors have described the discourse analysis from their extensive knowledge and studies. According to (Schieble, 2012), the critical discourse analysis adopts a language approach akin to systemic functional linguistics. It emphasizes that everyday language serves a deliberate purpose within social contexts, conveying identities and ideologies while yielding tangible outcomes. In essence, this means that the way we frame social issues in discourse can lead to specific actions being taken or avoided. For critical discourse analysts, their primary

focus lies in understanding how discourse contributes to either perpetuating or challenging established power dynamics. They seek to uncover the textual, verbal, and communicative elements that play a pivotal role in maintaining or contesting these dominant structures, strategies, and characteristics within various forms of communication. (Kerry, 2014) describes that the discourses can be seen as language in motion, serving as the lenses through which we perceive and comprehend the world. These discursive lenses or interpretations mold our perceptions of ourselves, distinguishing between authenticity and falsehood, and guiding our judgments of what is morally correct. He also explains that the discourse analysis empowers us to view a text as a singular representation of truth, rather than the absolute truth itself. It grants us the ability to regard the subject within a text not as an inherently 'real' entity, but as a product of construction.

In our society, dominant masculinity is highly favored, and femininity and masculinity are seen as distinct and opposing qualities. Dominant masculinity is often associated with traits like physical strength, rationality, limited communication, assertiveness, and control. Emphasized femininity, on the other hand, is characterized by being delicate, physically weaker, emotional, communicative, passive, and supportive. This binary understanding of gender aligns with the traditional concept of two genders corresponding to two sexes.

Furthermore, dominant masculinities and the emphasized femininities that complement them are not just arbitrary; they are imbued with power dynamics. These gender roles are shaped within a framework of heteronormativity, which is characterized by norms and technologies that regulate gender expression and connect it with capitalism and consumer culture. Masculinity, in particular, maintains a privileged status, aligning with mainstream conservatism and various forms of male dominance.

This heteronormative perspective assumes heterosexuality as the standard and labels gender fluidity as deviant. All forms of challenging traditional gender identities, including lesbian, gay, bisexual, transgender, and intersex individuals (LGBTI), are considered as outsiders (Prinsloo, 2011).

CDA pledges to maintain a stance of self-awareness and openness while striving to challenge and rectify imbalances of power (Barrett & Bound, 2015). However discursive practices contribute to an uneven balance of power between social groups, namely class and gender, which have ideological effects. Discourse analysis helps those with less power to put forward their ideas and thoughts in a manner that imparts their message in the society. Discourse helps create the knowledge that defines the building of social and global relationships. It also aids in collective understanding of discourse logic in relation to vast knowledge structures and recognition of discourse as social facts (Adams, 2017). Therefore discourse builds a sense of power within oneself as it reveals the hidden meaning behind a certain text. Empowerment refers to the formulation of broader sociological and social consciousness, in which people understand how their choices perpetuate injustice, perpetuate silence, or contribute to growth and even liberation (Hjelm, 2013). We have become quite familiar with the conditions transgender communities especially male-to-female in case of Pakistan, and sexual minorities and how they are perceived by the state and society. A lack of social awareness and acceptance has led to psychological and physical violence against Pakistan's transgender community. The extreme marginalization of these communities compelled the rights activists and the transgender activist to stand against the violence and fight for their rights in the form of rights campaigns and protests which helped them in being vocal and raising their voices about the discrimination and the treatment they receive in their daily lives in education, health and recreation. This has

embarked a sense of motivation and responsibility for the rights activists and the transgender communities to critically analyze their discourses because the discourse theories are connected with the distribution of social power and hierarchical structure in society and it helps to empower those who are less in power (Brown, 2019).

We have come across so many examples of transgender activism that has helped the community in achieving their demands and their fulfillment. Some prominent male-to-female transgender activists such as Shehzadi Rai, Nayab Gul, Mehrub Moiz Awaan, Julie Khan and others have stood against the injustice and the oppression that the community is facing from so many years. A recent campaign known as Moorat March was held in Karachi by the Transgender community and rights activists that was the result the Transgender Act 2018 reprehension by the religious political parties for their political agenda undermining the respect of their gender identity, And putting a ban on the Cannes prize-winning movie “Joyland” which stirred the controversy as it was produced on issues of transgender community in Pakistan. Julie Khan, one of Pakistan’s most prominent voice of the transgender community, spoke about violence and discrimination against the country’s transgender community in a popular video series titled “Naked Truth”. This gained so much popularity because of the bitter truth she disclosed about the transphobic society and the political system of Pakistan. On account of which she was jailed without any warrant and was held in men’s jail despite her legal gender status. This brought the members and followers of Pakistan’s transgender community together in Islamabad to protest about her arrest requesting for immediate bail of Julie Khan which became possible after seven days. This shows that these protests and rallies are quiet powerful and holds great significance for the male-to-female transgender community in Pakistan as it is the only way their voices can be heard and reach to broader society.

2.5. Social Media as Important Role in subverting the Existing Discourse

Due to its prominence in people's daily lives, social media has arisen as a quick two-way communication tool on a global scale. By removing barriers simultaneously, it helps people connect with their loved ones, friends, teachers, clients, business partners, and followers. By providing communicators with a special tool that contained risk, opportunity, advantages, direction, and many other things, it altered the meaning of globalization. Depending on how the masses use technology, it has a tremendous beneficial and harmful impact on society. From the beginning, social media platforms have been used as tools to enact and express identities, including gender identities. According to Rashid Ali Khuhro (2020), most widely and frequently used social media platforms are Facebook, Instagram, WhatsApp and Twitter. 4.74 billion people use social media around the world in October 2022, equating to 59.3 percent of the total global population as stated by Global Social Media Statistics. The Social Media Stats in Pakistan - November 2022 shows that the highest use of social media platform in Pakistan is Facebook with 86.17% users followed by twitter with 11.39% and Instagram with 0.85% users. Due to their different cultural backgrounds and historical traditions, male and female transgender communities as marginalized communities in East Asia have received little attention and research, and their social positioning, discourse, Research on community building, and cultural exchange is lacking. The internet has become a heated vehicle for transgender people to search for group affiliation and group identity. Social media has transformed the lives of young people and why the Internet is so ingrained in their way of thinking and in their lives. (Salmaoui, 2022) in his study on gendered minorities in Pakistan states that the gender differences are not only experienced in offline world but also visible on social media platforms. He found that Facebook has proved to empower these gendered minorities including women and LGBTQ as it offers them a platform to oppose the dominant hegemonic discourses.

The sociability of the Internet primarily stems from its technological foundation. In contrast to in-person interactions, online communication transcends conventional constraints of time and place. It operates beyond geographical boundaries and remains accessible around the clock. This particular characteristic profoundly influences our social landscape, as exemplified by one of the most extensively studied phenomena associated with the digital realm – virtual communities.

According to certain scholars, the Internet's sociability can be elucidated by the central role played by communities in our lives. Social communities serve as crucial sources of security and stability for their members. The decline of traditional offline communities due to factors such as industrialization, individualism, and globalization – a widely agreed-upon assumption in urban sociology – might explain why academics and early Internet enthusiasts embraced computer-mediated communication systems. According to these researchers, such systems give rise to authentic communities characterized by meaningful human connections. Virtual communities are characterized as social collectives that come into existence on the internet when a significant number of individuals participate in public conversations over an extended duration, enriched by authentic human interactions. Other scholars prefer the broader term "virtual togetherness" to describe the various manifestations of collective online engagement, aiming to avoid the normative connotations associated with the concept of "community."

Although discussions about cyberspace often revolve around the concepts of networked individualism and personalized networking, it is now widely acknowledged that "being online can be inherently social." In other words, online individualism frequently entails substantial social interaction. This notion is exemplified by the concept of "immobile socialization," a cultural trend in which individuals utilize the Internet to engage in social interactions from their private spaces. Consequently, we find ourselves encountering a novel and distinct social

environment that transforms cyberspace into a social sphere. Its sociability holds significant value for individuals who experience social marginalization.

All marginalized groups have turned to the Internet to express their unconventional behaviors, as it provides a platform for individuals residing on the outskirts of society to contemplate their unique paths, connect with others, and offer or receive guidance and support without the fear of public condemnation or persecution (Marciano, 2014).

(West et al., 2021) describes that the dominant narratives frequently serve to uphold established societal structures or customs. When this rationale is applied to the concept of the two-sex model, it becomes apparent that endorsing the idea of two distinct sexes and genders inherently connects with cultural values like biological norms, heteronormativity, and morality. Collectively, these examples illustrate the deep-seated binary discourses within systems that attempt to categorize, define, and classify variations in sex and gender. Consequently, social structures exert control over identities that fall under the transgender and gender non-conforming (TGNC) spectrum through complex social mechanisms spanning institutional, political, and cultural domains. These concerns revolve around human rights and the power structures (e.g., government, religion, medicine) that endeavor to regulate TGNC individuals based on their gender identities. It's worth considering how certain privileges enjoyed by cisgender individuals—such as the freedom to choose a restroom, enlist in the military, or participate in the Catholic church—may serve as evidence of underlying ideologies that favor specific gender identities while marginalizing others. In a corresponding manner, we identify erasure as the most profound social dynamic affecting TGNC individuals. Therefore, throughout this discourse, we broadly refer to the societal practices that negate, discriminate against, and constrain TGNC identities as erasure discourses. It's important to recognize that the influence of dominant

discourses should not be underestimated, as these discourses comprise the deeply ingrained beliefs within society that shape and navigate human existence. To find evidence of these dominant discourses in action, society need only consider the current year, examine the economic philosophy, or contemplate the presence and impact of transphobia."

A study by (Buss et al., 2021) examining transgender representation on social media showed that trans users actively shape their online experiences by managing various aspects of their identities, the platforms they use, the networks they join, and the content they engage with. As a result, they customize their social media interactions to be mostly positive and fulfilling. The quality of transgender individuals' social media experiences largely depends on how they curate their networks and the content they consume. They exhibit a diverse range of online identities across different platforms and networks, which can vary over time and may not always align with their current identity. To ensure a pleasant social media experience, transgender users may utilize multiple accounts on a single platform or take advantage of different features offered by various platforms. They are deliberate in choosing which content to share where, especially regarding their transgender identities. Moreover, transgender social media users often make strategic decisions about their online connections, carefully selecting whom to follow and allowing certain individuals to follow them. By doing so, they can shape their online experiences by ensuring that the content they encounter, the content they share, and their interactions with their networks contribute to a positive overall experience. Researchers have noted the considerable impact of social media on the development of identity and the creation of communities for individuals who identify as sexual and gender minorities, particularly transgender youth (TY). This collective evidence indicates that utilizing social media for online

recruitment could be an effective approach to engaging TY, thanks to its appeal and cultural significance (Miller-Perusse et al., 2019).

Haimson (2019) describes that the act of sharing personal information, known as self-disclosure, has been linked to positive effects on mental health, physical health, and self-esteem. It is also necessary in order to receive social support. However, when individuals disclose stigmatized identities, it can also lead to increased anxiety due to the uncertain reactions they may encounter. The impact of disclosure on mental health greatly depends on the response received, with supportive reactions being more beneficial. Social support plays a crucial role in moderating the relationship between transition status and mental health, as it can help mitigate the negative effects of stressors like discrimination and harassment. How others react to a transgender identity disclosure significantly influences the well-being of transgender individuals and their ongoing social relationships. Despite the increasing prevalence of social media in people's lives, the relationship between transgender identity disclosure, social support, and sentiment has not been examined using social media data. Therefore, this research aims to analyze how people's sentiment changes over time on average during gender transition by utilizing social media data. The findings indicate that, overall, people experienced an increase in positive sentiment throughout their transition and after disclosing their transgender identity to those in their lives. However, the level of sentiment greatly depended on whether individuals received support from their disclosure audiences. In the short term, after disclosing to their families during the challenging early stages of transition, people's sentiment suffered regardless of their families' supportiveness.

(Putri & Prihandari Satvikadewi, 2017) describes that traditional face-to-face bullying, commonly known as manual bullying, has evolved into a new form known as cyberbullying,

which takes place in the virtual world. Cyberbullies often target individuals who deviate from conventional norms of identity, such as transgender individuals. They engage in negative and harsh commentary on transgender individuals' Instagram accounts. These hurtful comments are rooted in a prevailing belief system that has been ingrained in society through education, social interactions, and government regulations. Cyberbullies perceive transgender individuals as a threat to the established "normality." It's essential to recognize that technology will continue to advance, and LGBTQ individuals may seek alternative platforms to express themselves when faced with restrictions on Instagram. As technology progresses, bullying has shifted to online platforms, particularly on social media like Instagram. This study focuses on cyberbullying, particularly against LGBTQ public figures like Dena Rachman, a transgender individual. It explores how discourse shapes the prevailing truth and normalizes cyberbullying behavior. Critical Discourse Analysis (CDA) and Teun A. van Dijk's analytical techniques were used in this study, revealing that the logic of truth underpinning cyberbullying has become deeply ingrained in the perpetrators' mindset due to its institutionalization in various aspects of everyday life, including education, religion, social interactions, and government regulations.

The Internet is not regarded as a safe space for transgender people to recognize and embrace themselves in the slightly less open East Asian society since it is rife with bigotry. Internet-era prejudices and discriminatory beliefs can become more extreme, affecting real transgender persons in particular by clouding their sense of themselves and reducing their room for activism. While the online environment develops more complicated variables that lead to prejudice, the transgender population in the East Asian social media ecosystem suffers from online harassment and abuse from the mainstream community (Luo et al., 2022) . In addition, the mainstream news media has a history of downgrading, stereotyping, and accepting harmful portrayals of

transgender people, resulting in less coverage of transgender people's issues and soft news coverage have built a negative image of them (Khuhro & Shouqat, 2020) . Due to their active participation in online discussions about their rights, transgender communities and other sexual minorities have gained recognition as social media usage has increased. Because it serves as a key and secure platform for identity exploration and growth for LGBTQ+ communities, social media has played a significant role for stigmatized populations, particularly those with limited access to physical help. With the help of other people's experiences, it helps in providing social support and justice against harassment .They need to explore their gender identity and fight against mental health stigma. Although actual safety for these communities still remains an ideal rather than a reality, safe places here relate to an escape from physical, verbal, and mental abuse (Scheuerman et al., 2018). All of this is possible across a multi-platform social media ecosystem, with the help of individuals sharing their content and moving their attention between multiple platforms based on audiences, affordances, and their perceptions of the online space available on a these platforms. Fayika Farhat Nova (2021) in her article "Facebook Promotes More Harassment": Social Media Ecosystem, Skill and Marginalized Hijra Identity in Bangladesh, states the three specific elements of social media ecosystems that drive self-presentation behavior (and content) to appropriate outlets: audiences, affordances, and the conflation of the two with local norms, which they call "spaces". She mentions that the audiences are crucial motivators for personal social media ecosystem. Moreover stigmatized users explore and search beyond single platforms, analyzing the range of affordances available across their personal ecosystem when making important personal decisions about their identity and self- presentation. Likewise Twitter is an ideal site for exploring the discourses at the intersection of transgender identity and lesbian feminism. Social media is quite practical in determining the general understanding of social and

linguistic behaviors (Webster, 2021). Instagram has also enabled members of society to maintain effective networks while extending to available 'audiences' all around the world. Instagram is a social networking site that allows users of the online community to take pictures and videos, share them with other followers and also comment on each other's posts. It also provides users with the option to create a hashtag symbol (#) in the caption of their photos which helps them to connect to different Instagram communities. In a way, this option of pinning through hashtagging has helped in bringing into light major concerns of society whether it is an incident or breaking news or any economical, political and social issue that should be addressed. It controls and promotes the propagation of the produced discourses which requires strategic measures and skills (Ghaffari, 2020). The Hashtag activism can be produced by the combination of many posts on a social network, combined in one expression or phrase, in the form of a hashtag that contains a social, political claim or criticism. Thus the discourse analysis of hashtag activism advocates that this phenomenon is related to the notion of power, authority, and political struggle (Izotova et al., 2021). A study on the use of social media by LGBTQ+ university students in US shows that the students are more confident to explore, conceal, protect and express their identities on social media. Facebook offers a space where students may feel more comfortable performing their authentic selves. The study also revealed that they are active agents who negotiate performances of identity with the tools they have available (Talbot et al., 2020). Social media facilitates safe spaces for transgender community for identity formation, exploration and other information that is not available offline. In addition to that, it also provides a safe platform to raise their concern regarding a certain issue. A study shows that social media has proved to be a transformative tool that provides (LGBTQ+) youth with daily access to a broader sociocultural dialogue that may shape their narrative identity

development (Bates et al., 2019) . Despite the growing body of literature exploring the impact of social media on users, there are still unanswered questions regarding how it influences attitudes towards marginalized social groups. The widespread use of platforms like Facebook suggests that users have the opportunity to broaden their online networks by connecting with individuals from different countries and cultures, potentially fostering tolerance and acceptance. However, it is also plausible that individuals who heavily engage with social media may customize their experience to primarily view posts and interact with those who share similar social characteristics and worldviews. Consequently, social media has the potential to either fuel or reinforce prejudice and create social distance. A study by (Murib, 2022) explores attempts to restrict transgender individuals from participating in public spaces, particularly in school sports. These efforts mirror other legislative actions that limit healthcare access for young transgender people and prohibit transgender individuals from using public restrooms. Debates and conflicts concerning sexual politics and LGBTQ rights are now increasingly taking place within the technical aspects of internet governance and architecture, rather than merely on the surface level of online content. Examples include direct actions by the Russian and US governments to block LGBTQ-related websites, as well as more subtle methods like commercially developed "net safety software" such as Kiddle, and the algorithms used by search engines. Social media researchers have emphasized that social networking sites (SNS) are not just neutral platforms; they are shaped by rhetoric and politics. The code and features of these sites influence who uses them (demographically) and the type and style of content that gets shared

(Miller-Perusse et al., 2019) found that among U.S. adults aged 18–24 years, Facebook stands as the most widely used social media platform with 80% usage, while Instagram has a usage rate of 71% and the other platforms have less than 50% usage. In the case of U.S. individuals aged 13–

17 years, Facebook is the second most popular platform with a usage rate of 51%, surpassed only by Instagram with a rate of 72%. Transgender youth was able to target specific age groups and interests through the advertising interfaces of Facebook and Instagram, regardless of subscription status (e.g., friend request, follow). This targeting capability was not available through unpaid advertising channels. While Facebook advertising was carried out throughout the entire recruitment process, Instagram advertising only began approximately halfway through. Despite recruiting fewer individuals from Instagram compared to Facebook, the enrollment process was similarly efficient.

Research on attitudes towards transgender individuals is limited, but the available studies present a mixed picture. Among over 300 national surveys focused on attitudes towards LGBT individuals, only two surveys specifically addressed attitudes towards transgender people. These surveys showed a 40% increase in support for transgender individuals between 2005 and 2011. However, it is worth noting that feelings towards transgender individuals remain slightly less supportive and comfortable compared to attitudes towards lesbians and gays. In a recent international survey conducted by IPSOS in 2018, 71% of U.S. respondents believed that the country was becoming more tolerant of transgender people, and around 51% expressed the desire for further measures to protect this group. However, U.S. respondents were more likely than those in other countries to perceive transgender people as having a mental illness and committing a sin. It is important to highlight that several studies have reported that personal contact with transgender individuals reduces prejudice and increases support for transgender rights. Interestingly, participants who relied on social media as a source of news exhibited more accepting attitudes towards transgender people. This suggests the positive potential of news

shared on social media, particularly for individuals who already possess strong social endorsements leaning towards acceptance and tolerance (Davidson & Farquhar, 2020).

Pakistan being an Islamic republic country, where culture, society, and law incorporate religion in all codes and values that determine everyday life of a common person. Under the Islamic belief sex outside marriage, including sex with the same sex, is prohibited and often considered a taboo. In Pakistan, sexual minorities have always become a target of discrimination and exclusion at all societal levels (Ejaz et al., 2022) . The transgender act 2018 created a division and disagreement among the people and the political parties on the basis of their Islamic beliefs. Some religious parties including Jamaat e Islami strongly negated these laws and requested for the denouncement of the transgender act 2018. This developed a heat among the rights activists and transgender communities all over the country calling for widespread protests against it. Social media encourages community members to take action by becoming allies or advocating for transgender rights through which these individuals can empower social consciousness and destigmatize issues related to transgender and gender nonconforming persons (Ingram et al., 2017). Many activists and prominent members of the male-to-female transgender community took to social media to create awareness about the situation which resulted in massive support towards transgender community. Tweets and posts regarding the marginalized community were being shared all over social media platforms to gain support and show the determination of transgender community to the state and society. As mentioned earlier that the hashtags on instagram play an important role in promoting and addressing a specific topic on social media. Different hashtags such as #AmendTransgenderAct ,#take back Transgender bill or #Changetheclap were trending on twitter and instagram showing solidarity and support to the community . Famous Celebrities and prominent figures also participate in these campaigns by

sharing the hashtags and influencing their followers to do same. The influence of Social media can have benign and detrimental effect on public discourse depending upon the nature of issue. The Transgender case of Alisha ,who was shot eight times and was taken to Peshawar Hospital where the doctors refused to admit her into ward due to her gender, highlighted by social media grabbed the attention of the KPK government which allocated Rs. 200 million for the transgender community (Hussain & Qureshi, 2018). Although the brutality and the damage cannot be compensated with money, but the fact that it got noticed by the state and society and the call for justice matters alot for the transgender community. Another case of Dr Mehrub Moiz , a trans activists, who was removed from the TEDx conference at International School Lahore on the disapproval of some parents who questioned her identity. This got so much attention on twitter and instagram. Hashtags requesting to boycott these talks were all over social media. This shows that in case of gender and sexual minorities, social media has been quite beneficial in reverting the traditional hegemonic discourse which refuses to accept these minorities and their existence.

In order to create a clear picture of the interconnection of power with the discourse analysis in enabling the different class of the society to fight against the dominant discourses which are a threat to their well-being and existence, I have built a conceptual framework that shows the relation of different phenomenon and their association. The concept of hegemony and the importance of critical discourse analysis against hegemonic discourse that helps those with less power or the minorities i-e the transgender community in this case to stand against those dominant discourses which is the religious party(Jamat e Islami) in this context. It also shows how social media has proved to be a safe space and the only medium of interaction for the

transgender community which has helped them in spreading their message and showing their strong activism against the dominant discourses. Social media platforms like Twitter, Facebook and Instagram, often contributes to the misunderstood discourse on gender binaries, transphobia and extreme moral policing towards marginalized communities in post-colonial South Asia which leads to various stereotypes about them that persist in the society.

The literature reviewed takes the major concepts regarding the discourse of the transgender community on social media against the hegemonic discourse, the representation of the community as a whole and explains how to understand it for a given socio-cultural setup. The major concepts and ideas gathered from the reviewed works have been used to construct a conceptual framework so that the channels of relationships between the major concepts can be clearly used for the study.

2.6. Conceptual Framework

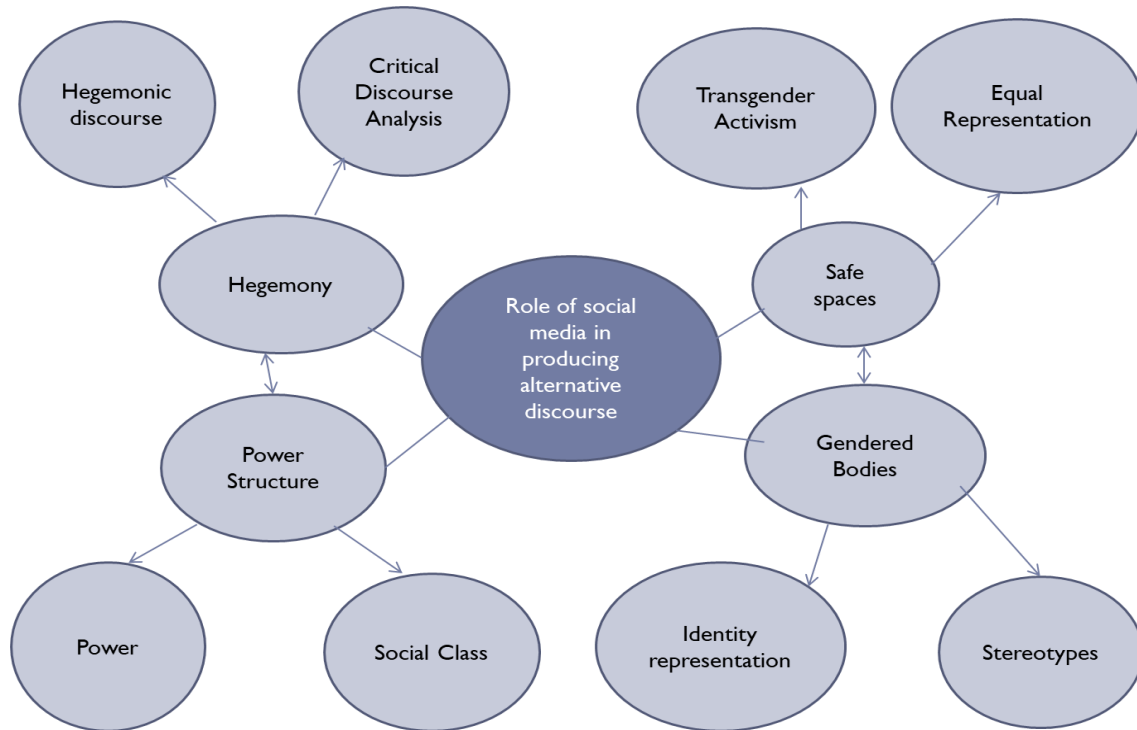


Figure 1: Pictographic Representation of Conceptual Framework

To understand and study the role of social media in producing alternative discourse for transgender community I will go through a channel of interrelated concepts which are a part of the concept being pursued. The concepts cover the representation of transgender community on social media and how social media has helped in changing the existing hegemonic discourse, the significance of safe spaces on social media for the transgender community in executing the transgender activism, the concept of power structure and the hegemony produced, critical discourse analysis and discourse in empowering the transgender community. These concepts have been derived from different theories in order to develop the conceptual framework which is called as composite framework.

Foucault (1991) states that discourse, knowledge, and "regimes of truth" are all disseminated and embody "power," which is present everywhere.. The structure and distribution of power in our society determines the extent of representation of identities of different social groups which in turn determines the power those social groups possess in the society. Therefore the **power structure** and the **representation of identities** of different social groups is interrelated. Those having more power over others belong to different social class than those having less power. The dominance in the society is dictated when one social group assumes hegemonical roles over other social group creating social inequality in the society. Here the idea of **hegemony** generates that shows the dominance or influence over others which is always done by the ruling class of the society. These ruling classes are comprised of various political, socio-cultural and economic classes in the society who employ various approaches to show supremacy and oppress the subjugated society. This inequality creates a power differential between the ruling and subjugated classes in the society allowing the ruling class to practice their control on them. Acceptance of social inequality arises when we integrate hegemonic discourse into individual

subjectivity (C.J., 2003). Hegemonic discourse is a discourse constructed within or through a hegemonic struggle in which discourses of different political actors compete to achieve dominant interpretations through clarification of identity and meaning (Hopfner, 2011). The combination of hegemony and discourse allows the dominant groups of the society to maintain its dominant position by employing the bureaucracy in order to make the power as abstract and the using the institution to formalize power.

The concept of power is explained by dominance from ideas and concepts which are provided throughout the society by the **dominant discourses** created by dominant groups .Through the power structures, the society is divided into a social hierarchy where some groups of people have a certain level of control/power over others, resulting in the discrimination of the subjugated groups. The development of social classes in the context of power framework can be seen the representation of gendered bodies which are generally the masculine and feminine representation of human body. The power structure and the dominant discourses create the norms and the ways that masculinity and femininity should be differently performed by the society. These differences gives birth to discrimination, oppression and **stereotypes** related to heteronormativity in the society ignoring the needs of sexual minority groups. The inequality in the representation of these groups forces them to go against the dominant / hegemonic discourses in order to break the power structure and the stereotypes attached to them. Stereotypes are the false images and the conception of people belonging to certain group .Discrimination of the transgender community and the stereotypes related to them on their gender identity has been prevailing for so many years against which the community has been fighting. The stigmatization of transgender stereotypes urged the community to stand for their rights. Transgender activism played a major role in achieving the liberation from the

marginalization of the transgender community. It worked for the liberation of the community from the oppression in hands of the dominant discourses and clear the stigma attached to them. Though the purpose of these measures was to abolish the inequality but the violence and oppression as a result of transgender activism came into place which looked for other ways to carry out the activism. As technology advanced, social media became a source of living for every individual of the society providing a **safe space** for everyone including the transgender communities and the sexual minorities. The idea of a safe online space became quite popular as it caters to different people with different need confirming no discrimination or oppression. Social media has become a powerful tool propagating the ideas, constructing norms and discourses and naturalize them to the masses. Safe space refers to a place where people can share their experiences and voice about their opinions and beliefs without any risk of abuse or any physical violence. Social media has become significant in establishing a sense of equality and justice among the subjugated classes which was not possible otherwise.

All the above-discussed concepts are chosen to be studied under the **Critical Discourse Analysis**. The concept of CDA refers to the study of social issues through analysis of discourse. CDA analyzes the structural relationships of domination and power in society from the perspective of language use. It deals with social issues and observes the linguistic features of social and cultural processes and structures. Critical discourse analysis (CDA) is a technique that enables us to capture the underlying meanings when language is used to describe and explain. It analyzes the assertive and submissive discourses offered in society, and examines the concepts of discourse resistance and appropriation among various social actors. From this, discourse analysis not only gains something important about the social world, but also by noting how things change and shows how phenomena are discursively grasped (Johnson & Mclean, 2020).

The works reviewed take certain major concepts to discuss the study topic. The conceptual framework constructed through the concepts provided by the literature review in this chapter will be used as a background for the study.

3. CHAPTER 3

Data and METHODOLOGY

This chapter deals with the methodology and tool of analysis used for the study.

The sample and units of data collection have also been stated. The research methodology entails the specific processes, procedures or techniques to choose, process and analyze the information necessary for the research. Grix (2010) states that methodology of a research or study is concerned with “discussion of how a particular piece of research should be undertaken and so can be best understood”. The methodology systematically solves a problem; the research matter is analyzed and evaluated through a road map for choosing the processes, techniques and methods to be used.

3.1. Research Strategy

The current research uses a qualitative research strategy as it aims to deconstruct the type of data which is qualitative in nature (textual, pictographic and cinematographic). Furthermore, the use of structural approach, deconstruction as the analytical framework and CDA as the tool of deconstruction are more apt to employ under qualitative research strategy than under other types. One more reason is that my ontological stance is critical realist the core of which is to understand social realities through language; (a) the social reality is the representation of male-to-female transgender community in the current research, (b) language is textual, verbal, expressional, pictorial, and cinematographic, and (c) tool to decipher apparent and subliminal meanings embedded in the forms of language outlined above is CDA. Hence, qualitative research strategy seems to be the most appropriate for the current research. This study is purely based on qualitative research methods in which data is collected through from Social media, interviews, case studies, narrative research, and ethnography, among other approaches. This research

generally involves descriptive and unstructured data. Since this study is based on the discourse analysis so the data is collected through interviews and other UDC's mentioned below.

3.2. Research Design

The study's research problem aims to highlight the role of social media in producing alternative discourse for the male-to-female transgender community, the purpose of their discourse and representations, and their social analysis, so a descriptive research design seems to be most appropriate for the current study. This study is based on phenomenological studies which examines human experiences through the descriptions provided by the people involved. These experiences are called lived experiences. The goal of phenomenological studies is to describe the meaning that experiences hold for each subject. The information is collected from their social media accounts mainly Twitter and Instagram.

3.3. Units of Data Collection (UDCs)

The units of data collection are the entities the data is collected from for the study. UDCs are to be studied to find information about the research matter for analysis. I have chosen the UDCs for my research which directly depict and deal with the discourse of male-to-female transgender communities regarding the Transgender Rights Act 2018. For the current research, the UDCs are as follows:

The units of data collection used in this research are seven transgender rights activists, prominent members of Transgender community and online transgender individuals who are active on twitter and instagram as mentioned in the following table 2.1. For discourse analysis, online data from transgender individuals is collected by analyzing the language and the context of the online text. The online data is sampled by choosing only the tweets and posts regarding the petition of religious party especially Jamat e Islami against the Transgender Act 2018 in the last two years i-

e January 2020- December 2022. Articles, news, journal, books and reports related to this issue, published during the above timeline are used in order to empirically analyze the data. That is why the number of relevant posts of some of the transgender activists is zero as their posts were irrelevant to this study. Hence they were not included in the sample.

A table of sample is analysed is given below:

Table 1: Sample

Sr.	Name of Transgender Activist	Total no. of Posts	Total no. of Tweets
1.	Mehrub Moiz Awan	42	59
2.	Shahzadi Rai	22	13
3.	Hina Baloch	6	16
4.	Aradhiya Khan	0	9
5.	Aisha Mughal	0	3
6.	Sara Khan	0	2
7.	Nayab Ali	49	15
	Total no. of posts and tweets	119	117

3.4. Methods of Data Collection

Data for this research is collected from the social media accounts (Twitter and Instagram) of the seven respondents. These male-to-female transgender activists are active on Twitter and Instagram who share and post frequently on their twitter and Instagram accounts regarding the

Transgender Act 2018 and transgender rights in general. Since this research is based on the qualitative analysis, an in-depth analysis of the posts and tweets, relevant to the issues of transgender communities is done in this study.

3.5. Sampling

Sampling is the process of selecting a certain group of units of data collection in order to investigate the research matter. The process is significant as it provides the researcher with a smaller group of representative units of data collection from the studied population and makes the research's span more precise. The population refers to the targeted universe of units to be studied; the population is a specific set of the units for investigation which can serve for the study. The sample is a more precisely selected set of units chosen from the population which represent the population for the study. The sampling technique used for this study is purposeful sampling which is widely used in qualitative research for the identification and selection of information-rich cases related to the phenomenon of interest. In this study, data from online posts and tweets of these male-to-female transgender individuals is analyzed who are active on their social media accounts. This study specifically focused on the male-to-female transgender activists because they had been more prominent and vocal about their rights and experiences as compared to other types of the transgender community in Pakistan.

3.6. Analysis

For the current study, Fairclough's CDA has been used as an analytical tool. Fairclough's approach stems from socio-linguistics and theorizes the relationship between power and language seeing later as a social context and a social process. He states that texts are intertextual; the texts are constituted by other texts with the insertion of society or history. The concept of the

hegemony as the consensual domination through the naturalization of practices and ideas in the society is seen as a key factor of the discourse order. The orders of discourse according to Fairclough are the styles and genres which control the linguistic variability for particular areas of social life; these orders are affected by the power relationships in the society. The relationships between the orders of the discourse are termed as ‘interdiscursivity’ which is the part of the intertextuality of the text, showing which Discourse is dialogic and historically contingent; meaning is evolved out of interactions between writer, reader and the work. Fairclough in Locke schematizes three interrelated dimensions of discourse and explains the social, discursive, and textual analysis of any text. In the social analysis, the focus is on the variant socio-cultural practices which give an insight into the social contexts in which those practices are situated or located. Also, social analysis helps in providing and building a broader contextual relevance. In the discursive analysis, the focus is on the way text is produced, consumed and interpreted, its relationship with similar and different texts, and its mode of communication and dissemination. Textual analysis specifies the ways text helps in ascertaining the reader’s positionality. A textual analysis focuses on both the interdiscursivity and intertextuality.

Tool of analysis used for this research is critical discourse analysis which focuses on the language and the text used in the tweets and online posts of our sample and its context. CDA is a qualitative analytical approach for critically analyzing and interpreting the written or spoken language in relation to its social context .Since this research is based on the role of social media in producing alternative discourse for the transgender community, the data used for this study is collected from the language, text and the visuals used in tweets and online posts to unveil its hidden meanings in regards to its social settings. Discourse analysis is used for this study which

is a qualitative and interpretive method of analyzing texts which is the main component this study.

3.7. Methodological Framework of the study

Table 2: Methodological Framework

UDC's	Data Analyzed From	Sampling Technique	Research Method
UDC 1: Tweets from twitter accounts of transgender activists	Twitter Accounts	Purposive Sampling	Critical Discourse Analysis
UDC 2: Posts from Instagram account of transgender activists	Instagram Accounts	Purposive Sampling	Critical Discourse Analysis
UDC 3: Images from the posts on Instagram and Twitter	Social Media (Instagram and Twitter)	Purposive Sampling	Visual Analysis/discourse analysis

Table 2: Analytical Framework

For UDC 1, the sample is derived from purposive sampling as the most relevant posts related to this study of these transgender activists are taken into account. The research instrument for this UDC is the instagram accounts of these transgender activists who post frequently. The research method is qualitative in nature and the tool of analysis used is Critical discourse Analysis where textual analysis, social analysis and discursive analysis of each relevant post is done.

For UDC 2, the sample is derived from purposive sampling as the most relevant tweets related to this study of these transgender activists are taken into account. The research instrument for this UDC is the twitter accounts of these transgender activists who tweet frequently regarding transgender issues and Transgender Act 2018. Qualitative methods are used for this study and the tool of analysis used is Critical discourse Analysis.

For UDC 3, images from the posts and tweets of these transgender activists are collected from social media mainly from Instagram and Twitter through purposive sampling. The tool of analysis used is visual analysis that has helped in depicting the themes and messages behind the images. This type of analysis helped the study to have a wider look and clear perspective of the posts and tweets of the male-to-female transgender individuals.

The comprehensive methodology of this study provides a nuanced understanding of the narratives and visual representations within the online presence of transgender activists. The chapter has thoroughly discussed the UDC's, tool of analysis and the sample to be analysed through it. The data is analysed by Critical Discourse analysis using Fairclough's approach. Fairclough focuses on three-dimensional model of discourse analysis. The three dimensions of the model are text, discursive practices and social cultural practices. These dimensions articulate with one another. The textual dimension explains the internal textual relations, while the social-cultural dimension deals with the external socio-cultural context of power structures. The dimension of discursive practices comes in the middle where it connects the text with the external social relations through the producer and consumers of the text. For the current study, these three dimensions have been focused and corresponding to these dimensions the three types of analysis have been done (textual, social and discursive).The data has been analysed using the Fairclough's approach in the next chapter

4. CHAPTER 4

RESULTS AND ANALYSES

This chapter discusses the data. Findings are analyzed according to Fairclough's Critical Discourse Approach. In Critical Discourse analysis we have three types of analysis: Textual Analysis, Social Analysis and Discursive Analysis. Textual analysis specifies the ways text helps in ascertaining the reader's positionality. A textual analysis focuses on both the interdiscursivity and intertextuality. In the social analysis, the focus is on the variant socio-cultural practices which give an insight into the social contexts in which those practices are situated or located. Also, social analysis helps in providing and building a broader contextual relevance. In the discursive analysis, the focus is on the way text is produced, consumed and interpreted, its relationship with similar and different texts, and its mode of communication and dissemination. This study focused on the textual analysis, social analysis and discursive analysis of the posts and tweets of these seven male-to-female transgender activists as shown below.

4.1. Textual Analysis

Sr.	Transgender Activists	Page Number
1	Mehrub Moiz Awan	66
2	Shahzadi Rai	173
3	Hina Baloch	194
4	Aisha Mughal	218
5	Aradhiya Khan	227
6	Dr. Sara Gill	230
7	Nayab Ali	232

4.1.1. Mehrub Moiz Awan (Twitter)

Date: 9th Jan 2023

Text: *Our very own [@nayyabalipk](#) is also contesting the local elections in Islamabad. It would be great if our media can platform her movement and manifesto.*

Literal Meaning: Showing support for Nayyab Ali and also creating awareness among her followers and media persons to do the same.

Contextualized: A transgender named Nayab Ali, has been contesting in elections in New Delhi. By sharing a short documentary of that, Mehrub urges her followers to support Nayyab Ali who has also been contesting in local elections in Islamabad. Mehrub refers the media to platform her manifesto and movement the same ways as the media in New Delhi did.

Date: 3rd Jan 2023

Text: *Reminder that this crap is officially published in Pakistan. Hello National Action Plan - you be going good!*

Literal Meaning: The text appears to be a commentary or expression of frustration about something being officially published in Pakistan. Mehrub sarcastically addressed the "National Action Plan" and suggested that it is doing well or moving in a positive direction.

Hidden Meaning: The crap she is referring to is the decision of Girls education suspension which has been published in a magazine showing its supports for this decision as its has been officially published in Pakistan. The text shows sarcasm through her words for National Action Plan that they are doing good by not taking action against this decision and letting a magazine officially publish this type of news to show their support for Taliban's decision.

Contextualized: Here she is referring to the Taliban's decision of suspending Girls education and the criticism OIC's faced for joining the int'l community in Slandering Taliban which has

been published in a pro-jihadist magazine. She calls this crap and sarcastically calls out National Action Plan.

Date: 2nd Jan 2023

Text: *Another day, another dead transwoman, another man's hurt ego upon hearing "no" from a trans person, another blanket silence by all who claim to be concerned about modesty in Pakistan.*

Literal Meaning: It has become a normal thing in Pakistan that the transgender person are getting killed for rejecting a man for own will and nothing has been done about it. These are the same men who show their concern about modesty in the country and show themselves as pious.

Hidden Meaning: Our so called modest men who by nature are egoistic and selfish and can never accept a “no” end up being the killers of the transgender community. Therefore it is just another day when a transwoman dies and there is complete silence over this issue as if it has become a norm.

Contextualized: A transgender woman’s body has been found with torture marks in Nawabshah. It has been alleged that she was killed while resisting a rape attempt. We hear the same news every other day and no action is taken againsts the murderers who are meddling freely as if they have done a good deed.

Date: 25th Dec 2022

Text: *Mardan is THE hotbed of all transgender violence in Khyber Pakhtunkhwa and required a Special Commission to study the dynamics, the humanities, and the granularities of violence on transpeople there and bring it forth with honesty. This is our Truth and Reconciliation request. Fact Findings Commission has been drafted before in Pakistan especially on issues of gender justice. Instead of the right wing blaming it on our dead sisters and us lamenting another loss, this needs to be studied from a multidisciplinary angle and the reality brought forth.*

Literal Meaning: Mardan being the center of all transgender violence in KPK needs a special commission to study about the violence on transgender community without covering any details of it as requested by Mehrub through her tweet. She further adds that instead of blaming it on the dead transgender community, there is need to find and study the actual cause of the violence and face reality as it is.

Hidden Meaning: The protection of the transgender community especially in Mardan has become a major concern for the community itself which is why a special commission is required which will study the graininess of different types of violence in order to provide security for the transgender community.

Contextualized: A transgender person Lal has been brutally murdered in Mardan, KPK which adds to total of 10 transgenders who have been killed this year. In order take action against these severe violence, there is a dire need of a special commission to find root cause of these violence and their dynamics in Mardan, KPK.

Date: 19th December 2022

Text: *The school of love has strange ways, the brightest ones are put in detention*

Literal Meaning: The whole phenomenon of school of love is strange in a way those who are best at doing what they do best are the ones who end up staying for a longer period.

Hidden Meaning: Those who are loved and respected the most are the ones who are tested through difficult situations.

Contextualized: This verse is pointed towards Julie khan who was a well known transgender activists and was loved for her bravery and courage. Mehrub posted a video with this tweet

where she compared the shot of her and Julie Khan live video and the shot of Julie Khan and Maria B where she tries to explain her stance on intersex community. Recently Maria B Launched Khunsa Fund which aims to empower transgender or their legal rights, employment, health, and education with Julie Khan as the ambassador It has created a controversy among the community as Maria B was subjected to backlash over her stance on the film Joyland

.There is contradiction in her speeches which is shown through a video by Mehrub in a fun way by adding a meme of “Ruko zara sabr karo”between two shots.

Date: 18th Dec 2022

Text: *It was downright shameful for Jamaat e Islami and Youth Club to spread further HIV stigma in Pakistan just for their own homophobic politics. None of them has worked in Ratodero, or other communities ravaged with HIV to understand the sheer toll that this stigma has on people. Pass judgements on people you don't know, infections you don't understand, and services you don't provide? It's weird how people have so much to say about lives they've never lived and pain they don't know. To anyone with HIV on my feed, you're loved, you're amazing, you belong.*

Literal Meaning: Mehrub criticizes Jamaat e Islami and Youth Club, accusing them of fueling HIV stigma in Pakistan for their own political motives, particularly related to perceived homophobia. She suggests these organizations haven't actively addressed the HIV issue on the ground, specifically in places like Ratodero. The text underscores the harmful effects of HIV stigma on individuals and communities, noting the problem of passing judgments without understanding. In the end she delivers a positive and supportive message, expressing love and acceptance to those with HIV, affirming their value and belonging.

Hidden Meaning: JI and Youth Club carried out their homophobic politics by spreading the HIV stigma in Pakistan which did not fulfilled the purpose of it instead created a stigma on people that have HIV. It was quite a shameful act according to Mehrub to spread the

disinformation about HIV and its modes of transmission. She stands with those who have HIV and are going through a difficult time.

Contextualized: The tweet is shared on the disinformation of HIV and its modes of transmission. Those unfortunately have HIVs are assumed to be engaged in sex work so a stigma has been attached to them. The psychological torture they have to face by the society is quite disturbing. Mehrub blames JI and the youth club for spreading the HIV stigma in Pakistan who only to carry out their homophobic politics cause a great damage for the people who tested positive for HIV. She further tweets that those who have the infection are lovely and amazing because only those who are going through the pain knows the depth of pain. She calls out people who make assumptions on people and judge them without actually knowing and understanding their situations.

Date: 16th Dec 2022

Text: *Unpacking the politics of profanity with Saima Amjad. "Mard declare krna ya mere baarey ma bar bar kehna k g ye to mard ha....ye sunne walon ko bda normal lgega because khwaja sira k bare ma aise baat ki jaati ha lekin the moment hum Maria B k bare ma ye Kehna shuru krdein ye to haqeeqi aurat nae ha or lets say Senator Mushtaq k Barey ma ye kahein knye haqeeqi mard nae ha ye dono jhoot keh re hain or dhook racha rae hain to suddenly audience or muashirey ki saans ruk jaati ha lekin yehi amal khwaja sira k sath kia jara ha to apko mozuu lag ra ha . to kya ye double standards nae hain???"*Response to "Mehrub is destroying our family system". If I was the Minister for "Family Affairs", I would start this National Department of "Family Protection" that would do the following.*

Translation: It has become normal to declare Khawaja Sira's gender and calling them a man because they are used to this behavior. However if the same judgement is made for people like Maria B or Senator Mushtaq calling them fake men or women in terms of their gender, the audience and society suddenly get protective about it . But Khawaja Sira have been facing this discrimination for a long time. Is it not the double standards of our society????

Literal Meaning: The text suggests that there is perceived double standard in society regarding gender identity, emphasizing how people react differently based on societal norms. It notes that individuals identifying as Khawaja Sira (transgender and intersex people in South Asia) face casual declarations of their gender as men, indicating insensitivity. Conversely, the text suggests that if similar judgments were made about more conventionally gendered individuals like Maria B or Senator Mushtaq, society would react defensively, prompting questions about this potential double standard. Overall, the text draws attention to unequal treatment based on gender identity, suggesting society may display inconsistent standards in accepting and respecting Khawaja Sira compared to those with more conventional gender identities.

Hidden Meaning: To declare oneself a man or woman is not the job of anybody's business. Our society is engraved in double standards because it has become a norm to call or declare a Khwaja Sira a man or woman but if people like Maria B or Senator Mushtaq are criticized for not being a real woman or real man then the society and the audience feel stifled.

Contextualized: During an interview with Saima Amjad, she talks about the double standards of our society which feel obligated to criticize about the actual gender or raise their fingers on Khwaja Sira but cannot bear if people like Maria B or Senator Mushtaq are called fake woman or man. She argues that why is it OK for people to be profane towards Khwaja Sira community.

Date: 7th Dec 2022

Text: *Pakistani family system under the Muslims Family Ordinance of dictator Ayub Khan prompts every Muslim woman to be ultra zaleelofied in our Muslim country ki Muslim adaalat but it's the Trans Act 2018 that has destroyed our family values. LOL. Your alpha macho wife beating trans hating homophobic wet dream hero of all Pakistani self hating women and small pen*s syndrome men can't even afford the kids that he reproduced. Phir jab main kehti hu k khusray hum nai hain,tay fir twadi izzat daar awaam nu sool pendi ay*

Translation: When i don't declare myself Khusra, then why our so called respectable society gets all heated up.

Literal Meaning: Family Ordinance of Ayub Khan invokes every muslim woman to be extremely humiliated in our so called Muslim country but according to some specific people it's the transgender act 2018 that has destroyed the family values in our country.

Hidden Meaning: JI rejected the Transgender Act 2018 claiming them to be the cause of destruction of our family values and future generations. Whereas our Muslim woman have been facing extreme disgrace under the Family ordinance of Ayub Khan that no one talks about.

Contextualized: The Pakistani Family system allows our Muslim woman to face humiliation and disgrace despite the family ordinance of Ayub Khan. But it's the Transgender Act that has destroyed our family values which is quite ironic because the act 2018 is s asource of security for the transgender community that has nothing to do with the concerns of family morals and values. She also tweeted of the news about Feroze Khan whose lawyer claimed that he is not financially stable to pay for children's maintenance. She sarcastically explains the men like Feroze Khan who beat their wives, homophobic and trans hating and dream heroes (only in dramas) cant even provide their children the financial security . She further adds in Punjab that "when I say that we are no Khusra then why do our "respectable society" get infuriated.

Date: 6th Dec 2022

Text: *Say no to bachay baazi (Boy play)*

Literal Meaning: "Bacha bazi" is a form of child exploitation and abuse, particularly prevalent in certain regions, where young boys are forced or coerced into dancing, entertaining, and sometimes engaging in sexual activities for the pleasure of adult men.

Hidden Meaning: Mehrub discouraged or condemned this harmful and exploitative practice, urging people to reject and speak out against the exploitation of young boys

Contextualized: Tweet under a post of Bahria University where #SaynotoLGBTQ was promoted. Mehrub emphasized that instead of banning LGBTQ, we should promote the hashtag of no to Rape and Bacha Baazi.

Date: 3^{0th} Nov 2022

Text: *Jamaat walay Amreeka ki tasveerein aur gay porn laga rahay hain, aur in ki latest chain smoking aur young male grooming Ammi Balenciaga ki posts laga k transgender rights movement in Pakistan ko discredit kar rahi hain. Yaani k beghairto, kitnay chaapay maro ge US k*

Translation: The people of Jamaat are posting American pictures and gay porn. And their latest chain smoking and young male are discrediting the transgender rights movement in Pakistan by sharing posts of Balenciaga. Like how much will they copy from the United States.

Literal Meaning: The members of JI are posting American pictures and gay porn. Their recent activities, such as chain smoking and sharing posts related to Balenciaga, are discrediting the transgender rights movement in Pakistan. This behavior indicates a perception of mimicry or imitation of American culture by this group, which the Mehrub disapproves of in the context of the transgender rights movement in Pakistan.

Hidden Meaning: To show their strong opposition .JI is posting gay porn and American pictures while the young members of JI are sharing their posts of Balenciaga in order to discredit the Transgender rights movement in Pakistan. Mehrub is questioning them for their imitation from US.

Contextualized: Posting and sharing about the American i-e Balenciaga to discredit the Transgender rights movement is a very cheap tactic by JI. Mehrub uses the word “begairton” which means impudent. She call them out for copying US and using them to disregard the transgender rights movement. Though JI are against the western cultures but their act of posting the American pictures and gay porn is quite a low strategy.

Date: 28th November 2022

Text: *Moulvi dudes be googling San Francisco Folsom Street Festival and presenting it to Pakistan as an example of our Transgender Act is the evidence I needed today that these are all closeted submissive bottoms... Bhai itni tafseel tou khusro'n ko nai pata jitni ap ko pata hai. The SHC judgment categorically states that transgender people are equal and respectable citizens and deserve artistic inclusion in cinema and stories. Transphobes, migrate please Pakistan isn't the place for your hatred lmao.*

Translation: “Brother, even Khusra’s don't know as much detail as you do”

Literal Meaning: Presenting the pictures of San Francisco Folsom Street to the people in Pakistan as an example for Transgender act shows that these Moulvis themselves are closeted gays and into gay porn because even Transgender are unaware of this much information , the type of information these Moulvis know.

Hidden Meaning: Mehrub posted this tweet on the post of a Moulvi who shared a picture of one of the scenes from the San Francisco festival. The picture was of three gay men who wore

costumes and dog Masks. He asked why these transgender men are trying to prove themselves dogs. On this Mehrub tweets that using the pictures from the scenes of this festival as an example to show to our society about the transgender act proves that these all people who claim to be religious and are afraid that the transgender act will destroy our family values and future generations, are themselves submissive gays who stay behind the curtains.

Contextualized: Mehrub posted a video of her under this tweet where she applauds Sindh High Court who on the issue of petition against the film Joyland said that: Islam is not in any danger because of a film, Khawaja Sira and transgender are equal citizens of the country and its their right to make films on their communities, and those who have a problem with that can leave the country and stop spreading hatred. He referred them as transphobes who have a serious issue with the transgender communities and takes out flaws in every progress related with this community.

Date: 25th Nov 2022

Text: *Pakistani Islamists insist to see medical certificates to confirm our trans/intersex status but then also are certain about our gender/sex without having seen our certificates, and guess what? Turns out they are pretending to be women online themselves. Mulahiza farmayen...*

Literal Meaning: Medical Certificates of a person describes the biological and physical details. Religious groups in Pakistan have been insisting to show the medical certificates of trans/intersex people claiming that they might lie about gender in order to get the “privileges”.

Hidden Meaning: Mehrub points out a perceived contradiction or hypocrisy among Pakistani Islamists regarding their attitudes towards individuals who are transgender or intersex. She suggests that these Islamists insist on seeing medical certificates to confirm the transgender or intersex status of individuals. However, despite not having seen any certificates, the Islamists

seem certain about the gender or sex of these individuals. Islamists, who demand proof of gender identity, are themselves pretending to be women online. This implies a level of inconsistency or insincerity in their actions, suggesting that they may not genuinely adhere to the standards they impose on others.

Contextualized: She posts a video under her tweet where she goes through a comment of “hijabi women” who question the identity of Mehrub and claims to be a religious Muslim. Turned out that there was actually man who was running the account and pretending to be a woman online. Mehrub sardonically talks about the Pakistani Islamists who insist on seeing the medical certificates of trans/intersex but also make assumptions about their gender identity.

Date: 24th Nov 2022

Text: *Agar ap ko Transgender Act sey aur khwajasiraon sey massla hai, mulq chor k chalay jayen. Saudi Arabia, Qatar, aur Russia ki option khuli hai, jayen zaleel hon wahan baqi transphobes k sath*

Translation: If anybody has any problem with the transgender act or the transgender community, they should leave the country. The options for Qatar, Saudi Arabia and Russia are open for them. Go there and humiliate yourselves with the transphobes of these countries.

Literal Meaning: The text suggests that if anyone has an issue with the transgender community or the Transgender Rights Act, they should leave their current country. The text specifically mentions Qatar, Saudi Arabia, and Russia as options, implying that these countries may be less tolerant or accepting of transgender individuals. Mehrub believes these countries may be more aligned with the views of those who hold prejudice against transgender individuals.

Hidden meaning: Transphobic society in our country should migrate to other countries such as Qatar, Saudi Arabia and Russia where they can do whatever they can get mortified with other transphobes since these countries have been bashing and opposing the rights of the transgender communities.

Contextualized: In the context of removal of Mehrub from ISL panel, she calls out the elite women living in DHA who question about the character and identity of the transgender community. She also mentions that those in Masjids that religiously on higher positions made speeches about their character and argue whether our gender identity matches with our birth identity. Above her interview she tweeted that those having serious problem with the act and the community itself should migrate to countries like Qatar, Saudi Arabia and Russia , and join hand hands with the transphobes there and get humiliated.

Date: 23rd Nov 2022

Text: *My favourite interview “Trangender act se ksi ko masla ha to chaley jayein iss mulk se. ye hmara mulk ha. Is mulk ma izzat nae ha jagga nae ha to nafrat ki , dehshat ki, moulvion ki , dehshat gardon k lye jaga nae ha jo masjidon or mandapon pe beth k hmare bare ma gandi baatein krty hain or hmari shanakht pe khutbe dete hain .”*

Translation: Anyone having issue with the Transgender Act should leave the country. This is our country. There is no place for hatred, terror, Maulvis and terrorists who deliver speeches on the character and identity of transgender community in Masjids and talk bad about them.

Literal Meaning: The text suggests that if someone disagrees with or has issues regarding the transgender act, they are encouraged to leave the country because the country belongs to them. Mehrub advocates for a society free from negativity.

Hidden Meaning: Transphobic people in our society should be the ones to leave the country not the transgender community because they are also the citizens of this country and have equal rights to live freely in it.

Contextualized: Moorat March was held against the religious parties who demanded the repeal of the Transgender Act 2018. An indeginous number of members of the community participated in the March. Transgender activists actively participated in the March showing their full support for the community and opposition towards the religious parties. During her interview at that time she urged the transphobes in the country to just leave the country ang carry out their transphobic activities in other countries because the transgender community, in no way, is going to accept any discrimination or violence .

Date: 19th Nov 2022

Text: *The only joy in the film, when everyone is happy and getting what they want - only for it to all come collapsing down. This was brutal writing - massive joy followed by a lifetime of misery, as true as it gets for us Pakistanis. After all, how dare we have any joy?*

Literal Meaning: The text describes a specific moment in the film when all the characters experience happiness and achieve their desires. However, the joyous situation in the film is short-lived, as it is followed by a sudden and drastic turn of events leading to a downfall or misery. Mehrub mentions that the way the plot unfolds is emotionally intense and perhaps harsh, indicating that the narrative is crafted with a deliberate and impactful style. The pattern of experiencing immense joy followed by prolonged suffering resonates with the perception of life in Pakistan for marginalized communities.

Hidden Meaning: The text shows Mehrub's implicit commentary on the socio-cultural conditions in Pakistan. The mention of a lifetime of misery and the rhetorical question "how dare

we have any joy?" suggests a deeper reflection on the challenges or struggles faced by the people in Pakistan. It hints at a perception that sustained happiness or success is often elusive or viewed with skepticism, reflecting a nuanced commentary on the cultural and societal dynamics in the her perspective.

Contextualized: Mehrub shared a short video of the scenes from the movie Joyland upon she tweets about the only happiness comes when we get what we want but this joy does not last long. She appreciates the writer by calling this piece as brutal writing because it was the true depiction of the lives of transgender community in Pakistan, experiencing joy with the lifetime of hardships. In the end she throws a sarcastic question to her followers by asking how dare she gets to experience any joy, to emphasize on the idea that the transgender community are perceived to not be happy and satisfied with their lives. As it would offend the transphobes of the country.

Date: 17th Nov 2022

Text: *Congratulations to all Pakistanis for defeating fascists, fanatics, and haters of our culture. Go watch the movie and revel in all that Pakistani art and cinema has to offer. We were and will remain a country of artists.*

Literal Meaning: Mehrub congratulates all the members of the transgender community and Pakistanis who fought against the Haters of the transgender culture because the film Joyland that has been banned in Pakistan was now released. She urges them to watch film and appreciate the beautiful work of art. She proudly declares the country as the country of artists.

Hidden Meaning: The text appears to celebrate the release of a film that faced challenges, particularly related to transgender culture, and it underscores the importance of artistic expression in fostering understanding and appreciation. Additionally, it acknowledges the resilience of the transgender community and others who supported the film despite opposition.

Contextualized: Mehrub shares a meme of Maria B who puts her hand on her forehead and on that meme, it says “Joyland has been revealed in Pakistan ,Meanwhile in Lahore “ and the picture of Maria B under that which was pointed towards her because she lives in Lahore and she must have been devastated on hearing the news of the release of film Joyland .The remarks she gave o the removal of Mehrub from the panel of the Talks at ISL and the Khaunsa Fund initiative by her created controversy which is why Mehrub shared a meme for her and all the people like her who were against her (Mehrub)as guest speaker in a school.

Date: 15th Nov 2022

Text: *This is possibly also why Sindh will be the first province to host its own indigenous Moorat March, just 5 days from now, while the rest of the country drowns under the transphobia being promoted by Salafist extremist*

Literal Meaning: The text communicates that Sindh, a province, is set to host its own indigenous Moorat March in the near future, suggesting a local initiative for a public demonstration or parade. The phrase "just 5 days from now" indicates the imminent occurrence of this event. Additionally, it implies that the rest of the country is facing challenges related to transphobia, which is being promoted by Salafist extremists, contributing to a broader societal issue.

Hidden Meaning: The text indicates juxtaposition between the progressive initiative in Sindh and the challenges faced by the rest of the country. It signals a celebration of local culture and identity, potentially indicating a more inclusive and accepting stance toward marginalized communities, including the transgender community. It also suggests a critical perspective on the impact of extremist ideologies on social issues, particularly those related to gender identity. The

text shows a contrasting attitude toward inclusivity and acceptance between Sindh and the rest of the country, with a hint at the potential role of extremist ideologies in fostering discrimination.

Contextualized: A khwaja Sira celebrated her Salgirah where she was joined by her close friends. Mehrub tweeted by sharing the post of the news that Sindh will probably be the first province to host the Moorat March while the rest of the country is immersed in the transphobia promoted by the Salafists.

Date: 12th Nov 2022

Text: *“And with this Senator Mushtaq and Maria B just also officially filed for their own "NGO" today that will work on "khunsa". The right wing - capitalist alliance, now getting into the neoliberal donations market, while sitting on the horse of transphobia” Reminder, had a cisgender woman or man instead of Aleena Khan played the role of a khwaja Sira dancer, they'd have had no issues with it. But because it's an actual khwajasira doing so, they have issues. They want khwajasira people to be just begging in the streets.*

Literal Meaning: Tweet is under the post of Senator Mushtaq who filed a petition that declares the film Joyland as uncertified for the people in Pakistan due to the presence of “highly objectionable” material in the film that is against social and moral standards of our society. Mehrub refers them as right wing Capitalist who got into neo liberal donation market by announcing the NGO for Khunsa while still being transphobic in nature.

Hidden Meaning: If a cisgender man or a woman had played the role of Aleena Khan in the film Joyland, then people would have no problem with it. But since the role is played by an actual Khawaja Sira that is why transphobic people are desperate to ban the movie. They cannot bear the acknowledgement given to the transgender community.

Contextualized: Senator Mushtaq shared the petition which banned the film due to its socially and morally uncertified content. By Initiating Khunsa Fund people like Maria B and Senator Mushtaq, the right wing Capitalists, and also spreading transphobia. As joyland has been banned in Pakistan, Mehrub adds that if the role of Aleena Khan who is a transgender herself, was played by a cisgender woman or man instead of her then people would have no problem. They donot have issue with the film but they issues with the community. People just want the community to be begging on the streets. The success of this community actually cannot be digested by the society thatswhy the film has been facing controversy before its release.

Date: 8th Nov 2022

Text: *No more. We aren't going to ask society to "accept" our gender. We're going to hold the class system at its neck and strip down its facade. Jaagi Jaagi, Moorat Jaagi!*

Literal Meaning: There is no need to be gentle with the society by asking them to “accept” our gender. Only way to let them know is that their class system should austered and eliminate all the fascade they created. Moorat means the image or representation. JAAGI MOORAT was the slogan of the Moorat March held in Karachi.

Hidden Meaning: The text conveys a bold and defiant stance against societal norms, particularly in the context of gender acceptance. It suggests a rejection of the traditional approach of asking for societal acceptance and, instead, an assertion of agency to challenge and dismantle the class system that perpetuates gender norms. "Jaagi Jaagi, Moorat Jaagi!" can be interpreted as a call to awaken or rise, with "Moorat Jaagi" potentially symbolizing a collective awakening, especially in the context of challenging societal expectations related to gender. The text implies a desire for systemic change, rejecting mere acceptance in favor of dismantling structures that contribute to inequality and discrimination.

Contextualized: Mehrub shows her anger for the class system of our society that she thinks asking the society to accept their gender is of no use and it is not going to happen anymore because now the transgender community will unleash the facade.

Date: 7th Nov 2022

Text: *Family system khatray mein tou hai, lekin khusro'n sey nai ap k apnay (na) marrdo'n sey... Jinhay andar bahir karnay ki jaldi mein ap k iss jinsi muaashray ney insaan ban'na sikhaya hi nai*

Translation: Family system in Pakistan is in danger not because of Khusray but because of impotent men who have not being taught by our sex obsessed society how to be a normal human being.

Literal Meaning: Our sex obsessed society needs to learn the basics of being human because the Khawaja sira have no part in destroying the family system but it is these men who fail to become humans.

Hidden Meaning: The text conveys a critique of societal attitudes toward masculinity and sexuality in Pakistan. While the statement overtly mentions the family system being in danger, it subtly points fingers at the societal norms and expectations that may contribute to this perceived threat. The use of the term "Khusray," which can be a derogatory term for transgender individuals, is likely employed to draw attention to the marginalized groups facing societal discrimination. The text suggests that the real threat to the family system comes from men who are labeled as "impotent" and implies that this inadequacy is a result of societal failure in providing comprehensive education on human sexuality. There's an underlying commentary on the need for a more inclusive and enlightened approach to sexuality education in order to foster

healthier relationships and counteract societal biases that may contribute to the challenges faced by the family system.

Contextualized: The Transgender Act 2018 faced great opposition by our religious parties mainly JI who claim that the laws will destroy our family values and future generations. That's why she mentions in her tweet that Khawaja sira are not responsible for the destruction of family values but they are destroyed by the impotent men who are into sexual activity and fail to become humans. She tweeted this on the matter of Alizey Shah- Feroze khan children custody case.

Date: 4th November, 2022

Text: *Mulq mein kya chal raha hai, aur yahan hamari qoumi phupho Joyland ko ley k ro rahi hain. Classic right wing agenda - create false moral panics, give birth to political terrorism, and ensure that class and hegemony issues remain forever ignored. Also, get this phupho a hobby.*

Translation: A lot of important things are happening in the country and our national aunt is crying over the release of the film Joyland.

Literal Meaning: The text conveys a sarcastic and critical tone towards a person referred to as the "national aunt" who is seemingly upset about the release of the film Joyland. Mehrub attributes this reaction to a perceived right-wing agenda, accusing it of manufacturing moral controversies to divert attention from more significant national issues. It suggests a belief that the concerns raised are not genuinely problematic but are being exaggerated for political purposes. The text shows their strategy in perpetuating political terrorism and deflecting attention from important social issues like class and hegemony. The person in question should find a more constructive use of their time rather than focusing on trivial matters.

Hidden Meaning: This text appears to critique the priorities and actions of a national figure, possibly a prominent personality referred to as the "national aunt." The text suggests that while significant events are unfolding in the country, the focus is on the release of the film Joyland, indicating a perceived misplacement of attention. The term "national aunt" is a sarcastic or mocking reference to someone in a position of influence. The classic right-wing agenda implies that there is a deliberate strategy to divert attention by creating false moral panics, contributing to political terrorism, and perpetuating the neglect of important socio-economic issues. The text involves a critical commentary on the perceived manipulation of public discourse, political agendas, and the neglect of pressing societal issues by those in positions of influence.

Contextualized: Our typical right Wing people spread false narrative about the moral and social values and bring political terrorism in the country so that the issues of common people remained unresolved and ignored. This tweet is answer to the post of Senator Mushtaq who talks about the petition of the film Joyland. Mehrub tweets that our country is facing a lot of up downs but Senator Mushtaq still could not get out of the issue of whether to release or ban a film. Somebody should get this phupho (stereotype of an evil aunt) a hobby.

Date: 3rd Nov 2022

Text: *On Khan's assassination attempt, and the gumraahi narrative: "Yeh logo'n ko gumraah kar raha hai, azaan k time gaanay bannd nahin kiye" This gumraahi narrative has also been popularized by Jamaat e Islami, and other Islamist entities like Youth Club, Agaahi, Shoor, and JUI-F. It was easy when it was being applied to minority people like left wing activists, Mansoor Pashteen, transgender people, and women. We warned you then, that weaponize this enough and keep using the amar bil maaroof wa nahi an il-munkir narrative, and it WILL SPILL OVER to ALL. Here we are. We can go nowhere unless there is an active effort to ban, prosecute, and penalize all folks promoting violence in the country. Mathira called me a blasphemer and literally called for my death just 3 days ago on her social media. That's where we have descended. Who will rein in the ones who are spreading hatred in the name of Islam, making*

fanatics out of people, convincing people that "Islam khatray mein hai", and convincing them by hurting others they get a ticket to Jannah? You know the answer. But who will rein them in? Now watch Islamists climb out of their holes and defend themselves, fanaticism, and yearn for sympathy saying "yeh hum nahin thay yeh tou koi aur tha". TTP openly confessed to killing BB and to this date these fanatics say "no it was Zardari". Let the games begin. "They are getting people off the right track. They did not stop the music during the time of Azaan."

Literal Meaning: The text discusses an attempted assassination on Khan and addresses a narrative of misguidance, linking it to various Islamist entities like Jamaat e Islami, Youth Club, Agaahi, Shaoor, and JUI-F. It points out the historical application of the misguidance narrative to minority groups and activists, cautioning that its continued use could lead to broader societal consequences. Mehrub emphasizes the need for active measures to curb violence promoters, citing a personal experience of being labeled a blasphemer with a death threat. The text questions those spreading hatred in the name of Islam and radicalizing individuals. It anticipates a defensive response from Islamists and draws a parallel to previous denials by fanatics regarding the assassination of Benazir Bhutto. The text suggests an expectation of contentious debates or confrontations on these issues.

Hidden Meaning: The narrative is provided by JI and other Islamic entities about the transgender people that they are destroying the social and moral values of the society and leading people astray, in the attempt to weaponize against the left wing activists, the transgender and women. The narrative of Amar Bil Maroof Wa Nahi An il-Munkir which means enjoining the good and forbidding evil, introduced by the Islamic entities to remove the ones's spreading the gumraahi narrative will influence all. She says that the community would go anywhere unless there is a serious and active effort to ban and punish those who promote violence in the country. She mentioned that Mathira, a talkshow host, accused her of blasphemy and threatened her of her life on her social media three days ago. The society has gone this far. She questions is there no

one who would control and stop these kind of people who are spreading hatred in the name of Islam, fooling people and convincing them that Islam is in danger because of us (the community). They think they are making their way to jannah whereas everyone knows the reality. On this the Islamists would wake from their holes and say that they were not the ones doing this but others. She adds that TTP openly confessed about killing Benazir Bhutto and people still think it was Zardari who did this. She ends her tweet by saying “let the games begin” which means that the cascade created by the JI and Islamists have just started.

Contextualized: JI and Islamic entities spreading false narratives about the transgender gender that Islam is in danger because of them as they are leading people on the wrong paths, is a bluff and ineffectual attempt to convince people on their side. These people have been spreading negativity and hatred towards the community and fooling people to do the same in the name of Islam. Islam is a peaceful religion which gives basic rights to every community and its members. Threatening and accusing people pointlessly is not the teachings of Islam.

Date: 2nd Nov 2022

Text: *Jamaat-e-Islami Minister for False Propaganda, Phupho Senator Mushtaq Sahiba was saying that because of the bill, men have disguised themselves as homosexuals and transgenders, entered women's bathrooms, married men, and raped women. Also killing their rights.*

Literal Meaning: JI and Senator Mushtaq have been spreading false propaganda by saying that, because of the bill men have been following the getup of homosexuals and transgenders and acting like them. They are disfranchising the rights of those who actually belong to the community.

Hidden Meaning: The text reports on the views of a person referred to as "Jamaat-e-Islami Minister for False Propaganda, Phupho Senator Mushtaq Sahib" According to the statement,

Mushtaq Sahib is asserting that a certain bill has led to men disguising themselves as homosexuals and transgenders, entering women's bathrooms, engaging in marriages with men, and committing acts of rape. Additionally, Mushtaq Sahib is claimed to believe that this bill is also infringing on the rights of individuals.

Contextualized: Mehrub refers Senator Mushtaq Ahmed as Phupho in all her tweets because of his desparate indulgence in the matters of the transgender community. The Transgender Act 2018 has created uproar among the Islamists and transphobes in the country. That is why they are spreading false propaganda by saying that the act is destroying the ethics in the society as men have disguised themselves as homosexuals or transgender.

Date: 30th Oct 2022

Text: *As we progress and as more transwomen come out of the shadows, more people are getting to interact with us - not with us as beggars or them being out sex work clients - simply as humans, professionals, citizens, travelers, etc. It's these interactions that break the bias most!*

Literal Meaning: The progress of the community can be measured from the fact that people are getting to know the members of the community as simple human beings with interactions with them as professionals or clients or colleagues not as beggars or sex work clients. This is a big achievement for the community as these type of interaction can be powerful to break the stereotypes and stigmas attached to them.

Hidden Meaning: The text conveys that with societal progress and increased visibility of transwomen, more people are having opportunities to engage with them in various capacities. The emphasis is on interacting with transwomen not in stereotypical roles such as beggars or sex work clients, but rather as individuals with diverse identities, including being humans, professionals, citizens, travelers, and so on. Mehrub suggests that these varied interactions help

challenge and break down biases, fostering a more nuanced and human understanding of the transgender community. She encourages a shift in perception from stereotypes to recognizing the multifaceted roles and identities of transwomen through everyday interactions.

Contextualized: With the progress of the community, more transwomen are coming out of their zones, interacting with people as human beings and citizens of same country through their profession or simply just being present out there. With this the stigmas and stereotypes attached to them that the transgender community either are beggars or sex workers is slowly fading away. People are now acknowledging as respectable citizens of the country. This type of progress is what's needed to break the bias.

Date: 27th Oct 2022

Text: *Jamaat e Islami, naya baja, wuhi purani dhun, ab English speaking packet mein bhi dastyaab hai Biwiyān kutto, bachay cho*o, khusray maro, phir Deen k naaray lagao aur amreeka ko gaaliyan do, phir Amreeki conservatives ka manjan becho, phir dubara biwiyān kutto, aur bachay cho*o. JI, new drum, same old beat, now available in English speaking packet.*

Translation: Beat wives, rape kids, hit khusray and then chant the slogan of Islam and utter expletives to America, sell the ideology of American conservatives, then again beat your wives and rape kids.

Literal Meaning: JI adopted a new way of spreading the false propaganda. The objective of it is same but a little twist. The people who bring religion into every argument are the ones who beat their wives at home, pedophiles and in turn accuse America. These people then sell the ideology of American conservatives. .

Hidden Meaning: The text seems to convey a strong critique and condemnation of individuals or groups engaging in reprehensible behavior while hypocritically invoking religious and

political ideals. It highlights the contradiction between proclaimed values, such as those associated with Islam, and the abhorrent actions mentioned. There could also be an implicit criticism of those who opportunistically adopt ideologies, like American conservatism, while perpetrating actions that contradict the principles of those ideologies. The text is a scathing commentary on hypocrisy, moral inconsistency, and the misuse of belief systems for selfish or harmful purposes.

Contextualized: Mehrub posted a screenshot of the news of the interview JI on the condemnation of the bill where Siraj ul Haq opposed the bill by saying that this is an un-islamic bill which will destroy Islamic family system in the country He also condemns that the bill in Sindh Assembly against forced conversion as open mockery of Islamic values. On this Mehrub tweets that JI brings religion into every argument though there are totally the opposite of it. They accuse America for their westernized culture but stand with the American conservatives. They bring Islam in every other argument but beat their wives and rape kids. This cycle continues and repeats in one way or the other.

Date: 26th Oct 2022

Text: *I genuinely mean it when I say it, khusro'n ki bad'dua sey bacho... Especially the young ones, because they're the most mazloom, under the most duress, and your hurt has life long consequences for young trans folks by being exposed to political trauma so early. Maria B is next.*

Translation: “I genuinely mean it when I say that you should fear the curse of Khusray especially the young ones because they are the most innocent, under the duress and your life long consequences for young trans folks.

Literal Meaning: The text conveys a sincere warning about fearing the curse of Khusray, particularly emphasizing concern for young transgender individuals. The term "Khusray" refers to transgender individuals in South Asia. The text underscores the vulnerability of young transgender individuals, describing them as the most innocent and under duress. It suggests that the challenges and hardships faced by young transgender people may have enduring effects.

Hidden Meaning: The text calls for empathy, understanding, and protection for young transgender individuals. The emphasis on the innocence and duress of young transgender individuals suggests a plea for compassion and support in the face of the unique challenges they may encounter. The text focuses on the impact of societal discrimination on the well-being and opportunities of young transgender individuals. The text encourages a re-evaluation of societal perspectives and promotes empathy and acceptance for the transgender community, especially the youth.

Contextualized: The young transgender community is the most innocent and vulnerable because of the early trauma they had to face from their families and the society that's why people should be afraid of their curses. We have two examples in front of us that show that what goes around comes back around: First Senator Mushtaq who strongly opposed the Transgender Act 2018, lost elections and second Feroze Khan who started a campaign against the movie Joyland. His wife files for divorce against the domestic abuse done by him. Next might be the turn of Maria B. Senator Mushtaq, ex chief of JI, lost elections this day and resigned from the party because of the misinformation he provided about the NADRA data. Feroze Khan who preaches the teachings of Islam turns out that his wife has been facing domestic violence in the hands of him. On the release of movie Joyland, he started a campaign against its ban in the country. All this gives us a lesson

that we should never deprive of rights of anyone for our own benefits because God is the Judge of universe.

Date: 24th Oct 2022

Text: *I want to feel bad for @SenatorMushtaq and @JIPOfficial because they thought they can weaponize Almas Bobby against us without realising that she's hurt so many transgender women by now, viciously, that many will come out and speak. Also, has she passed your rigorous "intersex" test? It's still time for you all to repent and seek forgiveness for thwarting both science and religion, and tip toeing idiotic white supremacist transphobic men thinking it's a politics that will work without repercussions. Ab har shehr kay khwajasira tum logon ko pakkrain gay.*

Translation: “Now Khawaja Sira from every city will come at you”

Literal Meaning: The text expresses a lack of sympathy for individuals tagged as @SenatorMushtaq and @JIPOfficial. Mehrub accuses them of attempting to use Almas Bobby against the speaker, highlighting that Bobby has allegedly harmed many transgender women. She questions whether Bobby has passed an "intersex" test. She warns them to repent for going against both science and religion, criticizing what is perceived as an alliance with transphobic individuals for political gain. She also suggests that individuals from the transgender community in various cities will confront them.

Hidden Meaning: The text suggests disillusionment with the perceived exploitation of individuals like Almas Bobby for political purposes. The reference to an "intersex" test may imply skepticism about the authenticity of Bobby's identity or the motivations behind highlighting it. The call for repentance points to a moral judgment against those who are seen as compromising ethical principles for political gains, possibly with a critique of aligning with transphobic ideologies. The mention of repercussions and the warning about individuals from the transgender community coming forward could indicate a belief in the power of collective action

and the potential for marginalized communities to assert themselves against perceived injustice. The text overall suggests a deeper commentary on the intersection of politics, identity, and morality within the context of the transgender community.

Contextualized: Turning Almas Bobby against the transgender community was not a good idea because the transgender community stand together and fight for their rights. JI should repent for mixing science and religion and leading transphobic to believe in their politics. Now the transgender community from all over the country will come at you for your sins. Mehrub posted a video under this tweet of the transgender community who are asking Almas Bobby to come into her senses and stand with the Khawaja sira instead of those who are asking for medical examination of the community for their true identity. She also adds that the transgender community population has been increased now so she should be afraid of them. In the end of the video they are chanting the slogan” Almas Bobby ghalat ha Almas Bobby ghalat ha” which means Almas Bobby is wrong. On this Mehrub tweets that Senator Mushtaq and JI thought they can use Almas Bobby against the community but little do they that the community has now become stronger and they will come out and fight for themselves. She asks if Almas Bobby has passed their test of intersex or not. JI should seek forgiveness for baffling science and religion and making the transphobic men to believe foolishly in them.

Date: 22nd Oct 2022

Text: *Almas Bobby while giving a session to a far right religious fascists party: "Main by birth shemale hu" Everyone goes, Subhan'Allah! Moral of the story: transgender laffz buhat ganda hai but shemale laffz buhat Islami aur Shariyat k ain mutaabiq. Jamaat e Islami has been pushing Almas Bobby as a legitimate intersex person LMAO who is on "their side" lekin medical tou unka bhi nai hua Reminder that you're only intersex in Pakistan as long as you're with Jamaat e Islami. Warna ap "puray marrd. Subhan'Allah, because the term is only used in pornography and because Almas Bobby's organization is called Shemale Association of Pakistan.Facepalm.*

Translation: “I am a she-male by birth”.” The word transgender is a bad word but shemale is a word according to Islam and shariah.”” Otherwise you are actual man”.

Literal Meaning: Jamaat-e-Islami (JI) claims Almas Bobby's status as a legitimate intersex person, even though a medical examination has not been conducted. Mehrub asserts that, according to JI, being affiliated with the organization implies being intersex; otherwise, the individual is considered a man, with a sarcastic reference to the term "intersex" being associated with pornography. The use of the term "facepalm" at the end indicates the speaker's frustration or disbelief in response to this perspective. Additionally, Mehrub sarcastically refers to Almas Bobby's organization as the "Shemale Association of Pakistan," possibly as a commentary on the language used and the perception of the organization. Mehrub questions the legitimacy of the claim about Almas Bobby's intersex status and expressing frustration with the associated perspectives.

Hidden Meaning: The medical examination has not been done on Almas Bobby but still JI has been declaring her as a legitimate intersex person. So this is a reminder that as long as you are with JI you are an intersex person otherwise you are a man because this term is only used in pornography. Mehrub uses the expression “facepalm” in the end that indicates her dismay on this thought. She sarcastically calls Almas Bobby’s Organization as Shemale Association of Pakistan.

Contextualized: Almas Bobby has been speaking against the bill and the transgender community. JI has been considering her as intersex person but the truth is that she has not been medically examined to prove this. This gives the idea that joining hands with JI means that one is intersex otherwise everyone’s a male. The word transgender created much controversy for the

community which is why the word is considered bad whereas shemale is a “better word” which is according to the teachings of Islamic shariah.

Date: 19th Oct 2022

Text: *Transgender afraad k liye jo bhi ghalat muzzakar muanas istimal karay, ap jawaban unn afraad kay muzakar muanas ghalat karain. Unhain khud hi thannd padh jaye gi. Misaal k zariye wazeh karti hu: Agar ap aik mutajanas khaatoon yaani transgender woman hain, aur koi marrd ap koi Bhai ya muzzakar keh raha hai, tou ap jawaban unhay Baji, Khala, ya Phupho bana dein aur muannas zaban istemaal karain. Issi tarah khwateen jinko mutajanas afraad sey baat karnay ki tameez nahin, unhain chachu ya taaya bana dein aur kahain "abbay lunday idhar aa." Unn ko marrd bana k mukhatib karain, unn k kalejay mein thannd padh jaye gi. Baat ka maqsad, izzat aur beizzati ka illm sab ko hota hai. Sab ko maaloom hai k kisi ki dilazaari karnay k liye kesay alfaaz istemaal kiye jatay hain. Aur yeh jantay huay bhi agar koi badtamizi karay, yaani k ap ko ap ki jinsi shanakht ka Haqq thukratay huay ap k ...muzakar muanas ko tazheeq k liye kharab karay, tou woh yeh kaam issi neeyat k sath kar raha hai k ap ki dilazaari ho. Unn ko bhi jawab mein yehi izzat bakhshain. Kyun kay zulm sehna bhi zaalim ki adaa thehra.*

Translation: Whoever uses wrong pronouns for the transgender members, that person should use wrong pronouns for them as well in answer to that. This will make them realize how it feels to be misunderstood. For example : If you're a transgender woman and a man calls you “Bhai” or uses “His” pronouns, then call him “Baji”, “Khala” or “Phupho” and use “Her” pronouns in reply. Likewise, Women who don't have manners to talk with the individuals, should be called by “Chachu” or “Taaya” and say “Yo bro come here”. Use “his” pronouns for them and they will be at peace. The point is everybody knows the dynamics of respect and disrespect. And everybody knows about the kind of words used for anyone in order to disrespect them. Despite knowing that if someone misbehaves for example: uses wrong pronouns, then for sure they are doing it intentionally to hurt you. Then you should also let them know how it feels because tolerating oppression is the gift of oppressor.

Literal Meaning: If someone disrespects you by calling you from different pronouns then you should also do the same because brick answers stone. For example if you are a transwoman/man and man/woman calls you baaji/bhai or khala/chachu, you should also call by wrong pronoun because they want to hurt you and disrespect you that is why they are doing. This kind of oppression should never be ignored.

Hidden Meaning: It has become normal for the transgender community to be addressed by wrong pronouns as it is a way of disrespecting them. People will intentionally mess up their pronouns to tease them and make fun of them. Mehrub suggests every member of the community to never turn a blind eye to that. She urges the members to use the wrong pronouns for the cisgender so that they should know what it feels like to be misjudged. If anyone is disrespected in whatever way, that person should also get ready to be faced with the disrespect because it takes two to quarrel. Tolerating the oppression is the gift from oppressor because the oppressor has now given you permission to do the same oppression on the oppressor. So if any member of the transgender community feels that they have been victimized by the oppression, should fight against it because remaining silent is also a kind of violence.

Contextualized: Mehrub advocates for a strategy within the transgender community in Pakistan to address the misgendering they often face. She suggests responding to those who use incorrect pronouns by reciprocating with intentionally incorrect titles and pronouns, highlighting the discomfort caused by such misunderstandings. The example given involves using terms traditionally associated with the opposite gender to mirror the disrespect experienced. The text underscores the awareness within society regarding the dynamics of respect and disrespect and posits that intentional misgendering is a form of oppression. By refusing to tolerate such behavior and instead mirroring it, the strategy encourages individuals to assert themselves and

convey the impact of intentional disrespect on their well-being. The text calls for self-empowerment and a response to intentional misgendering within the transgender community in Pakistan.

Date: 17th Oct 2022

Text: *14 attacks on transwomen, one murder, and years of hatred sown, all for this one campaign, and once again Pakistan rejected Jamaat e Islami in the polls. Your agenda of hatred will never succeed Jamaat e Islami. You can fool the burgers and the elites, but the common man .. knows you very very well. We remember the terrorism you've spread in our poor people's colleges and universities and towns. And we'll hold you accountable for it.*

Literal Meaning: Mehrub recounts a series of violent incidents against transwomen, including 14 attacks and one murder, attributing them to a campaign driven by hatred. She asserts that despite these actions, the political party Jamaat-e-Islami was rejected in the polls. She expresses skepticism about the party's agenda of hatred, suggesting that it may deceive certain segments of society but not the common man who is well-aware of the party's reputation. She also accuses Jamaat-e-Islami of spreading terrorism in colleges, universities, and towns, particularly impacting the poor. The concluding remark emphasizes a commitment to holding the party accountable for its alleged involvement in these activities.

Hidden Meaning: JI has been spreading false propaganda against the transgender community for so many years. The attacks, murder and violence on the community has traumatized the whole community. God never ignores the prayers of the oppressed and there is no doubt in it because JI lost the elections and rejected in the polls. JI can fool the elites and upper class of the society but the transgender community is fully aware of them. They have not forgotten the terrorism and the hatred they have spread in the poor people's colleges, universities and towns. And they will be questioned for it.

Contextualized: The transgender community can never forget the oppression they have faced in the hands of JI. The fright and terror they have put in the minds of poor people can never be neglected and they will pay the price for all this. Loosing the elections is just the beginning of it.

Date: 15th Oct 2022

Text: *Remember the faces and voices of all those around you who in these trying and testing times chose to side with lies and hatred, and then covered it up in religion. We are barely out of a terrorism cycle, our memories shouldn't be weak. We had such people last time too.*

Literal Meaning: The transgender community remembers everyone who in these difficult times turned against them and side with hatred and lies by covering their arguments with teachings of religion. The memories of the member are not weak and they have become used to it because they have dealt with such people in the past.

Hidden Meaning: Mehrub suggests a cautionary reflection on the potential manipulation of truth and religious beliefs during challenging times. She encourages vigilance, urging individuals to remember those who, in difficult times, aligned themselves with falsehoods and hatred while using religious justifications as a cover. The mention of being barely out of a terrorism cycle emphasizes the recent history of violence and implies that such tactics may have been employed in the past. The caution against weak memories implies a need to remain aware and not forget the actions and voices of those who may have contributed to divisive narratives or falsehoods. She hints at a call for critical awareness, accountability, and a collective commitment to truth and tolerance in the face of challenging circumstances.

Contextualized: During the times of elections and preparations for Moorat March 2022, many celebrities, media persons and Islamists came forward with their views about the act and the transgender community to gain sympathy and votes for their own benefit. Some were in their

favor but most of them were against by forcing the religion argument into everything. However, the transgender community stood firm and strong against them because they know how to deal with hatred as they have become used to it.

Date: 14th Oct 2022

Text: *We are an indigenous, grass-roots led, and anti-colonial political movement of trans and khwaja sira people, to ensure the maintenance of our civil protections and to be politically seen and heard on our terms in a modern nation state.*

Literal Meaning: Mehrub acknowledges the transgender community as endemic and anti colonial movement of transgender and Khwaja Sira at the grass root level who fight for the civil rights and protection of the community. They thrive for the protection of their identity and involve in the politics on their own term of the state.

Hidden Meaning: The text suggests a deeper narrative beyond its explicit content. The use of terms like "indigenous," "grass-roots led," and "anti-colonial" indicates a desire for self-determination and autonomy, emphasizing a rejection of external influences and a commitment to preserving cultural identity. The reference to being a political movement for "trans and khwaja sira people" underscores a collective effort to secure rights and recognition for marginalized gender identities, challenging societal norms and advocating for inclusivity. The phrase "maintenance of our civil protections" implies a proactive stance in safeguarding legal and societal rights. Furthermore, the text seeks to shape the narrative by emphasizing the importance of being "politically seen and heard on our terms," suggesting a quest for authentic representation and agency within the context of a modern nation-state.

Contextualized: The transgender community has realized that in order to raise their voices against the injustice and discrimination, they have to step into politics because it was the only way they could legally fight for their rights and security under the state laws.

Date: 13th Oct 2022

Text: *The reality is clearing up and we can see it as daylight - Jamaat e Islami has been invigorated by the rise of Taliban and is using the Transgender Act 2018 as their launching pad. No wonder TTP issues a statement as well favouring JI and opposing the Transgender Act.*

Literal Meaning: Mehrub believes there is a connection between the rise of the Taliban and the increased strength of the Jamaat e Islami (a political and religious organization) and that they are using the Transgender Act (Transgender Persons (Protection of Rights) Act) as a platform for their activities. She mentions of the TTP (Tehreek-e-Taliban Pakistan) issuing a statement in favor of Jamaat e Islami and against the Transgender Act that suggests an alignment of interests or support between the two groups.

Hidden Meaning: The text suggests a broader commentary on the complex relationships between religious and political groups, the impact of geopolitical events on local dynamics, and the potential exploitation of social issues, such as transgender rights, for political gains. It suggests a concern about the influence of conservative ideologies and militant groups on social and political developments in the region. It also implies a skepticism or criticism of the motivations behind the actions of Jamaat e Islami and the TTP in relation to the Trans Act.

Contextualized: Jamaat e Islami (JI) has experienced revitalization and this resurgence is closely tied to the emergence of the Taliban. The Transgender Act 2018, presumably referring to a piece of legislation related to transgender rights or issues, is depicted as a strategic platform for JI. The rise of the Taliban has somehow energized the Jamaat e Islami, and they are capitalizing on the

Transgender Act for their own purposes. The reference to the Tehreek-e-Taliban Pakistan (TTP) issuing a statement supporting JI and opposing the Transgender Act reinforces the idea that there is a coordinated effort or alignment between these groups against the legislation, implying a shared stance against transgender rights

Date: 9th Oct 2022

Text: *Darrtay hain degreeyon walay, aik nihati moorat sey...*

Translation: The educated fear the androgynous figure

Literal Meaning: The text explains that the educated individuals harbor prejudice or fear against those who challenge traditional gender expectations.

Hidden Meaning: The text highlight the tension or fear that educated individuals have towards those who challenge societal norms related to gender identity and expression. It implies that despite their education, some people struggle to accept or understand those who do not conform to traditional gender roles.

Contextualized: A transgender student in Balochistan was threatened by the university administration of expulsion for a dance performance. On this Mehrub tweets that professionals and educationists are afraid of the unarmed moorat who asks for nothing but recognition of their identity and legal rights and protection. The educational institutions are supposed to teach wisdom and acceptance to the students. Whereas this type of News can influence other students negatively and can only limit the student's mentality

Date: 4th Oct 2022

Text: *Mulahiza farmaye... At this point JI, JUI and some members of PTI are competing to be the most idiotic in the Senate. Teesri jins sey aitraaz kartay kartay they'll end up inventing a whole new species "While criticising about the Third gender, they will end up inventing a whole new species."*

Literal Meaning: The text is a sarcastic commentary on the behavior of political groups in the Senate, specifically Jamaat-e-Islami (JI), Jamiat Ulema-e-Islam (JUI), and some members of Pakistan Tehreek-e-Insaf (PTI). Mehrub suggests that these groups are engaged in a competition to display foolish or absurd behavior within the Senate. She implies that, in their criticism of the third gender, these political groups are behaving so foolishly that they might inadvertently end up creating an entirely new category or species of foolishness. The use of sarcasm suggests that she disapproves of the actions or statements made by these groups regarding the third gender, viewing them as absurd or illogical.

Hidden Meaning: JI, JUI and some members of PTI are competing to be the most prudent in Senate because they are making up their own definition for transgender person which is absolutely wrong. So it is possible that they might end up producing a new specie which no one has heard about.

Contextualize: A bill prior to the Transgender Act 2018 was introduced in the senate in which the definition of transgender person was completely wrong and made no sense at all. Everyone in Senate was coming with their definition of the transgender person on which Mehrub tweeted that they might make a whole new specie at this point. The senate member must have been highly qualified and professionals but at this shows that they are being complete idiots.

Date: 1st Oct 2022

Text: *In ko lagta hai k agar aik insaan apni transgender identity tasleem karta hai tou woh sirf sex k liye hai. Kyun k in k nazdeeq zanaangi ka mehwar hi shehwat hai. In ko transgender taalem aur sannat mein nazar ata nai, aur yeh chahtay b nai k woh wahan aye*

Translation: They believe that if a person reveals their transgender identity, it is only for sex because femininity is based on the sexual urge. They don't want to see the transgenders in educational fields and don't want them to come here.

Literal Meaning: It is believed that if a person discloses their transgender identity, it is solely for sexual reasons, as they perceive femininity as rooted in sexual desires. They are opposed to the idea of transgender individuals being involved in educational pursuits and express a desire to prevent them from entering certain spaces or communities.

Hidden Meaning: The people assume that the whole purpose of revealing transgender identity is to have sex and nothing else as femaleness means fulfilling lust. Therefore they cannot stand their existence so they donot want them in the country. This reflects biased attitudes and stereotypes about transgender people, unfairly associating their identity with sexual motives and expressing a discriminatory stance regarding their inclusion in educational and other environments.

Contextualized: Transgender Act 2018 has been criticized by many religious political leaders who claim to be Islamists. They think that coming out as a transgender person mean that they want to carry out sexual activities because according to them femininity itself calls for sexuality. The point is that putting forward these kinds of arguments shows that they cannot accept the community.

Date: 27th Sep 2022

Text: *Wafa has been killed in Swabi. Her DNA or intersex report wasn't asked for before taking the decision to kill her. The watershed from JI' and other far right fascist's online transphobia has now claimed 4 lives in less than 2 weeks. National Action Plan?*

Literal Meaning: The text reports the tragic death of a person named Wafa in Swabi. The text highlights that Wafa is a victim of online transphobia propagated by Jamaat-e-Islami (JI) and other far-right fascist groups. The alarming aspect is that this incident marks the fourth life lost within a span of less than two weeks due to the online transphobia emanating from these sources. Mehrub poses a question about the National Action Plan, suggesting a need for intervention or response to address the escalating situation.

Hidden Meaning: The text underscores the grave consequences of online transphobia, emphasizing the urgency of addressing the impact of hate speech and discrimination on the lives of transgender individuals. Additionally, by questioning the National Action Plan, the text implies a call for broader societal and governmental measures to combat the rising threat posed by online transphobia and violence against the transgender community.

Contextualized: A transwoman named Wafa was killed in Swabi. This counts to four lives that have been taken in less than 2 weeks. The false propaganda by JI and other online transphobic are the reason for this bloodshed. Mehrub calls out the National Action plan to do something or what they have to say about this now that the intersex report was not asked before killing the transgender. Will they still argue about the intersex report???

Date: 24th Sep 2022

Text: *Section 9 of Transgender Persons Protection Act 2018 states that if a transperson is forced to beg by someone, then someone will get 6 years in prison and Rs. 50,000 fine. A lot of people have been asking me "why" are some khwajasira protesting "against" the Act, most importantly Mx. Almas Bobby. Go figure. I've said enough.*

Literal Meaning: The Transgender Act 2018 states that forcing a transgender person to beg will get that person to 6 years and Rs 50000 fine. The Khawaja Sira is against the act 2018 because of the wrong definitions used in the bill for transgenders.

Hidden Meaning: The text mentions Section 9 of the Act, which penalizes those forcing transpersons to beg, implying a protective measure for the transgender community. The text attempts to raise questions about why Almas Bobby, is opposing or expressing discontent with the Act. The text tries to delve deeper into the complexities and nuances surrounding the protests and the perspectives of those involved.

Contextualized: Almas Bobby is transgender activist who contended that the number of real transgender people in Pakistan is quite small and that this law protects those who want to change their sex only because of a personal preference. This created a controversy among the transgender community. Although section 9 of the act 2018 is somewhat in the favour of community but the propaganda that has been started to amend transgender act is why the community needs proper changes on their own terms.

Date: 23rd Sep 2022

Text: *Chalain main jhuuta khusra sahi. Yeh jawab dein k jab M aur F sey sirf X hota hai Rules k mutaabiq, tou yeh M sey F ban k gay marriage kidhar aur kesay ho sakti hai? Meray kirdaar kl chorain, haqaayeq batayen - aur unhay Trans Act sey link karain.*

Translation: Let say I am wrong. Can anyone justify that if male and female produces X only then how changing from male-to-female ends up being a gay marriage. Stop commenting on my character. Tell the Proper rights and link them with the transgender act.

Literal Meaning: Mehrub tweets that people should leave her character out of the argument and come forward with proper justification as to how is gay marriage possible when a male converts to female. She says that legal rights should be linked transgender act and see if they make sense.

Hidden Meaning: The text expresses a doubt, suggesting that if male and female, traditionally defined as binary genders, produce offspring (X), then changing from male-to-female shouldn't logically lead to a situation described as a "gay marriage." The text shows a desire to shift the focus from personal judgments or assumptions about Mehrub and instead urges the discussion to center on the proper rights, likely referring to the legal rights and protections associated with transgender individuals. Mehrub appears to challenge the link between gender transition and the concept of gay marriage, possibly seeking a discussion that focuses on legal rights for transgender individuals and a connection to existing transgender-related legislation, like the Transgender Act mentioned.

Contextualized: The Transgender Act faced a lot of backlash for using wrong terms and definition for the transgender community and the laws itself. A debate on the gay marriage raised concerns among the Islamists and religious parties. On account of that Mehrub asks how anyone calls a gay marriage of a person who just changed their identity from male-to-female. People should come up with sensible arguments as everybody has been imposing their own views.

Date: 22nd Sep 2022

Text: *Matt Walsh, Jordan Peterson, aur deegar goray nafrat farosho'n k t*tay chukknay walay hamesha mazhab k peechay chuptay hain... Woh zamany gaye jab ap ka yeh chooran chalta tha - ap hum ussi goray k chittar sey puchain gay apko. Itni hi nafrat hai tou Oklahoma shift hojao. Bye bye. You're ghaddars and traitors and must be treated as such. No self respecting Pakistani is going to back you and your nefarious designs. We will prevail. May Allah protect all transgender people in Pakistan, and beyond. We won't let these foreign funded agents win.*

Translation: Matt Walsh, Jordan Peterson, and other white hate-spreaders who always hide behind religion while talking nonsense... The times are gone when your bluff worked - you'll now be asked by that very white person. If you hate it so much, then shift to Oklahoma. Bye-bye.

Literal Meaning: Mehrub criticizes individuals like Matt Walsh, Jordan Peterson, and others, accusing them of spreading hatred and using offensive language. She suggests that those who perpetuate hate should no longer hide behind religion, referencing a time when their behavior went unchecked, and implies that such behavior is no longer acceptable. She concludes with a suggestion for those with so much hatred to relocate to Oklahoma and bids them goodbye. She labels these individuals as "ghaddars" (traitors) and implies that self-respecting Pakistanis won't support them.

Hidden Meaning: The text expresses a frustration with external influences or individuals perceived as interfering in Pakistani affairs, particularly regarding issues related to hate speech and transgender rights. The call for those expressing hatred to relocate to Oklahoma could be symbolic, implying a desire for them to distance themselves from Pakistani affairs. The use of strong terms like "ghaddars" and "traitors" indicates a deep sense of betrayal or opposition to those criticized. The expression of determination to prevail and the wish for Allah's protection for transgender individuals reflects a commitment to defending the rights of the transgender community in Pakistan and suggests a belief that external forces should not hinder these efforts.

Contextualized: The mentioned individuals use religious motives as a shield for their actions or statements. They would have any influence in the present day, contrasting it with a time when their supposed influence was stronger, expressing confidence that if they were to face consequences, it would be from their own people. The transgender violence has been increasing

since the formulation of Transgender Act 2018. The act was supposed to be shield for the transgender community rather it created more hurdles.

Date: 21st Sep 2022

Text: *In America, the right of transgender people to go to school was taken away. Jamaat-e-Islami also wants this system of American hate mongering in Pakistan. By telling you all that "American system is coming to Pakistan through transgender", he himself is introducing American-style transphobia here.*

Literal Meaning: America banned admission for transgenders in their schools which quite fascinates the JI. They are promoting the American culture themselves while putting the blame on the transgender community.

Hidden Meaning: JI puts all the blame on the transgender community by saying that the American system is coming to the country through transgender. The truth is they want to adopt their measures to prevent the transgender member for gaining any educational facility in the country.

Contextualized: Virginia blocked schools from accommodating the transgender students which the JI also wants to apply in Pakistan. On one hand they make the transgenders reprehensible for the American culture and on the other hand they want to introduce the American style transphobia in Pakistan. Mehrub tweets that they all are making us fool.

Date: 20th Sep 2022

Text: *If the JI is so concerned about men becoming women and marrying men, make a medical examination compulsory for men and women before Nikah. Infact a medical should be a condition before all nikahs. Problem solved, no?*

Literal Meaning: Medical examination must be made compulsory for the people who are getting married to avoid any kind of confusion related to their gender identity.

Hidden Meaning: The idea of gay marriage in Pakistan has evoked the members of JI and Islamists. They are concerned about men changing their identity to women and marrying men. If they have issue with that then they should make it compulsory and made condition for men and women to go through medical examination before tying knot, this way their problem will be solved.

Contextualized: According to JI, if a man changes his gender to women and marries a man, it is called gay marriage. They have been arguing over the fact that Pakistan being an “Islamic country” will never accept this kind of un-islamic practice as it will ruin the family values and future generation. The only solution for this is that before a marriage happens between a man and woman, a medical they should go through a medical examination and it should be compulsory before Nikkah to avoid any confusions.

Date: 16th Sep 2022

Text: *Multan is the city where we have Punjab's first transgender school being run by Alisha Sherazi - a transgender educator herself. Some of these graduates would have gone on to enroll in local universities such as BZU, but now they can't.*

Literal Meaning: First school for the transgender community in Multan, run by Alisha Sherazi who is a transgender educator. This means that graduates from this school had the opportunity to admission in universities such as BZU but now seems impossible as Jamiat members in the university held a seminar on the Transgender Act 2018 and its effects.

Hidden Meaning: Jamiat members held a seminar on the Transgender Act 2018 and its effect in BZU urging the university students to join hands in banning the act from the country. Multan was the first city to run a school for the transgenders community so there was some hope for the transgender in Multan. But now it seems difficult because the jamiat member have spreading false propaganda in schools and universities like BZU.

Contextualized: Jamiat has always been a party that has openly weaponized transphobia in the country including schools and universities because they know that youth can be easily manipulated. Spreading false propaganda in universities of Multan such as BZU has made the transgenders in Multan hopeless. The first transgender school was inaugurated in Multan which was an achievement for the community. But now that the Jamiat members have been carrying out their so called Islamic propaganda, it seems absurd.

Date: 13th Sep 2022

Text: *Trying so hard lol A. Look hot as a guy and in drag both so kudos to me B. Youth Club and Raja Ziaulhaq still haven't declared their finances. Rona band karo aur finances dikhao. Mujhay American agent keh dou apnay pesay tou dikhao sonhreyo... Assi v vekhan, Salafi funding*

Translation: “Stop crying and show us your finances. You call me American agent , just show your money. We would like to see your Salafi funding.”

Literal Meaning: Mehrub tweets under a post of her before and after image which shows her transition from a hot guy to a drag queen. She gives herself the credit to look absolutely phenomenal in both phases of her life. She also calls out Raja Zia and youth club who have not declared their finances as she wants to see the Salafi funding of those who have been calling her the American agent

Hidden Meaning: Transphobic People have been circulating pictures of Mehrub's transition from a man to woman to show the world and create rift among the people that this has been happening in our Islamic country. Mehrub is not ashamed of her transition. She warns the Youth Club and Raja Zia Ul Haq who have been spreading hate and false propaganda and making money out of it.

Contextualized: Raja Zia Ul Haq is the founder of Youth Club and a youtuber who posts videos about Islamic teachings and ethics. He has posted about an essential discussion on the recent Transgender Bill that has been the cause of much controversy and debate which got him the attention from the transgender activists. The transgender have been blamed for introducing American Culture in Pakistan. Mehrub tweets that these people make money out of religion and call them American agents .Before pointing fingers at her , she tweets that they should show her their finances as she want to see their so called salafi funding.

Date: 11th Sep 2022

Text: *It has been almost 24 hours since Jamaat e Islami announced a public war against transgender persons. Since then, multiple posts asking for vigilante justice have come up. And just a few hours ago, Ayyan Dolphin and her friends have been shot at.*

Literal Meaning: JI openly declared for war against the transgender community. The transgender community has been asking the state and government for justice and protection. And after their announcement for public war, some transgenders have been shot in Peshawar.

Hidden Meaning: It is not the first time the transgender community has been threatened, killed or violated. Many transgender members have lost their lives. Despite their multiple efforts to fight against the transphobia in Pakistan, the state and society have failed to provide protection

and security for the community. JI has declared open war against the community and no action has been taken by the government.

Contextualized: Soon after JI called for war against the transgender community, some of the transgender members were shot in Peshawar. The state has taken no action against them. Although the the transgender people have been included in the contest of elections but whenever the community is in need of support and protection , the government has remained silent .

Date: 9th Sep 2022

Text: *Jamaat e Islami has officially "declared war" on transgender persons. Read the caption by Senator Mushtaq Ahmad. We've been rattling our cage for a while now, telling you that this fascism is increasing. And we have now a SITTING Senator say "we have declared war" ONLINE.*

Literal Meaning: Senator Mushtaq tweeted that the Transgender Act 2018 is a threat to our Islamic principles and religion. This act calls for an open war which means that JI has officially declared war online .The transgender community has been telling the world that this tpe of fascism is increasing and now they are being threatened by the Senator for war.

Hidden Meaning: The text suggests concern and alarm over the Jamaat e Islami's stance towards transgender individuals, as officially expressed by Senator Mushtaq Ahmad. The text reflects a deep concern about the openly hostile stance taken by a political figure and the broader implications for the rights and well-being of transgender individuals

Contextualized: The Transgender Act 2018 has created much controversy among the religious parties and Islamists who feel that the act will destroy our family values and future generation.Senator Mushtaq, political leader of JI, openly called for a war because he thinks that the act 2018 is a threat to the religion and its principles.

Date: 8th Sep 2011

Text: *Senate Committee mein Aisha Mughal, Bubbli Malik, aur Mehlab Jameel k agay tou Senator Sb ki bolti band thi - saari tehkeek social media pey ulti kar di? The irony that JI is so irrelevant that they MUST Urdu translate Republican logic to get any traction lol Maghribi yalghaar k khilaaf jidojehad maghribi logic k zariye... Pesh e khidmat hai JI ka inqilaab... Featuring desi Marjorie Taylor Greene aka Senator Mushtaq Ahmad. Kal ko Bush aur Dick Cheney ki philosophy ka Urdu tarjuma kar k dubara maghribi yalghaar k khilaaf jidojehad kijiye ga... Elect tou wesay b hotay nahin, shayd false moral panics phela k kuch dou so vote mil hi jayen...Senator saab remained silent infront of Aisha Mughal,Bubbli Malik and Mehlab Jameel during the Senate Committee. All their research on social media turned around?? Opposition against western invasion through western logic...welcome the JI revolution...Translate the philosophy of Bush and snatching dicks and use it against the western systemthough it is impossible that you will be elected .maybe by spreading false moral panics you could get votes upto 200.*

Translation: In the Senate Committee, when Aisha Mughal, Bubbli Malik, and Mehlab Jameel spoke, Senator Sb (Senator Sahib) was left speechless - all the investigation was turned upside down on social media? The irony is that Jamaat-e-Islami (JI) is so irrelevant that they have to translate Republican logic into Urdu to get any attention, lol. They're presenting the revolution of JI... Featuring the Desi Marjorie Taylor Greene, also known as Senator Mushtaq Ahmad. Tomorrow, he might translate the philosophy of Bush and Dick Cheney into Urdu and again call for a struggle against Western aggression through Western logic. Elections usually don't matter much; maybe they'll get a couple of votes by spreading false moral panics.

Literal Meaning: Failed to confront the transgender community during the senate committee which means that all their false propaganda is online. The funny thing about them is that they need Urdu translation to keep on track during the committee. They use western logics to prove their oppositions against the western invasion in our society. Their concerns are not clear. Sometimes they cry over the fact that the transgender community has been the reason for spreading western culture and system in Pakistan and sometimes they use the western agenda to

prove their arguments. Although this would get them elected during the elections but atleast they would get some votes by spreading moral outrage. Using western logic to prove the western invasion in the country and opposing it in return is quite absurd. This would get them elected in the elections but at least they would get some votes to save them from denigration. JI carried out their false propaganda online by mocking the Transgender Act and the community but when it comes to face them, they restraint themselves from speaking.

Hidden Meaning: The text suggests a sarcastic and critical perspective on the proceedings in the Senate Committee. It implies that Aisha Mughal, Bubbli Malik, and Mehlab Jameel, by their statements or actions, left Senator Sahib (Senator Sb) speechless, and the investigations discussed in the committee were challenged on social media. The text mentions the perceived irrelevance of Jamaat-e-Islami (JI), to the extent that they need to translate Republican logic into Urdu to gain attention. The term "lol" adds a touch of dismissiveness or amusement to this observation. The mention of presenting the "revolution of JI" and introducing Senator Mushtaq Ahmad as the Desi Marjorie Taylor Greene suggests a mocking tone, perhaps insinuating that their revolutionary claims are not taken seriously. The text humorously speculates about translating the philosophies of Bush and Dick Cheney into Urdu and using them to call for a struggle against Western aggression through Western logic. The reference to elections not mattering much and the possibility of gaining votes by spreading false moral panics suggests a cynical view of political strategies and their effectiveness. Overall, the text conveys a sense of skepticism and derision toward the discussed political dynamics and the strategies employed by certain individuals or groups.

Contextualized: Senate committee was held in which JI used western politics and agenda to prove their argument which is basically that the Act 2018 is a threat to the Islamic society and

that western culture and system is going to embed in Pakistan because of the transgender community. Ji has been spreading false propaganda against the transgender act and the community for their political benefits. Bringing religion and its values has been their favourite job to do but the transgender community will never let these false narratives to define their existence and identity.

Date: 3rd Sep 2022

Text: *I agree to an open debate with Raja Ziaulhaq and Tuaha whatever if they openly declare all their financial dealings, including their generational wealth, and the business dealings of their religious clubs such as Youth Club. Are you profiting off your religious sermons? Are people looking for faith paying your bills? Are your online disinformation and hate videos monetized? Who paid for your business initiation? Where are your donors from? What are their religious affiliations? And what are your financial and business connections with Al-Huda Pakistan or international, and other such Shiaphobic and anti-Sufi religious businesses? Be honest. Answer these. And I'll have a debate with you on transgender identities, gender binaries, Pakistan, and Islam.*

Literal Meaning: Mehrub wants to have an open debate with Raja Zia and Tuaha if they openly confess to the reason behind those videos on youtube about their so called religious ethics and morals. She wants them to be honest about their finances and wealth and their religious affiliations with international businesses such as Al-Huda and other Shia phobic and anti sufi religious businesses. She agrees to have a debate with them on transgender identities, gender binaries and Pakistan and islam in return.

Hidden Meaning: People who show themselves as highly religious on the internet might have some affiliations with the international religious businesses who spread false information to the public through their social media accounts and involve in the fascism. There must be some benefits and profits related to it or some kind of monetary incentives which makes them make hate videos online,

Contextualized: Raja Zia Ul Haq is a youtuber who makes videos on the religious teachings and Islamic principles. There has been controversy going on as he posted podcasts on youtube where he was giving wrong information about the transgender community and spreading hate. That's why Mehrub wants to have an open debate with them. But before that she needs them to be honest about their wealth and financial dealings because it is obvious that there are some monetary incentives in doing that or some profits in spreading false information and hatred .

Date: 18th Aug 2022

Text: *The excerpt from my talk that threatens the urban bourgeoisie and its' slaves of gender binary - keep living in your delusions. Climate change mein tum sab wesay b sab sey pehlay marro gay Main ni khaandi paapar. "You all will die in climate change not me...i dont eat shit".*

Translation: The part of my speech that challenges the urban bourgeoisie and those adhering to a strict gender binary - continue living in your illusions. In climate change, all of you will probably die first; I won't touch junk food. 'You all will die in climate change, not me... I don't eat unhealthy food.'

Literal Meaning: Mehrub talks about the gender binaries in our society, locked in strict reproduction system that expects the poor class to produce every generation that caters to the minority elites. Those who fail to do so are punished in worst possible manner. Our society is embedded in typical values that only allows marriage in within your class, culture, creed, race ,sect and social status.However Khawaja Sira are beyond these so called social values. They allow themselves to be true and honest to yourself and your soul. They see life as search for themselves and for the divine. They break all the gender binaries, roles and customs that are a threat to an individual. This worries the hetropatriarchial society and it frightens the rigid order

of gender. She says that she is very proud of herself and her identity as it has led her aware of the her rights, truth and liberty.

Hidden Meaning: The text suggests a disdainful and rebellious attitude toward the urban bourgeoisie (upper middle class) and individuals who rigidly adhere to a binary view of gender. Mehrub seems to be challenging societal norms and expectations, urging those who hold such views to continue living in their illusions. The mention of climate change is used metaphorically, suggesting that those who conform to societal norms may face negative consequences or "die" in the changing social and cultural climate. The refusal to eat junk food may symbolize a rejection of unhealthy or conventional practices. In essence, the hidden meaning implies a declaration of independence from societal expectations, a rejection of conformity, and a belief that she will endure and thrive while those who adhere to traditional norms may face consequences.

Contextualized: On the account of the TEDxISL which removed Mehrub from the panel as a guest speaker, she wrote a beautiful piece where she defines the system of our typical society. She mentions that the transgender community is very different from the transphobic society who are confined to their values customs and traditions. Their purpose of life is to search for themselves and their divine self. She is very satisfied with her life which has taught her the difference in truth and lie, right and wrong.

Date: 17th Aug 2022

Text: *Today is a great day to be Maria B the designer whose claim to fame is using homophobia and transphobia after mistreating her house help during COVID. Please appreciate how hard she's used the 2 brain cells that she has to psychoanalyze me. Brilliant gender discourse as well. I've always said transphobia is and will always be perpetuated by the elite bourgeoisie but hide behind over zealous religious vigilantes. Goli beshak ap ka middle class fanatic chalaye, lekin moral policing ki philosophy yeh elite bourgeoisie hi laata hain. It allows them to maintain their*

riches and hegemony in a highly unequal society, while hiding behind morality and public sensitivities. It'd be difficult to understand, but then they're too transparent and easy to understand. 2 brain cells y know

Translation: “Certainly our middle class fanatic fires a bullet but the philosophy of moral policing is introduced by the elite bourgeoisie.”

Literal Meaning: Maria B has been accusing Mehrub on her social media accounts for being invited by the TEDxISL as a guest speaker for being outspoken and stating the fact that these elite bourgeoisie can't handle. She posted on her social media accounts about her saying that she is a man transitioned into women and parents will decide the role models for their children. Mehrub tweets that transphobia always run by the elite who hide behind the religious vigilents. They may be fighting in front of the zone but the philosophy of moral policing is always introduced by the elite bourgeoisie. This allows them to maintain their status and class in society while hiding behind morality and public sensitivities.

Contextualized: The controversy between Maria B and Mehrub divided the society into those who were against the decision of withdrawal of Mehrub as a guest speaker and others in favor of this decision. Mehrub called out the authority and the parents issued complain for her removal from the panel. In order to justify her decision, Maria B has been posting about the transgender community especially Mehrub that these people who transitioned from man to woman can never be the role models for their children. Mehrub tweets that the transphobia is mainly spread by the elite class of our society who do all the work behind the bars of religious authorities. This way their status and wealth is maintained.

Date: 16th Aug 2022

Text: *Finally censored for being transgender and barred from speaking at TEDx ISL where I was slated to speak this 20th of August 2022 at ISL in Lahore. In a meeting to review my draft speech, which according to the ISL admin is absolutely up to the mark of all TEDx regulations, I was informed that I am being removed from the speaker's panel because some parents have stated that they can't allow transgender people to speak to their kids. This is the International School Lahore btw. No objections to the talk, no additional censorship, just flat out refusal because "parents ko aitraaz hai k koi transgender talk day" Their exact words. Verbatim. I hope that the other speakers stand in solidarity and walk out of the TEDx because transwomen in Pakistan have stood for all the causes that are being represented by them. My talk wasn't about me - it was about the racist colonial legacy of transphobia in Pakistan. I also hope that the media that is covering this asks ISL why was a transgender person removed abjectly for being transgender while nothing about the talk was contrary to any TEDx guidelines*

Translation: “Parents objected that this might be a transgender talk day”

Literal Meaning: Mehrub was removed from speaking at TEDxISL where hse was invited as a guest speaker to talk about the racial colonial legacy of transphobia in Pakistan. The reason for her removal was that the parents have objected that they cannot allow a transgender to talk to their kids. The parents stated that this might be transgenders talk day. She hopes that all the other speakers also refuse to go there and walk out in solidarity.

Hidden Meaning: The text implies a broader critique of societal prejudices and a plea for understanding and inclusion, urging others to question why a transgender person was excluded despite adhering to TEDx guidelines.

Contextualized: This is not the first time that a transgender member has faced discrimination .Despite being an international school, the school authority decided to remove a transgender member from TEDxISL on parent's disapproval. Instead of teaching their kids to accept and respect all the genders and their forms, parents and the school authority are educating their kids at this level that there is something wrong with the transgenderism.

Date: 28th April 2022

Text: *Is feeling also knowing? What does your gut say? In the pre-modern, as in pre-colonial Islamic mental health thinking, we never just know. In fact knowing is always incomplete as the brain is just one of the centers of knowledge; the heart, the gut, and the soul are the others. I'm more than a knowledge. And more than a clock that reads one time, all the time. Let me click, let me move, and let me keep on knowing.*

Literal Meaning: Mehrub tweets during her transition period that she is a free soul. She is beyond some knowledge and time. She says she wants to keep on moving and knowing. She infers that knowledge is such a rational word and to know something is to create knowledge. And the process of knowing is an exercise itself.

Hidden Meaning: The text suggests a philosophical perspective on the nature of knowledge and consciousness. The question "Is feeling also knowing?" challenges the conventional idea that knowledge is solely intellectual, urging consideration of emotional and intuitive elements in understanding. The reference to pre-modern and pre-colonial Islamic mental health thinking emphasizes a broader, holistic approach to knowledge, involving not just the brain but also the heart, gut, and soul. The assertion "I'm more than knowledge" implies a rejection of being reduced to mere information or facts. The metaphor of a clock that reads one time all the time suggests resistance to a static and unchanging existence. The plea to "let me click, let me move, and let me keep on knowing" expresses a desire for dynamic, continuous growth and understanding, suggesting that true knowledge involves an ongoing and evolving process that engages various aspects of the self.

Contextualized: Mehrub underwent a gender confirmation surgery recently so she is healing from all the mental and physical costs that came with it. Prior to that she tweets that she was never aware of her uniqueness before and as the time went by she began to learn and gain

knowledge .She says that feeling can be knowing because knowing is incomplete without brain,heart ,gut and soul.

Date: 30th March 2022

Text: *Woh zamanay gaye jab hum pey tarah tarah k ilzaamat lagaye jatay thay aur hum chup ho k sehtay thay... JI + IJT are using the politics of fear to intimidate and harass students and all students who protested within and outside IBA need to be investigated The vested agenda here is of the students and professors and political parties that use gay-panic to reject transgender rights and to use moral terrorism on campuses. IJT and JI should both be federally investigated in their role in spreading terrorism on campuses. Who are the students who protested? Have their social media accounts been checked? Have their bank accounts and political affiliations been checked? Which professors are supporting them? Is IBA harbouring terrorists like before? Should we wait for another Sabeen Mahmud? Grow a spine and investigate these transphobes that are using the gay-panic and gay-agenda card. And don't be surprised when you find a whole nexus of ready-to-be cold blooded killers and murderers. Tag IBA here. They need to stop harassing trans/queer students*

Translation: “Those times have gone when we were being accused and we remained silent”

Literal Meaning: JI and IJP are using students to carry their propaganda and protest against the transgender community and LGBTQ movement. Their agenda was to incur fear among the students and harass them. Students and professors and religious parties use gay-panic to reject the transgender rights and use moral terrorism in universities. The protestors should be investigated and their bank accounts should be checked to see where do they money from to carry out these protests. These transphobes should be stopped before they become cold blooded killers and muderers

Hidden Meaning: suggests a strong condemnation of Jamaat-e-Islami (JI) and its student wing, Islami Jamiat-e-Talaba (IJT), for allegedly using fear tactics to intimidate and harass students, particularly those who protested at the Institute of Business Administration (IBA). The text

questions about the identity of the protesting students, advocating for scrutiny of their social media accounts, bank accounts, and political affiliations, as well as investigating supporting professors and the possibility of IBA harboring individuals with a history of terrorism. The mention of Sabeen Mahmud invokes the memory of an activist who was tragically murdered, implying a fear of similar violence. Mehrub urges authorities to "grow a spine" and investigate those labeled as transphobes using the gay-panic and gay-agenda card, warning of the potential discovery of a network of individuals capable of violence. The call to tag IBA implies a direct appeal for the institution to cease the alleged harassment of transgender and queer students. Overall the text asserts serious concern about the use of fear tactics and potential violence in the context of LGBTQ+ rights and activism at educational institutions.

Contextualized: IBA protests against the trans/queer rights in Karachi by the JI and IJT supporters to harass and inculcate fear among them is downright cheap tactic because now the young students are being victimized to show their transphobic agenda. The students, professors and religious parties use gay-panic to show their rejections for transgender rights. Federal administration should take action against them and fully investigate the protestor, checking their bank accounts because these protestors are for sure brought by the JI and IJT to spread their agenda in universities and colleges. Protests by JI and IJT young supporter against transgender rights and to inculcate fear among the students were carried out outside IBA in Karachi. The agenda of these protests was to use gay-panic to reject the trans/queer rights. Mehrub tweets that these protestors should be investigated and take action against them who if left freely might become a bunch of cold blooded killers and murderers. The terrorism they are trying to spread in universities and colleges should be stopped.

Date: 29th March 2022

Text: *Aewain e bachodi har jagah students ko tanng karnay puhanch jatay hain yeh lifafa sahaafi ... JI Ka vote bank khatam hogaya hai tou ap tum log yeh jhoota gay panic phela k vote maango JUIF ko todnay k liye puttari assi v annay na... Hamain b samajh ati hai yeh siyasat. Inn budhon ko sharam nai ati these students are younger than his kids probably do they have zero empathy and concern for risks... The kids may be traumatized and the girl may actually face violence by KU goons outside the campus. Koi tareeqa koi sensitivity. These paid journalists go everywhere to disturb the students... Now that JI vote bank has been finished, they are spreading gay-panic to gain votes. We are here to break the JUIF. We also know how to run politics. These old leaders have no sense of respect who harass these students who are younger than their own kids who probably have zero empathy and concerns for risk.*

Translation: These envelope journalists arrive everywhere just to harass students without any reason... If JI's vote bank has diminished, you guys resort to this false gay panic to seek votes, puttari, don't even try to break JUIF like this... We understand this politics too. These elders have no shame; these students are younger than their children, and they seem to lack any empathy or concern for the potential risks. The students may be traumatized, and the girl might actually face violence from KU goons outside the campus. There should be some method, some sensitivity. These paid journalists go everywhere to disturb the students. Now that JI's vote bank has been finished, they are spreading gay panic to gain votes. We are here to break the JUIF. We also know how to run politics. These old leaders have no sense of respect, harassing students who are younger than their own kids and probably have zero empathy and concern for risks.

Literal Meaning: Violence against students to spread fake propaganda regarding the transgender rights by JI and IJT. These transphobic leaders have no sympathy for these kids and the risks associated with gay-panic protests and terrorism.

Hidden Meaning: This text suggests a strong criticism of what Mehrub perceives as unethical journalism and political manipulation. The term "envelope journalists" implies a negative view of journalists who may be influenced or controlled by external factors. The mention of JI's

(Jamaat-e-Islami) diminished vote bank and the accusation of spreading a false gay panic to gain votes highlight a belief that political entities may resort to divisive tactics when their traditional support wanes. The caution not to try to break JUIF (Jamiat Ulema-e-Islam Fazl) in a similar manner suggests an awareness of political strategies and a desire to avoid repeating perceived mistakes. The criticism extends to the elders or leaders who are accused of lacking shame, harassing students who are younger than their own children, and showing a disregard for the potential risks and trauma faced by the students, particularly the mentioned girl who might face violence from KU (Karachi University) individuals outside the campus. The call for "some method, some sensitivity" implies a plea for more ethical and considerate approaches in politics and journalism.

Contextualized: There have been Protests outside universities and colleges by JI and IJT supporters to ban the transgender rights by using gay-panic. The protestors have been brain-washed to the extent that they might become killers or murderers which do not concern the leaders of these religious parties. They do not care about the risks related to these protests unless their agenda is fulfilled. They have no clue about the mental stress they are putting these kids through.

Date: 26th March 2022

Text: *Coconut has been shot to death in Mardan whereas Sulemane is being treated for multiple injuries. 789 per 100k deaths wasn't enough this will go up to 1000. There is a literal GENOCIDE in Khyber Pakhtunkhwa of the khwajasira community and Mardan is the epicenter of this violence. In a classic Beela violence strategy, they've shot Sulemane in the knee so that she can't dance anymore. Although they did it in revenge or hurt male ego, they'll justify it as "stopping immorality with force". This is exactly how it happens.*

Literal Meaning: The number deaths and attacks on the transgender community have been rising up in KPK and it will continue until no action is taken against them. A genocide has happened in KPK and Mardan is the centre of that. One died at the spot and the other shot her in the knee which is the classic beela violence strategy to restrain her from dancing anymore. This way they take their revenge from them by making them handicaps. The blame will be obviously put on the transgender and the shooting will be justified as stopping immorality.

Hidden Meaning: The text points to a grave situation of violence and discrimination against the khwajasira community in Khyber Pakhtunkhwa, with Mardan being identified as a particularly intense focal point. The use of the term "Coconut" suggests a person from the khwajasira community who has been fatally shot, and "Sulemane" is mentioned as someone being treated for multiple injuries, with a reference to a classic strategy of injuring her knee to prevent dancing. The text suggests that the violence is contributing to a higher mortality rate, reaching a grim statistic of 1000 deaths per 100,000 people. The term "GENOCIDE" is used to emphasize the severity of the situation, indicating a systematic and intentional effort to eliminate or harm the khwajasira community. The reference to a "classic Beela violence strategy" suggests a pattern of violence, specifically targeting individuals from the khwajasira community. The act of shooting Sulemane in the knee is seen as a way to restrict her mobility and prevent her from dancing, possibly highlighting a broader attempt to control and suppress the cultural expressions of the community.

Contextualized: One transgender person was shot dead and another injured when unknown motorcyclists opened fire on their car near the Museum building located here on Mardan-Charsadda road. The firing was said to be done by the boyfriend the transgender who died at the spot The other one was shot in the knee so that she cannot dance or perform anymore, killing the

only source of income transgender have. This is the typical revenge strategy by the beelas (boyfriend of transgender) as it has been done multiple times before and blame is put upon the transgender by giving justification of their revenge as stopping immorality.

Date: 25th March 2022

Text: *Kuch nai karay gi Khyber Pakhtunkhwa ki hakoomat aur police force... Ulta unho'n ney moorto'n pey ilzaam lagana hai... Two consecutive stints of governmental gross inefficiency and frank misogyny + transphobia has created a culture of impunity in the province. The fact that violence has now reached Mansehra, the safest city for transpeople historically (yes, Hazara has been much better than the rest of the country), speaks volumes about how brazenly transphobia is enacted in the province now. Mardan is a lost cause. I have no hopes. The government of KPK will do nothing instead they will blame the transgender community.*

Translation: “The government and police force of Khyber Pakhtunkhwa will not do anything... Instead, they have blamed statues”.

Literal Meaning: There is no hope for the transgender community in KPK because of the government's inefficiency and their sexist leaders. And the transgenders are blamed for spreading immoral values in the province. Mansehra used to be the hub for the transgender community as it was considered the safest place for the community but not anymore. The transphobia has made the place hell for the transgender community.

Hidden Meaning: The text suggests a deep frustration and disappointment with the government and police force in Khyber Pakhtunkhwa (KPK), Pakistan. The accusation of blaming statues (moorto'n) implies a diversion of responsibility or an attempt to shift blame away from addressing real issues.

The mention of two consecutive stints of governmental inefficiency, coupled with misogyny and transphobia, suggests a critical view of the authorities, attributing the current situation to a

culture of impunity in the province. The term "culture of impunity" implies that individuals can commit acts of violence without fear of punishment. The reference to violence reaching Mansehra, historically considered a safer city for trans people, indicates an alarming escalation of transphobia in the region. The use of the phrase "brazenly enacted" underscores the boldness with which acts of discrimination and violence are being carried out. The pessimistic view of Mardan as a "lost cause" reflects a sense of hopelessness and a lack of confidence in the government's ability to address the issue effectively.

Contextualized: Mansehra held great importance for the transgender community due to its historical significance. However, the transphobia has been embedded in the province to the extent that Mansehra has become the most deadliest place for the transgender community because of the increasing number of deaths and attacks on the community in the province. There is hope from the government side because they themselves are drowned in the transphobia.

Date: 18th Feb 2022

Text: *Aurat March is just a few days away and the misinformation and disinformation is being propagated by all including the Federal Minister for Religious Affairs. Aurat March is a homegrown Pakistani gender revolution and every decent human being who supports gender justice should participate in it. Come with your families and support Aurat March. Read their manifesto - not your misogynistic uncle's WhatsApp statuses.*

Literal Meaning: Aurat March is a Pakistan gender revolution which demands economic justice including implementation of labor rights and protection against the harassment of women at workplace, women's unpaid contribution at home and in public .

Hidden Meaning: The text suggests a concern about the spread of misinformation and disinformation, particularly coming from influential figures like the Federal Minister for

Religious Affairs, in the lead-up to the Aurat March. Despite the challenges posed by false information, the paragraph advocates for the participation of every decent human being in the Aurat March, portraying it as a homegrown Pakistani gender revolution advocating for gender justice. The call to come with families emphasizes inclusivity and the importance of collective support. The reference to reading the manifesto rather than misogynistic WhatsApp statuses suggests a rejection of biased narratives and an encouragement to understand the movement's goals directly. Overall, the hidden meaning conveys a plea for informed and inclusive support for the Aurat March amid a backdrop of potential misinformation.

Contextualized: Those who are propagating false information regarding the Aurat March should know that it is a gender revolution act to support the gender minorities and their justice. Instead of spreading misinformation on it, they should go through the manifesto properly and not just judge on the basis of others decisions. The march calls for greater accountability for violence against women and supports women who experience violence and harassment at the hands of security forces, in public spaces, at home, and in the workplace. However this was condemned by the religious parties and some of our misogynistic society because of the content of the slogans used during the march.

Date: 22nd Sep 2021

Text: *In all that happened that night and all the stories of bravery or victimhood or strength or violence that I've consumed, there are three things that I can never forget: 1. The "bharram" of the main gangster - his body language - his entitlement - his stature - how he didn't just act but BELIEVED that all of us, our bodies, our joy, was for HIS consumption and his consumption alone. 2. I saw death in the eyes of 4 attackers for over 10 minutes. They had no soul. They had no remorse. That look - that look where they KNOW they'll get you because that's how it has always happened and they know no other way but that - the look that said this isn't new for me*

3. The absolute sheer motherfucking joy that I felt when I pulled one guy locked him into a position and kicked the living hell out of him so much for so long that the guys eventually had to stop trying to kidnap and rape me and instead focus on rescuing him. I hope they all die.

Literal Meaning: Mehrub survived an attack with strength and bravery but she can never forget the gangsters who were desperate to harm her and kill her. The look in their eyes can never be erased from her memory because the way they were acting and their body language, that showed that her killing or harm is only their thing to do. They had no regret and no pity, just a passion to just rape her and kill her. The joy she felt when she locked one of them in apposition and kicked him to the point that others had to rescue him was so good. In the end she hopes they all die.

Hidden Meaning: The text suggests a harrowing experience marked by a confrontation with a gangster and his sense of entitlement, a chilling encounter with attackers devoid of empathy or remorse, and a moment of empowerment in turning the tables on one assailant. The use of strong language conveys the intensity of emotions associated with the traumatic event. The term "bharram" likely refers to the audacity or arrogance of the main gangster. The description of his body language, entitlement, and stature emphasizes not just his actions but his deep-seated belief that he has the right to consume the bodies and joy of others exclusively for himself. This reveals a disturbing sense of entitlement and dominance. The narrative conveys a chilling experience where the attackers exhibit a soulless, remorseless demeanor. The prolonged gaze of these individuals suggests a familiarity with their violent actions, a grim acknowledgment that such behavior is expected and has become routine for them. The text takes a turn towards empowerment as the narrator describes a moment of defiance and resistance. The intense joy felt when subduing one of the attackers and turning the situation in their favor reflects a reclaiming of agency and a powerful response to an otherwise horrific situation.

Contextualized: On the way to attend a birthday of a friend with her friends, Mehrub was attacked by a group of Beelas who wanted to rape her and kill her but she survived the attack through utmost bravery and patience. However she wont forget the incident as she saw death in the eyes of attackers who had no other motive than to attack her .They were so much consumed in the desperation of killing her that their body language and actions were true depiction that all of the them (Mehrub and her friends) were their and only their right to kill them.

Date: 29th Dec 2020

Text: *Akhri baat yeh k Amreeka ki aid sey pehlay bhi Pakistan mein gender pey baat hoti thi, Pakistan k ban'nay sey pehlay baresagheer mein bhi hoti thi, aur ayenda bhi hogi. Amreeka ka hona na hona aj kal ki baat hai, jins ka mozoo azzl hai. Peace*

Translation: Lastly, the topic of gender has been discussed in Pakistan before with the help of American aid, also before the partition in the subcontinent and it will continue. The presence of America is today's topic, the gender subject has always been there.

Literal Meaning: Gender has always been discussed in Pakistan and before its independence in the subcontinent. Today the gender topics are discussed with the reference to the American aid .However Gender is a general subject.

Hidden Meaning: The text suggests a subtle critique of the involvement of American aid in discussions about gender in Pakistan. By mentioning that the topic of gender has been discussed before with American aid, it implies a historical context where external influence may have played a role in shaping the discourse on gender in the country. The statement seems to downplay the significance of America's presence in today's discussions on gender, suggesting that, despite current attention, gender issues have always existed independently of foreign influence. This can be interpreted as a commentary on the long-standing and intrinsic nature of

gender-related concerns in Pakistan, emphasizing that they are not solely a product of external involvement.

Contextualized: During the interviews, JI give examples of American and western culture and blame the transgender community in its spread in Pakistan. And point on the reasons provided by the Americans in the west. The point is that the subject of gender was always been there in the history and now as well. The difference is that that time American aid was not provided.

4.1.2. Mehrub Moiz Awan (Instagram)

Date: 15 Sep 2020

Text: *Decoding a Protest; I've written a lot on it already. Here I'm just venting it out honestly. Frieha Altaf , the brilliant curator of the brilliant protest against the brilliant rapes in Pakistan today in Karachi Outside Press Club, Has been claiming to be a protestor. "Hum kamzoor nae hain is lye hum apne guards k sath or apni gadiyon k andr beth kr press clubs tak aty hain,*

Translation: We are not weak; that's why we come to the press clubs with our guards and sit inside our cars

Literal Meaning: The text discusses the act of decoding a protest, with the Mehrub mentioning that she has already written extensively on the topic. The focus then shifts to Frieha Altaf, the curator of a protest against rape in Pakistan held in Karachi. She expresses frustration or skepticism, pointing out that despite being the organizer, Frieha Altaf claims to be a protestor. The rationale behind using guards and personal vehicles to reach press clubs is explained with the statement, "Hum kamzoor nae hain is lye hum apne guards k sath or apni gadiyon k andr beth kr press clubs tak aty hain" (We are not weak, that's why we come to press clubs with our guards and sitting inside our cars).

Hidden Meaning: The text suggests a potential critique of Frieha Altaf's involvement in the protest. The use of the term "claiming to be a protestor" hints at a perceived discrepancy between her role as an organizer and her identification as a protestor, possibly implying a lack of sincerity or genuine commitment. The explanation of not being weak and using personal security measures might suggest a level of skepticism about the authenticity of the protest or the motives behind it, raising questions about the true nature of the event and the individuals involved.

Contextualized: Mehrub called out Frieha Altaf who claims to be a protestor and curator. She goes through her instagram account, goes through her stories where she is protesting in Karachi against Rape. Mehrub double takes her speech and corrects her in her own way because she believes that its all for her own publicity

Date: 12th Sep 2021

Text: *Shayed hum aik maatam bhi hain, Aur yeh hamaray ehsaas ka janazah, Tamaashayi bhi buhat hain yahan, Aur azaadar bhi buhat hain, Dard kay mun bolay, Haqdaar bhi buhat hain, Ap bhi ayen, Unn mein shaamil hojayen, Ghabrayen nahin, Qataar zyada lambi nahin, Aur hum maal e ghaneemat, Mil baant k khayie ga, Sab ka hi tou haq hai, Sab ki hi darsgaah, Sab ka manoranjan, Aur sab ki azaadi ka aghaaz, Yahan daam bhi koi nahin, Anjaam bhi koi nahin, Hamain maalom hai, Ap ayen gay, dil lagayen gay, Aur aish manatay hi urr jayen gay, Aur jatay jatay, Shukriya keh jayen gay, Apnay shukriya k sath Aik gulaab bhi dey jayen gay, Sab detay hain, Ap bhi den gay, Akhir ap bhi sab jesay hain, Sab mein aur ap mein koi farq nahin, Magar koi baat nahin, Kher hai.*

Translation: Perhaps we are also mourning, and this is the funeral of our feelings. There are also many spectacles here, and many admirers. Pain speaks in silent words, those are also the deserving ones. You should come too, become a part of them, do not be afraid. The queue is not too long, and we, the wealth of spoils, will share and enjoy together. It's everyone's right, everyone's sanctuary, everyone's entertainment, and the beginning of everyone's freedom. Here, there is no price, no conclusion, we know. You will come, connect with your heart, and revel in

joy. And as you leave, express gratitude, along with your thanks, give a rose too. Everyone gives, and you will too. After all, you are just like everyone else. There is no difference between you and everyone else, but it's okay. All is well.

Literal Meaning: These phrases speak about the possibility that the Mehrub and others like her are also in a state of mourning, symbolizing the funeral of their emotions. It mentions the presence of various events and admirers, and how pain is expressed in silent words for those who deserve acknowledgment. The invitation for the reader to join, without fear, in the collective sharing and enjoyment is extended. The passage emphasizes equality, rights, sanctuary, entertainment, and the commencement of freedom for everyone. It asserts that there is no cost, no conclusion, and the understanding is mutual. She is encouraged to connect with their heart, find joy, express gratitude upon leaving, and participate in giving which is symbolized by offering a rose. The closing reassures that everyone, including the Mehrub, is essentially the same, and this similarity is acceptable.

Hidden Meaning: The text hints at a broader metaphorical context. The mourning and funeral of feelings symbolize shared struggles or collective emotional experiences. The mention of various events and admirers suggests the diversity of life's experiences and the observers or supporters present. Pain speaking in silent words for deserving ones may imply unspoken challenges faced by certain individuals. The invitation to join without fear and the emphasis on collective sharing and enjoyment may allude to a sense of community and unity. References to equality, rights, sanctuary, and freedom underscore the desire for inclusivity and fairness. The absence of a price or conclusion may signify a rejection of transactional or predetermined outcomes.

Contextualized: Mehrub posted a picture where she seems to embrace her femininity. The picture depicts her feminine and masculine side with the short hair and t shirt and the nose ring. With this picture, she posted a short poetry in which she has symbolically described the situation of herself and the transgender community. She has mentioned that she like everyone else in the community, are same and should be accepted.

Date: 21st Sep 2021

Text: *Gino sab hasratein jo khoo'n hui hain tann kay maqal mein, Meray qaatil hisaab-e-ekhoo'n baha', yahan aisay nahin hota.*

Translation: Count all the grievances that have turned into blood in the body's slaughter. My murderer, the reckoning of bloodshed here doesn't happen like that.

Literal Meaning: The text speaks about tallying all the grievances that have transformed into blood within the body, metaphorically describing a deep and intense emotional or physical pain. The mention of a "murderer" suggests that someone or something is causing this suffering. The statement about the reckoning of bloodshed implies a complex and perhaps unconventional process of accountability for the pain experienced.

Hidden Meaning: The text suggests a profound and visceral expression of suffering and the accumulation of grievances that have taken a toll on the individual. The term "murderer" could symbolize a source of harm or adversity. The mention of the reckoning of bloodshed hints at a deeper, more internalized struggle, possibly implying that understanding or resolving this pain is not straightforward.

Contextualized: This text is a poetic or metaphorical expression of intense suffering and the difficulty in addressing or reconciling with the grievances faced by the individual. It paints a

vivid picture of the impact of emotional or physical pain on the body, using powerful imagery like the transformation of grievances into blood and the reckoning of bloodshed. The choice of language suggests a deep, personal, and possibly unresolved struggle that the Mehrub is grappling with.

Date: 24th Sep 2021

Text: *Demands from the Citizenry: We demand that the citizens of Pakistan shed the colonial imperialists' teachings that go against our native khwaja sira community. Help us dismantle these structures and create a more just and equitable world for everyone by not being silent bystanders as groups like the beela network inflict violence on our community. We demand khwaja siras and other trans-feminine bodies be provided adequate and affordable healthcare and education. We call upon employers to offer khwaja siras respectable and honest employment. We insist that all khwaja siras and other trans-feminine bodies everywhere, around the world be treated with respect and dignity. Demands from the State: The beelas who attacked Dr. Moiz, and Ms. Firdous must be apprehended and brought forward to face justice within the next week. The Sindh government must table a draft legislation that protects the Khwaja Sira community in the province, informed by the lived experiences of khwaja siras. We demand that this process be initiated before the end of 2021. We demand that a special committee overseeing khwaja sira cases be set up in Sindh in collaboration with the relevant community-based organizations, with a special helpline that khwaja siras can use in an emergency. The police must be sensitized to understand beelas' behavior, while also addressing internal issues in the police departments that prevent most khwaja siras from launching FIRs. We demand khwaja sira representation in the National and Provincial assemblies. We demand the construction of safe houses for community members, that are run by the community, so we can adequately provide for community members in need—especially younger members of the community who face violence. We are all creatures of the Divine Will. All of us want to create a more just and beautiful world, as outlined by His Words in the Holy Quran. Unfortunately, we have been ignored for too long. None of us should be capable of being prejudiced against any living creature, because we are not above Him and His Love for all things alive. Help us overcome these injustices; it is God's calling.*

Literal Meaning: The text outlines a set of demands from the citizenry and the state concerning the rights and well-being of the khwaja sira community, a marginalized transgender community in Pakistan. The citizenry is urged to reject colonial teachings against the khwaja sira

community, support the dismantling of oppressive structures, and not remain silent when violence is inflicted on them. The demands also include access to healthcare and education, respectable employment, and dignity for khwaja siras. From the state, there are demands for the apprehension of individuals involved in attacks, legislative protection for the khwaja sira community in Sindh, the establishment of a committee for khwaja sira cases, police sensitization, political representation, and the construction of safe houses. The text concludes with a call for justice and emphasizes the unity of all living beings in creating a just world.

Hidden Meaning: The text goes beyond the explicit demands and underscores a plea for fundamental human rights, social acceptance, and the acknowledgment of the khwaja sira community's dignity. The rejection of colonial teachings may symbolize a broader call to shed oppressive ideologies that have historically marginalized certain communities. The demand for healthcare, education, and employment reflects a desire for inclusivity and equal opportunities. The insistence on respect and dignity suggests a longing for societal recognition and understanding. The demands from the state reveal a plea for justice, legal protection, and proactive measures to address the specific needs of the khwaja sira community. The reference to divine will and the call for overcoming injustices underscore a moral and ethical appeal for compassion, echoing the universal theme of justice and love for all living beings.

Contextualized: The statement presents a series of requests from the khwaja sira community in Pakistan, which constitutes a unique gender identity outside conventional male or female classifications. The demands presented were: Rejection of Colonial Teaching, Healthcare and Education, Employment Opportunities, Respect and Dignity, State's Demands, Justice for Attacks, Legislation for Protection, Community Oversight, Police Sensitization, Political Representation and Safe Houses. These demands were put forward in the Sindh Moorat March

which was held in Sindh. The transgender activists, the TG community, human rights activists and people who support the community participated in the Moorat March.

Date: 6th Nov 2021

Text: *There is a reason why I decided to invest some time and mental effort into putting together what I wear for this particular case. Courts are theatrics - as written by the brilliant Pratikhsa Baxi from JNU Delhi. Especially when it pertains to matters of gender based violence. With my "look" I was basically reminding myself that I'm done hiding behind masculine respectability and invulnerability because the reality is that no matter how long I grow my beard and how thick I turn my voice, the predators know their prey. With my "look" I wanted to show the ones who were (trying to) intimidate me that the rules have changed - even if just in my head. I'm no more the prey. And the feminine rage has awoken.*

Literal Meaning: The post asserts that she refuses to be the prey in this situation, experiencing a newfound surge of feminine rage. This signals a reclaiming of power and a rejection of societal expectations, especially concerning issues related to gender-based violence. The mode of self-expression becomes a form of resistance, challenging established norms within both the legal system and society at large.

Hidden Meaning: Mehrub mentions that she intentionally invests time and mental effort in selecting her outfit for this case, consciously rejecting traditional norms of relying on masculine respectability and invulnerability. She acknowledges the futility of conforming to such norms since predators can discern their targets regardless of appearance. The chosen attire serves as a deliberate departure from conventional gender norms, symbolizing her assertion of identity. This act aims to communicate a message to potential intimidators, signaling a change in power dynamics.

Contextualized: She wore a white pant. Along with that she wore some jewelry including choker, nose ring, earrings and some bangles on both hands. She is smoking. The post discusses

their thoughtful choice of attire for a specific court case, influenced by Pratiksha Baxi's perspective on courts as theatrical spaces, particularly in matters involving gender-based violence. The text highlights the performative aspect of court proceedings and underscores the significance of appearance in this context.

Date: 21st Dec 2021

Text: *In a resolution with the Pakistan People's Party legislators in the Sindh Assembly, the Law Department, the Sindh Police, the Election Commission, the Sindh Commission on the Status of Women, and the Sindh Ministry of Local Governments, we all agreed that:*

- 1. Khwajasiras will have a quota in all local government elections, along with differently abled people*
- 2. The Police will continue training and sensitising its staff to khwajasira dignity and respect*
- 3. The Law Department will actively assist in recognizing Constitutional Gaps and expand the scope of the current drafted Act for Khwajasira Rights in Sindh to fill those gaps*
- 4. The Social Welfare Department will immediately act on making a safe community house and vocation center for khwajasiras, and increase its khwajasira employment quota from 1% to 5%*
- 5. And that it is a landmark opportunity for Sindh to reclaim its place as the last frontier in Pakistan for progressive reform through reasserting indigenous rights of faqiri and khwajasiraiyat.*

But for now, these are promises. And we want actions, not words. Next Step: A provincial government backed inquiry into the systematic violence on khwajasira bodies in Sindh, the report of which will feed into the draft legislation. Pray for us. Commendable leadership by Sara Gill Khan for drafting the current law, and Shahzadi Rai for leading the charge on political engagement and empowerment. Take note political parties, these women better be in the assemblies soon. In a resolution involving various stakeholders, including the Pakistan People's Party legislators, the Sindh Assembly, Law Department, Sindh Police, Election Commission, Sindh Commission on the Status of Women, and Sindh Ministry of Local Governments, several agreements were reached. Quota in Local Government, Police Sensitization, Legal Support, and Reclaiming Indigenous Rights.

Literal Meaning: The text discusses a resolution reached with multiple stakeholders, including the Pakistan People's Party legislators, in the Sindh Assembly. The agreement involves various departments such as the Law Department, Sindh Police, Election Commission, Sindh Commission on the Status of Women, and Sindh Ministry of Local Governments. The agreed-

upon points include the introduction of a quota for khwajasiras in local government elections, continued training of police staff on khwajasira dignity, active assistance from the Law Department in addressing constitutional gaps for khwajasira rights, the establishment of a safe community house and vocational center for khwajasiras, and an increase in the employment quota for khwajasiras from 1% to 5%. The resolution also sees this as an opportunity for Sindh to assert indigenous rights.

Hidden Meaning: The text reveals a significant step toward inclusivity and recognition of the rights of the khwajasira community in Sindh. The agreement on quotas, sensitization, legal support, and empowerment indicates a commitment to addressing the specific needs and challenges faced by khwajasiras. The emphasis on reclaiming indigenous rights suggests a broader acknowledgment of cultural and social rights. However, the paragraph ends with a note of skepticism, expressing a desire for concrete actions rather than mere promises. The mention of a government-backed inquiry into systematic violence indicates recognition of the ongoing challenges faced by the khwajasira community and a commitment to addressing them through legislative measures. The commendation of Sara Gill Khan and Shahzadi Rai highlights the importance of leadership in driving political engagement and empowerment for women in assemblies. Overall, the text underscores the potential for positive change while urging vigilance and accountability from political leaders.

Contextualized: The statement acknowledges commendable leadership by Sara Gill Khan in drafting the current law and Shahzadi Rai for leading the charge on political engagement and empowerment. In conclusion it emphasizes the importance of these women being represented in the assemblies, urging political parties to take note.

Date: 31st Jan 2022

Text: *Pakistan needs an amendment to its Penal Code Section 509, and add a new clause to make all forms of transphobia a cognizable offence. It makes no sense to have Federal and Provincial laws for trans people but not designating transphobia a crime. As soon as Sara Gill's story becomes old in Pakistan's new cycle, these transphobes are going to come blazing in. They're all already reading their arsenal in secret groups where these young boys and girls use inflammatory rhetoric and plan raids and attacks on profiles of visibly trans and femme people. The more we become visible, the more hatred they'll spew. And remember women are an active part of this! Don't be fooled by their use of the word "gay" and "homosexual". They aren't using it on ANY masculine gay male. Aur Pakistan mein wesay bhi adhi awaam ko lagta hai k Gay = □□□ □□ or □□□ □□ so they use "gay" as that slur. Also remember, that every single transwoman and khwajasira I know has been or is still called gay/chakka/gandu. Don't believe me? Go watch all videos of violence on transwomen. Their attackers always use these terms. The explicit use of these terms to attack trans and transfeminine people in Pakistan and India is a common norm, and hence it constitutes transphobia. Attaching receipts because I'm punk like that and because main inn sab k andar ghuss kay phattu'n gi.*

Translation: Pakistan needs to amend its Penal Code Section 509 and introduce a new clause to criminalize all forms of transphobia as a cognizable offense. It is illogical to have federal and provincial laws for the protection of transgender individuals without explicitly categorizing transphobia as a crime. Once Sara Gill's story fades from the news cycle in Pakistan, these transphobic individuals are likely to become more active. They are already arming themselves in secret groups where young individuals engage in inflammatory rhetoric and plan raids and attacks on profiles of visibly transgender and feminine people. The more visibility we gain, the more hatred they will propagate, and it's essential to remember that women are actively involved in this as well. Don't be misled by their use of the terms "gay" and "homosexual." They use these terms not in reference to any masculine gay males but as slurs equating "gay" with derogatory terms like "گگ لاندو" or "کھ سیرا." Moreover, in Pakistan, many people associate "gay" with derogatory terms, so they use it as a slur. It's crucial to note that every transwoman and khwajasira I know has been or is still subjected to being called "gay/chakka/gandu." You can

verify this by watching videos of violence against transwomen – their attackers consistently use these terms. The explicit use of such language to target transgender and transfeminine individuals in Pakistan and India is a prevailing norm and therefore qualifies as transphobia. Providing evidence because i'm straightforward like that and because i will confront them head-on.

Literal Meaning: The text conveys the need for Pakistan to amend Penal Code Section 509, proposing the addition of a new clause to recognize and penalize all forms of transphobia as a cognizable offense. It argues that existing federal and provincial laws protecting transgender individuals lack clarity by not explicitly addressing transphobia as a criminal act. The text anticipates increased transphobic activities after Sara Gill's story loses media attention, highlighting the formation of secret groups planning attacks on transgender and feminine individuals. It emphasizes the active participation of women in these activities and warns against being deceived by the use of terms like "gay" and "homosexual," which are used as slurs equating to derogatory terms. It also stresses that the explicit use of such language in violence against transgender individuals qualifies as transphobia, providing evidence to confront these issues directly.

Hidden Meaning: This text calls for urgent legal reforms to address the pervasive issue of transphobia in Pakistan. The anticipation of heightened transphobic activities after media attention wanes suggests an underlying concern about the lack of sustained public awareness and commitment to combating transphobia. The mention of secret groups and inflammatory rhetoric alludes to the covert nature of such discrimination and violence. The warning about deceptive language and the active involvement of women hints at the complexity of societal attitudes and

the need for a comprehensive approach to challenge ingrained prejudices. Overall, the text underscores the need for systemic change and ongoing vigilance against transphobia.

Contextualized: The context lies within the larger discourse on the protection of transgender rights in Pakistan. It addresses the legal loopholes by calling for specific legislation against transphobia, emphasizing the urgency of the issue. The mention of Sara Gill's story highlights the potential temporary nature of public attention to such matters. The text also sheds light on the clandestine nature of transphobic activities and the deceptive use of language, emphasizing the need for both legal and societal changes to combat discrimination against transgender and feminine individuals. The inclusion of evidence reflects a commitment to direct confrontation and a desire to bring about tangible improvements in the treatment of the transgender community.

Date: 3rd Feb 2022

Text: *I need to settle some opinions that I've expressed before especially about asylum seekers, the rainbow flag, and my critique of the LGBT framework... and there's a special announcement towards the end where basically I am just coming out about actively shedding the burden of masculinity and manhood from me. And yes, I'm transitioning*

Literal Meaning: Mehrub is expressing a need to address and clarify opinions she has previously shared, particularly those related to asylum seekers, the rainbow flag, and their critique of the LGBT framework. Towards the end, there's a special announcement where she reveals her intention to actively shed the burden of masculinity and manhood and discloses that she is in the process of transitioning.

Hidden Meaning: The text suggests a personal and significant revelation, particularly in the context of shedding masculinity and manhood. This implies a journey of self-discovery and

possibly a gender transition. The mention of settling opinions may indicate a desire to reconcile or provide further insight into previously expressed views, emphasizing personal growth and change.

Contextualized: Mehrub addresses and clarifies her past opinions, likely to foster understanding or provide context for her audience. The special announcement at the end reveals a personal transformation, signaling a coming out moment regarding shedding traditional gender roles and actively transitioning. The overall tone suggests a level of openness and vulnerability about her evolving identity and beliefs. Lately there has been a lot of questioning regarding her identity. She has been a victim of cyber bullying that's why she felt the need to address the issue .

Date: 25th Feb 2022

Text: *It was a landmark moment at the 18th Biennial International Scientific Conference organized by the Society of Obstetricians and Gynecologists Pakistan where a panel was held titled "Trans Is Normal". We had a brilliant response the "change" happening is actually palpable! At the end of the session, a female obstetrician who graduated in the 70s made a comment stating that although she agrees that transgender people have rights, she disagrees that transgender care needs to be included in the curriculum. Her reasons? That our Holy Book is the best curriculum (this confused me because she wouldn't say that for actual gynecology and obstetrics lol). And that she disagrees with "transitioning" and hence does not provide support for transitioning. My response is in this video. But good news? I'll be meeting with the VC of Dow very soon insha'Allah and design a curriculum on transgender health to be included both in the undergraduate and postgraduate medical curricula*

Literal Meaning: During the 18th Biennial International Scientific Conference organized by the Society of Obstetricians and Gynecologists Pakistan, a significant moment occurred with a panel titled "Trans Is Normal." Despite a positive response to the apparent change, a female obstetrician, a graduate from the 70s, expressed disagreement. She acknowledged transgender rights but opposed including transgender care in medical education, citing the Holy Book as the

best curriculum. She also disagreed with "transitioning" and refused to support it. She mentions responding to these points in a video and shares optimism about meeting with the Vice-Chancellor of Dow University to develop a curriculum on transgender health for both undergraduate and postgraduate medical studies.

Hidden Meaning: The text suggests a clash between traditional beliefs and the evolving understanding of transgender care. The obstetrician's reluctance to include transgender health in the curriculum based on religious grounds reflects a resistance to change despite acknowledging transgender rights. Mehrub's mention of confusion highlights the inconsistency in accepting religious teachings for gynecology and obstetrics but not for transgender care. Mehrub's plan to meet with the Vice-Chancellor signifies a proactive effort to bridge this gap and introduce inclusive medical education.

Contextualized: This text describes an important moment at a medical conference discussing transgender issues. While the majority supports the idea that "Trans Is Normal," a female obstetrician from the 70s holds reservations based on religious beliefs, particularly opposing the inclusion of transgender care in the medical curriculum. Mehrub responds to this disagreement and expresses optimism about creating a curriculum on transgender health through collaboration with the Vice-Chancellor of Dow University. The context highlights the ongoing discourse on the inclusion of transgender healthcare in medical education and the challenges posed by traditional perspectives.

Date: 21st March 2022

Text: *Official statement on the endless transgender murders in KPK and rest of Pakistan. 1. More than 4 direct attacks on transgender women have taken 3 lives by today and injured many in KPK. I'm not counting the financial and emotional toll on all of us here.*

2. *Transgender women are being gunned down and hunted by not just ex-lovers and men who have been rejected, but also shopkeepers and regular men on the streets in KPK.*
3. *We all strongly believe that it is directly linked with the immense increase in the online propaganda by right wing fascists, incel groups, and memers who have been using transphobia for their own social media scale up.*
4. *I implore parents to sit their sons and daughters down, and for children to sit their parents and siblings down, and tell them to STOP PROMOTING TRANSPHOBIA because your "casual" and "dank" opinions are literally costing us our lives.*
5. *The government in KPK will do nothing to address this and we trans people have zero faith in the KPK government. It's is a cesspool of misogynists and transphobes empowered by years of political inefficiency.*
6. *Political parties in KPK including Awami National Party has taken zero note and released zero statements, so none of us have any hopes from progressive Pashtun parties either.*
7. *At this point, the only intervention we can hope for is a Federally overseen systematic investigation into trans murders and transphobia, and the implementation of the Transgender Persons Act 2018 in letter and spirit.*
8. *And on behalf of all khwajasiras, I request my fans to pray for the maghrifat of all the killed moorats. May Allah have mercy on us all*

Literal Meaning: The text addresses the alarming rise in murders of transgender individuals in Khyber Pakhtunkhwa (KPK) and across Pakistan. It reports more than four direct attacks on transgender women, resulting in three deaths and numerous injuries in KPK. The perpetrators include not only ex-lovers and rejected men but also shopkeepers and regular men on the streets. The statement attributes this violence to increased online propaganda by right-wing fascists, incel groups, and memers utilizing transphobia for social media attention. It implores parents, children, and siblings to discourage and cease promoting transphobia, emphasizing the real-life consequences of such attitudes. Expressing a lack of faith in the KPK government and political parties, the statement calls for a federally overseen investigation into transgender murders and the effective implementation of the Transgender Persons Act 2018.

Hidden Meaning: The text underscores the urgency and desperation of the situation, revealing a profound sense of vulnerability and despair among the transgender community. It implies a

connection between the escalating violence and the toxic online environment fueled by right-wing ideologies and hate groups. The plea to parents and family members suggests a need for societal change, acknowledging the role of family dynamics in shaping attitudes towards transgender individuals. The lack of faith in the KPK government and political parties reflects deep-seated frustration with the systemic failures and indifference toward the transgender community. The call for a federally overseen investigation and the implementation of existing legislation indicates a desire for external intervention and accountability.

Contextualized: This text is a response to the escalating violence against transgender individuals, particularly in Khyber Pakhtunkhwa. It highlights the severity of the issue, pointing out the diverse sources of attacks, from personal relationships to random encounters on the streets. The connection to online propaganda underscores the influence of digital spaces in fostering transphobia and inciting real-world violence. The call for intervention from family members and the lack of trust in the local government and political parties reflect a sense of desperation and the need for broader societal changes. It seeks federal oversight and the proper implementation of existing laws as a last resort for addressing the crisis. The closing prayer reflects the emotional toll and the plea for mercy in the face of ongoing tragedy

Date: 1st April 2022

Text: *Part 1- What actually happened at IBA? Why were my pictures part of the video taken from a student's Instagram? And who's behind this conspiracy? I sat down on Bol TV and had a surprise for the guest who thought he'd get away by lying about his party's agenda. Part 2 - What actually happened at IBA? Why were my pictures part of the video taken from a student's Instagram? And who's behind this conspiracy? I sat down on Bol TV and had a surprise for the guest who thought he'd get away by lying about his party's agenda*

Literal Meaning: Mehrub raises questions about an incident at IBA (presumably a university) and the unauthorized use of the author's pictures in a video taken from a student's Instagram. She also mentions confronting someone on Bol TV who lied about their party's agenda.

Hidden Meaning: Mehrub shows a sense of confusion and frustration through this post. She seems to be questioning the motives behind the incident at IBA and the use of their pictures, hinting at a potential conspiracy. The mention of confronting a JI member on Bol TV implies a desire to expose dishonesty and bring attention to the true agenda of a political party.

Contextualized: JI is spreading transphobia in the country directly contributing to the ongoing transgender genocide in the country. Moreover they're fueling the online hatred and vitriol, especially among the educated middle class hence further creating a breeding ground for neo-terrorism. JI is using transphobia and homophobia to up their votes, while shedding no tears on the senseless violence on all transgender people in Pakistan. Also, she mentions that the Jamaat - e - Islami = Republican Party with Urdu subtitles.

Date: 14th April 2022

Text: *Mujh pe hain sainkro'n ilzaam mere sath na chal, Tu bhi hojaye ha badnaam mere sath na chal*

Tu nai subha ke suraj ki hai ujli si kiran, Main hun ik dhool bhari shaam mere sath na chal (Shakil Aazmi),

Translation: There are so many accusations on me so don't walk with me, You will also be humiliated don't walk with me, You are the bright ray of sun of a new morning, I am a dusty evening don't walk with me.

Literal Meaning: The text reveals a complex interplay between negative self-perception and a contrasting positive view of the addressee. Mehrub expresses a sense of being burdened by

accusations and warns against walking with them to avoid humiliation, while acknowledging the addressee's positive qualities and presenting themselves as a less desirable companion.

Hidden Meaning: Mehrub is expressing a sense of burden and a troubled past marked by numerous accusations. The plea for someone not to walk with them carries a hidden meaning of protecting the other person from the potential negativity or infamy associated with being in the speaker's company. She suggests a desire to shield others from the consequences or judgments that she has faced. The metaphor comparing the other person to the bright morning sun and the speaker to a dusty evening deepens the emotional tone. She sees the other person as someone full of positivity and brightness, while they perceive themselves as being in a darker, more challenging phase of life. The request not to walk together may stem from a sense of self-awareness about the difficulties she is navigating.

Contextualized: Mehrub, being a public figure has become an open target to online abuse and bullying. She expressed her emotion through the poetry which truly depicts her inner state.

Date: 1st June 2022

Text: *Just wanted to drop these here to assert that I don't owe anyone masculinity OR femininity - my transition, my terms, my pace. Gatekeeping transness is a new visual culture - how femme of a femme are you - please demonstrate through an amalgamation of social media posts that conform to our biased norms of trans visibility as it appeases our sensibilities. No matter what I do and despite all the overwhelming support and love, I'll always be too naked or too brash or too sinful or too odd or too this or too that to some people. And this year when I flipped the script, I realized that too much of you needs to be out and much more of me needs to be in. As a public figure, so much of you slips out of your control insidiously - so much of "us" is curated for public consumption that we end up defining ourselves for and through the gaze of the "others". "What am I to others" starts to dominate and "what am I to myself" starts to disappear. "Do I make sense to others" reigns supreme over "does this feel right to me". Many of you'd like me to be at my destination for your ease but I choose to remain a traveler - my journey is still happening and I'm truly enjoying the ride.*

Literal Meaning: Mehrub is asserting her right to define her own gender identity and pace of transition, rejecting societal expectations of conforming to specific norms of masculinity or femininity. She expresses the challenges of being a public figure, where much of her identity is shaped by external perceptions. Despite receiving support, she acknowledges that judgment and criticism will persist. She highlights the struggle between defining oneself for others and maintaining a true sense of identity.

Hidden Meaning: The text revolves around the quest of Mehrub for authenticity and self-determination in the face of societal expectations and scrutiny. It touches on the internal conflict between conforming to external perceptions and staying true to one's genuine self. The rejection of societal norms regarding gender presentation and the acknowledgment of the ongoing journey implies resilience to external pressures.

Contextualized: The post describes Mehrub's experience as a public figure navigating societal expectations around gender identity. She challenges the gatekeeping of transness, asserting autonomy over their transition. She reflects on the impact of public visibility on self-perception and emphasize on the ongoing personal journey, refusing to conform solely for others' comfort. The text encourages embracing individuality and resisting societal pressures to fit predefined categories of gender expression. Her experience as a public figure navigating societal expectations around gender identity. The speaker challenges the gatekeeping of transness, asserting autonomy over their transition. They reflect on the impact of public visibility on self-perception and emphasize the ongoing personal journey, refusing to conform solely for others' comfort. The statement encourages embracing individuality and resisting societal pressures to fit predefined categories of gender expression.

Date: 2nd June 2022

Text: *Tum bhaag jao gay, Jab toofaan charhay ga, Jab baadal chaayen gay, Jab galli galli kona kona, Tumhari apni hi adaalat ka, Kathehra banay ga, Jab tumharay hi asool, Tum pey lagaye jayen gay*
Aur tumhay apnay hi mayaar pey, Parkha jaye ga, Tum bhaag jao gay~me

Translation: You will run away when a storm will rise, When clouds will appear, When every street and every corner, When your balustrade will be made in your own court, When your own rules will be implemented on you, And you will be tested based on your own standards, You will run away

Literal Meaning: The text predicts that when a storm arises and challenges emerge, individuals will try to escape or avoid facing those difficulties. It mentions the manifestation of challenges through clouds in various places, streets, and corners. The reference to a balustrade being constructed in one's own court suggests a form of self-imposed boundaries or rules. The prediction is that when individuals are held accountable by their own standards and subjected to tests based on those standards, they will choose to escape.

Hidden Meaning: The text suggests a commentary on human behavior and accountability. It implies that people may often evade challenges or difficulties, especially when they are confronted with the consequences of their own actions or decisions. The mention of constructing a balustrade in one's own court symbolizes creating barriers or defenses within one's self-imposed environment. It hints at the tendency to avoid accountability and responsibility, particularly when individuals are judged by their own set standards.

Contextualized: The text is a reflection on human nature and the tendency to avoid facing consequences or challenges. It is a commentary on how individuals may retreat or "run away"

when confronted with difficulties, especially when those difficulties arise from their own choices or rules. The imagery of a storm, clouds, and constructing a balustrade adds depth to the metaphorical representation of challenges and the avoidance of accountability in various aspects of life. Mehrub has symbolically tried to depict the current situation of herself and actions and behavior of people around her.

Date: 5th June 2022

Text: *How does the Jamaat e Islami in Pakistan deploy its fascist agenda through false moral panics, homophobia, and transphobia, to increase its political mileage in Pakistan; and how is the United States complicit in enabling JI in Pakistan hence augmenting transphobia in our country? A video excerpt from my talk titled "Contesting Queer and Trans* Politics in Pakistan" with Aziz Sohail. I'd appreciate it if you all can watch this small excerpt and share this further if you find it sensible, so that we can have a public discourse on HOW the Jamaat is brazenly promoting violent transphobia in Pakistan. There has been a sharp rise in the already sky high murder rate of transwomen in Pakistan, and especially in Khyber Pakhtunkhwa. They will literally not stop until all of us are dead and they've made it evident as day now*

Literal Meaning: Mehrub is addressing how the Jamaat e Islami in Pakistan allegedly employs a fascist agenda, utilizing false moral panics, homophobia, and transphobia to gain political advantage. She also suggested a connection between the United States and the empowerment of Jamaat e Islami, contributing to increased transphobia in Pakistan. She shared a video excerpt discussing these issues and calls for public awareness to initiate a discourse on the promotion of violent transphobia by the Jamaat.

Hidden Meaning: The text implies a deep concern about the rise of violent transphobia in Pakistan, particularly in Khyber Pakhtunkhwa. The speaker suggests that this is a deliberate strategy by the Jamaat e Islami, and they raise questions about external influences, particularly from the United States, contributing to the situation. There's an underlying urgency to bring attention to the alleged dangers faced by the transgender community.

Contextualized: The text involves a larger conversation about the political tactics of Jamaat e Islami in Pakistan and the alarming increase in violence against transwomen. Mehrub aims to shed light on the role of false moral panics and transphobia in advancing the political agenda of Jamaat e Islami. By sharing a video excerpt, she seeks to prompt public discussion and awareness, urging people to consider the potential external factors influencing the rise of transphobia in the country.

Date: 21st June 2022

Text: *Whether I was born this way, or made this way, or chose this way, the fact remains that I AM this way. And I am not going to change for your whims and desires."Saim - a Pakistani transgender activist and community mobilized said these beautiful words and they echoed a lot with me*

Literal Meaning: Mehrub mentions a saying of Saim, a Pakistani transgender activist, who expressed a steadfast affirmation of their identity. Regardless of whether the identity is inherent, shaped by experiences, or a personal choice, Mehrub emphasizes that she is unapologetically herself. The text asserts a commitment to authenticity and a refusal to conform to the expectations or desires of others.

Hidden Meaning: The text suggests a powerful message of self-empowerment and resistance against external pressures. By stating, "I am not going to change for your whims and desires," Mehrub re-shares Saim's wordings which communicate a sense of resilience and self-ownership. It implies a rejection of societal expectations and an assertion of the right to define one's identity independently.

Contextualized: The text suggests the discourse around transgender identity, where Mehrub shares the statement of Saim, an activist. The words convey a universal sentiment within the

transgender community, emphasizing the importance of self-determination and the rejection of societal norms that seek to dictate or invalidate one's identity. The text reflects a broader narrative of empowerment and advocacy for the rights and dignity of transgender individuals.

Date: 19th July 2022

Text: *We hide because we're afraid. We're afraid because we're ashamed. And we're ashamed because shame is the first consequence of realising your Truth in a system that is designed to lie. Don't ask yourself to unhide yourself. Don't even force yourself to be unafraid. Instead, ask yourself: do I carry shame for who I am? And where does that shame come from.*

Literal meaning: The text suggests that the reason for hiding is fear, and the reason for fear is shame. Mehrub links shame to the realization of one's truth within a system that encourages falsehood. She advises against pressuring oneself to reveal or stop being afraid but proposed introspection about carrying shame and its origin.

Hidden Meaning: The text reveals a deeper exploration of the emotional toll of concealing one's identity due to societal expectations. Mehrub implies that the system, which perpetuates lies and falsehoods, induces shame in individuals realizing their authentic selves. The advice to question the source of shame hints at challenging societal norms and seeking self-acceptance.

Contextualized: The text explains the challenges faced by individuals in revealing their true selves in a society that often stigmatizes authenticity. Mehrub addresses the emotional responses of fear and shame, attributing them to a system that discourages truth. The advice to examine the source of shame encourages a critical look at societal expectations and prompts individuals to embrace their true identity without succumbing to external pressures. She indirectly addresses the transgender community who live in constant fear and shame because they do not conform to the societal expectations.

Date: 20th Aug 2022

Text: *International School Lahore, Maria B, and hateful and evil bigots like these so called doctors and psychologists who have been spreading endless lies and hatred about transgender people, may you all rot in the deepest pits of hell. This is my video for all of you transphobic bigots - there's a lot of emotion in it and I pray to the Almighty to rain his wrath on you. For every trans murder that happens now, the blood is on your hands*

Literal Meaning: Mehrub is expressing strong condemnation towards entities, including the International School Lahore and individuals like Maria B, doctors, and psychologists whom they accuse of spreading lies and hatred about transgender people. She wishes for these individuals to face severe consequences and invokes the idea of divine punishment. She specifically mentions that every transgender murder happening now is attributed to these individuals.

Hidden Meaning: The text implies a deep emotional response to perceived transphobia and harm caused by the mentioned entities. She holds them responsible for the violence against transgender individuals, suggesting a belief in their indirect contribution to such tragedies. There is an underlying plea for justice and a desire to hold those spreading hatred accountable.

Contextualize: The text focused on Mehrub's intense reaction to perceived transphobia from the mentioned entities, including an educational institution (International School Lahore), a public figure (Maria B), and professionals (doctors and psychologists). She accuses them of spreading harmful misinformation and hatred, connecting their actions to the violence faced by transgender individuals. The reference to divine wrath indicates a strong desire for consequences, highlighting the emotional toll and urgency felt by Mehrub in addressing transphobia.

Date: 20th Sep 2022

Text: *Part 1/4: Jamaat e Islami versus Khwajasiras: Can citizens of Pakistan change their gender on the CNIC from M to F and get married to other men? No. That's propaganda and a lie and if you're responsible for spreading it, correct yourself before you find yourself guilty of inciting people to violence. Part 2/4: Jamaat e Islami versus Khwajasiras. The JI and far right wing fascists, who are perpetually obsessed with finding sex and sexuality where it doesn't exist, have been saying that medical tests will differentiate khwajasira people from "gays and lesbians". This is hilarious and ridiculous, so I treat it as such. No holds barred. Tone police your hate preacher. We'll follow suit. Part 3/4: Jamaat e Islami versus Khwajasiras. Don't be fooled by JI's claims of supporting khwajasira people. They have been running an open and brazen strategically organized campaign against transgender people since 2018. They've spared no successful transgender person, and have recently announced a public war. This has opened the gates for all sorts of hateful bigots, men and women, many of whom you must have seen online. How is this support for khwajasiras? Your lies are visible as daylight, JI. And you can't hide after playing all of your cards in one hand. Part 4/4: Jamaat e Islami versus Khwajasiras: The weaponization of the words "gay" and "homosexual" to attack someone and by doing that discredit an entire law is a strategy as old as the 1890s. This doesn't scare us. In fact we are more than willing to ride into this propaganda and call out your disinformation for what it is: a "gay panic" copy pasted out of Republicans' playbook from 1980s up till now. Times have changed. Khwajasiras now know their history and know how to confront your lies and propaganda. Come better prepared next time. You're losing on the media when facing us, you're losing in the Parliament, and inshallah you'll lose in the Federal Shariat Court too. Why is there no mention of sexuality in the Transgender Persons Act 2018? And why is the far-right fascist machinery still lying about it? My assessment. Verified. Don't be fooled by the Pakistani far-right's rhetoric - it's a part of the global right wing machinery. It's a word to word copy of the Western conservative machinery, and we must not be fooled by their appearances. There's nothing Islamic about their hatred, lies, bigotry, and propaganda. Transphobia is a sin!*

Literal Meaning: The text addresses the misinformation spread by Jamaat e Islami (JI) regarding the rights of Khwajasira individuals in Pakistan. It refutes claims about changing gender on CNICs and accuses JI of running an organized campaign against transgender people. The mention of weaponizing words like "gay" and "homosexual" is seen as a strategy to discredit laws. Mehrub asserts that times have changed, and the transgender community is equipped to confront lies and propaganda.

Hidden Meaning: The text emphasizes the resilience of Mehrub against the far-right's misinformation campaign, highlighting the global connection between the Pakistani far-right and Western conservative ideologies. It suggests that the far-right's actions are not rooted in Islamic principles and calls for vigilance against their hatred and lies.

Contextualized: The text shows the ongoing struggle between Jamaat e Islami and the Khwajasira community in Pakistan. It clarifies misconceptions regarding gender changes on CNICs, exposes JI's campaign against transgender individuals, and challenges the far-right's attempt to discredit the Transgender Persons Act 2018. Mehrub emphasizes the need to see through the propaganda and resist the influence of the global right-wing machinery in Pakistani politics.

Date: 22nd Sep 2022

Text: *What does "transgender" mean, and how the far-right hate mongering bigots are twisting words or using incorrect English to confuse you. This is a classic strategy of hateful bigots, who want a society where people live in fear and knowledge is limited and its access curtailed to a small group of people. Don't be fooled by them, and if you are it isn't too late. You can still repent and excuse yourself from this hateful campaign. Khwajasiraon ki bad'dua sey darrain. In 2009, the Supreme Court of Pakistan declared that the "third gender" is a valid gender identity and that the Government of Pakistan must provide third gender ID cards. In 2018, the Government defined transgender and provided them civil rights through the Transgender Persons Act. In 2020, the Government passed Rules stating that you can only get an X card as a transgender, khwajasira, or gender non binary person. X card holders are the ONLY Pakistanis who do NOT have a right to marriage, family, and love. Even then we are seeing hateful men and women spreading a false propaganda across the country following the lead of white incels like Matt Walsh, JK Rowling, et cetera. Do you people have any shame? You call yourselves Muslim and yet you are actively taking part in a campaign that is resulting in people's death and destruction? Do you even have an iota of humanity left in you, or is your brain washing by religious cults going to reign supreme forever? The Transgender Persons Act 2018 is the first legislation across the world that is decolonial, and restores indigenous rights of khwajasira people. Of course it will threaten the foreign funded Salafis, and the modernist Islamists who are anti-Pakistan, anti-culture, and want a system of white supremacy and Arab*

imperialism imposed on us. Your agenda to destabilise Pakistan and put us back on a pathway of terrorism and destruction is evident. You're ghaddars and traitors and must be treated as such. No self respecting Pakistani is going to back you and your nefarious designs. We will prevail. May Allah protect all transgender people in Pakistan, and beyond. We won't let these foreign funded agents win.

Literal Meaning: Mehrub begins by explaining the term "transgender" and accuses far-right individuals of distorting language to instill fear and control knowledge. She condemns the strategy of spreading misinformation and limited access to knowledge as a tactic used by hateful bigots. She urges people not to be deceived and suggests that it's not too late to distance oneself from such campaigns. The mention of "Khwajasiraon ki bad'dua sey darrain" warns against the consequences of negative prayers from the transgender community. The text then highlights the legal recognition of the "third gender" in Pakistan and the subsequent establishment of civil rights through the Transgender Persons Act in 2018. The X card, issued to transgender individuals, is discussed, emphasizing their exclusion from marriage, family, and love rights. She accuses those opposing transgender rights of being traitors with a nefarious agenda, expressing confidence in prevailing against foreign-funded agents.

Hidden Meaning: The text revolves around Mehrub's frustration with the distortion of language for divisive purposes and the assertion of transgender rights in Pakistan. It implies a strong resistance against those trying to undermine the progress made through legislation and accuses them of being influenced by foreign agendas aiming to destabilize the country. The call for protection of transgender people and the declaration of prevailing against foreign-funded agents carries a deeper sense of resilience and unity.

Contextualized: The text suggests the ongoing struggle for transgender rights in Pakistan, with the Mehrub's addressing the deliberate misinformation spread by far-right individuals. She aims

to educate and counteract the propaganda, emphasizing the legal recognition and rights granted to transgender individuals. The mention of foreign-funded agendas adds a geopolitical dimension to the discourse, accusing some elements of working against the interests of Pakistan. The closing appeal for protection and the declaration of prevailing reflects a determined stance against external interference and a commitment to upholding transgender rights.

Date: 23rd Sep 2022

Text: *Senator Mushtaq Ahmad ran with his tail between his legs just like his Republican and white supremacist American masters, simply because he found out I was about to answer the absolute LIES he had said about the Act and Rules. This is their reality. This is their calibre. Been lying since before Pakistan, have always lied, and will run when confronted or threaten people. Don't be fooled by them., Interview clip with news channel.*

Literal Meaning: The text suggests that Senator Mushtaq Ahmad retreated hastily, likened to someone running with their tail between their legs, likely in response to the speaker's imminent rebuttal of false statements made by the Senator about an Act and Rules. The reference to American masters implies a connection between the Senator and American influences. Mehrub asserts that lying is a consistent trait of Senator Mushtaq Ahmad and others like him, highlighting their tendency to run away when faced with confrontation or threats. The mention of an interview clip with a news channel suggests that this information was shared in a public forum.

Hidden Meaning: The text conveys a sense of frustration and disdain towards Senator Mushtaq Ahmad and individuals aligned with him. It implies a lack of integrity and honesty on the part of the Senator, emphasizing a pattern of deception that extends beyond the specific Act and Rules under discussion. The reference to American masters could hint at perceived subservience or

influence, potentially questioning the Senator's loyalty or agenda. It implies a call for skepticism and critical thinking when engaging with individuals like Senator Mushtaq Ahmad.

Contextualized: The text revolves around a confrontation involving Senator Mushtaq Ahmad, where he allegedly made false statements about an Act and Rules. The speaker claims that the Senator retreated abruptly when confronted with the prospect of the speaker refuting these falsehoods. The reference to American masters adds a layer of suspicion or criticism regarding potential external influences on the Senator's actions or statements. The mention of an interview clip with a news channel suggests that this information was part of a public discourse or debate, possibly aiming to expose inconsistencies or dishonesty in the Senator's position.

Date: 27th Sep 2022

Text: *Wafa is the 4th transgender woman in less than 2 weeks to have been killed. She died today. The online transphobic vitriol spread by the likes of JI, Youth Club, Maria B, and other fascists has now claimed 4 lives in under 2 weeks. That's one murder every 3 days. It's pertinent to teach Pakistani mothers what other better ways exist of hating your transgender children. So I do the honours by breaking them down in a list. Surely you all are setting great examples for Muslims and humans every where*

Literal Meaning: The text informs that Wafa is the fourth transgender woman to be killed within two weeks. Mehrub attributes these deaths to online transphobic messages propagated by certain individuals or groups, including JI, Youth Club, Maria B, and others. The frequency of these murders is highlighted, occurring at a rate of one every three days. She then mentions the intention to educate Pakistani mothers on alternative ways of expressing disapproval towards their transgender children

Hidden Meaning: The text involves condemning the impact of online transphobia on real-life consequences, emphasizing the urgency to address and counteract the hatred spread by certain

entities. The mention of educating mothers about better ways of handling transgender children implies a call for empathy, understanding, and acceptance within Pakistani society.

Contextualized: The text revolves around the alarming rate of violence against transgender individuals, with Wafa becoming the fourth victim in a short period. Mehrub blames online transphobic rhetoric from specific sources for contributing to this tragic outcome. The reference to teaching mothers better ways of expressing disapproval may indicate a broader plea for societal change, empathy, and education to reduce discrimination and violence against the transgender community in Pakistan. The text also challenges those responsible for spreading hate online, suggesting a need for responsibility and awareness.

Date: 29th Sep 2022

Text: *Transgender people's identity becomes evident later, mostly during childhood and after puberty. Even then, they face immense stigma and discrimination as is evident online, and they suppress their gender reality till they feel safe to come out publicly. If you're spreading lies and misinformation, you're equal party to the ongoing violence and should be genuinely ashamed of yourself*

Literal Meaning: The text asserts that transgender individuals typically realize and express their gender identity later in life, often during childhood or after puberty. It highlights the challenges they face, including stigma and discrimination, particularly evident online. Many transgender people hide their true gender identity until they feel it is safe to publicly come out. It also condemns spreading lies and misinformation, suggesting that such actions contribute to ongoing violence against transgender individuals. It calls for a sense of shame for those engaging in such harmful behavior.

Hidden Meaning: The text addresses the experiences of transgender individuals, suggesting that their true gender identity often becomes apparent to them later in childhood or after puberty. The mention of stigma and discrimination online implies that these individuals face significant challenges, leading them to hide their true gender identity until they feel secure enough to publicly come out. The latter part of the text takes a strong stance against spreading lies and misinformation, asserting that those who engage in such behavior contribute to the ongoing violence and should feel genuine shame for their actions. It emphasizes the importance of understanding and respecting the journey of transgender individuals while condemning harmful misinformation.

Contextualized: Mehrub described the situation of the transgender community in Pakistan who face violence and discrimination at every stage of their lives. She mentions that the community is already living on the edge and the mis-information and fake propaganda spread by the religious parties has made their situation worse for which they should be held accountable.

Date: 30th Sep 2022

Text: *Tu sirf roshni dekh hamaray gird, Hum ney jalaya kya hai, jalta kya hai, chor! The last many weeks have been tough. From a public scrutiny of my genitalia, to obsessive stalking and death threats, and the many many trans lives that have been put at risk while nesting the barrel of the gun on my shoulder, the entire trans community of Pakistan is in a state of grieving. We're grieving all the losses we have endured over the 150 years since colonization, and we're mourning the losses that we must continue to endure till the Truth prevails. But here's to living our Truths, being our Truths, and spreading out Truths. Say a prayer today, that transgender people find a future beyond sex work, dancing for others' pleasures, and begging. Say a prayer for our people finding dignity and respect. And say a prayer for the blackened hearts of the many haters, who think they're doing good when they're in fact agents of darkness and hatred. Haq Maujood!*

Translation: Just see the light around us. What we have lighten up, what will be lighted,

Literal Meaning: The text is a reflection on the difficult experiences Mehrub has faced, including public scrutiny, stalking, death threats, and the broader challenges faced by the transgender community in Pakistan. The phrase "You only see the light, not our fall" suggests that people may only see positive aspects or achievements, ignoring the struggles and hardships faced by the transgender community.

Hidden Meaning: The text delves deeper into the emotional and societal impact of these struggles. The mention of public scrutiny of genitalia and death threats highlights the invasive and threatening nature of the challenges faced by the author and the broader transgender community. The reference to the barrel of the gun on the author's shoulder symbolizes the constant threat and vulnerability experienced by transgender individuals. The call to "living our Truths, being our Truths, and spreading out Truths" reflects a desire for authenticity and recognition of the diverse experiences within the transgender community. The plea for prayers encompasses hopes for a future where transgender individuals can find dignity, respect, and alternatives to activities like sex work and dancing for others' pleasures.

The lines, "Haq Maujood!" ("Truth exists!"), assert the existence and validity of the transgender community's truth, challenging societal prejudice and discrimination.

Contextualized: Mehrub has been facing a lot of hate and criticism as a result of her gender transformation and the controversies she fell in because of that. The text that she posted is a reminder that all the sacrifices the community has been doing since the beginning will be fruitful someday and the truth will lead all the lies and negativity.

Date: 1st Oct 2022,

Text: *Jamaat e Islami, its followers, its supporters, and all of the transphobic haters who have joined hands with them are complicit in making Pakistan a terrorised and unsafe country. This is what you need to fear - this is what mothers and fathers need to be concerned about. A handful of transgender women and men don't threaten your family values as much as a LYING and terrorist political body does.*
Say NO to terrorism

Literal Meaning: Mehrub is directly addressing Jamaat e Islami, its followers, supporters, and those who are aligned with them and hold transphobic views. She accuses these groups of contributing in making Pakistan a fearful and unsafe place. She suggests that the real concern for mothers and fathers should be the actions of Jamaat e Islami and its associates, branding them as a "LYING and terrorist political body.

Hidden Meaning: The text conveys a strong message, suggesting that the Jamaat-e-Islami, its followers, supporters, and those aligned with them in promoting transphobia contribute to making Pakistan a terrorized and unsafe country. Mehrub contends that the real concern for families should be the alleged role of this political group in creating fear and insecurity. She implies that the actions of a few transgender individuals pose less of a threat to family values than the perceived deception and terrorism associated with the religious parties. She urges the people to reject terrorism and underscores the perceived danger associated with the political group and its collaboration with transphobic elements.

Contextualized: JI has been spreading mis-information and fake propaganda against the transgender community because they requested the reversal of the Transgender Act 2018. The act was a ray of hope for the community which received a lot of criticism from the religious political parties and the people who hold transphobic views. Those transgender activists who showed their concern on the reversal of the act faced online bullying and harassment. This post is a message for the community and those who reject the act .

Date: 5th Oct 2022

Text: *1. You can get an X card as per your perceived gender identity only
2. You can't get married on an X card
3. Transition care including sex reassignment or gender confirming procedures are ALLOWED in Islam and covered under fatwas by Khomeni and Tantawi
4. So no gay marriages are happening, "men" aren't turning into women, and Pakistan isn't failing.
5. So what's your excuse for being a hateful bigot now*

Literal Meaning: The text outlines certain rules and conditions from the Transgender Act 2018 related to gender identity and marriage on an "X card." It mentions that the card can be obtained based on one's perceived gender identity, but marriage is not allowed on this card. It also emphasizes that Islam permits transition care, including sex reassignment, referring to fatwas by Khomeni and Tantawi. The text asserts that, based on these rules, there are no gay marriages, no transformation of men into women, and the statement challenges the notion that Pakistan is failing in this regard. Mehrub questions those who challenge these and who may hold prejudiced views, asking them for their justification for being a hateful bigot in light of the provided information.

Hidden Meaning: This text delves into the broader context of gender identity and rights within specific religious and cultural frameworks. It challenges misconceptions or biases against transgender individuals by presenting the rules and permissions within Islam and questions the basis for discriminatory attitudes. The text aims to debunk stereotypes and encourage a more informed and tolerant perspective on gender diversity.

Contextualized: The Transgender Act 2018 which was formulated for the protection and security of the rights of the transgender community was rejected by the major political parties and others associated with these transphobic groups. The argument that was put forth by these

parties was that the act will destroy the future generation and it is threat to the family values of the society. A lot of confusion and mis-information was spread which resulted in increase in violence and discrimination of the community. The post is a reminder to the people of the clauses of the act to clear the air about the un-islamic clauses as claimed by religious parties.

Date: 6th Oct 2022

Text: *Damn this was long but important.*
1. *Undoing the myths of Pakistan's Transgender Persons' Act 2018*
2. *Addressing the idea of "mandatory sexuality" and how it's linked with transitioning*
3. *Unpacking what transition means and stands for and what all happens*
4. *Addressing how "becoming" a man and woman is a lot more than surgeries and medicines*
5. *A beautiful take down of Pakistanis sitting abroad shitting on our Act while doing jack in their new home countries*
6. *Basically, love for all. Keep supporting our cause*

Literal Meaning: The text is a reflection on a comprehensive discussion that covers various important topics. It begins by acknowledging the length of the discussion but emphasizes its significance. The enumerated points indicate a focus on debunking myths surrounding Pakistan's Transgender Persons' Act of 2018, addressing the concept of "mandatory sexuality" in relation to transitioning, explaining the intricacies of the transitioning process, and highlighting that the journey of becoming a man or woman involves more than just medical procedures. Additionally, there is a critique of Pakistanis abroad who criticize the Act while not actively contributing to similar causes in their new home countries. The text concludes with a call for love and support for the cause.

Hidden Meaning: The text suggests a deeper intention to challenge misconceptions, foster understanding about transgender issues, and encourage a more inclusive perspective on gender identity and transition. It also implies a sense of frustration towards those who criticize from a

distance without actively engaging in positive change. It advocates for unity, love, and ongoing support for the cause of transgender rights in Pakistan.

Contextualized: Mehrub presents a comprehensive and crucial exploration of several key aspects related to transgender rights and understanding in Pakistan. The enumerated points she mentioned reveals a strategic breakdown of the discussion, starting with dispelling myths surrounding Pakistan's Transgender Persons' Act of 2018. She delves into the concept of "mandatory sexuality" and its connection to transitioning, shedding light on the complexities of the process. She emphasizes that the journey of "becoming" a man or woman involves more than medical interventions. There's a passionate critique of Pakistanis abroad who criticize the Act without contributing to similar causes in their new countries. She concludes the text with a call for love and ongoing support for the cause, aiming to foster unity and understanding. The text aims to dismantle stereotypes, promote awareness about transgender issues, and challenge the uninformed criticisms of the Transgender Persons' Act. It seeks to educate and humanize the experiences of transgender individuals, emphasizing that transitioning goes beyond physical changes. The call for love and support indicates a desire for unity and solidarity in advocating for the rights and dignity of the transgender community in Pakistan. The text embodies a plea for positive action, understanding, and a shared commitment to the cause.

Date: 18th Oct 2022

Text: *Quote from Autogynephilia: A scientific review, feminist analysis, and alternative 'embodiment fantasies' model by Julia Serano (The Sociological Review Monographs Vol 68 No 4, 2020). Photo from Knotty Vol 2 No 10 (1974). [While the media (and cisgender laypeople's imaginations) consistently reproduce these two sexually motivated trans woman stereotypes, they also repeatedly overlook the existence of trans men. In rare cases where trans men are represented, it is usually not done in a sexually titillating manner (as it is with trans women), nor are trans men's transitions generally depicted as sexually motivated.*

In a male-centric society, the idea that someone might want to become a man seems somewhat understandable, whereas the reciprocal gender transition strikes most people as confounding. Thus, people tend to presume that trans women transition in order to obtain the one type of 'power' that women are commonly viewed as having: the ability to be objects of heterosexual male desire. In other words, the pervasive assumption that trans women transition for sexual reasons is rooted in the misogynistic belief that women, as a whole, have no worth beyond their ability to be sexualised (Serano, 2007, 2009).]

Literal Meaning: Mehrub posted with a citation from Julia Serano's work, "Autogynephilia: A scientific review, feminist analysis, and alternative 'embodiment fantasies' model," published in *The Sociological Review Monographs* in 2020. The text then mentions a photo from *Knotty Vol 2 No 10* (1974) and includes hashtags related to gender, feminism, and sexuality. The subsequent passage critiques media representations of transgender individuals, particularly transgender women, highlighting the perpetuation of sexually motivated stereotypes. It points out the disparity in how transgender men are represented, often without sexualization, and contrasts the societal understanding of someone wanting to become a man versus undergoing a gender transition in the opposite direction. The conclusion asserts that the assumption that transgender women transition for sexual reasons is rooted in misogynistic beliefs about the perceived worth of women.

Hidden Meaning: The text delves into the critical analysis of societal perceptions and biases surrounding transgender individuals, particularly focusing on transgender women. It exposes the media's tendency to sensationalize and sexualize the experiences of transgender women while largely overlooking transgender men. The text underscores the impact of societal norms on shaping these perceptions, highlighting a male-centric perspective that tends to view women primarily through a sexualized lens. By referencing Serano's work, Mehrub mentions the challenges and critiques the deep-seated misogynistic beliefs that contribute to the

misunderstanding of transgender experiences, emphasizing the need for a more nuanced and respectful approach to gender diversity

Contextualized: The text delves into the intersection of gender, feminism, and sexuality, drawing from Julia Serano's work titled "Autogynephilia: A scientific review, feminist analysis, and alternative 'embodiment fantasies' model" published in *The Sociological Review Monographs* in 2020. The text critiques the media's persistent reinforcement of sexually motivated stereotypes associated with transgender women, contrasting this portrayal with the repeated oversight of transgender men. It notes that when transgender men are represented, it is typically devoid of sexualization. The passage reflects on societal perceptions influenced by a male-centric perspective, suggesting that the idea of someone wanting to become a man is more easily understood than the reverse gender transition. It highlights the misunderstanding that transgender women transition solely for sexual reasons, attributing this misconception to deeply ingrained misogynistic beliefs that diminish women's worth to their sexual objectification. The text involves a critical examination of societal biases, media representation, and the intersectionality of gender and sexuality within the context of transgender experiences, as analyzed by Julia Serano.

Date: 19th Oct 2022,

Text: *Kya Raja zia jins parast hain? Ye sawaal aj mujse Lahore ma pucha gya. Jawab apke samne ha. Transgender people getting civil rights led to a momentous propaganda in the digital media space of Pakistan. Sifting through all that content makes one see patterns where they are obvious. 1. Everyone, especially digital money makers are capitalising on the hot topic trend, and adding their voice. 2. And some individuals have refused to acknowledge any facts, and continue dabbling in conversations on anal sex, while discussing transgender rights. Complimented with a stress that desires don't make one gay, it is almost a classic remake of the holier than thou pray the gay away movement of the 80s. I unpack what it looks like in Pakistan, while answering a question that I was asked on Live today: "Is Raja Ziaulhaq gay?"*

Literal Meaning: The text is a reflection on an encounter in Lahore where someone asked the question, "Is Raja Ziaulhaq gay?" The author addresses this question by stating that it was posed to them, and the response is presented in the text. The discussion then shifts to the broader context of transgender people gaining civil rights in Pakistan, leading to significant digital media attention. Mehrub observed patterns in the content, noting that many, particularly those involved in digital media, are capitalizing on the trending topic of transgender rights. The text mentions individuals who refuse to acknowledge facts and instead focus on discussions related to anal sex when talking about transgender rights.

Hidden Meaning: The text delves into the critique of how discussions about transgender rights are unfolding in the digital media space of Pakistan. The text suggests that some individuals, perhaps including Raja Ziaulhaq, may be using diversionary tactics, focusing on unrelated and potentially controversial topics like anal sex rather than engaging with the core issues of transgender rights. The reference to the "holier than thou pray the gay away movement of the 80s" implies a comparison to historical attempts to suppress and dismiss LGBTQ+ identities. The overall tone suggests a critical examination of the media discourse surrounding transgender rights and the potential distractions or misinformation that may be present in these discussions.

Contextualized: The text unfolds with a personal encounter in Lahore where the question "Kya Raja Zia jins parast hain?" (Is Raja Ziaulhaq gay?) was posed, and the response is promised. The narrative then shifts to the broader context of the digital media space in Pakistan, highlighting the surge in attention and discussions surrounding transgender people gaining civil rights. The author engages in a critical analysis, pointing out patterns observed in the content. Firstly, there's an observation that everyone, particularly digital influencers, is capitalizing on the trending topic of transgender rights by adding their voice. The text points out a group of individuals who,

instead of acknowledging pertinent facts, divert discussions towards unrelated topics like anal sex when addressing transgender rights. The mention of desires not determining one's sexual orientation is likened to a classic remake of the "pray the gay away" movement from the 80s. Conceptually, the passage delves into the complex landscape of media narratives and public discourse surrounding transgender rights in Pakistan. It suggests a dual phenomenon – the opportunistic engagement by digital influencers and the diversionary tactics employed by some, potentially including Raja Ziaulhaq. The reference to historical movements implies a critical stance on the potential regressive nature of certain discussions. The text involves a thoughtful exploration of the dynamics between media trends, LGBTQ+ rights, and the nuances of public perception in the context of Pakistan.

Date: 24th Oct 2022

Text: *Possibly one of the best commercials on inclusion of khwajasira, hijra, or kinnar people. It was made in India. Earlier this year Jazz also featured transgender women in a nationwide campaign that featured transgender icons on billboards. It's unfortunate to see that a wave of transphobia has since swept the country. But there's always a silver lining, and hopefully these clouds of misinformation and ignorance will soon part. Why have I still kept my old photos on my social media? My photos are from 2009 - 2012 in that order - one for each year. I'm 18 in the first and 21 in the last. So many lies are told about us, and about gender dysphoria. The commonest being that we hate ourselves, hate our bodies, hate how we look, et cetera. It reduces the entirety of being trans on to how we "look", and hence onto the "body". It recodes our existence into wanting to look like the other gender, or having the other sex's body. I didn't have facial hair till my 4th year of medical school (last picture), and that too after a testosterone 200mg dose. I was 21, and my facial features were considered "feminine". Hence it had to be masculinized. Now, that I am on estrogen, my face is feminising back again. So when did I have dysphoria exactly? When I wasn't man enough, or when I was? Truly, I never hated myself or my body. I loved my body at 4 when it was rattled like a broken device, prodded, and looked at by concerned doctors. I loved it growing up girly. I loved it at adolescence, when it instead of growing me a beard grew me a big buttock. I loved it when it tried that fabled masculinity and I loved it when it rejected it. I love it now, I'll love it tomorrow, and I'll love it till it dies. My body is mine and it has helped me walk, run, climb, fight, and rest. It has been through a lot, seen a lot, and bears many scars, many marks of resilience, and many tattoos. And I don't allow anyone*

to take ownership over my body, by reducing my very complex and complicated journey to "pictures". None of my pictures shame me. I'm proud of all the different ways that I have looked. The world around me was cruel to femininity, so I masculinized myself. And when my body started breaking under the pressure, I listened to it and allowed it to be what it was meant to be. There is no old me or new me: it's all me. In a world that constantly teaches you self hatred, loving yourself becomes a radical and revolutionary act. And as a transgender public figure, I make all aspects of myself visible to show that we don't hate ourselves or our bodies, we love them. And we love what they're going to be. Trans power!

Literal Meaning: The text begins with the praise for a commercial from India promoting the inclusion of khwajasira, hijra, or kinnar people. The text mentions a previous campaign by Jazz in Pakistan featuring transgender women on billboards but notes the unfortunate rise of transphobia in the country. The text then shifts to a personal reflection on the author's social media photos spanning from 2009 to 2012, expressing frustration with common misconceptions about transgender individuals and gender dysphoria. The text discusses their journey, from medical school to hormone treatments, challenging stereotypes and emphasizing self-love.

Hidden Meaning: The text delves into a deeper exploration of self-acceptance and the complexities of the transgender experience. Mehrub challenges societal stereotypes about dysphoria and body image, emphasizing the love and acceptance they have for their body at every stage of their life. The narrative counters the notion that the journey is about conforming to societal expectations of gender appearance, highlighting the resilience and individuality of the author's path. The text also serves as a powerful statement against self-hatred in a world that often fosters it, asserting that loving oneself, especially as a transgender individual, is a radical and revolutionary act. The closing statement, "Trans power," reinforces the message of empowerment and resilience within the transgender community.

Contextualized: Mehrub starts with appreciation for an impactful commercial in India that promotes the inclusion of khwajasira, hijra, or kinnar people. She acknowledges a positive

campaign by Jazz in Pakistan featuring transgender women on billboards but laments the subsequent rise of transphobia in the country. The text then turns introspective, questioning the retention of old photos on social media spanning 2009 to 2012. This prompts a profound reflection on the pervasive lies and misconceptions surrounding transgender individuals, particularly related to gender dysphoria. She mentions the challenges the reduction of the transgender experience to appearances, emphasizing the fluidity of their journey and the rejection of societal norms. The text is a powerful testament to self-love, resilience, and defiance against societal expectations. It challenges stereotypes about dysphoria and body image, highlighting the author's love for their body at various stages of life. The mention of medical interventions, from testosterone to estrogen, serves as a narrative thread emphasizing the complexity and individuality of the transgender experience. The rejection of external ownership over the body and the assertion that all aspects of the journey are valid convey a strong message of empowerment. The declaration of "Trans power!" serves as a rallying cry, encapsulating the essence of strength, pride, and self-affirmation within the transgender community. It revolves around a narrative of self-acceptance, resilience, and the celebration of diverse identities within the transgender experience.

Date: 18th November 2023

Text: *Sindh Moorat March .SMM organizer Dr. Mehrub Awan has stated that "Pakistan can stand as a torch bearer of light and hope for the transgender community of the Muslim world and set an example for the rest of World", According to SMM leader, Shahzadi Rai, "transphobia is in fact an ideology of hate, imported from the west since the general public has always accepted the existence of indigenous diverse gender identities in our society and culture, transgenders are not western, transphobia is". "It is unlawful as per Islam to strip anyone of their veils and right to privacy by forcefully testing them. There are multiple fatwas (Islamic Verdicts) of well reputed scholars on this matter. We will fight back to safeguard the right to self perceived gender identity at all costs" Says, SMM Political Convener, Hina Baloch. Karachi Bachao*

Tehreek and Aurat March Karachi are the political allies of SMM and Pastor Ghazala Shafeeq from Aurat March Karachi and Salman Saeed from Karachi Bachao Tehreek also participated in the press conference and have announced their organizations' utmost support to the Sindh Moorat March. SMM also extends solidarity and support to the feminist movements and struggles across the Muslim world especially to Iranian feminists and announced their this year's theme and slogan is "Zan, Zindagi, Azadi" (Femininity, Life and Freedom).

Literal Meaning: The text revolves around the Sindh Moorat March (SMM) and statements from its organizers and leaders. Dr. Mehrub Awan expresses the belief that Pakistan can serve as a beacon of hope for the transgender community in the Muslim world. Shahzadi Rai argues that transphobia is an imported ideology from the West, emphasizing the acceptance of diverse gender identities in Pakistani society. Hina Baloch, the Political Convener, asserts that forcibly testing individuals is against Islamic principles, highlighting the commitment to protecting the right to self-perceived gender identity. The text also mentions political allies, Karachi Bachao Tehreek and Aurat March Karachi, pledging support to SMM, along with solidarity to feminist movements worldwide, especially in Iran. The SMM extends an invitation to journalists to cover their march, scheduled for November 20th at Frere Hall

Hidden Meaning: The text suggests a broader narrative advocating for transgender rights, challenging imported ideologies, and emphasizing the intersectionality of feminist movements across the Muslim world. The statements reflect a commitment to Islamic principles while fighting against discrimination and advocating for self-perceived gender identity. The call for media coverage signals a desire to amplify the message and garner support for the Sindh Moorat March, showcasing the importance of unity in the pursuit of equality and freedom for all.

Contextualized: The Sindh Moorat March (SMM) emerges as a powerful advocate for transgender rights, with Dr. Mehrub Awan envisioning Pakistan as a beacon of hope for the global transgender community. Shahzadi Rai challenges the notion of transphobia as an imported

Western ideology, asserting the long-standing acceptance of diverse gender identities in Pakistani society. Hina Baloch, the SMM Political Convener, emphasizes the Islamic perspective, declaring the illegality of forcibly testing individuals and expressing the commitment to safeguarding the right to self-perceived gender identity. The collaboration with political allies, Karachi Bachao Tehreek and Aurat March Karachi, symbolizes unity in the pursuit of justice. SMM extends solidarity to feminist movements worldwide, particularly Iranian feminists, with a theme of "Zan, Zindagi, Azadi" (Femininity, Life, and Freedom).

Date: 21st Nov 2022

Text: *Tum marrd likho ge, main zann likhun gi, Tum kuffr likho ge, main wajjd likhun gi, Tum zulm likho ge, main Ishq likhun gi, Tum jhoot likho gay, main Haq likhun gi, Tum laashon k ambaar lagao ge, Main Ishq ki shamaa jalaun gi, Tum harrtay jao ge, Main jeet'ti jaun gi, Tum passt aur tanha, Main raqs e bismil, Tum marrd e hassrat, Main moorat e assl, Tum jhoot main sach, Tum jhoot main sach, Jaagi Jaagi, Moorat Jaagi*
A big thank you and Laal Salaam to all khwajasiras, duniyadaars, and allies who joined us today at the historic Sindh Moorat March. Our message is simple; it's our land. We are indigenous to this soil, and if our public, vocal, powerful presence makes you uncomfortable, move to JK Rowling's house. It'll serve you well.

Translation: You will write about men, and I will write about women. You will write blasphemy, and I will write about ecstasy. You will write about oppression, and I will write about Love. You will write lies, and I will write the Truth. You will create heaps of corpses, I will ignite the flame of Love. You will continue to stumble, I will keep on winning. You, distant and lonely, I, dancing in the ritual of wounds. You, a man of desires, I, the embodiment of purity. You in falsehood, I in truth. You in falsehood, I in truth. Awake, awake, the embodiment is awake.

Literal Meaning: The text is a powerful declaration by the speaker, asserting their intent to write about women, ecstasy, love, and truth while challenging the writing of men, blasphemy,

oppression, and lies. The text symbolically mentions igniting the flame of Love in response to the creation of heaps of corpses. There's a declaration of continual victory despite stumbling and a portrayal of dancing in the ritual of wounds, embodying purity amidst desires. She contrasts with those creating falsehood, claiming to represent truth. The final lines express a symbolic awakening of the embodiment.

Hidden Meaning: The post delves into a deeper narrative of resistance and identity. It challenges societal norms and stereotypes, emphasizing a commitment to authenticity, love, and truth. The reference to dancing in the ritual of wounds may symbolize resilience in the face of adversity. The contrast between the embodiment of purity and a man of desires reflects a rejection of traditional gender roles. The text invites gratitude towards diverse groups, thanking those who joined a historic march. The text advocates for the acceptance of diverse identities, asserting ownership of the land and challenging discomfort caused by a powerful presence. The reference to JK Rowling's house may metaphorically suggest a place less diverse and more aligned with conventional norms. Overall, it's a bold declaration of identity, resistance, and unity in the face of societal challenges.

Contextualized: The post is a vibrant assertion of self-expression and resistance. It begins with a declaration to write about women, ecstasy, love, and truth in contrast to traditional narratives focused on men, blasphemy, oppression, and lies. The symbolic act of igniting the flame of Love in response to the creation of corpses implies resilience and transformation. Mehrub anticipates overcoming obstacles and dancing victoriously despite stumbling. The contrast between the embodiment of purity and a man of desires challenges societal norms and gender roles. The call for gratitude to diverse groups at the Sindh Moorat March reflects a united front against societal challenges. The message is clear: the land belongs to the indigenous, and the powerful presence

of marginalized communities is a rightful assertion. The metaphorical suggestion to move to JK Rowling's house implies seeking comfort in a less diverse environment. The post conceptualizes a bold narrative of identity, resistance, and unity, emphasizing the power of diverse voices and the reclaiming of space in the face of societal discomfort.

Date: 9th Dec 2022

Text: *Advice to Raja Ziaulhaq "your intolerance and simultaneous addiction to content and people that you find threatening to your own sanity is most likely your own outwards projection of your unease with yourself. Reflect within. Daawah isn't done on the backs of other people, and that too through slander. Masking gossip as religious preaching doesn't hide it from what it actually is. Besides, your content very conveniently creates more room for discord and animosity between people, and less for bringing them closer. I find that dubious and sketchy. This may be an observation bias, but history and philosophy has ample examples of false moral hegemony who create artificial problems to keep people distracted from the real enemy - the monied class. Also a soft reminder: you still haven't revealed your finances and denounced/clarified your affiliation with global anti-Pakistan Islamist bodies. Work on that. You're on Pakistani soil :)*

Literal Meaning: The text is a direct piece of advice directed towards Raja Ziaulhaq. The advice suggests that Raja's intolerance, coupled with his engagement with content and people he perceives as threats, might be a reflection of his inner discomfort. It advises him to introspect and reflect on his own feelings. The text criticizes the approach of using religious preaching as a disguise for gossip and warns that such behavior contributes to discord among people rather than fostering unity. It further questions the authenticity of Raja's intentions, hinting at the possibility of creating artificial problems to divert attention from more significant issues, such as economic disparities. The text ends with a reminder for Raja to disclose his financial information and clarify any affiliations with global anti-Pakistan Islamist bodies, emphasizing his presence on Pakistani soil.

Hidden Meaning: The text suggests a deeper critique of Raja's actions, implying that his intolerance and selective engagement might be a manifestation of personal insecurities. The mention of using religious platforms for gossip points to a potential insincerity in his approach to preaching. The reference to false moral hegemons creating distractions aligns with the suspicion that Raja might be diverting attention from substantial issues. The call for financial transparency and clarification of affiliations adds a layer of skepticism about Raja's true motives. Overall, the advice seems to encourage self-reflection and transparency, urging Raja to align his actions with genuine intentions on Pakistani soil.

Contextualized: Raja Zia ul Haq is the member of Youth Club who has been giving statements against the Transgender Act 2018 and the transgender community. The text serves as a thoughtful piece of advice to Raja Ziaulhaq, suggesting that his apparent intolerance and fixation on content and individuals he deems threatening may reflect an internal unease. The advice encourages him to introspect and reflect on his own feelings. It criticizes the approach of using religious preaching as a cover for gossip, emphasizing that such behavior doesn't mask its true nature. The text questions the impact of Raja's content, implying that it fosters discord rather than unity, expressing skepticism about his intentions. It warns against historical examples of false moral leaders creating distractions to divert attention from significant issues, particularly the influence of the monied class. The text concludes with a reminder for Raja to disclose his finances and clarify any affiliations with global anti-Pakistan Islamist bodies, emphasizing the need for transparency given his presence on Pakistani soil. In essence, the advice calls for self-reflection, sincerity in religious practices, and transparency in personal matters for a more genuine impact on Pakistani soil.

Date: 18th Dec 2022

Text: *Verified. It was downright shameful for Jamaat e Islami and Youth Club to spread further HIV stigma in Pakistan just for their own homophobic politics. None of them has worked in Ratodero, or other communities ravaged with HIV to understand the sheer toll that this stigma has on people. Literal babies were left on the streets to die in 2019 and women deserted when the HIV outbreaks (most of them through unsafe medical procedures and needle use) happened. It took years of community development and on the ground action by us public health experts to undo "some" of it. And for Nadeem Kashish and Julie to sit with such people and further spread HIV stigma when half of their own households are on free treatment for HIV BECAUSE of our work is shameless to the nth degree. STOP POLITICIZING INFECTIONS. Diana was out there hugging people with HIV, US was still deporting HIV+ immigrants up until 2009, women, children, boys, are still being stranded after HIV infections in poor slums and hospitals turning away emergency care to them, and you have the gall to sit on a sofa and pass judgements on people you don't know, infections you don't understand, and services you don't provide? It's weird how people have so much to say about lives they've never lived and pain they don't know. To anyone with HIV on my feed, you're loved, you're amazing, you belong. Years and years of work, and then care and therapy to deal with the internalised pain and suffering and sense of hopelessness, only to bounce back with more passion so you can continue working, and then again back to square one thanks to these heartless soul-less sycophants.*

Literal Meaning: The text criticizes Jamaat e Islami and Youth Club for spreading HIV stigma in Pakistan, accusing them of exploiting the issue for their own homophobic political agenda. It highlights the lack of direct involvement by these groups in communities like Ratodero, where HIV has taken a severe toll, particularly on babies and women abandoned during HIV outbreaks. Mehrub, identified as a public health expert, emphasizes the efforts made to undo some of the stigma and criticizes individuals like Nadeem Kashish and Julie for associating with those perpetuating HIV stigma, despite benefiting from free HIV treatment facilitated by the author's work. The text strongly opposes the politicization of infections and condemns passing judgments without understanding the lived experiences, infections, or the services provided.

Hidden Meaning: The text delves into the emotional toll and frustration experienced by the author, expressing deep empathy for those affected by HIV. It calls out the hypocrisy of individuals sitting in judgment without firsthand experience and highlights the continuous

struggle against stigma. The mention of "heartless soul-less sycophants" suggests a profound disappointment with those perpetuating stigma, ultimately contributing to the ongoing challenges faced by individuals living with HIV. Mehrub's personal investment in this cause and the plea for understanding and empathy create a layer of emotional intensity within the critique. The text aims to shed light on the human aspect of the HIV epidemic, urging compassion and an end to stigmatization.

Contextualized: Jamaat e Islami and Youth Club perpetuated HIV stigma in Pakistan for their own homophobic political gains. This text criticizes their lack of involvement in communities like Ratodero, where HIV has caused significant harm, emphasizing the detrimental impact of stigma on people. Mehrub, as a public health expert, vividly describes the dire consequences, including babies left to die and women abandoned during HIV outbreaks, attributing most cases to unsafe medical practices. The text condemns individuals like Nadeem Kashish and Julie for associating with those spreading HIV stigma, especially considering their own households benefit from free HIV treatment. The call to stop politicizing infections is an assertive plea. Mehrub highlighted real-world struggles, including Diana's compassionate actions, the historical deportation of HIV+ immigrants, and the ongoing plight of women, children, and boys in poor slums. She criticizes those passing judgment without understanding or providing necessary services. She expresses frustration at people speaking about lives they haven't lived and concludes with a message of love and belonging to individuals with HIV. The post underscores the emotional toll of fighting against stigma, with periods of hopelessness and the ongoing battle against heartless individuals contributing to setbacks.

4.1.3. Shahzadi Rai (Twitter)

Date: 28th Dec 2022

Text: *Daily we received killing news of trans persons. Why everyone is silent? Kya hum Insaan hai? Are we not humans? The transgender community has been facing violence in the hands of our transphobic society. Every other day we come across the news of their killing and no action is taken against them killers. Is there even an end to the violence faced by the transgender community?? The killers are roaming freely and nobody's even acknowledging the fact that the members of the community have been killed or abused or attacked. The transgender community also has their own legal rights which should be considered and protected.*

Literal Meaning: The text expresses concern about the frequent reports of violence against transgender individuals, questioning the silence surrounding these incidents. The author wonders whether transgender people are not considered human, emphasizing the disturbing trend of their killings and the lack of accountability for the perpetrators. The text underscores the transphobic nature of society and the recurring violence faced by the transgender community, pointing out the apparent indifference toward these acts. It calls attention to the urgency of addressing and preventing such violence, highlighting the need to recognize and protect the legal rights of the transgender community.

Hidden Meaning: The text conveys a deeper plea for empathy, justice, and acknowledgment of the humanity of transgender individuals. The repeated question, "Are we not humans?" is a poignant appeal for recognition and understanding. The text aims to unveil the silence and apathy surrounding the violence faced by the transgender community, urging society to break this silence and take collective action against discrimination. The mention of legal rights implies a call for the implementation of existing protections and a plea for a more inclusive and compassionate society. The text serves as a heartfelt cry for justice, equality, and the recognition of the inherent humanity of transgender individuals.

Contextualized: The negligence on the end of Government and state to provide the safety and security to the minority communities such as transgender communities has led to so many

murders and deaths of the transgenders. So many transgenders have lost their lives in the battle against the discourse of transphobia. The community needs a proper law that should ensure the protection of their lives and their identities.

Date: 27th Dec 2022

Text: *'Do you know why God made Hijras?' 'No, why?' 'It was an experiment. He decided to create something, a living creature that is incapable of happiness. So he made us (Hijra)'* Lines from * *Ministry of Utmost Happiness* by Arundhati Roy Lie from the book "Ministry of Utmost happiness" by Arundhati Roy where there is a conversation between two characters Anjum, a transgender and Tilo , a trained architect , about Hijras. Hijras are defined as those living creatures who are incapable of happiness and that is the reason of their birth in the universe

Literal meaning: The post is a dialogue from Arundhati Roy's "Ministry of Utmost Happiness" between two characters, Anjum, a transgender, and Tilo, a trained architect. Anjum explains to Tilo that, according to her belief, God made Hijras as an experiment. The purpose behind creating Hijras was to bring into existence a living creature that is inherently incapable of experiencing happiness. The lines express a profound and melancholic perspective on the existence of Hijras, suggesting that their very nature is intertwined with an inability to find happiness.

Hidden Meaning: The text alludes to a deeper exploration of the struggles and societal challenges faced by the Hijra community. The concept of being an experiment by God implies a sense of being different or unique in a way that leads to their perceived incapacity for happiness. It could be seen as a metaphor for the societal discrimination and marginalization that the Hijra community often faces, contributing to a sense of exclusion and unfulfillment. The lines from the book invite reflection on the complex intersection of identity, societal expectations, and the human quest for happiness within the context of the Hijra community.

Contextualized: Arundhari Roy is an Indian writer who wrote a novel “Ministry of Utmost Happiness” in which dissects life in India in the wake of the partition through the eyes of two characters: Anjum, a transgender woman who comes into her own only to find herself redefined by tragedy, turning to a cemetery in Delhi for refuge; and Tilo, a trained architect who journeys to the Kashmir region to reignite her on-and-off-again love affair with Musa, a freedom fighter. The lines are from this book where the reason for birth of Hijras is explained through the depiction of harsh reality that God wanted to create a living creature those are born to search for happiness in life but cannot actually be happy. Hijras are the ones searching for happiness their whole lives and create a normal life for themselves as others.

Date: 22nd Nov 2022

Text: *Un ki waja say humare 3 khuwasasara qatil howay hai tab AWAZ na uthay aur Aj spray paint pay Itna gussa, kuch tu sharam karay aur ya tu munafikat hai. Because of them our khawjasira have been killed, nobody said anything back then. Now you get angry just because of spray Shame on you. This is hypocrisy. Nobody showed a little concern over the killing of innocent Khawaja Sira but got angry when the Picture of JI leader was sprayed. This is pure hypocrisy.*

Translation: “Because of them, our three transgender individuals were killed, yet there is no outcry. Today, on spray paint, you have shown so much anger. Show some shame, and either this is hypocrisy”.

Literal Meaning: The text is a critical observation regarding the disparity in reactions to two different incidents. Shahzadi claims that three transgender individuals were killed, allegedly due to someone's influence, and no one raised their voice about it. Shahzadi expresses frustration that now, when anger is directed at a spray-painted picture, there's a sudden uproar. The text accuses people of hypocrisy for not showing concern over the tragic deaths of Khawaja Sira (transgender

individuals) but becoming upset when a picture of a Jamaat e Islami (JI) leader is sprayed. She calls out this inconsistency and labels it as hypocrisy.

Hidden Meaning: The text underscores the author's deep concern and frustration with the lack of attention and empathy toward the serious issue of violence against Khawaja Sira. By juxtaposing this with the strong reaction to a spray-painted image, the author implies a societal imbalance in priorities and values. The accusation of hypocrisy suggests a selective outrage that fails to address the genuine injustices faced by marginalized communities. The text serves as a call for introspection and a plea for more consistent and genuine concern for the well-being and safety of all individuals, irrespective of their social standing or identity.

Contextualized: During Moorat March, Shahzadi Rai sprayed paint on the picture of Senator Mushtaq, leader of JI. Some JI follower called her out upon her shameless act .On this she tweeted that the Khawaja Sira are being killed and murdered but nobody raise their voices against that. Now because of spray paint their egos have been hurt.

Date: 4th November, 2022

Text: *Fayaz ul Hassan former Jamati and currently a PTI member of Govt of Punjab and official spokesperson of [@CMPunjabPAK](#) using the term "Hijra" as a derogatory slur to shame political opponents. No Sir, We Hijras don't hide, we are loud, out and visible.*

Literal Meaning: Shahzadi criticizes Fayaz ul Hassan, a former member of Jamaat-e-Islami and current PTI member in the Punjab government, for using the term "Hijra" as a derogatory slur to denigrate political opponents. She denies the validity of such an attempt, asserting that the Hijra community refuses to be marginalized or hidden, emphasizing their pride in being loud, visible, and unabashedly present in society.

Hidden Meaning: The text implies a broader critique of using derogatory language in politics, pointing out the insensitivity and potential harm in employing terms that historically marginalize certain communities. By highlighting the visibility and confidence of the Hijra community, the text challenges the attempt to shame political opponents using a term that should not be used as a slur. It calls for respect, understanding, and an end to the use of language that perpetuates discrimination against marginalized groups. Shahzadi advocates for a more inclusive and respectful political discourse through this post.

Contextualized: A former JI member and PTI member, Fayaz Ul Hassan used the term Hijra as a negative connotation to shame opponent political leaders on which Shahzadi reminded him by tweeting that Hijras are never afraid to face anyone and competent. Hijra is often used for the transgender community as a disrespectful term trying to belittle the community. Instead Hijras are brave and courageous and are fearless.

Date: 1st Nov 2022

Text: *This is actually paid social media team of [@JamaateIslamipk](#) is giving me openly death threats, they already planned genocide of trans community in Pakistan and our [@GovtofPakistan](#) silently watching this bullshit.*

Literal Meaning: The text suggests that the social media team associated with Jamaat-e-Islami is openly sending death threats to the author. Additionally, it alleges that this team has planned a genocide against the transgender community in Pakistan, and the government is seemingly aware of these threats without taking any visible action. Shahzadi expresses frustration and concern about the alarming situation.

Hidden Meaning: The text implies a serious accusation against Jamaat-e-Islami, accusing them of orchestrating a planned genocide against the transgender community. The use of the term

"silently watching" implies complicity or negligence on the part of the government. Shahzadi is likely seeking attention to the perceived threat, emphasizing the severity of the situation and urging intervention to protect the transgender community. The text is a call for public awareness and support against what the author sees as a dangerous and unjust situation.

Contextualized: Shahzadi got death threats from members of JI online who were running fake social media account and cyber bullying the transgender community. She posted the screenshots of the comment of these accounts on instagram and asked the government of Pakistan for any action against them who were silently watching .Cyber bullying has become quite common among women and member of minorities in Pakistan. Minorities especially the transgender community is the victims of online bullying where their identities are being judged and questioned and are threatened to be killed. Shahzadi Rai, a transgender activist is also a victim of this bullying which is done by the members of JI in Pakistan trying to scare them.

Date: 20th Oct 2022

Text: *So Tehreek-e-Taliban Pakistan is now doing politics on Transgender Bill, Why Dnt goverment and army shut down this banned organization or they are waiting for more blood*

Literal Meaning: The text expresses concern and frustration that the Tehreek-e-Taliban Pakistan is engaging in politics related to the Transgender Bill. Shahzadi questions why the government and army haven't taken action to shut down this banned organization, suggesting that the delay might lead to more harm or violence. The text conveys a sense of urgency and a call for decisive action against the group.

Hidden Meaning: TTP has issued their statement on the transgender bill 2018 in which they condemned the laws by saying that being an Islamic country it is very unfortunate that the

parliament has passed the bill. Shahzadi tweets on that the TTP should be banned as they are now using their politics on the transgender act. She asks if the government is waiting for more bloodshed of the members of transgender community.

Contextualized: The statement provided by the TTP regarding the transgender bill showed their disappointment on the parliament for passing the bill as it has been influenced by the western culture and value. The statement includes hadiths by which TTP have tried to prove their point and agenda.

Date: 31st Oct 2022

Text: *Ya tu humare liya azab ban jaiga, Pakistani men have some serious psychological disorder, they love to have sex with transgender women but after this they killed us fuck,*

Translation: “This will become a burden for us”

Literal Meaning: The text expresses concern and frustration, suggesting that Pakistani men's behavior towards transgender women is causing distress, and the speaker implies a potential punishment or "azab" for such actions. The text points out a perceived psychological disorder among Pakistani men who engage in sexual relations with trans women but then resort to violence, posing a significant threat to the well-being and lives of trans women.

Hidden Meaning: The text conveys a deeper sense of vulnerability and fear within the transgender community. Shahzadi is grappling with the disturbing reality of experiencing violence after intimate encounters, revealing the complex and often dangerous dynamics that transgender women face. The use of the term "azab" might imply a sense of divine retribution or a consequential punishment for the harm inflicted upon the transgender community by individuals who engage in violent acts. The text sheds light on the need for understanding,

empathy, and protection for transgender individuals facing both physical and psychological challenges in intimate relationships.

Contextualized: In Pakistan, a man, Ahmad Bilal killed three transgenders after raping them. He secretly flew to America but a few years later he was arrested there for using drugs. Now America is sending him back to Pakistan. That why Shahzadi tweeted that this is going to be a hell for them because Pakistan men have some serious mental problems. They fulfill their sexual pleasures with the transgenders and kill them afterward. The murderers of transgenders have never been properly investigated which is why they feel obligated to continue with the violence on them. The traits of these killers are same in the sense that all have some serious mental health problems. First they have sex with them and later on kill them.

Date: 27th Sep 2022

Text: *My speech at the Pakistan Peace Festival, explaining to senators, parliamentarians, how there is an organized hate campaign and propaganda being spread against the trans and our bill, and the effects of it on the community, resulting in violence and murders of community members.*

Literal Meaning: Shahzadi talked about the hate campaign that these religious parties have been spreading and the false propaganda is all drama to attract people towards them to run their agenda. It is quite sad that the National Action Plan is completely silent over this and taking no action. She is speaking on behalf of all the transgender members of the community as there is no representation of the community in the parliament or senate.

Hidden Meaning: The text suggests a plea for recognition and protection of the transgender community in the face of an organized hate campaign and propaganda. Shahzadi, a representative or advocate, is addressing senators and parliamentarians at the Pakistan Peace

Festival, aiming to shed light on the detrimental impact of such campaigns on the transgender community. The mention of violence and murders implies a serious threat to the safety and well-being of transgender individuals. It emphasizes the urgent need for understanding and support from lawmakers to counteract the negative effects of the hate campaign and enact measures that ensure the safety and rights of the transgender community in Pakistan.

Contextualized: The objective of her speech was to aware the members of the parliament and senate ,and urge them to take action against the violence and killing of the members of transgender community because JI and other islamists are spreading false propaganda against the community and the Transgender Act 2018.

Date: 28th Sep 2022

Text: *We are angry at ruthless murder of khwajasira Wafa. In past few weeks, we seen an immense increase in the hate campaign and propaganda by the [@JIPOfficial](#) .hate campaign, violence has shown to increase violence against our community. Who is reponsible. [@JIPOfficial](#), jawaab doh*

Literal Meaning: Shahzadi tweets that the transgender community is quite angry at the ruthless murder of a transgender named Wafa. The increase in the hate campaign and false propaganda has led to the increase in the violence and murders of the transgender individuals .So who is actually responsible. Clearly is seems the work of JI who have been very active in creating rift among the society by spreading false propaganda.

Hidden Meaning: The text is a call to action and accountability. The expression of anger is directed towards the ruthless murder of khwajasira Wafa, but it also highlights a broader issue—the increase in hate campaigns and propaganda by @JIPOfficial, which is likely causing harm and violence against the transgender community. The emphasis on responsibility and the direct

question to @JIPOfficial, demanding an answer, implies a plea for accountability and a challenge to address the consequences of the hate campaign. The text urges not only recognition of the impact of such campaigns but also a call for those responsible to take responsibility for the violence and harm inflicted on the transgender community.

Contextualized: Wafa, a transgender member lost her life today. The transgender community is enraged over the fact that JI is continuing to spread hate campaign and false propaganda and no action is taken against them . That is why the murders and killings of the transgender community have been increasing day by day. They all know who is responsible for these killings but Does JI hold themselves responsible.

Date: 21st Sep 2022

Text: *GIA Pakistan is trying to ensure the safety and protection of all transgender women in Karachi who have fled from Peshawar. After the public transphobia by @JIPOfficial , a lot of transgender persons have been facing extreme violence across the country, but mainly in KPK.*

Literal Meaning: Gender Interactive Alliance is an organization that fights for the rights of the transgender community in paksitan. With the help of GIA the transgender members who have victims of extreme violence in KPK have been migrated to Peshawar so that their protection and safety is ensured.

Hidden Meaning: The text goes beyond the surface message. The mention of GIA Pakistan's efforts to ensure the safety and protection of transgender women who have fled from Peshawar suggests a response to a crisis or a heightened threat. The reference to public transphobia by @JIPOfficial indicates a potential link between discriminatory rhetoric and the reported violence against transgender individuals. The hidden layer emphasizes the urgent need for intervention and protection in the face of increased risks and harm faced by the transgender community,

especially in regions like KPK (Khyber Pakhtunkhwa). It calls attention to the intersection of public discourse, political stances, and the actual safety of transgender individuals, emphasizing the importance of addressing the broader societal context contributing to the violence faced by the community.

Contextualized: The hate campaign and false propaganda by JI has led to increase in the number of killings in KPK. In order to ensure safety and protection of the transgenders in KPK, GIA helped the members to shift to Karachi where their safety can be observed. The fear among the transgender community in KPK has increased with the increase in number of killings of their fellow members due to public transphobia started by JI. GIA Pakistan has been quite helpful for them as they have migrated the transgenders in Peshawar to Karachi to ensure their protection.

Date: 20th Sep 2022

Text: *Finally the results are coming of organized Hate campaign against transgender which is created by JIP*

Literal Meaning: Shahzadi posted a video where a transgender in KPK was harassed and threatened by a man who was holding a gun. She tweets that the results of hate campaign by JI have been showing up.

Hidden Meaning: The text suggests that Shahzadi shared a video depicting the harassment and threats faced by a transgender person in KPK, possibly as a consequence of a hate campaign orchestrated by Jamaat e Islami (JI). The emphasis on "results of hate campaign by JI" implies a connection between the hateful actions portrayed in the video and the influence of JI's discriminatory rhetoric. It unveils a deeper concern about the real-life consequences of such

campaigns, indicating that they manifest in incidents of harassment and violence against transgender individuals. The text underscores the importance of acknowledging the impact of hate speech on marginalized communities and calls for awareness and action against such discriminatory practices.

Contextualized: KPK has been the place of hell for the transgender community in the last few years. The hate campaign and false propaganda by JI has somehow encouraged the people to openly declare transphobia. As a result so many transgenders have been reported to be murdered and killed in KPK.

Date: 17th Aug 2022

Text: *Why don't you focus on ur boutique anty Jee Maria b was always in news for her wrong attitude Now she is try to defame Mehrub Moiz Awan and the entire trans movement, yes she is transphobic and should be accountable for this. This is what [@mariaB](#) anty is doing, anty ap ko kuch maloom bhi hai k kya bakwas ap kar rahe hai ? These types of transphobic people are responsible for the worst condition of community.*

Literal Meaning: Shahzadi points Maria B to focus on her brand and clothing line instead of meddling in the lives of transgender community and destroying the entire trans movement. Maria B posted on her story that Mehrub doesnot belong to transgender community ...he is just a man transitioning into woman so their children should know the difference between the genderless and transgender.

Hidden Meaning: Mehrub Moiz Awan , a transgender activist ad a researcher was removed from the panel of TEDxISL due to the complain of the parents of the students ISL. Maria B encourage and supported their idea of removing a transgender member who can never be a role model for students. She has been frequently posting and sharing her thoughts on the matters and

arguing that children should not be confused of the genderless and transgender people. These transphobic people are responsible for the violence and killings of the transgenders.

Contextualized: Maria B controversy has created a heated debate among the people on the identity of transgender community and their gender. Removing a guest speaker on account of mis information that the talk will be about the transgender was very unfair from the side of school administration. But it was not enough , Maria B has been trying to defame the who community by spreading transphobia and rift among the members of the community.

4.1.4. Shahzadi Rai (Instagram)

Date: 7th Dec 2021

Text: *Excited to announce that the Gender Interactive Alliance will be organizing with the People's Climate March! Our manifesto will include demands from the Khwajasira community, Housing For All is a trans right. We demand the state to provide safe houses and shelters for trans women; we demand the state to introduce a people centered housing scheme that enables trans women to have access to safe housing; and finally we demand a criminalization of the discrimination and exploitation trans women face as a consequence to their vulnerable housing status in the city. Join us on December 12th to march for an equitable and sustainable Karachi.*

Literal Meaning: The text conveys the Gender Interactive Alliance's excitement about organizing with the People's Climate March. The manifesto they plan to present includes specific demands on behalf of the Khwajasira community, highlighting Housing For All as a fundamental trans right. The organization seeks the state's commitment to providing safe houses and shelters for trans women. They further demand the introduction of a people-centered housing scheme that ensures trans women have access to secure housing. The text concludes with a call for the criminalization of discrimination and exploitation faced by trans women due to their vulnerable housing status in the city. The invitation to join the march on December 12th emphasizes the collective effort to advocate for an equitable and sustainable Karachi.

Hidden Meaning: The text reflects a broader aspiration for social justice and inclusivity. By aligning the Khwajasira community's housing rights with the People's Climate March, the text implies an intersectional approach to activism, acknowledging the interconnectedness of environmental and social issues. It suggests a vision for a city where trans women not only have secure housing but also where discrimination and exploitation are actively addressed and penalized. The call for collective participation underscores the importance of community engagement in creating a more just and sustainable urban environment.

Contextualized: Transgender activism hold greater importance for the community as it ensures the protection of their rights and platform where they could request their basic demands.

Date: 14th Dec 2021

Text: *Murder / Rape: I'm devastated and I can't process all this violence from the society and also from the state, the violence which they inflict upon transgender bodies, the sexual violence which they use to punish us. Two transgender women have been killed today, one in the morning and another just right now near Kala Pull and I'm at Jinnah Hospital right now with her body. This is Karachi, and we are helpless and hopeless. What is Sindh Government doing to protect us? Khawajasira community is targeted on daily basis and the number of gendered violence based cases is only increasing by each passing day. Day before yesterday, one of my chelas who happens to be a part of Climate March Karachi's organising committee was abducted and raped by unknown men. I fear for her life and safety too, I demand an explanation from the State. I can't process all this, I just can't!*

Literal Meaning: The text expresses deep distress and an inability to comprehend the violence inflicted on the transgender community by both society and the state. Shahzadi reveals that two trans women were killed, with one incident occurring in the morning and another near Kala Pull, and she is currently at Jinnah Hospital with one of the victims. She raises questions about the Sindh Government's role in ensuring the safety of the Khawajasira community, highlighting the targeted violence they face daily. Additionally, she shares the abduction and rape of a committee

member involved in Climate March Karachi, demanding an explanation from the State and expressing fear for her safety.

Hidden Meaning: The text reveals a profound sense of helplessness and hopelessness in the face of pervasive violence against the transgender community. Shahzadi's anguish is intensified by the apparent lack of protection and accountability from both societal and governmental forces. The plea for an explanation signifies the urgent need for intervention and justice in the face of repeated violence. The text underscores the emotional toll and frustration of navigating a society that perpetuates harm against transgender individuals, calling for immediate action to address this critical issue.

Contextualized: As a result of online transphobia and the fake propaganda spread by the religious parties and groups associated with them, the number of deaths and killings has been increased. Shahzadi expresses profound distress and frustration in the face of pervasive violence directed towards the transgender community in Karachi. The author is devastated by the societal and state-inflicted violence on transgender bodies, particularly the sexual violence used as a form of punishment. The immediate context of two transgender women being killed, highlights the urgency and severity of the situation.

Date: 22nd Jan 2022

Text: *Recently Jamaat-e-Islami (JI) presented a bill in senate seeking "prohibition of transgender surgeries and other medical treatments" on basis of any psychological disorder or gender dysphoria. We live in a society where transgender people face ostracism on basis of there gender identity!! When will this all stop?*

Literal Meaning: The text reports on Jamaat-e-Islami's recent bill in the senate, proposing the "prohibition of transgender surgeries and other medical treatments" based on psychological

disorders or gender dysphoria. Shahzadi expresses concern about living in a society where transgender individuals already face ostracism due to their gender identity and questions when this cycle of discrimination will come to an end.

Hidden Meaning: The text reveals the underlying frustration and anguish over the continuous marginalization of transgender people in society. Shahzadi highlights the paradoxical situation where, instead of addressing the social issues leading to ostracism, a bill is introduced that restricts medical support for transgender individuals. The question at the end implies a longing for societal change and an end to the persistent discrimination faced by the transgender community, emphasizing the need for understanding, acceptance, and equal rights.

Contextualized: It has become quite evident that the transgender community is the most marginalized and vulnerable community in our society. The transgender act 2018 was the fruit of all the hardships and sacrifices the community has had since the beginning. However, it did not last long and the debate for its reversal started which made the situation of the transgender community a lot more worse.

Date: 20th May 2022

Text: *Announcement post for Sindh Moorat March (Our Desi version of Trans Pride) Today, I'm feeling so proud of myself and my trans family and friends to have supported me in making this possible. This is just the beginning of a long battle, a grassroots political movement of our community.*

After working as a grassroots trans rights activist for years on ground, I've decided to come up with this idea, we have a team of dedicated trans rights activists who are into political spaces and have years of experience in political organizing. It is high time we politically organize our trans community in Sindh and all across Pakistan. We have taken an initiative to start over from Sindh, details of agenda, theme and open call for the meeting for the membership organizing committee and volunteers will be announced soon. Sindh Moorat March is going to be huge and one of its own kind. It will be our Desi and

indigenous version of local transgender pride. We aim to not only bring the Khawajasiras to the streets of Karachi as a show of our collective power but to also put forward our political demands for basic human rights, citizenship rights and right to live with equality, dignity and respect. Moorat March will represent gender minorities such as trans women, trans men and gender non-binary people. We will be needing lots of support from the transgender community, broader queer community and feminist & leftist allies. We will keep you all posted.

Literal Meaning: The text is an announcement for the Sindh Moorat March, a grassroots political movement initiated by the author, who is a transgender rights activist. The march aims to politically organize the transgender community in Sindh and across Pakistan, emphasizing the collective power of the Khawajasira community. Shahzadi mentions about a dedicated team of transgender rights activists with experience in political organizing, indicating a strategic approach. The march is described as a Desi and indigenous version of local transgender pride, intending to represent gender minorities and advocate for basic human rights, citizenship rights, and equality. The text also calls for support from the transgender community, broader queer community, and feminist and leftist allies.

Hidden Meaning: The text asserts a sense of pride and empowerment within the transgender community, highlighting the author's gratitude for the support received. The decision to politically organize reflects a commitment to long-term advocacy for the rights and dignity of the transgender community. The mention of a "long battle" suggests an acknowledgment of the challenges ahead but underscores the determination to bring about positive change. The call for support from various communities signals a collaborative and inclusive approach to activism. The text expresses hope, unity, and the intention to create lasting impact through political mobilization.

Contextualized: This is an announcement post which exudes pride and gratitude for the support received in initiating the Sindh Moorat March, a grassroots political movement for the

transgender community. Reflecting on years of activism, Shahzadi emphasizes the need for political organizing to secure basic human rights, citizenship rights, and equality. The march aims to be a Desi and indigenous version of local trans pride, symbolizing collective power and representation for gender minorities. She invites the transgender community, queer community, and feminist and leftist allies to join in, promising details on the agenda, theme, and a call for committee members and volunteers soon. The post radiates optimism, portraying the march as just the beginning of a long but impactful journey toward achieving dignity, respect, and equality for the transgender community in Sindh and beyond.

Date: 22nd June 2022

Text: *Writing this statement on my individual capacity. After causing damage to the image to the community and making fun of very sensitive scenes from 'Gangubai' movie using it in your cheap marketing strategies now you're using transgender community as a token to go away the damage you have caused publicly? I agree with the facts that transgender community is in need of employment and such hiring opportunities but it should be in right manners and without hurting others sentiments.*

Literal Meaning: The text criticizes an individual or entity for causing harm to the image of the transgender community by making light of sensitive scenes from the 'Gangubai' movie for cheap marketing strategies. Shahzadi questions the sincerity of using the transgender community as a token gesture to repair the public damage caused. The statement acknowledges the need for employment opportunities for the transgender community but emphasizes the importance of pursuing such initiatives in a respectful manner without offending sentiments.

Hidden Meaning: The text suggests a frustration with the exploitation of sensitive issues for marketing gains and skepticism about the genuine commitment to supporting the transgender community. It implies a call for more thoughtful and respectful approaches to addressing the

employment needs of the transgender community without resorting to opportunistic tactics. Overall, the text conveys a concern for the dignity and sentiments of the transgender community in the face of what the author perceives as insincere actions.

Contextualized: Shahzadi expresses concern about the damage caused to the community's image by incorporating sensitive scenes from the 'Gangubai' movie into cheap marketing strategies. It's disheartening to witness the use of the transgender community as a mere token to deflect from the public harm caused. While acknowledging the importance of employment opportunities for the transgender community, she emphasizes the need for such initiatives to be conducted with sensitivity and respect for others' sentiments, avoiding any form of mockery or exploitation. The statement underscores the importance of promoting inclusivity and supporting the transgender community in a manner that upholds their dignity and addresses their actual needs.

Date: 29th June 2022

Text: *One more Milestone Achievement has also been unlocked During the convention, I met Shaida Rehmani MNA, and during our conversation, I mentioned that the 509 penal code should be changed to include 'transgender' as well as 'women,' and she instantly take necessary action, and then the next day I was welcomed to the Parliament's "Women Parliamentary Caucus," so we had a one-on-one meeting about the adjustments and amendments to be made in section 509 penal code 1860 (XLV OF1860).Congratulations on your quick efforts, which is yet another significant achievement for Pakistan's transgender community.*

Literal Meaning: The text highlights a notable achievement during a convention where the author met Shaida Rehmani, a Member of the National Assembly. In the conversation, Shahzadi advocated for a change in the 509 penal code to include 'transgender' alongside 'women.' Subsequently, Shaida Rehmani took prompt action, leading to the author's welcomed inclusion in

the Parliament's "Women Parliamentary Caucus." The one-on-one meeting focused on discussing adjustments and amendments to section 509 of the penal code.

Hidden Meaning: The text underscores the positive impact of effective advocacy and collaboration with policymakers. The text implies a successful effort to push for legal recognition and inclusion of the transgender community within existing legislation. The swift response from Shaida Rehmani and the subsequent welcome to the Parliamentary Caucus signal a significant step toward acknowledging the rights of the transgender community in Pakistan. The text overall celebrates a meaningful milestone achieved through proactive efforts for legal reform and social inclusivity.

Contextualized: Celebrating a notable achievement, Shahzadi shares a milestone reached during a convention. After a conversation with Shaida Rehmani MNA, where the need to amend the penal code to include 'transgender' alongside 'women' was discussed, prompt action was taken. The very next day, Shahzadi was welcomed to the Parliament's "Women Parliamentary Caucus" for a one-on-one meeting to discuss adjustments and amendments to Section 509 of the penal code. The quick and effective efforts are recognized as a significant accomplishment for Pakistan's transgender community, signaling progress and positive change in legal representation and recognition. Congratulations are extended for this important step forward.

Date: 17th Aug 2022

Text: *This is what [@mariabofficial](#) anty is doing, anty ap ko kuch maloom bhi hai k kya bakwas ap kar rahe hai ? These type of transphobic people are responsible for the worst condition of community. We have few highly qualified,intelligent and professional transgender activists who is truly representative of our community [@unrelentlesslyours](#) is one of them, so keep ur transphobic thoughts into your boutique Jahil aurat.*

Literal Meaning: The text criticizes Maria B for alleged transphobic remarks, questioning her awareness of the impact of her words on the transgender community. The mention of highly qualified and intelligent transgender activists, specifically mentioning Mehrub, suggests a call for recognizing and supporting individuals who genuinely represent the community. The term "Jahil aurat" (ignorant woman) is used to express disapproval.

Hidden Meaning: The text unveils a broader plea for inclusivity and respect towards the transgender community. It implies that transphobic attitudes contribute to the community's challenging conditions and urges individuals like Maria B to refrain from perpetuating harmful stereotypes. By emphasizing the qualified and intelligent activists, the text subtly advocates for uplifting voices that genuinely represent the transgender community. Shahzadi urges a shift away from ignorance and transphobia, promoting a more supportive and understanding approach.

Contextualized: Shahzadi shared a Post of Maria B where she applauded the ISL administration who removed Mehrub from TEDxISL.

Date: 10th Oct 2022

Text: *So ur family system and ur so called imaan are to weak ? In Pakistan every election is bloody, they want our blood for their dirty politics*

Literal Meaning: The text questions the strength of the family system and religious faith, attributing weakness to them. It shows frustration or disappointment with the current state of affairs, particularly in Pakistan, and implies that every election in the country turns violent, with the insinuation that political interests are willing to sacrifice lives for their agendas.

Hidden Meaning: The statement indicates a broader critique of the societal and political conditions in Pakistan, expressing discontent with the perceived fragility of family values and

religious convictions in the face of what the author sees as a violent and corrupt political landscape. It also reflects a sense of helplessness or frustration regarding the impact of political dynamics on the lives of ordinary citizens, with a suggestion that the pursuit of power in elections comes at the cost of human lives.

Contextualized: Shahzadi here refers to the posters by JI that were hung on the streets which said save your ernaan and save your family system by abolishing the Transgender Act.

Date: 21st Dec 2022

Text: *We are the T & I of the LGBT+ Community" - Shahzadi Rai. Our Organizer Shahzadi Rai spoke about indigeneity of the Khawajasira Community and one of the oldest sanctuaries of the Khawajasira Community in Sindh called "Mani", the documents of that property are 1100 years old. She called out Jamat E Islami & Maria B for their transphobic campaign. She highlighted the dual standards of our cishetero patriarchal society and clarified that the faith is being weaponized by the rightwing to mask their own transphobia against the Khawajasira Community. She also talked about the ban on the movie Joyland.*

Literal Meaning: The text conveys Shahzadi Rai's statement about the Khawajasira community being an integral part of the LGBT+ community, emphasizing their indigeneity. Shahzadi Rai discusses the historical significance of "Mani," one of the oldest sanctuaries for the Khawajasira Community in Sindh, with documents dating back 1100 years. The message calls out Jamat E Islami and Maria B for their transphobic campaign, highlighting the double standards in the cishetero patriarchal society. It clarifies that faith is being manipulated by the rightwing to mask their transphobia against the Khawajasira Community. Shahzadi Rai also addresses the ban on the movie "Joyland."

Hidden Meaning: The text delves into the struggle for recognition and acceptance faced by the Khawajasira Community within a society that exhibits double standards. The mention of the

historical sanctuary emphasizes the community's deep-rooted existence, challenging discriminatory campaigns. The statement about faith being weaponized suggests a complex interplay of religious discourse and transphobia. The ban on the movie "Joyland" further underscores societal resistance to acknowledging and normalizing the experiences of the Khawajasira Community. The text serves as a call to challenge prejudice and promote inclusivity within the broader social and cultural landscape.

Contextualized: Shahzadi Rai is a transgender rights activist who has asserted the unique identity of the Khawajasira Community within the larger LGBT+ framework, emphasizing their indigeneity. She shed light on the historical significance of the sanctuary "Mani," dating back 1100 years, showcasing the rich heritage of the Khawajasira Community. Shahzadi Rai fearlessly called out Jamat E Islami and Maria B for their transphobic campaign, addressing the dual standards pervasive in our cishetero patriarchal society. She pointed out the manipulation of faith by the rightwing to conceal their own transphobia against the Khawajasira Community. Additionally, Shahzadi Rai touched upon the controversial ban on the movie Joyland, highlighting the multifaceted challenges faced by the community. Her words amplify the need for recognition, understanding, and resistance against discriminatory practices.

4.1.5. Hina Baloch (Twitter)

Date: 17th Dec 2022

Text: *I mean she has a 7.5 inch dick & I guess Pindi's community has a lot to tell abt her, I'd just say Julie Jaan no variation of intersex person have a fully developed lun of 7.5 inch with balls hanging as low they already touch the ground. What a shame. What a disgrace. Sellout*

Literal Meaning: Julie khan considers herself to be an intersex person but there is no kind of intersex person exists that has male genitalia and this could be confirmed by the people in pindi.

She has proved herself as a disgrace to the transgender community by claiming such false narrative.

Hidden Meaning: Julie khan is a transgender person yet she talks about the gender of intersex person as now she has become the ambassador of the Khunsa Fund. Everybody in pindi knows that She has male genitalia yet she claims to be an intersex person. This shows that she has been bribed and sold out just to gain popularity.

Contextualized: Recently after Maria B controversy with Mehrub on her removal from TEDxISL , in order to gain sympathy Maria B started Khaunsa fund to support the intersex community with Julie khan as the ambassador. This created division among the transgender community who showed their disappointment on Jullie khan joining hands with Maria B, a transphobic. Julie khan tried to justify her stance on the intersex community and the differences in them.

Date: 2nd Dec 2022

Text: *Only ppl actively inciting violence against trans rights activists & Sindh Moorat March on social media r these formally educated, urban upper elite class foreign returned leather jacket molvis. These S@L@F!st scum just validated our claims. They shud pack up & go to KSA, filth*

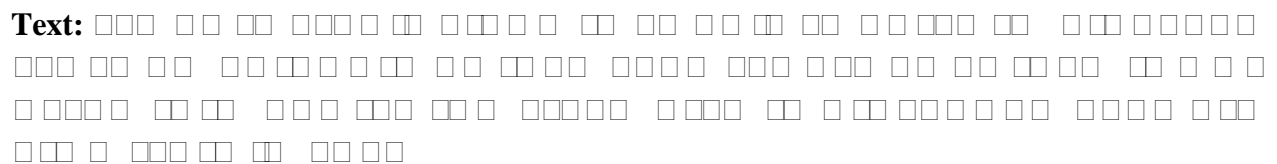
Literal Meaning: People who show their violence against the transgender community and their activism on social media are the educated elites who after returning from foreign countries incite their transphobia in the country. These vile people should just leave the country and go to Saudi Arabia where already transphobia is at its peak.

Hidden Meaning: JI and other islamists have been violating the rights of the transgender community by harrasing ,threatening and accusing them on social media. These are highly

qualified and educated worthless people should be kicked out of the country to avoid creating disturbance in the country and should settle in countries like Saudi Arabia with high population of transphobia.

Contextualized: The transgender activism and the Sindh Moorat March has received backlash from JI and the Islamists for very obvious reasons . These people cannot bear seeing the trans movement grow and become successful. That is why they are spreading hate behind the curtains through social media .

Date: 23rd Nov 2022

Text: 

Translation: Red Black Sky Pink We have painted ourselves with the colors of revolution We raised these flags of sorrow, love and war The body is ours, now the will will also be ours We will now wave the flag of fearless gender freedom

Literal Meaning: The text is a poetic expression of a transformative and revolutionary act. The mention of "Red Black Sky Pink" likely represents a vivid and diverse array of colors, symbolizing the richness and complexity of the human experience. The phrase "We have painted ourselves with the colors of revolution" suggests a deliberate and empowering act of self-expression, possibly in defiance of societal norms or expectations. The raising of "flags of sorrow, love, and war" conveys a multifaceted narrative, encompassing emotions such as grief, love, and resilience in the face of conflict. The assertion that "the body is ours, now the will will also be ours" reflects a claim to autonomy and agency over one's own identity and choices.

The declaration to "wave the flag of fearless gender freedom" encapsulates the core theme of the text, expressing a commitment to challenging traditional gender norms and advocating for the freedom to express one's gender identity without fear. Overall, the text appears to celebrate a sense of self-empowerment, rebellion, and the pursuit of gender liberation..

Hidden Meaning: Revolution for the transgender community is about to come as the community has been quite bold and brave to run transgender movement against the transphobism in the country. They have full rights over their body since its theirs. All their hardships and fears are going to end soon. Sindh Moorat March is a transgender movement that was started for the transgender community to raise their voices against the violence and injustice. This movement has been a ray of hope for the community in many ways. It has made them fearless and brave to fight for their freedom and justice for themselves. The post describes the situation of the transgender community in Pakistan

Contextualized: Sindh Moorat March is a first step by the transgender community to put their stance forward and voices be heard. The transgender community is done being the victim of harassment and violence all the time. They have stopped being the weak and scared.

Date: 19th Nov 2022

Text: *I actually told him off that "we will tell who we are, not Mushtaq Ahmed" also I lashed out at him asking him to drop his pants so that we can see if he's a man or a women cux he insists gender has so much to do with our genitals, he should prove his gender. Obv they censored lol*

Literal Meaning: During an interview with the news channel along with JI leader, Mushtaq Ahmed , Hina baloch gracefully puts forward her stance.She argues with the reporter on asking Mushtaq Ahmed the questions abouts transgender community and told him that she would be

answering his questions on gender identity. She also asked Mushtaq Ahmed to show them if he is a man or woman which was censored by the news channel.

Hidden Meaning: Transgender community has always been involved in the topics of identity and gender, whether they are real male or female or pretending to be one. Media has been quite helpful in changing the narrative of the transgender community and addressing issues faced by the community. Transgender activists have always believed in one-on-one debate and discussion instead of violence and disturbing peace. Transgenders have been questioned about their gender and identity and publicly asked to show what their true genitals are.

Contextualized: All the violence and murders of the transgender community are the result of false propaganda and transphobia by the members of JI. They are responsible for all of the hatred and opposition the transgender community faces today.

Date: 14th Nov 2022

Text: *TV serials were aired on mainstream media to mock Hijras, cis men appropriated trans characters (to appear as freaks) on comedy shows but it only took one movie on an empowered trans woman & they're threatened by our queerness & transness. Stop erasing our art!*

Literal Meaning: Comedy shows on TV channels have been airing the shows where the men dress up as female and act like them trying to be funny. It was no problem at all for them. All of a sudden they are threatened by a movie which casted an actual transwoman.

Hidden Meaning: It is quite absurd that the release of movie Joyland has been banned just because it includes the transgender people themselves playing the role of a transgender instead of some men in female getups. TV serials and films were not banned which mocked Hijras and

transgender on comedy shows. But they felt threatened by just one movie that showed the life of transwoman and how she searches for joy in her life.

Contextualized: Joyland is a movie based on the life of transwoman. However it was banned in Pakistan due to the presence of an actual transgender woman. A lot of people were in favour and against this decision. Extremists were in favor of its ban as it was a “threat” to their future generation because they could not bear seeing the success of the transgender community.

Date: 7th Nov 2022

Text: *Those who don't accept us in our lifetime must not benefit from our dead bodies and State should devise a mechanism to become a party in the murder/honor killing cases of Khawajasiras. In a similar case in KPK, parents accepted the blood money (this is where Law of Diyat affects us) and pardoned the murderers so that they walk free, chase and then kill some other Moorats.*

Literal Meaning: Once a family abandons his/her transgender child, they should never be given the right to accept diyat or spare the murderer because they have already lost their right on the transgender when they abandoned them in the first place. Here state should play its role in devising a mechanism for these murders cases of transgenders.

Hidden Meaning: Diyat is the financial compensation paid to the heirs of victim in case of murder or bodily harm. The families of transgender who have been murdered have been receiving diyat and forgiving the murderers who walk freely and prepare for their next murder of a moorat. These families who have abandoned their family members once should not be given the right to benefit from the dead bodies of transgender members.

Contextualized: KPK has become a hell for the transgender community which was once center and home for all the transgender community. The number of murders and killings of the

transgender people have risen quite drastically. A family of a deceased transgender received the compensate amount, diyat, and spared te murderer who might or actually be a threat for other transgender members.

Date: 4th Nov 2022

Text: *Ex Jamati & currently a PTI member of [@GovtofPunjabPK](#) & official spokesperson of [@cmopunjabpk](#) using term "Hijra" as a derogatory slur to shame pol opponents No Sir, We Hijras don't hide, we are loud, out & visible. Pls spare us from ur transphobia & take ur filth somewhere else*

Literal Meaning: The text condemns an individual, formerly associated with Jamaat-e-Islami and currently a PTI member in the government of Punjab, for using the term "Hijra" as a derogatory slur to shame political opponents. Hina asserts that Hijras, as a community, are not ones to hide; instead, they are loud, out, and visible. The plea is for the individuals like these to refrain from expressing transphobia and spreading derogatory language.

Hidden Meaning: The text reflects the frustration and disappointment of the author with the use of derogatory language and transphobic behavior by a political figure. The emphasis on the visibility of the Hijra community suggests a call for acknowledgment, respect, and an end to discriminatory language in political discourse. The plea to take the "filth somewhere else" indicates a desire for a more respectful and inclusive political environment, free from derogatory slurs and discriminatory attitudes towards the transgender community.

Contextualized: Hijra is a national terminology used for the eunuchs,transgenders and intersex people. However some use this term as a defamatory slur to shame others and belittle them. Hijras are the brave and bold people who will never tolerate type of violence.A lot of political leaders use the term Hijra to mock their opponent parties and show how weak they are. A PTI

member and ex Jamati used this term as derogatory slur for the opponent party members on which Hina baloch tweeted that they should not include the transgenders or hijras in their dirty politics

Date: 18th Oct 2022

Text: *When you start attacking and targeting an entire community on the basis of their identity, you push them into identity politics, it is on those who are oppressed to make nuances in the middle of bloodshed and chaos, or let me break it to you, in the middle of a genocide actually. It affects a community as a whole irrespective of the fact that either you're an elite of that community or not, they aim to erase every part of you. It has happened in the past, even the rich Black people were not safe from the apartheid laws.*

Literal Meaning: When a single member of the community is targeted, the whole community faces its consequences whether they belong to elite class or not because the whole community is affected by it as the objective of whole attacking and targeting a specific community is to either erase them or remove them from becoming a hurdle in their path. As this has happened in the past where even the rich black people were not safe from the laws of racial segregation.

Hidden Meaning: The tweet delves into the consequences of attacking and targeting an entire community based on their identity. The text suggests that such attacks force the targeted community into engaging in identity politics, where individuals within the community must navigate complexities amid oppression, bloodshed, and, in extreme cases, genocide. The mention of making nuances implies that even in the face of severe challenges, individuals within the oppressed community must find ways to navigate their identity in the midst of attempts to erase their existence. The reference to past events, such as the apartheid laws, highlights historical instances where even affluent members of a community were not immune to systemic oppression and attempts to erase their identity. Overall, the text underscores the pervasive impact of

identity-based attacks on an entire community, emphasizing the need for nuanced understanding in the face of such challenges.

Contextualized: The transgender community in Pakistan has been targeted and attacked so many times which led to their killings and murders and endless violence on them. When a single member of the community is subjected to violence, the whole community faces its consequences and get affected by it whether they are rich or poor because this specific community has been the victim all the time. The extremist in the country are trying every way to remove them or erase them from the major dealings of the state and government

Date: 6th Oct 2022

Text: *Culture talk Beelay usually don't use social media & when they do you'll find them very funny & kind men, but behind the curtains they literally sl!t the throats of Khawajasira women, they chase us, r@pe us & k!ll us. This dehumanization of beelas doesn't stop here but .. cont. Thy psyche has more to do with men having power over Khawajasiras, you'll see decent & formally educated looking men being careful with cis women but they're vile & violent af with us Khawajasiras. U can choose to ignore their red flags but we cannot. They don't affect U but US. We don't have the luxury 2 allow them 2 k!ll us or drive us 2 suic!de. Even if we don't cancel them, calling them out is the least we can do 2 protect ourselves & also 2 give them a chance 2 unlearn (but they don't, instead they look for a chance 2 strike back more brutally) . If U can't extend support 2 victims, least you can do is not 2 virtue signal those who're suffering & going through irreparable damage & loss. Cishet people or cis ppl usually fail 2 understand what hell us trans ppl endure, its not us, but we're pushed & boxed in2 idpol by y'all*

Literal Meaning: The torture and abuse faced by the khwajasira community in the hands of beelas should be taken into consideration and action must be taken against them because these beelas have dual personalities so it is difficult to distinguish between them. They seem kind and funny at first but they are the ones who literally rape and kill the khwaja sira community. This is related to the psyche of the men because these beelas belong to well educated families who are very kind towards cis women but boilents towards the khwaja sira community. It is impossible to

ignore these traits in them. The only thing the community can do to protect themselves is to call them out and ask for at least some action against them or spare them hoping they won't do it again. But they always look for a second chance and in doing that we give them the power over the khwaja sira community.

Hidden Meaning: The text reveals a poignant and distressing narrative of the challenges faced by Khawajasira women. It describes a stark contrast between the public persona of certain individuals, referred to as "Beelay," on social media—appearing funny and kind—and their dark actions behind closed doors. The text unveils the harsh reality of violence, harassment, and dehumanization experienced by Khawajasira women, perpetrated by these individuals. The mention of the psyche of these individuals suggests a deeper issue related to power dynamics, with seemingly respectable men displaying vile and violent behavior towards Khawajasiras. The plea to not ignore red flags emphasizes the urgency of addressing these issues to prevent harm. The text underscores the disparity in understanding the struggles of transgender individuals by cisgender people and highlights the importance of support for victims while calling out those responsible. It serves as a powerful call to action to protect transgender individuals from violence and to create awareness about the realities they face.

Contextualized: The khwaja sira community has been facing violence and prosecution in the hands of our "religious" cis people since the beginning. The only way they can seek for help is to call them out and speak up for themselves. However, it is believed that if someone is a real victim, they ought to remain silent; otherwise, you are just an outspoken, unbelievable, and attention-seeker in the eyes of the people.

Date: 11th Sep 2022

Text: *TW: Transphobic Violence & Murder This is what the country's religious (@SenatorMushtaq) and non-religious rich elite class (@RealMariaButt) is doing to us Khawajasiras. They want to eliminate us completely. This is genocide. Transgender genocide in 2022 Pakistan.*

Literal Meaning: The text denounces acts of transphobic violence and murder, attributing the responsibility to both religious and non-religious elites in the country. The individuals mentioned, Senator Mushtaq from the religious elite and Maria Butt from the non-religious rich elite, are explicitly named as perpetrators of harm against the Khawajasira community. Hina accuses them of wanting to eliminate the transgender community entirely, framing these actions as a form of genocide specifically targeting transgender individuals in Pakistan in the year 2022.

Hidden Meaning: The text suggests a deep sense of fear, frustration, and desperation within the transgender community, portraying the violence as a systematic attempt to eradicate their existence. The use of the term "genocide" emphasizes the severity of the situation and the perceived coordinated effort to harm and eliminate transgender individuals. The text serves as a poignant call for awareness, empathy, and action against the transphobic violence and discrimination faced by the Khawajasira community in Pakistan.

Contextualized: The false propaganda and hatred spread by the JI in the country has led to number of killings and violence on the transgender community. Transgender act 2018 was a ray of hope for the community which is objected by the JI . This means that they wan to eliminate the transgender community from the country.This is totally genocide of transgender community. JI false propaganda and the controversy of Maria B on defining the intersex and transgender person resulted in the gining the transphobes of our society to openly abuse and violate the transgender community.They are calling for genocide for the transgender community.

Date: 26th Sep 2022

Text: *Shame on [@BilalQutub](#) for silencing & bullying [@TMItalks](#) and spreading misinformation against the Trans Rights Act 2018 on national television today at [@SAMAATV](#) Mr. Qutub is contributing to hate & stigma towards an already marginalized Khawajasira community. Pls look [@reportpemra](#) .Friends and allies, please write an email to publiccomplaints@moib.gov.pk and demand action against host Bilal Qutub & channel Samaa TV for spreading misinformation and hate against the Khawajasira/Trans Community.*

Literal Meaning: Hina called out the host of the Samaa news channel who silenced and bullied Mehrub moiz awan, a transgender activist, and spread misinformation on national television. This is how hate against the khwaja sira community is spread in the society. She urged her friends and followers to take action against him for spreading false information against the community.

Hidden Meaning: It is not a new thing for the transgender community where they get mocked,abused or bullied online or on television in the form of comedy or dramas. The abusers think that they can get away with that as nobody questions them. But times have changed. Khwajasira community is not weak and silenced anymore. Hina baloch called out the anchor of Samaa news channels for bullying Mehrub on national television and asked her followers to share this so that strong legalaction taken against him.

Contextualized: Talkshows and Tv channels invite the transgender community to discuss about the current affairs with the tans act and the rights f the community because ever since the Transgender Act 2018 has been passed by the parliament, a lot of debates and discussion have been going around as to whether the act calls for legal right for the community or is it just another bill without any positive results.

Date: 24th Aug 2022

Text: *A Thread - The Spirituality of Pakistan's Trans/Khawajasira Community* Pakistan's Transgender Community's another interesting feature in making of their Khawajasira identity construct is the element of celibacy. When asked about their origin and connection with Islam, Pakistani Khawajasiras proudly explain that no one is the servant of Kaaba and Shrine of Prophet (pbuh) except them. They also connect themselves with the Mughal courts where they were treated as honorable members while performing several duties. According to the oral tradition one of the reasons for this is that Khawajasiras have transcended from worldly desires, making them pure and allowing them to enter the Kaaba.

Literal Meaning: The text explores the spirituality within Pakistan's transgender (Khawajasira) community, highlighting an intriguing aspect of their identity—the element of celibacy. The Khawajasiras, when asked about their origin and connection with Islam, express pride in being considered the sole servants of the Kaaba and the Shrine of the Prophet (pbuh). Additionally, they associate themselves with the Mughal courts, where they were respected members performing various duties. The text mentions that Khawajasiras claim to have transcended worldly desires, which is considered a reason for their purity and a unique connection that allows them to enter the Kaaba.

Hidden Meaning: The text suggests that the Khawajasira community has developed a distinct spiritual identity that intertwines with their historical connections and beliefs. Their celibacy is presented not only as a personal choice but as a symbol of purity and a spiritual elevation, as indicated by their claimed connection with sacred sites like the Kaaba. The text reflects the Khawajasiras' narrative of pride in their unique spiritual role, emphasizing their transcendence from worldly desires as a source of honor and recognition.

Contextualized: The post explores the unique spirituality embedded in Pakistan's transgender or Khawajasira community. One notable aspect of their identity construct is the element of celibacy. When questioned about their origin and connection with Islam, Pakistani Khawajasiras take pride in explaining that they alone serve the Kaaba and the Shrine of the Prophet (pbuh).

They also trace their history to the Mughal courts where they were esteemed members, undertaking various responsibilities. According to oral tradition, this connection is attributed to the belief that Khawajasiras have transcended worldly desires, attaining purity that enables them to enter the Kaaba. This thread sheds light on the spiritual dimension within the Khawajasira community, highlighting their unique perspective on service, purity, and their historical role in Mughal society.

Date: 16th Aug 2022

Text: *This is outrageous and condemnable! Binary cishet folks so insecure with our kind challenging their colonial mentality of thinking within the box of gender binary and cisheteronomativity. This is transphobic/hijraphobic, pathetic and disgraceful!*

Literal Meaning: Mehrub moiz awaan was removed from the TEDxISL as a guest speakers on the account that she may be bad influence on the students. This was clearly a transohibic act by the administration and the parents who complained and requested for the removal of a transgender woman from the panel.

Hidden Meaning: The text expresses strong disapproval and frustration towards binary cishet individuals who feel threatened by the challenge posed by the transgender or non-binary community to their colonial mindset, which rigidly adheres to traditional gender binary norms and cis-heteronormativity. The use of terms like "transphobic" and "hijraphobic" underscores the condemnation of discriminatory attitudes. The text characterizes the reaction as pathetic and disgraceful, suggesting that the insecurity and resistance stem from a refusal to break free from conventional perspectives on gender. It advocates for acceptance, diversity, and a rejection of discriminatory attitudes based on gender identity.

Contextualized: Maria B, a fashion designer, appreciated the action of removal of a transgender woman from the TEDxISL where her children studied. She added that parents know best who is a role model for their kids.

Date: 3rd July 2022

Text: *Cis people even queers have no idea literally no idea how hard it is to adapt and survive in the society like ours when you're transitioning and when I say this I don't mean medical/surgical transitioning, the moment you start identifying or coming out as a trans person or I've seen this before but wasn't able to relate much back then since it's happening with me now and I'm experiencing it myself so I'm trying to regulate my emotions more around the feelings and thoughts that maybe it is meant to be this way? Guru Shahzadi had told me that when she started transitioning, her amazing queer friends belonging to sexual minorities cut her off. Some of my younger queer kids from IBA told me that they face discrimination at the hands of progressive afabs / cis feminists because of them openly queers. You do face a lot discrimination and coldness, not always it is outright and rude, sometimes it is sugarcoated but it tastes bitter and it's nauseating, being out and visible - it comes with a cost even in apparently progressive spaces we all are a part of. Once Mehrab said in an interview that it's not easy to dress up and makeover like a woman, I'd say it is actually not easy to live up with your gender expressions even in the echo chambers we've created in the name of safe spaces. Khawajasira community / Guru Chela system will always remain the most strongest of forts and safest spaces our trans ancestors had been built for us.*

Literal Meaning: The text expresses the challenges faced by individuals, particularly those in the process of transitioning or openly identifying as transgender. It touches upon the difficulties of adapting and surviving in society, highlighting the emotional toll of discrimination and the complex dynamics within queer and progressive spaces. The author shares personal experiences and insights, drawing attention to the hidden struggles faced by the trans community, both overt and subtle..

Hidden Meaning: The text delves into the emotional and social complexities of transitioning, emphasizing the disconnection between the experiences of cisgender individuals and those going through the process. The reference to discrimination within apparently progressive spaces

underscores the nuanced nature of acceptance and the emotional toll of being visible and out. The mention of Guru Shahzadi's experience and the strength of the Khawajasira community suggest the importance of supportive networks and safe spaces within the transgender community, serving as strongholds against external challenges.

Contextualized: Hina shares her thoughts on the behaviour of the society towards the people who are in their transitioning phase and just came out to the world as a trans person. She mentions that it is quite difficult to survive in a society who starts looking at you and treating you in a different way after coming out or identifying as a trans person. The change of attitude might not always be visible because it is sugarcoated but that too in a bitter way that you feel that it happens to everyone in their transitioning phase and it is meant to be that way. Hina quoted the examples of some younger queer from IBA who faced discrimination from their fellows because of their identity. The change in their behavior is usually cold and disappointing because it comes from your close relatives and friends. Transition phase or the phase of coming out as a trans person in our society comes with a cost for everybody whether you belong to a low caste or progressive one.

Date: 21st April 2022

Text: *I'm really glad to see trans people like me are getting their voices heard & amplified here. Will ask my Guru Shehzadi to soon join Twitter. It feels good to see this sort of support from allies when you face transphobia on daily basis on streets & other spaces. Trans Power*

Literal Meaning: Despite the hardships and the injustice the transgender community faces, the trans activists are able to put forward their stances and their voices are heard on different social media and media platforms. It is important that more and more members of the community join the twitter and work for the same cause because the power of social media is undeniable.

Hidden Meaning: The text reveals a sense of relief and gratitude for the growing visibility and acknowledgment of transgender voices, particularly within online platforms like Twitter. The mention of seeking guidance from Guru Shehzadi and the intention to have her join Twitter suggests a desire to further amplify trans voices and experiences. The text acknowledges the prevalence of transphobia in daily life, both on the streets and in other spaces, highlighting the importance of online support from allies. The concluding phrase, "Trans Power," serves as an affirmation of strength, resilience, and solidarity within the transgender community, reinforcing a collective commitment to overcoming challenges and asserting their presence and rights. Overall, the text conveys a sense of community, empowerment, and the positive impact of online platforms in fostering support for transgender individuals.

Contextualized: Social media has helped many minority communities to express their views and raise their concern on specific issues that they face on their daily basis. The transgender community has realized that social media is the most powerful and the only tool where they can hope for some kind of justice.

Date: 6th March 2022

Text: *Mulla apni zabaanen hum pe na kholen. Pehlay wo ikhlaqiyaat or islam ka dars apnay madaris mey den jahan roz masoom bachon ko rape kiya jata hay. Besharam mulla molvi pehlay apnay madaris sudhaaren*

Translation: Maulvis should never say anything about us. First they should teach some ethics and Islamic principles in Madaris where every otherday kids are being raped. Shameless Maulvis, they should first correct their Madaris.

Literal Meaning: Hina Baloch bashes the so called Maulvis who argue a lot about the Islamic teachings and the family system being destroyed due to LGBTQ movement. Instead of focusing

and correcting us, they should focus on their madaris where children are raped .Before pointing fingers at the transgender community they should put some sense into their own minds.Islamic scholars especially JI leaders and members whose favourite topic is about how our society is diverging from Islamic principles and value and blame the transgender communities for it. However we come across the news of children rape in Madaris every other day.So instead of pointing fingers at the transgender community and playing balme games, they should put their attention into that matter.

Hidden Meaning: The text implies a strong criticism of religious leaders (Maulvis) who are quick to pass judgment or offer guidance while ignoring the issues within their own institutions. The reference to teaching ethics and Islamic principles in Madaris, where incidents of child abuse are alleged to occur frequently, suggests a call for the religious leaders to address and rectify problems within their own community before imposing their views on others. The term "Shameless Maulvis" conveys a sense of indignation at the perceived hypocrisy or lack of accountability. Overall, the text underscores the importance of practicing what is preached and addressing internal issues before assuming a moral high ground.

Contextualized: Amidst Aurat March and Trans Act 2018, many Islamic scholars have been spreading hate and false propagation against the transgender community. They believe that they are responsible for all the impudence in the country.Mean while kids in madrasas are harassed and raped by the Maulvis.

4.1.6. Hina Baloch (Instagram)

Date: 26th Sep 2021

Text: *Last Friday, I brought this Alam, raised it and carried it while calling out the state for its complicity in violence and oppression against transwomen and demanding justice. All my energies were connected with the Alam I was holding and physically I was at Karachi Press Club but spiritually I was experiencing the 1400 years old connection and I was feeling the energy of Bibi Zainab s.a roaring like a lioness in the court of Yazid l.a. When a reporter asked me why am I here and what am I demanding? I told her that I'm here for the oppressed khawajasira community, Im not only here to protest but also here to demand the victim friendly legislation for trans community and also the implementation of the laws while putting the perpetrators behind the bars. I want Safe houses and shelters for our community, I want social security for our community and I want people to see us that we are here, and we are not going anywhere, we are here to stay the way we are. Unapologetically visible and out and loud and this Alam represents me, my identity and my struggle for equal rights and justice. Being born & raised as a Shia in Pakistan is itself an act of revolutionary resistance, 10 years ago, for the very first time I went to the protest of my very own shia community after an attack on the buses of shia pilgrims in Balochistan. I'm carrying this Alam and raising it since 10 years in various protests and rallies. I lost my 8 of my closest friends in these 10 years because of the crimes against shias perpetuated on genocidal proportions. Similarly my fellow Transwomen are persecuted & killed in this land. Each time I carried a coffin of a loved one, I took this Alam with me. Karbala gave me a sense of belonging and strength of never giving up, in the darkest of times Karbala brought me back to life. As a Shia Khawajasira, I found peace and courage raising this Alam, a symbol of unshakable resistance against injustice and oppression. As a femme person who is so deeply connected to its cultural roots, I can relate so much with Bibi Zainab s.a. Whenever I was on the verge of giving up and losing all hopes, I was able to see the light of Bibi Zainab's valour and .Slogan: Narai taqbeer..Allah u akbar Hum khusrey mangy Azaadi.Praise the Lord.*

Literal Meaning: The text describes the author's recent act of bringing and raising an Alam (a religious banner) at the Karachi Press Club to protest against violence and oppression faced by transwomen. Hina demands justice, victim-friendly legislation, and the implementation of laws to hold perpetrators accountable. She also expressed the need for safe houses, social security, and visibility for the trans community. The Alam symbolizes their identity and struggle for equal rights.

Hidden Meaning: Hina delves into her personal journey as a Shia Khawajasira in Pakistan. She draws parallels between the persecution of the Shia community and the challenges faced by

transwomen. The Alam becomes a powerful symbol of resistance, connecting them to their cultural roots and providing strength during dark times. The reference to Bibi Zainab represents a source of inspiration, echoing the sentiment of never giving up despite adversity. As a Shia Khawajasira, she finds strength and purpose in raising the Alam during protests. The Alam represents the unwavering resistance against injustice, much like the historical context of Karbala and the courage of Bibi Zainab. She calls for freedom for the Khawaja sira community, emphasizing their resilience and determination in the face of challenges.

Contextualized: For so many the khawaja sira community has been the victim of violence and injustice by the hands of state and society. Hina shared her feelings on raising the Alam during the protest and demanding for justice and protection for the transgender community. She felt a bold and brave energy in herself. She believed that the Alam gave her the strength and courage to go out there and raise her voices for the oppressed transgender community who demand freedom from this oppression and safety in their own country.

Date: 12th March 2022

Text: *Trans Phobic Violence. Bigotry is rarely as simple as we'd like to believe. Raheel is a fake name I used for my ex, and the language inspired and borrowed in this slideshow is heavily inspired, in fact borrowed by an article penned down by Jen Richards in 2017. As we all transgender sisters share more or less similar experiences but I've edited and shared my experience as a privileged Pakistani trans woman, privileged in a sense that I belong to a community whose members at large are not able to voice their opinions to the class of Pakistanis I'm addressing right now. It's a little insight of how Pakistani men inflict violence upon us, and how their dude bros and the society in general including cis women enable that violence. I'll keep sharing and posting stuff about our lives and experiences as transgender women and also as transgender "bodies".*

Literal Meaning: Multiple posts on her experience with a cisman who was her ex, used her for his sexual desires and like any other transgender relationship, hers was also a secret one. She

posted that her ex was afraid of the societal judgements so he started getting violent with her but she was lucky enough to get out of that relationship. However most of the transwomen do not have the courage to free themselves from their transphobic partners who end up killing them.

Hidden Meaning: The text discusses the complexity of bigotry, particularly in the context of transphobic violence. Hina using the pseudonym Raheel for her ex, reveals the experience of dating a cis man as a privileged Pakistani trans woman, highlighting the difficulty of expressing opinions within the community. She sheds light on the violence inflicted by Pakistani men on trans women and how society, including cisgender women, contributes to enabling such violence. The text serves as an insightful glimpse into the challenges faced by transgender individuals in Pakistan.

Contextualized: Trans panic by the society compels the partners of transwomen to become bullies and violent to the extent that they end up killing and murdering their partners. The notion that if you have a physical relationship with a femme woman having a penis then you are considered “gay”, urges cis men to have secret relationships with transwomen to fulfil their desires as they fantasize and fetishize about the trans women bodies.

Date: 3rd Aug 2022

Text: *The transgender community in Karachi has recently taken to the streets to protest UNDP's ([@undp_pakistan](#)) apparent transphobia and refusal to accept responsibility for their conduct. We objected to the United Nations Development Programme's decision to sever its relationship with Gender Interactive Alliance ([@gender.ia](#)) without providing any previous warning or justification. It caused the 22 workers who were managing Karachi's sole transgender NGO to lose their jobs. In addition, more than 1500 HIV patients who were receiving care from UNDP and access to healthcare are no longer receiving it. The sole contract that was terminated by UNDP was the one with GIA, a trans-lead nonprofit organisation, out of the 24 that were up for renewal. In addition to being an outrageous display of transphobia, this is also a reflection of our bigoted society in Pakistan, which has never been held accountable for*

numerous reports of violations and discrimination against gender minorities. Minorities need to take control of their own authority, and if necessary, we must burn the current government to ashes. No one deserves to live in peace if the most marginalized community of society can't have peace. There should be no healthcare for anyone if our healthcare is compromised. No one deserves to feel safe if our safety is not equally important. Citizens of Islamic Republic of Pakistan, stop supporting our subjugation!

Literal Meaning: The text revolves around the transgender community in Karachi protesting against what they perceive as UNDP's transphobic actions. Specifically, they are upset about the termination of the UNDP's relationship with Gender Interactive Alliance (GIA), a trans-lead nonprofit organization, without prior warning or justification. This decision resulted in the loss of jobs for 22 workers managing Karachi's sole transgender NGO and affected over 1500 HIV patients who were no longer receiving care. The protesters argue that this reflects not only transphobia but also highlights societal bigotry in Pakistan, which often goes unchecked in its treatment of gender minorities. The call for minorities to take control of their own authority and the strong statement about potentially burning down the current government underscore the deep frustration and urgency felt by the transgender community in response to what they perceive as a grave injustice.

Hidden Meaning: The text suggests a broader struggle for rights and recognition. It speaks to the larger issue of marginalized communities demanding accountability from both international organizations and their own society. The call for drastic measures like burning down the government emphasizes the desperation and frustration stemming from ongoing discrimination. It's a plea for equality, safety, and healthcare, asserting that no one in society deserves these basic rights if they are denied to the most marginalized community. The text conveys a powerful message about the need for societal change, justice, and recognition of the rights of gender minorities in Pakistan.

Contextualized: Recently UNDP Pakistan has severed its relationship with GIA without any justification. A lot of transgenders who were receiving healthcare under them are no longer receiving it that's why the GIA and the transgender member took to streets to protest against their actions and not providing them the reason for their actions. If transgenders are devoid of these facilities then everyone no one in the country should be facilitated.

Date: 28th Sep 2022

Text: *I tried to clarify a few misconceptions regarding Trans Rights Act 2018 & Rules 2020. "Medical board ee bithana to aisa knsa inaaam mil ra ha k koi apni khushi se gender x bnega. Gender reassignment gender x ki ee baat horae ha k hum khud ko gender x e smjty hain. Hum teesri juns hain. Pakistan ma srf shadi ka haq gender m or f ko e ha hmein to a e nae. Humein ye bunyadi haqooq chaie jisma right to vote , alags cells jail ma , quote naukriyon ma, shelter homes milein, taalem ka haq . to ye is act ma maang re hain hum to shaadi ki baat e nae kr re. No one willingly and happily wants to become gender X. Gender reassignment is actually talking about gender x that the transgender community assume themselves to be gender x or the third gender. In Pakistan only female and male have the right to get married. We only need our basic rights which includes right to vote, health care facilities. Education, employment quota, shelter homes , separate cells in jail etc which are written in the act 2018. We are not asking to legalize gay marriages.*

Translation: "To establish a medical board is such a reward that someone can voluntarily change their gender. Gender reassignment is the acknowledgment that we perceive ourselves as a different gender. We are a third gender. In Pakistan, the right to marriage is only for those identified as male or female; we, on the other hand, do not even have that. We need these fundamental rights, including the right to vote, separate cells in jails, equal opportunities in jobs, access to shelter homes, and the right to education. These are the demands in this act; we are not even discussing the matter of marriage"

Literal Meaning: The text is that the author attempted to clarify misunderstandings about the Trans Rights Act 2018 and Rules 2020. The mention of "Medical board" refers to a process

where individuals are assessed before undergoing gender reassignment. The text asserts that there is no reward for intentionally choosing to identify as gender X and emphasizes that gender reassignment is about recognizing oneself as gender X or the third gender. She points out that in Pakistan, only male and female individuals have the right to marry. The transgender community seeks basic rights such as the right to vote, access to healthcare, education, employment opportunities, shelter, and other fundamental rights outlined in the 2018 act. It clarifies that their advocacy is not about legalizing gay marriages.

Hidden Meaning: The text underscores the need for societal understanding and acceptance of transgender rights and the pursuit of equal rights for the transgender community without misinterpretation or misrepresentation.

Contextualized: The Transgender Act 2018 has created much confusion among the people about the rights of the third gender in the country and what should be legal and not. Many Islamic scholars negated the act on the account that this act legalizes gay marriages and gender transformation which will prove to be disastrous for our future generation and destroy our family system. However there is nowhere written in the act that says anything about the gay marriage. The act 2018 provides the transgender community with their basic right being the citizens of the country.

Date: 30th Sep 2022

Text: *This is what the country's religious and non-religious rich elite class is doing to us Khawajasiras. They want to eliminate us completely. This is genocide. Transgender genocide in 2022 Pakistan. (Compiled video of the wrong information by Maria B and 2 members from Khunsa fund and a video of transgender who is being beaten and threatened. Also a video of dead body of a transgender).*

Literal Meaning: The text expresses concern and grievance about the actions of the country's religious and non-religious rich elite class towards the Khawajasiras community. Hina asserts that she believes there is a deliberate effort to eliminate the Khawajasiras, characterizing it as a form of genocide specifically targeting transgender individuals in Pakistan in the year 2022.

Hidden Meaning: This text involves a broader social, political, or cultural issues surrounding the treatment of the transgender community in Pakistan. It suggests a perception of systemic discrimination and violence against the Khawajasiras, possibly stemming from societal prejudices or power imbalances. The use of the term "genocide" may also imply a belief that the actions against the transgender community are part of a larger, intentional effort to eradicate them. Overall, the text conveys a deep sense of fear, injustice, and urgency in response to the perceived threats faced by the Khawajasiras in the mentioned context.

Contextualized: Religious and non religious rich elites such as Maria B and JI members have been spreading false propanaganda and hate. They are inclining violence towards the transgender community through their social media accounts, giving mis information on the gender identity of transgender community and intersex. Maria B claims that the transgender and intersex are different and that transgender community, Calling intersex a s khawaja sira . She also says that the transgender have been desparately calling for their own rights when the act 2018 is all bout the intersex. The false information that she is spreading has added to the oppression and violence, the transgender community already faces.

Date: 17th Oct 2022

Text: *We do not need any law for our sexual liberation, we need laws in place to assimilate and integrate the Transgender community into the mainstream Pakistani society with our rights and civil protections legally protected and guarded. Those who are opposing Trans friendly*

legislation, they do not see us as equal humans or citizens but they want to see us as their slaves, times have changed and we will not let go of what we have achieved with our blood and hard work. Jaagi Jaagi Moorat Jaagi “Shot of a transgender dancing in front of men who are throwing money at her, followed by a shot of Hina Baloch sharing her insight on the video and the whole debate around trans act 2018. This not a new video. It is a normal video which shows the transgender culture where the transgender dances. We are not saying that we need right to sleep with Senator Mushraaq’s son or Maria B’s husband. We need our civil rights and its protection. We do not need the consent or permission for the sexual liberation. That we already have. We only need our legal rights. The problem is that the society only wants us to see as dancers or begging on the streets. They cannot tolerate our presence side by side because they think that this will weaken their power and control which is totally wrong. They do not see us as human who have equal rights to get the basic legal rights as a citizen. Their whole debate about the sexual liberation is all drama. Nobody needs permission from anyone for any sexual activity. All the arguments they are providing against the community and the act is imprudent”.

Literal Meaning: The text is a passionate plea for the legal recognition and protection of the rights of the transgender community in Pakistan. Hina emphasizes that the focus should be on integrating transgender individuals into mainstream society with legal safeguards, rather than seeking laws for sexual liberation. The mention of opposition to transgender-friendly legislation is framed as a denial of equal humanity and citizenship, with the assertion that some view the community as subordinate rather than deserving of rights. The reference to a video of a transgender dancing underscores the societal tendency to stereotype the community, and that she rejects the idea that their struggle is about sexual liberation, emphasizing the need for basic civil rights and equal legal protections.

Hidden Meaning: The text involves a deeper critique of societal attitudes toward the transgender community, challenging stereotypes and asserting the community's right to be recognized as equal citizens. The mention of dancing and begging reflects the narrow roles often assigned to transgender individuals, highlighting the need for a shift in perspective. It dismisses arguments against transgender rights as insincere and misguided, asserting that the struggle is about obtaining fundamental legal rights and challenging societal perceptions rather than seeking

permission for sexual activities. The text advocates for social change, acceptance, and legal protection for the transgender community in Pakistan.

Contextualized: The hate and violence against the transgender community has been increasing which is due to these rich elites who try to be religious and logic about the Islamic principle and bring religion into every argument about the Transgender Act laws.

4.1.7. Aisha Mughal (Twitter)

Date: 26th Feb 2023

Text: *My dear friend Marvia Malik was attacked due to the increasing Transphobia in Pakistan. How many transgender lives will be killed? I survived such murder attempt some time ago when 5 bullets were fired at my apartment door. Why can't we live peacefully?*

Literal Meaning: A transgender news anchor was attacked but she survived the gun attack in Lahore. The fear and trauma being attacked or violated remains with the transgender members during their whole life. The mental torture and effect these kinds of attacks on the members and community cannot be weighed.

Hidden Meaning: The text suggests a deep concern and fear about the rising transphobia in Pakistan, using a personal experience of a friend, Marvia Malik, as an example. Aisha expresses distress over the violence faced by transgender individuals, referencing a past murder attempt on themselves where five bullets were fired at their apartment door. The question "Why can't we live peacefully?" reflects a plea for understanding and empathy, underscoring the struggle of transgender individuals for a life free from discrimination and violence. The text conveys the emotional toll of transphobia, emphasizing the urgent need for societal change to ensure the safety and peaceful coexistence of the transgender community in Pakistan.

Contextualized: The direct consequence of hate speech and false propagation against the transgender community by our elitist has led to these attacks and violence on the transgender community. The transphobic nature of these rich people cannot understand the side effects of their actions. This might be just an attempt for them but for the transgender member, it remains their lifelong fear of being killed or attacked.

Date: 24th Nov 2022

Text: *Ganging up of all Extremists on a vulnerable transgender woman while keeping quite on hundreds and thousands of actual vulgar Pakistani movies and theater performances in Pakistan is the clear example of Transphobia, hatred and animosity towards transgender persons.*

Literal Meaning: The text expresses concern and distress about the rise of transphobia in Pakistan, particularly highlighting an incident where Aisha's friend, Marvia Malik, was attacked. She questions the increasing violence against transgender individuals and draws attention to their own experience of surviving a murder attempt in the past, mentioning that five bullets were fired at their apartment door. The overarching question is a plea for understanding and peace, questioning why transgender individuals cannot live peacefully without the fear of violence. The text reflects a deep sense of worry and frustration regarding the safety and well-being of the transgender community in Pakistan.

Hidden Meaning: Pakistan media has been allowing the tv channels to on air vulgar movies and dramas but they are having a problem with the cast of a transgender woman in a movie. This is clear indication that they have problem not with the movie but the fact that a real transgender has played a role of a transgender in the movie. This type of bigotry and hatred towards transgender should be condemned and the movie should be legally released as a big slap to those who have been against it.

Contextualized: Joyland just like any other movie about social issue, depicted the lives of the transgender in our society and how they cope with the hurdles they face .Those who have been actively participating in the debate s of banning the movie have not raised even a single concern over the uncensored movies and dramas but they have been protesting to ban the movie in Pakistan due to the role of transgender member .Joyland a movie about the lives of transgender people and how they find joy in the Pakistani society . Just because the cast of the movie was a transgender herself, many religious and non religious elitist called for its boycott.

Date: 18th Nov 2022

Text: *Youth Club explaining transgender identity by mocking, lying, and dehumanising. They've never experienced gender dysphoria and have no interest in hearing from someone who has. Instead, they reduce transgender to behavioural stereotypes and claim it's a "small problem" shame!*

Literal Meaning: The post is directed towards a short clip of members of Youth club who are making fun of transgender member. According to them gender dysphoria is small problem .Mocking and making fun of the transgender community is an act of shame because they cannot understand the pain of these transgenders and what they go through out their life.

Hidden Meaning: Raja Ziaul ahq and itther members of the youth club have been actively taking part in the false propagation of the transgender community by spreading false information about them in order to attract as many youth as they can towards their initiative. These people claim to be religious and pious when in reality they are just transphobic who violate and accuse gender dysphorics.

Contextualized: Only those who went through a lot of pain can actually understand its intensity and effects. These so called religious people who use wrong information and mislead the society

by encouraging transphobia in the society can never understand how does it feel to live like one. They have no interest in hearing the terms of others.

Date: 12th Nov 2022

Text: *Those who are criticising [#joyland](#) why didn't they raise their voices when Children were RAPED, women and trans became victims of ACID Attacks, violence and murders. Where was their consciousness at that time? Tab khandani nizam tabah nahi hoa?*

Translation: “The familial system did not perish at that time”

Literal Meaning: Nobody showed a little concern for the child rapes , trans and women who became victims of acid attacks violence and murder, but as the release of the movie joyland was announced now suddenly everybody is concerned that it might be bad influence for the younger generation and it will destroy the family system.

Hidden Meaning: Joyland was going to release in Pakistani cinemas but due to the presence of an actual transgender playing the role of a trans in the movie, many people criticized the movie and requested for it ban in the theatres. For so many years media has been portraying the character of transgender and Khawajasiras through roles played by men , using them in comedy shows, which was acceptable for the people but when a transgender is casted for a role best suited for the character, has become a national problem.

Contextualized: The ban of release of joyland is not a new thing for the transgender community because they have been banned and removed from so many important institutions .However it has made them realize that its not about their identities but the fact that the society is not willing to accept the success and the prosperity of the community. They only want to see them as dancers or begging in the streets

Date: 23rd Oct 2023

Text: *I want to ask [@OryaMaqboolJan](#) that how does he know that those transgender who are standing on their side are the real transgender or intersex? Did you do their medical test or remove their pants?*

Literal Meaning: The text is a direct question directed at Orya Maqbool Jan, inquiring about how he determines the authenticity of the transgender individuals aligning themselves with his perspective. The question raises skepticism about whether he conducted medical tests or examined their physical characteristics, specifically mentioning the idea of removing their pants as a metaphor for an invasive examination.

Hidden Meaning: The text likely involves a critique of Orya MaqboolJan's credibility and the authenticity of his claims. By asking whether he has conducted medical tests or removed their pants, the statement may imply a broader skepticism about the basis of his judgments or allegiances. It could suggest that Aisha questions the depth of understanding or knowledge that Orya Maqbool Jan has regarding the transgender or intersex community, and it may serve as a rhetorical challenge to the legitimacy of his statements or associations. Overall, the text seems to be a pointed and critical inquiry, questioning the basis of claims or support related to transgender issues.

Contextualized: Almas Bobby and some other transgender member have been going against their community by putting wrong information out there about the gender identity of intersex and khwajasira. That's why Aisha asks the JI leader who has been debating about it , that does he know those transgeders who are on his side for whatever reason are actually intersex or tran ?

Date: 16th Oct 2022

Text: *Charsada main jamat e islami k Mujeeb rehman ko sirf ak vote mila. Aur kro hum per zulam! Khawaja sarao ki baddua le bethy gi!JI got only one vote in Charsada. Keep voilating us . The curse of khwaja sira will not spare them.*

Translation: “In Charsada, Jamat-e-Islami's Mujeeb Rehman received only one vote. And yet they cry oppression against us! The curse of the Khawaja Sarais will be upon them”.

Literal Meaning: The text is a factual statement about the election results in Charsada, where Mujeeb Rehman from Jamat-e-Islami received just one vote. Aisha expresses a sense of disbelief or irony by highlighting the minimal support despite the party's claims of oppression. The mention of the curse of Khawaja Sarais is a figurative expression, suggesting a negative consequence or retribution for perceived wrongdoing.

Hidden Meaning: The text involve a broader critique of Jamat-e-Islami and its stance on certain issues, particularly those related to the rights and treatment of the Khawaja Sarai community. It implies that despite the minimal electoral support, the party continues to engage in actions perceived as violating the rights of the Khawaja Sarais, and the mention of a curse suggests a warning or prediction of negative consequences for such behavior. Overall, the text seems to convey a mix of factual information, irony, and a symbolic warning related to the treatment of the Khawaja Sarai community by the mentioned political party.

Contextualized: The voilenece and oppression on transgender by JI can never be ignored. Khwaja siras believe that Allah is judge of all and ensure their innocence and purity .JI got the least votes in overalll elections and in Charsada only one vote.

Date: 1st Oct 2022

Text: *Our lives are in danger especially the prominent transgender activists. They are using our names and discussing our private bodies, provoking people for violence. If tomorrow we get raped, tortured or murdered, who will be held accountable?*

Literal Meaning: The text expresses a grave concern for the safety of transgender individuals, particularly prominent transgender activists. Aisha claims that their lives are at risk due to the unauthorized use of their names and discussions about their private bodies. This, according to her, is inciting violence from others. The text poses a poignant question about accountability, suggesting that if the mentioned individuals were to face harm such as rape, torture, or murder in the future, there is a worry about who would be held responsible for these acts. The text underscores the fear and vulnerability felt by the transgender community, emphasizing the need for protection and accountability in the face of potential

Hidden Meaning: The transgender community has always lived their lives in fear and private. With the increasing awareness, some of the transgender activists have been quite vocal about the injustice they face. False propaganda by JI on the trans act 2018 has led to murders of transgender member in KPK. Though transgender activists who belong to middle class have some kind of privacy but still the fear of getting killed or harrassed does not go away from them. Infact they are also in more danger because of being in the front line.

Contextualized: Ever since the Transgender Act 2018 bill was passed, the discussion about the transgender bodies and their gender has been a hot topic for the JI leaders. Trans activists have been very active in clearing the air by having one on one discussion and debates with the so called religious parties. But the mis information and false propaganda spread by them has led to killings and murders of the transgender members. We come across so many examples of transgender being raped, killed or murdered in the streets and nothing is done about it. Since the

trans activist are involved in unveiling the truth about the transgender violence and their injustice, their fear increases because they can be easily targeted. So if anything happens to them, who will be held responsible for that because the hate and false propaganda spread by JI has encouraged the transphobes of the country to openly declare war against the community who end up torturing, killing and murdering the transgenders.

Date: 21st Sep 2022

Text: *Please read Transgender Persons (protection of Rights) Rules 2020 before joining any Propaganda group. Attached is rule 3 and rule 5 which clearly states that Transgender Persons can only be registered as "X" under the self-perceived gender identity.*

Literal Meaning: The transgender persons (protection of rights) clearly states that the transgender person can only be registered as "X" in their NIC under the self-perceived gender identity.

Hidden Meaning: The text appears to encourage individuals to familiarize themselves with the Transgender Persons (Protection of Rights) Rules 2020 before getting involved with any advocacy or propaganda group. The mention of Rule 3 and Rule 5, particularly the reference to registering transgender persons as "X" under their self-perceived gender identity, serves as a subtle reminder to prioritize understanding the legal framework that supports transgender rights. The text suggests a call for informed and educated participation in transgender rights discussions, highlighting the importance of being well-versed in the regulations that protect the rights of transgender individuals, specifically emphasizing the right to self-identified gender registration. It encourages a thoughtful and knowledgeable approach to advocacy efforts for transgender rights.

Contextualized: The Transgender Act clearly stated the transgender can be registered as gender x under self perceived gender identity but the JI leaders have been unknowingly opposing the act which created a confusion about the actual laws of the bill. So if anyone is interested in debating about it should first go through the bill properly.

Date: 17th Aug 2022

Text: *I would like to call out the Pakistani designer Maria B. for misgendering [@TMItalks](#) on social media. People should stop using labels and hatred. Who has given her the right to judge other people' gender? Who are you? Let the Trans community/khawaja sara speak for themselves!*

Literal Meaning: Maria B is a renowned fashion designer who has been bullying and targeting the transgender community amidst of the TEDxISL controversy where Mehrub , a trans activist was removed as a guest speaker by the request of parents.Maria B appreciated this action and claimed that the transgender member can never be the role models for their kids. Now in order to justify her words she hasa been personally attacking the trans members assuming their genders and characterizing them.

Hidden Meaning: The text reveals a concern about the misgendering of Mehrub by the Pakistani designer Maria B. It implies a broader criticism of societal tendencies to judge and label individuals, particularly regarding gender identity. It questions Maria B.'s authority to pass judgment on someone else's gender and highlights the importance of allowing the transgender or Khawaja Sara community to articulate their own experiences and identities. The call to stop using labels and hatred suggests a plea for greater understanding, acceptance, and respect for diverse gender identities, while emphasizing the need for individuals to be recognized and

addressed according to their self-identified gender. The text underscores the importance of empathy, inclusivity, and allowing individuals to define their own identities.

Contextualized: TEDxISL invited the transgender activist and a researcher, Mehrub Moiz Awan to talk about the gender norms in Pakistan. Many parents assumed that the talk might be about transgenders day or that it would lead to their kids transformation or whatever reason they assumed. On their request the guest speaker was removed from the panel . Mehrub took to her social media accounts to address this and called the authority and parents on their injustice. Instead of apologizing Maria B stated giving justification for her word and attacked the activist by misgendering her identity.

Date: 19th Dec 2021

Text: *Few days ago Fiza Ali made fun of Transgender community's language on her show. In response, Bubbli Malik recorded a video message for Fiza Ali condemning her discriminatory behaviour towards transgender persons. This video went viral on social media and Today Fiza has resigned*

Literal Meaning: The text is a recount of an event where Fiza Ali, on her show, mocked the language of the transgender community. In reaction to this, Bubbli Malik recorded a video message condemning Fiza Ali's discriminatory behavior towards transgender individuals. The video gained widespread attention on social media, and as of today, Fiza Ali has resigned from her position which shows the power of the discourse on social media.

Hidden Meaning: The text suggests the power of social media and public opinion in holding individuals accountable for their actions. Bubbli Malik's video, by garnering widespread support, has contributed to a shift in public perception, prompting Fiza Ali to resign. It implies that discriminatory behavior, especially towards marginalized communities, is being challenged and

rejected by a socially conscious audience, highlighting the potential consequences for those who engage in such actions. Overall, the narrative underscores the impact of social media activism in addressing and rectifying instances of discrimination.

Contextualized: Fiza Ali is an actor and host. During one of her shows she made fun of the transgender community's language on which Bubbli Malik, a transgender member recorded a video over her act which went viral. Now Fiza Ali has resigned as host. This shows that social media holds great power. If we want to bring change in our society we should start looking for awareness strategies on social media in today's world. Social media has become a powerful tool in today's century. It helps in addressing certain social issues and creating awareness among people. The resignation of the host from her channel is the proof that if used properly social media can be helpful in many ways. That is why the activeness of transgender on social media in voicing their demands and needs and concerns has been increasing which has helped them in spreading their word to major part of the population.

4.1.8. Aradhiya Khan (Twitter)

Date: 1st Aug 2022

Text: *The ongoing transphobia on Twitter and social media has reached my university as well. Y'all privileged cis people think that you and your friends/family posting meaningless opinions on social media are harmless but they are ACTUALLY not! We are literally paying a price for your transphobia on internet. Your opinions are not for free. It is costing us our lives. Thank you so much. From domestic to academic to professional to societal to dating life, you cisgender folks have ruined everything for us. In this unfortunate moment, the deepest woes from my heart goes to all of you.*

Literal Meaning: Online trolling and abusing has same effects on the transgender community as the face to face bullying. Cis people who try to defame and spread transphobia through tweets and posts actually impacts the lives of transgender people at every aspect. People usually

assume that they can do and say whatever they want on social media as they can never be held accountable for their online activities. However the damage they are doing to these communities is greater than they can think of. The effect of online transphobia can be seen in the form of violence, abuse and the deaths of transgender people.

Hidden Meaning: The text reveals a deep frustration and anger towards the prevalence of transphobia on social media, extending to the speaker's university. Aradhiya addresses cisgender individuals, emphasizing that their seemingly harmless online opinions contribute to real-life consequences for the transgender community. The notion that "opinions are not for free" suggests that the impact of transphobia goes beyond the virtual realm and has tangible, harmful effects on the lives of transgender individuals. The text implies that the privilege of cisgender individuals, who may not directly face the consequences of transphobia, leads to the detriment of the transgender community in various aspects of life, including domestic, academic, professional, societal, and dating spheres. The closing expression of deep woes directed at cisgender individuals conveys a poignant sense of disappointment and despair in the face of ongoing discrimination. The text seeks to make cisgender individuals aware of the real-world implications of their online expressions and encourages a more empathetic and considerate approach.

Contextualized: Social media is a powerful tool which impacts the lives of people in many ways. It has been used by so many nations to address the issues and concerns and let the world know what is going on around them. Online bullying has become a norm for the transgender community as they have been accused and abused online. Transgenders especially the transgender activists who are an easy target because of being public figures are more prone to these bullying and the transphobic activities.

Date: 1st Aug 2021

Text: *Being a transgender is one thing in. Pakistan, And building the level of confidence and courage to go out and work and education is another!! Which is our "basic right" Hence mentioned in (Trans person protection act 2018)*

Literal Meaning: The text acknowledges the challenges faced by transgender individuals in Pakistan. It highlights the distinction between being a transgender person and the additional struggle of mustering the confidence and courage to participate in work and education, asserting that this pursuit is a fundamental right, as stated in the Trans Person Protection Act of 2018.

Hidden Meaning: The text emphasizes the broader societal hurdles and discrimination faced by transgender individuals. By emphasizing the need for confidence and courage, the text suggests that societal attitudes and barriers can be formidable obstacles for transgender people, making it difficult for them to exercise their basic rights to work and education. The reference to the Trans Person Protection Act of 2018 implies a call for the legal protection and recognition of these rights, indicating a desire for a more inclusive and supportive environment for the transgender community in Pakistan. Overall, the text advocates for the acknowledgment and protection of the fundamental rights of transgender individuals, particularly in the realms of work and education.

Contextualized: Reminds that the Transgender Act 2018 gives the right to education to transgender community which is their basic right. However still its implementation is kind of vague in Pakistan. It needs a lot of courage and confidence to go out and seek education and work in our society. Although Transgender Act 2018 assures the provision of basic rights to the transgender community but as long as the perspective of society is not changed about them, it is hard to see the major changes. A lot of transgenders still fear public spaces because the freedom they need to go out independently without fear of their lives on stake is not given to them.

Date: 9th June 2021

Text: *ye Haye Khusra' Part (1/2) How sad is this actually see such comment and statements from these so-called celebrities "You associating your ugliness and complexion with my gender identity and my community" Shame on you [#ImanAli](#) we're the finest of them all educated, progressive. Aye Haye Khusra' Part (2/2) We're more developed since decades Our work n talent actually talk in it own unique way, my work trans are shown to me the people positive way their is, Unfortunately this woman maybe considered "conventionally beautiful" but her heart and mind is ugly.*

Literal Meaning: Iman Ali , a well known actor , recently during her interview said that she always felt insecure about her face because she thought she looked like a khusra which she obviously linked with ugliness and not having proper feminine feature. It is not the first time that the Term Khusra has been used as a derogatory slur. The fact that well educate and famous celebrities are using these terms to degrade the community and its members is quite astonishing.

Hidden Meaning: The text is a strong critique of the so-called celebrity, Iman Ali, for making comments that associate physical appearance, specifically ugliness and complexion, with gender identity and the transgender community. Aradhiya expresses disappointment in the celebrity's remarks, highlighting the shame brought upon Iman Ali for such statements. The term "Aye Haye Khusra'" may be used sarcastically or mockingly to underscore the insensitivity perceived in Iman Ali's words. She asserts that the transgender community is educated and progressive, emphasizing their own development over the years. The criticism extends to Iman Ali's character, suggesting that despite conventional beauty, her heart and mind are deemed ugly. This critique goes beyond physical appearance, pointing to a perceived lack of understanding and empathy on a deeper level. It conveys a call for respect and recognition of the transgender community, emphasizing that beauty standards should not be used to demean or stereotype individuals based on their gender identity.

Contextualized: The transgender community have had a long history of hospitality and leadership. Though they were less in number but they were respected and had high regard during the Mughal period. The society today doesnot take them as quite respectable instead they are seen as contempt which is why they are easily targeted

4.1.9. Dr. Sara Gill (instagram)

Date: 15th April 2022

Text: *On 14-April-2021 ,had a productive meeting with” SSP East : Syed Abdul Rahim Sherazi” about inclusion of transgender community specific help desk in current Facilitation Center to solve the Issues, report the voilence , providing immediate help and rescue . The process of making it happen and way forward was discussed in this meeting, that why we need to create friendly sensitized complain desk for trans people in the different district of Karachi and to observe the flow of voilence cases reported so further steps would be taken . Note : transgender persons would be handling the transgender desk under the guidance of sindh police .*

Literal Meaning: The text is a report on a meeting held on April 14, 2021, with SSP East Syed Abdul Rahim Sherazi to discuss the implementation of a transgender community-specific help desk at the current Facilitation Center. The purpose of this desk was to address issues faced by the transgender community, report incidents of violence, and provide immediate assistance and rescue. The meeting focused on the process of establishing such a desk, its necessity, and the future steps involved. The text emphasizes the need for sensitized complaint desks across different districts in Karachi to handle cases of violence reported by the transgender community. Notably, it mentions that transgender individuals will be managing the transgender desk under the guidance of the Sindh Police.

Hidden Meaning: The text involves an underlying commitment to improving the safety and well-being of the transgender community by creating dedicated support mechanisms. It reflects a

collaborative effort between law enforcement and the transgender community to address issues effectively. The mention of transgender persons handling the transgender desk emphasizes the importance of representation and understanding in providing support and addressing concerns within the community. Overall, the text signifies a positive step towards inclusivity, acknowledging the unique challenges faced by the transgender community and taking concrete actions to address them.

Contextualized: Amidst of increase in the voilences and murders of transgender community in Pakistan , Sindh police took action for the immediate inclusion of community specific help desk in current facilitation centre to issue ,report and provide immediate rescue to the violence faced by the transgender community.

Date: 20th April 2022

Text: *I wonder now , that do we need gender and sexuality Labels to break the stereotype labels or want to add more in them .Just “human” should be enough to define us .”*

Literal Meaning: The text questions the necessity of gender and sexuality labels in challenging societal stereotypes. Aradhiya wonders if these labels help break stereotypes or if they merely contribute to further categorization. The text suggests that being identified simply as "human" should be sufficient for defining individuals.

Hidden Meaning: The text implies a call for a more inclusive and less restrictive understanding of human identity. By questioning the need for gender and sexuality labels, the author might be advocating for a society that embraces the diversity and complexity of individuals without confining them to predetermined categories. The idea of just being "human" suggests a desire for a world where people are recognized and accepted beyond societal expectations and labels,

promoting a more inclusive and equal perspective. Overall, the text seems to advocate for a simpler and more encompassing way of defining human identity.

Contextualized: Gender and sexuality labels are nothing but just words and labels. This text reflects a contemplation on the role of gender and sexuality labels in society, particularly in the context of challenging and breaking stereotypes. Aradhiya is questioning whether these labels, which are often used to categorize and define individuals, truly contribute to dismantling societal stereotypes or if they inadvertently contribute to further complexity and division. The use of the term "stereotype labels" suggests a concern about the limitations and biases associated with conventional gender and sexuality classifications. It indicates a desire for a more inclusive and unified approach to identity. This perspective suggests a belief that focusing on our shared humanity rather than emphasizing gender and sexuality labels could lead to a more egalitarian and accepting society. The text appears to advocate for a shift in mindset, encouraging the recognition of people based on their common humanity rather than relying on restrictive labels that may perpetuate stereotypes. It reflects a call for a more open and inclusive understanding of identity that goes beyond traditional categories.

4.1.10. Nayab Ali (Twitter)

Date: 4th March 2022

Text: *Transgender rights Act 2018 does not violate the injunctions of Islam or encourage gay rights in Pakistan. Who are the people, attempting to make the law controversial? We expect from authorities to be extra vigilant and responsible on this sensitive matter.*

Literal Meaning: Transgender rights act 2018 assures the provision of basic rights to the transgender community . It doesnot violate the religion or Islamic principles and those who feel threatened by it should be dealt seriously as it has become a sensitive topic.

Hidden Meaning: The text suggests concern and frustration over the spread of false information targeting the transgender community. By highlighting that the community is already marginalized, the statement implies that such false propaganda further degrades their standing in society. The request for Shireen Mazari and IK (Imran Khan) to take immediate action indicates a plea for intervention and protection against the damaging effects of misinformation. The text reflects a call to address and counteract the negative impact of false narratives on the transgender community, emphasizing the need for swift action from responsible authorities to safeguard their reputation and rights.

Contextualized: Transgender community is the most marginalised and discriminated community in our country who have been deprived of their basic human rights. For that purpose after so many struggles and fights against the homophobics in our society, Transgender Rights Act 2018 enacted which gave them a ray of hope. But that did not last long as many people including prominent political parties and individuals opposed the act because they believe it is a threat to Islam. The act 2018 was the only that showed the transgender community a light that their voices will be heard and they matter However the opposition took that light away from them. The false propagation by JI and its member agisnt the transgender community has resulted an increase in the deaths of transgenders

Date: 17th March 2022

Text: [Placeholder text consisting of multiple lines of empty boxes]

Translation: For god's sake do something for khwaja sira community. These transphobics have put the class system on them as well. The poor are getting poorer and rich are getting richer. Elite class is enjoying in the midst of it enjoying luxury life and going abroad.

Literal Meaning: Nayab Ali requests to do something for the transgender community as the hate and the false propagation spread by JI took away lives of many transgenders. These politicians and elite class are using transgenders for their own agenda. The victims are getting more victimized and rich are benefitting from that.

Hidden Meaning: 5 transgenders in Mansehra were attacked out of which one of them died. This is the result of JI's hate campaign against transgender community. They are brain washing the society into thinking that the transgenders are encouraging unislamic activities in the country so killing them or harming them is a favour to their religion. Although the reality is opposite

Contextualized: Transgender Rights Act 2018 was strongly opposed by JI as they believed that it promotes unislamic values and saw it as a threat to their agenda. In doing so they attacked, harassed, violated and even killed the transgenders for raising their voices against them.

Date: 22nd March 2022

Text: *While there is a wave of violence against transgender/ Khawajasiras across the country, there is also a protection center established by @ICT_Police@ahsanpsp which aims not only to report crimes against transgender but also prevention & protection.*

Literal Meaning: With the prevalence of violence against the transgender community, a good initiative by ICT police is that it opened a protection centre for the community which will be working 24/7 ensuring the safety and protection of transgender community.

Hidden Meaning: The violence and hate faced by the transgender community has made them accept the fact that it is in their fate to bear all the suffering. They have normalised the hardship they have to face. That's why it is difficult to get them out of this misunderstanding and to make them believe that no individual is bound to bear suffering and pain. These protection centres help in encouraging trans community to stand against the violence and feel safe in their own country.

Contextualized: Violence on Transgender community has been going since the beginning. However the Transgender Rights Act 2018 gave another reason for people to violate and discriminate the trans community. Ever since the act was passed by the parliament, there has been increase in the deaths and incidents on the transgender community. In the midst of that, a protection centre is all they need the most.

Date: 28th March 2022

Text: *Transphobia is real as Islamophobia. Take it seriously. Authorities should protect vulnerable communities. Am I next to be killed? This is the question, I often heard from trans sisters. It's a mutual responsibility of all of us to protect our fellows.*

Literal Meaning: Transphobia is same as islamophobia. People murder and violate the rights of transgender community and justifying that they are doing it for a good cause and favor to the religion. They use religion for their personal rage. Whenever a transgender is killed or attacked, a fear among fellow transgender individual builds as they think that they might be the next target or victim and this fear remains with them throughout their lives.

Hidden Meaning: Using religion to justify the hatred and violence against the vulnerable community is the new way of our religious political leaders to spread their personal agenda. And this what islamophobia is about. They are indirectly spreading unislamic teachings to their followers and member and brainwashing them into thinking that they are doing a good deed by

killing the transgender community because according to them they are the ones who are spreading unislamic values .

Contextualized: The opposition from the JI against the Transgender Rights Act 2018 showed that religion is just a weapon for them to use against the trans community. It holds value to them only when they have to spread hate and false propagation against the community. Otherwise when it comes to their personal personalities, they are the ones to indulge in unislamic actions.

Date: 1st April 2022

Text: *It shows no matter how well dressed you are or well behaved, we are time after time, seen as a walking target. I wanted to tell the truth. And the reality is that people have been shot and passed away due to transphobia & people's brutality*

Literal Meaning: It does not matter how modest or well behaved a transgender is, they are always seen as an easy target. This has led to their deaths and attacks because the transphobia that remains in our society is worse and it needs to be stopped.

Hidden Meaning: It seems that the transphobia in our society will abolish every individual who identifies as transgender or genders other than cis because being a minority, they are easily targeted and vulnerable to their violence.

Contextualized: This year the deaths and attacks on the transgender have been increased tremendously because of the hate campaign spread by the JI and other political leaders who for their own personal agenda, spread transphobia in the country.

Date: 24th June 2022

Text: *I was almost just killed by another officer of the law like myself. 2 attempts and no other officers stopped him. If a transgender police officer is not safe inside a police station then what will happen to my sisters! Occurred at Ramna police station Islamabad*

Literal Meaning: Nayab went to a police station in Islamabad where she was attacked and fired at. Being a transgender police officer, if she is attacked and targeted then the transgender individuals are not safe anywhere.

Hidden Meaning: Nayab Ali is the transgender police officer at Tahafuz centre by ICT Police. She provides protections and gives justice to the transgender community who feel their threatened or feel if they are in danger. It is 24/7 centre where complaints from transgenders are reported and immediate action is taken for their security.

Contextualized: Nayab Ali states that if she is being attacked and threatened to be killed by the Police officer despite being a police officer herself then we can imagine how safe is it for a common transgender individual in this country.

Date: 12th Aug 2022

Text: *Proud moment for whole transgender community in . Ms. Bubbli Malik, spoke on the floor of the National Assembly. Upon her request, the Speaker @RPAPPP ruled to use word "Hazreen" instead of "khawateen o hazrat" to be inclusive. @wpc_pak*

for opening doors for vulnerable groups

Literal Meaning: Ms Bubbli malik, a transgender person spoke in the National Assembly. On her request, the speaker addressed the audience as Hazreen which literally means audience instead of Khawateen o hazrat which means Ladies and Gentlemen.

Hidden Meaning: There some of the progresses that the transgender community is proud of. One of them is the transgender speaker in the Assembly who can put forward trans voice and

make sure that it is heard. She requested the speakers to use the word “audience” instead of “Ladies and Gentlemen” which they did.

Contextualize: Transgender community is the most marginalised and vulnerable community whose voice is never heard or acknowledged which is why the presence of a transgender person in the Assembly as Speaker was a proud moment for the whole community.

Date: 21st Sep 2022

Text: *Being a respondent on behalf of transgender community to Federal Shariat Court in Petition against Transgender Law I pleaded today; “Threat to us has multiplied with beginning of the case pertaining to transgender identity. Three transgenders have been attacked in Peshawar,”*

Literal Meaning: As the hate and false propaganda by JI and other religious parties has increased the killings and deaths of the transgender community has been increasing day by day. In Peshawar, 3 trans individuals have been attacked. This is the result of the homophobia and transphobia that the Jamatis have spread against the Trans Act 2018.

Hidden Meaning: JI strongly opposed the Trans Rights Act 2018 on the grounds that it is a threat to the religion and our future generation. They have been doing everything, legal or illegal, to stop the community from getting their rights. They have questioned and made fun of their identities, harassed, attacked and even killed the transgender to justify their agenda

Contextualized: The Trans Rights Act 2018 was an important and first step taken by the parliament to ensure the protection and safety of the transgender community which gave hope to the community but the opposition and the hate it got from the religious parties and elite class of our society, has made the transgender’s situation more worse.

Date: 23rd Sep 2022

Text: *Battle for the Transgender Persons Act, 2018. Short clippings with Orya Maqbool Jan & Aliya Sarim:* " Orya Maqbool gives examples of Europe and India why is he not giving the examples of Iran, UAE and other muslim countries where the transgender and intersex have been given the right to have gender transformation surgeries. And Aliya Sarim both are justifying their reasons based on social media knowledge. She should have a real discussion with about the transgenders. Everyone is doing business here. "

Literal Meaning: On a news channel, Nayab Ali questioned Orya maqbool and Aliya Sarim to give proper and reasonable examples to clear their point about the gender transformation surgeries in pakistan. Whenever there are talks about the trans rights or gay rights, they brush it off by saying that they are western induced ideologies and not allowed in Islam. If that is so then why are they giving the examples of western countries and india to justify their point. Ever since the Trans Rights Act 2018 has been promulgated by the parliaments, there have been continuous debates and arguments regarding the definition of the trasngender and the gender transformation along with other laws in the act. The transgender activists have been very active in these discussions and trying their best to acknowledge the misconceptions about the transgender community.

Hidden Meaning: The text suggests a critique of the discussion around the Transgender Persons Act, 2018, involving Orya Maqbool Jan and Aliya Sarim. The mention of Orya Maqbool giving examples of Europe and India while omitting examples from Iran, UAE, and other Muslim countries may imply a selective presentation of information to support a particular viewpoint. It also criticizes the reliance on social media knowledge by Aliya Sarim and suggests the need for a more substantial and genuine discussion about transgender rights. The final remark, "Everyone is doing business here," may imply a cynical perspective, suggesting that the debate may be driven more by personal or political interests rather than a sincere commitment to addressing the rights

and concerns of the transgender community. The text appears to express a call for a more informed and sincere conversation about transgender rights, free from selective examples and driven by a genuine understanding of the issues at hand.

Contextualized: The Transgender Act 2018 was passed to provide full rights and protections to the transgender community and to ensure its implementation in the country. However it has made the situation of the community more deteriorating as in the process of opposition towards the act and the community, the transgender community has suffered a lot and lost their lives in the process.

Date: 24th Sep 2022

Text: *Transgender Law is not repugnant to Islamic injunction but child sexual abuse and exploitation. Ban it in your institution and bring strict laws, don't impose your filth on us*

Literal Meaning: It is not the transgender rights law 2018 that is against the Islamic teachings and values but the child sexual abuse that is done by these so called religious people who always talk about morals and ethics of Islam. They should be banned not the act.

Hidden Meaning: The text appears to express a nuanced perspective on transgender laws. While explicitly stating that transgender laws are not against Islamic teachings, the emphasis on opposing child sexual abuse and exploitation suggests a deeper concern. The call to ban such practices within institutions and implement strict laws may indicate a desire to address genuine issues related to child welfare rather than targeting the transgender community. The use of the term "filth" may signify a strong rejection of harmful practices, potentially drawing attention to the importance of safeguarding vulnerable individuals. The text seems to advocate for a focused

and targeted approach in addressing specific concerns like child abuse rather than using opposition to transgender laws as a broader platform.

Contextualized: The religious leaders and the member of the religious parties who themselves are involved in the unislamic activities which include pedophile and child sexual abuse have been arguing about the bad influence of the trans act on the people .Who will make them accountable for all the rapes and sexual abuse they have been doing . The transgenders cannot let the people who encourage paedophilia and sexual assault in madrassahs tell them what is moral and Islamic?Banning the trans act wont bring stability and goodness in the society but it will make the situation of already marginalised community more worse. If there is anyone that should be banned to remove filth from the society then these maulvis and so called religious people should be banned who act so pious and religious but their actions are totally opposite.

Date: 26th September 2022

Text: *Jamat-e-Islami is using donations of [@AlkhidmatOrg](#)(collected for flood affectees) to run fascist propaganda against transgender community. It also included social media hate speech campaign.*

Literal Meaning: The donations for flood affectees have been used for social media campaign which resulted in 70000 tweets trending on social media regarding ban on Trans Rights Act 2018 in such short time.

Hidden meaning: JI has been quite active on social media in spreading hate and propaganda against the transgender community. There has been increase in the hashtags of tweets regarding the Trans Rights Act 2018 from 700 to 70000 in such short notice which proves that JI has been spending funds appointed for flood affectees for their social media campaign.

Contextualized: Alkhidmat is a non profit NGO that works for humanity and provides aid to the flood affected areas. It seems that JI has been using these funds to fulfill their agenda against the transgender community and the Trans Rights Act 2018 because they are desperate to ban and oppose the act and the community which according to them are a threat to their religion.

Date: 2nd Oct 2022

Text: *Transgender citizens can also apply as per his or her self perceived gender identity in accordance to Transgender Persons (Protection of Rights) Act 2018 & gender mentioned in CNIC. Weldon @ICT Police for this inclusive advertisement to provide equal employment opportunities.*

Literal Meaning: Nayab Ali appreciates ICT Police for allowing the transgenders to apply for the jobs, which is their basic right but due to societal norms they have been deprived of it for so many years.

Hidden Meaning: Transgender community is the most marginalised community which has been deprived of basic human rights since the beginning that includes the right for job. ICT Police has initiated to give the transgender community the opportunity to apply for a job as per their perceived identity which is a big deal for the community keeping in view the current situation regarding the Transgender Rights Act 2018 amendment.

Contextualized: One of the positive aspects of the Transgender Person Rights Act 2018 is that now different institutions and organizations are willing to take the initiative of hiring or enrolling the transgender community and making them feel like they belong to the society. Different universities and colleges have added the transgender section in the admission forms and organizations such as OCT Police advertised jobs for the transgenders.

Date: 4th Oct 2022

Text: *According to Senate, a person who has no hole for urination is a transgender. This means that every single person is a transgender according to this definition. What a stupid logic.*

Literal Meaning: Senate passed the bill in which the definition of a transgender person is the one who has one hole for urination. This was such an irresponsible and unprofessional way of doing things by Senate. It shows their willingness towards such topics which should be dealt with seriousness.

Hidden Meaning: Although the transgender rights bill was promulgated with the intention to provide security and right to every transgender individual in the country but it created a lot of confusion and misconceptions among other people about the clauses the bill introduced. One of them is the proper and authentic definition of transgender which according to our Senate is the one who has only one hole for urination.

Contextualized: There are multiple definitions of transgender but the proper one is that transgenders are the ones whose gender identity differs from that typically associated with the sex they were assigned at birth. And where the urination holes are concerned then every person despite a male, female or third gender has one hole for urination. Does that mean all are transgenders???

Date: 13th Oct 2022

Text: *Whatever propaganda, hate speech and social media campaign JI is doing, it will never stop the transgender community to enjoy their basic right to enter into institutions and have respectable jobs.*

Literal Meaning: Right to job is the basic right of any human being. The transgender act 2018 ensures that the transgenders are allowed to apply for jobs and work in the institutions and organizations where they can excel and polish their skills. No one can stop them from doing that.

Hidden Meaning: The text suggests a resilient and determined stance against the propaganda, hate speech, and social media campaigns conducted by JI (Jammat-e-Islami) targeting the transgender community. Despite these efforts to hinder them, the statement asserts that the transgender community will persist in their pursuit of basic rights, such as access to institutions and dignified employment. The use of the term "enjoy" implies a steadfast commitment to securing these fundamental rights despite the adversarial actions. The text conveys a sense of resilience, emphasizing the community's determination to overcome obstacles and asserting their rightful place in society despite the challenges posed by discriminatory campaigns.

Contextualized: JI have tried every tactic to stop the Senate to pass the bill regarding the inclusion of transgender protection and rights. They spread hate speech and false propaganda against the community to deprive them from their basic rights for which the community has been struggling for so many years. After much efforts and hard work, the transgender community saw a ray of light in the form of Transgender Act 2018 which ensure the provision of basic rights and protection o the community. Every human has the urge to be able to work and get the incentive for it. However transgender community was always deprived of getting respectable work and jobs. They wre either seen as sex workers or beggars. Nobody was ready to give them any other job because of the stigma ttached to them. The Transgender Rights Act 2018 now gives the community the right to have a stable and respectable job and encourages the institutions and organizations to hire the transgender community.

Nayab Ali (Instagram)

Date: 27th May, 2019

Text: *Wajood Society in Collaboration with National Commission for Human Rights (NCHR) Conducted a sensitization session with the Punjab Police officials regarding the Transgender Person (Protection of Rights) Act 2018 in Islamabad on 24 May 2019 in Ramada Hotel. Honoured to be a facilitator for this session. Images have been posted of Nayab Ali as enthusiastic facilitator at the session. Several images also show police officials and other members from NCHR and Wajood society who actively participated in the event.*

Literal Meaning: The text refers to an initiative by Wajood Society, in collaboration with the National Commission for Human Rights (NCHR), to conduct a sensitization session with Punjab Police officials in Islamabad on May 24, 2019, at the Ramada Hotel. The session focused on the Transgender Person (Protection of Rights) Act 2018, and Nayab Ali was mentioned as the enthusiastic facilitator for the event. The text also notes the participation of police officials and other members from NCHR and Wajood Society, with posted images capturing the active engagement of the participants.

Hidden Meaning: The text underscore the importance of awareness and education to foster understanding and implementation of legislation aimed at protecting the rights of transgender persons. The mention of Nayab Ali as an enthusiastic facilitator emphasizes the positive and proactive involvement of transgender individuals in advocacy and education. The inclusion of images depicting the collaboration between law enforcement, human rights organizations, and transgender advocates suggests a step towards fostering a more inclusive and informed society regarding transgender rights. The text highlights the collaborative effort to promote awareness and understanding of legal protections for transgender individuals within the police force and society at large.

Contextualized: A difference can not be made in a society until and unless a significant role is played by every individual. Especially the policy makers e.g NCHR and those who protect the constitution at all costs .e.g police. Therefore, through this post Nayab Ali is appreciating Punjab

police Force along with NCHR for participating in a session that spreads awareness about the Transgender Act 2018. It is obvious that she feels proud to be a leading facilitator of a revolutionary session that aims for the betterment of Transgender community.

Date: 28th May, 2019

Text: *Launch ceremony of posters on transgender rights to be displayed in ICT Police Station. By NCHR. Thanks to NCHR for providing me the opportunity to launch by my hands. Several Images were shared where Nayab Ali along with representatives of NCHR were seen holding posters at ICT police station.*

Literal Meaning: The text is a description of a launch ceremony for posters on transgender rights, set to be displayed at the ICT Police Station. The National Commission for Human Rights (NCHR) is acknowledged for providing the opportunity for the launch, and Nayab Ali, along with representatives of NCHR, is depicted in several images holding the posters at the police station.

Hidden Meaning: The text involves the celebration of a collaborative effort between Nayab Ali, a prominent figure advocating for transgender rights, and the NCHR in promoting awareness and recognition of transgender rights within the police department. The ceremony signifies a positive step towards fostering understanding and support for the transgender community within law enforcement. It also suggests a broader commitment to human rights, emphasizing the importance of visual representation and awareness through the display of posters. Overall, the text conveys a sense of collaboration and progress in advancing transgender rights within the context of law enforcement.

Contextualized: Appreciating those who support a movement is an integral part of a successful revolution. Nayab Ali understands this importance and is seen recognizing the efforts of NCHR

and thanks them for providing banners of trans rights. As per context, by launching the posters with her own hand she demonstrates how every individual effort counts.

Date: 25th February, 2021

Text: *CYGEN welcomes you to "Community Conversations". Join us for a series of discussions as we explore complex global issues and what youth activists can do to tackle them. An image has been shared of a poster for an upcoming discussion regarding discrimination against LGBTIQ+ community.*

Literal Meaning: The text is an open invitation for individuals interested in having a constructive dialogue about the LGBTIQ+ community, especially focusing on young people who often face rejection and abandonment from their families. The text emphasizes the declaration of intolerance towards any discrimination against the Trans community, citing the Transgender Act of 2018. The initiative is presented as a positive demonstration of recent policies supporting inclusivity and protection for transgender individuals.

Hidden Meaning: The text suggests a broader intention to foster understanding and acceptance within society, particularly for marginalized youth within the LGBTIQ+ community. By highlighting the legal stance against discrimination, the statement implies a commitment to creating a more tolerant and supportive environment. It also underscores the importance of engaging in productive conversations as a means to bridge gaps in understanding and contribute to a more inclusive and accepting society. Overall, the message promotes a positive and progressive approach toward addressing the challenges faced by the LGBTIQ+ community, especially young individuals who may experience familial rejection.

Contextualized: This post is more of an invitation for people who want to engage in productive conversation regarding LGBTIQ+ community, particularly youngsters who are not accepted and

in most of the cases abandoned by their families. Any discrimination against the transgender community is declared intolerable according to Transgender Act 2018 and this initiative is a great demonstration of our recent policies.

Date: 28th June 2021

Text: *Video clippings while talking to Religious Clerics of Islamic Ideology Council, Doctors, Legislators, Govt officials to dismantle myths about the diversity of gender (Transgender Identities). It will contribute to finalize KP's Legislation on Transgender protection of rights.*

Literal Meaning: A video has been shared with regards to initial hurdles faced by leading people in Transgender rights movements. These difficulties arise to due absence of medical officers and religious scholars in such gatherings that lead to lack of awareness about transgender identity in the general public .Nayab Ali says “Whenever we would start speaking the very first question we encountered was, What is Khwajasira? And we would spend the first 45 minutes explaining to people what Khwaja Sira means and what is their gender identity. This happened because our legislators did not have a professional degree and there were no Gender experts or medical officers in such meetings. Unfortunately, our religious scholar showed up very few times in those gatherings and when the bill was about to be dropped..” Understanding one's gender identity is a difficult task. It requires expertise not only in medicine but also genetics, sociology and theology. This plethora of enlightenment enables communities to better understand the rights of their fellow Transgender persons. Unfortunately, we as a society have failed to recognize this, which is why Nayab puts a spotlight on the initial struggles she has faced due to the absence of Medics, religious scholars, and gender experts in their protests and meetings(regarding Trans rights).

Hidden Meaning: The text revolves around the challenges faced by leaders in the transgender rights movement, particularly the initial hurdles arising from the absence of medical professionals, religious scholars, and gender experts in related gatherings. Nayab Ali highlights the difficulties in educating the public about transgender identity, citing a lack of expertise among legislators and a scarcity of specialists in crucial areas like medicine, genetics, sociology, and theology. The narrative underscores the multifaceted nature of understanding gender identity and emphasizes the importance of a comprehensive approach. By shedding light on the dearth of experts in their advocacy meetings, Nayab aims to draw attention to the broader societal failure in recognizing the need for diverse expertise in addressing transgender rights, thereby hindering the understanding and acceptance of the transgender community.

Contextualized: Nayab Ali highlights the difficulties in creating awareness about transgender identity, as people lacked understanding and continually questioned what "Khwaja Sira" means. The absence of professionals in relevant fields during discussions hindered progress, and the lack of expertise in medicine, genetics, sociology, and theology contributed to societal misunderstandings. The text emphasizes that understanding gender identity requires a multidisciplinary approach, and the absence of qualified individuals in crucial roles has hindered the recognition of transgender rights. Nayab Ali sheds light on these initial struggles, underscoring the need for a more comprehensive and informed societal perspective to better support the transgender community.

Date: 29th June, 2021

Text: *Video clippings of Press conference at [@peshawarpresscl](#) . Talking about ongoing legislation process in KP for the protection of Transgender Rights. [@mohrpakistan](#) [@ShireenMazari1](#) [@TransActionPak](#) [@BlueVeinsPak](#). The video of a press conference is posted*

where Nayab Ali is seen representing the Transgender community with some other fellow Transgenders. “ Like other Provinces of Pakistan KPK is also going to pass a law for the rights of Khwaja siras, led by social welfare. Our media has been really supportive throughout this movement and has helped us pass the bill in 2018. We hope that in future this relationship of support remains the same and goes stronger.”

Literal Meaning: The text describes a press conference held at the Peshawar Press Club discussing the ongoing legislative process in Khyber Pakhtunkhwa (KP) for the protection of transgender rights. Nayab Ali, representing the transgender community, along with other transgender individuals, is featured in a video shared on social media. It highlights the proactive steps being taken in KPK to pass a law similar to those in other provinces of Pakistan, aiming to safeguard the rights of Khwaja Siras, led by the social welfare sector. Nayab Ali expresses gratitude for the media's consistent support, acknowledging its role in passing the bill in 2018, and expresses hope for continued and strengthened support in the future.

Hidden Meaning: The text underscore the importance of media support in advancing the transgender rights movement. It may also suggest a plea for sustained collaboration between the transgender community and the media to ensure the successful passage and implementation of laws protecting their rights. Additionally, Nayab Ali's mention of social welfare leadership implies a recognition of the broader societal responsibility in championing transgender rights. Overall, the statement reflects a positive and collaborative effort to bring about legal protections for the transgender community in Khyber Pakhtunkhwa.

Contextualized: Every agenda reaches its peak when it is heard and understood by a bigger crowd. In this era Media is the only means of rushing the time period of success. In her address at KPK press conference Nayab mentions the law that is soon to be implemented in the province

regarding transgender rights. Furthermore, she appreciates the Media and the press for always supporting their community and hopes for further assistance in the near future.

Date: 3rd July, 2021

Text: *Day-2, Completion of training workshop with service providers from all major Govt Depts & CSOs on Gender Positive Norms Modelling, organised by [@itacecorg](#) in collab with [@pwpa_official](#) Images of the final day of the workshop are shared. Govt officials and other volunteers are seen actively participating in discussions and activities. Moreover, there is a glimpse of the certificate distribution ceremony in those pictures.*

Literal meaning: The text is an announcement about the completion of a training workshop conducted by @itacecorg in collaboration with @pwpa_official. The workshop involved service providers from various government departments and civil society organizations (CSOs), focusing on Gender Positive Norms Modeling. Nayab also mentions that images from the final day of the workshop have been shared, depicting government officials and other volunteers actively engaging in discussions and activities. Additionally, the pictures showcase a certificate distribution ceremony as part of the workshop.

Hidden Meaning: The text suggests a positive initiative aimed at promoting gender-positive norms within government departments and civil society organizations. The active participation of government officials and volunteers indicates a commitment to fostering a more inclusive and gender-sensitive environment. The certificate distribution ceremony signifies acknowledgment and recognition of the participants' efforts in contributing to the promotion of positive gender norms. The text highlights a collaborative effort to enhance understanding and practices related to gender within various sectors, fostering a more equitable and supportive community.

Contextualized: This post exhibits the wrap up of a successful workshop. It leaves an impression of promising impacts since officials from major Govt departments and members of CSOS have taken part in promoting gender equality by fostering critical examination of gender roles.

4.2. SOCIAL ANALYSIS AND DISCURSIVE ANALYSIS

According to Fairclough approaches of Critical Discourse Analysis, in Social Analysis, the text that has already been deconstructed in the textual analysis is now justified through the social realities constructed by it. In this section, the social analysis of the posts and tweets from Twitter and Instagram of the transgender individuals mentioned in the following table is done. The post and tweets are selected based on the level of their relevance to the study.

Sr.	Transgender Activists	Page Number
1	Mehrub Moiz Awan	252
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4.2.1. Mehrub Moiz Awaan (Twitter)

2nd January, 2023

“Another day, another dead transwoman, another man's hurt ego upon hearing "no" from a trans person, another blanket silence by all who claim to be concerned about modesty in Pakistan”

This tweet highlights several interconnected issues related to violence against transgender individuals, toxic masculinity, and societal attitudes towards modesty in Pakistan. The phrase "Another day, another dead transwoman" reflects the disturbing reality of violence faced by transgender individuals in many societies, including Pakistan. Transgender people often experience high levels of discrimination, harassment, and physical violence, which can lead to tragic outcomes such as loss of life. This violence is rooted in deep-seated prejudices and a lack of acceptance and understanding of transgender identities. The tweet suggests that some instances of violence against trans individuals stem from men's hurt egos after being rejected by a transgender person. This observation highlights the toxic masculinity prevalent in certain societal contexts. Toxic masculinity refers to harmful behaviors and attitudes associated with traditional norms of masculinity, which can lead some men to feel threatened or emasculated when their advances are rejected. This toxic response may manifest as aggression or violence towards transgender individuals.

It also criticizes the blanket silence observed from those who claim to be concerned about modesty in Pakistan. In conservative societies like Pakistan, notions of modesty often play a significant role in shaping social norms and expectations. However, the silence and lack of response from individuals who express concern about modesty when it comes to addressing violence against transgender individuals can be seen as a form of complicity. This silence perpetuates a culture of exclusion, allowing violence and discrimination to persist.

In this tweet the use of phrases like "another day," "another dead transwoman," and "another man's hurt ego" creates a sense of repetition and highlights a recurring issue. These choices emphasize the ongoing violence and discrimination faced by transwomen. The phrase "hurt ego" suggests that the violence against transwomen is driven by male entitlement and fragility. It

evokes emotions and paints a vivid picture of the power dynamics at play. The reference to "all who claim to be concerned about modesty in Pakistan" points to a specific social and cultural context. It suggests that there is a disconnect between the concerns of modesty and the violence faced by transgender individuals. This tweet allows us to understand how language choices reflect and perpetuate social inequalities, power dynamics, and ideological biases. The tweet serves as a textual representation of the social reality, highlighting the recurring violence faced by transgender individuals and the societal indifference towards their struggles.

25th Dec 2022

“Mardan is THE hotbed of all transgender violence in Khyber Pakhtunkhwa and required a Special Commission to study the dynamics, the humanities, and the granularities of violence on transpeople there and bring it forth with honesty. This is our Truth and Reconciliation request.

Fact Findings: Commission has been drafted before in Pakistan especially on issues of gender justice. Instead of the right wing blaming it on our dead sisters and us lamenting another loss, this needs to be studied from a multidisciplinary angle and the reality brought forth”.

The tweet emphasizes the importance of conducting a multidisciplinary analysis, involving various fields within the humanities and social sciences, to comprehensively examine the problem. By doing so, it seeks to move beyond blaming the victims or attributing the violence to individual circumstances. Instead, the focus is on understanding the broader societal factors that contribute to the violence against transgender people.

In Pakistan, Fact Findings Commissions have been established in the past to address issues related to gender justice. These commissions aim to gather factual information, analyze the situation, and make recommendations for addressing the underlying problems. The suggestion here is to employ a similar approach specifically focused on transgender violence in Mardan.

By socially analyzing from a multidisciplinary angle, Mehrub requests that the commission could shed light on various aspects of the issue instead of blaming on the dead transwomen. This

might include examining cultural norms, societal attitudes, discrimination, legal frameworks, economic factors, and any other relevant factors that contribute to the violence against transgender individuals in Mardan.

Language choices reflect the social realities and concerns surrounding violence against transgender individuals in Mardan, Khyber Pakhtunkhwa. The text calls for a deeper understanding of the issue by emphasizing the need for a Special Commission, multidisciplinary approaches, and truth-seeking efforts.

18th Dec 2022

“It was downright shameful for Jamaat e Islami and Youth Club to spread further HIV stigma in Pakistan just for their own homophobic politics. None of them has worked in Ratodero, or other communities ravaged with HIV to understand the sheer toll that this stigma has on people.

Pass judgements on people you don't know, infections you don't understand, and services you don't provide? It's weird how people have so much to say about lives they've never lived and pain they don't know. To anyone with HIV on my feed, you're loved, you're amazing, you belong”.

The tweet highlights the detrimental effects of HIV stigma, criticizes those who perpetuate it for political gain, and advocates for understanding, empathy, and inclusivity towards people living with HIV. The negative consequences of spreading HIV stigma for political purposes and criticizes Jamaat e Islami and Youth Club for their actions. It emphasizes the fact that these organizations have not actively engaged with communities affected by HIV, such as Ratodero, and therefore lack a comprehensive understanding of the challenges faced by individuals living with the virus.

The tweet suggests that passing judgments on people, infections, and services without firsthand knowledge or experience is misguided. It implies that it is inappropriate for individuals to speak authoritatively about issues they have not personally encountered and to disregard the pain and hardships that others endure.

It also expresses support and love for individuals living with HIV, affirming their value and belonging in society. This sentiment aims to counteract the stigma and discrimination often associated with the virus and promote empathy and acceptance.

The tweet focuses on the impact of stigma on people living with HIV and expresses support and love for individuals who have HIV. Overall, it examines the social dynamics, power relations, and consequences of the actions discussed in the tweet whereas. The textual analysis examines the use of language, tone, rhetorical devices, and the overall structure of the tweet to understand its intended meaning and effect on the reader. For example it uses words and phrases like "downright shameful," "homophobic politics," "pass judgments," and "weird" to express disapproval and critique. So it helps in understanding the broader social context, power dynamics, and consequences conveyed through the language and structure of the text.

16th Dec 2022

“It has become normal to declare Khawaja Sira’s gender and calling them a man because they are used to this behavior. However if the same judgement is made for people like Maria B or Senator Mushtaq calling them fake men or women in terms of their gender, the audience and society suddenly get protective about it . But Khawaja Sira has been facing this discrimination for a long time. Is it not the double standards of our society”.

This tweet highlights a perceived double standard in society's treatment of different gender identities. It suggests that Khawaja Sira individuals, who are a marginalized transgender and intersex community in South Asia, are commonly misgendered and called men, while individuals like Maria B or Senator Mushtaq, who may not conform to traditional gender norms, are generally afforded more protection and respect. It raises important points about the unequal treatment and discrimination faced by Khawaja Sira individuals. Misgendering and invalidating someone's gender identity can have serious emotional and psychological consequences, as it denies their lived experiences and reinforces societal norms that exclude and marginalize certain gender identities. The contrasting reactions of society to misgendering Khawaja Sira individuals

compared to misgendering individuals like Maria B or Senator Mushtaq may be indicative of deep-rooted biases and prejudices. It suggests that society's response is influenced by factors such as social status, wealth, or societal acceptance. This inconsistency in how people are treated based on their gender identity points to the existence of double standards within society. Double standards occur when different standards or expectations are applied to different groups of people. In this case, the double standard is apparent in the contrasting levels of protection and support given to different individuals based on their gender identity. This can be seen as a manifestation of systemic discrimination and prejudice.

By connecting social analysis and textual analysis, the tweet underscores the broader social issue of gender discrimination and the unequal treatment of different groups based on their gender identity. The tweet highlights the inconsistency and hypocrisy in society's reactions and protections when it comes to challenging gender norms. It implies that society holds double standards, which need to be addressed to promote equality and fair treatment for all individuals, regardless of their gender identity.

7th Dec 2022

“Pakistan Family system under the Muslim Ordinance of dictator Ayub Khan prompts every muslim woman to be ultra/extremely humiliated in our muslim country jurisdiction but it's the trans act 2018 that has destroyed our family values”.

The Trans Act 2018 was enacted to safeguard the rights and well-being of transgender individuals in Pakistan. It recognizes their right to self-identify and protects them from discrimination in various domains, including education, employment, healthcare, and inheritance.

The opposition of JI towards this act on the grounds that it is a serious threat for our family system is illogical because the main reason is not the act but the homophobic and anti- feminist men who have been abusing and violating the rights of women from decades.

Family values evolve over time, influenced by cultural, social, and legal changes. Some individuals may perceive that these changes, such as the introduction of the Trans Act 2018, have had a detrimental impact on traditional family values. However societal attitudes toward family values vary, and what one person perceives as a deterioration, another may see as progress toward inclusivity, equality, and human rights

The social analysis and textual analysis of the tweet attempts to highlight the perceived negative consequences of the Muslim Ordinance and the Transgender Persons Act on the Pakistani family system and values. It implies that the Muslim Ordinance, by placing certain restrictions on Muslim women, leads to their extreme humiliation. Additionally, it suggests that the Transgender Persons Act, which aims to protect the rights of transgender individuals, is responsible for the deterioration of family values, although it does not provide specific reasons or evidence to support this claim.

3rd Nov 2022

“The people of Jamaat are posting American pictures and gay porn. And their latest chain smoking and young male are discrediting the transgender rights movement in Pakistan by sharing posts of Balenciaga. Like how much will they copy from US”.

On one hand, individuals associated with Jamaat are adopting and replicating certain elements of American culture, as evidenced by their posting of American pictures and sharing of posts related to Balenciaga, a prominent luxury fashion brand.while criticizing and opposing the transgender act 2018 and trans rights movement . This perceived cultural imitation may reflect a desire to emulate or conform to American trends or lifestyles.

By doing this , they are trying to discredit the Transgender Rights Movement. By sharing content unrelated to the movement, such as gay porn or fashion-related posts, they may be attempting to distract or divert attention from the important issues and goals of the movement.

By combining social analysis and textual analysis, the tweet tries to make a broader point about the impact and influence of American culture on the people of Jamaat. The tweet suggests that the sharing of American pictures, gay porn, and other content is seen as copying or imitation from the United States. Additionally, it also implies that these actions discredit the transgender rights movement in Pakistan, possibly suggesting that the content being shared goes against the principles or goals of the movement.

16th Dec 2022

“It has become normal to declare Khawaja Sira’s gender and calling them a man because they are used to this behavior. However if the same judgement is made for people like Maria B or Senator Mushtaq calling them fake men or women in terms of their gender, the audience and society suddenly get protective about it . But Khawaja Sira have been facing this discrimination for a long time. Is it not the double standards of our society”.

The tweet highlights a perceived double standard in society regarding the treatment of Khawaja Sira individuals in comparison to individuals like Maria B and Senator Mushtaq. Khawaja Sira is a cultural term used in South Asia to refer to transgender, intersex, and eunuch individuals. It suggests that society tends to accept and normalize declaring Khawaja Sira individuals as men, but if a similar judgment were made about people like Maria B or Senator Mushtaq, the audience and society would react protectively.

This analysis points out an inconsistency in how society treats and perceives gender identity. It suggests that society may be more accepting of gender non-conforming or non-binary individuals who have historically faced discrimination, such as the Khawaja Sira community. However, when it comes to individuals whose gender identities align with traditional norms, like Maria B or Senator Mushtaq, society may be more protective and resistant to judgments questioning their gender.

Analyzing this tweet from a social perspective involves examining the underlying power dynamics, prejudices, and cultural biases that shape the differential treatment of different

individuals. By bringing attention to this issue through textual analysis, the tweet aims to initiate a discussion about the double standards prevalent in society and the need for greater inclusivity and understanding.

Therefore, the relationship between social analysis and textual analysis in this context is that the social analysis uncovers the societal dynamics and biases at play, while the textual analysis of the tweet serves as a means to communicate and raise awareness about these social issues.

24th Nov 2022

“If anybody has any problem with the transgender act or the transgender community, they should leave the country. The options for Qatar, Saudi Arabia and Russia are open for them. Go there and humiliate yourselves with the transphobes of these countries”.

The statement conveys a strong emotional response, suggesting frustration or anger towards individuals who express transphobic attitudes. This seems to be advocating for a strict stance by saying that those who have a problem with transgender people or the transgender act should leave the country.

It also reflects a divisive attitude that may contribute to social polarization. By suggesting that those who disagree with transgender rights should leave the country, it implies a zero-tolerance approach that can further deepen societal divisions. However such an approach may hinder dialogue, understanding, and the potential for progress on the issue. The suggestion to go to Qatar, Saudi Arabia, or Russia as alternative destinations for those who hold transphobic views may not fully consider the complexities and nuances of the transgender rights landscape in those countries. It's important to acknowledge that different countries have their own cultural, legal, and social contexts, and generalizations can oversimplify the situation. Also Saudi countries and Russia are known to be extremists in advocating the transgender rights movement.

Textual analysis involves examining the specific language, tone, and message conveyed by the author. In this case, the tweet expresses a strong opinion about the transgender act and

community, suggesting that those who disagree should leave the country and go to Qatar, Saudi Arabia, or Russia, countries that are perceived to be less accepting. So both analyses suggests underlying social attitudes and tensions related to transgender issues, as well as the potential implications of the author's message on individuals within the community or society.

19th Nov 2022

“The only joy in the film, when everyone is happy and getting what they want - only for it to all come collapsing down. This was brutal writing - massive joy followed by a lifetime of misery, as true as it gets for us Pakistanis. After all, how dare we have any joy”.

The statement reflects a perspective on the film "Joyland" and its portrayal of joy and subsequent misery, specifically in the context of Pakistani society. The individual's interpretation suggests that the depiction of fleeting happiness followed by long-lasting suffering resonates with the reality experienced by many transgenders in Pakistani. This also points to a broader social commentary on the condition of transgenders in Pakistan, indicating that joy is transient and fragile, while misery is enduring. It suggests a pessimistic outlook, highlighting the challenges and hardships faced by transgenders in their daily lives. The phrase "how dare we have any joy" further emphasizes a sense of injustice, as if the society or external factors deny the possibility of sustained happiness for transgenders in Pakistan. Furthermore, the mention of "brutal writing" implies that the film's narrative effectively conveys the harsh realities and struggles faced by transgenders, creating an emotional impact on the viewers. The contrast between moments of happiness and the subsequent collapse may serve as a metaphor for the broader socio-political dynamics, where moments of hope and progress are often overshadowed by long-term challenges and setbacks.

The textual analysis helps us understand the author's perspective on the film, while the social analysis contextualizes that perspective within the larger cultural and social framework of being

a Pakistani. The two approaches complement each other by providing insights into both the individual interpretation and the broader social implications of the tweet

12th Nov 2022

“Reminder, had a cisgender woman or man instead of Aleena Khan played the role of a khwaja Sira dancer, they'd have had no issues with it. But because it's an actual khwajasira doing so, they have issues. They want khwajasira people to be just begging in the streets”

The statement suggests that if a cisgender woman or man had played the role of a khwaja Sira dancer in the movie, there would not have been any objections. All these arguments and disagreements are because of the transgender individual, Alina Khan, who is acting in the movie. This implies that society has different expectations and biases when it comes to the portrayal of khwaja Sira individuals compared to cisgender individuals. It highlights a perceived inconsistency in how people react to different gender identities performing similar roles.

The statement further implies that the objection to an actual khwaja Sira person playing the role of a dancer stems from societal prejudices. The suggestion is that society is comfortable with khwaja Sira people being relegated to the marginalized position of begging in the streets or as sex workers but objects to their representation in a different role, such as a dancer. This points to a broader issue of discrimination and limited societal acceptance of diverse gender identities. The statement indirectly highlights the stereotypical expectations placed on khwaja Sira individuals by society. The mention of begging in the streets suggests that society views khwaja Sira people solely in terms of their historically marginalized role, disregarding their potential and talent in other areas, such as acting or performing arts. Though the transgender community had a respectable position during the Mughal Era.

The social analysis involves considering the social perceptions and biases associated with gender identity, specifically the experiences of cisgender individuals (those whose gender identity matches the sex assigned at birth) compared to the experiences of khwaja Sira individuals (a

third gender category recognized in some South Asian societies). It explores the power dynamics and stereotypes that may exist in society and influence the way people react to the portrayal of different gender identities in specific roles or occupations. Whereas textual analysis involves deconstructing the language used to convey the message. It examines the explicit and implicit meanings conveyed by the words and phrases chosen, such as "Reminder," "cisgender woman or man," "Aleena Khan," "khwaja Sira dancer," and "begging in the streets." Textual analysis helps to identify the arguments, assumptions, and claims made within the tweet and how they contribute to the overall message or point of view being expressed. The relationship between social analysis and textual analysis lies in the fact that social analysis provides the broader context and understanding necessary to interpret the textual analysis of the tweet accurately. The social analysis helps identify the power dynamics, societal biases, and historical background related to gender identities, while the textual analysis helps uncover the specific arguments and assumptions made within the tweet to advance a particular viewpoint on those social dynamics

7th Nov 2022

“Family system in Pakistan is in danger not because of Khusray but because of impotent men who have not being taught by our sex obsessed society how to be a normal human being”

The statement directly criticizes the men of our society who are obsessed with sex and see females as an object. They are the ones who need to be taught how to be a normal human being not transgenders who have been wrongly accused of the wrongdoings in the society. The reason provided by the religious scholars about the trans act 2018 seems irrelevant because the main reason the family system in Pakistan is in danger is because of these sex obsessed men not the transgender community. Therefore by stating that the family system in Pakistan is in danger, the tweet socially assesses the perception of Mehrub. The mention of "impotent men" and the

critique of the society being "sex obsessed" reflects the author's view of men of our society who actually are the one's contributing to the perceived threat to the family system.

30th Oct 2022

“As we progress and as more transwomen come out of the shadows, more people are getting to interact with us - not with us as beggars or them being out sex work clients - simply as humans, professionals, citizens, travelers, etc. It's these interactions that break the bias most!”

This highlights the transformative power of social interactions with transgender women (transwomen) in challenging biases and stereotypes. It emphasizes that as transwomen become more visible and integrated into society, people have more opportunities to engage with them in various roles and contexts beyond the commonly associated stereotypes of beggars or sex workers. These interactions foster understanding, empathy, and recognition of transwomen as fellow humans, professionals, citizens, and travelers. This statement reflects the potential of positive interpersonal experiences to counter prejudice and discrimination. It suggests that by interacting with transwomen in everyday situations, people may begin to challenge their preconceived notions and assumptions. By recognizing transwomen as multidimensional individuals with diverse identities and abilities, society can move beyond stigmatizing them and acknowledge their contributions and rights.

The relationship between social analysis and textual analysis in this tweet lies in how the textual analysis supports and exemplifies the social analysis. The message conveyed in the text aligns with the broader social analysis that emphasizes the importance of positive interactions and humanizing experiences with transwomen to combat biases and stereotypes. The use of specific examples (e.g., professionals, citizens, travelers) in the text further strengthens the social analysis by illustrating the diverse roles and identities that transwomen hold beyond the narrow and stigmatizing stereotypes often associated with them.

26th Oct 2022

“I genuinely mean it when I say that you should fear the curse of Khusray especially the young ones because they are the most innocent, under the duress and your life long consequences for young trans folks”.

The statement exhibits a discriminatory and stigmatizing attitude towards transgender individuals, referring to them as a "curse." This kind of language perpetuates harmful stereotypes and contributes to the marginalization of transgender people in society. It is crucial to recognize that everyone deserves respect, dignity, and equality, regardless of their gender identity or expression.

The statement also suggests that people should fear transgender individuals, particularly young ones. Fear-mongering can fuel prejudice and misunderstanding, leading to the exclusion and mistreatment of marginalized groups. It is important to foster understanding, empathy, and education instead of promoting fear and discrimination.

The statement acknowledges that young transgender individuals are the most innocent and under duress. This acknowledges their vulnerability, emphasizing the need for support and protection rather than fear and exclusion. It is essential to create safe and inclusive environments where young transgender people can thrive and receive the necessary support for their well-being.

The language used suggests a tone of concern and warning. The phrase "you should fear the curse of Khusray" implies that there is a negative impact associated with being transgender or non-binary, and it is something to be feared. The mention of young transgender folks as the most innocent and under duress implies that they are particularly vulnerable to the negative consequences of this curse.

The language used suggests a tone of concern and warning. The phrase "you should fear the curse of Khusray" implies that there is a negative impact associated with being transgender or non-binary, and it is something to be feared. The mention of young transgender folks as the most innocent and under duress implies that they are particularly vulnerable to the negative

consequences of this curse. Combining social analysis and textual analysis, we can interpret the tweet as highlighting the societal challenges and discrimination faced by young trans individuals. The use of language in the tweet reinforces the idea that being transgender or non-binary is seen as a curse in certain cultures, and it emphasizes the potential long-term negative effects on the lives of young transgender people.

17th Oct 2022

“14 attacks on transwomen, one murder, and years of hatred sown, all for this one campaign, and once again Pakistan rejected Jamaat e Islami in the polls. Your agenda of hatred will never succeed Jamaat e Islami. You can fool the burgers and the elites, but the common man knows you very very well. We remember the terrorism you've spread in our poor people's colleges and universities and towns. And we'll hold you accountable for it”.

The tweets shows the attacks on transwomen, murder, and the spread of hatred which are framed as negative actions attributed to Jamaat e Islami. The use of words like "terrorism" and "poor people's colleges and universities and towns" further contributes to a negative framing of the organization. The statement positions Jamaat e Islami as the entity responsible for the negative events and actions, suggesting that they hold power and influence. The mention of "fooling the burgers and the elites" suggests a power dynamic between Jamaat e Islami and certain sections of society.

The reference to "common man" implies a distinction between the elites or the privileged and the ordinary people. The mention of "poor people's colleges and universities and towns" also suggests a connection to a specific social class. Lastly the tweet also suggests that Jamaat e Islami will be held accountable for their alleged actions. This reflects a desire for justice and a challenge to the organization's power.

1st Oct 2022

“They believe that if a person reveals their transgender identity, its only sex because femininity is based on the sexual urge. They don’t want to see the transgenders in educational fields and don’t want them to come here”.

The statement seems to imply a misunderstanding or misrepresentation of transgender identity.

Transgender individuals, like cisgender individuals, have a gender identity that may or may not align with the sex they were assigned at birth. Gender identity is a deeply personal and internal sense of being male, female, or something else, and it is not solely based on sexual urges.

In terms of societal inclusion and education, it is crucial to promote equality and ensure that all individuals, regardless of their gender identity, have equal opportunities to pursue education and professional fields. Discrimination against transgender individuals goes against principles of inclusivity and equal rights.

The relationship between social analysis and textual analysis allows us to analyze the tweet both within its immediate context and within the broader societal framework, providing insights into the social dynamics and ideological factors that shape public discourse and attitudes towards transgender individuals. In this case the language used indicates negative attitudes towards transgender individuals, suggesting that the person believes transgender identity is solely related to sexual desires. The tweet also implies a desire to exclude transgender individuals from educational settings.

9th Sep 2022

“Jamaat e Islami has officially "declared war" on transgender persons. Read the caption by Senator Mushtaq Ahmad. We've been rattling our cage for a while now, telling you that this fascism is increasing. And we have now a SITTING Senator say "we have declared war" ONLINE”.

The declaration of war by Jamaat e Islami, as stated by Senator Mushtaq Ahmad, is an extreme and alarming manifestation of discrimination against transgender individuals. This kind of hostile rhetoric can further marginalize an already vulnerable community and perpetuate

systemic inequalities. The mention of fascism in the caption implies a growing concern about the erosion of democratic values and the increase in authoritarian tendencies within society. Fascism often involves the suppression of individual rights and the promotion of discriminatory ideologies, which can have detrimental effects on marginalized communities. The fact that the senator made this declaration online highlights the influence and impact of social media platforms on public discourse. Online platforms can amplify both positive and negative messages, making it crucial to critically examine the content shared and its potential consequences, especially when it involves hate speech or incitement to discrimination or violence. The statement by Senator Mushtaq Ahmad underscores the urgent need for advocacy and activism to protect the rights and dignity of transgender individuals. Civil society organizations, human rights activists, and concerned citizens play a vital role in challenging discriminatory ideologies and promoting inclusivity and equality.

The fact that the statement was made by a sitting senator is significant. It raises questions about the representation of marginalized communities and the need for lawmakers to be more inclusive and sensitive to the diverse needs of all constituents. This incident calls for a reevaluation of political systems and processes to ensure fair representation and protection of the rights of marginalization.

In conclusion, the declaration of war on transgender persons by Jamaat e Islami, as mentioned by Senator Mushtaq Ahmad, is a distressing example of discrimination and highlights the persistence of harmful ideologies within society. Addressing such issues requires collective efforts from various stakeholders, including government bodies, civil society organizations, and individuals, to promote acceptance, respect, and equality for all members of society.

Textual analysis focuses on the interpretation and evaluation of specific texts or written content. In the case of the tweet, textual analysis would involve examining the wording, language, and meaning conveyed by the text itself. This includes analyzing the tweet's explicit message, the tone used, and any underlying implications or connotations. The social analysis helps to shed light on the motivations, implications, and potential consequences of the statement made by Senator Mushtaq Ahmad, while the textual analysis allows for a close examination of the language used and the specific message being conveyed.

16th Aug 2022

“Finally censored for being trans and barred from speaking at TEDx ISL where I was slated to speak this 20th of August 2022 at ISL in Lahore”.

Tweet: “In a meeting to review my draft speech, which according to the ISL admin is absolutely up to the mark of all TEDx regulations, I was informed that I am being removed from the speakers panel because some parents have stated that they can't allow transgender people to speak to their kids. This is the International School Lahore btw. No objections to the talk, no additional censorship, just flat out refusal because "parents ko aitraaz hai k koi transgender talk day" Their exact words. Verbatim.I hope that the other speakers stand in solidarity and walk out of the TEDx because transwomen in Pakistan have stood for all the causes that are being represented by them. My talk wasn't about me - it was about the racist colonial legacy of transphobia in Pakistan.I also hope that the media that is covering this asks ISL why was a transgender person removed abjectly for being transgender while nothing about the talk was contrary to any TEDx guidelines”

Discrimination against transgender individuals is a prevalent issue worldwide, and this experience highlights the challenges faced by transgender people in Pakistan. Being censored and barred from speaking at TEDx ISL solely because of transgender identity reflects a clear

instance of discrimination. The fact that the administrators cited parental objections as the reason for the removal underscores the existence of social prejudices and biases against transgender individuals in Pakistani society.

The decision to exclude Mehrub from the speaker's panel reveals a broader pattern of exclusion and marginalization of transgender voices and experiences. By disallowing a transgender person from speaking, the school administration effectively silences an important perspective on the topic of transphobia in Pakistan and perpetuates the marginalization of the transgender community. The statement made by the administrators, "parents ko aitraaz hai k koi transgender talk day" (parents have objections to a transgender person giving a talk), further highlights the prevailing prejudice and lack of acceptance towards transgender individuals. This sentiment reflects a deep-seated social stigma and a lack of understanding about transgender issues and rights.

25th March 2022

“Two consecutive stints of governmental gross inefficiency and frank misogyny + transphobia has created a culture of impunity in the province. The fact that violence has now reached Mansehra, the safest city for transpeople historically (yes, Hazara has been much better than the rest of the country), speaks volumes about how brazenly transphobia is enacted in the province now. Mardan is a lost cause. I have no hopes”.

This statement criticizes the government of Khyber Pakhtunkhwa (KPK) for its perceived inaction and alleged blame on the transgender community. It suggests that the government's inefficiency and prejudice against transgender individuals have contributed to a culture of impunity within the province.

The statement also highlights the concerning escalation of violence in Mansehra, which historically has been considered a safer city for transpeople compared to other parts of Pakistan. This development is seen as an indication of how transphobia is now being openly practiced within the province, further eroding the safety and well-being of transgender individuals.

The mention of Mardan being a "lost cause" implies a sense of despair or hopelessness regarding the situation there. It suggests that the speaker has little expectation of positive change or improvement in the treatment of transgender individuals in that particular area

The uses of strong language, such as "governmental gross inefficiency," "frank misogyny + transphobia," "culture of impunity," and "brazenly transphobia," to convey their negative assessment of the situation. These phrases express a critical perspective and highlight the severity of the issues discussed.

In this tweet Mehrub compares the present situation to the past, stating that the current violence in Mansehra reflects a significant decline from its historical status as a safe city for transpeople. Similarly, the reference to Mardan as a "lost cause" indicates a pessimistic view of the situation there.

The tweet concludes with the statement, "I have no hopes," suggesting a sense of hopelessness or despair on the part of the author regarding the prospects for improvement in the province.

4.2.2. Mehrub Moiz Awaan (Instagram)

6th Nov 2022

“There is a reason why I decided to invest some time and mental effort into putting together what I wear for this particular case. Courts are theatrics - as written by the brilliant Pratikhsa Baxi from JNU Delhi. Especially when it pertains to matters of gender based violence. With my "look" I was basically reminding myself that I'm done hiding behind masculine respectability and invulnerability because the reality is that no matter how long I grow my beard and how thick I turn my voice, the predators know their prey. With my "look" I wanted to show the ones who were (trying to) intimidate me that the rules have changed - even if just in my head. I'm no more the prey. And the feminine rage has awoken”

The provided statement reflects an individual's conscious decision to challenge societal expectations and norms surrounding gender, power, and vulnerability within the context of a

court case involving gender-based violence. It expresses their awareness of the performative nature of court proceedings, emphasizing the theatricality inherent in the legal system.

The mention of Pratiksha Baxi, a scholar from JNU Delhi, suggests that they have engaged with critical perspectives on the intersection of law and gender-based violence. This indicates an awareness of the broader social and political dynamics at play in such cases. The decision to invest time and mental effort into their appearance for the court case signifies a deliberate effort to reclaim agency and challenge the constraints imposed by societal expectations. By rejecting traditional notions of masculine respectability and invulnerability, they aim to confront the reality that external appearances do not protect against predatory behavior. The act of growing a beard and attempting to deepen their voice may symbolize attempts to conform to traditional masculine norms, but the author acknowledges that these actions alone do not deter potential predators.

The use of the term "look" indicates a conscious choice to present themselves in a way that defies traditional gender roles and expectations. By adopting a non-conforming appearance, they seek to assert their autonomy and challenge those who may attempt to intimidate them. This act is rooted in a desire to demonstrate that the rules and power dynamics surrounding gender-based violence have changed, at least within the author's own perspective.

The phrase "feminine rage has awoken" highlights the author's adoption of a feminist standpoint. It signifies a rejection of passivity and victimhood, replacing them with a proactive and assertive stance. By embracing and expressing their feminine rage, the author asserts their determination to no longer be seen as prey and challenges the power dynamics that perpetuate gender-based violence.

Overall, it reveals a conscious effort to resist societal expectations, challenge power imbalances, and assert agency within the context of a court case involving gender-based violence. It showcases a shift in personal empowerment and a rejection of traditional gender norms, highlighting the need for societal transformation in addressing issues of gender-based violence.

The choice of words in this tweet is significant. They use phrases like "there is a reason," "the predators know their prey," "the rules have changed," and "feminine rage has awoken." These phrases convey a sense of purpose, agency, and transformation.

The intention is to communicate a shift in their mindset and approach, which is reflected in their outward appearance. The mention of "look" and the emphasis on appearance indicate the use of symbolism and visual representation as a means of asserting their power and reclaiming their identity. The phrase "the rules have changed" suggests a disruption of established power dynamics, challenging the intimidators and asserting a new narrative.

The combination of social analysis and textual analysis in this tweet highlights the author's engagement with both the broader social context and the specific linguistic choices to convey their personal transformation and empowerment. By drawing on social insights and employing strategic language, the author aims to communicate a powerful message about their resilience, identity, and determination in the face of gender-based violence.

20th March 2022

This post highlights the urgent need for an amendment to Pakistan's Penal Code Section 509, with the addition of a new clause to criminalize all forms of transphobia. The argument is made that while there are existing federal and provincial laws that protect transgender individuals, the absence of specific provisions against transphobia undermines their effectiveness.

It also points out the dangers faced by transgender individuals in Pakistan, particularly after the media attention surrounding Sara Gill's story fades away. It suggests that transphobes are actively organizing in secret groups, using inflammatory language and planning attacks on transgender and femme individuals. The visibility of transgender individuals is seen as exacerbating the hatred and vitriol they face, and it is emphasized that women are also complicit in perpetuating transphobia.

It highlights the misuse of the terms "gay" and "homosexual" by transphobes in Pakistan. It is argued that these terms are not used to target masculine gay men but rather as slurs to demean and attack transgender individuals. The prevalence of such language in acts of violence against transwomen is cited as evidence of the widespread transphobia in Pakistan and India.

The mention of "attaching receipts" suggests that the author intends to provide evidence or examples to support their claims. Overall, this social analysis underscores the urgent need for legal measures to address transphobia and protect transgender individuals in Pakistan.

21st March 2022

***“Official statement on the endless transgender murders in KPK and rest of Pakistan.
1. More than 4 direct attacks on transgender women have taken 3 lives by today and injured many in KPK. I'm not counting the financial and emotional toll on all of us here.
2. Transgender women are being gunned down and hunted by not just ex-lovers and men who have been rejected, but also shopkeepers and regular men on the streets in KPK.
3. We all strongly believe that it is directly linked with the immense increase in the online propaganda by right wing fascists, incel groups, and memers who have been using transphobia for their own social media scale up.
4. I implore parents to sit their sons and daughters down, and for children to sit their parents and siblings down, and tell them to STOP PROMOTING TRANSPHOBIA because your "casual" and "dank" opinions are literally costing us our lives.
5. The government in KPK will do nothing to address this and we trans people have zero faith in the KPK government. It's is a cesspool of misogynists and transphobes empowered by years of political inefficiency.
6. Political parties in KPK including Awami National Party has taken zero note and released zero statements, so none of us have any hopes from progressive Pashtun parties either.***

7. At this point, the only intervention we can hope for is a Federally overseen systematic investigation into trans murders and transphobia, and the implementation of the Transgender Persons Act 2018 in letter and spirit.

8. And on behalf of all khwajasiras, I request my fans to pray for the maghrifat of all the killed moorats.

May Allah have mercy on us all”

This post highlights several key aspects of the social situation regarding transgender individuals in Khyber Pakhtunkhwa (KPK) and the rest of Pakistan. Here's a social analysis of the points mentioned:

The statement emphasizes the alarming frequency of attacks on transgender women in KPK, with a significant loss of life and numerous injuries. This violence reflects a deeply concerning issue within the society. The statement identifies not only ex-lovers and men who have been rejected but also shopkeepers and regular men on the streets as the perpetrators of these attacks. This suggests a pervasive and systemic problem rather than isolated incidents. The statement links the rise in online transphobic propaganda to the increase in violence against transgender individuals. Right-wing fascists, incel groups, and memers are identified as the purveyors of this harmful content, which exacerbates transphobia and contributes to a hostile environment. The statement urges parents, siblings, and society as a whole to take responsibility for addressing and stopping the promotion of transphobia. It highlights the need for open dialogue and education to combat harmful attitudes and opinions. The statement expresses a lack of faith in the KPK government, referring to it as a "cesspool of misogynists and transphobes." This sentiment suggests a perceived failure on the part of the government to address the issue effectively, further exacerbating the problem.

The statement mentions the lack of response from political parties, including the Awami National Party, indicating a collective disappointment in the absence of support from progressive Pashtun parties. The statement calls for a federally overseen systematic investigation into trans

murders and transphobia, along with the implementation of the Transgender Persons Act 2018. This highlights the need for a comprehensive and coordinated approach to address the violence and discrimination faced by transgender individuals. The statement concludes with a request for prayers for those who have lost their lives, drawing upon cultural and religious sentiments to evoke empathy and support.

Overall, the statement underscores the urgent need for societal change, government intervention, and a collective effort to combat transphobia, promote acceptance, and ensure the safety and well-being of transgender individuals in KPK and Pakistan as a whole

However the post employs various rhetorical devices and language choices to convey its message. It begins with the phrase "Official statement," which suggests that it carries some level of authority and importance. The tweet uses statistics (e.g., the number of direct attacks, lives lost, and injuries) to emphasize the severity of the issue. It also employs emotional language (e.g., financial and emotional toll, pray for the maghrifat of all the killed moorats) to elicit empathy and create a sense of urgency.

The tweet uses inclusive language ("we," "us") to foster a sense of unity within the transgender community and to call for collective action. It addresses different target audiences, such as parents, children, and fans, to emphasize the need for societal change and to discourage the promotion of transphobia. The tweet concludes with a religious reference ("May Allah have mercy on us all") that appeals to the values and beliefs of the intended audience.

In summary, the social analysis of the tweet focuses on the issue of transgender murders, the perpetrators, and the social and political context, while the textual analysis examines the rhetorical devices, language choices, and intended audience to understand how the message is conveyed.

14th April 2022

*“There are so many accusations on me so don’t walk with me
You will also be humiliated don’t walk with me
You are the bright ray of sun of a new morning
I am a dusty evening don’t walk with me”*

The provided lines suggest a sense of self-consciousness, vulnerability, and a fear of association with the speaker due to the presence of accusations and potential humiliation. In the context of transgenders, we can interpret these lines from a social analysis perspective. Transgender individuals often face accusations, discrimination, and stigma due to societal prejudices and lack of understanding. The reference to "so many accusations" may reflect the challenges and negative perceptions that trans individuals often encounter in their lives.

Mehrub expresses a fear of being associated with them, possibly due to the assumption that their association may lead to similar accusations and humiliation. This fear could be linked to the broader social climate surrounding transgender individuals, where being associated with them might attract negative attention or prejudice.

The contrasting imagery of a "bright ray of sun" and a "dusty evening" reflects the Mehrub’s perception of transgender individuals including her, in relation to others. She sees the community as a metaphorical representation of the evening—diminished, worn out, or marginalized—while perceiving others as the dawn of a new day, vibrant and full of potential. This indicates a deep-seated feeling of inferiority or self-doubt in relation to others, potentially stemming from societal attitudes towards transgender individuals.

Overall, these lines highlights the challenges faced by transgender individuals in society, including accusations, stigma, and a fear of association. The speaker's contrasting self-perception further emphasizes the vulnerability and self-consciousness often experienced by marginalized groups, including transgender individuals.

1st June 2022

“Just wanted to drop these here to assert that I don't owe anyone masculinity OR femininity - my transition, my terms, my pace. Gatekeeping transness is a new visual culture - how femme of a femme are you - please demonstrate through an amalgamation of social media posts that conform to our biased norms of trans visibility as it appeases our sensibilities. No matter what I do and despite all the overwhelming support and love, I'll always be too naked or too brash or too sinful or too odd or too this or too that to some people. And this year when I flipped the script, I realized that too much of you needs to be out and much more of me needs to be in. As a public figure, so much of you slips out of your control insidiously - so much of "us" is curated for public consumption that we end up defining ourselves for and through the gaze of the "others". "What am I to others" starts to dominate and "what am I to myself" starts to disappear. "Do I make sense to others" reigns supreme over "does this feel right to me". Many of you'd like me to be at my destination for your ease but I choose to remain a traveler - my journey is still happening and I'm truly enjoying the ride”.

The excerpt appears to be a personal reflection on the speaker's experience with their gender transition and their struggle with societal expectations and pressures. Mehrub begins by asserting their autonomy and rejecting the notion that they owe anyone a particular expression of masculinity or femininity. This statement challenges the societal norms and expectations placed on transgender individuals. It highlights the importance of self-determination in one's transition and emphasizes that the process should be on the individual's own terms and at their own pace.

She criticizes the phenomenon of gatekeeping within the transgender community, particularly in relation to the visual representation of femininity. They allude to the pressure to conform to biased norms of trans visibility, which may require individuals to present themselves in a specific way on social media to be considered "femme enough." This critique suggests a desire for a more inclusive understanding and acceptance of diverse transgender experiences.

Mehrub expresses the frustration of constantly being judged and perceived negatively by others, despite receiving support and love. They mention being labeled as "too naked, brash, sinful, odd," or other similar terms. This highlights the impact of societal expectations and the struggle

to reconcile one's own identity with the judgments imposed by others. It suggests that external perceptions often dominate self-perception, raising questions about the importance of self-validation and self-acceptance.

She discusses the pressures faced by public figures to curate their image for public consumption. They mention the insidious nature of losing control over how much of themselves is revealed to the public, leading to a definition of self based on the gaze of others. This observation points to the tension between authenticity and the demands of public persona, raising questions about the impact of external expectations on one's sense of self. Mehrub concludes by embracing their ongoing journey of self-discovery and resisting the pressure to conform to societal expectations. They choose to remain a traveler, suggesting a commitment to personal growth and exploration rather than adhering to a fixed destination. This reflects a desire for personal agency and a rejection of external pressures to conform or meet others' expectations.

Overall, this excerpt highlights the social complexities surrounding gender transition, identity formation, and the impact of societal norms and expectations on individuals. It emphasizes the importance of self-determination, self-acceptance, and the ongoing process of self-discovery.

5th June 2022

“How does the Jamaat e Islami in Pakistan deploy its fascist agenda through false moral panics, homophobia, and transphobia, to increase its political mileage in Pakistan; and how is the United States complicit in enabling JI in Pakistan hence augmenting transphobia in our country?”

A video excerpt from my talk titled "Contesting Queer and Trans* Politics in Pakistan" with Aziz ***Sohail.***

I'd appreciate it if you all can watch this small excerpt and share this further if you find it sensible, so that we can have a public discourse on HOW the Jamaat is brazenly promoting violent transphobia in Pakistan. There has been a sharp rise in the already sky high murder rate of transwomen in Pakistan, and especially in Khyber Pakhtunkhwa. They will literally not stop until all of us are dead and they've made it evident as day now”.

False moral panics are often used by political groups to exploit public fears and gain support. These panics typically involve exaggerating or misrepresenting social issues to create a sense of crisis. It is possible that the JI or other political entities in Pakistan employ such tactics to further their own agenda. Homophobia and transphobia exist in many societies, including Pakistan, and can manifest in various ways, including discrimination, violence, and marginalization. It is important to challenge and address these prejudices to ensure the safety and well-being of LGBTQ+ individuals. The increase in violence against transgender individuals in Pakistan, particularly in Khyber Pakhtunkhwa, is a grave concern. Understanding the underlying causes of this rise requires a comprehensive analysis that takes into account societal attitudes, cultural factors, lack of legal protections, and enforcement challenges. While it is essential to acknowledge the complexities of societal issues, it is important to avoid simplifying them by attributing the blame solely to external actors. The United States' involvement or complicity in enabling the JI or augmenting transphobia in Pakistan would require concrete evidence and a nuanced understanding of geopolitical dynamics.

Promoting public discourse and raising awareness about the challenges faced by marginalized communities is crucial for driving social change. It is essential to approach these discussions with accurate information, empathy, and a commitment to promoting human rights and inclusivity for all individuals.

20th Aug 2022

“International School Lahore, Maria B, and hateful and evil bigots like these so called doctors and psychologists who have been spreading endless lies and hatred about transgender people, may you all rot in the deepest pits of hell. This is my video for all of you transphobic bigots - there's a lot of emotion in it and I pray to the Almighty to rain his wrath on you. For every trans murder that happens now, the blood is on your hands”.

The statement appears to express strong emotions and anger towards certain individuals or groups, specifically International School Lahore, Maria B, doctors, and psychologists who are

accused of spreading lies and hatred about transgender people. It also includes a desire for negative consequences to befall them and holds them responsible for any acts of violence against transgender individuals. The statement clearly indicates a strong emotional response, likely fueled by a perceived injustice or harm inflicted upon the transgender community. Emotions can play a significant role in shaping individuals' perspectives and actions, but it's important to approach discussions and disagreements with respect and empathy.

The mention of Mehrub Moiz Awan and Maria B suggests a specific controversy or incident involving these individuals or entities. Controversies can arise due to differing beliefs, values, or actions, and they often lead to heated debates within society.

The statement condemns the accused individuals as "transphobic bigots" and holds them responsible for any harm befalling transgender individuals. Transphobia refers to prejudice, discrimination, or hatred towards transgender people. It is important to approach these topics with sensitivity, understanding, and a commitment to human rights and equality. While expressing strong opinions is an important aspect of freedom of expression, it is also crucial to promote respectful dialogue, avoiding personal attacks or wishing harm upon others. Open and constructive conversations can help bridge gaps and foster understanding, even in situations where there are differing viewpoints or controversies.

In any social analysis, it's essential to recognize the complexity and diversity of perspectives that exist within society. It's also important to promote dialogue, empathy, and a commitment to respectful engagement in order to address controversies and promote positive change.

The text reflects the writer's emotions, thoughts, and beliefs, which are shaped by the social context in which they exist. It helps us understand the immediate content of the statement and the

emotions expressed, along with providing a broader perspective on the underlying social dynamics and forces that might have influenced the writer's viewpoint.

22nd Sep 2022

“What does "transgender" mean, and how the far-right hate mongering bigots are twisting words or using incorrect English to confuse you. This is a classic strategy of hateful bigots, who want a society where people live in fear and knowledge is limited and its access curtailed to a small group of people. Don't be fooled by them, and if you are it isn't too late. You can still repent and excuse yourself from this hateful campaign. Khwajasiraon ki bad'dua sey darrain.

In 2009, the Supreme Court of Pakistan declared that the "third gender" is a valid gender identity and that the Government of Pakistan must provide third gender ID cards. In 2018, the Government defined transgender and provided them civil rights through the Transgender Persons Act. In 2020, the Government passed Rules stating that you can only get an X card as a transgender, khwajasira, or gender non binary person. X card holders are the ONLY Pakistanis who do NOT have a right to marriage, family, and love. Even then we are seeing hateful men and women spreading a false propaganda across the country following the lead of white incels like Matt Walsh, JK Rowling, et cetera. Do you people have any shame? You call yourselves Muslim and yet you are actively taking part in a campaign that is resulting in people's death and destruction? Do you even have an iota of humanity left in you, or is your brain washing by religious cults going to reign supreme forever?

The Transgender Persons Act 2018 is the first legislation across the world that is decolonial, and restores indigenous rights of khwajasira people. Of course it will threaten the foreign funded Salafis, and the modernist Islamists who are anti-Pakistan, anti-culture, and want a system of white supremacy and Arab imperialism imposed on us. Your agenda to destabilise Pakistan and put us back on a pathway of terrorism and destruction is evident. You're ghaddars and traitors and must be treated as such. No self respecting Pakistani is going to back you and your nefarious designs. We will prevail. May Allah protect all trans people in Pakistan, and beyond. We won't let these foreign funded agents win.

The provided text contains strong emotions and opinions on the topic of transgender rights, far-right ideologies, and the social situation in Pakistan. It appears to be a passionate argument against the spread of misinformation and discrimination targeting transgender individuals, while also expressing frustration with individuals who support such views.

Transgender is an umbrella term used to describe individuals whose gender identity differs from the sex assigned to them at birth. It refers to a diverse range of people whose gender identity may not align with societal expectations or norms. Transgender individuals may choose to undergo medical interventions, such as hormone therapy or gender-affirming surgeries, to align their physical appearance with their gender identity. It is crucial to respect and acknowledge transgender individuals' self-identified gender and use appropriate pronouns when addressing them.

The reference to far-right hate mongering and the twisting of words implies that there are individuals or groups spreading misinformation or promoting discriminatory views about transgender individuals.,

The text mentions the Supreme Court of Pakistan's recognition of a "third gender" in 2009 and the subsequent Transgender Persons Act of 2018, which provided civil rights for transgender individuals. These are positive steps towards recognizing and protecting the rights of transgender people in Pakistan. The inclusion of a third gender option on identification documents, such as the X card, acknowledges the existence and rights of transgender, khwajasira, and gender non-binary individuals.

The text expresses concern over the denial of marriage, family, and love to X card holders, referring to the discrimination faced by transgender individuals in Pakistan. Discrimination and marginalization of transgender individuals are issues that need to be addressed, and promoting inclusivity, respect, and equal rights for all is essential.

It is important to foster understanding, empathy, and respectful dialogue when discussing topics related to transgender rights, human rights, and social issues.

29th Sep 2022

“Transgender people's identity becomes evident later, mostly during childhood and after puberty. Even then, they face immense stigma and discrimination as is evident online, and they suppress their gender reality till they feel safe to come out publicly. If you're spreading lies and misinformation, you're equal party to the ongoing violence and should be genuinely ashamed of yourself”.

This statement acknowledges that transgender individuals typically become aware of their gender identity later in life, often during childhood or around the time of puberty. It implies that their experience of gender does not align with the sex assigned to them at birth.

The statement acknowledges that transgender people encounter significant stigma and discrimination, particularly in online spaces. Online platforms can sometimes amplify and perpetuate negative attitudes, leading to harassment, hate speech, and exclusionary behaviors.

Many transgender individuals may feel the need to conceal or suppress their true gender identity due to fear of negative reactions, rejection, or violence. This suppression can continue until they believe it is safe and supportive to disclose their gender identity to others.

The statement strongly emphasizes that spreading false information or engaging in deliberate misinformation regarding transgender individuals contributes to a harmful environment. This includes not only physical violence but also perpetuates a culture of discrimination and prejudice.

The statement asserts that those who spread lies and misinformation about transgender individuals should feel genuine shame for their actions. It highlights the moral responsibility to avoid engaging in harmful behaviors that contribute to the marginalization and mistreatment of this community.

Overall, it acknowledges the challenges faced by transgender individuals, the role of stigma and discrimination, importance of safe environments for coming out, and the ethical obligation to avoid spreading misinformation that perpetuates violence. It reflects a perspective that supports understanding, empathy, and respect for transgender people's experiences and identities.

The post sheds light on the experiences of transgender individuals, explaining that their gender identity often becomes evident during childhood and after puberty. It highlights the immense stigma and discrimination they face, particularly online. Also it presents a specific narrative by highlighting the challenges faced by transgender individuals and the consequences of spreading lies and misinformation about them. So Overall, the social analysis component provides the foundation for understanding the experiences of transgender individuals, while the textual analysis component examines the specific argument and rhetoric employed by the author to convey their viewpoint on the importance of combating misinformation and supporting transgender rights. These two aspects work together to convey a message about the challenges faced by transgender individuals and the responsibility of individuals in addressing those challenges

1st Oct 2022

“Jamaat e Islami, it's followers, it's supporters, and all of the transphobic haters who have joined hands with them are complicit in making Pakistan a terrorised and unsafe country. This is what you need to fear - this is what mothers and fathers need to be concerned about. A handful of transgender women and men don't threaten your family values as much as a LYING and terrorist political body does. Say NO to terrorism”.

The statement reflects a strong opinion regarding Jamaat e Islami and its opposition to the Trans Act 2018. It asserts that Jamaat e Islami, its followers, and its supporters are complicit in making Pakistan a terrorized and unsafe country. It also suggests that those who align with Jamaat e Islami in opposing the Trans Act 2018 are transphobic haters. Jamaat e Islami is an Islamic political organization that promotes its own interpretation of Islamic principles. It may have reservations about certain aspects of the Trans Act 2018 due to religious, cultural, or ideological reasons. It's important to acknowledge that different groups and individuals have diverse beliefs and perspectives, even within a society.

The Trans Act 2018 is a legislation aimed at protecting the rights of transgender individuals in Pakistan. Supporters of the act argue that it promotes inclusivity, equality, and human rights. Opposition to the act, as perceived in the statement, might be seen as a hindrance to progress in terms of transgender rights.

The statement suggests a correlation between Jamaat e Islami and terrorism, implying that their opposition to the Trans Act 2018 contributes to an unsafe environment. It's important to note that generalizing the entire organization or its followers as terrorists may oversimplify the complex issue of terrorism. It's necessary to differentiate between political ideologies and extremist actions.

It's crucial to recognize that public opinion can vary significantly on matters like transgender rights and political affiliations. Some individuals and groups may align with Jamaat e Islami's opposition to the Trans Act 2018 based on their personal beliefs or other factors. Public opinion can evolve over time through dialogue, awareness, and education.

The social analysis and textual analysis of this tweet is that the social analysis informs the content and argumentation found in the text. The understanding of different social groups, their impact on society, and the importance of family values shapes the author's choice of language, rhetorical devices, and framing within the text. In turn, the textual analysis allows readers to gain insights into the author's perspective on the social issues at hand. In summary, the provided statement represents a specific perspective that condemns Jamaat e Islami and its stance on the Trans Act 2018.

24th Oct 2022

Possibly one of the best commercials on inclusion of khwajasira, hijra, or kinnar people. It was made in India. Earlier this year Jazz also featured transgender women in a nationwide campaign that featured transgender icons on billboards. It's unfortunate to see that a wave of transphobia has since swept the country. But there's always a silver lining, and hopefully

these clouds of misinformation and ignorance will soon part. Why have I still kept my old photos on my social media? My photos are from 2009 - 2012 in that order - one for each year. I'm 18 in the first and 21 in the last. So many lies are told about us, and about gender dysphoria. The commonest being that we hate ourselves, hate our bodies, hate how we look, et cetera. It reduces the entirety of being trans on to how we "look", and hence onto the "body". It recodes our existence into wanting to look like the other gender, or having the other sex's body. I didn't have facial hair till my 4th year of medical school (last picture), and that too after a testosterone 200mg dose. I was 21, and my facial features were considered "feminine". Hence it had to be masculinized. Now, that I am on estrogen, my face is feminising back again. So when did I have dysphoria exactly? When I wasn't man enough, or when I was? Truly, I never hated myself or my body. I loved my body at 4 when it was rattled like a broken device, prodded, and looked at by concerned doctors. I loved it growing up girly. I loved it at adolescence, when it instead of growing me a beard grew me a big buttock. I loved it when it tried that fabled masculinity and I loved it when it rejected it. I love it now, I'll love it tomorrow, and I'll love it till it dies. My body is mine and it has helped me walk, run, climb, fight, and rest. It has been through a lot, seen a lot, and bears many scars, many marks of resilience, and many tattoos. And I don't allow anyone to take ownership over my body, by reducing my very complex and complicated journey to "pictures". None of my pictures shame me. I'm proud of all the different ways that I have looked. The world around me was cruel to femininity, so I masculinized myself. And when my body started breaking under the pressure, I listened to it and allowed it to be what it was meant to be. There is no old me or new me: it's all me. In a world that constantly teaches you self hatred, loving yourself becomes a radical and revolutionary act. And as a trans public figure, I make all aspects of myself visible to show that we don't hate ourselves or our bodies, we love them. And we love what they're going to be. Trans power

The passage reflects a personal perspective on the experience of being transgender and challenges some common misconceptions about gender dysphoria. It also touches on the importance of self-love and self-acceptance in a society that often promotes self-hatred.

The post highlights the struggles faced by transgender individuals in a society that tends to impose rigid gender norms and expectations. It emphasizes the pressure to conform to societal ideals of masculinity or femininity and the resulting impact on individuals' self-image and identity.

Mehrub seems to challenge the notion that being transgender is solely about physical appearance or wanting to have the body of the opposite gender. They express their love and acceptance for

their body at various stages of their life, regardless of societal expectations or prescribed gender roles. By sharing their personal journey and showcasing different aspects of themselves, the author aims to dismantle stereotypes and counter the narrative that transgender individuals inherently hate themselves or their bodies.

The passage also alludes to the power of visibility and representation. The author mentions being a transgender public figure and using their platform to make all aspects of themselves visible. By doing so, they aim to challenge societal norms, combat transphobia, and demonstrate that transgender individuals can love and embrace themselves fully.

Overall, this passage serves as a testament to the resilience and strength of transgender individuals in the face of societal challenges. It sheds light on the importance of self-acceptance and self-love as acts of resistance against a society that often perpetuates self-hatred and discrimination.

The relationship between social analysis and textual analysis lies in the broader context of transgender representation and the individual's personal experiences. The social analysis in the tweet raises awareness of the commercial's positive impact on inclusion and highlights the existence of transphobia. The subsequent personal reflection in the text further reinforces the message of self-acceptance, challenging societal misconceptions and promoting a positive narrative about transgender identities.

By combining social analysis with the author's personal experiences, the tweet and the following text aim to advocate for transgender visibility, challenge stereotypes, and promote a more inclusive and accepting society.

4.2.3. Shahzadi Rai (Twitter)

28th Dec 2022

“Daily we received killing news of trans persons. Why everyone is silent? Kya hum Insan nhe hai ?

The statement "Daily we received killing news of trans persons. Why is everyone silent? Kya hum Insan nahi hai?" highlights the issue of violence against transgender individuals and raises questions about society's response to such incidents. One possible reason for the silence surrounding violence against transgender individuals is their social invisibility. Transgender people often face marginalization and discrimination, which leads to their exclusion from mainstream society. This invisibility can make it easier for society to ignore or overlook the violence they experience.

Another factor contributing to the silence may be a lack of awareness and understanding about transgender issues. Many people may not have accurate information about the challenges faced by transgender individuals or the extent of violence they encounter. This lack of awareness can lead to apathy or indifference towards their struggles.

Transphobia and prejudice against transgender individuals persist in many societies. These biases can contribute to the silence surrounding violence against them. Some individuals may hold discriminatory beliefs or harbor negative attitudes towards transgender people, which may prevent them from speaking out or taking action.

The fear of backlash or reprisals can also contribute to silence. Speaking out against violence may be perceived as a threat to the existing power dynamics or societal norms, leading individuals to remain silent due to concerns about their own safety.

Structural and institutional barriers can also play a role in perpetuating the silence surrounding violence against transgender individuals. Inadequate legal protection, lack of access to justice, and limited support systems can make it difficult for victims to seek help or for the issue to gain broader attention.

On the other hand, it's important to acknowledge that there are individuals and groups who actively support and advocate for transgender rights. However, their voices may not always receive widespread attention or visibility. Strengthening allyship and fostering solidarity within society can help break the silence and create a more inclusive and supportive environment.

Addressing the silence and working towards change requires a collective effort from various stakeholders, including individuals, communities, institutions, and policymakers. It involves raising awareness, challenging prejudices, promoting inclusivity, and advocating for comprehensive legal protections and support systems for transgender individuals.

27th Dec 2022

*‘Do you know why God made Hijras?’ ‘No, why?’ ‘It was an experiment. He decided to create something, a living creature that is incapable of happiness. So he made us (Hijra)’ Lines from * Ministry of Utmost Happiness by Arundhati Roy. The excerpt is from the novel "The Ministry of Utmost Happiness" by Arundhati Roy. It presents a dialogue between characters discussing the creation of Hijras. This conversation sheds light on the marginalized status of Hijras in society and explores themes of gender identity, discrimination, and social exclusion”.* Hijras are a marginalized and stigmatized community in South Asia, particularly in India. They are often assigned male at birth but identify as a third gender, beyond the traditional male-female binary. The dialogue in the excerpt suggests that Hijras are seen as an experiment by God, created as living beings who are incapable of experiencing happiness.

This statement reflects the harsh reality faced by Hijras, as they often experience discrimination, prejudice, and limited opportunities for education, employment, and healthcare. They are often ostracized by society, leading to their exclusion from mainstream social, cultural, and economic activities. This exclusion can significantly impact their overall well-being and happiness.

Arundhati Roy's choice to include this dialogue in her novel highlights the larger social issues surrounding gender and identity. By presenting the idea of Hijras being created as an experiment

and incapable of happiness, the author brings attention to the societal constructs and prejudices that contribute to the suffering and marginalization of this community.

The novel raises awareness about the need for acceptance, understanding, and equality for marginalized communities like the Hijras. It prompts readers to question societal norms and biases, encouraging empathy and a deeper understanding of the challenges faced by those who do not conform to conventional gender roles. The word of the dialogues such as incapable of happiness depicts the social reality of Hijras in today's era. It shows that Hijras have come into this world to experience sadness and grief. This is somehow true because the extent to which transgenders have been marginalized, discriminated and violated has crossed its limits.

4th Nov 2022

“Fayaz ul Hassan former Jamati and currently a PTI member of Govt of Punjab and official spokesperson of [@CMPunjabPAK](#) using the term "Hijra" as a derogatory slur to shame political opponents. No Sir, We Hijras don't hide, we are loud, out and visible”

The term "Hijra" refers to a distinct social and cultural identity in South Asia, encompassing transgender, intersex, and eunuch individuals. Historically, Hijras have faced marginalization, discrimination, and stigmatization in many societies, including Pakistan. However, in recent years, there has been an increased recognition of their rights and efforts to address their socio-economic challenges.

When an individual uses the term "Hijra" as a derogatory slur, it reflects a dehumanizing attitude and reinforces negative stereotypes associated with the Hijra community. Such usage perpetuates discrimination and further marginalizes an already vulnerable group. It can also be interpreted as an attempt to demean and insult political opponents by associating them with a marginalized community.

The response from the Hijra community, as expressed in the quote you provided, indicates their objection to being used as a slur and a clear assertion of their identity and visibility. By emphasizing that they are "loud, out, and visible," they challenge the derogatory intent behind the speaker's words and assert their presence in society.

In the broader context of political discourse, the use of derogatory language and slurs can have various consequences. It can damage the reputation of the individual using such language, undermine their credibility, and alienate certain segments of the population. Moreover, it can also generate outrage and backlash from civil society organizations, human rights activists, and those who advocate for marginalized communities.

In order to belittle someone and disrespect them, the term Hijra is used by many people because it has become a social concept that Hijras have low value in the society and nobody likes them. Whereas Hijra community is the bravest and confident community despite the hardships they have been facing.

20th Oct 2022

“So Tehreek-e-Taliban Pakistan is now doing politics on Transgender Bill, Why Dnt government and army shut down this banned organization or they are waiting for more blood”.

The statement reflects concerns about the involvement of Tehreek-e-Taliban Pakistan (TTP) in politics regarding the Transgender Bill and questions the government and army's response to this banned organization. The context of increasing deaths of transgender individuals adds to the urgency and frustration expressed in the statement. TTP is a banned organization known for its extremist ideology and involvement in acts of violence and terrorism. Their participation in political discourse, especially on sensitive issues like the Transgender Bill, raises concerns about the impact they may have on legislation and the rights of marginalized communities. The social

analysis would explore the motives behind TTP's engagement, potential consequences, and the underlying factors that allow them to exert influence.

The Transgender Bill represents legislation aimed at protecting the rights and well-being of transgender individuals. However, the increasing deaths of transgender individuals indicate ongoing challenges, discrimination, and violence they face in society. A social analysis would delve into the reasons behind these deaths, such as hate crimes, societal prejudice, and inadequate protection and support from the government. The statement questions the response of the government and the military regarding the involvement of TTP in politics and the rising deaths of transgender individuals. A social analysis would examine the factors influencing the government's actions, such as political considerations, security concerns, and the effectiveness of existing policies and counterterrorism measures. It would also explore the potential consequences of shutting down a banned organization like TTP and evaluate the government's responsibility to protect its citizens. The statement implies a level of frustration and urgency regarding the situation, reflecting the concerns of individuals who view the government's actions as inadequate. A social analysis would consider the broader public sentiment and concerns regarding the issue, examining factors such as public awareness, activism, and the role of media in highlighting these issues. It would explore the potential for public pressure to drive policy changes and the ways in which public sentiment can influence decision-making processes.

21st Nov 2022

“Tum marrd likho ge, main zann likhun gi, Tum kuffr likho ge, main wajjd likhun gi, Tum zulm likho ge, main Ishq likhun gi, Tum jhoot likho gay, main Haq likhun gi, Tum laashon k ambaar lagao ge, Main Ishq ki shamaa jalaun gi, Tum harrtay jao ge, Main jeet'ti jaun gi, Tum passt aur tanha, Main raqs e bismil, Tum marrd e hassrat, Main moorat e assl, Tum jhoot main sach, Tum jhoot main sach, Jaagi Jaagi, Moorat Jaagi. A big thank you and Laal Salaam to all khwajasiras, duniyadaars, and allies who joined us today at the historic Sindh Moorat March. Our message is simple; it's our land. We are indigenous to this soil, and if our

public, vocal, powerful presence makes you uncomfortable, move to JK Rowling's house. It'll serve you well".

The provided text appears to be a poem or a piece of expressive writing that contains elements of social analysis and commentary. It expresses a perspective on gender identity, empowerment, and the struggle for social justice. The poem starts by asserting the ability to challenge societal norms and stereotypes. The writer states that while others may write about traditional male attributes, they will write about femininity. This line suggests a reclaiming of power and a desire to challenge rigid gender roles.

The poem goes on to address various forms of oppression, including religious intolerance (kuffr), injustice (zulm), and falsehood (jhoot). The writer positions themselves as a counterforce to these negative aspects by writing about love (Ishq) and truth (Haq). The line "Tum laashon k ambaar lagao ge, Main Ishq ki shamaa jalaun gi" creates a contrast between death and love, suggesting a rejection of violence and a desire to promote harmony and passion instead. The poem emphasizes resilience and the ability to overcome challenges. The writer declares that they will keep winning while others will keep losing, indicating a sense of determination and persistence.

The reference to khwajasiras, duniyadaars (people of the world), and allies suggests a call for unity and inclusivity. It acknowledges and appreciates those who joined the Sindh Moorat March, which likely advocates for the rights and recognition of marginalized communities.

The poem proclaims a connection to the land, asserting that the writer is indigenous to the soil. This statement may be a response to attempts to marginalize or exclude certain groups based on their perceived identity or origin.

The line about moving to JK Rowling's house serves as a satirical remark, implying that those who are uncomfortable with the writer's presence should align themselves with someone who has faced criticism for their views on gender and identity.

Overall, the poem expresses a defiant and empowered voice that challenges societal norms, promotes inclusivity, and advocates for justice and love in the face of oppression.

28th Sep 2022

We are angry at ruthless murder of khwajasira Wafa. In past few weeks, we seen an immense increase in the hate campaign and propaganda by the [@JIPOfficial](#).hate campaign,violence has shown to increase violence against our community. Who is reponsible.[@JIPOfficial](#), jawaab doh”

The given statement reflects the anger and frustration towards the ruthless murder of Khwajasira Wafa. It also highlights the perceived increase in a hate campaign and propaganda by @JIPOfficial, which is believed to have contributed to the rise in violence against the community. The statement concludes by directly addressing @JIPOfficial and demanding an answer regarding their responsibility in these matters. The statement indicates that there is a collective anger and condemnation towards the brutal killing of Khwajasira Wafa. This emotion signifies the importance of human rights and justice for marginalized communities. There has been a noticeable surge in a hate campaign and propaganda perpetuated by @JIPOfficial. This implies that this particular organization or group has been actively promoting discriminatory or prejudiced narratives against the community, which can have negative consequences. It also asserts that the hate campaign and propaganda have resulted in an escalation of violence against the community. This observation suggests that the dissemination of hateful messages and discriminatory ideologies can contribute to an environment that encourages or justifies violence against a particular group. By directly addressing @JIPOfficial and demanding answers, calling for the organization to take responsibility for their actions and address the harm caused by their

alleged hate campaign and propaganda. This reflects a desire for transparency, accountability, and justice.

Overall, this post highlights the perceived connections between the murder of Khwajasira Wafa, the hate campaign and propaganda by @JIPOfficial, and the increased violence against the community. It emphasizes the need for those responsible to be held accountable for their actions and for the protection of marginalized communities.

14th Dec 2021

“I'm devastated and I can't process all this violence from the society and also from the state, the violence which they inflict upon trans bodies, the sexual violence which they use to punish us.

Two trans women have been killed today, one in the morning and another just right now near Kala Pull and I'm at Jinnah Hospital right now with her body. This is Karachi, and we are helpless and hopeless. What is Sindh Government doing to protect us? Khawajasira community is targeted on daily basis and the number of gendered violence based cases is only increasing by each passing day. Day before yesterday, one of my chelas who happens to be a part of Climate March Karachi's organising committee was abducted and raped by unknown men. I fear for her life and safety too, I demand an explanation from the State. I can't process all this, I just can't!”

The statement reflects the deep emotional distress and frustration of the speaker in response to the pervasive violence experienced by the trans community in Karachi, particularly the targeted violence against trans women and the prevalence of sexual violence. Shahzadi expresses a sense of helplessness, hopelessness, and fear for their own safety and the safety of others in their community.

The mention of the Sindh Government highlights a perceived lack of action and protection from the state authorities. It attempts to raise the question regarding government's efforts to safeguard the rights and lives of transgender individuals, demanding an explanation for the ongoing violence and expressing a need for accountability.

The reference to the abduction and rape of a member of the Climate March Karachi's organizing committee further underscores the speaker's concern about the vulnerability and safety of individuals within their community. Shahzadi is overwhelmed by the continuous instances of violence and finds it difficult to process the magnitude of the situation.

This also highlights the urgent need for increased protection, support, and awareness surrounding the rights and safety of transgender individuals. It sheds light on the persistent violence faced by the Khawajasira community and the rising number of gender-based violence cases. The emotional tone of the statement emphasizes the immense toll such violence takes on individuals and the broader community, calling for immediate attention and action from both the government and society as a whole.

23rd Dec 2021

“Coalition for Inclusive Pakistan Karachi Region and Gender Interactive Alliance arranged a seminar on "An overview of the Transgender Persons Protection of Rights Act 2018 today at Karachi In which Zulfiqar Bhutto Jr. specially participated and showed solidarity with transgender persons. Apart from him, Ghazala Sial Member Provincial Assembly Sindh, Secretary for Human Rights Mr. Javed Sibghatullah Mehr, Special Secretary Local Government Mr. Khalid Chachar, Bashir Memon from Law Department, DIG Sharjeel Kharal, SP Sohail Abro, Nuzhat Shereen Chairperson SCSW, Ali Asghar Sial, Syed Nadeem Haider from Election Commission, Akhtar Surhio Director Information Sindh, Sheema Kirmani, and many others Civil Society organizations, lawyers and members of the media attended the seminar. Violence Case Manager Shahzadi Rai hosted the event. At the-end, copies of the resolution based on Transgender Persons rights were also presented to the stakeholders”.

The seminar organized by the Coalition for Inclusive Pakistan Karachi Region and Gender Interactive Alliance aimed to provide an overview of the Transgender Persons Protection of Rights Act 2018. The event brought together various individuals and organizations from different sectors, including government officials, activists, lawyers, civil society organizations, and members of the media.

The presence of Zulfiqar Bhutto Jr., a prominent figure, at the seminar demonstrated his solidarity with transgender persons and indicated the importance of the issue at hand. His participation likely contributed to raising awareness and garnering support for the cause.

Ghazala Sial, a Member of the Provincial Assembly of Sindh, was also in attendance, showcasing the interest and involvement of political representatives in addressing transgender rights. The Secretary for Human Rights, Mr. Javed Sibghatullah Mehr, and Special Secretary for Local Government, Mr. Khalid Chachar, demonstrated the commitment of government officials to the cause.

The presence of Bashir Memon from the Law Department, DIG Sharjeel Kharal, and SP Sohail Abro indicates the involvement of law enforcement agencies in understanding and implementing transgender rights. This participation suggests a collaborative effort between various stakeholders to ensure the protection and promotion of transgender persons' rights.

Nuzhat Shereen, the Chairperson of SCSW (Sindh Commission on the Status of Women), Ali Asghar Sial, Syed Nadeem Haider from the Election Commission, and Akhtar Surhio, the Director of Information Sindh, represented key institutions that play a role in advocating for transgender rights and raising awareness within their respective domains.

The presence of Sheema Kirmani, a renowned artist and activist, indicates the involvement of the arts and culture community in promoting inclusivity and addressing transgender rights. Their participation can contribute to changing societal attitudes and fostering acceptance.

Moreover, the attendance of representatives from civil society organizations, lawyers, and members of the media signifies the engagement of multiple sectors in advocating for transgender rights. This diverse participation highlights the collective effort required to bring about meaningful change

The resolution based on Transgender Persons rights, presented to the stakeholders at the end of the seminar, indicates a commitment to actionable steps and policy changes. By distributing copies of the resolution, the organizers aimed to ensure that the discussed issues and proposed solutions are further disseminated and implemented.

Overall, the seminar provided a platform for dialogue, collaboration, and knowledge-sharing among diverse stakeholders, promoting inclusivity and advocating for the rights of transgender persons in Karachi, Pakistan.

22nd Jan 2022

“Recently Jamaat-e-Islami (JI) presented a bill in senate seeking “prohibition of transgender surgeries and other medical treatments” on basis of any psychological disorder or gender dysphoria.

We live in a society where transgender people face ostracism on basis of there gender identity!! When will this all stop??”

This post highlights the ongoing struggle faced by transgender individuals in society. The bill presented by Jamaat-e-Islami seeking to prohibit transgender surgeries and medical treatments based on psychological disorders or gender dysphoria reflects a conservative perspective on gender identity and transgender rights.

Transgender individuals often face discrimination, marginalization, and ostracism in many societies, including those in which they live. This discrimination is rooted in social norms, cultural beliefs, and lack of understanding about gender identity and diversity. It is important to recognize that transgender people have the right to live their lives authentically and access necessary medical treatments and procedures that align with their gender identity.

The journey towards acceptance and equality for transgender individuals involves raising awareness, education, and challenging societal prejudices and stereotypes. It requires efforts from both individuals and institutions to promote inclusivity, respect, and equal rights for all gender identities

Positive steps can be taken to address these issues. These include advocating for comprehensive anti-discrimination laws that protect transgender individuals, promoting transgender rights through education and awareness campaigns, fostering inclusive environments in schools and workplaces, and providing access to healthcare services that meet the specific needs of transgender individuals.

While progress has been made in many parts of the world regarding transgender rights and acceptance, there is still much work to be done. It is essential for individuals, communities, and policymakers to stand up against discrimination and work towards creating a society that embraces and supports the rights and dignity of transgender people.

Ultimately, the goal is to create a society where transgender individuals can live free from discrimination and have their rights and identities respected and protected. This requires ongoing efforts to challenge societal norms, promote education and understanding, and advocate for inclusive policies and laws.

21st Dec 2022

We are the T & I of the LGBT+ Community" - Shahzadi Rai Our Organizer Shahzadi Rai spoke about indigeneity of the Khawajasira Community and one of the oldest sanctuaries of the Khawajasira Community in Sindh called "Mani", the documents of that property are 1100 years old. She called out Jamat E Islami & Maria B for their transphobic campaign. She highlighted the dual standards of our cishetero patriarchal society and clarified that the faith is being weaponized by the rightwing to mask their own transphobia against the Khawajasira Community. She also talked about the ban on the movie Joyland.

Shahzadi Rai's speech titled "We are the T & I of the LGBT+ Community" highlights several important aspects related to the Khawajasira Community and their struggle for acceptance and recognition in society. Let's break down the key points and their implications:

Shahzadi Rai emphasized the historical presence of the Khawajasira Community by referencing the "Mani" sanctuary in Sindh, which has documents dating back 1100 years. This underscores

the fact that the community has existed for centuries, challenging the notion that their identities and experiences are recent or foreign.

Shahzadi Rai called out Jamat E Islami and Maria B for their transphobic campaign. This suggests that these organizations or individuals have engaged in actions or rhetoric that perpetuate discrimination or prejudice against the Khawajasira Community. It highlights the need to hold such influential groups accountable for their discriminatory behavior. Shahzadi Rai highlighted the existence of dual standards within society. This refers to the unequal treatment and discrimination faced by the Khawajasira Community due to societal norms that favor cisgender and heterosexual individuals. By pointing out this disparity, Shahzadi Rai aims to draw attention to the systemic biases embedded within our cishetero patriarchal society. Shahzadi Rai discussed how right-wing groups use faith as a tool to justify and mask their own transphobia towards the Khawajasira Community. This highlights the manipulation of religious beliefs to promote discrimination and exclusion. It suggests that religion is being misused to maintain oppressive power structures and deny the rights and dignity of marginalized communities.

Shahzadi Rai mentioned the ban on the movie Joyland. The ban may signify the censoring of narratives that challenge societal norms and shed light on the experiences of marginalized groups. By highlighting this ban, Shahzadi Rai underscores the need for greater representation and freedom of expression for the Khawajasira Community.

Overall, Shahzadi Rai's speech provides a critical analysis of the social dynamics and challenges faced by the Khawajasira Community. It sheds light on the historical context, dual standards, and the weaponization of faith, aiming to raise awareness and advocate for the rights and inclusion of the Khawajasira Community within society.

4.2.4. Hina Baloch (Twitter)

2nd Dec 2022

“Only ppl actively inciting violence against trans rights activists & Sindh Moorat March on social media r these formally educated, urban upper elite class foreign returned leather jacket molvis. These S@L@F!st scum just validated our claims. They shud pack up & go to KSA, filth!

The statement appears to focus on the role of certain individuals in inciting violence against transgender rights activists and the Sindh Moorat March on social media. It specifically highlights a group identified as "formally educated, urban upper elite class foreign returned leather jacket molvis" who are accused of actively inciting violence. The mention of "transgender violence" suggests that there are instances of violence directed towards transgender individuals, which is a serious issue in many societies. However, it's necessary to have more information about the specific incidents and their causes to fully understand the complexity of the situation.

The statement also contains some generalizations and derogatory language, such as referring to individuals as "S@L@F!st scum" and suggesting they should "pack up & go to KSA, filth!"

Additionally, the statement highlights a specific group, namely "formally educated, urban upper elite class foreign returned leather jacket molvis." It implies that this group is responsible for inciting violence against transgender rights activists and the Sindh Moorat March.

14th Nov 2022

“TV serials were aired on mainstream media to mock Hijras, cishet men appropriated trans characters (to appear as freaks) on comedy shows but it only took one movie on an empowered trans woman & they're threatened by our queerness & transness. Stop erasing our art!”

The statement highlights several social dynamics and issues related to the portrayal of transgender individuals in media, specifically TV serials and movies. The mention of TV serials being aired on mainstream media to mock Hijras suggests a form of derogatory and disrespectful

representation. This can contribute to the stigmatization and marginalization of the Hijra community, perpetuating negative stereotypes and reinforcing discriminatory attitudes. This statement points out a trend where cisgender, heterosexual men might portray trans characters for comedic effect. Such appropriation can trivialize and objectify transgender identities, reducing them to objects of ridicule and entertainment. This not only diminishes the experiences of transgender individuals but also reinforces harmful stereotypes. The statement mentions the positive representation of an empowered trans woman in a movie. This implies that the movie presents a more authentic and respectful portrayal of a transgender individual, potentially challenging stereotypes and providing a counter-narrative to the mockery and appropriation mentioned earlier.

The statement asserts that the empowered portrayal of a trans woman in the mentioned movie threatens certain individuals who are uncomfortable with queerness and transgender identities. This suggests that the visibility and representation of transgender experiences in a positive light might challenge prevailing social norms, leading to resistance and backlash from those who uphold traditional gender norms. The final part of the statement calls attention to the importance of recognizing and valuing transgender art and creativity. It suggests that the ban on the movie mentioned (Joyland) could be seen as an attempt to erase or silence the artistic expression and representation of transgender individuals, thereby further marginalizing their voices.

In summary, this post highlights the detrimental effects of mocking, appropriation, and erasure faced by the transgender community in mainstream media. It also emphasizes the significance of authentic and empowering representation that challenges stereotypes and offers a platform for diverse voices and experiences.

7th Nov 2022

“Those who don't accept us in our lifetime must not benefit from our dead bodies and State should devise a mechanism to become a party in the murder/honor killing cases of Khawajasiras. in a similar case in KPK, parents accepted the blood money (this is where Law of Diyat affects us) and pardoned the murderers so that they walk free, chase and then kill some other Moorats”.

The statement you provided expresses a social perspective on the treatment of Khawajasiras (transgender individuals) and the issue of honor killings in Pakistan. To analyze it, we can break it down into several key elements: The statement highlights the frustration of individuals who feel rejected or not accepted by society during their lifetime. This rejection is seen as a barrier to receiving respect and recognition.

The suggestion that those who don't accept transgender individuals during their lifetime should not benefit from their dead bodies implies a desire for a form of justice or retribution. It reflects the belief that if society does not value and accept transgender individuals when they are alive, they should not gain any benefits or privileges associated with them after their death.

The statement proposes that the state should devise a mechanism to become a party in murder or honor killing cases involving Khawajasiras. This suggests a call for the legal system to play a more active role in addressing crimes committed against transgender individuals and ensuring justice is served.

The mention of the law of Diyat highlights a specific challenge in the legal system. In some cases, the payment of blood money allows perpetrators to escape punishment by reaching a financial settlement with the victim's family. The statement expresses concern that this practice enables the murderers to go free, potentially leading to further violence against transgender individuals.

The reference to financial compensation being given to the heirs of transgenders after their death indicates the recognition of the hardships faced by the transgender community. It suggests that

compensating their families financially is one way to acknowledge their loss and provide support.

In summary, this post reveals a frustration with societal rejection, a call for justice in cases of violence against transgender individuals, and recognizing the importance of compensating the families of deceased transgenders. It also highlights concerns regarding the use of blood money, which can allow perpetrators to avoid punishment and perpetuate further violence.

18th Oct 2022

“When you start attacking and targeting an entire community on the basis of their identity, you push them into identity politics, it is on those who are oppressed to make nuances in the middle of bloodshed and chaos, or let me break it to you, in the middle of a genocide actually. It affects a community as a whole irrespective of the fact that either you're an elite of that community or not, they aim to erase every part of you. It has happened in the past, even the rich Black people were not safe from the apartheid laws”.

The post highlights the social dynamics that arise when an entire community is targeted and oppressed based on their identity. The statement suggests that when a community is attacked and targeted, it forces them to rally around their shared identity for protection and survival. This can lead to the emergence of identity politics, where people mobilize and advocate for their rights and interests as a group. In such situations, individuals within the community are compelled to emphasize their collective identity and address the injustices they face.

The statement acknowledges that when a community is under attack, it becomes challenging for individuals within that community to navigate the complexities of the situation. In the midst of bloodshed, chaos, or even genocide, individuals are forced to make nuanced decisions about their actions and responses. This places a heavy burden on the oppressed community as they strive to protect their interests while considering the volatile circumstances they find themselves in.

The statement emphasizes that targeting and oppressing an entire community affects every member, regardless of their socioeconomic status or privilege within that community. This

implies that in the face of discrimination or violence, the privileged individuals of the community are not immune to the harmful consequences. The harm inflicted by systemic oppression extends to all members, erasing their individuality and targeting them solely based on their shared identity.

The post refers to the apartheid laws that were enforced in South Africa, highlighting how even wealthy Black individuals were not exempt from the discriminatory policies. This historical example illustrates that oppressive systems can target and marginalize an entire community, regardless of individual achievements, economic status, or social standing. It underscores the fact that discrimination based on identity affects everyone within the targeted group.

Overall, the statement highlights the interconnectedness and collective impact of oppression on a community. It acknowledges the complexities faced by individuals in the midst of violence or genocide and emphasizes the need for a nuanced understanding of these situations. By drawing attention to historical examples, it highlights the enduring consequences of systemic discrimination.

The tweet employs contrast and emphasis by contrasting the idea of making "nuances" amidst bloodshed and chaos, implying the difficulty and absurdity of expecting oppressed individuals to navigate such circumstances. Additionally, the phrase "they aim to erase every part of you" emphasizes the erasure and dehumanization faced by the community.

Overall, the social analysis within the tweet examines the broader social implications and consequences of targeting a community based on identity, while the textual analysis focuses on the specific language and rhetorical techniques used to convey the author's viewpoint effectively. Together, these analyses provide insights into both the broader social context and the specific textual strategies employed in the tweet.

6th Oct 2022

“Culture talk Beelay usually don't use social media & when they do you'll find them very funny & kind men, but behind the curtains they literally sl!t the throats of Khawajasira women, they chase us, r@pe us & k!ll us. This dehumanization of beelas doesn't stop here but .. cont. Thy psyche has more to do with men having power over Khawajasiras, you'll see decent & formally educated looking men being careful with cis women but they're vile & violent af with us Khawajasiras. U can choose to ignore their red flags but we cannot. They don't affect U but US. We don't have the luxury 2 allow them 2 k!ll us or drive us 2 suic!de. Even if we don't cancel them, calling them out is the least we can do 2 protect ourselves & also 2 give them a chance 2 unlearn (but they don't, instead they look for a chance 2 strike back more brutally) . If U can't extend support 2 victims, least you can do is not 2 virtue signal those who're suffering & going through irreparable damage & loss. Cishet people or cis ppl usually fail 2 understand what hell us trans ppl endure, its not us, but we're pushed & boxed in2 idpol by y'all”

The post expresses the behavior of a group called "Beelay" towards Khawajasira women. It claims that while Beelay individuals may appear funny and kind on social media, they engage in violent and harmful actions against Khawajasira women behind closed doors. The post suggests that the power dynamics between men and Khawajasiras play a significant role in the mistreatment, with supposedly respectable and educated men displaying violent behavior towards them. It also suggests that these red flags are often ignored by society, but they have serious consequences for Khawajasira individuals, including death and suicide. The passage also emphasizes the need to call out these behaviors and protect the victims, as well as challenge cisgender heterosexual individuals' limited understanding of the challenges faced by transgender individuals.

24th Aug 2022

“A Thread - The Spirituality of Pakistan's Trans/Khawajasira Community Pakistan's Transgender Community's another interesting feature in making of their Khawajasira identity construct is the element of celibacy. When asked about their origin and connection with Islam, Pakistani Khawajasiras proudly explain that no one is the servant of Kaaba and Shrine of Prophet (pbuh) except them. They also connect themselves with the Mughal courts where they were treated as honorable members while performing several duties. According to the oral

tradition one of the reasons for this is that Khawajasiras have transcended from worldly desires, making them pure and allowing them to enter the Kaaba”.

The post refers to the spirituality of Pakistan's Trans/Khawajasira community that reveals several interesting features and aspects of their identity construct. One notable element is the practice of celibacy, which is an important part of their spiritual beliefs and cultural traditions.

The Khawajasira community in Pakistan connects their origins and religious affiliation with Islam. They take pride in their unique spiritual status, stating that they are the only ones who serve the Kaaba and the Shrine of the Prophet Muhammad (peace be upon him). This claim highlights their sense of exclusivity and sacred responsibility within the Islamic faith.

Additionally, the Khawajasiras establish a historical connection with the Mughal courts, where they were treated as honorable members and performed various duties. This historical association adds to their self-perception of dignity and respect within society.

According to oral tradition, one of the reasons for the Khawajasiras' esteemed position is their transcendence from worldly desires, which grants them purity and the ability to enter the Kaaba. This notion reflects their spiritual aspiration for purity and detachment from materialistic pursuits.

Overall, the spirituality of Pakistan's Trans/Khawajasira community demonstrates a complex interplay between religious beliefs, historical associations, and self-perception of moral purity. It highlights their unique identity as spiritual beings, emphasizing their role in serving sacred sites and connecting with the spiritual realm. These beliefs and practices shape their sense of purpose and contribute to the formation of their social and cultural identity.

3rd July 2022

Cis people even queers have no idea literally no idea how hard it is to adapt and survive in the society like ours when you're transitioning and when I say this I don't mean medical/surgical transitioning, the moment you start identifying or coming out as a trans person or I've seen this before but wasn't able to relate much back then since it's happening with me now and I'm

experiencing it myself so I'm trying to regulate my emotions more around the feelings and thoughts that maybe it is meant to be this way? Guru Shahzadi had told me that when she started transitioning, her amab queer friends belonging to sexual minorities cut her off. Some of my younger queer kids from IBA told me that they face discrimination at the hands of progressive afabs / cis feminists because of them openly queers. You do face a lot discrimination and coldness, not always it is outright and rude, sometimes it is sugarcoated but it tastes bitter and it's nauseating, being out and visible - it comes with a cost even in apparently progressive spaces we all are a part of. Once Mehrab said in an interview that it's not easy to dress up and makeover like a woman, I'd say it is actually not easy to live up with your gender expressions even in the echo chambers we've created in the name of safe spaces. Khawajasira community / Guru Chela system will always remain the most strongest of forts and safest spaces our trans ancestors had been built for us

The provided text offers a social analysis of the challenges faced by transgender individuals in adapting and surviving in society. It emphasizes the difficulties experienced by trans individuals during their transition, particularly in terms of social acceptance and belonging.

This post suggests that cisgender people, as well as queer individuals who have not undergone transitioning, may have limited understanding of the hardships faced by trans people. This lack of understanding could be attributed to a lack of personal experience or exposure to the unique struggles faced by transgender individuals.

The post also highlights the social and emotional consequences that can accompany coming out and openly identifying as trans. It mentions instances where some queer individuals, including those belonging to sexual minorities, have distanced themselves from trans individuals, potentially due to personal biases or discomfort with trans identities. Moreover, discrimination from seemingly progressive groups, such as cis feminists or AFAB (assigned female at birth) individuals, is highlighted, suggesting that even in spaces that claim to be inclusive, discrimination against trans individuals persists.

The post conveys the message that living authentically as a trans person comes at a cost. It implies that the visibility and openness that trans individuals strive for can expose them to discrimination, coldness, and mistreatment. The author emphasizes that the struggle extends

beyond the broader society and permeates even within supposedly safe spaces that have been created for marginalized communities.

The mention of the Khawajasira community and the Guru Chela system implies that these historical and cultural structures provide support, protection, and safe spaces for trans individuals. It suggests that these structures have endured through generations and continue to serve as strongholds for the trans community, offering a sense of belonging and safety.

Overall, this post highlights the challenges faced by trans individuals in terms of acceptance, discrimination, and the difficulties of living authentically within various social contexts. It emphasizes the importance of safe spaces and supportive communities for the well-being and survival of transgender individuals.

In this tweet, the author expresses personal experiences, draws on the experiences of others (such as Guru Shahzadi and Mehrab), and mentions specific communities (like Khawajasira) and their significance in providing support and safe spaces. Textual analysis helps to identify and interpret the author's use of language, rhetoric, and references, which contribute to the overall meaning and impact of the message.

Both social analysis and textual analysis complement each other in understanding the relationship between the content of the tweet and the broader social context. Social analysis allows us to examine the social issues and systemic challenges faced by transgender individuals, while textual analysis helps us understand the specific ways in which the author conveys their thoughts, emotions, and experiences through the text. By combining these two approaches, it gives a deeper understanding of the experiences and perspectives shared in the tweet and their implications within society

Hina Baloch (Instagram)

12th March 2022

Trans Phobic Violence: Bigotry is rarely as simple as we'd like to believe. Raheel is a fake name I used for my ex, and the language inspired and borrowed in this slideshow is heavily inspired, in fact borrowed by an article penned down by Jen Richards in 2017. As we all trans sisters share more or less similar experiences but I've edited and shared my experience as a privileged Pakistani trans woman, privileged in a sense that I belong to a community whose members at large are not able to voice their opinions to the class of Pakistanis I'm addressing right now. It's a little insight of how Pakistani men inflict violence upon us, and how their dude bros and the society in general including cis women enable that violence. I'll keep sharing and posting stuff about our lives and experiences as trans women and also as trans "bodies".

This post focuses on the experiences of a privileged Pakistani trans woman, highlighting the violence inflicted upon her by Pakistani men and the enabling role of society, including cisgender women. It's important to note that transphobic violence and discrimination are prevalent issues worldwide, affecting the lives of transgender individuals in various ways. The post aims to highlight the specific manifestations of transphobic violence within the context of Pakistan, emphasizing the unique challenges faced by trans women in that society. By using a pseudonym and drawing inspiration from the work of Jen Richards, you acknowledge the shared experiences of trans women while providing a personalized account of your own. It allows you to connect with your audience and address the specific class of Pakistanis to whom you are directing your message. Sharing stories and experiences can be a powerful way to foster empathy, understanding, and social change. By shedding light on the violence inflicted upon transgender women and examining the roles played by individuals and society at large, you contribute to the ongoing dialogue surrounding gender identity and human rights. The intention to continue sharing and posting about the lives and experiences of trans women helps to amplify their voices and challenge the prejudices and biases that perpetuate discrimination and violence. Overall, this post aims to challenge societal norms, educate others, and advocate for a more inclusive and accepting society for trans individuals in Pakistan.

In relation to the tweet, social analysis and textual analysis are interconnected. The tweet provides insights into the experiences of the author as a privileged Pakistani transgender woman and the violence inflicted upon trans individuals by Pakistani men. It also highlights the complicity of society, including cisgender women, in enabling such violence. Through textual analysis, we can examine the language, personal references, and borrowed inspiration to understand the author's perspective, the intended audience, and the message being conveyed. Overall, the relationship between social analysis and textual analysis in this tweet involves examining the social context in which transphobic violence occurs and analyzing the text itself to uncover the author's perspective, the intended audience, and the broader themes and messages being conveyed.

17th Oct 2022

“We do not need any law for our sexual liberation, we need laws in place to assimilate and integrate the Transgender community into the mainstream Pakistani society with our rights and civil protections legally protected and guarded. Those who are opposing Trans friendly legislation, they do not see us as equal humans or citizens but they want to see us as their slaves, times have changed and we will not let go of what we have achieved with our blood and hard work.”

Jaagi Jaagi Moorat Jaagi “

The statement highlights the importance of legal protection and integration for the transgender community in Pakistani society. It conveys a strong sense of empowerment and advocates for equal rights and civil protections. The statement suggests that achieving sexual liberation does not necessarily require new laws, but rather the focus should be on enacting legislation that safeguards the rights and civil protections of transgender individuals. It recognizes that legal frameworks play a crucial role in ensuring equal treatment and inclusion. The statement emphasizes the need to assimilate and integrate the transgender community into mainstream Pakistani society. This implies creating an inclusive environment where transgender individuals

are accepted, respected, and afforded equal opportunities. The statement acknowledges that there are individuals who oppose transgender-friendly legislation, interpreting their opposition as a refusal to view transgender people as equal humans or citizens. It suggests that these opponents may seek to maintain a power dynamic where transgender individuals are treated as subordinate or marginalized. The statement asserts that times have changed and highlights the progress made by the transgender community through their blood and hard work. It signifies the resilience and determination to secure and preserve the advancements achieved thus far. The inclusion of the phrase "Jaagi Jaagi Moorat Jaagi" at the end of the statement appears to be the slogan of transgender community, that means that moorat which here they are referring to themselves have woken or risen up.

The relationship between social analysis and textual analysis in this tweet is that the text reflects the broader social issues and dynamics related to sexual liberation and transgender rights in Pakistani society. The language and rhetoric used in the text help convey the emotional and ideological aspects of the social analysis, making a persuasive argument for the need for inclusive legislation and equal treatment for the transgender community.

4.2.5. Aisha Mughal (Twitter)

24th Nov 2022

“Ganging up of all Extremists on a vulnerable transgender woman while keeping quite on hundreds and thousands of actual vulgar Pakistani movies and theater performances in Pakistan is the clear example of Transphobia, hatred and animosity towards transgender persons”.

This post is about a situation where extremists target a vulnerable transgender woman while ignoring the existence of vulgar Pakistani movies and theater performances. This behavior is indicative of transphobia, hatred, and animosity towards transgender individuals. It also implies a double standard in society's response to different forms of content or actions. The term "ganging

up" suggests a coordinated effort by multiple individuals or groups who hold extreme views. This indicates that the incident is not an isolated act but rather a collective response. The reference to a transgender woman being targeted implies that she is in a position of vulnerability, possibly due to societal discrimination, prejudices, or lack of protection. The post highlights the contrasting response of the extremists who focus their attention on targeting the transgender woman while disregarding other potentially offensive content. This implies a selective outrage or disregard for certain issues, indicating a bias in their actions. The behavior towards the transgender woman stems from transphobia, which refers to prejudice, discrimination, or hatred against transgender individuals. It also implies a general sentiment of animosity towards the transgender community. The post also points out the disparity in society's response to different forms of content or actions. While the extremists condemn and target a vulnerable transgender woman, they remain silent or indifferent towards vulgar Pakistani movies and theater performances. This double standard indicates a skewed sense of morality or an inconsistent approach to social issues. In summary, the post suggests that the ganging up of extremists on a vulnerable transgender woman while disregarding vulgar Pakistani movies and theater performances reflects transphobia, hatred, and animosity towards transgender individuals. It also highlights a double standard in the way society responds to different forms of content or actions. The relationship between social analysis and textual analysis is intertwined. Social analysis provides the broader context that helps interpret the motivations behind the tweet and understand the social implications of the message. It aids in recognizing the power dynamics and societal biases that might be at play. Textual analysis, on the other hand, delves into the specific language used in the tweet, revealing the rhetorical strategies employed and the intended impact on the

audience. It helps to uncover the underlying arguments and emotional appeals made by the author.

By combining both social analysis and textual analysis, a developed comprehensive understanding of the tweet's message, its implications for transgender individuals, and the broader social issues it addresses. The social analysis contextualizes the tweet within the larger framework of transphobia, while the textual analysis uncovers the specific claims and persuasive techniques used to convey the view point.

1st Oct 2022

“Our lives are in danger especially the prominent trans activists. They are using our names and discussing our private bodies, provoking people for violence. If tomorrow we get raped, tortured or murdered, who will be held accountable?”

This post reflects concerns about the safety and well-being of transgender individuals, particularly prominent transgender activists. It highlights the fear that these individuals are being targeted, with their names and private information being used to incite violence. The question raised emphasizes the potential consequences of these threats and calls attention to the need for accountability in case any harm occurs. The statement suggests that prominent transgender activists face a heightened risk due to their visibility and advocacy work. This vulnerability stems from the intersectional nature of their activism, challenging societal norms and advocating for transgender rights. By mentioning the use of names and discussions about private bodies, the statement raises concerns about the violation of privacy rights. It suggests that such information is being weaponized to provoke violence and harm against transgender individuals. The statement points out that the actions of discussing private information and using names can potentially incite violence. It highlights the harmful consequences of such provocations, as they can contribute to an environment where acts of rape, torture, or murder may occur. The final question raises the issue of accountability. It asks who will be held responsible if transgender individuals

become victims of violence. This highlights the importance of recognizing the systemic factors that contribute to these threats and ensuring that appropriate measures are taken to prevent and address acts of violence against transgender individuals. Overall, this statement reveals the alarming reality of the risks and threats faced by transgender individuals, especially prominent activists. It emphasizes the need for a comprehensive response involving legal frameworks, awareness campaigns, and social support systems to address these challenges and protect transgender lives.

By combining social analysis with textual analysis, a more comprehensive understanding of the tweet can be gained. Social analysis helps us recognize that the concerns raised in the tweet are rooted in broader societal issues, such as the marginalization and discrimination faced by transgender activists. It highlights the significance of the tweet in the context of ongoing discussions about transgender rights, violence against transgender individuals, and accountability for such acts. The relationship between social and textual analysis allows us to grasp the nuanced meanings of the tweet and its potential implications for the individuals involved and the broader social discourse. It helps us consider the tweet not only as an isolated text but also as part of a larger social conversation, contributing to our understanding of the complexities surrounding trans activism, safety, and accountability.

21st Sep 2022

“Please read Transgender Persons (protection of Rights) Rules 2020 before joining any Propaganda group. Attached is rule 3 and rule 5 which clearly states that Transgender Persons can only be registered as "X" under the self- perceived gender identity”.

The post refers to the "Transgender Persons (Protection of Rights) Rules 2020" in Pakistan, which is connected to the Transgender Persons (Protection of Rights) Act 2018. Recognition of self-perceived gender identity: Rule 3 and Rule 5 of the Transgender Persons (Protection of Rights) Rules 2020 indicate that transgender individuals in Pakistan have the right to self-

perceived gender identity. This means that they can register their gender as "X" (indicating a third gender option) if they choose to do so. This recognition of self-identified gender is a positive step toward acknowledging the rights and autonomy of transgender individuals.

The Transgender Persons (Protection of Rights) Act 2018 and its accompanying rules aim to protect the rights of transgender persons in Pakistan. This includes measures to prevent discrimination, harassment, and violence against transgender individuals, as well as provisions for their welfare, healthcare, education, and employment opportunities. The Act and rules provide a legal framework to address the social and systemic issues faced by the transgender community. The statement encourages individuals especially those criticizing the act to read and familiarize themselves with the Transgender Persons (Protection of Rights) Rules 2020 before joining any propaganda group. This suggests that awareness and education about transgender rights and the legal framework surrounding them are crucial. By promoting understanding of the rules, it aims to ensure that any advocacy or support groups align with the provisions outlined in the Act and rules, thus fostering a more inclusive and respectful environment for transgender individuals. By emphasizing the importance of reading the rules before joining a propaganda group, the statement implies the need to combat misinformation and prejudice. Transgender individuals often face stigma and discrimination, and it is essential to counteract negative stereotypes and misconceptions. Educating oneself about the legal rights and protections of transgender individuals can help promote acceptance and create a more inclusive society.

Overall, the statement highlights the significance of recognizing self-perceived gender identity, protecting transgender rights, promoting awareness and education, and combating misinformation and prejudice in the context of the Transgender Persons (Protection of Rights) Act 2018 and its associated rules in Pakistan.

The relationship between social analysis and textual analysis in this tweet lies in the interpretation and understanding of the social implications conveyed through the textual content. By conducting a social analysis, one can contextualize the text within the broader social landscape, considering factors such as transgender rights, the importance of self-perceived gender identity, and the potential influence of propaganda groups. On the other hand, textual analysis provides a close examination of the specific words and rules mentioned in the tweet, helping to extract the intended meaning and implications of the text itself. Combining both social analysis and textual analysis allows for a comprehensive understanding of the tweet's message, the underlying social issues, and the specific legal framework mentioned. It enables the reader to interpret the tweet's meaning in the broader context of transgender rights, self-perceived gender identity, and the significance of understanding relevant legislation before joining any propaganda group.

17th Aug 2022

“I would like to call out the Pakistani designer Maria B. for misgendering [@TMItalks](#) on social media. People should stop using labels and hatred. Who has given her the right to judge other people' gender? Who are you? Let the Trans community/khawaja sara speak for themselves”.

The statement refers to the situation involving Pakistani designer Maria B. and her alleged misgendering of Mehrub on social media. It highlights concerns about the use of labels, judgment, and the rights of individuals to determine their own gender identity. It also emphasizes the importance of allowing the transgender community or the Khawaja Sara community to speak for themselves. This post is regarding Maria B.'s actions, expressing disappointment or disapproval over her alleged misgendering. By calling her out, the statement implies that Maria B. has overstepped her boundaries by judging someone's gender identity. This suggests a desire for greater acceptance, understanding, and respect for diverse gender identities. The statement

also calls for an end to the use of labels and hatred. This indicates a broader concern about the harmful effects of stereotypes and prejudice on marginalized communities, such as the transgender or Khawaja Sara community. It suggests a need for society to move away from judging individuals based on predefined labels and instead embrace a more inclusive and empathetic approach. Furthermore, the statement questions the authority Maria B. may have assumed in passing judgment on someone else's gender. It implies that individuals should have the autonomy to determine and express their own gender identity, rather than having it dictated or judged by others. Lastly, the statement emphasizes the importance of allowing the transgender community or the Khawaja Sara community to speak for themselves. This implies the need to amplify the voices of marginalized communities and to give them agency in addressing issues that affect them directly. Overall, this post reflects concerns about misgendering, the use of labels, judgment, and the rights of individuals to determine their own gender identity. It advocates for a more inclusive and respectful society that allows marginalized communities to have a voice in matters concerning them.

The social analysis and textual analysis in this tweet work together to critique the act of misgendering, advocate against the use of labels and hatred, challenge the authority of individuals making gender judgments, and call for the empowerment of the Trans community/khawaja sara to speak for themselves.

4.2.6. Aradhiya Khan (Twitter)

1st Aug 2021

“The tweet contains rhetorical devices such as repetition (e.g., "ye Haya Khusra"), direct quotes ("You associating your ugliness and complexion..."), and emotional language ("Shame on you"). Textual analysis would analyze how these devices are used to convey the author's emotions, emphasis, and persuasive intent. The tweet criticizes a particular individual ("#ImanAli") and contrasts conventional beauty with the perceived ugliness of the person's

heart and mind. Textual analysis would examine the content and tone of these statements to understand the intended message and the emotions evoked. It would also explore the implications of using beauty standards and personal attacks to undermine someone's character.

In the relationship between social analysis and textual analysis, social analysis provides the broader context and understanding of the social dynamics surrounding the tweet, while textual analysis delves into the specific language and rhetorical strategies employed in the tweet. Both types of analysis are interconnected and complement each other in revealing the meaning, implications, and societal significance of the given text”.

This post reflects the perspective of an individual who is expressing frustration and anger towards cisgender people on social media, accusing them of perpetuating transphobia and negatively impacting the lives of transgender individuals. The post highlights the ongoing presence of transphobia on Twitter and social media platforms. This suggests that they have observed and experienced instances of discriminatory behavior, hate speech, or harmful opinions directed towards transgender individuals in these online spaces. The statement suggests that transphobia is not limited to online platforms and has also affected the individual's university environment. This could imply that the transphobic attitudes and actions prevalent on social media have spilled over into real-life interactions, impacting the well-being and experiences of transgender individuals within academic settings. The post accuses cisgender people of being privileged and dismissive of the harm caused by their seemingly harmless opinions shared on social media. This suggests that they perceive cisgender individuals as being unaware or indifferent to the consequences their words and actions may have on the transgender community. Aradhiya claims that the transphobia perpetuated by cisgender people on the internet comes at a cost to transgender individuals, including their lives. This implies that Aradhiya believes there are real and tangible negative consequences resulting from the transphobic attitudes expressed on social media. The post shows that cisgender individuals have ruined various aspects of transgender people's lives, including domestic, academic, professional, societal, and dating

aspects. This suggests a belief that transphobia permeates multiple spheres of life and negatively affects the well-being, opportunities, and social interactions of transgender individuals across different contexts. The statement ends with an expression of deep frustration and sorrow, conveying the speaker's emotional response to the perceived impact of transphobia. The use of strong language, such as "ruined everything for us" and "costing us our lives," underscores the intensity of their emotions and highlights the urgency they feel regarding the issue at hand. Overall, this post showcases the perspective of a transgender activist who feels that transphobia on social media, originating from cisgender people, is causing significant harm and negatively affecting various aspects of transgender individuals' lives. It reflects their frustration, anger, and plea for empathy and understanding from the cisgender population.

Textual analysis would examine the specific rhetorical devices used in the tweet, such as repetition, direct quotes, and emotional language, and analyze how these devices are employed to convey the author's emotions, emphasize certain aspects, and create a persuasive effect. It analyzes the content and tone of the tweet, exploring the intended message and the emotions it evokes. For instance, it considers how the tweet criticizes a particular individual and contrasts conventional beauty with the perceived ugliness of their heart and mind, and the implications of using beauty standards and personal attacks to undermine someone's character. Both social analysis and textual analysis are interconnected and complement each other in revealing the meaning, implications, and societal significance of the given text. Social analysis provides the broader context within which the text exists, while textual analysis delves into the specific linguistic elements and strategies used in the text. Together, they offer a more comprehensive understanding of the tweet and its relationship to the larger social dynamics and discourse.

9th June 2021

“ye Haye Khusra' Part (1/2) How sad is this actually see such comment and statements from these so-called celebrities "You associating your ugliness and complexion with my gender identity and my community" Shame on you [#ImanAli](#) we're the finest of them all educated, progressive

Aye Haye Khusra' Part (2/2) We're more developed since decades Our work n talent actually talk in it own unique way, my work trans are shown to me the people positive way their is, Unfortunately this woman maybe considered"conventionally beautiful" but her heart and mind is ugly”.

These comments and statements reflects a complex interaction between gender identity, physical appearance, and social perceptions. It seems like there is a heated discussion or disagreement taking place between individuals, specifically focusing on the comments made by the celebrity Iman Ali, a celebrity actor who made these comments about herself during an interview.

Part 1: "You associating your ugliness and complexion with my gender identity and my community" Shame on you #ImanAli we're the finest of them all educated, progressive."

This comment indicates a strong reaction to Iman Ali's statement, suggesting that she has associated her own physical appearance with the commenter's gender identity and community. Aradhiya expresses disappointment and uses the hashtag #ImanAli to address her directly. They argue that they belong to an educated and progressive community and criticize Iman Ali for linking physical appearance to their gender identity.

Part 2: "We're more developed since decades Our work and talent actually talk in its own unique way, my work trans are shown to me the people positive way there is, Unfortunately, this woman maybe considered "conventionally beautiful" but her heart and mind are ugly."

In this part, Aradhiya emphasizes their community's development and talent over the years. They believe that their work and achievements speak for themselves and positively represent the transgender community. However, they criticize Iman Ali's character, suggesting that despite being considered conventionally beautiful, she possesses an ugly heart and mind.

This post indicates a clash of perspectives and ideologies related to gender identity, physical appearance, and community representation. The comments highlight the importance placed on personal character, talent, and inclusivity within the transgender community. It's important to note that social media discussions can often be emotionally charged and may not reflect the entire reality of the situation.

The tweet contains rhetorical devices such as repetition (e.g., "ye Haye Khusra"), direct quotes ("You associating your ugliness and complexion..."), and emotional language ("Shame on you"). Textual analysis analyzes how these devices are used to convey the author's emotions, emphasis, and persuasive intent. The tweet criticizes a particular individual ("#ImanAli") and contrasts conventional beauty with the perceived ugliness of the person's heart and mind. Textual analysis examines the content and tone of these statements to understand the intended message and the emotions evoked. It would also explore the implications of using beauty standards and personal attacks to undermine someone's character.

In the relationship between social analysis and textual analysis, social analysis provides the broader context and understanding of the social dynamics surrounding the tweet, while textual analysis delves into the specific language and rhetorical strategies employed in the tweet. Both types of analysis are interconnected and complement each other in revealing the meaning, implications, and societal significance of the given text.

4.2.7. Sara Gill (Twitter)

20th April 2022

"I wonder now, that do we need gender and sexuality Labels to break the stereotype labels or want to add more in them. Just "human" should be enough to define us"

The statement raises an interesting point about the use of gender and sexuality labels in society.

On one hand, some argue that gender and sexuality labels are essential for individuals to express

their identity and be recognized within society. These labels can help foster a sense of belonging, create spaces for community and support, and provide a framework for understanding diverse experiences. They can also serve as a tool for activism, advocating for equality and challenging stereotypes associated with traditional gender roles. On the other hand, there are those who believe that relying heavily on gender and sexuality labels can perpetuate a system of categorization that reinforces stereotypes and divisions. They argue that emphasizing these labels can lead to discrimination, marginalization, and the exclusion of those who do not fit neatly into predefined categories. Some suggest that moving towards a more fluid and inclusive understanding of identity, where the focus is on common humanity rather than specific labels, could help break down stereotypes and promote greater acceptance. It's important to note that perspectives on this issue vary widely among individuals and cultures. Some people may strongly identify with specific gender or sexuality labels and find them empowering, while others may prefer to reject such labels and emphasize a more holistic view of humanity. Additionally, it is crucial to respect individuals' self-identified labels and understand that their experiences and needs can differ. In summary, the question of whether we need gender and sexuality labels or if a singular "human" label should suffice is a complex one. It involves considering the diverse perspectives and experiences of individuals, as well as the potential benefits and drawbacks associated with the use of labels in society. Ultimately, the goal should be to foster a society that respects and celebrates human diversity while challenging stereotypes and promoting inclusivity. The tweet suggestion of embracing a more inclusive label, such as "human," can be seen as a social analysis that challenges the existing discriminatory practices towards transgender individuals. By questioning the need for specific labels, the tweet points towards the idea that focusing on common humanity rather than gender or sexuality could potentially reduce

discrimination and promote equality. Overall, the relationship between social analysis and textual analysis in this context involves understanding how the tweet's words reflect broader social issues related to transgender discrimination and how their suggested alternative label challenges existing norms and stereotypes.

4.2.8. Nayab Ali (Instagram)

31st January 2022

“Another initiative by @hamzashafqaat @dcislamabad for the empowerment & mainstreaming of transgender community. Now transgender persons will place food stalls, earn with dignity instead of begging”.

This initiative focuses on the empowerment and mainstreaming of the transgender community by providing them with opportunities to run food stalls instead of resorting to begging. This initiative addresses several important social issues and can be analyzed from various perspectives. The initiative aims to empower transgender individuals by offering them the means to earn a livelihood with dignity. Historically, transgender people in many societies have faced discrimination and have been limited to certain professions, often resorting to begging due to a lack of other opportunities. By giving them a chance to run food stalls, they can gain financial independence and a sense of self-worth. Economic empowerment is a critical aspect of social inclusion. By enabling transgender individuals to run food stalls, they can earn a steady income and contribute to their own economic well-being. This not only reduces their reliance on charity or begging but also contributes to the local economy. It also promotes the mainstreaming of transgender individuals in society. Allowing them to participate in economic activities like any other citizen helps break down societal stigmas and prejudices against the transgender community. It encourages society to view transgender individuals as capable, contributing members of the community rather than as outcasts.

Begging can be degrading and undermine an individual's self-esteem. Providing transgender individuals with an opportunity to engage in legitimate work like running food stalls helps them regain their dignity and self-respect. It sends a message that every individual deserves respect and equal opportunities.

This initiative can also foster a sense of community among transgender individuals. When they run food stalls together, they can form supportive networks and share experiences, which can be beneficial for their emotional and social well-being.

The involvement of government officials like @hamzashafqaat and @dcislamabad indicates a commitment to supporting the rights of transgender individuals through policy and legal initiatives. This sets a positive precedent for other regions to follow suit.

It's essential to consider potential challenges, such as ensuring the safety and security of transgender individuals in public spaces, addressing any discrimination they might still face, and monitoring the success and impact of these food stalls in the long term.

In conclusion, the initiative mentioned in the tweet represents a positive step towards the empowerment and inclusion of the transgender community in society. By providing them with opportunities for economic independence and social acceptance, it addresses some of the pressing social issues that transgender individuals often face. However, it will be crucial to ensure ongoing support, monitor progress, and address any challenges to make this initiative truly successful in the long run.

8th February 2022

“Transgender namely Sana attacked by anonymous armed persons at F10 Markaz. Despite of many initiatives taken by @GovtofPakistan , transphobia is on its peak, which results violence, harassment and discrimination”.

The addresses the incident involving a transgender person named Sana being attacked by anonymous armed individuals at F10 Markaz. These kinds of incidences have become normal

despite the government initiative to provide protection and security to the transgender community. The incident underscores the existence of deep-seated transphobia within Pakistani society. Transphobia refers to the irrational fear, hatred, or discrimination against transgender individuals. Despite efforts by the government and various organizations to promote tolerance and acceptance, this incident serves as a stark reminder that transphobia continues to be a pervasive issue. The attack on Sana highlights the physical violence and harassment faced by transgender individuals in Pakistan. Transgender individuals often experience higher rates of violence and discrimination, and this incident illustrates the very real dangers they face on a daily basis. The mention of "many initiatives taken by @GovtofPakistan" suggests that there have been efforts to address transphobia and protect the rights of transgender individuals in the country. However, the fact that violence against transgender individuals is still prevalent indicates that these initiatives may not be as effective as hoped. This raises questions about the implementation, enforcement, and reach of these initiatives. To combat transphobia and reduce violence against transgender individuals, there is a need for greater awareness and education campaigns. Society at large needs to be educated about the challenges faced by transgender individuals and the importance of respecting their rights and dignity. It's crucial to assess the legal protections available to transgender individuals in Pakistan. Are there laws in place to prevent discrimination and violence against them, and are these laws being effectively enforced? This incident highlights the potential gaps in legal protection. In addition to that building a supportive and inclusive community is essential to addressing transphobia. Support from friends, family, and local communities can play a significant role in reducing the vulnerability of transgender individuals to violence and discrimination. The incident also emphasizes the role of media and advocacy in bringing attention to such issues. Social media and news outlets can help

shed light on incidents like this, raising public awareness and putting pressure on authorities to take action.

In conclusion, the attack on Sana and the broader issue of transphobia in Pakistan point to the urgent need for comprehensive social and legal reforms, increased awareness, and a change in societal attitudes. It highlights the ongoing struggles faced by transgender individuals and the importance of concerted efforts from all sectors of society to address these challenges.

8th March 2022

“No NOC for Aurat March, the trans community is used to it, but we still persist. Proud to address the marchers at @Aurat_marchisb”.

This post of "No NOC for Aurat March" refers to the denial of a No Objection Certificate (NOC) for the Aurat March. In many countries, including Pakistan where the Aurat March is a notable event, an NOC is often required for public gatherings and protests. The denial of an NOC can be seen as an attempt to restrict or suppress the march. The statement highlights the involvement of the trans community in the Aurat March. This indicates the intersectionality of the event, emphasizing that it is not just about cisgender women but also includes transgender individuals who are marginalized and often face discrimination. The phrase "the trans community is used to it, but we still persist" reflects the resilience of marginalized communities, including the trans community. Despite facing adversity and discrimination, they continue to participate and advocate for their rights.

The mention of being "proud to address the marchers" suggests solidarity and support for the cause. It signifies that Nayab Ali along with her fellow transgenders sees value in addressing and participating in the Aurat March, even in the face of challenges.

The Aurat March is a feminist movement that calls for gender equality and the end of violence against women. It is a platform for raising awareness about a wide range of issues, including

gender-based violence, economic inequality, and reproductive rights. The statement implies that the speaker is engaged in social activism and stands in solidarity with these causes.

The use of social media handles for these purposes indicates the importance of digital platforms in contemporary activism. Social media allows for the rapid dissemination of information and mobilization of support.

Overall, this statement reflects the ongoing struggle for gender equality and the importance of inclusivity within the feminist movement. It also highlights the challenges faced by activists, including the denial of necessary permits or NOCs, and the determination to persist in advocating for change.

14th March 2022

“Transgender crime reporting centre & Khidmat Markaz – An initiative of @ICT_Police has been praised by transgender activists, nationwide. They lauded IG Islamabad Police for his endeavors to protect the community from inequality, decimation and violence. Also demanded, same kind of institutions should be established across the Pakistan”.

The post addresses the new initiative i-e creation of the Transgender Crime Reporting Centre and Khidmat Markaz by the Islamabad Police, as well as the positive response from transgender activists, highlights several important aspects of social analysis. The establishment of a dedicated center for transgender individuals shows a growing recognition of transgender rights in Pakistan. It acknowledges the specific challenges and vulnerabilities faced by this marginalized community, including inequality, discrimination, and violence. The positive response from transgender activists indicates that they feel heard and valued by the authorities. This initiative may empower transgender individuals to report crimes and seek assistance, which is crucial for their safety and well-being. The praise for the Inspector General (IG) of Islamabad Police demonstrates the importance of leadership in driving positive change. When public officials actively work towards protecting the rights of marginalized communities, they earn the

appreciation and support of activists and advocates. The fact that transgender activists are calling for similar institutions to be established nationwide suggests that there is a broader need for such initiatives across Pakistan. This reflects a desire for consistent policies and services to address the issues faced by transgender individuals throughout the country. The language used, such as "protect the community from inequality," underscores the understanding that inequality is a significant issue faced by transgender individuals. This initiative is seen as a step towards addressing and reducing this inequality. The mention of protection from violence is critical, as transgender individuals often face higher levels of violence, including hate crimes. The Transgender Crime Reporting Centre can serve as a vital resource for addressing and preventing violence within the community. While this statement focuses on transgender rights, it's essential to recognize that transgender individuals often face multiple forms of discrimination and marginalization based on gender identity, sexual orientation, and socio-economic factors. Any analysis should consider the intersectionality of these issues.

In conclusion, the establishment of the Transgender Crime Reporting Centre and Khidmat Markaz in Islamabad, along with the positive response from transgender activists, represents a significant step towards recognizing and addressing the unique challenges faced by the transgender community in Pakistan. It also underscores the importance of similar initiatives on a national scale to ensure consistent support and protection for transgender individuals across the country.

22nd March 2022

“While there is a wave of violence against transgender/ Khawajasiras across the country, there is also a protection center established by @ICT_Police, which aims not only to report crimes against transgender but also prevention & protection. Know about my role at the centre”.

Nayab Ali raises her concern on violence against transgender/khawajasiras. The wave of violence against transgender/Khawajasira individuals reflects the deep-seated social stigma and discrimination they face. This violence often includes physical, emotional, and verbal abuse, which can lead to severe physical and mental health consequences. Transgender/Khawajasira individuals are often marginalized in society, facing challenges in accessing education, healthcare, and employment. This marginalization contributes to their vulnerability to violence. Understanding the legal framework and protections in place (or the lack thereof) for transgender/Khawaja Sira individuals is crucial. Analyzing how existing laws are enforced or need improvement is an important aspect of this issue. In these crucial times for the community the establishment of a protection center is a positive step to take for the community. The establishment of a protection center by the ICT Police is a positive step toward addressing the issues faced by transgender/Khawajasira individuals. It signifies recognition of their rights and a commitment to protecting them from violence. The center's dual focus on prevention and reporting of crimes is important. Prevention efforts may include awareness campaigns, education, and community engagement, while reporting mechanisms empower victims to seek justice. Analyzing the level of involvement of transgender/Khawajasira individuals in the center's activities is essential. Inclusion of their voices and experiences can lead to more effective policies and programs. Nayab Ali suggests that understanding her role at the center and how it contributes to policy and program development is crucial since she is the advisor at the tahafuzz centre.

In summary, the situation of violence against transgender/Khawajasira individuals, the establishment of a protection center, and the role of Nayab as an advisor within it are complex social issues. Analyzing these aspects involves examining societal attitudes, legal frameworks,

and the practical impact of interventions on the well-being of the transgender/Khawajasira community. It's important to recognize both the challenges and the progress made in addressing these issues and to continue working toward a more inclusive and just society.

31st March 2022

Trans Justice Vigil Charter of Demands We demand that:

- 1. State authorities respond to harassment complaints of trans people in a timely, transparent and sensitive manner following a preventative model rather than waiting for extreme violence to take place.*
- 2. Establishment of protection centres as per Transgender Rights Protection Act 2018.*
- 3. Immediately enforce protection mechanisms for transgender persons under threat, as per the Transgender Persons (Protection of Rights) Act, 2018.*
- 4. Authorities systematically crack down on organized groups of violence against transgender persons and the khawaja sira community.*
- 5. Work on the strengthening and sensitization of systems (such as healthcare, welfare & law enforcement) to ensure that survivors of transphobic violence are provided immediate and long-term care.*
- 6. The National Commission on the Status of Women (NCSW), the National Commission for Human Rights (NCHR), and the Ministry of Human Rights (MoHR) take immediate notice of the alarming rates of violence against the khawaja sira community across Pakistan—especially in Khyber Pakhtunkhwa—and undertake a systematic inquiry into all aspects of cases which are reported (whether on the media, to the police, or otherwise).*
- 7. Media and civil society actors work together to combat violence against the khawaja sira community by adequately and sensitively reporting on cases of violence against them. This includes ensuring that the language used does not perpetuate prejudices and harmful stereotypes about the community, and the roots of this violence can be dismantled.*
- 8. Remedies must be survivor-centric and should address the root causes of violence that threaten the safety and well-being of all vulnerable communities living within Pakistan”.*

The Charter of Demands presented by a group advocates for the rights and safety of transgender persons, particularly the khawaja sira community, in Pakistan. The demands outlined in the charter address various aspects of social, legal, and institutional change necessary to protect and uplift this marginalized community. The first demand emphasizes the importance of state authorities responding promptly and sensitively to harassment complaints from transgender individuals. This approach recognizes the need for proactive measures to prevent violence rather

than waiting for extreme incidents to occur. The next demand calls for the establishment of protection centers as mandated by the Transgender Rights Protection Act of 2018. These centers would provide a safe space for transgender individuals and could serve as a resource for support and protection. The demand for immediate enforcement of protection mechanisms, as outlined in the Transgender Persons (Protection of Rights) Act, 2018, underscores the urgency of safeguarding transgender persons who are under threat. The demand for the crackdown on organized violence urges authorities to take decisive action against organized groups that engage in violence against transgender persons and the khawaja sira community. It reflects the need for a proactive stance against hate crimes. The demand for strengthening and sensitizing systems like healthcare, welfare, and law enforcement aims to ensure that transgender individuals who are survivors of violence receive both immediate and long-term care. This recognizes the importance of addressing the unique needs of this community. This demand calls on national commissions, such as the National Commission on the Status of Women and the National Commission for Human Rights, to investigate cases of violence against the khawaja sira community. This highlights the importance of official recognition and inquiry into the issues faced by this community. The demand for collaboration between media and civil society actors emphasizes the role of responsible reporting in combating violence against transgender individuals. It underscores the need for accurate, sensitive, and non-discriminatory media coverage to challenge harmful stereotypes. Finally, the demand for survivor-centric remedies underscores the importance of addressing the root causes of violence against all vulnerable communities within Pakistan. This holistic approach recognizes that the safety and well-being of marginalized groups are interconnected and should be central to any remedy or policy change

In summary, the Charter of Demands represents a comprehensive and proactive approach to addressing the issues faced by the transgender community in Pakistan, particularly the khawaja sira community. It calls for legal reforms, institutional changes, media cooperation, and a survivor-centric approach to combat violence and discrimination and promote the rights and dignity of transgender individuals.

“At Trans Justice vigil I wore a white Pak dress with crystal-embellished bullet holes, designed by SKM. Bottom of Shirt was with the words “UN K Naam Pukaro” “Say Their Names” This dress is extremely emotional to me – it screams my lived experience as a trans person. It shows no matter how well dressed you are or well behaved, we are time after time, seen as a walking target. I wanted to tell the truth. And the reality is that people have been shot and passed away due to transphobia & people’s brutality”

Nayab posts about the type of clothing she wore and the reason behind it. She wore a white Pak dress adorned with crystal-embellished bullet holes. This choice of attire is significant as it symbolizes the impact of violence against transgender individuals. The dress is not just clothing; it is a visual representation of their experiences and the physical dangers they face. It's important to note that clothing can be a powerful medium for self-expression and activism. The dress was designed by SKM, and it featured the words "UN K Naam Pukaro" and "Say Their Names" on the bottom of the shirt. This suggests a deliberate effort to draw attention to the violence and discrimination faced by transgender individuals. "Say Their Names" is a phrase commonly used in movements for justice and equality, particularly associated with the Black Lives Matter movement, to remember victims of violence. In this context, it is extended to transgender individuals who have suffered due to transphobia. Nayab Ali expresses a deep emotional connection to the dress. This emotional attachment signifies the personal significance of the dress and its role in reflecting their own experiences as a trans person. It's not just a fashion statement; it's a form of storytelling and activism. It also emphasizes that regardless of how well-dressed or well-behaved a trans person may be, they are often perceived as targets. This

highlights the ongoing vulnerability and danger that many transgender individuals face in their daily lives. It challenges societal stereotypes and prejudices that contribute to violence against the trans community. The statement directly addresses the issues of transphobia and brutality. By wearing a dress with crystal-embellished bullet holes, the individual brings attention to the very real consequences of prejudice and violence against transgender people. It serves as a call to acknowledge and confront these issues. Overall, the choice of clothing and the message conveyed through it serve as a form of advocacy and awareness-raising. It invites viewers to consider the experiences of transgender individuals and the urgent need for change in society.

In conclusion, this dress and the message it conveys at the Trans Justice vigil are powerful tools for social analysis and activism. They shed light on the lived experiences of transgender individuals, challenge societal norms, and advocate for justice and equality. Clothing, in this context, becomes a vehicle for storytelling, resistance, and a call to action.

24th May 2022

Today we are celebrating 1st Ever “National Transgender Day – Pride of Pakistan,” A Day to celebrate all achievements of the transgender community in Pakistan. As we know that Pakistan is among the 12 countries in the world to recognize transgender persons on its identity cards, and the first country in Asia to award the right of self-perceived gender identity to its citizens. This historic Transgender (Protection of Rights) Act 2018 law & many other initiatives have brought the transgender community from margin to mainstream. To commemorate the struggle of the martyrs of the transgender rights movement, educate the general public on transgender issues, mobilize political will and resources to address trans-related problems, Transgender Rights Consultants Pakistan in collaborations with Govt, Civil Society and grassroots-level communities is organizing a series of events, also declaring 25th May as National Transgender Day and also requesting the government of Pakistan to uphold this day and declare it officially.

Pakistan is among the 12 countries in the world to recognize transgender persons on its identity cards, and the first country in Asia to award the right of self-perceived gender identity to its citizens. The enactment of the Transgender (Protection of Rights) Act in 2018, along with

numerous other initiatives, has shifted the transgender community from the periphery to the forefront of societal attention and inclusion."

To commemorate the struggle of the martyrs of the transgender rights movement, educate the general public on transgender issues, mobilize political will and resources to address trans-related problems, Transgender Rights Consultants Pakistan in collaborations with Govt, Civil Society and grassroots-level communities is organizing a series of events, also declaring 25th May as National Transgender Day and also requesting the government of Pakistan to uphold this day and declare it officially".The celebration of the "1st Ever National Transgender Day – Pride of Pakistan" is a significant and commendable step towards recognizing and acknowledging the transgender community in Pakistan. The day highlights the importance of recognizing the transgender community in Pakistan, which has long been marginalized and stigmatized. By designating a day to celebrate their achievements, the transgender community gains visibility and recognition in society. This can help challenge stereotypes and reduce discrimination.Mention of the Transgender (Protection of Rights) Act 2018 as a historic milestone is crucial. It showcases the legal strides Pakistan has taken to protect the rights of transgender individuals, including recognizing self-perceived gender identity. Legal recognition is a critical step toward ensuring equal rights and protection under the law. Bringing the transgender community from the margin to the mainstream is significant. It reflects efforts to integrate transgender individuals into society, not just legally but also socially and economically. This can help in reducing social exclusion and economic disparities. This day also commemorates the struggles of those who have fought for transgender rights. This acknowledgment is important as it pays tribute to the activists and individuals who have dedicated their lives to bring about positive change for the transgender community. The main aim is to educate the general public on transgender issues is

crucial for fostering empathy, understanding, and acceptance. By raising awareness, it can challenge stereotypes and misconceptions about transgender individuals. Mobilizing political will and resources to address transgender related problems is an essential aspect of advocacy for transgender rights. It signifies the importance of government involvement in addressing the challenges faced by the community. The collaboration between Transgender Rights Consultants Pakistan, the government, civil society, and grassroots-level communities reflects a multi-stakeholder approach to address transgender issues. Such collaboration can lead to more holistic and effective solutions. The request to the government to officially declare May 25th as National Transgender Day underscores the importance of state recognition and support for the transgender community. Official recognition can further legitimize the rights and contributions of transgender individuals.

In conclusion, the celebration of the "1st Ever National Transgender Day – Pride of Pakistan" is a significant step towards recognizing, acknowledging, and uplifting the transgender community in Pakistan. It reflects progress in terms of legal rights, social inclusion, and awareness. However, ongoing efforts are needed to ensure that these initiatives lead to meaningful change and improved lives for transgender individuals in Pakistan.

20th September 2022

Being a respondent on behalf of transgender community to Federal Shariat Court in Petition against Transgender Law I pleaded today; “Threat to us has multiplied with beginning of the case pertaining to transgender identity. Three transgenders have been attacked in Peshawar,” “The court should issue an order restraining from hate speech against transgender community.””

The post highlights the vulnerability of the transgender community in Pakistan. The fact that three transgender individuals were attacked in Peshawar underscores the real and immediate dangers they face. This reflects the social issues of discrimination, violence, and lack of protection faced by transgender individuals. The role of being a respondent in a legal case

represents a form of advocacy for the rights and protection of the transgender community. It demonstrates the importance of legal recourse in addressing issues related to discrimination and violence. The mention of a "multiplication of threats" due to the case indicates that legal proceedings can sometimes exacerbate the challenges faced by marginalized communities. It raises concerns about the safety of transgender individuals who are openly advocating for their rights. The call for an order restraining hate speech against the transgender community points to the pervasive issue of discrimination and derogatory language used against this community. It underscores the need for legal mechanisms to combat hate speech and promote tolerance. The act of speaking out in court draws attention to the issues faced by the transgender community. It can serve as a means to raise public awareness and educate people about the challenges transgender individuals encounter. Advocacy in court can have a broader impact on society and policy. It can potentially lead to changes in legislation, policies, and public attitudes toward the transgender community. The post also highlights the intersectionality of the transgender community, recognizing that transgender individuals who face multiple forms of discrimination and oppression based on gender identity, sexual orientation, class, and other factors. Despite the challenges and threats, the act of pleading for the rights of the transgender community demonstrates resilience and determination. It reflects the strength of individuals and organizations advocating for change. In summary, being a respondent in a case before the Federal Shariat Court on behalf of the transgender community is a significant social action. It sheds light on the complex issues of discrimination, violence, and legal advocacy that transgender individuals face. It also underscores the importance of legal mechanisms in addressing these issues and promoting social change.

23rd September 2022

Transgender Law is not repugnant to Islamic injunction but child sexual abuse and exploitation. Ban it in your institution and bring strict laws, don't impose your filth on us.

The post suggests that the transgender laws are not in violation of Islamic principles but expressing concern about child sexual abuse and exploitation

The post asserts that transgender laws are not contrary to Islamic injunctions. This implies an attempt to reconcile Islamic beliefs with transgender rights and legal protections. It suggests that there is room within Islamic principles to accommodate transgender individuals and their rights.

The post pivots from discussing transgender laws to express concern about child sexual abuse and exploitation. This shift in focus indicates a belief that there might be a connection or correlation between transgender rights and these issues. It is essential to note that these concerns should be addressed separately from transgender rights. Nayab strongly opposes the laws that encourages child abuse and exploitation and calls for their ban. The post advocates for the implementation of strict laws, presumably addresses the perceived concerns about child sexual abuse and exploitation. This suggests a belief that stronger legal measures are needed to protect vulnerable individuals, particularly children.

20th October 2022

“Appeal to register FIR against Senator Mushtaq Ahmed and Orya Maqbool Jan for inciting the public to mutiny and violence. On 18th of October, 2022, Senator Mushtaq Ahmed and Orya Maqbool Jan while addressing the media right outside of Federal Shariat Court, openly declared that the Parliament is resisting in repealing or reforming the Transgender Persons (Protection of Rights) Act, 2018. The Act extending basic rights to the Transgender Community was termed as “Yahoodi Shazish” and the State and the Parliament were alleged to be in collusion in resisting the repeal of this Act. An open appeal was made to all the Ulemas and their followers and the “Islam pasands” to surround the Parliament to draw a red line, in front of multiple news channels. An act of Parliament was also torn to pieces and burnt by the participants of the same group. Such open threats, spreading of misinformation, and open appeals to Ulema and Islam pasands to go against the State has the worst repercussions for the transgender community as thousands of our lives are put at risk. These incitements not only result in immediate harm to our community but also have long lasting effects on our safety and well-being. These revolting acts done by Senator Mushtaq Ahmed

and Orya Maqbool Jan carry criminal consequences under section 505(1)(b), 505(1)(c) 153-A(a) and 153-A(b) of the Pakistan Penal Code (PPC). I appeal to the Ministry of Interior to take an immediate action on this, and make an order for the registration of an FIR against Senator Mushtaq Ahmed and Orya Maqbool Jan for inciting the public to mutiny and violence”.

One of the key aspects of the case above is the balance between freedom of expression and incitement to violence. In democratic societies, freedom of expression is a fundamental right, but it is not absolute. When individuals, especially public figures like politicians and media personalities, use their platform to openly incite violence or hatred, it raises questions about the limits of free speech. The case involves the spreading of misinformation and manipulation of facts. Accusing a government or parliament of being in collusion with a particular group (in this case, the transgender community) can create a false narrative and exacerbate tensions within society. It highlights the potential dangers of fake news and the responsibility of public figures to verify information before disseminating it. The appeal points out the potential harm caused to the transgender community. It underscores the importance of considering the impact of hate speech and incitement on marginalized and vulnerable groups. Such actions can not only lead to immediate harm but also have long-lasting effects on the safety and well-being of these communities. The appeal cites specific sections of the Pakistan Penal Code that Senator Mushtaq and Orya Maqbool Jan have violated. It raises questions about the effectiveness of the legal framework in addressing hate speech and incitement. The Ministry of Interior is called upon to take action, highlighting the role of government institutions in upholding the law. The involvement of Ulema and appeals to "Islam pasands" bring political and religious dimensions into the analysis. It raises questions about the role of religion in politics and the potential misuse of religious sentiments for political gain. The fact that these statements were made in front of multiple news channels also raises questions about media responsibility. Media outlets have a role in disseminating information, and their role in providing a platform for hate speech or

incitement is a matter of ethical concern. The appeal itself is a form of public reaction and accountability. It demonstrates the agency of concerned individuals and communities to hold public figures accountable for their actions. In conclusion, the appeal to register an FIR against Senator Mushtaq Ahmed and Orya Maqbool Jan highlights complex issues related to freedom of expression, misinformation, the impact on vulnerable communities, the legal framework, and the role of media in society. It underscores the need for a careful balance between free speech and preventing incitement to violence, as well as the responsibility of individuals in positions of influence to consider the consequences of their words and actions on society as a whole.

Nayab Ali (Twitter)

4th March 2022

“Trans rights Act 2018 does not violate the injunctions of Islam or encourage gay rights in Pakistan. Who are the people, attempting to make the law controversial? We expect from authorities to be extra vigilant and responsible on this sensitive matter”.

Nayab Ali tweets that the Transgender Act 2018 does not encourage unislamic values or principles that contradict with the religious authorities. This is likely a legislative act in Pakistan that was enacted to protect and promote the rights of transgender individuals. Such legislation typically aims to address issues like discrimination, harassment, and violence against transgender people while recognizing their gender identity. The Trans Rights Act 2018 does not violate Islamic injunctions. There have been concerns or debates about whether the rights granted by this act are in alignment with Islamic principles. Such debates often revolve around issues of gender identity and sexual orientation, as interpretations of Islamic teachings can vary widely. The act does not encourage gay rights in Pakistan. This is likely in response to fears or criticisms from certain groups that such legislation could be seen as a step toward broader recognition and rights for the LGBTQ+ community, including gay individuals. The post acknowledges that there is controversy surrounding the Trans Rights Act 2018. It suggests that there are individuals or

groups who are attempting to make the law controversial, which could include religious leaders, political figures, or activists with differing views on the legislation. Nayab Ali calls for authorities to be extra vigilant and responsible on this sensitive matter. This implies that there may be concerns about potential backlash or unrest related to the implementation of the act and emphasizes the need for responsible governance and decision-making in addressing these issues. In Pakistan, like in many countries, issues related to gender identity, LGBTQ+ rights, and the intersection of these topics with religious beliefs can be highly contentious. Debates over legislation like the Trans Rights Act often involve a range of stakeholders, including religious leaders, human rights advocates, legal experts, and the broader public. It's important for authorities to navigate these discussions with sensitivity and a commitment to upholding both human rights and cultural and religious values as they pertain to transgender individuals and LGBTQ+ rights.

7th March 2022

We are demanding from the administration that is already ours – the rights to assembly, the right to reclaim the streets and march onwards.

This tweet reflects the empowerment and agency of the transgender community in the Aurat March. It signifies that the community sees itself as a rightful owner of the city and are demanding the recognition of their rights to assemble, protest, and reclaim public spaces. This demonstrates a strong sense of self-determination and a desire to assert their presence in the public sphere. The Aurat March is a feminist movement in Pakistan that advocates for gender equality and women's rights. This tweet underscores the demand for equal rights, particularly the right to assembly, which is a fundamental democratic right. It highlights the struggle for women to have an equal voice and space in the public arena, challenging traditional gender norms and restrictions that often limit their mobility and participation. The phrase "reclaim the streets"

suggests a reclaiming of public space by women and marginalized groups. In many societies, public spaces have been dominated by patriarchal norms and practices, making it difficult for women to freely express themselves. This demand symbolizes a broader social movement to challenge and change these norms, advocating for inclusive and safe public spaces. By addressing their demands to the administration, the marginalized communities are engaging with the political system and asserting their citizenship rights. This not only emphasizes the need for responsive governance but also highlights the role of activism and political participation in bringing about social change.

It's important to note that the Aurat March is a diverse movement that includes women from various backgrounds, ethnicities, and socioeconomic statuses. This statement reflects their collective demand for rights, and it acknowledges the intersectionality of their struggles, recognizing that the fight for women's rights is intertwined with other social justice issues.

The march suggests a spirit of resistance against oppressive forces and a call for solidarity among those who support the movement's objectives. It conveys a message that these rights are not granted by the administration but are inherent and must be acknowledged and respected. It also serves as a means of raising social awareness about the issues faced by women and marginalized communities. It draws attention to the need for change and challenges the status quo, sparking important conversations about gender, equality, and social justice.

In summary, the statement from the Aurat March underscores the participants' demand for their rights, gender equality, and the creation of inclusive and safe public spaces. It reflects a broader social movement aimed at challenging traditional norms, engaging with the political system, and advocating for social change.

29th March 2022

“Transphobia is real as Islamophobia. Take is seriously. Authorities should protect vulnerable communities”.

The tweet draws a parallel between transphobia and Islamophobia, suggesting that both forms of discrimination are real and should be treated with the same level of seriousness. This comparison aims to emphasize that discrimination and prejudice against both transgender people and Muslims are unjust and harmful. By stating that transphobia and Islamophobia are real, Nayab acknowledges the existence of these issues in society. This recognition is essential in addressing these forms of discrimination because denial or indifference can perpetuate harm. It emphasizes the significance of taking transphobia and Islamophobia seriously. It suggests that these issues should not be trivialized or ignored but should be actively addressed by individuals, communities, and authorities. Through this tweet Nayab calls upon authorities, such as governments and law enforcement agencies, to take action in protecting vulnerable communities. This implies that these communities, namely transgender individuals and Muslims, may face discrimination and threats to their safety, and it is the responsibility of authorities to ensure their well-being.

In summary, this tweet is advocating for the recognition of transphobia and Islamophobia as real and serious social issues, and it calls for proactive measures to protect vulnerable communities from discrimination and harm. It underscores the importance of societal awareness, empathy, and the role of authorities in addressing these forms of prejudice.

31st March 2022

“It shows no matter how well dressed you are or well behaved, we are time after time, seen as a walking target. I wanted to tell the truth. And the reality is that people have been shot and passed away due to transphobia & people’s brutality”.

The tweet begins with a poignant question, "Am I next to be killed?" This question highlights the fear and insecurity that many transgender individuals experience due to the high levels of violence directed towards them. It underscores the urgent need to address this issue. It suggests

that it's not just the responsibility of transgender individuals themselves to ensure their safety but also the responsibility of the broader community. This idea promotes solidarity and support for the trans community. The tweet calls for government or state intervention to address and end the sustained violence against transgender individuals. This implies that the state has a duty to protect its citizens, regardless of their gender identity. It also implies that current efforts to combat this violence may be insufficient and that stronger action is needed. The tweet “ 100 killed” suggests that the violence against the trans community is not isolated but a widespread and deeply concerning issue that demands immediate attention.

Overall, this tweet shows deep concern for the safety and well-being of transgender individuals and calls for a collective effort to combat the violence they face. It also highlights the role of the state in ensuring the protection of its citizens and underscores the urgency of the situation.

21st May 2022

A historical moment is near for Pakistani trans community. KP govt is to table a bill that I've contributed to for setting up the first-ever endowment fund for welfare of trans & feel honoured to have made history along with @QamarNaseemPaK. I will always fight for my community!

The post begins with the anticipation of a "historical moment." This suggests that something groundbreaking and pivotal is about to happen for the transgender community. Nayab is referring to a positive development for the transgender community in Pakistan. She mentions that the government of Khyber Pakhtunkhwa (KP) is going to table a bill. Government involvement in legislation related to transgender rights is a positive sign, indicating a commitment to addressing the needs and concerns of the transgender community. Nayab mentions her contribution to the bill. This suggests that they have been actively involved in advocating for transgender rights and may have played a role in drafting or shaping this particular legislation. The key focus of the bill is the establishment of the first-ever endowment fund for the welfare of transgender individuals. This is

a significant step towards addressing the socio-economic challenges faced by the transgender community. Such funds can provide financial support for education, healthcare, and other essential needs. Collaboration between activists and individuals with influence can be essential in advancing the rights of marginalized communities. Nayab expresses her commitment to always fight for their community. This demonstrates a dedication to ongoing advocacy and a willingness to continue working towards improving the lives of transgender individuals. This initiative itself is symbolic, as it reflects a growing recognition of transgender rights in Pakistan. It signifies progress in a country where transgender individuals have historically faced discrimination and marginalization.

Overall, the tweet reflects a positive development in Pakistan regarding transgender rights. It indicates government involvement and legislative action, along with the dedication of activists, which can contribute to improving the socio-economic conditions and overall well-being of the transgender community in the region.

30th May 2022

Yes we did it. [@upeshpakistan](#) become the first university to adopt the relevant sections of Transgender (Protection of Rights) Act for inclusive & safe learning affirming ecosystem for transgender persons in university.

This post signifies a significant step taken by the University of Peshawar in Pakistan to promote inclusivity and create a safe environment for transgender individuals within their institution.

Inclusivity and Diversity: The university's adoption of the relevant sections of the Transgender (Protection of Rights) Act demonstrates a commitment to inclusivity and diversity. By recognizing the rights of transgender persons, the university is actively working towards creating an inclusive learning environment. Mentioning the adoption of relevant sections of the Transgender (Protection of Rights) Act highlights the university's commitment to legal compliance and human rights. This implies that the institution is aligning its policies and

practices with the legal framework designed to protect the rights of transgender individuals. This initiative reflects a positive social progress in Pakistan. It shows that societal attitudes are evolving, and institutions are taking steps to address the rights and needs of marginalized communities, such as transgender individuals. By sharing this information on a public platform (presumably on social media), the university is advocating for transgender rights and visibility. It sends a message to other educational institutions and society at large that inclusivity and respect for transgender persons are essential. This post is a call for all the educational institutions to actively work to create a safe and affirming ecosystem for transgender students. This could include policies, support services, and awareness campaigns aimed at reducing discrimination and creating a more comfortable learning environment. While this is a positive step, it's essential to recognize that challenges may arise in the implementation of these policies. Creating a truly inclusive and safe environment for transgender individuals may require ongoing efforts, education, and cultural change within the university. This initiative encourages other educational institutions and organizations in Pakistan to follow suit and adopt similar policies, contributing to broader societal change.

19th August 2022

I am shocked to observe online bullying, harassment, and death threats that Dr.Mehrub Moiz is going through after facing blatant transphobia by @TEDx & MariaB. We strongly condemn this and urge the government to take action against all transphobes.

Nayab tweets to express shock at the online bullying, harassment, and death threats directed towards Dr. Mehrub Moiz who is a fellow transgender activist. She emphasizes the severity of the situation. Online bullying and harassment have become pervasive issues in the digital age, affecting individuals from diverse backgrounds, including the LGBTQ+ community. The tweet addresses that Dr. Mehrub Moiz faced blatant transphobia, presumably in the context of TEDxISL which created a controversy with Maria B. Transphobia is the fear or hatred of

transgender and gender-nonconforming people, and it often leads to discrimination and exclusion. This highlights the broader issue of discrimination against transgender individuals in various aspects of society, including public events and social media. This type of bullying should be strongly condemned. This tweet calls for accountability for those responsible for the mistreatment mainly the elite class who think they can get away with anything. Nayab Ali urges the government to take action against all transphobes. This implies a desire for legal and institutional intervention to address the issue. The problem is not merely a personal or online matter but has reached a level where government involvement is necessary. Calls for government action can include measures such as strengthening anti-discrimination laws, investigating threats, or promoting awareness and education about transgender issues.

Overall, the tweet by Nayab Ali highlights the interconnected issues of online bullying, harassment, transphobia, and the need for societal and governmental responses to protect the rights and well-being of transgender individuals. It underscores the importance of addressing discrimination and hate in the digital age and advocating for a more inclusive and tolerant society.

2nd October 2022

Transgender citizens can also apply as per his or her self perceived gender identity in accordance to Transgender Persons (Protection of Rights) Act 2018 & gender mentioned in CNIC. Well don @ICT_Police for this inclusive advertisement to provide equal employment opportunities.

This tweet acknowledges that transgender individuals have the right to self-identify their gender. It recognizes that a person's gender identity may not necessarily align with the sex assigned to them at birth. Transgender Persons (Protection of Rights) Act 2018 offers legal protections in place for transgender individuals. The Act likely outlines their rights and protections against discrimination. This tweet is an appreciation to ICT Police. Nayab is commending the police

force for an "inclusive advertisement" related to equal employment opportunities for transgender citizens. The tweet highlights the importance of inclusive policies and practices in providing equal employment opportunities. This is a positive step towards reducing discrimination and ensuring that transgender individuals have the same chances at employment as anyone else. The Transgender Persons (Protection of Rights) Act 2018 underscores the role of legal protections in safeguarding the rights of transgender individuals. It shows that legal frameworks are evolving to recognize and protect their rights. The act 2018 allows individuals to apply based on their self-perceived gender identity, acknowledging the importance of respecting an individual's identity rather than relying solely on the sex assigned at birth.

In summary, this tweet praises a specific initiative by the ICT Police that aligns with the Transgender Persons (Protection of Rights) Act 2018, recognizing self-perceived gender identity and promoting equal employment opportunities for transgender citizens. It underscores the importance of legal protections and public recognition in advancing transgender rights.

Discursive Analysis

In discursive practices, the connection between text and external social relations is established through the interaction of text producers and consumers. Individuals commented on the posts and tweets of transgender activists on Instagram and Twitter, which have been subject to analysis using discursive analysis, as explained below. Only comments deemed relevant to the study are included, and this relevance is determined by carefully reviewing the comment section of each post and tweet. This section explains the analysis of the comments by individuals on the posts and tweets shared by the transgender individuals in which the connection between the text and the response of individuals is developed. This analysis explores the perspectives and views of society on the transgender community and the Transgender Rights Act 2018, contributing to policymaking. 15th September 2020

<https://www.instagram.com/p/CFKl9CZn-6E/>

“dude, Mahira’s hypocrisy is just above sea level honestly. The elitist shitshow she runs in the name of “women empowerment” called Mashion, which is just another platform to give radical boost to herself - a mediocre and below average actress. Last year at Aurat March, this very UNHCR representative called out and negated those issues that she didn’t agree

with/didn't support her understanding of "feminism", and diluted the whole spirit of the march. Sick of their hypocrisy and elitist crap".

The comment criticizes Mahira Khan and other elite class of the society for perceived hypocrisy in their "women empowerment" efforts through Mashion and other platforms, which they use it to boost their own status and undermine the feminist spirit by negating issues that don't align with their views.

"Bigots and even substandard performers trying to portray themselves as celebrities"

This comment criticizes both prejudiced individuals and mediocre performers attempting to present themselves as famous figures.

"Uff kudos to u Moiz once again for bringing up this topic ! Y can't every human be accepted as an equal human in this world when we were all born t same way and will die same death!"

The comment praises Moiz for addressing the issue and questions why every human can't be accepted as equals, emphasizing our common birth and inevitable mortality as shared human experiences.

"There's a HUGE lesson that needs to be learned about privilege and passing the mic to uplift marginalized communities rather than benefiting from the commoditization of their oppression and violation."

This comment emphasizes the importance of recognizing privilege, giving voice to marginalized communities, and avoiding the exploitation of their suffering for personal gain.

Celebrities including Frieha Altaf , Sarwat Gillani, Mahira Khan participated in Anti Rape Rally where they showed their serious concern for these social issues. Mehrub called them out because they are using this platform as a means to boost her own image and popularity, despite being considered a mediocre celebrities. An incident from the previous year's Aurat March, where Mahira, serving as a UNHCR representative, allegedly dismissed and undermined certain issues related to feminism that didn't align with her understanding or support. These celebrities are a part of an exclusive, privileged group that may not genuinely care about the issues they claim to support. The overall sentiment expressed in this reels is one of frustration and disapproval

towards celebrities, who are accused of exploiting social movements, such as the transgender movement, to gain sympathy and popularity, without truly embodying the values they claim to represent and perspectives to form a balanced understanding of any situation. Additionally, using social movements merely for personal gain and not genuinely supporting their causes is generally frowned upon, as it can trivialize the struggles faced by marginalized communities and detract from the movement's genuine goals.

24th September 2021

https://www.instagram.com/p/CULSHAhq_hF/

<https://www.instagram.com/p/CUNeh5PMSqJ/>

“I'm sorry that this place is imbued with alot of hate. I'm sorry that there is no empathy. I'm sorry that there is no humanity. But the truth and justice always wins. Me and many others like me are supporting praying for your safety and rights. IT TAKES GUTS AND COURAGE TO BE YOU. WE LOVE YOUU!!!!!!!!!!”

This comment expresses empathy and support for the whole community facing hostility and discrimination while emphasizing the importance of truth, justice, courage, and love.

“GRAVELY DISTURBING! it's chilling how normally such horrendous crimes are being organized”

The comment expresses deep concern over the alarming trend of heinous crimes being orchestrated with disturbing ease and frequency.

“Uff this is horrible. his language and tone of committing crime so openly.. I really pray k aese sb kuty pkre jayen or inki wo chitrol ho k ye ro ro k apni moat mangain..aese Haram zade Kisi ko ni chorty.. na bchy na orat na khawajasara...”

The comment expresses strong disapproval of criminal activity towards the transgender community and wishes for them to face severe consequences, including public humiliation and remorse, while using offensive language to denounce them.

“The way they are looking at him . its so good to see transgender community having a hero of them selves”

The comment celebrates the presence of Mehrub, a transgender role model, appreciating how the transgender community now has someone to look up to and admire.

“Took me 2 days to know about you. Watched all of your podcasts and interviews. I’m insanely impressed how well read you’re. And how extremely enlightened you happen to be. Masha Allah. How sad it is that Pakistan have zero guts to acknowledge such incredible human beings like you. You yourself are a change. More power to you”

The person is expressing admiration and appreciation for Mehrub and took two days to learn about her. The comment mentions that they watched all of the Mehrub's podcasts and interviews and is highly impressed by her knowledge and enlightenment. The phrase "Masha Allah," which is an Arabic expression often used to show admiration and appreciation. The comment laments the fact that Pakistan, the home country, does not recognize or acknowledge such remarkable individuals like Mehrub. She is seen as a force for positive change and ends the comment by wishing her more success and influence.

“What happened was so bloody infuriating!! Khwaja siras are humans and shouldn’t even have to ask for their rights but unfortunately we live in a disgusting world where the people making the laws are not the ones directly suffering due to it. Ghatiya log aur iske ghatiya soch. How sad that even in 2021 we can’t accept someone PURELY on the basis that they do things differently than we do”

This comment expresses strong frustration and disappointment regarding Khwaja siras, who are a marginalized group often facing discrimination. The comment shows the feeling of infuriation because the commenter believes that Khwaja siras, like all humans, should inherently have their rights respected and not have to plead for them. The use of the term "ghatiya log aur iske ghatiya soch," which translates to "despicable people and their despicable mindset," shows that the commenter condemns those who perpetuate such discrimination. Through the comment, the commenter has shown sadness of the fact that, even in 2021, society struggles to accept individuals who are different and do things in a way that deviates from the norm, emphasizing the need for greater acceptance and inclusion.

Mehrub was harassed and molested by Beelas on the way to a Birthday party of one of her friends. She posted about the incident along with the messages and the proof that the incident was all pre-planned. People showed their concern and applauded Mehrub for bravery who fought against the harassers and was able to save her life. They wished her the best of luck for her future to be able to protect herself from these kind of horrible encounters. Also they wished that the beelas who attacked her and many other molesters and harassers should be jailed.

A picture from the Aurat March where Mehrub looks thrilled, energetic and powerful to support and lead the protest for the transgender community. In the picture, there are transgenders behind Mehrub who are looking at him as if she is an icon, someone who they can look upto. People are really liking him and appreciating him for coming forward in the support of the community. Though Mehrub was not a public figure and not many people knew about him. After this so many people have followed him on the social media platforms and loving her bold personality.

4.3. VISUAL ANALYSIS

In this analysis, the images from the posts and tweets shared by the transgender activists have been analysed. Only those images relevant to the study have been used in this section.

24th Sep 2021

<https://www.instagram.com/p/CUNeh5PMSqJ/>



Figure 2: Snaps from the Karachi Press Club Protest

In the pictures Mehrub is surrounded by fellow transgender individuals and media persons and he is ready to give his speech .Mehrub wore black shalwar kameez with a colored scarf with it. He had white pearl bracelet with matching necklace and earrings. He also had black kajal. Her hair is short The blend of masculinity and femininity in her look shows that she has the right and freedom to choose to do whatever she wants and whatever she feels like doing. In each snap she looks like she is deeply involved in the moment where she has come to demand for equal citizenship for the transgender community. It seems as if the transgender community present there is looking up to her as the role model because of the confidence she carries with her personality. The community is in dire need of someone like her to give them a ray of hope for a better future

6th November 2021

https://www.instagram.com/p/CV7q_xqsH5X/

“Wtf who is this creature supporting this retarded person who isn't even sure of his own existence... Wow man and wow people. Get better idols”

This comment describes Mehrub as retarded person and questions that “who is supporting her” because according to the commenter Mehrub is not sure about her existence. The use of “wow” here shows the overwhelming feeling of the commenter about the people and Mehrub. The comment ends with “Get better idols” which suggests that people might consider Mehrub as their idol which does not look peasant to the commenter.

“I know you may never see this comment but I wanted to say a few things. Firstly, so much power and love to you. Youre such an inspiration. I have loved your videos as Shumayla Bhatti and I love your strength and power today too. Never knew there was such a strong person behind shumayla bhatti. Wish you lots of love, happiness and peace! May you win this battle and every battle in the future. You taught me what real strength is. Youre one of my favorite people and I realized it just when I finished watching your first video”

This comment expresses admiration and appreciation for Mehrub. The commenter acknowledges that Mehrub may never see the comment but still wants to share thoughts. The commenter compliments the strength, power, and inspirational qualities, both in past work as "Shumayla Bhatti" and in the current endeavors of Mehrub. The commenter expresses surprise at discovering the Mehrub's true strength and reveals that they've become a fan. The commenter wishes Mehrub love, happiness, and peace while also expressing hope for her continued success in overcoming challenges. Overall, the comment is a heartfelt message of support and admiration. Mehrub posted about her outfit and why she puts extra effort to it when attending the court. She wore a white pant saari. She says that she is reminding herself that she is done hiding behind masculine respectability and invulnerability because the reality is that no matter how long she grow her beard and how thick she turn her voice, the predators know their prey. With her look she wanted to show the ones who were (trying to) intimidate her that the rules have changed - even if just in her head. People have been loving her personality and her fashion sense. She has won hearts of so many people with her bold actions that they are taking inspirations from her and want to be like her : fearless and confident.

6th November 2021

https://www.instagram.com/p/CV7q_xqsH5X/



Figure 3: Mehrub posing for picture while puffing cigarette

Mehrub wore a white pant saree for the court day. She added the jewelry to complete the look. Her hair is short. She is puffing cigarette. With this look she is giving the idea that she is done hiding behind masculine respectability and invulnerability because the reality is that no matter how long she grows her beard and how thick she turns her voice, the predators know their prey. With her "look" she wanted to show the ones who were (trying to) intimidate her that the rules have changed - even if just in her head. Her outfit and the look she tried to create shows that she is done being a prey and that her feminine rage has woken.

31st January 2022

<https://www.instagram.com/p/CZZ2guOofeu/>

“In our society being gay or lesbian is all about sex. No sir it's a whole personality. But nah. We're obsessed with "aurat, sex aur paisa"”

The comment unveils the harsh realities of the society which is obsessed with women, sex and money. The society does not care about the individual personalities because it is not just about being gay or lesbian and fulfilling desires and wishes. It is definitely, more than that which the society does not understand.

“Sadly this is so true many paksiyani are misguided about the actual term and always mix up both different things into one ..and this is not just in Pakistan but even internationally many people don't know the difference between these two ! And actually end up hating the wrong people !”

The commenter agrees with the post that most people in Pakistan does not understand the difference between the transgender and intersex and always mix up and makes it more complicated. The commenter adds that this is not only in Pakistan but also prevalent internationally. This confuses the people and they actually end up hating the wrong people in the society

“Moi who sent this? Multiple ppl over time or one single event? I know it’s a strange question but people on Pakistan badly need to start watching their words. Giving a fatwa even or passing judgment DOES NOT need to be so cruel. This is downright being abusive. And how can such ppl claim to be religious. No religion endorses being a shive or cruel. Nasty ppl.”

The commenter expresses her concern for Mehrub and those who face the same behavior from people. The commenter believes that giving someone a suggestion or fatwa does not need to be cruel or harsh. Mostly this type of behavior is seen in so called religious people who pretend to be reigious but are total opposites when it comes to their personalities. The commenter ends her comment by calling these type of people “nasty” to show her strong opposition towards them.

“Yes transphobia should not be allowed. Neither should homophobia. I do take your point that if a man looks normatively masculine it's more difficult to call him gay (though he may well be) but homophobia is still a big deal in Pakistan. But it's tough when these guys have their religious book which they can use to tell us we're all damned to hell”

This comment acknowledges the importance of combating both transphobia and homophobia, highlighting that discrimination against transgender and homosexual individuals should not be tolerated. The commenter acknowledges that in some cases, if a man conforms to societal norms of masculinity, it can be more challenging for others to identify him as gay, even if he is. Homophobia remains a significant issue in Pakistan. The commenter also points out the difficulty in addressing these issues when individuals use their religious beliefs as a basis for condemning LGBTQ+ individuals, suggesting that religious texts are sometimes interpreted to justify discrimination against them. Overall, the commenter reflects a recognition of the challenges faced by LGBTQ+ individuals in Pakistan and a desire to promote tolerance and understanding.

“Aik message mein gaand mein bijli ki taarein daalnay ki baatein aur dusray mein "I post Islamic stuff bro, please support". Just, wow... Yeh naya Islam nikala hai inho'n ney”

This comment criticizes Mehrub’s contradictory behavior on social media. The commenter is astounded by the stark contrast between different posts from the same person. In some posts, the person is using crude and offensive language (“Aik message mein gaand mein bijli ki taarein

daalnay ki baatein") while in another post, they claim to be posting Islamic content and ask for support. The commenter expresses surprise and disbelief at this inconsistency, suggesting that it seems like Mehrub has created a new and questionable version of Islam, one that contradicts their actions. Essentially, it highlights the hypocrisy or inconsistency in the Mehrub online behavior and values which upsets the commenter.

Mehrub posted about all the messages and comments homophobic people have left on his social media accounts. Almost every transgender has been abused and got called names .These type of action should be legally handled so that the attackers and abusers should know the price of using slur language towards transgenders. People are so double decker, sometimes they abuse the transgenders on one social platform and in others they are asking for support by being Islamic enthusiast. People think that their online actions will never be questioned. Which is why it is very important to take action against so that it will be a lesson for others and they will think a thousand times before posting or commenting in appropriately.

31st January 2022

<https://www.instagram.com/p/CZZ2guOofeu/>

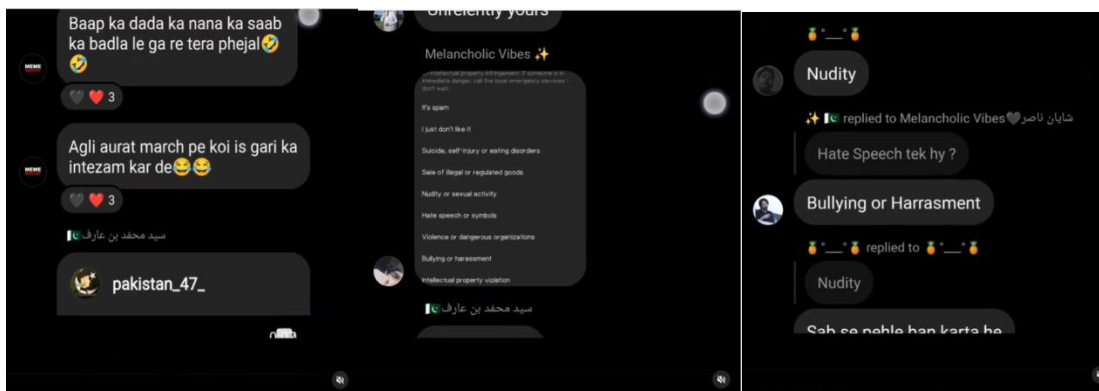


Figure 4: Screenshots of the DM's from Mehrub's Instagram Account

Mehrub shared a video where she is scrolling her social media accounts in order to show the amount of homophobic comments she gets under her posts and the bullying she has to face

online. People are making jokes on the transgender individuals and sharing memes. She shared the conversation between the social media transphobes who are discussing what and how to ban the social media accounts of transgenders .She also shows her messages where she is abused and called names. Her pictures from before transition and after transition are compared and shared in different social media accounts to prove everyone that she is a fake transgender. The main objective of sharing this was to highlight the point that with making laws for the transgender community, there must be federal and provincial laws for transphobic crime as well because it is the reason why many transgenders have lost their lives and why it is still on going.

21st march 2022

<https://www.instagram.com/p/CbXinTzqNOV/>

“I would like to admit that only after getting to know you here last year; I realised the struggle of trans community and the rights they deserve as an equal and free human being. Allah bless all his creatures amen”

The commenter admits that only after knowing Mehrub for about a year through her social media platforms, they have realized how hard it is for the transgender community to survive in a transphobic society. The commenter ends her comment with blessings for all the creatures which go through these difficulties.

“More power to you mam..I have started talking about rights for you people... as a student i can teach my fellows to respect you...I will teach our children to respect you guys..... ❤️☐your words are a true picture of our society and i respect your opinions.”

In this comment, the sender is offering support and encouragement to Mehrub who has been advocating for a particular cause. The response expresses the intention to promote and discuss the rights of marginalized groups, indicating that they've already begun doing so as a student. They also mention their commitment to teaching their peers and future generations to respect and value the group in question. The use of the heart emoji signifies genuine admiration and appreciation for the person's words and opinions, which are seen as an accurate reflection of

societal issues. Overall, it's a message of solidarity and a commitment to advocacy and education on these sensitive topics.

“May Allah give hadayat to parents as well as their offspring (what goes around comes around one day in shah Allah so do best to receive best”

The commenter blesses and wishes that the parents and their offsprings the guidance because what you sow is what you reap. That’s why we should do best to receive best.

“I respect the fact that agenda's are highlighted and every living being deserves respect but what I do not understand is why do people want to willingly change their gender now a days? Why oppose the nature's way?”

The commenter agrees with the fact the agenda of the ruthless violence on the transgender community should be highlighted so that serious action is taken against them because every human being deserves to be respected .However the commenter does not understand why people want to change their gender and oppose what god has provided them.

Mehrub talks about the endless murders of transgender in KPK and in all over Pakistan. She advised her followers tp teach their family members to respect these communities and refrain themselves from any kind of transphobic or homophobic behavior because their small actions really impacts them and the whole community. The amount of physical and mental abuse they face is quite overwhelming. Some People have been very supportive of the fact that Mehrub raised this concern and assured her that they will definitely make sure that people from their family and social circle would never involve in transphobic and homophobic movements. However some still questioned about her identity and gender and the reason why she dresses up like that in the video that she posted. They using religion as their weapon to give justifications on the violence every transgender faces.

21st Match 2022

<https://www.instagram.com/p/CbXinTzqNQV/>

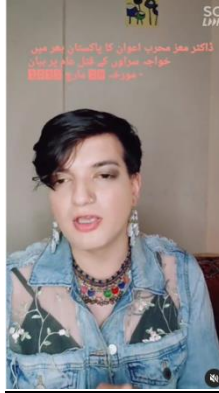


Figure 5: Screenshot from Mehrib's live video addressing her followers

Mehrib shared a video where she is addressing the endless attacks and deaths of transgenders in KPK in the past few weeks due to the ongoing transphobia and hate propagation against the community spread by the JI and other religious parties. She says that transgender women are being gunned down and hunted by not just ex-lovers and men who have been rejected, but also shopkeepers and regular men on the streets in KPK. She strongly believes that it is directly linked with the immense increase in the online propaganda by right wing fascists, incel groups, and memers who have been using transphobia for their own social media scale up. Mehrib looks quite angry and disappointed at the same time for the lack of action from the Government of KPK against these transphobic activities. In the video, Mehrib is wearing a denim jacket. Her hair is short but styled perfectly with hair gel and she has had a light makeup on. She is wearing a traditional Afghani necklace and white studded earrings.

25th March 2022

<https://www.instagram.com/p/CbgB63uhe6P/>



Figure 6: Interview with IBA students

Mehrub had an evening session in a garden with many students of IBA, where she spoke about many things while enjoying sandwiches, cookies, tea, and mosquitos. She talked about racism, eugenics, colonization, the failed extirpation of khwajasiras and other queer bodies from South Asia, the Transgender Persons Act 2018, the future, and some thought on feminism and inclusion (especially in the context of trans-misogyny in ciswomen spaces). In the frame she is sitting on a bench in the garden talking to a student. She wore a bright pink kurta with white pants. Her hair is short and styled the way she always did it. Her makeup is also well done. She carried a cream hand bag which is also sitting on the bench beside her.

11th March 2022

<https://www.instagram.com/p/Ca8bIPsKXqY/>



Figure 7: Mehrub addressing the audience during Aurat March

Mehrub wore a western dress with jewelry and had makeup on. To give it a more modern look she wore sunglasses. Her hair is short and styled perfectly in accordance with her face cut. She looks more feminine and graceful. She has mic in her hand and giving a speech at the Aurat March representing the transgender community.

20th March 2022

https://www.instagram.com/p/CbVFfmUJoHO/?img_index=3



Figure 8: Consultation with the transgender community regarding the Sindh Transgender Person's Act 2022

Mehrub participated in a consultation with the transgender sisters and elders on the drafting of the Sindh's Transgender Persons Act 2022, and scaling up the fight against right wing transphobic fascists. According to her they were given blanket support by the religious clergy present that is why they need a collaborative action-plan with religious scholars and Imams to

combat transphobia in Pakistan. In the picture Mehrub is conversing with her fellow transgender individuals. Sara Gill is standing next to her, who was wearing a black mask. Mehrub wore a Western dress with long Kurta and tights, and a dupatta to complete the look. Her hair is short and done nicely. She's had make up on. She also wore a pearl beaded necklace.

1st April 2022

https://www.instagram.com/p/Cbx_Edwo_vH/

"I literally hated that interview girl when she was saying "ap nh thy". ma'am moiz awan is living her life as a female then thy she was addressing her as "thy" ap nh thyn bh to bol skti thyn."

The commenter expresses strong disapproval of an interview in which the interviewer addressed Mehrub as "thy" instead of using "ap" (a more formal and respectful form). The interviewer failed to recognize that the person being interviewed, Moiz Awan, is living as a female, and therefore, should have been addressed with the more respectful "ap" instead of "thy." She believes that using "thy" in this context was inappropriate and disrespectful now that Mehrub changed her gender to female.

"God. This was such a powerful interview! You killed them with a constant smile on your face. It was sad when you decided to address depression and drug addiction and the host decided to blame children again by saying 'wahan drugs bhi thi?' So much more love and respect for you Moiz ❤️ Also, my mother loved your necklace. She was like kahan se liya hoga yeh?"

In this comment, the person is praising the interview as "powerful" and commending the Mehrub for handling it exceptionally well with a constant smile. The commenter highlights a moment when Mehrub addressed topics like depression and drug addiction, but the host tried to shift blame to children by asking if there were drugs there. The commenter expresses increased love and respect for Mehrub due to his handling of the situation. They also mention that their mother admired Mehrub's necklace and wondered where he got it. Overall, the comment reflects

admiration for Mehrub's demeanor during the interview and shows appreciation for her response to sensitive topics.

“please enjoy and reminisce our Ayub times and the shutdown that we did of IJT then”

The commenter call people to reminisce about a past period referred to as "Ayub times" and a specific event involving the shutdown of IJT. The commenter is suggesting that the people should take pleasure in remembering this particular era and the actions they took to shut down IJT during that time. It implies a sense of nostalgia and perhaps a shared experience from the past that they want to fondly recall and relive together.

“amazing calm rebuttal! He did not know how to react to facts! You know things are dire when he tried to paint jamiat as the victims? Lol?”

Mehrub posted a short clip of one of her interview with Bol News where she gave facts about the true intentions of religious parties mainly JI behind the propagation. People have been quite mesmerized by her personality and intellectuality that they are wishing her the best and showing their anger whenever the interviewer addresses her with the wrong pronouns. The support that she has been getting is quite outstanding because she is literally “beauty with brain”. People are advising the interviewer to fully prepare herself before an interview so that stupid questions are avoided.

1st April 2022

https://www.instagram.com/p/Cbx_Edwo_vH/



Figure 9: Screenshots of Mehrub's interview with BOL News

A short video from one of the interviews with Bol TV where Mehrub reveals what actually happened at IBA? Why were her pictures part of the video taken from a student's Instagram? And who's behind this conspiracy? A video went viral on social media right after her session with the IBA students where students had a party and were dancing. So everybody assumed that it was a gay party since Mehrub was present there for the session. She had a surprise for the guest who thought he'd get away by lying about his party's agenda.JI is spreading transphobia in the country directly contributing to the ongoing transgender genocide in the country. Moreover they're fueling the online hatred and vitriol, especially among the educated middle class hence further creating a breeding ground for neo-terrorism. JI is using transphobia and homophobia to up their votes, while shedding no tears on the senseless violence on all transgender people in Pakistan. As usual Mehrub is wearing a western outfit and completed her look with jewelry and had her signature hairstyle and makeup.

5th June 2022

<https://www.instagram.com/p/CeZkAVeojNO/>

“Criticizing an ideology, psychology and opinion is not transphobic they aren't hurting you! Where did the freedom of speech go huh? There ain't no third gender!”

The commenter defends the right to criticize ideas, beliefs, and opinions without being labeled as transphobic. They argue that critiquing ideologies or psychological perspectives should not be equated with harm to individuals. The comment shows concern about the erosion of freedom of speech, suggesting that society may be becoming less tolerant of differing viewpoints. Additionally, the comment appears to deny the existence of a third gender, indicating a disagreement with the concept. It reflects a viewpoint that emphasizes freedom of expression and questions societal shifts in discourse related to gender identity

“kya ap muslim hain agr hain to uis hadees ko jhutla rhi hain k Nabi Paak S A W ne frmaya jo mard orat ki mushabhat krty or jo orat mard ki to un py Allah tallah lannat krty hain”

The commenter questions Mehrub for being a muslim because according to them Mehrub is going against the Hadith in which Prophet Muhammad SAW taught that God’s wrath upon those men who disguise as women and those women who disguise as men.

“You talk sense, make more of this content to make general population aware of this bitter truth. These small clips will make a difference. JI is working o my for it's political benefit targeting u educated segment of population and corrupting their minds.”

The commenter encourages Mehrub to keep making these informative reels because her points and arguments are logical. The commenter believes that JI is working for their own personal agenda which affects the educated people especially youth and brainwash them.

“Jamaat e Islami is against homosexuality which Allah forbids it. Their social organization Al-khidmat gave ration bags to poor transgender. That's clear that Jamaat e Islami never supports transphobia. So please stop spreading hate for your own agenda”

This comment speaks in favor of JI who have given aid to the transgender community through their organization called Al-Khidmat. The commenter assures that JI never supports transphobia and warns Mehrub to stop spreading fake information for her own agenda.

“You must write a book discussing these concepts in great detail. I'm not proud to say my concepts are not clear :(I would love to read about trans people. I'm sorry to hear about this targeting and mass genocide. I'll pray for you”

The commenter suggests Mehrub to write a book on the concepts related to gender .The commenter says that her knowledge about these concepts are quite weak so it would be great to learn about the transgender community. The commenter also apologizes for the killings and mass genocide that the community going through and prays for them.

Mehrub talks about the false propagation JI had been spreading against the transgender community .She mentions that homophobic religious scholars act all pious and religious but in reality they are violating all the teachings of Islam. People have criticized her for her remarks about transgender rights and status in Islam. They are quoting the hadiths of prophet (SAW)

about those who try to change their appearance. They are accusing her of gaining sympathy in the name of being a minority .However some are impressed by her straight forwardness and encouraged her to create more content about this topic as it will help in creating awareness to everyone because people are still unclear about most background and history of transgender communities.

5th June 2022

<https://www.instagram.com/p/CeZkAVeojNO/>

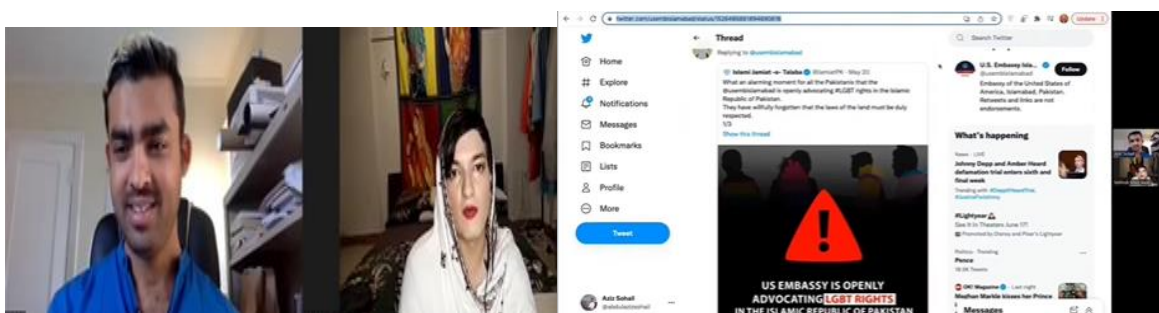


Figure 10: Screenshot from the interview with Aziz Sohail

Mehruh shared a video excerpt from my talk titled "Contesting Queer and Trans* Politics in Pakistan" with Aziz so hail where she talks about how does the Jamaat e Islami in Pakistan deploy its fascist agenda through false moral panics, homophobia, and transphobia, to increase its political mileage in Pakistan; and how is the United States complicit in enabling JI in Pakistan hence augmenting transphobia in our country. She also requests her followers to share it to others so that a public discourse on how the Jamaat is brazenly promoting violent transphobia in Pakistan can be conducted. Mehruh has covered her head with a traditional dupatta which gives a modest look on her. She wore red lipstick that shows her feminine side more prominently.

21st June 2022

<https://www.instagram.com/p/CfCvAFxqCwB/>

“So apparently "Quam e Loot" is a buzz word to assert dominance according to you NO!! Men of Quam e loot used to seek their desires from men rather than women. Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)’” [al-A'raf 7:80-81]. Now the verse talks about lust. If this verse is talking about the lust of rape, pedophilia or any other then does it mean that such is permissible if done with instead women? NO IT DOESN'T. This verse is clearly talking about homosexuality THAT YOU SUPPORT”

The commenter is responding to the notion that "Quam e Loot" (the people of Loot) is being used as a buzzword to assert dominance. They vehemently deny this interpretation and quote a verse from the Quran (al-A'raf 7:80-81) that they believe is relevant in this context. The verse is interpreted as condemning homosexuality, and the commenter asserts that this verse is not endorsing or permitting any form of sexual misconduct, including rape or pedophilia, even if it involves women instead of men. The commenter's main point is to argue against the support of homosexuality, which they believe is being advocated by Mehrub in her post.

“Islam is my way of life☐ everyone who has a belief in Hereafter and life after death knows clearly what our limits are. Islam is our way of life Alhamdullilah”

This comments questions the Mehrub belief on “ Islam is my way of life” which is not right to say because islam is our way of life and anyone who strongly believes in life after death know quite well that there are limits in Islam explained very clearly for every kind of being.

“Well I love your concepts.. No matter what you R.. Its only matter I like you as a perfect Role model... Log humsha straight forward logo ko nagtive samjty Q k wo apko mirror deakha rahe hoty... Thank you”

This comment appreciates Mehrub for what she is and has become. The commenter believes that people always talk negatively about those who are straight forward just because they say exactly what happens around them.

“This person is sh*t. After watching mooroo's podcast i was so impressed how knowledgeable person n might be the hope for his community. But he wasted it all just to look sl*ty N if u think u r funny no u r not. We need atleast one decent khwajasara in this country who is presentable. I dont knw why prostitution is instilled in them so deeply. No level of education can overcome this. If u want to inspire public act sane. Who thought to take u in first place im really pissed on u. u disappointed me with ur dirty talks. shumaila Bhatti grow above this basic

defence and talk something that has more value. This cheap defence can be done by any street khwajsira do smthng of ur caliber. Honestly! Honestly”

This statement expresses strong disappointment and criticism towards Mehrub, who was initially seen as knowledgeable and possibly a beacon of hope for their community after appearing on Mooroo's podcast. However, the commenter feels that this person wasted their potential by engaging in behavior that is inappropriate or vulgar. The commenter expresses a desire for a more dignified and presentable representative from the Khwajasara community, emphasizing on the frustration in the prevalence of prostitution stereotypes. They believe that education alone cannot overcome this stereotype and expect Mehrub to act in a more inspiring and responsible manner.

Mehrub shared some politics behind some religious comments and qaum e loot during her live. People have mixed perception about her understanding and they are questioning her knowledge regarding religion and Islam. Some have appreciated her for her personality and for confidently accepting her identity. They advised her to stay as the same and embrace herself with everything. A verse has been quoted which talks about the lust and people fulfill their desires with men instead of women so that does not mean that it is allowed to rape women and children. It just means that Islam is not against homosexuality. However some think she has no knowledge about Islam and should avoid appearing on these platforms to spread fake information. Mehrub wore a desi attire in this video which has become question of concern for some people as they think that she is promoting prostitution through her get up.

16th August 2022

<https://www.instagram.com/p/ChVEFhDo0kh/>

“Yeh seedha seedha western countries ki soch hai... ke bachay ko jaisa hona hai waisa honay do”

The comment suggests that this mentality is induced from western countries who believe that their children should become whatever they want .

“Headline k mutabik to condemn kerna chahiye trans community kiya! sb ko kharey hona chahiye isk khilaf ... Lakin iska matlb yeh b nahi k moun chukk k us transformer ko stage pe betha den jisko bs angrezi jhar k kam aqal logon k moun band kerny atey hain jo publically khud bata chuka ha k wo her qisam ka nasha ker chuka ha aur us ka koi regret b nahi .. jo kehta ha k tm log mere moun sy nahi nikalwa saktey k LGBTQ aur gays ka shosha ghalat ha .. jo kehta ha k gender seperation honi nahi chahiye.. jo chez jo had Allah nay muqarrar ker di ha yeh aa k bachon ko us pe lecture dy ga??? Aur jo live aa k sb ki shalwaren utarta phirta hai ... Bhai tu tension na ly Allah behtar janta ha hisab ka muamla us pe chor”

This comment appears to express a complex viewpoint about the transgender community and their public representation. The commenter seems to be saying that while they agree with the idea of condemning actions or behaviors that are harmful or against societal norms, they also believe that not everyone from the transgender community should be given a platform or stage, especially if they have a history of reckless behavior or a lack of remorse for their actions. The commenter seems critical of Mehrub who is known for her English-speaking ability and her ability to silence critics but has openly admitted to engaging in various forms of substance abuse without any regret. The commenter also mentions that Mehrub’s views on LGBTQ issues, gender separation, and their involvement in lecturing children on these topics.

“Not for being trans..for being what you are “chalta phirta fitna”..I am so glad that sanity prevailed and you got what you deserve.”

The commenter is expressing relief and approval that Mehrub has received what she deserve because she is a transgender. The commenter is emphasizing that Mehrub faced discrimination or judgment not for her gender identity but for being themselves, described as "chalta phirta fitna," which roughly translates to a walking controversy or someone who challenges norms. The speaker is pleased that "sanity prevailed," indicating that a more rational or fair perspective has won out, and Mehrub is being treated justly or receiving the recognition they merit. The commenter appears to be a positive and supportive reaction to someone overcoming obstacles or prejudice, with an emphasis on acknowledging them for who they are beyond their transgender identity.

“TEDxISL made the Rightt Decision!!! You are a sign of Qiyamah”

The commenter agrees that the TEDxISL has made the right decision to remove Mehrub from the panel. The commenter adds that Mehrub is a sign of hell.

“mon guys if he's working for khwaja sira (intersex) it doesn't mean he /she is also khwaja sira . He is trans. A part or LGBTQ+ agenda . Cmon guys learn the difference before supporting this human. Like seriously if we sane people highly condemn LGBTQ+ then we are extremists . Applause. Applause”

This comment appears to be addressing a misconception or misunderstanding. The commenter is trying to clarify that just because someone is working for or associated with the Khwaja Sira (intersex) community doesn't automatically mean they are intersex themselves. Instead, they assert that Mehrub is transgender and part of the LGBTQ+ community, suggesting that they are advocating for LGBTQ+ rights or issues. The commenter seems critical of those who may not understand the distinctions between various identities within the LGBTQ+ spectrum. They argue that if people condemn LGBTQ+ individuals while being seemingly ignorant of these differences, they are taking an extreme stance. The comment ends with sarcastic applause, possibly highlighting the speaker's frustration with the lack of understanding and support for LGBTQ+ rights.

“But changing your gender doesn't make you transgender it makes you part of the lgbt community which as Muslims do not support. A transgender person is part of that community since their birth you can't just say that you're a transgender. I don't support you neither do I hate you but what you're doing isn't correct. I think you should do some research on this matter cause I think even you don't have enough knowledge yourself in this matter”

This statement expresses a misunderstanding of the concept of transgender identity and includes some misconceptions. The commenter seems to believe that changing one's gender doesn't make them transgender but instead just makes them part of the LGBT community. The commenter also asserts that muslims do not support the LGBT community. Transgender individuals are those whose gender identity does not align with the sex they were assigned at birth. It's not about

simply "changing" one's gender; it's about recognizing and expressing their true gender identity. Being transgender is not a choice, and it is not related to being part of the LGBT community.

Mehrub talks about her removal from the TEDxISL as a guest speaker because of the concerns of some of the parents. People in the comment sections are criticizing her and bashing her for supporting LGBTQ+ community. They think that just because she speaks English fluently and can curse easily doesnot mean that she has the knowledge of everything and that she can be an inspiring person. Some think that it was the right decision to remove her from the panel and the reason that they provided is justifiable because she can never be a role model: someone who changed her gender. People have left harsh comments under her post saying that she deserved this and she should be boycotted from the transgender community as well. Mehrub mentions that she understands that some parents had issues with her being the guest speaker because she knows not everybody likes her personality but the way they transpired this on her was not acceptable for her. The reasons they gave were that: She is transgender and since parents have a problem with mehrub so some other transgender can be a good option who is not more of a public figure and who has never been into any controversy basically to show the “white lives” of queer community. The idea was to incite someone who has sobbing story to tell and make her an inspirational role model for the students. People think that reason they gave her are valid and that she should do her research before putting all her views in public because she talks useless.

16th August 2022

<https://www.instagram.com/p/ChVEFhDo0kh/>



Figure 11: Screenshot of instagram story from instagram account of TEDxISL

Mehrub shared a live video with a fellow where she discusses the TEDxISL controversy and how the transphobia is spread by educated burgoise. She states that as visibility increases, so does violence. The hegemonic always use moral policing to gatekeep alternative voices and opinions. It's happened before; it'll happen again. That's the cycle of struggle for redistribution of power. The cover photo of this video is the one that has been viral on the social media platforms regarding the removal of Mehrub for TEDxISL as Guest Speaker on the account of her being a transgender woman. Many Celebrities and Media persons have shared this cover photo to show either their support for Mehrub or in appreciation for the ISL panel for removing her.

18th Aug 2022

<https://www.instagram.com/p/ChZwJRUIg5Y/>

“Bbelieve me guys, it is not as simple as you guys think. It is from God. We didn't put any chip inside our body. We feel different from the first day of our life. Our life is full of depression, anxiety, tears and bullying. No one try to understand. And don't worry, we are not damaging your society. Me and my other friends who are suffering from the same situation, have don't such courage to tell their family or relatives that they are different. We are living life as male but how we are living, you can't understand. Very few people like [@unrelentlesslyyours](https://www.instagram.com/unrelentlesslyyours) have this capability to complete their study and tell the world their truth. I only request you people please research first then judge someone's life. And believe me it is not easy to say that " I am a trans". Even I am a trans but I can't tell it to my relatives. But if someone have courage to accept his identify, then don't discourage them. For all of you people, who thinks that the trans people are faking their identity, I request you all please research about "Gender dysphoria". You will get all of your answers. Thanks.”

This comment is a heartfelt plea from someone who identifies as transgender. They are expressing that being transgender is not as simple as some people might think. They emphasize that their gender identity is not a choice but something they believe is from a higher power (God). The commenter describes the challenges and difficulties they face in life, including depression, anxiety, tears, and bullying, as a result of not conforming to societal expectations. The amount of frustration that few people attempt to understand their situation and many individuals who share their experience do not have the courage to reveal their true selves to their families and relatives. The commenter acknowledges that it is challenging for transgender individuals to come out and reveal their identity, especially to unsupportive or judgmental people. Overall the comment is a plea for empathy, understanding, and acceptance of transgender people and a call for others to educate themselves about the challenges they face.

“Being born with deformed genitals is will of God. However, transitioning into other gender is just not acceptable and don't forget "Quom e Loot ka azab". It was due to people being gays. Not allowed and no doubt about it.”

This comment reflects a prejudiced and discriminatory view, attributing deformities to the will of God while opposing gender transitioning and equating it to the biblical story of the punishment of Sodom and Gomorrah, displaying a negative stance towards LGBTQ+ individuals.

“Y were u invited at ISL BTW? What have u done for the society? Any productive work? Any inspirational thing? No. Being a trans is not something inspirational. basically it's an illness/medical disease. U should have all rights like any other human being.”

This comment questions the invitation of an individual to an event and criticizes their worthiness based on their perceived lack of societal contributions or inspirational achievements. It also controversially characterizes being transgender as an "illness" or "medical disease" while still advocating for equal rights.

“Well I have not seen her in any such activity ...n seeing is believing.... N see the level of contentment u get when u publicly insult some one by calling a cry baby .. what a high level of morality u have.... yes u directly replied to my comment n interfere without my permission...”

otherwise u would have commented on her post ... FOR U I CAN SAY KORMA KHANY WALY KO KORMA MIL HE JATA A ... N FLIES ONLY FINDS DIRT TO SIT ON .. So appreciation for ur super duper high morality”

This comment criticizes Mehrub for publicly insulting Maria B by calling her a cry baby and questions her morality for doing so. The commenter also implies that Mehrub’s actions reveal her true character, suggesting that she is akin to flies that only settle on dirt. It ends with sarcasm, expressing appreciation for what the speaker perceives as hypocritical moral behavior.

Mehrub shared a clip of Clip of Bindiya Rana who shared her thoughts on the controversy of TEDxISL. People in the comment section have always talked about the transgender faking being a transgender and that they are doing all this just for fame. However some people who have gone through the same situation can understand that it is God’s will and it takes a lot of courage to publicly announce that “I am a trans” so before judging and criticizing anyone we should try to understand their situation because the lives of trans is not easy. Not everyone is brave like Mehrub who can disclose their identity. Some are not able to do that because of societal pressure. Some people are questioning the management on even inviting her for TED talks in the first place as they think that she has not done a single productive or inspirational work. Some still think that being a transgender does not mean you are very inspirational rather it is a disease. People have also raised a point that she always talks about morality but in reality she herself has no morality because she cannot accept the fact that she had been removed from the TEDxISL.

23rd Sep 2022

<https://www.instagram.com/p/Ci0jKd3II3G/>

“i commend your journalists for interrupting such rude and vile behavior of the senator and more power to you”

“nosarbaz mazhab farosh siyasi mullah, Allah talla is ko her jaga se yunhi darpok or khudaparast logo ki tarah literary debate se dum bhagnay ki himmat de or yunhi closet me galta sarta rahay, inshallah Ameen”

Mehrub shared a post where she was live with the news channel along with JI member to have some clarifications on the debate that has been going around on the Transgender Act 2018. While Mehrub was talking, the JI member left the live call. These so called religious leader don't have the audacity to listen to a transgender and respect their views. People think these types of leaders who are just religious for the name of it should be condemned and banned. They supported Mehrub and advised her to keep her spirits high as always. Some have noticed a rude attitude of the journalist towards Mehrub which is very common nowadays.

27th Sep 2022

<https://www.instagram.com/p/CjAhlFiIwOw/>

“It breaks my heart to see how the entire transgender community has to explain their souls to these heartless cruel people everyday. Why are people blind to the miseries of trans people? Why can't they see the precious souls that have been tormented for years but still have the prettiest smiles and warmest hearts? Since when did people become debatable? Sending lots of love and strength your way Mehrub!! ❤️👍 Super proud of all that you're doing. Always with you.” “*Brilliantly put forward, these people fully out here condoning murder.*”

Mehrub talks about the mental health issues among the transgender community due to violence and hate especially online bullying and spread of homophobia that leads to the murder of these transgender individuals. People understand that the transgenders have to go through such miseries of life and still they are being misjudged and mistreated. Despite all that they manage to have big smile on their faces and are kind and warm. We should keep this in mind and at least be kind to them as well. These homophobic and transphobic people are not only Religious people but also rich elites are also in the same ship and spreading false narrative against them and if they are responsible for the murder and violence on transgenders

27th September 2022

<https://www.instagram.com/p/CjAhlFiIwOw/>



Figure 12: Screenshots from the video of Mehruh addressing the increasing deaths of the transgender community

Mehruh shared a video where she addresses the ongoing increase in the deaths and attacks on the transgender community in KPK .She mentions that Wafa is the 4th transgender woman in less than 2 weeks to have been killed. The online transphobic vitriol spread by the likes of JI, Youth Club, Maria B, and other fascists has now claimed 4 lives under 2 weeks. That's one murder every 3 days. She emphasizes that it's pertinent to teach Pakistani mothers what other better ways exist of hating your transgender children. She took the video in the mountains as she is sitting on a rock. In the background, there are trees and greenery everywhere. She is wearing a light green solid eastern suit with yellow sandals. Her short hair is styled perfectly. She has had her usual signature makeup look. Behind her ear, she has tucked a white flower.

29th Sep 2022

<https://www.instagram.com/p/CjFqO7pIRQX/>

“This nation doesn’t mind when men use khawja sirra for sex and mass begging but when khawja sira want education and jobs everyone starts losing their mind. I’m more surprised by women opposing this bill, bibi ap khud iss mulk main oppressed hain aur instead of standing with another minority ap admiyun k sth mill k usko oppress kr rahi hain.”

The comment expresses frustration with the society that tolerates the exploitation of Khawja sirra individuals for sex work and begging but becomes resistant when they seek education and

employment opportunities. The commenter is particularly surprised by women opposing a bill aimed at addressing this issue, as they believe women should support another marginalized group instead of joining with men to oppress them in a country where women themselves face oppression.

“As long as transgender people were begging on the streets, nobody had any issues. The day a bill was passed to protect their rights, the entire nation lost its mind. They just want to stay blind to the miseries of an innocent vulnerable community. You've explained it so many times, but these bigots are not ready to listen. Sab ke dilon pe mauhar lag gayi hai. Allah is never with the oppressors. You should be protected (and happy) at all costs Mehrub ☐ Better days ahead IA.”

Mehrub talks about the transgender violence and discrimination, and how is it difficult for them to feel fully safe after disclosing their identity. People agree with her and feel that when it comes to fulfilling their sexual desires, men use transgenders and when these transgender raise their voices for their rights, they start negating this idea and threaten them. Women who have already been oppressed by men in our society are talking against transgenders. At least they should support them and understand their situation. People had no problem when these transgender were begging and fulfilling their sexual desires but when Transgender Act 2018 was passed everyone suddenly went into religious mode and started giving Islamic lessons.

1st October 2022

<https://www.instagram.com/p/CjKaFRNoDfV/>

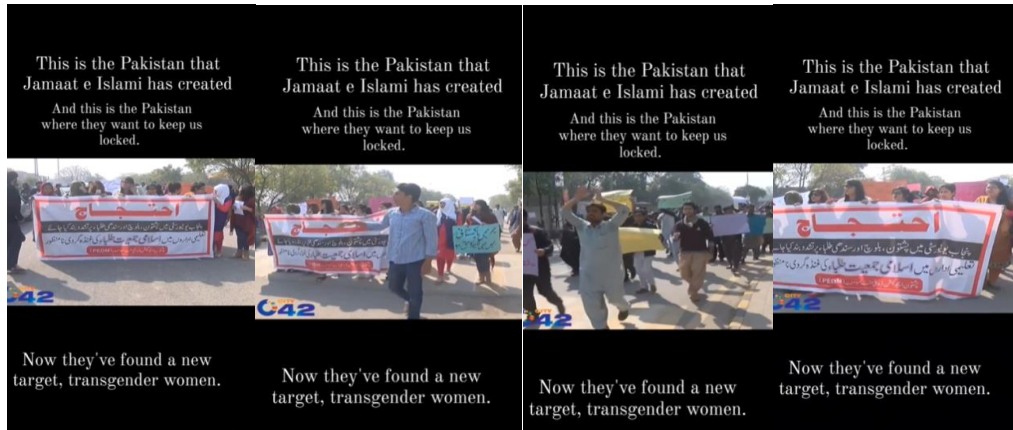


Figure 13: Screenshots from Mehrub's Instagram story showing the protest of young students against the Transgender Act 2018

Mehrub posted that a video showing the protest and rallies by the young students who are the supporters of JI. They are now spreading their false propaganda in the educational institutions as well. Mehrub states that Jamaat e Islami, its followers, its supporters, and all of the transphobic haters who have joined hands with them are complicit in making Pakistan a terrorised and unsafe country. This is what they need to fear - this is what mothers and fathers need to be concerned about. A handful of transgender women and men don't threaten their family values as much as a lying and terrorist political body does. In the above pictures, students are protesting raising the banners.

5th Oct 2022

<https://www.instagram.com/p/CjVIPOVqQZ0/>

“Those people believing fundamentalists propaganda hate their own lives and can't see other people happy or even have BASIC human rights”

This statement suggests that individuals who buy into fundamentalist propaganda often harbor self-hatred and are unable to tolerate the happiness or even the fundamental human rights of others.

“Ok i wanna ask you something do you support gays? Or you jst support transgender (intersex) bcz it's hell confusing bcz no shame am a uni student nd I've attended raja zia bians now am confused who's right who's wrong”

This comment appears to express confusion and uncertainty regarding the beliefs and values related to supporting LGBTQ+ individuals, particularly gays and transgender (intersex) individuals, after attending an event led by Raja Zia Abid, who might have different views on these matters.

“Why dont we use the proper word intersex which is easily explainable through internet as well to use it for the people who are born intersex and also specify this whole law works for intersex rather than the people who want to change their gender than i guess this would be easier for the chanters to understand.

My two cents”

The commenter suggests using the term "intersex" explicitly in laws and discussions regarding individuals born with intersex traits, as it is a clear and easily accessible term on the internet.

This approach aims to differentiate and simplify legal matters for intersex individuals, distinct from those seeking gender identity changes, for better clarity and understanding. Mehrub talks about the arguments of JI that they put forward regarding the Transgender Act 2018. She clears their misconception about the act. Ever since there has been debate about the differences of transgender and intersex, people are so confused as some religious group have been targeting young people especially university students and giving them wrong information and spreading false propaganda against the transgender community . Then in return these same young people become muderers and killers of transgender individuals.

5th October 2022

<https://www.instagram.com/p/CjVIPOVqQZ0/>

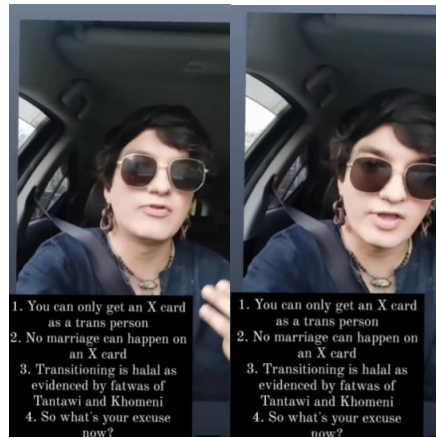


Figure 14: Live Video of Mehrub addressing the clauses of the act

Mehrub posted a video where she is explaining the misconceptions about the Transgender Rights Act 2018 and all the hate and opposition the laws in the act have been getting. She posted that a person can get an X card as per their perceived gender identity only, they can't get married on an X card, transition care including sex reassignment or gender confirming procedures are allowed in Islam and covered under fatwas by Khomeni and Tantawi, So no gay marriages are happening, "men" aren't turning into women, and Pakistan isn't failing. So she questions that what excuse do these transphobic and homophobic have for being a hateful bigot now? She recorded the video in her car. She is wearing a black Kurta and accessorized with earrings and necklaces. She's also had sunglasses on.

6th Oct 2022

<https://www.instagram.com/p/CjYLCvaMb09/>

“So many points got cleared , I'm glad that I watched this !! Our society badly needs mindsets like yours. MORE POWER TO YOU MEHRUB ☐☐ Much love”

The commenter expresses gratitude for gaining clarity on several points and commends Mehrub for her open-minded and progressive mindset, emphasizing the need for such perspectives in society and sending her heartfelt support and appreciation.

“I Salute you Mehrub!!

You knowledge is so diverse.

Oh My God, you should be teaching our politicians, doctors, Islamic Scholars and housewives. I’ve got even more respect for you in my heart. You are one of the reasons I feel “Proud Pakistani” God Bless you

Ameen”

The comment expresses admiration and respect for Mehrub's diverse knowledge and suggests that they should be teaching various groups, including politicians, doctors, Islamic scholars, and housewives. It also conveys a heightened sense of pride in being a Pakistani and ends with a blessing for Mehrub.

“You are an ocean of knowledge. You are a lioness! This was very informative, thank you.”

The commenter praises Mehrub for her vast knowledge, calling her lioness as the information she gave was quite good.

“Koi smjhayee JI walon ko k agr homosexuality hi krni hai kisi ny tu usko shadi krny ki kya zarorat hai aur kaun khud pr yeah homosexual ka tag lagana chahy ga wo bhi Pakistan mein jahan pr married couples ko bhi allowed nai hai to openly talk about their sexual life. All they are asking for are basic rights yar itna kya complicated hai”

Mehrub cleared some myths regarding the ongoing debate revolving around transgender act 2018 and the idea that there are only two genders is more than just surgeries and medicines. The biggest “concern “of JI is that the act will result in impudence and destruction of our future generation. People gave her a positive response for unveiling the realities of the politics behind these homophobic and transphobic religious parties and rich elites who while living a luxurious and comfortable life themselves are spreading false information and narrative about the act and the community. People think that all transgender ever wanted and will want their basic rights which they should as the citizen of the country, but the JI and other religious parties are making a big deal out of it.

24th Oct 2022 <https://www.instagram.com/p/CkEXdXKLqIN/>

“I was a huge fan of yours. This is absolutely absurd to promote transgender unclarified facts that have no basis in Islam. In fact, Hazrat Loot AS qaum was punished for this reason. Please get your facts straight. What was written in 800 hijri still applies in 2022.”

The commenter expresses disappointment and disagreement with Mehrub, stating that they used to be a big fan but find it absurd to promote transgender issues that have no basis in Islam. The reference is mentioned of the story of Hazrat Loot (Prophet Lot) and the punishment of his people as an argument against such promotion, emphasizing the belief that Islamic teachings from the past are still relevant in the present, regardless of the time difference.

“Accha, but I just want to ask whats your opinion according to Quranic reference, when Allah Pak says that he has created only two genders men and women, even intersex that have some deformities biologically are also classified in one gender, either men or women, but Allah says that you cannot make any change in its creation, exception if there is some medical cause and its necessary to go for the operation, my point is only that why you are not grateful that Allah has created you a complete man, just listen to the stories of those who are having Turner, Edward, Patau and other syndrome, having both gentilias, how difficult their life is. And these truly deserve our care and affection but no one talks about them. There is no law for these people. As I myself have seen these cases, so I know about their and their parents worries. Even in countries like America where these transgender surgeries are legal, people who change their gender, 70 percent regret in their life, and even have reverted, there are proper documerties available on youtube.”

The commenter appears to be expressing the belief that according to Quranic references, Allah created only two genders, men and women, and that the individuals with intersex conditions are considered either men or women. The commenter suggests that altering one's gender should only be allowed for medical reasons and implies that people should be grateful for their gender as assigned by Allah. The commenter also highlights the challenges faced by individuals with genetic syndromes and suggests that they deserve care and attention, but often go unnoticed. Additionally, it references a statistic about people who undergo transgender surgeries in the United States experiencing regret, with supporting documentation available on YouTube.

“I know JI and the likes also don't have solid evidence from religious sources, but it still doesn't change the fact that a Fatwa like this proves it halal. Islam isn't dependent on fatawas of scholars.”

Mehrub posted a picture of Maulana alongside the picture of an Egyptian transgender she wrote about the history of gender politics and gender transition. People think that its quite absurd to quote about Islamic teachings regarding the Transgender individuals that seem to have no clarity. They quote about the Qaum e loot who were punished for giving unclarified facts. People also add that they should thanks God and be grateful for creating them this way because there are people who have both genitalia which is very hard for them.

24th Oct 2022 https://www.instagram.com/p/CkE0Jpoq_JN/

“Jis k Naseeb me jo izzat or maqam hota hai ALLAH PAK zaror dety hain or in aesy insan ka martaba hi alag hai dunya me log jesa bhi sulook kary soch smjh kr karna ...ye duniya maqafat e Amal hai in ki dua me jitna asar hai utna hi badwao me”

“Allah kre har transgender ko log jobs dein transgenders business krn acha nhi lagta mujhe unka bheek mangna kyun k agar Allah nay unko ik buland darja diya toh unko yeh bhek mangna mujra yeh sab nhi krna chahiye”

The commenter expresses the belief that Allah (God) bestows honor and status according to one's destiny and actions, emphasizing the importance of treating all individuals with respect, regardless of their gender identity, and expresses a desire for transgender people to have access to job opportunities instead of having to resort to begging. The comments suggest that if Allah has granted them a higher status, then they should not engage in activities like begging or dancing.

“Undoubtedly the best commercial so far. Trans people are the most humane and caring ones. They don't have anything, they are abandoned by parents and then society for no reason, those who put stigma and allegations on Trans, are the ones who cause harm to the society. I request people to make life simple, live and let others live. Don't harm others for you will be punished severe by Almighty. Respect all”

The commenter praises a commercial as the best and highlights the empathy and humanity of transgender individuals. The commenter criticizes society for unfairly stigmatizing and mistreating them and urges people to live peacefully and respect others, warning of potential consequences for causing harm.

“I always support transgender people really don't know how they are survive they face alot of problems hate ect they are human like us plz be kind and love them and I support transgender right but I don't support lgbtq and muslim people kind with them and parents plz love them don't leave them and transgender plz close to Allah pak world life is temporary and world life desire is really dangerous for all not only transgender control yourself protect yourself from evils and bad thoughts”

Mehrub shared an Indian Ad in which an old lady and her grandchild were stuck in the traffic in rain. A transgender knock her windows on which the old lady started to open her bag for money because she thought the transgender came for money instead the transgender offered her a cup of tea and refused to take money. On account of that the old lady gave her blessings. This ad was the true depiction of the reality transgender lives in the south Asian countries where transgender are assumed only to be beggars or sex workers. Although this was an Indian advertisement, people think that in Pakistan the situation is the same. We see ourselves as superior to them but the truth is that when Allah has given them special rank in Islam then who are we to judge them and criticize them. People are now starting to realize the difficult lives of the transgender people and how they are able to survive in such a cruel society. People wish that every transgender individual should be given their basic rights and should be provided with full protection. They pray that the homophobia and transphobia from our society be abolish.

23rd October 2022

https://www.instagram.com/p/CkE0Jpoq_JN/

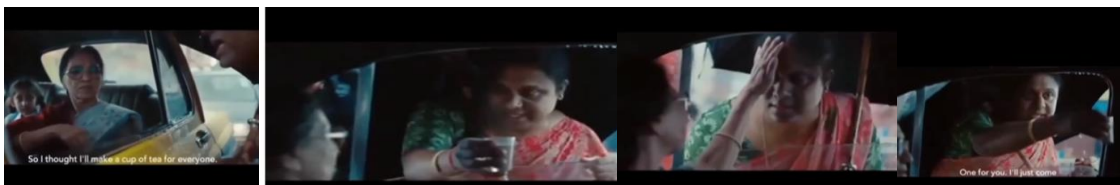


Figure 15: Screenshots of an Indian Advertisement regarding the acceptance of the transgender community shared by Mehrub

Mehrub reposted an Indian advertisement where a transgender who has a tea stall was giving free tea to the people stuck in the traffic during rain. A grandmother on her way back home from

picking up her granddaughter from school got stuck in traffic. A transgender offers her tea on which she refuses to take it. However the transgender told her its free .She also gave a cup of tea to the taxi driver. The grandmother then calls the transgender and blesses her by caressing her hand on her head.She posted that it is possibly one of the best commercials on inclusion of khwajasira, hijra, or kinnar people made in India. Earlier this year Jazz also featured transgender women in a nationwide campaign that featured transgender icons on billboards. It's unfortunate to see that a wave of transphobia has since swept the country. But there's always a silver lining, and hopefully these clouds of misinformation and ignorance will soon part.

18th Nov 2022

<https://www.instagram.com/p/CIgSK1ytNWH/>

“I respect you, love you and follow you but I'm struggling with the "transphobia imported from the west" words. No doubt that it exists in the west too but the west also has more support and rights for the transgender community.”

“Dear mehrub or MOIZ awan for you kind information there is no such thing as third gender or in your language trans there are only 2 genders from the beginning you have gender dysphoria I believe. this proves that you're an extreme psycho patient activist and roaming around here and there”

Mehrub posted a shot from Sindh Moorat March where she along with her fellow transgender activists were giving interview to the Karachi Press Club. They talk about the false propaganda of JI and other religious parties and ll the debate on testing or medically examining whether a person is transgender or intersex. The debate around this has created confusion among the people who feel that the transgenders are making it more complicated by taking about third gender, transgender and intersex. People publicly announce that they have no intention of supporting the transgender community.

23rd Nov 2022

<https://www.instagram.com/p/CIR0AHeoZAB/>

“STAGHFIRULLAH... Ap ko kisi ki bat to smjh ani ni isi lye bs yehi kaha ja sakta hai bs ALLAH ♥☐ ka kalam QURAN or ahadees ko parh len taky kuch idea ho apko k ap kis qadar ghlt cgeez is society mai phela rahy hain toba ...”

ASTAGHFIRULLAH" is an expression seeking forgiveness from Allah. The commenter suggests that one should seek guidance from the Quran and Hadith to better understand and rectify their mistakes in society. This was an indirect message to Mehrub to seek guidance and stay in right path.

“Phly TM khud decide kro k kis ki traf ho... khawajasara ki traf ya transgenders ki traf...khawajasara ki arr MN TM transgender ko Ku promote KR rhi ho..Khana Kaba ki sifai khawajasara ny ki h...na k transgenders ny...mind it”

This comment suggests that Mehrub should decide whom side is she favouring because she seems confused as Mehrub sometimes speaks in favour of khwaja sir and other times she speaks the opposite. The comment also adds that the Khwaja Sira used to clean the Khana kaabah not the transgenders.

“Sum up: " We all respect Khwaja siras by heart but unky nam pr kisi ghlt cheez ko society mai phelana we are against that !! Or hm achai ka hukm dety rahen gay or burai se rokty rahen gay chahy ismai jaan he kiu na chli jaye , chahy ap mamoo kahen ya whatever I don't care at all , ALLAH ♥☐ janta hai mai kon hun kon ni I'm not supposed to give explanation to you people!! That's all!”

The post shows respect for Khwaja siras (transgender individuals) but opposes anyone using their name to promote something inappropriate in society, pledging to promote goodness and prevent wrongdoing, regardless of criticism or labels, and ultimately, they assert that they don't owe anyone an explanation.

“Bro !! Islam clearly accept Intersex as they are by birth incomplete!! Whereas transgender identify themselves on the base of their thinking, one fine day a by birth man wake up and feel like woman, is he a man?, one fine day a proper lady wakes up and say i am feeling like man she will be a man? Come on yar !! One fine day a man will rape someone and next day he will say i am feeling like woman so consider me as female.. seriously? They are not sure about the destructive results!!! I don't hate Intersex (Khwajasara) we respect them alot but this transgender things isn't in islam !! Drag queens aren't Khawajasara!!”

Mehrub shared a snippet from the Moorat March where she bashed JI for their false propaganda and spreading transphobia in the country. People have always been sensitive about religion in Pakistan whci is why they cannot tolerate when they see/hear against it .People in the comments are angry about the comments she gave about JI .They are telling her to acknowledge herself with the ayats and hadith related to transgenders and then give her point of view. People accept the fact that khwaja siras or transgenders are also part of our society and that they should be given equal respect but the way they portray themselves is what bothers them. They belive that Islam has given them equal rights but the whole intersex and transgender debate does not match with the Islamic teachings. They believe that transgender identity is not compatible with Islam. According to them Islam accepts intersex individuals as they are, implying that intersex conditions are seen as part of God's plan or natural variation. However, they think that being transgender is based on a personal choice rather than a natural state of being.

19th Dec 2022 <https://www.instagram.com/p/CmUhgfYoakJ/>

“mujhe bht afsoos hoa julie ko iv video mei dekh kar, she always seemed very sensible, Maria.B belongs to elite class, she gives a damn about anyone, she's using Julie for her personal vendetta against Dr.Mehrub and for gaining popularity coz her brand is going down day by day.”

The commenter feels regretful seeing Julie in the video with Maria.B because she is exploiting Julie for personal revenge against Dr. Mehrub and to boost her declining brand.

“I won't blame the poor transgender in this video... but i blame women like maria B jo khud to beth kr coffee pi rhi hai or usko agay lagya hua hai sikha ker . Why is she moving towards this matter bhai ? Maria B ko apne brand per focus krna chaiye kabi yeh orat covid me apne mulazim bahir pehnik deti hai kabi gareeb transgenders ko bula ker unk bayan badalwati h . What is her problem? Ek e mulk e reh k kyu fasad dal rhi hai misquote or misinterpret kr k chizo ko”

The commenter criticizes Maria B for shifting her focus from her fashion brand to controversial issues and indulging herself in the matters of transgender community just for fame. The

commenter questions why she's involving herself in such matters within the same country, potentially causing confusion through misquoting or misinterpreting information.

“This lady Maria B is exploiting and creating divided in an already vulnerable and persecuted community by throwing off her money in the cover of helping them.”

Mehrub went live with Julie Khan who recently joined hands with Maria B as the ambassador of Khaunsa Fund. She claimed to be an intersex which started a different debate and controversy amongst transgender community. People think that people like Maria B who belong to Elite class are exploiting and using the transgenders for their own benefit. They blame Maria B for creating rift among the transgender communities and dividing them. Julie khan became quite known after her short interviews in which she unveiled some harsh and bitter realities of the country. People really liked her and supported her but after seeing her with Maria B , they feel sorry for her as Maria B is using her for clearing her own controversy and fame.

18th December 2022

<https://www.instagram.com/p/CmUhgfYoakJ/>



Figure 16: Snap from the video of Julie Khan and Maria B addressing the controversy

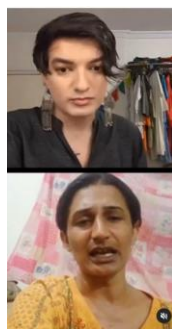


Figure 17: Screenshot from the live video of MehruB and Julie having one on one conversation about the latest controversy

Mehrub posted a video of Julie Khan with Maria B where she is talking about the intersex and transgender and how they are not the same. On which Maria B is nodding and showing her full support as to what she is saying in the video. Later in the video she posted a live session of her with Julie where she justifies everything that she said in the previous video.

TWITTER

19th Dec 2022

<https://twitter.com/TMItalks/status/1604398475793371136>

“Maria B is literally just trying to stay relevant. Very poor marketing gimmick. She needs to change her agency”

The commenter says that Maria B’s recent controversy with Mehrub seems like a desperate attempt to maintain relevance through ineffective marketing, suggesting a need for a new agency.

“Maria B ab medical exam krwana chahty hy transgender ka... Ab yeh din dekhna reh gyatha”

The commenter expresses her concern as she thinks that Maria B suggesting to conduct medical tests of transgender individuals is very illogic.

“Mehrub you keep doing what you are doing. Things like Maria B will keep happening. Also what Julie did is expected. On a side note Maria B jese khud rattey lgati hey Julie ko bhi khoob lgwaey huwe hein”

Mehru shared the same post on Twitter eich she posted on Instagram about the Julie khan and Maria B. Mehrub posted a poetry along with it which gives the message that the solitude has ended. This tactic of Maria B to gain support for her fame after the TEDxISL controversy with Mehrub clearly indicates that she is just using Julie for her own benefit and she doesnot care about the transgender or intersex community. The sudden U turn of Julie shocked everyone as she was not the one get exploited by any individual or organization.

18th Dec 2022

<https://twitter.com/TMItalks/status/1604398475793371136>

“I know it can get overwhelming sometimes but you have all my love and respect forever! May this negativity never overpower love. Just keep being YOU, it makes this world a livable bright place”

The commenter expresses her love and encourages Mehrub to stay positive despite experiencing hardships because love is very powerful that it can overpower any negativity in life. The comments ends the comment by telling Mehrub to embrace herself and stay as she is.

“tell that to PIMS and other hospitals who've put out data on HIV. also most HIV were homosexuals and the rest were Khawaja sira sex workers. None female.

The commenter suggests that PIMS and other hospitals should be held accountable as they have put out the data of HIV. Most of them were homosexuals and the rest were Khwaja Sira sex workers.

“Yo Moiz....bss kar bhaee aur Kitna zaleel hona hai awaam se?”

The false propagation of JI and Youth Club including the HIV stigma due to their homophobic politics has created a lot of difficulties for transgender to get medicated. People don't understand how difficult it has become for the HIV patients to get a proper treatment because a concept has been engrossed in their minds that HIV is caused by multiple sexual partners which is common among transgender. However unsafe medical procedure and needles can also cause this disease. Mehrub mentions that literal babies were left on streets and women deserted when HIV outbreak. Judging people who are barely making their ends meet is easy when you are living a luxurious life yourself. Mehrub gives all her support and love for those going through it.

7th Dec 2022

<https://twitter.com/TMItalks/status/1600459795307249665>

“Family laws in Pakistan are quite tilted towards women. There might be other factors for them getting zaleelofied, justice system is crooked, societal hurdles etc but statutory law favours women alot... And it's mostly men I see getting zaleel o khuwar in family courts”

The commenter says that the family laws in Pakistan predominantly favor women, although various factors such as a flawed justice system and societal obstacles can contribute to men feeling unjustly treated in family courts. The statutory laws often heavily lean in favor of women, leading to a perception of bias against men in such cases.

“Zaleelofied Inventing fancy words won't take ur case too far There can be problems anywhere Wife or husband both can face problems and bad people irrespective of the gender are everywhere still it doesn't justify the changing of gender from u and many others As i said.”

This comment suggests that creating elaborate words won't solve problems such as “zaleelofied” used by Mehrub in one of her post. It acknowledges that both spouses can encounter difficulties, regardless of gender, due to the presence of negative individuals. However, it argues that changing one's gender isn't a valid solution to these issues, as stated previously.

“Give us the proof from our religion where it says that it's ok to change ur gender All this to promote ur fake propaganda about the lgbtq We ain't taking it”

The main argument that most of religious parties provided for the boycott of transgender act 2018 is that it is a threat to family system and to our future generation as well. Mehrub clarifies that Pakistani family system under Muslim Family Ordinance has already introduced such clauses that deprives the rights of women but the blame is on the transgender community and the act. People think its not women but men who struggles in these situations because law system favors women in Pakistan. Whatever the topic is people question about her gender identity and why she she changed her gender or give them proof if there is anything written in Islam about it. They think that she is promoting fake propaganda.

28th Nov 2022

<https://twitter.com/TMItalks/status/1597242018107117568>

“The movie was fire. Saw it yesterday. Now trying to figure out how to watch the uncensored version because I feel an imp element of the Biba Haider breakdown is essential.”

The commenter says the movie was outstanding and she is eager to find the uncensored version to fully grasp the crucial Biba Haider breakdown element as she found the character interesting.

“This country was an Islamic Republic and shall remain an Islamic Republic. You on the other hand are free to live in Amsterdam. The judgment of the SHC -if what you say is true- is flawed and against the constitution subject to be overturned under an appeal”

The commenter asserts that Pakistan identifies as an Islamic Republic and will continue to do so that’s why Mehrub should consider relocating to Amsterdam if she disagrees. Additionally, it questions the validity of a court judgment, indicating it may be challenged on constitutional grounds through an appeal.

“A well-known recalled that the film is much more than merely depicting transgender rights and their social issues. It depicts the idea of gender fluidity but the proponents are joyland are apologetic to accept it as such.”

Mehrub poste that the SHC judgment categorically states that transgender people are equal and respectable citizens and deserve artistic inclusion in cinema and stories. Joyland movie created a controversy for casting an actual transgender which is why it got banned in the country. After condemning for its release in Pakistan SHC has provided the statement that states that transgender are part of the country and equal citizen so they have the right of artistic inclusion in cinemas and stories. People have loved the film and how it depicts the lives of transgender in Pakistan. However some of them are unhappy of this decision of SHC as they think Pakistan is an Islamic country if these type of movies are to be legalized then they should live abroad.

26th Nov 2022

<https://twitter.com/TMItalks/status/1596360525264232448>

“Ufff it was the same a decade ago. They have problem with everything. They loved to interfere in the matters of girls hostel as well. Munafiq tareen log.”

This comment addresses about the situation happened a decade ago where religious political parties who have had problems with everything and love to interfere in the matters of women’ hostel. The comment ends with “Munafiq tareen log” which translates into hypocrite.

“Jamiat rules the roost at iiui. The place is vile.”

This comment suggests that "Jamiat" holds significant influence and control at the International Islamic University Islamabad (IIUI). The term "rules the roost" implies dominance. The phrase "the place is vile" expresses a negative or unpleasant sentiment about the university environment caused by the members of Jamiat.

“This is so disturbing. Everyone is a thug in pak. Its just a competition of who can weild the most power.”

Mehrub posted about video of JI members attacking and harassing the Sindhi students at IIUI. People have noticed that this type of violence has been around from so many years. JI members use their power to suppress the youth and threaten them if they go against their so called “values” and “morals”. Whether it’s a matter of women’s education or their appearance or is it about transgender community, they have to interfere and show their power by illegal actions.

25th Nov 2022

<https://twitter.com/TMItalks/status/1596018492654116864>

“To be fair to them, they say that we have no issues with intersex (defined by them as those born with biological anomalies in terms of ambiguous genitals) but we have issues with transgenders (defined by them as biological m/f but having feelings of being the opposite gender).”

Mehrub tweeted about the Islamists who are so keen to see the gender certificates of transgender but then they are also sure that they are not intersex without having seen the medical certificates. These are same people who pretend to women on online spaces and spread hatred and negativity in the name of religion. They claim to accept the gender of intersex but in reality they are not fine with the intersex as well. They just want to change the laws of the act 2018 by forcefully doing surgeries on them without their consent. They call these forced surgeries as “corrective surgeries” to give the idea that they are correcting the genitals of the intersex people.

24th Nov 2022 <https://twitter.com/TMItalks/status/1595738837036433409>

“You forgot to mention US and Canada. Their policies and mindsets are pretty transphobic too. Take the recent gun-shooting incident and the subsequent comments from Trump's legal team as an example”

This comment highlights an omission in a discussion about transphobia, pointing out that the US and Canada also exhibit transphobic policies and attitudes. It offers a recent example, involving a gun-shooting incident and comments from Trump's legal team, to support the claim of transphobia within these countries.

“Our local transphobes have literally been copy pasting transphobic rhetoric from the West - Maria Bibi went as far ahead as hashtagging "I stand with Maria B" and the moulvis are literally referencing Matt Walsh if this wasn't tragic, it'd be downright hilarious”

Mehrub shared a clip from the interview during the Moorat March where she addresses the problems of transgender community and states that if anyone has any problem with them then they should leave the country and settle in countries like Saudi Arab, Qatar and Russia because of their transphobic laws and rules. United States and Canada also seem to have transphobic mindset and policies taking into account the recent gun-shooting incident and Trumps statements about the LGBTQ+ community.

Elite transphobic like Maria B have been hashtagging their own agenda and Islamic transphobes are retweeting it by addressing the wrong person shows that they have no idea what they are doing.

23rd Nov 2022

<https://twitter.com/TMItalks/status/1595381294107865088>

“Oh yeah,we see what your campaign is about looking at that baja or baji behind you.Since when do "Masjids have Mandaps?"Agr apko west se itna pyar hai to mulk ap chorein. Ye mulk hmara hai qanoon hmara hai, is me deen hmara hai and hmare deen ki chaley gee.Ap ne jana hai,be first”

This comment appears to be critical of the Sindh Moorat March happened in Karachi, implying that the campaign's focus is on personal appearance rather than relevant issues. The commenter questions the presence of "Mandaps" in "Masjids," possibly alluding to cultural or religious

confusion. It suggests that if someone has a strong affinity for the West, they should consider leaving the country, emphasizing the importance of national identity and faith.

“no one has an issue with transgender bill... the only problem every one has is with the slightest of ways how homosexuality can be legalized in this country .. this is the red line thats it .. and yes if someone was born a male and he wants to become a female out of nowhere”

This comment highlights that there is general acceptance of the transgender bill, but the primary concern lies in the potential legalization of homosexuality. It emphasizes that this issue represents a "red line" for many people. Additionally, it briefly mentions the topic of gender transition from male-to-female which seems difficult in an Islamic country.

“You do know that the constitution of Pakistan also applies to you! All laws formulated under that constitution also apply to you. The state of Pakistan is an Islamic Republic and it's constitution mandates it's laws to be in conformity with Quran and Sunnah.”

This comment emphasizes that Mehrub is subject to the laws and constitution of Pakistan, highlighting the country's Islamic Republic status. It further underscores that all laws in Pakistan must align with the principles of the Quran and Sunnah, which are foundational Islamic sources.

“Totally ridiculous, just trying to get fame nothing else, and no body has issues with transgenders, and yes every society has som bad people and for that you can not blame everyone”

This comment dismisses a situation as absurd and suggests that someone's actions are motivated solely by a desire for attention. It emphasizes that people generally do not have issues with transgender individuals, highlighting that societal problems should not be attributed to an entire group. Instead, it underscores the importance of not generalizing or blaming everyone for the actions of a few.

A clip from the Moorat March where Mehrub is addressing the audience with her fellow transgender activists with banners of JI leader in their hands. People are not liking their idea to mock the JI leaders and using Mandaps as their decorations for the stage as Masjids donot have mandaps. So being a citizen of the Pakistan which constitutes under the Islamic principles,

transgender should also follow the Quran and sunnah. People think that there is a way of asking for legal rights. There will be no difference between them if also mock them or abuse them.

22nd November 2022

<https://www.instagram.com/p/CiROAHeoZAB/>



Figure 18: Screenshots from the Sindh Moorat March

The above snaps are from the Sindh Moorat March where the all the transgenders, Khawaj siras and everyone who supports the community joined the rally. In the first picture Mehrub is addressing to the audience and bashing JI for their transphobia. On the stage she is accompanied by her fellow transgender activists, Hina Baloch and Shahzadi Rai, and other transgender individuals who are raising banners to show their condemnation towards JI. Mehrub is giving interview in the third picture where she look furious and angry as she talks about the situation of the transgender community amidst the hate false propaganda spread by JI. In the last picture Shahzadi Rai is now addressing to the audience and her fellow transgender individuals are standing in a line with statues of corpse wrapped in white cloth with blood stains on it. This was to remind the public that all the transphobic and homophobic spread by the people which might not be big deal for them, results in the deaths of the transgender people.

20th November 2022

<https://www.instagram.com/p/CIMkIaNI9WJ/>



Figure 19: Mehrub addressing the audience during Sindh Moorat March

The scenes are from the Sindh Moorat March held in Karachi organized by Mehrub Moiz Awan. Mehrub has tried a Boho look with short shirt, Gharara and dupatta tied with a belt around her stomach. Her tattoo is visible as her sleeves are rolled up. In each snap she looks very energetic and happy to be doing what she does. She posted that she is thankful to all khwajasiras, duniyadaars, and allies who joined them at the historic Sindh Moorat March. The message is simple; it's their land. They are indigenous to this soil, and if their public, vocal, powerful presence makes anyone uncomfortable, they should move to JK Rowling's house. It'll serve them well.

12th Nov 2022

<https://twitter.com/TMItalks/status/1591496194119077890>

“Joyland is a homosexual promoting movie, it shows transgenderism. You can go and get a life maybe! Haraam can't be changed into halal”

This comment suggests that "Joyland" is perceived as promoting homosexuality and transgender themes. The commenter expresses a negative opinion about the movie and advises the Mehrub to focus on their own life. The mention of "haraam" and "halal" implies a judgment about the morality of the movie's content.

“I guess ghamdi has made a joke of religion so he can sell people like u the religion that u prefer.”

This comment implies that Ghamdi, a character in the movie, is being accused of trivializing or mocking religion to make it more marketable to people like Mehrub having same preferences. It suggests that Ghamdi's approach to religion is seen as insincere or commercialized.

“Who gave them rights about deciding what will khwajasira do and not do”

Joyland is a movie that has tried to depict the true realities of our society. The movie got viral before its release because they casted a transgender women. People had mixed views about whether or not it should be released. Mehrub posted that if a cis actor had played the role of a transgender in the movie , there would have been no problem instead they would appreciate the actor for taking such roles but since a transgender herself is playing the role which makes sense , now people are all hyped to ban the movie. This means that they have a serious personal issue with the transgender community. They cannot bear seeing a transgender getting so much attention because of her talent. The movie does not promote homosexuality in any way . It is about the dreams and desires of people and how we all are striving to achieve them and feel happy and satisfied.

18th November 2022

<https://twitter.com/TMItalks/status/1593794651970043904>



Figure 20: Stills from the Movie "Joyland"

Mehrub shared a snippet from the movie Joyland and tweeted that “the only joy in the film, when everyone is happy and getting what they want - only for it to all come collapsing down. This was

brutal writing - massive joy followed by a lifetime of misery, as true as it gets for us Pakistanis. After all, how dare we have any joy?"

In the first shot the two actresses are in an amusement park, enjoying a ride .They are happy and excited at the same time. The second two shots are from a different scene in the movie where Alina Khan, a trans woman actress is performing on a stage along with male background dancers in front of the audience. The expression on her face shows that she is free and happy.

16th November 2022

<https://twitter.com/TMItalks/status/1593005364290949120>



Figure 21: Screenshot of meme made from the picture of Maria B

Mehrub tweets that Joyland has been released in Pakistan and congratulates in a sarcastic way to all Pakistanis for defeating fascists, fanatics, and haters of our culture. She advises them to go watch the movie and revel in all that Pakistani art and cinema has to offer. She posted a meme of Maria B's picture where her hands are placed beside her eyebrows showing the sign of surprise .The meme says that Joyland has been allowed for release in Pakistan and meanwhile in Lahore, and the picture of Maria B. The meme mentions Lahore because Maria B lives in Lahore. The photo is from one of her live video where she addressed the controversy of removal of a transwoman, Mehrub, from TEDxISL . This was an indirect point on Maria B and Elite people

like her who have been part of spreading hate and fake propaganda against the transgender community, that regardless of hatred and transphobia, the movie has been allowed for release.

3rd Nov 2022

<https://twitter.com/TMItalks/status/1588167166741909504>

“Gumrahi concept is totally wrong unless its against people who are involved in an AIDS, Grid and anal cancer spreading actions like homosexuality, AKA transgenderism”

This comment suggests that the concept of "Gumrahi" (misguidance or deviation) is only considered valid when applied to individuals engaged in activities associated with the spread of diseases such as AIDS, Grid, and anal cancer, specifically mentioning homosexuality and transgenderism. It appears to express a controversial and stigmatizing viewpoint towards these groups.

“Merub, nothing could be truer than your this thread. You've contained the ocean in a receptacle. But then a courageous person like you can say so. I'm not so brave as you are.”

This commends Mehrub for her insightful thread, stating that it encapsulates a profound truth effectively. This comment acknowledges Merub's courage in expressing such sentiments, contrasting it with their own perceived lack of bravery in doing the same.

The Gumrahi narrative has become popular among JI who accuse the transgender community of misleading the society. Mehrub tweeted about the Khan's assassination attempt and said that the same narrative that IK is misguiding the people in the country, is applied by JI for the transgender community. These so called religious leaders do all the illegal things against the transgender and blame it on them for being non religious and going against the Islamic shariah. There is no one who can rein them.

26th Oct 2022

<https://twitter.com/TMItalks/status/1584991716217884674>

“Just imagine living without your partners . We feel pity on widows or divorced. What about those who can never live with someone they love ? Homosexuality means Qom e loot but has anyone read about Madhoo Lal Hussain the most respected saint even respected the nature of love.”

The comment begins by asking the reader to empathize with the idea of living without a romantic partner and expresses sympathy for widows and divorced individuals. It then challenges the negative perception of homosexuality by referencing Madhoo Lal Hussain, a revered saint known for respecting the nature of love, implying that love should not be judged based on sexual orientation.

“Wese rapist to mard hi hotay hain. Kia kabhi kisi khawaja sira ya aurat nay rape kia ? We can perfectly see that where does the term viciousness and sinfulness come from”

This comment assumes that only men can be rapists and questions whether transgender individuals or women have ever committed rape, implying a misguided perception of gender and sexual violence. The commenter indirectly suggests that the sinfulness and viciousness comes from men who indulge in these activities.

“Transgenders are the persons who have faced every hatred of life .We while living at homes with peace can’t even know what is the pain behind people telling you who you are .Being judged they are bound to live a single life without a partner .We should respect them”

Transgenders are individuals who have endured a lifetime of discrimination and prejudice. Often, those of us who live in peaceful homes can't truly comprehend the struggles of having others dictate our identity. Many transgender individuals face societal judgment and are unfairly denied the opportunity to have meaningful relationships; it's essential that we show them respect and empathy.

Transgender are the most kind and harmless creature on this planet. Mehrub tweets that we should be afraid of their curse especially the young one because they are the most oppressed and are influenced the most by our hatred and violence as they get exposed to it at an early stage. The examples are clear that shows that what goes around comes back around in one way of the other:

JI started false propagation against the transgender community and tried their best to oppose the Transgender Act 2018. During the elections, he got the least votes and lost the elections and the data he was making grounds on turned out to be foul. Transgender already live a very difficult life having disowned by their own family and surviving in a trans phobic and homophobic society where at every stage of their lives they are reminded that they are worth it and they don't deserve to live.

26th October 2022

<https://twitter.com/TMItalks/status/1585433502245322752/photo/1>



Figure 22: Screenshot of The News showing the results of the elections

Mehrub shared the screenshot of The News on Twitter which states that Siraj Ul Haq, Chief of JI, condemns legislation on domestic violence and that some of the political parties are in favor of the bill that encourages un-Islamic values which will destroy the Islamic family system in Pakistan. This was highlighted in red to emphasize that domestic violence and forced conversion also comes under the category of un-Islamic values but it's the bill that will be responsible for the destruction of the society. The post implies sarcasm to the people who are claiming these arguments (JI and other religious political parties).

22nd Oct 2022

<https://twitter.com/TMItalks/status/1583855837956931592>

“Almas Bobby while giving a session to a far right religious fascists party: "Main by birth shemale hu" Everyone goes, Subhan'Allah! Moral of the story: transgender laffz buhat ganda hai but shemale laffz buhat Islami aur Shariyat k ain mutaabiq.”

Since transgender word is considered bad, Almas Bobby used shemale word to identify herself which shows her that she has disowned her own community just because of her personal benefits.

“OMG, can't stop laughing at what u quoted plz someone tell them where this word shemale comes from . Transgender is the right word n Urdu khawajasara.” More power to u lady

The commenter finds it funny that the word shemale is used because transgender is the right word and in Urdu its is khwaja sira.

Mehrub tweeted about Almas Bobby who suddenly started supporting JI and JI has been pushing her forward assuming her the intersex although she had not been medically tested. This means that as long as someone is intersex , JI is fine with that but suddenly when someone comes out as a transgender ,it will be a problem. Using other words for the transgender will do nothing to them it only creates confusion. People find it hilarious that the JI have a serious problems with the word like shemale, transgender etc.

19th Oct 2022

<https://twitter.com/TMItalks/status/1582718403919290371>

“Their are some Transgenders at day they look like Transgender Men and also dressed like mens. But at night they were wearing Women Dresses and full up with makeup standing beside roads and streets. Kindly guide us what should we call them. Just a simple question?”

The commenter questions the duality of transgender as some of them look like transgender men during the day and at night they go out in female get up.

“I support all genders, but sometimes I feel I am forced to accept that. I don't understand the aggression. I am ok with all genders as long as they are not bothering me. Can we just all relax? Help me find the cause of this aggression and defensive attitude. Thx”

“If someone is a man by appearance then that person will be a He/male for me.”

On using the wrong pronouns for the transgender, Mehrub tweeted that if someone uses wrong pronouns for transgenders, they should also do the same because this is their way of disrespecting or abusing the transgender individuals. People disagree with agree as they think that if someone looks male to them irrespective of their gender identity, they are going to call them “he/him”. Some also pointed out that there some trans people who dress up as men during the day and dress up as women at night so they are kind of confused what to call them. This shows that people think that transgender themselves are not sure about their identity and get frustrated and offended if they are called by wrong pronouns.

17th Oct 2022

<https://twitter.com/TMItalks/status/1581768755272904704>

“Trans ppl r the most oppressed ppl unfortunately in our society.. if they can't support or encourage them,they have no right to speak against them .”

“At least that's a good news in yesterday's TOPI DRAMA”

Mehrub tweeted about elections in which JI lost and mentioned that they cannot fool the common man. They know the hatred and negativity that JI has spread with their false propagation. They should be held accountable for the terrorism they have spread on universities and colleges by using youth for their personal agenda

16th October 2022

<https://twitter.com/TMItalks/status/1581768755272904704>



Figure 23: Picture of people watching news on TV

Mehrub posted the above picture where people are watching the news bulletin about the election results in which JI lost. In the picture there are mostly men. The News has been screened on a big projector and it seems that the people were waiting for the results. Mehrub tweeted that all the attacks, murders, fake propaganda and hatred against the transgender community has led them to this situation.

8th Oct 2022

<https://twitter.com/TMItalks/status/1578464926443528193>

“seriously? U talking about science is the most absurd thing I've heard today! When @ZiaulHaqRaja challenged you to debate on the basis of science, you ran away!”

This comment expresses disbelief and sarcasm towards Mehrub who claimed to discuss science but avoided a debate challenge from @ZiaulHaqRaja, implying hypocrisy or insincerity in her scientific claims.

“Will a gay person be okay to be called Transgender (Khuwajasara) in Pakistan? May be that's why people are opposing this bill.”

The comment suggests that in Pakistan, using the term "Transgender" or "Khuwajasara" to describe a gay person may be met with resistance because these two terms refer to distinct aspects of gender identity and sexual orientation. "Transgender" typically pertains to individuals whose gender identity differs from their assigned sex at birth, while "gay" refers to those who are attracted to individuals of the same sex. Confusing these terms can perpetuate misunderstandings about diverse gender and sexual identities, which might contribute to opposition against certain bills aimed at protecting the rights of transgender individuals in the country.

“Why do people take this anti Jinnah and anti Pakistan party seriously? What are they doing in a country created by a person who was inspired by liberals like Morley and Gladstone. Why don't they create their utopia on some small island. Why are fascists even allowed in Pakistan.”

People take this anti-Jinnah and anti-Pakistan party seriously due to the complexities of political discourse and diverse perspectives within any nation. Pakistan's founder, Jinnah, was indeed

inspired by liberal ideals, but like any democracy, Pakistan accommodates a range of ideologies, including dissenting voices. Political pluralism is a hallmark of democratic societies. The presence of differing viewpoints is essential for constructive debate and growth, even if some views may appear contradictory to the nation's founding principles. Excluding dissenting voices entirely would undermine the very democracy that Pakistan was built upon.

Mehrub tweets about JI spreading wrong information about the transgender act 2018 and on the basis of their false accusations, influencing people to oppose the bill as well. JI, Youth Club, TTP and other religious political parties have been spreading false information and building a false narrative around the Transgender Act 2018 so that they can ban the transgender act and provision of legal rights and protection to the transgender community. The influence of these “religious” members on people can be seen in the form online hate and bullying they do on social media. Some people think that gays in Pakistan are called transgender or Khawaja sira that’s why the bill is opposed. Some bring the topic of religion to justify their opposition. Some think these parties who have not done anything for the country should not be seriously. If they are so desperate to run everything according to their own benefit then they should have a land of their own. This country should not allow and tolerate these fascist.

4th Oct 2022

<https://twitter.com/TMItalks/status/1577255009447596032>

“With one hole for urination perhaps she want to describe a person who has removed his genitalia and is left with just a hole in the lower body through which urine comes out. Again such person can’t be defined as transgender as biologically and physically he is a male.”

This comment seems to describe a person who has undergone genital surgery and has only one opening for urination, implying a male-to-female gender transition. However, it incorrectly assumes that biological sex is solely determined by genitalia, which is not accurate. Gender identity and biological sex are distinct, and transgender individuals may undergo various medical

procedures to align their physical appearance with their gender identity, without changing their biological sex, which is determined by chromosomes.

“What does it mean? keep one hole. Doesn't everyone keep one hole for urination. I don't understand irrespective of the language used.”

The commenter expresses a concern about the definition of transgender in the bill because “keeping one hole” does not clearly define the transgender community. The fact that every human has one hole for urination does not makes sense here.

“Janab another "Doctor" of PTI in the Senate said that "transgender people are lesbians without boobs”.

The comments addresses the literacy level of the members of senate according to whom transgender people are lesbian without boobs, calling them “doctor” in sarcastic way.

PTI member Fawzia Arshad has introduced a Bill to amend the Transgender Act in the Senate and she has defined transgender as a person who "keeps one hole for urination". This definition is quite absurd. Every human being has a one hole for urination. These are the educated ministry of Pakistan. At this point everyone would come up with their own definition of transgender and probably make a new gender out of it. Another definition by our so called professional and literate people came forward which states that transgender are lesbians without boobs. This shows that there is no proper ways of dealing with the sensitive issues in Pakistan. With all the opposition from the JI and the protests by transgender community for the transgender act 2018, the topic of gender ahs become quite sensitive. Keeping that mind the senate should consider these issues properly and address them in the best manner but it seems that everything is taken as a joke.

4th October 2022

<https://twitter.com/TMItalks/status/1577255009447596032>

INTRODUCED ON 26.09.2022.
[AS INTRODUCED IN THE SENATE]

A
BILL

Further to amend the Transgender Persons (Protection of Rights) Act, 2018

WHEREAS it is expedient further to amend the Transgender Persons (Protection of Rights) Act, 2018 (XIII of 2018) for the purposes hereinafter appearing;

It is hereby enacted as follows:-

1. Short title and commencement. - (1) This Act may be called the Transgender Persons (Protection of Rights) (Amendment) Act, 2022.
(2) It shall come into force at once.

2. Amendment of section 2, Act XIII of 2018. - In the Transgender Persons (Protection of Rights) Act, 2018 (XIII of 2018), hereinafter referred to as the said Act, in section 2,-

(i) for clauses (e) and (f) the following shall be substituted, namely:-

“(e) **“gender expression”** refers to a person’s presentation of one’s gender identity in terms of male, female and transgender;

“(f) **“gender identity”** means a person characterized as male, female or transgender on the basis of one’s physical and biological traits;” and

(ii) for clause (n), the following shall be substituted, namely:-

“(n) **“transgender person”** is a person who is hermaphrodite, with or without both male and female organs, or keeps one hole for urination.”

3. Amendment of section 3, Act XIII of 2018. - In the said Act, in section 3,-

(i) in sub-section (1), the expression “as per his or her self-perceived gender identity, as such,” shall be omitted;

(ii) in sub-section (2), the expression “as per self-perceived gender identity” shall be omitted;

(iii) in sub-section (3), the expression “according to self-perceived gender identity” shall be omitted; and

(iv) sub-section (4) shall be omitted.

Figure 24: Transgender rights bill

Mehrub shared the laws of the Transgender Rights bill which states the wrong and illogical definition of a transgender person. It says that a transgender person is the one who has only one hole for urination, the line highlighted in red in the above picture.

1st Oct 2022

<https://twitter.com/TMItalks/status/1575946865337565189>

“We're spinless nation. We can't face religious fringes because of their power and resignation of the people to their (fanatics') will.”

The comments expresses that we, as a nation, lack the courage to confront religious extremists due to their influential sway and the passive acquiescence of the populace to their radical agendas."

“There are many in my whatsapp list who told me it's promoting LGBT. Mujhe phir ACT ki ss le kar bejhna parha. Kal bhe I have urdu translated to some of my the boomer aunties at my home town. Inki propaganda machine ne effectively inke zehno mein gand bithaya hai”
“Nobody is against the rights of actual (khunsa) people. But please MR. Mehrub yes we are against people like you who are "Self perceived" Khunsas!”

The commenter expresses encountering criticism within their WhatsApp contacts, with some accusing the bill that it is promoting LGBT rights. The comment says that they have no problem with rights of actual khaunsa but criticizes Mehrub for being a self perceived Khaunsa.

The social damage done due to the false propagation by JI and other religious political parties cannot be undone but they should be held accountable for all the lies , hatred and false information they have spread to run their personal politics, And all others who are in the same boat with them , spreading negativity . These people have no regard for basic humanity and talk about the Islamic and religious principles which no doubt contradicts their actions. People agree with mehrub as they have experienced same homophobic and transphobic people in their social circle and how it is difficult to deal with them because they are somehow brain washed with this hateful propaganda.

29th Sep 2022

<https://twitter.com/TMItalks/status/1575397365862785026>

“They are sex workers I guess.. And they only want their profit share... Nobody will accept trans people as independent empowering figure. Saddd!”

The comments expresses sadness over the fact that the transgenders who are sex workers will never be accepted as independent empowering figure for their profession.

“Jamaat e Islami is a terrorist body, spreading false lies and panics, and actively colluding with criminals and human traffickers to raise money for its propaganda. If this isn't a Pakistani copy of the Republican Party, what is?”

The commenter accuses JI for being a terrorist body spreading false propaganda against the community and joins hands with the criminals and human traffickers to raise money for the propaganda, which seems Pakistani copy of Republican Party.

Some of the transgender support JI and oppose the trans act 2018 because of the business they do on the bodies of transgender. Trans act negates these kind of businesses that's why these transgenders think that by supporting these transphobic and homophobic terrorist, they will be able to run their business and earn from it. Nobody questions about their identity or their medical tests because these transgender follow the orders of JI and get personal favors from them. JI has set benchmark to distinguish between a real khwajasira and a fake one. According to them a real

khawja sira is the one who is a right fascist and they are not then they are no the real khawja siras.

27th Sep 2022

<https://twitter.com/TMItalks/status/1574718444532023299>

It's not justifiable by any means, That's why the amendments are need of the time and how could you connect this incident. The Act should amend so that so called Transgenders like you can't have the luxury of changing sex and deserving INTERSEX can have their rights”

This comment reflects a contentious perspective on the issue of transgender rights and gender identity. The current legal framework that allows gender identity changes is unjustifiable. The commenter also contends that amendments are necessary to restrict such changes, suggesting that this would ensure that individuals who identify as intersex can secure their rights. This viewpoint implies a lack of support for transgender individuals' right to self-identify and transition.

“Molvis In Ka Nach Nahi Dekhtay Molvis Insy Relationships Nahi Banatay Yeah Khud Criminals K Pesu k Liay Unky Samnay Naachti Hy Unky Sath Relationships Banati Hy Aur Relationships Toothnay k Bad Jab Kisi Criminal k Hatho Mar Jaati Hy To Mazhabi Tabky ko Aap Loug Nishana Bana Laity”

The statement suggests that some religious leaders, referred to as "Molvis," often turn a blind eye to immoral behavior and do not establish meaningful connections with people. Instead, they seem to align themselves with criminals for financial gain, even dancing to their tunes. When these relationships sour or become problematic, these religious figures conveniently become the target of blame, diverting attention from the true culprits.

“How does presenting an amendment to secure the rights of only intersex community responsible for the killing of intersex?! Stop relating two entirely different things to confuse people! No one is against khwajasira rights!”

The commenter questions that resenting an amendment to secure the rights of the intersex community is not responsible for harm against intersex individuals. It's important not to conflate

this effort with unrelated issues to avoid confusion. The aim is to support the rights of all marginalized communities, including khwajasira, without opposition.

A transgender named Wafa has been killed which counts to 4 transgender women who have been killed. This is the result of the online transphobia and JI false propaganda. However whenever a transgender is killed, the blame is always on the victim not the culprit. People think that the debate of intersex and the murder of Transgender individuals are different topics. They blame the victim for being the sex worker and accuse her of being in physical relationships with the criminals.

24th Sep 2022

<https://twitter.com/TMItalks/status/1573740716102238214>

“Thank you Mehrub for your dignified conduct even in the face of vile trolling and stigmatising by the Almas Bobby and the anchorwoman! You had every right to lose it but you remained calm and composed.”

The comment appreciates Mehrub; dignified conduct during the interviews despite of relentless trolling and stigmatization by Almas Bobby and the anchorwoma. Despite having every reason to react negatively, Mehrub chose to remain composed and graceful, earning respect for their unwavering poise in the midst of adversi

“Because you're using Khwaja sira rights for something totally different. Those who created the bill did a massive disservice to the real Khwaja sira people & if they truly care, they should pass an amendment which explicitly says that M cannot change to F & F cannot change to M.”

This commnet accuses Mehrub for misusing the rights intended for the Khwaja sira community are for unrelated purposes. It criticizes the creators of a bill for not adequately protecting the rights of genuine Khwaja sira individuals and suggests that an amendment should be passed to explicitly prohibit gender changes from male-to-female or female-to-male within this context.

“There is a difference between being a trans and being a khuajasira. All khuajasira are against transgender act. Being trans is being a nashukra. You ain't a khuajasira, stop using them as a bait.”

This comment highlights a distinction between two distinct identities: being transgender which according to the commenter is “nashukra” and being a khwajasira, with the latter group opposing transgender rights. It emphasizes that not all transgender individuals are khwajasira and cautions against exploiting khwajasira for personal gain or manipulation.

One of the clause of Transgender Act 2018 is that if someone forces a trans-person to beg. That someone will get 6 years in jail and fine of 50000. This is the reason why Almas Bobby has been against the Transgender Act 2018 because her business runs on transgender begging. People like Almas Bobby have no respect and concern for their community. People are still accusing Mehrub for being a fake transgender and that she is doing all this to gain sympathy. Although she has publicly announced that she is on the road of transitioning and learning about the changes and figuring things out gradually, but people still question her identity .Some think that transgender and Khawaja sira are different. And they assume that Mehrub is not a Khwaja Sira so she should not use them as a bait.

24th September 2022

<https://twitter.com/TMItalks/status/1573740716102238214>



Figure 25: Screenshot of one of Mehrub's tweet

Mehrub posted the above picture which states that the clause of Section 9 of Transgender Persons Protection Act 2018, if a transperson is forced to beg by someone, then someone will get 6 years in prison and Rs. 50,000 fine. Amidst the opposition from the religious political parties, there are some transgender persons who are also protesting against the act. One of them is Almas Bobby, who has joined hands with JI because the act condemns the forced begging which has been her only business.

23rd Sep 2022

<https://twitter.com/TMItalks/status/1573044165352591360>

“you are NO khusra. You are a patient who thinks a female soul is trapped in a male body. It would help if you had medical attention and instead of seeking justifications from the public. The intersex community can fight for their rights. You sell porn and weed”

This comment criticizes Mehrub by rejecting her self-identification as a transgender person and instead suggesting that she may have a medical condition related to gender dysphoria. It emphasizes the need for medical care and implies that seeking public validation is not the solution. Additionally, the commenter accuses Mehrub for engaging in illegal activities such as selling pornography and drugs.

“According to Islam & the laws of nature, there are only 2 sex. Male & Female. "X" is Un-Islamic. If some one is intersex, then they'll be categorized as male or female on the basis his/her dominant features. I am also going to challenge this on appropriate forum”

This comment asserts that, according to Islamic teachings and the principles of nature, there are only two recognized sexes: male and female. It suggests that the concept of being intersex (X) is considered un-Islamic, and in such cases, individuals should be categorized as male or female based on their dominant physical features. The commenter plans to challenge this perspective in an appropriate forum, indicating a willingness to engage in a discussion or debate about these beliefs.

“Agar ap aik dafa Act parh letay to aisi chawlain na mar rahay hotay! Ap vohi ho na jis ko Intersex or Transgender same nazar aatay hain!”

This comment criticizes Mehrub for her irresponsibility in making statements about the difference between transgender and intersex, claiming that if she had read the act 2018 properly she would not have bluffed.

Mehrub asks her followers to leave her character and identity and and justify her in the context of Transgender Act 2018 that if according to the rules X comes from M and F then how does M to F becomes a gay marriage. A always people are not coming to the actual point. They are questioning her identity and existence and telling her to seek medical advice because according to them she is going through some mental illness which is why she feels like she is a Khusra. Some people think that the “X” is unislamic and there are only two genders: male and female. They tell her read the act carefully as she thinks intersex and transgender are same. Whatever the context is or whatever discussion is going on, her character assassination goes underway every time.

22nd Sep 2022

<https://twitter.com/TMItalks/status/1573006610817220608>

“No honourable person would like to share space with you.”

“Sahi kia hy... Who are you to argue with! You are not a member parliament or not a transgender they are discussing about”

Senator Mushtaq was invited for live call on ATV show to discuss about the ongoing debate on the opposition of Transgender Act 2018 where Mehrub was also invited to have a healthy discussion. As soon as Senator saw Mehrub talking, he left the call by saying that he won't be sitting with her for discussions. This depicts the attitude of thieves and goons who know they are wrong so they are afraid they might get caught. They are exposing themselves through these manners which means they are lying and misquoting the laws and policies for their own vested

policies. People think that he did right because she is not a member of parliament or transgender so it is useless to even argue with her.

22nd Sep 2022

<https://twitter.com/TMItalks/status/1572900686546845696>

“No one is opposing the rights of intersex (Khuwajasara) . They should be treated equally like men and women. All sympathies are for them. But how can we support someone who just feels like a woman ? Just FEELS?”

This comment appears to express support for the rights of intersex individuals (Khuwajasara) and advocates for equal treatment, while expressing skepticism about supporting someone solely based on their feelings of identifying as a different gender.

“Khwaja sira is not the same thing as transgender. At least that was NOT its original meaning found in any literature or dictionary. Its only recently you people have started conflating it. Pakistanis do not have issue with rights for khwaja siras.”

The term "Khwaja sira" originally did not equate to "transgender" in any literature or dictionary. It's only in recent times that this conflation has emerged. In Pakistan, there is generally no opposition to advocating for the rights of Khwaja siras.

“Moiz you've lied again. You attack the west but yet you endorse western imperial narrative of LGBT. You've publicly said in podcasts and SM of how you endorse Judith Butler's theory of gender. You've publicly came out and said you want to queer the mainstream”

The commenter is accusing Moiz of being hypocritical. They claim that Moiz criticizes the West but also supports Western ideas related to the LGBT community, particularly by endorsing Judith Butler's gender theory. Mehrub also accused of publicly expressing a desire to challenge or disrupt mainstream norms regarding gender and sexuality.

Transgender Persons Act 2018 is the first legislation across the world that is decolonial, and restores indigenous rights of khwajasira people. It is obvious that it threatens the foreign funded modernist Islamists who are anti-Pakistani culture. It seems that the most criticism Mehrub has received is about her identity and how dare she calls herself a transgender or Khawaja Sira

because being an intersex and just feeling like a women are two different things. People think she attacks the west but she supports the western imperial narrative of LGBT.

22nd September 2022

<https://twitter.com/TMItalks/status/1572904225142620161>

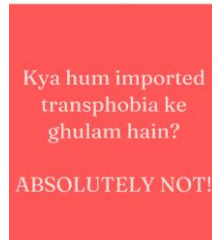


Figure 26: Picture with the text in Urdu questioning "Are we slaves of imported transphobia"

Mehrub posted the picture which says that we are not slaves to imported transphobia because JJ supporters have been sharing and posting pictures of West to justify their opposition to the trans rights act 2018 and the propaganda they have been spreading. In some cases they blame the transgender community for spreading un- islamic and unethical values which have been derived from West. And some time they use the Western examples and ideologies to justify their actions.

21st September 2022

<https://twitter.com/TMItalks/status/1572656435124916225>



Figure 27: Snap of an International news shared by Mehrub

Mehrub posted that Virginia will block schools for accommodating transgender students. She states that Jamat and other right fascists in Pakistan are also doing the same thing and are a part of global campaign. They have same justification for this which is religion. In case of Pakistan, Islam is the weapon for religious parties and everyone has their own version of it. She adds that they all are making a fool out of them.

20th Sep 2022

<https://twitter.com/TMItalks/status/1572222140535144459>

“Matlab... trans women aren’t women and trans men aren’t men medically. This is the point. And it’s not about legal rights written in the act, not every right is documented. It’s about using the gender reassignment for all the wrong reasons.”

This comment suggests a viewpoint that challenges the medical classification of transgender individuals, asserting that, from a medical perspective, transgender women are not considered biologically female, and transgender men are not considered biologically male. The emphasis is placed on the belief that gender reassignment procedures might be used for motivations other than genuine gender dysphoria, raising concerns about the appropriateness and intentions behind these medical interventions. Legal rights are mentioned, highlighting that not all rights are explicitly outlined in legislation, but the primary focus is on the medical aspect of transgender identity.

“this is the main concern here...the clause they put there is that anyone can approach Nadra n ask them to register him or her w/o any medical evidence... "medical EVIDENCE is the KEY here" n they deliberately AVOID any such thing”

The primary issue at hand revolves around the fact that the clause they've included allows anyone to approach Nadra for registration without requiring any medical evidence. The crucial point to note is that "medical evidence" is of paramount importance here, and deliberately, they have omitted any such requirement, potentially leading to concerns about the accuracy and reliability of the registration process.

“Medical examination is for those who are making an ACTIVE claim that they are intersex (to gain rights) but in reality are actually transgenders. Islam accommodates rights for intersex but not for men pretending to be women/ quantum gender like you.”

Medical examinations are often requested in cases where individuals claim to be intersex with the intention of gaining certain rights or privileges, but are, in fact, transgender individuals. This distinction is important because Islam supports the rights of intersex individuals but does not necessarily accommodate men who identify as women or individuals who identify as quantum gender, emphasizing the need for clarity in gender identity claims within religious and legal contexts. If JI is concerned about men becoming women and marrying men then they should make it compulsory to have a medical examination before Nikkah .They think that now that the act allows any one to change their gender on the basis of their self perceived identity, everyone will be free to change their gender. Here medical evidence is important because it will be a proof for those who claim to be an intersex.

11th Sep 2022 <https://twitter.com/TMItalks/status/1568990577345155072>

“Senator Mushtaq Is on your nerves nowadays bcz he has exposed all your filthy propaganda ...You Don't represent intersex Community you are just a shameless guy who is involved in every crime,drug addict and wants to secure yourself by taking name of this Community..”

Senator Mushtaq's recent actions have clearly struck a nerve of Mehrub, as he has exposed the false narratives and propaganda that Mehrub's been promoting. According to the commenter, Mehrub's claims of representing the intersex community are baseless, and it appears that she is using their name to shield herself from her involvement in various crimes and drug addiction. This behavior is not only shameful but also detrimental to the genuine interests of the intersex community.

“If someone want to see terrorists and extremists and level of extremism in Pakistan,read comments below. Pakistanis as Nation supporting terrorism and entire nation have soft corner for Taliban, Daesh ISIS and other extremists outfits.”

This generalizes the entire Pakistani population as supporters of terrorism and extremist groups like the Taliban, Daesh (ISIS), and others based on comments made on social media or online platforms. It implies a strong association between Pakistanis and extremism, which may not accurately represent the diverse views and opinions within the country. Such sweeping generalizations can perpetuate stereotypes and hinder constructive dialogue about complex issues.

“This is not because of senator mushtaq but it is because of any so called "transgender's own wrongdoings, prostitution, Mujra and other stuff like that which leads to fights and hatred causing mayhem.”

This comment suggests that the issues being discussed are not attributed to Senator Mushtaq, but rather, it implies that some individuals in the transgender community might engage in activities such as prostitution and Mujra (traditional dance performances) which can potentially lead to conflicts and animosity, resulting in chaos and discord. Three transgenders were shot by unknown in Peshawar. This is what happens when you let the extremists religious parties spread false propagation against the transgender community. These extremists show their level of extremism through online hate, violence and persecutions. However the transgender are to blame for every violence they have been facing. People think that transgender are responsible for their own actions. These killings and violence are because of their way of living, appearance and dressing. They are inviting these things upon themselves and that they should not brag JJ member into their filth. People think that this is bound to happen when transgender are into prostitution, sex work and wrong doings. So instead of blaming others they should pay attention on their actions and make them right.

9th September 2022

<https://twitter.com/TMItalks/status/1568290920642011139>

Mushtaq Ahmad Khan 2 hrs · 🌐

"ٹرانس جینڈر" ایکٹ جیسے قوانین سے ہماری دینی اساس کو
خطرہ ہے۔ ایسے قوانین ہماری نظریاتی سرحدوں پر حملہ اور
ہمارے خلاف اعلان جنگ ہے۔ اس قانون کی تفصیلات اور اس
حوالے سے مسلمانان پاکستان کے کرنے کے کام۔

Production of: Islamabad International
Broadcasting Studio

Figure 28: Screenshot of Mushtaq Ahmad's tweet in Urdu

Mehrub posted that the Jamaat e Islami has officially "declared war" on transgender persons. She shared the tweet of Senator Mushtaq Ahmad, who blatantly called for a war against the community.

3rd Sep 2022

<https://twitter.com/TMItalks/status/1566093391171051522>

"His finances shouldn't bother u . What u need to focus on in coming face to face and justify ur stance and while he does his side . He dint say anything about u that is not a fact . So u do the same."

The commenter advises Mehrub not to be concerned about the finances of Raja Zia ul Haq. Instead, she focus should on addressing any issues when meeting face-to-face, presenting one's viewpoint convincingly, and ensuring that all statements made are based on factual information, just as Raja Zia ul haq has done.

"Everyone can see right now that you're strawmaning by brining up the financials of Youth Club and running away from the subject at hand. You can opt to debate him and still question the financials while you're at it."

This comment criticizes Mehrub for using a strawman argument by diverting the conversation away from the main topic and focusing on the financial details of the Youth Club members. It suggests that Mehrub should engage in the debate directly while also addressing her concerns about the financial aspect.

"Stop running away from it. Accept a debate. Don't engage just to prove Youth Club wrong or trying to prove yourself right. In a nutshell, if you're sincere, go in there with an intention to discuss and not to debate."

This comment encourages individuals to confront opposing viewpoints openly and constructively instead of avoiding them. It emphasizes the importance of engaging in discussions with a genuine desire to understand and exchange ideas, rather than simply trying to win arguments or validate personal opinions. Mehrub tweets that she is ready to have an open debate with the members of the Youth Club if they show their generational wealth, financial dealings and business dealing of their religious club because she thinks they are profiting off religious sermons. She thinks that they have business connections with homophobic, Shia phobic and anti-sufi religious businesses. People believe that their finances are their personal assets which no one should ever disclose to anyone. They think that a healthy debate can happen if both parties set aside their personal feelings and discuss the things that actually make sense.

18th Aug 2022

<https://twitter.com/TMItalks/status/1560203514667835398>

“This excerpt is a ‘mix achar’! Casually picking up lines from the literature describing dark ages and feudalism and connecting it to your filth doesn’t justify it at all. Try coming up with something organic next time!”

This piece of writing is criticized for being a 'mix achar,' meaning it haphazardly combines lines from literature discussing dark ages and feudalism with unrelated content, such as filth, without a cohesive or meaningful connection. The critique suggests that Mehrub should strive for a more organic and coherent approach in her writing.

“You look like feminism wave 4 “mera jism meri marzi type” And sometimes trying to portray real crux of feminism (wave 1 2 3). That's where is the clash is. Bc Pakistan can't go through the whole process thus resulting contemporary situations”

The comment "You look like feminism wave 4 'mera jism meri marzi type'" suggests that someone appears to embody the principles of fourth-wave feminism, emphasizing individual bodily autonomy with the slogan "my body, my choice." However, there's an underlying tension because they also try to convey the essence of earlier waves of feminism (waves 1, 2, and 3),

which focused on broader gender equality issues. This conflict arises because Pakistan faces challenges in fully embracing the multifaceted feminist movement, leading to complex and contemporary gender-related issues.

“If you are truly neutral, and want to know haq from baatil, I would kindly advise you to read Surah Loot from Quran. Dark desires exist in every individual but so does freewill to control these desires, and that's why life is a test.”

The commenter advises that if a person seeks impartial guidance in discerning right from wrong, they should read Surah Loot from the Quran. This chapter emphasizes the presence of human desires and the crucial role of free will in managing them, highlighting that life is a test where individuals must choose between their inclinations and moral principles.

“this a beautiful written piece. i am sharing it with all the kids, family and friends. Mehrub dear, the intellect you have and strong nerves,I envy this strength and wish you be a voice of margilised and vulnerables across glob.see your self a world leader, ignore the ignorants.”

This heartfelt comment praises the beautifully written piece and expresses the intention to share it with kids, family, and friends. It commends Mehrub for her intellect and resilience, expressing admiration for her strength and a desire for her to become a powerful advocate for marginalized and vulnerable people worldwide, envisioning her as a future global leader while disregarding those who underestimate her potential.

“your speech is well-written, however it only makes you seem delusional. Someone can ascribe to gender binaries and be a poet, a lover, etc. you're not special. every human is struggling with questions of identity. but they don't exploit marginalised groups in the process.”

This comment acknowledges the quality of Mehrub’s speech's composition but highlights that it comes across as delusional because it suggests uniqueness in grappling with identity questions while adhering to gender binaries. It further argues that this is not distinctive, as all humans face identity struggles, and cautions against exploiting marginalized groups in exploring one's identity. Mehrub posted an excerpt about the harsh realities of our society which has been sunk in traditional and modern perspectives. Some people think that she has just copied these lines

from somewhere on the internet, trying to justify her actions. The excerpt she shared gives the message that you are gonna be bad or good in someone's story so stop trying to please others because in the end all that matters is you.

17th Aug 2022

<https://twitter.com/TMItalks/status/1559765365692936192>

“You promote vulgarity, foul language, smokes joint, Promotes LGBTQ rights and homosexuality openly on social media and various channels. Who wants such ideals for their younger generations?”

The commenter accuses Mehrub of endorsing inappropriate language, drug use, and openly supporting LGBTQ rights and homosexuality on social media and other platforms. It questions the suitability of these ideals for younger generations, implying concern about their influence.

“Absolutely true, Pakistani elite is the most insensitive & corrupt gang of criminals on earth. Kudos for u for standing to them, it's completely transphobic what [#TedTalksxIsl](#) did. In this day & age this shouldn't be <http://happening.Me> & [@AradhiyaKhan4as](#) community support u!”

This comment asserts that the Pakistani elite are extremely corrupt and insensitive. The commenter applauds Mehrub for opposing them and criticizes a TEDxISL for being transphobic, emphasizing that such behavior should not occur in the present day, and expresses support to Mehrub and the whole transgender community.

“The only word that comes to mind every time I come across her name is “why”. Like Ya Ilahi why does she exist? I want to know her contribution to the ecosystem because clearly the world could've done without her. Then why? Maula karsaz hai. Must have his reasons.”

The commenter's persistent question regarding Mehrub is "why," as they wonder about her purpose and contribution to the world. They find it puzzling that she exists and believe the world could have managed without her, yet they acknowledge that there may be unseen reasons for her existence, attributing it to fate or a higher power's plan.

“she is very right how you are a role model to kids what exactly r your achievements going through a transition surgery isn't an accomplishment u decided it for urself don't force it upon others this is de problem wd u people talk about equality but want 2 b treated differently”

This commenter criticizes the idea of considering Mehrub a role model solely based on her gender transition surgery. Such a personal decision should not be equated with notable achievements, and the comment suggests that advocating for equality should not involve imposing one's choices on others while seeking special treatment.

“More power to you [@TMItalks](#)!! Some of these cis het people call us Qaome-Lut but the reality is that Maria B, JI fascists & their TERF sympathizers are the real Qaome Lut because they are constantly lying , misguiding people, asserting dominance by their threats wd mob mentality”

Mehrub posted about the TEDxISL controversy and how Maria B has been trying to justify her points and actions by questioning her identity and spreading hate on social media .It is true that transphobia is always perpetuated by elite class of our society who hide behind the religious bodies as it allows them to maintain hegemony and riches in a highly unequal society. Some people disagree with her as they think that Maria B did the right thing by complaining about the guest speaker at TEDxISL because parents know what's best for their kids and they are sure that a transgender who uses foul language can never be role model for their kids. However some people are highly disappointed with her behavior and appreciating Mehrub for calling her out because these elite have a habit of not being held accountable for the things they do to the middle or lower class because they think they can get away with anything.

16th August 2022

<https://www.instagram.com/p/ChVEFhDo0kh/>



Figure 28: Shots from Live video of Mehrub

Mehrub shared a live video with a fellow where she discusses the TEDxISL controversy and how the transphobia is spread by educated burgoise. She states that as visibility increases, so does violence. The hegemonic always use moral policing to gatekeep alternative voices and opinions. It's happened before; it'll happen again. That's the cycle of struggle for redistribution of power. The cover photo of this video is the one that has been viral on the social media platforms regarding the removal of Mehrub for TEDxISL as Guest Speaker on the account of her being a transgender woman. Many Celebrities and Media persons have shared this cover photo to show either their support for Mehrub or in appreciation for the ISL panel for removing her.

16th August 2022

<https://twitter.com/TMItalks/status/1559765365692936192>



Figure 29: Screenshots from the instagram story of Maria B

Mehrub shared the screenshots of the stories from the Maria B's Instagram account where she wrote about the TEDxISL and appreciated them for removing Mehrub from the panel as a guest speaker. In a separate story she adds that Mehrub does not belong to the Khwaja Sira community and that she loves and respects the actual community. She claims that Mehrub is just a man who has changed his gender. And their kids should be aware of the difference between a genderless and transgender community. The third story she posted about the misconception of the society about transgender people. She shared the story with the picture of Mehrub from one of her live that she did on her instagram account.

Shahzadi Rai

17th Aug 2022

<https://www.instagram.com/p/ChW8Z8brzKI/>

“What do you mean by kuch maloom nai hai? Mr Moiz is a simple male. And now he feels like being female. That's has nothing to do with science. He is mentally ill. That's a political agenda. This has nothing to do with transgender. Stop promoting LGBTQ in the name of transgender. They have no idea how they are used in Pakistan by people like Mr. MOIZ. Secondly, there are well documented clinical literatures that proves LGBTQ has nothing to do with science. And what sort of a muslim are you guys. A simple sinner knows that he have sinned and earned the ager of Allah swt. And he repents. But you guys are constantly trying to go against quran and sunnah and even endorsing this on others. May Allah bless [#Mariab](#). Allah jisay chahiye apna kam le.”

This comment expresses ignorance about the concept of being transgender and suggests that Mr. Moiz's gender identity is due to mental illness and a political agenda, not supported by science. It criticizes the promotion of LGBTQ rights and questions the adherence to Islamic principles, emphasizing repentance over endorsement of non-binary identities.

“Bohat acha kiya hai unhone fake intersex”

“Sorry to hear this happened! She is a professional and should have been given the right to speak. Probably raise the issue with [@ted](#) as they are open to everyone.”

Shahzadi reshared the post of Mehrub regarding the TEDxISL controversy in support of her. She says that the transgender community in Pakistan have very few highly intellectual and and

educated people and Mehrub is among those qualified and professional so she Maria B should think before she makes judgement. However People have different opinion. They think that Mehrub hs some mental illness that's why he wants to be a female which is strictly unacceptable as muslim. So they should repent and ask for forgiveness for their sins. People also think they are fake intersex who try to take advantage of the community through the trans act 2018.

26th Sep 2021

<https://www.instagram.com/p/CUSJLREA3OM/>



Figure 30: Picture of Shahzadi Rai and Mehrub from Moorat March

The picture is from the Aurat March. In the picture Shahzadi along with Mehrub is raising her hand pointing towards the sky. Both are wearing Black Shalwar Kameez. There is a saying written in Urdu on the picture which is giving the message to never feel afraid of anyone. Above that #MoizbhaiHazarewaly is written which refers to Mehrub whose previous name was Moiz Awaan, and belongs to Hazara District.

25th January 2022

<https://www.instagram.com/p/CZKg6y-Abgm/>



Figure 31: Screenshots from the interview of Shahzadi with a news channel confronting JI member

The pictures are from a live show where Shahzadi was interviewed on behalf of the transgender community. The discussion was about the bill presented by Jamaat-e-Islami in senate seeking “prohibition of transgender surgeries and other medical treatments” on basis of any psychological disorder or gender dysphoria. Shahzadi looked graceful in Dupatta and was calmly listening to the arguments put forward by the opposing party.

19th February 2022

<https://www.instagram.com/p/CaKSgviIved/>



Figure 32: Picture from the news regarding Aurat March

Shahzadi posted the above picture which says that JI has announced to put their full force in ceasing Aurat March. This announcement was made public which created restlessness among the feminists and Aurat March supporters.

29th September 2022

<https://www.instagram.com/p/CjGFoJDAAtQ/>



Figure 33: Shahzadi Rai giving a speech addressing the JI members

Shahzadi was invited for a talk with JI members on the laws of the Trans rights act 2018 where she tried to clear some misconception about the Transgender Bill 2018 which is being spread by JI constantly on social media. She argued on the point that why the medical board has to be only for transgender and not any other male and female. In the picture she is standing behind a board and directly addressing the members sitting beside her. She is dressed in a modest shalwar kameez with Dupatta covering her head.

10th October 2022

<https://www.instagram.com/p/CjiAojtNtVV/>



Figure 34: Shot of a banner from the streets conveying the message to eradicate the transgender community

In the picture there are banners hanging on the streets which says that Trans Act 2018 is an inslamic law and that it should be banned and abolished as it destroys the family system in the country.

14th October 2022

<https://www.instagram.com/p/Cjr4Nv3I-8m/>



Figure 35: Screenshot from a video showing violence on a transgender individual

The screenshots are from a video posted by Shahzadi in which a transgender is being harassed. His hair is forcefully cut and shaved by his father and brother while he begs them to not do it. The video was posted to show the people the kind of abuse and harassment transgender community have to face even from their own blood relations.

20th November 2022

<https://www.instagram.com/p/CIMVvB6MPZ8/>



Figure 36: Picture of a banner from Aurat March which says "We are not Qaum e loot, but you are"

This picture is from Aurat March Day. A banner in which the pictures of different so called religious Maulvis who were involved in rape ,are pasted on a blue chart paper and above it is written in Urdu that" These people are Qaum e loot not us".

27th December 2022

<https://www.instagram.com/p/Cmrcis-tnbS/>

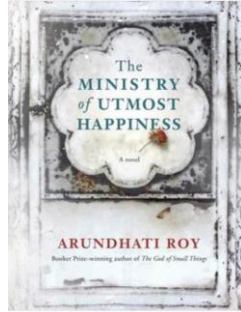


Figure 37: Cover page of a famous novel by Anirudhato Roy

Shahzadi shared the cover page of famous novel “Ministry of Utmost Happiness by Arundhati Roy” from which shahzadi shared her favourite lines which says”Do you know why God made Hijras?’No, why?’

‘It was an experiment. He decided to create something, a living creature that is incapable of happiness. So he made us (Hijra)’.

12th November 2022

<https://twitter.com/ShahzadiRai/status/1591504653199499264>

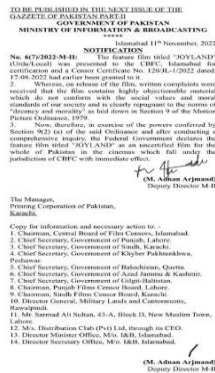


Figure 38: Picture of a petition regarding the ban of movie "Joyland"

Joyland is a short movie that revolves around different characters striving for happiness and comfort in their own ways. The film got criticism before its release as people and some authorities believed that the film is inappropriate for the people and does not confirm with the social values and moral standards of our society. Shahzadi showed her disappointment in this

action as the movie got much appreciation internationally but it got hate and objection in Pakistan.

4th November 2022

<https://twitter.com/ShahzadiRai/status/1588519291669708800>



Figure 39: Demand of the transgender community on “Sindh Moorat March”

The major demand of transgender community in Pakistan is to criminalize transphobic hate speech and practically implement on it. This, along with other demands were put forward and was the main agenda in Sindh Moorat March 2022.

29th September 2022

<https://www.instagram.com/p/CjHbR5IKNGL/>

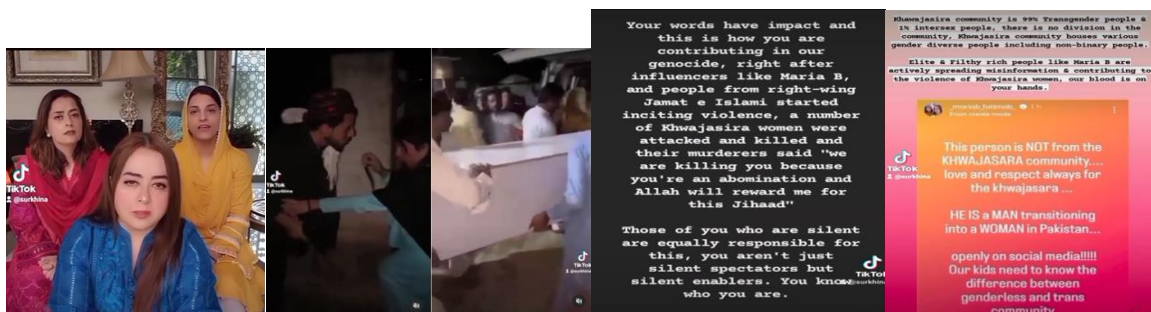


Figure 40: Screenshots of the result of hate spread by Maria B and JI members

A compilation of video in which transphobic Violence & Murder is shown and how it happen. This is what the country's religious and non-religious rich elite class is doing to

Khawajasiras. They want to eliminate them completely. This is genocide. Transgender genocide in 2022 Pakistan. The first picture of Maria B along with her team giving wrong information and trying to be sympathetic towards the community when in reality all she craves for fame and popularity. The next shots above show that the violence and harassment that ends up killing the transgender community. Last picture is the screenshot from Maria B's Instagram stories where she is claiming that Mehrub does not belong to transgender community. The words and actions of these people have great impact on the community and this is how they contribute to the genocide of the community.



Figure 41: Public toilet sign that says "Whatever just wash your hands"

The above sign says that "Whatever Just wash your hands" which shows that it should not concern anyone what gender a person has when using the public facilities because being a human and citizen of the country should be enough. A public facility shouldn't have to ask if you're a man or a woman.

28th Sep 2022

<https://www.instagram.com/p/CjCzXkDjZ6b/>

"Using a transgender murder to incite hate against JI just because they spoke against an unislamic bill is quite manipulating!"

The commenter is of the opinion that exploiting a transgender murder to fuel hatred against a group merely for opposing an unIslamic bill is a manipulative tactic.

"Jamat e Islami ny koi hate campaign nahi chlai hoi they just want to change a few things in this bill, they are not totally against your (intersex) rights but they are and we all are against the free path of lgbtq which is given to them in this bill. No one is against the rights of

khajasira and if someone killed another human being then he and only he is responsible for that and should be punished strictly.”

Jamat e Islami asserts they did not initiate a hate campaign but seek modifications to the bill.

They support intersex rights but oppose unrestricted LGBTQ privileges. They emphasize individual accountability for harm, advocating strict punishment for perpetrators.

“I personally always condemning the hatred people are sowing against transgender people. We all have to respect their rights by heart & soul”

The increase in the deaths of the transgender had increased due to spread of false propagation by JI and other religious political parties. People think that just because someone has opposite views regarding the bill does not mean that they should be blamed for the consequences. JI being a religious party declared the bill as un-Islamic because of few things in the bill that were against the Islamic principles. JI are not against the rights of intersex but they totally condemn who support LGBTQ. However, some think that the hatred and violence transgender community faces is totally unacceptable as they are also human beings who have their own basic rights.

29th Sep 2022

<https://www.instagram.com/p/CjGFoJDAAtQ/>

“People need to stop messing lgbtq with Transgender rights! They deprive our Khawasras from the rights Allah has given them this way May you get more chances to speak up and thank you for doing so because only you know how much you're risking. More power to you Ameen :))”

The commenter expresses support for transgender rights while emphasizing the importance of separating LGBTQ issues from transgender rights. The commenter also acknowledges the risks associated with speaking out on this topic and offers gratitude to those who do. The closing phrase, "More power to you Ameen," conveys well-wishes and support to the transgender community.

“Please learn the difference between intersex and transgender. Intersex people are the ones born in between male and female, while transgenders are people who willingly change their

gender just because they feel that way. We respect intersex but not transgenders as it's clearly mentioned in Quran”

The comment implies the understanding of the distinction between intersex and transgenders. Intersex individuals are born with physical characteristics that don't fit typical male or female definitions, while transgender individuals are those who choose to transition to a gender different from their assigned one. Respect for intersex people should be universal, while attitudes towards transgender individuals may vary, but it's important to note that perspectives on this matter can differ and should be discussed respectfully.

“Transgender/KhawjaSira ki community ki history 4000 saal purani ho ya 400 saal, Islam don't care, jo Islam aik Tattoo ko wrong kehta h, jo Islam Suicide ko allow nahe krta h jo kehta h k "Na Jism tumhara Na Marzi tumhari" woh kiun kr srf Feelings ki wajah se body change krnay ko pasan karega ??

The comment suggests that the history of the transgender/KhawjaSira community, whether spanning 4,000 years or 400, is not a concern for Islam. Islam, which deems tattoos and suicide as forbidden, emphasizes that one's body is not theirs to change solely based on feelings. Thus, the question arises: why would someone be inclined towards altering their body primarily for emotional reasons?

A clip from press conference where she confronts JI members and cleared some misconceptions about the act 2018. JI opposed the bill on the account that it supports Gay marriage which is something they assumed because the bill does not state anything like that. Transgender or Khawaja sira have been given rights by Allah from which they should not be deprived. People still confuse themselves with the who intersex and transgender debate. According to them Allah mentioned about the intersex in quran so they should be given full respect but not the transgender as they are totally against Islam. Just because someone just not feel like a man or woman does not mean that he/she should change their gender.

27th Oct 2022

<https://www.instagram.com/p/CkOE-oOogjV/>

“Naaa transgender qoum e lout hay ## naaa hum sub khuda hay Khuda k liyeh let people do what they want to do Shahzadi rai ka faisla khuda karay gaaa sub apni apni qabro ki fikar karay Yahi aj kal faislay aatay hay maqafaatay amal k naaam par either support transgender act or just dnt bother Plzzzz plzzz dnt hurt others by using abusive words Allah sub ki hidayat karay ga ALLAH pay choray no one is angel”

The comment encourages acceptance and respect for transgender individuals, emphasizing the idea that everyone is equal in the eyes of God. It calls for people to let others live as they choose and leave judgment to a higher power. The commenter urges support for transgender rights and discourages the use of hurtful language, emphasizing the hope for divine guidance and acknowledging the imperfection of all individuals.

“We are not here to decide who is correct and who is wrong , yeh sab ALLAH PAK k kaam hai ,wohi khaaliq e qainaat hai or us ki marzi k baghair Kuch nahi hota hai is pe to Alhamdulillah sab Muslims ka emaan hai, secondly hum baghair kisi ko janay baghair kaise judge Ker saktay hain k woh life main Kya kerta hai or Kya nahi.. RASOOL ALLAH (s.a.w) ne pyar se or mohabbat se Deen e Islam pehlaya tha na k logo se nafrat Ker k hum sab ko Un k naqsh e qadam pe chalna chahiye or logo k saath shafqat se paish ana chahiye ..”

The commenter emphasizes that Muslims believe it's Allah's role to judge right from wrong, highlighting their faith in His divine will. The comment advocates against passing judgment on others without knowing their actions and encourages following the compassionate example of Prophet Muhammad (peace be upon him) in spreading Islam through love and kindness rather than hatred or judgment.

“Jahil log kbi election to jeet nhi skty q k majority awam inko psnd ni krti bs aise bdmashi kr k apni baat mnwaty hain”

The comments suggests that illiterate people can never win any elections because majority of the population does not follow them. These people exercise their power on them to vote in their favor.

Shahzadi posted a video about the JI campaign and how she was questioned about her gender identity while she was in the park where she used to go for walks and was a safe space for her but not anymore. People think everybody is a sinner in one way or other so instead of judging others and pointing fingers at them we should worry about our own sins and how we would repent to Allah. If someone does not support the trans act or transgender community they should not bother to comment on it then. We are not responsible to correct every one . Whatever JI is doing to gain supporters and followers is totally unacceptable. Hurting and harming innocent people for personal politics is also against Islamic principles so they are the ones who should fear the wrath of God.

21st Dec 2022

<https://www.instagram.com/p/CmbiLuTK0Pb/>

“Ap deen ko bech my nahi lay kar ao. Islam my tariqa hain har cheez ka, jesey k Nikkha dusri cheezo k liye. knowledge thk or sahi jaga use kry jazakallah”

The commenter advises against selling or compromising one's faith for personal gain, emphasizing the importance of following proper Islamic guidelines in all matters, similar to the way Nikkah (marriage) is suppose to conduct. The commeneter encourages using knowledge correctly and in the right context, with the expression "jazakallah" conveying gratitude or acknowledgment.

"hamaray maamlay Mai har koi sharai hojata hai" - our hypocrisy is heartbreaking”

The comment suggests that everyone conveniently adopts religious principles when it suits them, revealing the disheartening extent of our hypocrisy.

“Haram haram hota hy chahy jo b kre jo b Community ya insan os m involved ho ... stop justifying your sins because other people are doing it we criticised them and we criticise you .. sins are not associated with some specific gender ..”

The commenter emphasizes that wrongdoing remains wrong regardless of who commits it or their affiliation. This comment calls for accountability instead of justifying one's actions based

on the actions of others. It also rejects the idea that sins are tied to a particular gender, highlighting the universality of moral responsibility.

“There is only 2 genders in islam thats male and female third gender insaan apni nafsi khwahish saat se banta hai Allah ne qidar huqum diya ki ladki bano”

This comment asserts that in Islam, there are only two genders: male and female. It implies that any notion of a third gender is considered a product of personal desires, and it suggests that Allah has ordained individuals to be either male or female, urging them to adhere to their respective roles.

Shahzadi shared the interview where she talks about how JI is spreading fake propaganda against them. She called out Jamat E Islami & Maria B for their transphobic campaign. She highlighted the dual standards of our cishetero patriarchal society and clarified that the faith is being weaponized by the rightwing to mask their own transphobia against the Khawajasira Community. She also talked about the ban on the movie Joyland. People feel like she is blaming JI for everything when in reality transgender community is the one who have brought this upon themselves as they are indulged in sins. That why they should justifying their sins .People are calling her fake intersex who supports LGBTQ which is haram in Islam.

Shahzadi Rai (Twitter)

12th Nov 2022

<https://twitter.com/ShahzadiRai/status/1591504653199499264>

Joyland movie got a great positive response internationally but in Pakistan it has become a national issue whether to release it or not. Our religious parties think that it is a movie on un Islamic views.If they are actually against the un Islamic laws then they should have stood against Mujras, rape and violence on women and children, and honour killing of transgender. However

people are against the transgender who support LGBTQ as it is against Islamic principles but they are against violence on khwaja sira and intersex.

Hina Baloch (Instagram)

24th Aug 2022

<https://www.instagram.com/p/ChpYAteJtsO/>

“We don't have any issue with the one born with these characteristics (intersex) The problem is with the one who changes their identity later on in their life (Transgender) with their own choice defying the laws of our Deen. There are only two gender.... Male Or Female.... One in a million it happens that a child is born and have both male and female organs and that is for the doctor to decide. I hope u understand. JazakAllah”

The commenter expresses acceptance of individuals born intersex, with a combination of male and female characteristics, as a natural occurrence. However, the idea that the transgender individuals who transition later in life, citing religious beliefs and asserting that there are only two genders, male and female, except in rare medical cases is opposed by the commenter

“Hina shared about the spirituality of Pakistani transgender and posted that “We are the daughters of the ancient lines and we are called to greatness. Transphobes using right wing rhetoric and propaganda against the Khawajasira community will rue the day. We are the caretakers and servants of the very faith you're using to subjugate us and you're bound to lose”.

The idea that the genders male, female and intersex(having male and female genitalia) exists, has been instilled in people's mind. Transgender are defying the laws of our religion that's why they are not supported. However Hina mentions that Islam allows gender reassignment surgeries and transgender people are validated by Islamic scholars like Ayatollah Khomeini. Intersex people are very few, the majority of Khawajasira community is transgender people. People think that a man or woman changing his/her gender is haram and prohibited in Islam to which Hina strongly disagrees and states that Shia scholars allow transgender people to transition even if they're not intersex which is quite hard for people to digest as it contradicts to their version of Islamic

principles. She says that Tehran is the world capital for transition surgeries despite being a muslim country. She quotes a hadith that says “May Allah curse a man who dresses like a woman or a woman who dresses like a man. So if Allah has created someone in a certain form they should maintain that”.

24th Sep 2022

<https://www.instagram.com/p/Ci49sjvDtL/>

“Well i disagree dear because the bill is about the change of gender which was assigned to the person at the time of by doctor and also written on their birth certificate issued by HOSPITAL ...but when you need to challenge the idintiy given or tagged to you by doctors so it should be tested by themself as well .. and is wrong in it ?? I assigned as a boy and i m not challenging their assigned gender .. if someone wish to then should gone under same process ... hope this should not be a bone of contention”

The commenter argues that changing one's assigned gender at birth, as recorded on the birth certificate by the hospital, should only be done if someone challenges it themselves. The commente, who identifies as a boy, believes that if someone wants to change their assigned gender, they should go through a similar process. He hopes that this perspective won't lead to conflict.

***“Absay aurton or mardon Kay bhi tests hone chayen asli aurat ya asli Mard hain ya nhi ☺
☐kiyon Kay ab mard aurat or aurat Mard ban rahay hain to theek h the whole population should be tested whether they are genuinely man and women themselves.”***

This comment suggests that both men and women should undergo tests to determine their authentic gender identity, as according to JI statistics, people are increasingly transitioning between genders. It advocates for a comprehensive assessment of the entire population to confirm their true gender status.

Hina called out Oriya Maqbool Jan and Aliya Saarim for their views against transgender community and questioning their identity and gender. The whole discussion is about the gender reassignment and change of gender. The bill allows a person to change the name and gender

according to his or her self perceived identity on the CNIC. People think that if a person is born as a male then he should not challenge the gender assigned to him at his birth by doctors and if he does then the doctors should also have a say in this matter which is why medical certificate is important. But bodily and hormonal change does not appear until puberty and it may vary from person to person. The inclusion of medical board is not acceptable because not everyone can afford a “medical board” with expensive specialists. In Pakistan people do not have “self perceived” issues. That happens in the west. In Pakistan most khwajasiras are ridiculed just for being different. Why would someone deliberately pretend to be a different gender so that their live would be in danger. Being a transgender in Pakistan is not easy.

30th Sep 2022

<https://www.instagram.com/p/CjHbR5IKNGL/>

“You have the blood of so many innocent transgender persons on your hands. Why do you think you know who a Khwaja Sira is but a Khawaja sira themself. What gives you the right to take away their right to freedom of speech & for YOU to decide who gets to have a life, right to work and mere security and protection of their basic civil rights. Spreading hate in the name of religion, if your brain cannot comprehend maybe try going out & meeting the Khawaja Sira community, try asking them what it actually stands for, what it means, there's nothing wrong in not knowing and finding out, exploring to open up your mind to the possibilities and REALITY of the fact that it's not just you and the likes of you entitled to basic human rights but other humans too....oh. You know what, YOU are terrorist, terrorising an entire community because you blatantly refuse them their right to mere existence just as they don't fit your narrative, using your platform to further spew hate into the minds of people like yourself. Shame on you!! Murderer!!”

The commneter criticizes JI for their perceived ignorance and prejudice against the Khawaja Sira community, accusing them of indirectly causing harm to innocent transgender individuals. The commenter questions their authority to infringe upon the community's rights and encourages them to gain a deeper understanding of the Khawaja Sira identity and challenges them to be more open-minded and empathetic.

“so much misinformation, so much jahalat , wo bhi itne confidence se. Kuch sharam karlo. Ek bar kisi Khwaja Sira community k activist se baithke baat he karleti since you care about them so much(or at least claim to), before spewing your ill informed bs.”

The increase in the deaths of Transgender in 2022 is due to the false propagation by country's religious and non-religious rich elite class who want to eliminate the transgender from the country. People like Maria B are responsible for the violence and killings of transgender. Recently Maria B has opened up a new discussion regarding the transgender and intersex which has sparked a heat among within the transgender community. People are disappointed that she has little knowledge about the lives of transgender yet she so confidently gives out false information without realizing that it could have a greater impact on the community. This type of terrorism should be abolished and people like her should be held accountable for their actions which threatens the lives of innocent people. If she is so desperate to talk about the transgender community , she should have an intellectual conversation with the transgender or Khawaja sira so that her mis conception about them are cleared.

Nayab Ali (Twitter)

24th Sep 2022

<https://twitter.com/nayyabalipk/status/1573536904271876096>

“How can we let the people who encourage paedophilia and sexual assault in madrassahs tell us what is moral and Islamic?”

“jo mazloom hain unki baat krain; the naturally born khwaja sira (intersex). Trans tau apni marzi sey apni jins badalnay ki koshish krty hain aur phir homosexuality ko frogh detay hain. Intersex sey itna khof kyu hai apko? trans tau surgeries aur hormonal procedures k bd bnta ha”

This comment highlights the importance of having empathy for the marginalized individuals, specifically intersex people. The commenter questions society's fear and misunderstanding of intersexuality and contrasts it with the autonomy that transgender individuals have in choosing their gender identity, even after medical procedures.

“Again, it is twisted logic. Ban child sexual abuse and exploitation. Bring strict laws. No disagreement on either. But what that has to do with debate on transgenders law? Anyways, good to see that you agree to examine the issue from the perspective of Islamic Injunctions. Who decides repugnancy? As per the Constitution, the Council of Islamic Ideology and the Federal Shariat Court. CII has already given its detailed position. FSC is hearing the case. Let's keep this law on hold, relying on the position of CII, till the FSC gives its decision”

The comment highlights a concern that the discussion on child sexual abuse and transgender laws seems unrelated. It emphasizes the need for strict laws against child abuse but questions its connection to transgender legislation. The commenter suggests deferring the transgender law's implementation until the Federal Shariat Court decides, as per Islamic injunctions, considering the Council of Islamic Ideology's position.

Nayab Ali expose those maulvis and so called religious scholars who pretend to be pious and extremely religious but are homophobes and pedophiles. Who are involved in rapes and child sexual abuse themselves but are worried that the transgender rights act 2018 is a threat to the Islamic teachings and values. They should be banned. They cannot decide what is moral and ethical when their own actions are immoral and unethical. Transgender and intersex debate has created many confusion among the people and they think the since the transgender are demanding for gender transformation surgeries to be legal in Pakistan they should be banned since its unislamic and intersex is God's plan so they are acceptable to them.

26th September 2022

<https://twitter.com/nayyabalipk/status/1574151262937165824>

“Those 70,000 tweets are from the people who still have their conscience awake and are well aware of the teachings of islam unlike you!! Not everybody is like you who only knows to do propaganda”

This comment suggests that those 70,000 tweets against the transgender community reflect individuals with a conscious understanding of Islamic teachings. The commenter implies that not

everyone engages in propaganda like Nayab, highlighting a difference in intent and knowledge among Twitter users.

“Now you just cross your limit, regardless you agree with them or not but you can not question about there honesty everyone knows about honesty, just focus on your narrative and please look before you talk”

The comment suggests that regardless of your agreement with someone, questioning their honesty is off-limits, as their integrity is widely recognized. The commenter advises Nayab to prioritize her own message and be cautious with her words as she is a social media figure.

“Just only 11 likes on your video do you think you getting intention? No you can’t like I said focus

The comment suggests that having just 11 likes on a video doesn't indicate significant attention. The commenter advises Nayab to not get distracted by unrelated issues and emphasize on the importance of focusing on what one knows well.

Nayab Ali shared a tweet saying that Jamat-e-Islami is using donations of [@AlkhidmatOrg](#) (collected for flood affectees) to run fascist propaganda against transgender community. It also included social media hate speech campaign. She stated that 70000 tweets regarding ban on trans rights act 2018 were trending which shows that JI paying for these hate campaign otherwise in such a short notice it is not easy to influence that many people. However some people think that she is blaming JI and making false statements without any evidence .She is just doing it for publicity. People think that she should think before making such statements about religious scholars because they have a higher value and respect in society.

Aisha Mughal (Twitter)

18th Nov 2022

<https://twitter.com/aishamughal/status/1593566808199811072>

“Such behaviour leads to trans phobia and stigma and this is the reason families ask their trans kids to leave home. Shame on you [@ZiaulHaqRaja](#) you guys need to show some empathy

and try to understand why many transgender commit suicide. There is no fun in being a transgender.”

The commenter criticizes the behavior of ZiaulHaqRaja, founder of Youth Club, suggesting that his statements contribute to transphobia and societal stigma against transgender individuals. The comment highlights how such discrimination can lead to families rejecting their transgender children, ultimately attributing part of the high suicide rates among transgender individuals to this lack of empathy and understanding. The commenter underscores that being transgender is not a matter of fun but a serious issue influenced by societal attitudes.

“They lack empathy and compassion. Gender dysphoria is a medical condition and they are making fun of it. Kisi Mard ma itni jurrat ni k wo ak din bhi hamari life jee saky. Shame on these men, hypocrites”

This comment criticizes the members of Youth Club who lack empathy and compassion towards those experiencing gender dysphoria, a recognized medical condition. This act should be condemned. Making fun of the condition which some men may never understand or fully support the lives of transgender individuals, calling them hypocrites and expressing shame is another level of transphobia.

Members of Youth Club were mocking and making fun of the transgender during a podcast. According to them, instead of correcting their appearance and habits, the transgender individuals decide to change their whole gender. These types of behavior of renowned people are the reason why transphobia and homophobia has been increasing in the country. A lot of transgender lost their lives in fighting for their rights. No man has the capability to live the life as the transgender individuals live. The amount of hatred and oppression they have to face every day is not something these types of people can tolerate and understand.

19th December 2021

https://www.instagram.com/p/CXqqnEZJsbQQDDh2r-P_VJYfeBauRE0bcu4Zfg0/



Figure 42: Screenshot of the story shared by Fiza Ali on her Instagram profile

Few days ago Fiza Ali made fun of Transgender community's language on her show. In response, Bubbli Malik recorded a video message for Fiza Ali condemning her discriminatory behaviour towards transgender persons. The video went viral on social media and Fiza Ali shared on her social media account that she has resigned from the said show.

18th May 2022

https://www.instagram.com/p/CdtHMeSsdBplt_DLJXyO43vi4C9DR78STqwA9I0/



Figure 43: Screenshot of one of the tweet by Aisha Mughal in which she shared her photos from her trip to Turkey

Aisha shared her pictures from holidays in Turkey and posted that Turkey is one of the few muslim countries which allow Transgender Persons with “X” gender marker on their passports to enter in the country. She adds that she hopes other Muslim countries including Pakistan also adopt this and ensure the dignity of transgender community.

21st September 2022

<https://www.instagram.com/p/CixFHYArP4wy54g9s6NN-vJCY3ZuzBa2XnrmCU0/>



Figure 44: Screenshot of the tweet where Aisha is stating the Clause of the trans act 2018 bill
2nd October 2022

<https://www.instagram.com/p/CjNO2kOJpSciNCnWawxjahJJsjDL7NfmZC2fRk0/>



Figure 45: Stills from an interview with JI member in Dawn News

Aisha was invited to a talk show where she was accompanied by Senator Mushtaq. She tried to clear the air about the misconceptions on the Transgender Rights Act 2018.

16th November 2022

<https://www.instagram.com/p/CIB1JFIP4NNvgJOFNQdaxFaT5Q03K7EJUQnFDw0/>



Figure 46: Screenshot of her tweet from twitter

Joyland movie has been banned in Pakistan for its inappropriate content according to some religious people who claimed that the release of this movie will be the destruction of our society.

However after the review by the Censor Board, it was decided to release the movie.

22nd October 2022

<https://www.instagram.com/p/CkCdF-TJtPzzaS7tBXey9G6McZFQIcEzx7MUro0/>



Figure 47: Screenshot of a tweet

The Transgender Rights Act 2018 divided the community into those who supported the opposition party for its reversal and those who wanted act 2018 to stay. Almas Bobby has been standing side by side with the opposing party, JI, claiming to be intersex. Aisha commented on this that how are the Jamaatis so sure that those who are standing by their side are the real transgender or intersex. Have they done medical tests or shown them their biological parts to prove them.

16th October 2022

https://www.instagram.com/p/Cjxs3t0M8YwJt-rAOuo1q69zwoXxrYAm_xNwvs0/



Figure 48: Screenshot of a tweet

JI in Charsadda got only one vote despite their efforts. Aisha Mughal shared the news in her post. She stated that this is their karma for all the oppression and persecutions they did on the transgender community. The hate they spread for the community resulted in their loss because prayers of khwaja sira are never ignored.

5th Nov 2022

<https://twitter.com/aishamughal/status/1588630114560278528>

“Madrasas schools universities have such cases in very low numbers unlikely most of the transgender communities bread and butter depends on such activities.”

The commenter suggests that Madrasas, schools, and universities have very few cases of such activities, making them unlikely sources, unlike the transgender community, which often relies on such activities for their livelihood.

“their men used to prefer men over women, something which is highly disliked by the Creator”

This comment suggests that in the past, the men preferred romantic relationships with other men instead of women. This preference was strongly disapproved of by religious or moral beliefs, attributing it to the disapproval of a divine creator.

“jisko apne gender ka ni pata wo logo ko Islam bata raha ha”

This comment targets the gender identity of Aisha. The commenter refers that Aisha is not sure of her gender, how can she teach Islam.

Instead of spreading false propagation against the transgender community and opposing their rights. Senator Mushtaq ,the leader of JI should pay more attention in punishing those who rape children in Madrassas. The real Qaum e loot are these people who pretend to be religious and pious but in reality are the one s who are damaging our society. Senator Mushtaq opposed the bill on account that it promotes gay marriages. For his kind information, the maulvis in madrassas like men instead of women.

24th Oct 2022

<https://twitter.com/aishamughal/status/1584493065901080576>

The statistics of the number of people who changed their gender provided by the Government under the request of Senator Mushtaq proved to be fake on which Aisha suggests that these stats should be verified by NADRA to make decision on the basis of that. Also the the letter of interior ministry doesnot mentioned in the letter that these statistics were made under the Transgender Persons (protection of Rights) Act 2018. So on what basis are they saying that the number of people who changed gender after the act 2018 increased. There is no evidence that shows that it has happened because of the trans act 2018. The amguity among the state and JI leader is because the total number of Khawja sira is 2943 according to NADRA so how can 28100 khawja sira apply for a gender change.

20th Sep 2022

<https://twitter.com/aishamughal/status/1572539703974596609>

“A man who registers as an X-female is entitled to all female-only facilities. That wouldn’t be fair in my opinion.”

The commenter agrees that a person registered as an X-female should not be entitled to all female only facilities.

“Why would a man change his documents to x-female, are you a high school dropout lmao?”

The commenter asks why a man changes his documents to x-female, implying he is a high school dropout. The expression “Imao” shows that the person finds it funny that men change their documents to x-female.

“Did u see ant trans woman with x cnic ? You see her and then decide should she go to male washroom to get harrassed ? There is not a single case where women have been harassed by any transgender... but many trans have been raped by men”

The comment suggests that transgender individuals are not harassed by any transgender, but many have been raped by men, despite the fact that there is no single case of harassment by any transgender.

“Even if this act does not directly permit homosexuality it will definitely lead to it because we all know that what is written in the law and what happens in the country are not same. As Muslims we need to protect ourselves and our Islamic Riyasat from this Azaab.”

The comment suggests that even if the transgender act 2018 does not directly permit homosexuality it will definitely lead to it because everybody is aware of the clauses of the law. The comments also suggest that as Muslims we must stay away from these wrong doings and keep our Islamic values strong.

“This is not true. This act permits a person that if a man is not feeling like a man, he feels like a woman then without any medical report he can go in Nadra and change his identity from man to female. Then as a female he can marry a man legally: Homosexual MARRIAGES.”

The commenter does not agree with the post. They believe that the act allows individuals to change their gender identity on official documents without requiring a medical report. This legal recognition of gender identity does not necessarily imply support for homosexual marriages, as it pertains to recognizing gender identity, not sexual orientation.

Aisha tweets about the trans act 2018 that states that Transgender Persons can only be registered as "X" under the self-perceived gender identity. The debate revolves around whether those transgender registered with “X” are entitled to all female facilities or even marry. The reason being that when transgender are not allowed to use female facilities they are forced to use male

facilities where they are harassed and abused. Some people think that although this act does not promote homosexuality but it leads to it because the laws and actual implementation are two different things in our country. They think that this act promotes homosexual marriages.

<https://www.instagram.com/p/CeBiXdZM0TO/>



Figure 49: Screenshot from a Newspaper

Despite the government assurances, the National Database Registration Authority (NADRA) does not issue us cards," said Aradhilya Khan, transgender activist who was representing her community during a dailouge with media and civil society persons at local hotel. The event was organised by Election Commission of Pakistan inviting the media, civil society in order to educate and motivate masses including women, transgender, minorities and persons with disabilities regarding the electoral process and their active participation. The local government elections are approaching fast, the transgender community once again cried foul that they have not been given the identity cards to take part in electoral process.

17th November 2022

<https://www.instagram.com/p/CIERuZQsmXa/>



Figure 50: Campaign post that says "Remember me"

Sarah Gill Foundation launched a Visibility Campaign starting from 20th November 2022, which is also “Transgender day of Remembrance”, till 20th November 2023. The aim of this campaign is to show the successful and positive image of transgender (khwajasira) community, clearing the myths about community, awareness about Transgender Rights Act 2018 and amendments, inter-community conflicts, human trafficking within community and to make sure that the nation remember the needs and issues of the community. The name of the campaign is “Remember Me” which indicates that transgender have to be remembered for the sacrifices and hardships they have gone through all these years.

Nayab Ali (Instagram)

31st January 2022

<https://www.instagram.com/p/CZaYKdGs7ZY/>



Figure 51: A bill regarding TG's earning through foodstalls instead of begging

Another initiative by DCI Islamabad for the empowerment & mainstreaming of transgender community. Now transgender persons will place food stalls, earn with dignity instead of begging.

15th February 2022

<https://twitter.com/nayyabalipk/status/1493853627970387969>



Figure 52: Nayab Ali at the Al Khidmat Centre with fellow transgender individuals

A Khidmat Centre is established by Islamabad Police, reporting center for transgender for the provision of all police related services with dignity and convenience in order to provide protection to the Transgender community .The main purpose of this initiative was to provide “Tahaffuz” to the community as they have been in a vulnerable situation since the beginning.

31st March 2022

<https://twitter.com/nayyabalipk/status/1509678973907005440>



Figure 53: Picture of Nayab Ali showing her shirt that says "Call their names"

At Trans Justice vigil Nayab wore a white dress with crystal-embellished bullet holes. Bottom of Shirt was with the words “Unkay Naam Pukaro”. Nayab posted that this dress is extremely emotional to her as it screams her lived experience as a transgender person.

10th June 2022

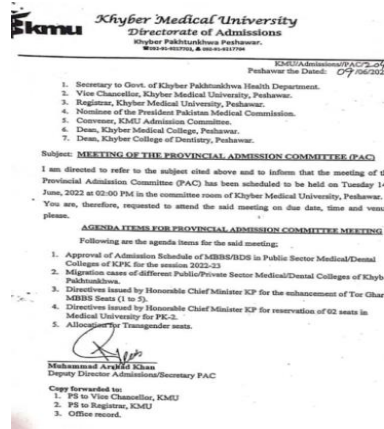


Figure 54: A bill demanding specific seats for TG students in Khyber Medical University

The demand for specific seats for transgender students has been included by Khyber Medical University which is a great initiative for the transgender community. This was much needed amidst the increase in the transgender violence.

20th July 2022

<https://twitter.com/nayyabalipk/status/1549785917564534786>

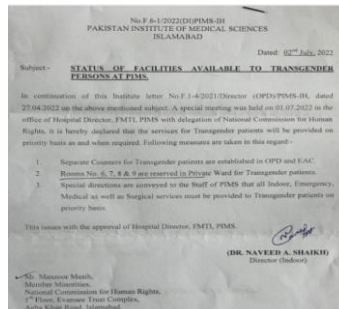


Figure 55: A bill demanding medical facilities for the TG community

Another initiative to provide medical facilities specifically for transgender community has been made.

23rd September 2022



Figure 56: Picture from Nayab Ali's live call with Maqbool Jan and Aliya Sarim

Nayab was invited for a live call where she exposed the fake propaganda and cheap publicity stunts of Orya Maqbool Jan and Aliya Sarim.

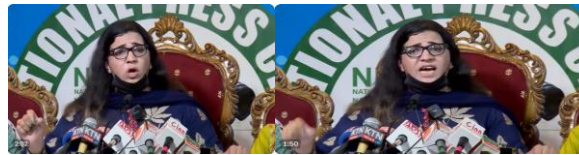


Figure 57: Nayab Ali addressing the Press Conference

Nayab addressed in Press Conference. She stated that “The transgender Law is not repugnant to Islamic injunction but child sexual abuse and exploitation. Ban it in your institution and bring strict laws, don’t impose your filth on us.” She tried to exposed real faces behind the contemporary propaganda against the transgender law in Pakistan.

25th September 2022

<https://twitter.com/nayyabalipk/status/1574151262937165824>



Figure 58: Pictures from the interview of Nayab Ali on GTV News

Nayab was invited as a guest speaker along with the members of JI and Nayab Jan, human rights activists where she imposed that Jamat-e-Islami is using donations of Alkhidmat Organization

(collected for flood affectees) to run fascist propaganda against transgender community which also included social media hate speech campaign.

27th September 2022



Figure 59: Picture from the interview of Nayab Ali with Dawn TV

Nayab had a media presence in Dawn TV’s Program “Zara Hat K”, in which she talked about the transgender act 2018 and current amendments proposed by conservative religious and political parties and the specific role of JI in running this hate campaign.

2nd October 2022



Figure 60: Job opportunities Advertisement for ICT Police

Another achievement for the transgender community is that Transgender citizens can also apply as per his or her self-perceived gender identity in accordance to Transgender Persons (Protection of Rights) Act 2018 & gender mentioned in CNIC. ICT Police was appreciated for this inclusive advertisement to provide equal employment opportunities.

7th October 2022

<https://twitter.com/nayabalipk/status/1578424005198872579>



Figure 61: Snaps from the protest of Nayab Ali and the transgender community

Nayab along with her fellow transgender individuals took to streets in Islamabad to protest against fake propaganda of JI. The slogan that they based their protest was the false propaganda and its impact on the community.

10th October 2022

<https://twitter.com/nayyabalipk/status/1579621005143965696>

**SENATE SECRETARIAT
ORDERS OF THE DAY**

for the meeting of the Senate to be held at 10:30 a.m. on Friday, the 7th October, 2022.

1. Recitation from the Holy Quran.

QUESTIONS

2. Questions entered in a separate list to be asked and answers given.

**MOTIONS
[Under Rule 194(1)]**

3. **SENATOR WALID IQBAL**, Chairman, Standing Committee on Human Rights, to move under sub-rule (1) of Rule 194 of the Rules of Procedure and Conduct of Business in the Senate, 2012, that the time for presentation of report of the Committee on the Bill further to amend the Transgender Persons (Protection of Rights) Act, 2018 [The Transgender Persons (Protection of Rights) (Amendment) Bill, 2022], introduced by Senator Fawzia Arshad on 26th September, 2022, may be extended for a period of sixty working days with effect from 6th October, 2022.

4. **SENATOR WALID IQBAL**, Chairman, Standing Committee on Human Rights, to move under sub-rule (1) of Rule 194 of the Rules of Procedure and Conduct of Business in the Senate, 2012, that the time for presentation of report of the Committee on the Bill further to amend the Transgender Persons (Protection of Rights) Act, 2018 [The Transgender Persons (Protection of Rights) (Amendment) Bill, 2021], introduced by Senator Mushtaq Ahmad on 15th November, 2021, may be extended for a period of sixty working days with effect from 14th October, 2022.

Figure 62: The proposed amendments by Walid Iqbal, member of PTI

Nayab appreciated Walid Iqbal of PTI for moving these motions on proposed amendments. She stated that Human Rights Committee should take more time, research, and get assistance from key experts on the transgender act. She hopes that the amendment of Transgender Rights Act 2018 should be reversed.

13th November 2022

<https://twitter.com/nayyabalipk/status/1591892991895277568>



Figure 63: Nayab Ali's manifesto for Local Government Elections

Manifesto for Local Govt Elections UC98 for the candidacy of Chairman was out. Nayab, being only transgenderperson contesting these elections from, have double responsibility to represent community and people of constituency, focusing on the needs of people.

28th October 2022

<https://twitter.com/nayyabalipk/status/1585933630794235905>



Figure 64: Picture of a transgender Individual who got killed



Figure 65: Picture saying " stop the violence on the transgender community"



Figure 66: Group of transgender individuals with candles in their hands

Nayab Ali shared a video to convey the message to Senator Mushtaq that their dirty politics is killing the transgender community. The first picture is of a transgender individual who got killed. The second picture conveys the message to stop the violence on the transgender community and in the third picture transgender individuals are standing with candles in their hands to show solidarity.

The sample has been analysed using the Critical Discourse Analysis to understand the representation of male-to-female transgender community and how their discourse against the hegemonic discourse is portrayed on the social media. Multiple themes have been generated from the types of analyses done in this chapter which are discussed in the next chapter.



Figure 66: Group of transgender individuals with candles in their hands

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4.4. THEMATIC ANALYSIS

This chapter discusses the analyses of the data and states their theorisation. It deals with the theorisation of the findings and analysis with reference to the conceptual framework applied for the research. It is aimed at understanding the concepts put forth by the findings and to discuss them through the theoretical lenses. The discussion is done thematically.

Following are the themes, similarities and difference have been generated from the data collected for this study:

1. **Transgender Rights and Discrimination:** Numerous social media posts and tweets center around the topic of transgender rights and discrimination. They shed light on the difficulties confronted by transgender individuals in Pakistan, underscoring the discrimination they face and the imperative for increased inclusivity and understanding. Moreover, these posts underscore the necessity for legal safeguards for transgender individuals, emphasizing the significance of enacting laws that secure their rights and civil protections. The content draws attention to the widespread violence, discrimination, and marginalization experienced by transgender individuals, especially within South Asian societies, emphasizing the pressing need to tackle these issues and safeguard the rights of this community. Despite existing laws and acts aimed at protecting the transgender community, the prevalence of transphobia and discrimination indicates ongoing inequality within society. The posts and tweets from transgender activists express frustration and anger regarding the detrimental effects of such discrimination on the lives of transgender individuals and the community as a whole. These activists use their social media platforms to address social injustice, discrimination, and prejudice against transgender individuals, highlighting instances

where societal attitudes and biases perpetuate discrimination. A consistent theme across all the posts from these transgender activists is their call for the protection of transgender rights and advocacy for the transgender community in Pakistan. They touch upon various aspects of this advocacy, including legal rights, protection, awareness, and recognition.

2. **Power Dynamics and Marginalization:** The tweets also touch on power dynamics and the marginalization of transgender individuals within Pakistani society. They discuss how transgender individuals are often excluded or silenced, and the role of institutions and governments in perpetuating these dynamics. The tweets and posts of these transgender activists strive for the empowerment of the transgender community. However as the time passes, the society has become more understanding and acceptable to these communities .As mentioned by Nayab Ali in her posts and tweets, the initiative to provide opportunities for transgender individuals to run food stalls, promoting economic independence and social inclusion, the establishment of a Transgender Crime Reporting Centre and allowing them to take admissions in the educational institutions, emphasizes the importance of recognizing and protecting the rights of transgender individuals. These are a big achievements for the community. The analysis highlight the importance of allowing marginalized communities, such as the transgender or Khawaja Sara community, to speak for themselves. This theme emphasizes the need to empower and amplify the voices of marginalized groups.
3. **Activism and Advocacy:** Some of the tweets emphasize the importance of activism and advocacy for transgender rights. They call for solidarity and support for transgender individuals and highlight the role of civil society organizations and

activists. The posts and tweets acknowledges the presence of individuals and groups actively advocating for transgender rights. It emphasizes the importance of strengthening allyship and fostering solidarity within society to break the silence and promote inclusivity by actively taking part in the transgender activism. The posts and tweets of these transgender activists highlights the importance of resilience and activism of transgender individuals and their allies. Despite adversity, they persist in advocating for their rights. These activists work hard for the protection the community signifying solidarity and support for feminist causes, including transgender inclusion. Sindh Moorat March proved to be significant step towards the betterment and security of the community against the violence and discrimination. The use of the slogan "Jaagi Jaagi Moorat Jaagi" in their protests underscores the identity and empowerment of the transgender community. It signifies that they have woken up and risen, asserting their presence and demands for equality. These activists also mention the importance of building supportive and inclusive communities for transgender individuals. They emphasize the role of friends, family, and local communities in reducing vulnerability to violence and discrimination. Whether through legal action, public statements, or symbolic acts like wearing specific clothing, advocacy and activism are central themes. They emphasize the role of individuals, organizations, and communities in advocating for change. Their posts and tweets reflects the activism and solidarity within the LGBTQ+ and transgender communities in Pakistan. It highlights their efforts to raise awareness, challenge norms, and demand change.

4. **Challenging Societal Expectations:** Many of the statements emphasize the idea of challenging societal norms and expectations, especially when it comes to gender roles and gender-based violence. The individuals in these statements are consciously defying traditional norms and expectations. The tran activists also addresses the challenges faced by the Hijra community in South Asia, such as discrimination, prejudice, limited opportunities, and social exclusion. It underscores the need for acceptance, understanding, and equality for marginalized communities like the Hijras. Their posts reflect the broader goal of social change and inclusion for the transgender community in Pakistan. They seek to shift transgender individuals from the periphery to the mainstream of societal attention and recognition.
5. **Awareness and Education:** The analysis of these reflect awareness of broader social and political dynamics, as well as critical perspectives on issues related to gender, transgender rights, and transphobia. Education and awareness of these topics are very important at every level to the society. Several posts emphasize the importance of raising public awareness and educating people about transgender issues. These posts and tweets underscore the need to challenge stereotypes and reduce discrimination through education. They also call for comprehensive social and legal reforms to address discrimination, violence, and inequality faced by transgender individuals. They stress the importance of awareness campaigns, education, legal protections, and societal attitudinal changes.
6. **Intersectionality:** The analysis emphasize on the intersectionality within the feminist movement and activism. It highlight that the Aurat March includes not only cisgender women but also transgender individuals, showcasing the diversity and inclusivity of

the movement. It also recognizes the intersectionality of the issues faced by transgender individuals. They acknowledge that transgender individuals face multiple forms of discrimination and oppression, including gender identity, sexual orientation, class, and other factors which should be acknowledged and accounted. The critical discourse analysis highlights the importance of integrating the transgender community into mainstream society. This involves creating an inclusive environment where transgender individuals are accepted, respected, and offered equal opportunities. The analysis of these posts and tweets acknowledges the intersection of gender identity and LGBTQ+ rights with other social justice issues, such as women's rights and inclusivity. It highlights the importance of recognizing the interconnected nature of these struggles and to take action.

7. **Agency and Empowerment:** The critical analysis of the posts and tweets of the transgender activists emphasize the importance of reclaiming agency and empowerment. Transgender individuals, in particular, are depicted as taking control of their own identities and experiences. However the transgender individuals are often socially invisible due to marginalization, discrimination, and a lack of understanding. Their experiences are overlooked or ignored by mainstream society, contributing to their vulnerability. Their posts and tweets acknowledge the existence of opposition to transgender-friendly legislation. It suggests that some individuals or groups specifically Jamaat e Islami and other religious groups ,resist recognizing transgender people as equal citizens, maintaining a power dynamic where transgender individuals are marginalized or treated as inferior

8. **Transphobia and misgendering:** The posts and tweets of these transgender individual resists to discrimination, transphobia, and misgendering specifically calling out individuals or groups that perpetuate transphobia. It highlights the issue of misgendering and the potential harm it causes to transgender individuals. Misgendering is indicative of transphobia, which is a broader concept involving prejudice, discrimination, or hatred against transgender individuals. These posts and tweets highlight the challenges and discrimination faced by transgender individuals in society. Their tweets and posts repeatedly highlight the vulnerability of transgender individuals in Pakistan and the real dangers they face, including violence, discrimination, and harassment. The transgender activists emphasized on the historical discrimination that forces transgender people into begging, killings and attacks on transgender person, illustrating the physical violence and harassment they face. They also acknowledge opposition of the trans rights act 2018, prohibition in the public spaces and especially the removal of Mehrub, a trans right activist from TEDxISL as guest speaker and the denial of a No Objection Certificate (NOC) for the Aurat March, reflecting attempts to suppress the involvement of the transgender community. They also highlight the wave of violence against transgender/Khawajasira individuals and the deep-seated social stigma and discrimination they encounter. The transphobia on social media spills over into real-life interactions, affecting transgender individuals' well-being and experiences in various contexts, including universities which have been posted by these trans activists. The prevalence of transphobia and hate speech on social media platforms,

indicates that transgender individuals face hostility and discrimination in online spaces

9. **Hegemonic Discourse:** The term "hegemonic discourse" denotes the prevailing narratives, ideologies, and power structures that hold influence over how society perceives and interacts with transgender individuals. This discourse significantly shapes public perceptions, policy decisions, and the treatment of transgender people. The social media content from transgender activists serves to confront and alter the stereotypical and discriminatory narratives historically associated with transgender individuals in Pakistan. These stereotypes, perpetuated by hegemonic discourse, have played a role in marginalizing and discriminating against the transgender community. The Trans Act 2018 seeks to diverge from the historical hegemonic discourse that has denied the existence and rights of transgender individuals. By legally recognizing and safeguarding their rights, the act challenges the prevailing narratives that have overlooked or oppressed this community. While hegemonic discourse excludes the experiences and viewpoints of transgender people, the Trans Act 2018, through acknowledging self-identified gender and providing legal protections, aims to be more inclusive and reflective of the voices and needs of the transgender community. Recognizing the interconnected struggles of transgender individuals with broader social justice issues, the Trans Act 2018 challenges the one-dimensional perspective that has often prevailed. This legislative step is crucial in contesting the hegemonic discourse that has perpetuated discrimination and marginalization against transgender individuals. The goal is to disrupt dominant narratives and power structures that have

historically shaped society's perception and treatment of this community, with the aim of fostering inclusivity, equality, and legal protection for transgender people.

The alternative narratives and perspectives presented by these transgender activists, alongside individuals and allies, on social media challenge traditional and conservative views, including those associated with groups like JI. Their posts and tweets stimulate public discussions and debates on issues related to the transgender community.

11. Alternative Discourses: Social media has provided a platform for these communities to express their concerns and raise voice against the violence against the dominant and hegemonic discourses. The impact of social media on the alternative discourses vary, depending on the specific social and political context. In Pakistan, where traditional norms and institutions are resistant to change, social media provides a vital space for marginalized voices to challenge the status quo and advocate for their rights. The posts and tweets of these transgender activists proves that social media has been quite helpful and influential for the transgender community in creating an alternative discourse for themselves against the hegemonic discourse. These discourses challenges the prevailing narratives and advocate for a more accepting and rights-based society that respects the autonomy and dignity of transgender individuals.

12. Religion and Politics: The involvement of religious figures and references to Islamic principles in the posts and tweets of these transgender activists suggests the intersection of religion and politics in discussions about transgender rights. This highlights the complexity of reconciling religious beliefs with legal protections. The

Transgender Persons (Protection of Rights) Act 2018 emphasizes the importance of legal protections in safeguarding the rights of transgender individuals. Their post/tweets discuss government actions, such as the introduction of bills and the adoption of sections of the Transgender (Protection of Rights) Act by institutions. It underscores the role of governmental and institutional involvement in advancing LGBTQ+ and transgender rights. Although the act is seen as a positive step toward ensuring equal rights and protection under the law, it has been opposed by religious parties. The involvement of political and religious groups in issues related to transgender rights, highlights the potential consequences and influence they have on legislation and social attitudes.

- 13. Role of Government and Legal Reform:** The analysis of these posts/tweets calls for the need of legal reforms or changes in legislation to protect transgender individuals or address gender-based violence effectively. It recognizes the role of government initiatives in supporting transgender rights. The government officials' involvement and the establishment of a Transgender Crime Reporting Centre by the ICT Police shows their role in helping the community which is crucial for promoting transgender rights.

Similarities:

All the posts and tweets address discrimination and stigmatization faced by transgender individuals in Pakistan. They highlight how transgender individuals are often marginalized and treated unfairly. Many of the posts/tweets call for understanding, empathy, and solidarity with transgender individuals. They stress the importance of recognizing transgender rights and

promoting inclusivity. These activists criticized institutions, including educational institutions and the government, for their role in perpetuating discrimination against transgender individuals. Several posts/tweets use strong language to convey the severity of the issues. These transgender activist social media accounts mainly twitter and instagram revolve around challenging and defying societal norms, whether it's about appearances, gender expectations, or discrimination. The post and tweets of these transgender activists show that they actively take charge of their lives and identities, which reflects a sense of empowerment. Their posts/tweets reflect an understanding of the broader social and political context and the need for education and awareness on issues related to gender and transgender rights. The discussion of violence against transgender individuals and the challenges faced by the Hijra community emphasize the common theme of discrimination and marginalization based on gender identity. It points out the importance of raising awareness and promoting understanding about transgender issues to combat indifference, prejudice, and discrimination. The analysis of their posts/tweets highlights the significance of solidarity, advocacy, and collective efforts from various stakeholders to address the issues faced by transgender individuals and the Hijra community. It advocates for the legal protection and civil rights of transgender individuals, emphasizing on the importance of integrating transgender individuals into mainstream society and creating an inclusive environment. The posts/tweets of these transgender activists acknowledge opposition to transgender-friendly legislation and the discrimination transgender individuals face. They critique misgendering and the judgment of an individual's gender identity, emphasizing the importance of respect and understanding. It advocates for autonomy in determining one's own gender identity and express concerns about the harm that misgendering can cause. Their posts/tweets challenge labels and hatred, promoting a more inclusive and empathetic society and calling for the

empowerment and amplification of marginalized communities' voices, recognizing the need for marginalized groups to speak for themselves. Most of their posts/tweets show their frustration and anger over the perpetuation of transphobia and discrimination against transgender individuals, particularly by cisgender people. It highlights the negative consequences of transphobia on the lives and well-being of transgender individuals. They have accused cisgender people of privilege and dismissiveness, suggesting that they do not fully understand the consequences of their actions and words. They emphasize the real-life impact of online transphobia on transgender individuals. The tweet/posts of these trans activists emphasizes the need for recognizing and addressing transphobia and discrimination against transgender individuals, as well as the importance of taking these issues seriously and seeking government intervention and legal protections. They have laid a greater significance to inclusivity, equal rights, and the creation of safe spaces for transgender individuals, reflecting a common goal of achieving equality and acceptance. In general, the data showed the significance of the transgender rights act 2018 because the amendment in the act and its reversal had a major impact on the transgender community.

Differences:

The posts/tweet of these transgender activists have addressed specific incidents or issue related to transgender rights and discrimination, making them unique in their content and context. Some tweets focus on the role of specific organizations or individuals, such as Jamaat e Islami and Senator Mushtaq Ahmad in the opposition of trans act 2018 while others highlight the actions of government institutions and the media towards the act. The tone and emphasis of the post/tweets vary, expressing frustration and anger, while emphasizing the need for positive interactions and understanding. They call for specific actions, such as removal of transgender activist from

TEDxISL or demanding accountability, while others express a sense of hopelessness and despair regarding the current situation. The Instagram and Twitter accounts cover a range of specific topics, from transgender individuals challenging societal expectations to legal reforms in Pakistan. While they share common themes, the specific issues and contexts differ. The tone and emotion in these posts/tweets vary. Some are passionate and assertive, while others are more reflective or focused on providing information. Some of these activists directly target specific individuals, groups, or organizations (e.g., Jamaat e Islami), while others are more general in their focus on societal issues. They discuss violence against transgender individuals and societal silence in a broader context, whereas focusing specifically on the Hijra community's challenges and the need for acceptance and equality in South Asia. They mentioned the discussion of the Hijra community, the involvement of religious and political groups, whereas this is not a prominent aspect in the section about violence against transgender individuals. They have also emphasized that achieving sexual liberation does not necessarily require new laws, the need for enacting specific legislation to protect transgender rights is important. They have addressed important themes related to transgender rights and societal attitudes in Pakistan. They share similarities in advocating for legal protection, inclusion, and recognizing the progress of the transgender community. However, their posts/tweets differ in their approaches to achieving sexual liberation and their use of slogans or specific terminology to express empowerment. They have focused on the broader issue of misgendering and gender identity judgment, directly calling out Maria B. for her transphobic actions and implies that she has overstepped her boundaries. They have also suggested the need for society to move away from prejudicial labels and judgment. They have focused on the role of social media as a platform for these issues. The transgender communities experience discrimination in specific aspects of life, such as domestic,

academic, professional, societal, and dating aspects, where the negative impact of transphobia is perceived.

In summary, both statements are united in their condemnation of transphobia, discrimination, and

Various aspects of the challenges and opportunities related to transgender rights, highlights discrimination, violence, government initiatives, activism, intersectionality, and the role of social media in the struggle for equality and inclusion. These themes reflect the complexity of the issues faced by the transgender community and the efforts to address them.

Their posts/tweets discuss a charter of demands for transgender rights and safety, highlighting specific demands and recommendations for change. Their focus is on legal and institutional changes, media cooperation, and survivor-centric remedies. They have also mentioned specific incidents, legal cases, and political figures, discussing issues related to freedom of expression, misinformation, and the potential impact of hate speech on vulnerable communities.

While their post/tweets primarily focuses on the struggles and rights of transgender individuals, it also touches on the broader LGBTQ+ community, particularly in the context of the Aurat March, which is a feminist movement advocating for gender equality. They have highlighted positive developments, such as government actions and institutional inclusivity, also addressing challenges and discrimination, including online bullying and transphobia. Different themes have been discussed in this chapter. The study reveals significant findings across various themes related to transgender rights in Pakistan. Social media posts and tweets shed light on the pervasive discrimination faced by transgender individuals, emphasizing the urgent need for increased inclusivity, legal safeguards, and societal understanding. Power dynamics and marginalization within Pakistani society are explored, with a focus on empowering the

transgender community through initiatives promoting economic independence and social inclusion. Activism and advocacy emerge as crucial components, emphasizing the resilience of transgender activists in promoting legal rights, awareness, and recognition. Challenging societal expectations, raising awareness through education, and acknowledging intersectionality within the feminist movement are highlighted as essential for social change. The study underscores the agency and empowerment of transgender individuals, while also addressing prevalent issues such as transphobia, misgendering, and the impact of hegemonic discourse. The role of religion and politics, particularly the intersection of Islamic principles with legal protections, as well as the government's involvement in legal reforms, are identified as critical factors influencing transgender rights in Pakistan. It also emphasizes on the importance of alternative discourses on social media in challenging discriminatory narratives and advocating for a more accepting and rights-based society for transgender individuals.

This chapter discussed the themes generated from this study and, the similarities and differences across the themes. The connection of these themes with the theory discussed in the Literature review section is discussed in the next chapter. A revised conceptual framework has been developed using the concepts derived in this study.

The key findings of the data excerpts revolve around societal issues and the experiences of marginalized communities, particularly the transgender community, in Pakistan. It sheds light on the ongoing violence against transgender individuals in Pakistan and the apathy surrounding these incidents. It emphasizes the urgent need for societal acknowledgment and action to address the pervasive violence and discrimination faced by the transgender community. It highlights the need for accountability and action in addressing gender-based discrimination and harmful policies. The data emphasizes the need for inclusive policies and public discourse that challenge

transphobia and homophobia while promoting acceptance and support for transgender individuals. The data has highlighted societal double standards in gender identity and the unequal treatment of transgender individuals compared to those with conventional gender identities. It has prompted critical reflection on societal norms and biases that perpetuate discrimination against gender-diverse communities. The data has called for special policies for transgender communities in Pakistan. It underscores the importance of addressing systemic issues and providing protection for marginalized communities through evidence-based policy interventions.

5. CHAPTER 5

CONNECTIONS BETWEEN FINDINGS AND THEORY

This chapter deals with the link between the findings and the theory of this study. The findings of this study explained in the previous section shows a direct connection to the theory.

The critical analysis of these diverse sets of information reveals a strong interconnectedness between the historical evolution of transgender concepts and the contemporary discourse on transgender rights and discrimination in Pakistan, particularly on social media. Here is a synthesized narrative that builds connections across these themes:

5.1. Historical Evolution and Contemporary Advocacy

The exploration of the historical journey of transgender identities, from key milestones to diverse global terms, serves as the foundation for understanding the nuanced experiences of transgender communities. This historical context lays the groundwork for appreciating the resilience and agency demonstrated by transgender individuals over time. The emergence of transgender communities in South Asia, such as the Hijra community, becomes a testament to the enduring nature of diverse gender identities.

5.2. Language and Communication as Tools of Empowerment

The investigation of secret languages within transgender communities, like Hijra Farsi and Polari, emphasizes the role of language in shaping transgender identity. This historical significance extends to contemporary relevance, where social media acts as a powerful tool for transgender activists to communicate, advocate, and resist discrimination. Language becomes a means of empowerment, challenging prevailing norms and creating alternative discourses.

5.3. Challenges, Discrimination, and Legal Protections

Examining historical treatment during the Mughal era and subsequent marginalization provides a backdrop for understanding the discrimination and violence faced by transgender individuals globally. This sets the stage for discussions on contemporary challenges, the importance of legal measures, and the need for amendments in international laws. The intersectionality of discrimination, considering factors such as gender identity, race, and economic instability, becomes a crucial lens through which to analyze both historical and current disparities.

5.4. Political Contexts and Global Perspectives

Exploring the impact of political changes, such as during the Obama Administration, establishes a link between political shifts and the experiences of transgender communities. The "whitelash" concept further connects political attitudes with the challenges faced by transgender individuals of color. This narrative extends to a global perspective on transgender rights, encompassing issues like bathroom bills, healthcare discrimination, and the impact of the COVID-19 pandemic. Brands' role in LGBTQ-related advertising campaigns highlights the intersection of corporate influence with societal perceptions.

5.5. Cultural Perspectives

The exploration of Iran's distinctive approach to transgender rights, influenced by historical evolution and religious decrees, creates a comparative lens with Western experiences. This cultural and economic contrast becomes a thread linking the global discourse on transgender rights. Historical perspectives on gender diversity in various cultures, including the impact of British colonial rule on the Hijra community, underscore the importance of cultural contexts in shaping transgender narratives.

5.6. Marginalization, Legal Frameworks, and Media Influence

Tracing the marginalization of transgender communities from the colonial era to the present provides a historical trajectory for understanding contemporary challenges. The legal framework in Pakistan, as seen in the Transgender Persons (Protection of Rights) Act 2018, becomes a critical component in assessing the effectiveness of legal measures. Simultaneously, the media's impact on shaping and challenging discourses, including instances of highlighting issues faced by transgender communities, showcases the evolving role of media in societal narratives.

5.7. Power Dynamics, Activism, and Social Awareness

The exploration of power dynamics through language and practices, as well as Critical Discourse Analysis, connects historical constructs of power with contemporary activism. Micro-activism in restrictive societies, such as blogging and confronting hate speech, becomes a modern-day manifestation of challenging power imbalances. The examination of social awareness and discourse change underscores the role of discourse analysis in promoting positive social change, aligning with the goals of transgender activism.

5.8. Social Media, Discrimination, and Empowerment

Themes related to social media, such as the impact on society, gender identities, and transgender representation, demonstrate the dual nature of online platforms. While they provide a global communication tool and opportunities for LGBTQ+ empowerment, they also expose the prevalence of discrimination, cyberbullying, and erasure discourses. Hashtag activism emerges as a contemporary form of advocacy, showcasing the power of social media in influencing societal attitudes.

5.9. Hegemonic Discourse, Alternative Narratives, and Intersectionality

The concept of hegemonic discourse, historically contributing to the marginalization of transgender individuals, becomes a central theme in understanding the prevailing narratives. The Transgender Persons (Protection of Rights) Act 2018 serves as an alternative narrative, challenging and disrupting traditional views. The intersectionality of gender identity with other social justice issues, including women's rights, underscores the interconnected struggles and the need for collective action.

5.10. Religion, Politics, and Government Involvement

The intersection of religion and politics in discussions about transgender rights reflects the complexity of reconciling beliefs with legal protections. Government actions, such as the Transgender Crime Reporting Centre, highlight the role of institutions in advancing LGBTQ+ and transgender rights. The involvement of political and religious groups showcases the potential influence on legislation and societal attitudes. In conclusion, the historical evolution of transgender concepts provides a foundational understanding, setting the stage for an in-depth exploration of contemporary issues. The threads of language challenge the political contexts, cultural perspectives, marginalization, legal frameworks, media influence, power dynamics, social awareness and social media.

5.11. Revised Conceptual Framework

Based on the above findings, the discussion and analysis of the data have stated a slightly different makeup of the initial conceptual framework employed for the research as shown in the figure below. Many linkages have been observed to be happening in a two-way motion as they co-exist as cause and effect. Rearrangement and an addition of ideas are also present according to the study. The reformed conceptual framework is presented after the original one for visual

comparison. The alterations in the original framework have been discussed afterwards. Much of the concepts can now be seen as two-way relationships rather than a single way. Starting from the top, **Transgender Rights and Discrimination** advocates for legal safeguards and protections that is interconnected with the call for increased inclusivity, understanding, and awareness among the society. Recognition of prevalent discrimination, violence, and marginalization serves as the basis for activism expressed through social media to address social injustice and prejudice. The marginalization of transgender individuals is the result of **power dynamics**. That is why **activism and advocacy** holds greater which is connected to resilience and persistence in the face of adversity. Solidarity and support through civil society organizations and activists are crucial elements of advocacy. **Societal Expectations** is also a major hurdle for the community as conscious defiance of traditional norms and expectations is tied to the broader goal of social change and inclusion for the transgender community. In order to shift transgender individuals from the periphery to the mainstream, societal expectations have to be challenged which is the task that needs time and effort. **Awareness and Education** plays a major role in objecting the societal expectations. Raising public awareness and educating people about transgender issues is achievable by introducing comprehensive social and legal reforms. This helps in challenging **stereotypes** and reducing discrimination through education i.e. the broader goal of increasing awareness.

Recognition of the **intersectionality** of issues faced by transgender individuals connects with inclusivity within the feminist movement and the integration of transgender individuals into mainstream society because acknowledging the diversity of the transgender community is essential for understanding the interconnected nature of their struggles. Another major issue faced by the transgender community is **transphobia and misgendering**. The resistance to

discrimination, transphobia, and misgendering is interconnected with the recognition of real dangers, including violence, discrimination, and harassment. **Hegemonic Discourse** is also a major hurdle that needs to be addressed as it forms the basis of the discrimination and marginalization faced by the transgender community. Confrontation and alteration of stereotypical and discriminatory narratives connect with the disruption of dominant narratives and power structures perpetuating discrimination and marginalization. Legal recognition is a crucial step in challenging and changing prevailing hegemonic discourses. The trans act 2018 is one major step that was initiated although the clauses in the act were questioned by Islamic groups. In answer to these dominant discourses, **alternative discourse** helps the community in voicing their demands and rights to a broader audience. Alternative discourses challenge hegemonic narratives and contribute to a more accepting and rights-based society. Different platforms on social media are utilized conveying alternative discourses which show a positive impact of social media in providing space for marginalized voices.

Religion and Politics has been a major concern for the transgender community because intersection of religion and politics is connected to the complex reconciliation of religious beliefs with legal protections. The involvement of these political and religious groups highlights the potential consequences and influence on legislation and social attitudes. The role of Government and Legal Reform in protecting transgender rights is interconnected with the emphasis on the need for changes in legislation to address gender-based violence effectively. The involvement of government officials in supporting transgender rights underscores the importance of institutional

support, highlighting the potential harm of misgendering that emphasizes the need to

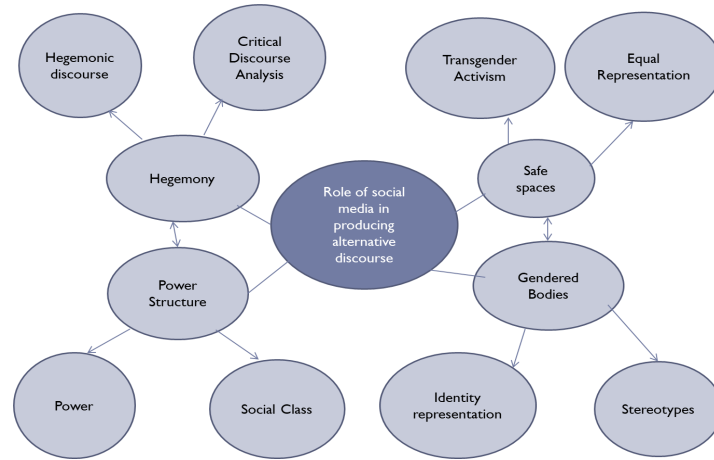


Figure 67: Original Conceptual Framework

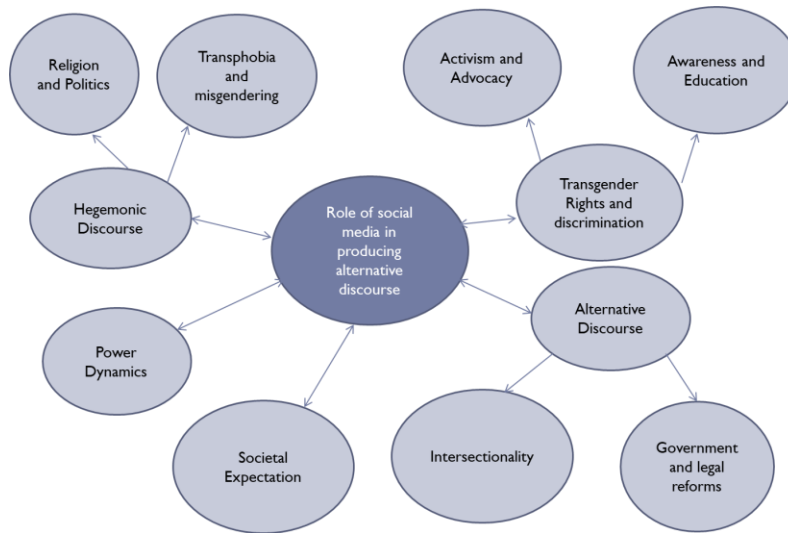


Figure 68: New Conceptual Framework

5.12. Transgender Act 2018: Recent Journey

The Transgender Rights Act 2018, initially celebrated as a progressive milestone, is now facing amendments that could severely compromise transgender and intersex rights in Pakistan. In 2021, Senator Mushtaq Ahmad Khan proposed amendments introducing a 'gender re-assignment board' and mandatory registration with the National Database and Registration Authority, infringing on privacy. Subsequent bills further jeopardize rights, and a proposed Khunsa Persons

(Protection of Rights) Bill, 2023, replaces 'transgender' with 'khunsa,' limiting protections to intersex individuals. This bill also criminalizes gender-affirming healthcare and lacks age restrictions on surgeries, contradicting international standards. The Senate Standing Committee on Human Rights passed the Khunsa (Intersex) Persons Bill in February 2023, risking the denial of gender identity recognition. Additionally, a misguided statement by the committee reinforces harmful gender stereotypes, and if the bill passes, transgender and intersex people may face discrimination, violence, and conversion therapy. This regressive stance goes against international human rights obligations, and the global trend of banning conversion therapy is disregarded, despite its condemnation by medical and psychiatric bodies. The amendments threaten the progress made by the Transgender Rights Act, endangering the well-being and rights of gender-diverse individuals in Pakistan. Senator Mushtaq lodged a petition at the Federal Shariat Court, challenging the Transgender Act and asserting that it would complicate Islamic inheritance and trust laws. The Jamiat Elema-e-Islam-Fazl (JUI-F), a conservative religious party, also filed a petition on claiming the Act contradicted Islamic beliefs. As of now, the court is still reviewing these petitions without reaching a decision. The Council of Islamic Ideology, a constitutional body advising the legislature on religious compliance, deemed the Act inconsistent with religious beliefs. The Council urged the government to establish a committee to evaluate the Act. The Council further labeled self-perceived gender identity as "un-Islamic" in a press conference. After religious groups denounced the Act, it triggered opposition and calls from religious leaders for public resistance. Consequently, transgender individuals became targets for increased hatred, violence, and even murderous attacks. Social media saw trending hashtags like #AmendTransAct and "take back the vulgar bill," referring to the Transgender Act. Many transgender rights activists reported a surge in hate comments and trolling on their social media

accounts since the campaign which has offline impact, with transgender individuals facing questioning on the streets about their identity. This deliberate misinformation campaign on social media poses a risk of normalizing harassment, discrimination, and violence against the transgender community. Under pressure from religious groups, the Ministry of Human Rights has recommended waiting for a decision from the Federal Shariat Court.

This chapter discussed the connection between the findings and theory of this study. With the help of that, a revised conceptual framework is developed using different concepts from the findings which is explained in this chapter. Since 2018, the Transgender Act 2018 has been updated and revised which is discussed in this chapter. The significance and conclusion of this study is explained in the next chapter, also highlighting the limitations of the study.

6. CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

6.1. Limitations

The sample utilized for this study comprises seven highly active male-to-female transgender activists who consistently post and tweet, advocating for the concerns and rights of the transgender community on social media. It is essential to note that the generalization of the study's findings to the entire community may be subject to variation, as individual experiences may differ. This study relied exclusively on data from Twitter and Instagram, thereby extrapolating its conclusions to encompass the broader spectrum of social media. It is noteworthy that other social media platforms exist where the discourse of the transgender community could be explored, offering potential avenues for future research. Due to security concerns in Pakistan, the interviews were not conducted from the Transgender activists. The prevailing situations and circumstances have rendered them hesitant and prompted increased vigilance, particularly in instances where their representation and identities are subject to scrutiny. Also the data from twitter and Instagram was mainly focused on the Transgender activists who are active on social media, the social media accounts of the Jamat e Islami members and Youth club members who have participated in arguments against the Transgender community and Transgender Act 2018 was not considered. This might have showed some biased opinion.

6.2. Significance of Research

The research holds great significance as it demonstrates that the power of those who impose hegemonic discourse primarily stems from their control over mainstream media, political

institutions, and societal norms. This control enables them to shape and propagate dominant narratives that uphold existing power structures. Within the realm of discourse and social media, this power is upheld through their capability to sway public opinion, regulate the flow of information, and marginalize dissenting voices. By monopolizing both traditional and digital platforms, these entities can suppress alternative discourses, such as those advocating for transgender rights, thereby perpetuating their dominance and marginalizing oppressed communities. This control is further supported by legal and social mechanisms that validate and propagate their worldview, posing challenges for counter-narratives seeking to gain support and foster change. Consequently, this study underscores the importance of monitoring power dynamics in Pakistan to shift from hegemonic discourse to more inclusive alternatives that do not threaten minority communities.

This research will help in bringing reforms focusing on the actual implementation of rights for the male-to-female transgender community in Pakistan. It ensures the development of specific advocacy initiatives to achieve equal citizenship and dignity for male-to-female transgender communities. With the emergence of social media, it has become quite possible for these communities to fight for their rights and address the oppressions and vulnerabilities they face on daily basis. Since this study will provide a discourse analysis of male-to-female transgender individuals on social media who post and tweet for the safety of the rights of their communities, this research will provide little effort for the guidance of the policymakers while framing a policy related to media and overall transgender representation. This research seeks to focus on the depiction of transgender individuals on social media and investigate strategies to improve it, with the goal of fostering a transformation in the perception of mainstream society. The study underscores the importance of discourse on social media concerning the representation of the

transgender community. This is crucial, as even a minor negative comment or viewpoint about the transgender community can exacerbate their quality of life. However the public's stance on LGBTQ existence remains divided, with some accepting it as a reality to be acknowledged and supported, while others cling to normative truths. The hope is that the society will not be fixated on normative logic and, even if they don't fully accept LGBTQ individuals, they should refrain from rejecting and attacking them.

6.3. Conclusion

As the title of this study suggests, the critical analysis of the Transgender Act 2018 involves examining the underlying discourse, concepts, and perspectives behind the posts and tweets of transgender activists. The word "critical" here refers to the thorough examination and questioning of these elements to understand how they shape and convey the activists' perspectives to their followers and the broader social media audience. By critically analyzing the tweets and posts of these seven transgender activists, the study aims to deconstruct the language used and unveil the hidden concepts and discourses. This analysis is crucial as it reveals the ways in which transgender activists use social media to challenge dominant narratives, advocate for their rights, and foster a sense of community. Furthermore, this study provides insights into the effectiveness of digital activism in promoting social change and influencing legislative reforms, thereby contributing to the broader struggle for transgender rights and social justice in Pakistan.

The theory suggests that social media acts as a safe space for marginalized communities, giving them a platform to fight injustices and share their demands. However, analyzing the posts and tweets of transgender activists shows that it's not entirely accurate to say social media is always a safe haven. The analysis reveals that transphobic attitudes and behaviors still exist and are visible online which affects the image of the whole community on social media. Thus, the study

concludes that social media can be both a blessing and a curse. It empowers transgender individuals by amplifying their voices and fostering a sense of community, but it also exposes them to harmful rhetoric and discrimination. This dual nature of social media means it can be a powerful tool for advocacy and a platform for negative, harmful discourse. This highlights the need for strong measures to protect marginalized communities while using social media to drive positive social change.

The recent decision to impose a ban on Twitter/X in Pakistan, justified by the government as a measure to uphold national security, maintain public order, and preserve national integrity, has significant implications for the role of social media in producing alternative discourse for the male-to-female transgender community. This study, which critically analyzes the Trans Act 2018, highlights the crucial function of social media platforms like Twitter/X in empowering transgender individuals to challenge hegemonic narratives and advocate for their rights. The ban stifles these efforts by cutting off a vital channel for activism, community building, and the dissemination of counter-narratives against dominant religious-political ideologies. Consequently, this shutdown not only undermines digital activism but also exacerbates the marginalization of transgender voices, hindering progress towards legislative reforms and better protection of transgender rights in Pakistan.

This study highlights the importance of adopting diverse perspectives to understand transgender identities beyond binary frameworks. It emphasizes the role of micro-activism in restrictive societies, showcasing grassroots efforts in fostering attitudinal shifts and confronting challenges faced by activists. Despite societal marginalization, male-to-female transgender individuals in Pakistan have initiated measures, with the support of NGOs, to shape their community as a political constituency and lobby for legislative rights safeguarding their identity. However,

conservative norms in Pakistani society pose significant hurdles, perpetuating stereotypes and limiting the fight for transgender rights. The Transgender Act of 2018 was a significant achievement but requires increased awareness and proper implementation to combat social stigma. To promote inclusivity, the government must ensure transgender individuals' recognition in policies, public spaces, education, and awareness campaigns. Additionally, legal reforms are necessary to strengthen the transgender community's position in society.

This study will be useful as it provides valuable insights into the lived experiences, challenges, and aspirations of male to female transgender individuals in Pakistan, thereby informing the development and implementation of more inclusive and rights-based policies by NGOs and governmental bodies. By critically analyzing the Transgender Act 2018 in the context of social media discourse, the research identifies gaps, shortcomings, and areas for improvement in existing legislation, facilitating advocacy efforts aimed at legal reform and better protection of transgender rights. Furthermore, the research study serves as a valuable resource for academia and further research endeavors. By exploring the intersection of social media, alternative discourse, and legal frameworks, the study contributes to expanding scholarly understanding of transgender issues and digital activism in Pakistan. It provides a foundation for future research on the effectiveness of social media as a tool disciplinary collaboration and knowledge exchange. Moreover, the findings of the research hold immense significance for the transgender community itself. By amplifying their voices, experiences, and perspectives through social media platforms, the study empowers transgender individuals to reclaim agency, challenge stigma, and advocate for their rights and recognition. It validates their lived realities and contributes to building a sense of community solidarity and resilience in the face of systemic discrimination and marginalization. Lastly, the research study has implications for social mobilization and collective

action. By highlighting the role of social media in shaping public discourse and mobilizing support for transgender rights, the study informs grassroots activism, community organizing, and advocacy campaigns. It provides strategic insights and best practices for leveraging digital platforms to amplify marginalized voices, build alliances, and effect positive social change, thereby contributing to broader movements for social justice and human rights in Pakistan and beyond.

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