



A Critical Discourse Analysis of the linguistic Experiences of the Transgender in Lahore, Pakistan

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Abstract

Each gender has its own importance, place, respect, ideologies, and the way of living and being represented in the world. The present research is aimed to unveil the linguistic experiences towards the transgender of Lahore. This article will analyse the lexicon used to summon and converse with the transgender individuals by the males and female. This research assumes a qualitative approach; collection of data was done by interviewing and recording the responses of five transgender in Lahore. The framework of this research includes the Speech-Act Theory of Austin and Searle and The Social Structural Theories by Lips; together they provide a groundwork for power relations and socio cultural forces involved. The findings reveal the use of negative connotative words encountered by the transgender and the effect they had on their emotional and mental wellbeing. Pronouns and lexical items like 'she-male', 'khawaja sira', 'hijra' and 'khusra' are debasing and dehumanizing towards the respected gender because according to our five research participants, the transgender community does not want to be classified into these words.

Keywords: *Discourse Analysis; linguistic Experiences; Transgender; Lahore; Pakistan*

Introduction

Through this paper, the researchers aim to highlight the linguistic experiences suffered by the transgender and acknowledge the fact that the choice of words used with them should be comforting and must not mentally exploit them. Moreover, for this purpose we have interviewed five transgender for ten questions each and a critical discourse analysis has been carried over each interview. A transcription of the interview along with its English translation has been attached at the end.

One of the most prominent factors witnessed that was giving rise to the inequality they were facing was by the inappropriate usage of lexicons and the way they were referred. Based on this exploration, it was found out that apart from the deprivation of rights, they even lacked their desired identification. Additionally, this article is located on the fact that until and unless provision of proper recognition is granted, the demand for equality and rights will always remain nonexistent. Therefore, the

multiple aspects and deprivations that the transgender community encounters due to the usage of discomfoting lexicons and inappropriate conversations are unveiled in a way that the significance of providing healthy linguistic experiences to them is brought into limelight. The social disturbance and instability that they face due to improper words and sentences is also justified by the help of the transgender interview's as well as by the critical discourse analysis carried on those interviews.

Literature Review

In Pakistan, the hijras have socially excluded themselves because of the biased and discriminatory behaviour of the public in general (Talwar, 1999; Sharma, 2000; Winter, 2002). It is truly observed that a person is considered deviant who tries to deviate from the normative beliefs regarding sex and gender (Sharma, 2000; Winter, 2002). Due to the societal pressure and society made condemnations, people around these deviants try to ostracize their behaviours. In a normative society, deviant gender roles are considered a taboo. Different types of deviant identities exist in every society (Kessler & McKenna, 1978; Coway, 2002; Winter, 2002). Third gender the "Hijra" refers to individuals who do not come under the categorization of male or female gender. They are socially deviant in their sexual orientation i.e., they look like a huge and unattractive person, wearing high tone colours and makeup with big hands and feet; they do non-verbal activities such as naughty jokes, clapping (Talwar, 1999). The unintentional exaggerated movements of certain body parts (breasts, hips) are commonly observed. The Eunuchs may wish to be regarded as women, or at least as having a special affinity for the female sex (Ahmed, 2014) The word Eunuch or socially known as "Hijra" itself is considered a derogatory word. The social response towards transgender in Pakistan is also very discriminatory and prejudiced in general. They are even deprived of in their own families (Ahmed, 2014). They propose us a very significant aspect to reconsider the issue of sex/sexual orientation and unveil the world of static beliefs that just ignores and denies the rights of identity to a complete stratum of society known as transgender and also called by many names such as "Hijra" in subcontinent and Eunuch in English (Talwar, 1999; Sharma, 2000; Winter, 2002) So the Transsexual and transgender identities present interesting challenges to the prevailing understanding of gender and also raise an essential question about the definition of their social discourse, whether a constant gender orientation always reflects in their social communication or it varies according to the context in which they are using it (Greenwood 1996 and Zimmermann and West 1975). Female kinship terms are used for Eunuchs, such as "aunty" and "sister," in addressing (Lal, 1999). On the contrary, in our findings, the people of this community desired to be called in such ways but they were summoned by other derogatory words by the majority. Moreover, in his study, Ahmed reported the fact that there are not many cultural or social examples for families to draw on and try to understand the gender identity and behaviour of their children. Therefore, instead of protecting a child from the mental and physical torture inflicted on them by the wider society, the family itself humiliates, beats and, in most cases, banishes the child from the house (Ahmed, 2014). One such example was explained by one of our research participants who, with a heavy heart, expressed how she was outcasted from her family. The history of subcontinent showed the presence of unique power of eunuch community. They were known as "khawaja siras" in Mughal era. Khawaja siras were primarily hermaphrodites and were engaged as care takers of their personal rooms (harems). Eunuchs were having powerful positions in military, courts and were intimates of Mughal rulers (Gwinn, Peter & Goetz, 1990). In another study it was found out that many hijras do not go to school because of the discriminatory behaviour faced by the students and teachers, which is why most individuals of their community are illiterate. In respect to their gender orientation, they use masculine and feminine pronouns during their discourse, but the use is highly contextual. In hijra groups, they play the masculine and feminine roles at the same time e.g., if any hijra is a sister to someone so in that context she will call herself as female but on other hand if she had made a bond with someone as a brother then she will call herself in the masculine pronoun. But they always refer themselves as females if they are describing themselves in the first person and it shows that gender is not

a fixed category for them, as it is presented in the behavior of hijras that most of the time they display and construct gender identity through their verbal pattern (Rehman et al, 2021)

Theoretical Framework

There are two main theories that frame the present research, namely, speech act theory by Austin and Searle and Social structural theory by H.M. Lips. The essence of using the speech act theory is evidently explained in (Britanica, 2013); “Theory of meaning that holds that the meaning of linguistic expressions can be explained in terms of the rules governing their use in performing various speech acts (e.g., admonishing, asserting, commanding, exclaiming, promising, questioning, requesting, warning)”. Moreover, using the social structural theories was needed in this research because, hegemony, social relations and gendered identity played an important factor in governing the resultant cues of the information received by the participants.

Speech Act Theory

This theory is a subset of pragmatics that discusses how speech and language is not only a form of information that is in a continuous process of transfer, however, it is the vessel that holds intended actions as well. It was introduced by J.L. Austin and further developed by J.R. Searle. This theory presents the fact that an utterance can perform three types of acts, i.e., Locutionary acts, Illocutionary acts and Perlocutionary acts. Many philosophers and linguists study speech act theory as a way to better understand human communication (Kammerling, 2002). Following are the three types to get a deeper understanding on how they are implemented in this research.

i. Locutionary act

The act of saying or uttering an utterance that holds meaning to convey or express a message, idea, or action.

ii. Illocutionary act

Illocutionary act of speech understands what is to be implicated by the meaningful utterance (locutionary act).

iii. Perlocutionary act

This sub-categorization revolves around the consequential effects of a spoken discourse. In other words, it can be stated that the effect of a situation is the perlocutionary act.

According to Austin (1962), “[w]e must consider the total situation in which the utterance is issued – the total speech act – if we are to see the parallel between statements and performative utterances, and how each can go wrong. Perhaps indeed there is no great distinction between statements and performative utterances” In regard to this, Searle suggested that the basic unit of linguistic communication is speech act. It can be a word, a phrase, a sentence, or a sound, it should fulfil the task of expressing the intention of the user. Understanding the user’s intention can lead to complete understanding of the speech ac (Searle, 1975).

Social Structural Theories

The social structural theories are given by Hilary M. Lips in her book ‘Gender – The basics’; these theories examine and analyse the routes of how society creates and supports the roles assigned to genders rather than the individual gender trying to develop their own gender identity. The social structural theories give a comprehensive introduction to gender and its intersections with other systems of power, privilege, and oppression. (Travis. C. 2019). These theories talk about the gender power relations in a

socio-cultural context; how relations between the gender of women and men are related to sex stereotypes, clearly showing discrimination and the non-existence of the third gender. Moreover, they tell how power is circulated to the genders of only males and females and in this circulation of power, the transgender are subjected to oppression by the so called privileged genders of our society. “Everybody has or does gender by linguistic usage.” (Lips, H.M. 2019) These theories also emphasize the fact that language is used in multiple ways to perform gender and to talk about other genders.

Research Questions

1. Does the linguistic treatment of transgender contribute to the deprivation of their identity being given to them?
2. Do the lexicons that the transgender are referred by play a significant role in gender discrimination in the Pakistani society?

Methodology

This research paper is based on a qualitative approach as interviews of five transgender were conducted. The questions of the interview were designed in a manner to be assistive of what the article wants to measure so that the fulfillment of the research objectives could be assumed. The total set of questions were ten in number and for better comprehension two sections of the questions were made; Section A and Section B. Both sections consisted of five questions each. Section A mainly focuses on their linguistic sufferings and experiences, and how do they impact them socially and mentally. Whereas, section B's focal point is how they personally want to be summoned linguistically and its probable impact they expect. Every transgender was asked the same ten questions and later a critical discourse analysis was made on the gathered data to determine the research findings. Furthermore, as Urdu is the mother tongue language of Pakistan, all of the transgender who were the research participants could only understand that. Therefore, the interview was conducted in Urdu along with Punjabi, depending upon the comfort of the mode of communication per transgender. Questions of both the sections; A and B, are mentioned in the appendices with their English Translation.

Research Findings and Discussion Analysis

The research findings were evaluated in respect to the research questions and a discussion analysis has been done over that in light of critical discourse analysis. It has also been mentioned how the theoretical framework on this paper implies on the findings and analysis.

After conducting a thorough critical discourse analysis on the interview of each transgender, one of the root causes of the discrimination, inequality, injustice and bigotry that was unveiled was the linguistic treatment that the transgender underwent. Each of their linguistic experiences were ample to enlighten the fact that the type of lexicons and the choice of language used to refer to them is a problem which needs to be seriously dealt.

When the transgender were asked about what sort of words and pronouns were they called by; each one of them told us about terms they are referred through. Terminologies like ‘khusra’, ‘hijra’, ‘khawaja sira’ and ‘she-male’ were the most common replies. Additionally, they also claimed that usage of such words are offensive for them because it conceals their identity which they want to have. This is one of the evident examples that portray the ‘social structural theory of gender’ in action; it explains how the society has made a socially accepted summoning which is clearly not acceptable for the transgender itself. In addition to this, their responses validated the fact that majority of the people of Lahore, Pakistan

do not classify them into either a male or a female. This is a questionable area since the transgender want to be mentioned as a woman. Rather than being called through all the terminologies stated above, they want to be considered as a daughter or a sister and be called by such relations. Unfortunately, the Pakistani society fail to provide them with the identity that they want. The power of social structures govern this notion that the relationship between men and women sex stereotype show discrimination and the non-existence of third-gender. Henceforth, we can say that the linguistic experiences that the transgender surpass is one of the prominent reasons for them to be deprived of their identification that they desire. Also, it is through the usage of inappropriate words that their actual identity is overshadowed by a constructed identity given through the society.

On the other hand, in Pakistan transgender face severity and ruthlessness in the discrimination of their gender. The interviewees of our research stated a series of events in which they elaborated experiences of their sufferings. Their gender faces harsh realities in forms of words from the very beginning in their life. In fact, the parents of the transgender are also made victims of negative usage of language against their transgender child which forces them to get rid of their child. One of the transgender quoted that her parents were too afraid of what the people will 'say' when they got to know about her gender and due to this fear, they forced her out of the house. This resultant reaction is very well explained by the 'Locutionary, Illocutionary and Perlocutionary act' of the speech act theory explained in the theoretical framework; this is because, the 'say' would be the meaningful linguistic expression, the fear and being 'afraid' classified itself into the intended implication and lastly, the banishment being the ultimate reaction explains the whole process. Thus, majorly due to the language experiences encountered by them and their families, gender discrimination starts at a very early stage in their life and it is so grave that it is initiated from them being expelled out of their houses. However, the unfairness does not end here. Most of the transgender quoted that they were unable to tolerate the lexicons that they were negatively associated by and unable to bear the sexist comments passed on them which lead them to leave education sooner or later and thus not being qualified for respectable jobs. As a result of the same linguistic experiences, they face discrimination in multiples areas of life; be it at offices or in public transport. Conclusively, the usage of vocabulary for the transgender play a significant role in gender discrimination in the Pakistani society.

Over and above that, in today's world the essence of mental health is one of the most highlighted topics. When the transgender were asked about how the usage of words of negative connotation affect their mental stability; all of them replied emphasizing that one can never help getting upset if they are victims of verbal abuse. They said that when people abuse, curse or refer to them in unwanted ways, it effects their mental health in such acute manners that several times they want to complain to their Creator for creating them in a specific way, different from majority. On the contrary, when the interviewees were asked if they think that provision of words they want to be called by and discontinuation of words they want to condemn would grant them mental satisfaction; all of them positively responded to this question. They believed that linguistic abuse and linguistic negativity leads to lack of respect to their gender. Transgender exclaimed that people will respect them only when they accept them for who they actually are, and this acceptance will lead them to call out the transgender with their original identities. Thus, doing gender will make them have their gendered identity explained in the social structural theory of gender. This will be the beginning of allocating them their rights and putting an end to injustice. When they will be referred in a way they encourage, it will not just restore their demanded identity but also establish ample mental peace.

One of the most thought provoking statements by one of our research participant was when she told us that the harshness of words, i.e., speech acts impacts them in a way that they are left with no other choice and for earning a living they come to the streets to beg. In an elaborative manner, it would be true to say that the deprivation of education that the transgender encounter makes them unfit for the society's

standards of being hired for jobs and as a result, they have to beg. Here, the socio-cultural context of having power and identity plays an unimaginable role in dehumanizing the third-gender.

Apart from this, one of the transgender stated that even though they highly dislike to be called a 'khusra', 'hijra' or other similar names, but they cannot stand against this because at the end of the day they have to beg for a living. Thereby, the same people who hurt their sentiments are the source of their earning so they have to bear the harshness of lexicons. Ultimately, the authority of hegemony by the male and female gender wins in accordance with the social structures of society. Another point to ponder was when a transgender told the reason of them disliking to be called a male. They explained that apart from their biological structure, God has blessed them with emotions and feelings which coincide with that of a female. Therefore, referring to them as males is equivalent to calling a female a male which might get offensive at a lot of points. Perhaps, Pakistani people fail to grasp such significant aspects of this sensitive topic.

Limitations

- The sample size of five interviewees for this research paper was quite small. In order for the extracted and evaluated data to be more authentic and accurate, it is appreciated to sample widely
- Sampling was targeted and attained from a single city of Pakistan namely; Lahore, therefore it could not summarize experiences of transgender from all across Pakistan.
- It is improper to talk about the entire Pakistani society's negligence in this specific genre while denoting witnesses from just one city.
- Another restricting aspect of this research was its number of questions asked per transgender to conclude their linguistic experiences. In mere ten questions, it is nearly impossible to get a bigger and elaborative picture of their linguistic sufferings for such a sensitive topic.

Recommendations

- Interview must be taken from at least thirty to forty members of the transgender community. This would bring authenticity and reliability in the research. If a bigger sample would have been opted for then the generalized experiences would be based on a greater population of the transgender community thereby providing evidence of a much more improved research.
- It should be ensured that these interviewees belong to various cities of Pakistan and are not residents of any same city. A researcher may opt for any four to five prominent cities of Pakistan to gather credible evidences for sustainable evaluations.
- It would be a better option if a complete ethnographic study (including participant's observation and face to face interviewing) is carried on such a topic so that the sensitivity of it must not be overlooked at any existing cost.
- The questions asked from the interviewees should be more stretching in context and in number to ensure more clarity of the research.

Conclusion

Each of the five interviews conducted with respect to this research paper, proved to be an eye opener in giving the needed vision of how as a Pakistani society in general and as a human in particular, every individual plays a significant role in providing the transgender community with the required rights, basic necessities and assets like respect, identity and mental peace through one's choice of words so that they can smoothly move ahead in their lives like every normal human. The perspectives that held the finest credibility were that of the members of the transgender community themselves who intricately gave

a guideline of how a society should serve them, accept them and identify them by the help of mere linguistic treatment. It is through the usage of words that becomes the consequence for them to stand at an unstable position in the society which deprives them of the social treatment that they deserve.

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Appendix

Questions asked from the transgender (Research Participants)

Section A:

- 1- What kinds of words are you called by?
Aap ko kin alfaaz se bulaya jata hai? (Urdu).
- 2- What pronouns are you called by?
Aap ko kis isme zameer se bulaya jata hai? (Urdu)
- 3- In what ways do those words impact you mentally?
Aap ke zehni sakoon ko yeh alfaaz kaise mutasir kartay hain? (Urdu)
- 4- In what ways do those words impact you socially?
Muashrati tor pr aap ko yeh alfaaz kaise mutasir kartay hain? (Urdu)
- 5- How much the words you're called by contribute to your gender discrimination?
Inn alfaaz ke istemaal kya aap kee community ke lougoun ke liye haqooq nah milnay kee waja hai? (Urdu)

Section B:

- 1- What kinds of words do you want to be called by?
Aap kis alfaaz se bulaya jana chahti hain? (Urdu)
- 2- What pronouns do you want to be called by?
Aap kis isme zameer se bulaya jana chahti hain? (Urdu)
- 3- How do you believe that the use of words according to your choice would impact your position socially?
Jin alfaaz se aap bulaya jana chahti hain, kya woh aap ko muashray main behtar jagah dila saktay hain? Kaise? (Urdu)
- 4- How do you believe that the use of words according to your choice would impact you mentally?
Jin alfaaz se aap bulaya jana chahti hain, kya woh aap kee zehan tor pr behtari laa saktay hain, kaise? (Urdu)
- 5- Do you believe that the use of words you demand would provide the respect needed to your gender?
Kya aap samjhti hain ke jin alfaaz se aap bulaya jana chahti hain woh aap kee community ko izzat dilanay main madad karain gaey? (Urdu)

Interviews of the Five Transgender (Translated and Transcribed)

Transgender 1

Section A:

1- Aap ko kin alfaaz se bulaya jata hai?

Ans. Sanu khawaja sira wee keh lenday hain, koi khusre wee keh lendeay hain. Kisi nu asi koi gal wi nahi keh sakdiyan, jo wi koi bula le asi usi tarah sun lende ne.

Translation:

What kinds of words are you called by?

Ans. Some people call us khawaja sira, others call us khusra. We can't stop anyone and people call us however they want to.

2- Aap ko kis isme zameer se bulaya jata hai?

Ans. Sanu nah aurat kehnde ne nah mard, sanu khawaja sira kehnde ne.

Translation:

What pronouns are you called by?

Ans. None. People do not refer to us as a woman or as a man. They refer to us as khawaja sira.

3- Aap ke zehni sakoon ko yeh alfaaz kaise mutasir kartay hain?

Ans. Bohat pareshan kartay hain.

Translation:

In what ways do those words impact you mentally?

Ans. They stress me a lot.

4- Muashrati tor pr aap ko yeh alfaaz kaise mutasir kartay hain?

Ans. Log hi muashra banande ne aur ese alfaaz di hi waja toun sadi izzat nahi bandi muashre wiche.

Translation:

In what ways do those words impact you socially?

Ans. People make up a society and such words by the society results in lack of respect being given to us.

5- Inn alfaaz ke istemaal kya aap ke community ke logoun ke liye haqooq nah milnay kee waja hai?

Ans. Haan jee, Jadhon koi sade kolo tang ho kar bolay, sanu acha nahi samjhe koi te saday naal tameez nah nah boliye, tey sanu bohat ghussa anda hai pr asi kee kariye. Sanu mangna parda hai warna guzara nahi.

Translation:

How much the words you're called by contribute to your gender discrimination?

Ans: Yes, when someone speaks to us with wrath, refers to us in bad ways and doesn't talk to us with respect, we don't like it and it angers us but we cannot do anything about it. Because at the end of the day we have to beg to make a living.

Section B:

1- Aap kis alfaaz se bulaya jana chahti hain?

Sanu te aey chahiye da hai ke sanu koi baji kar k bula lewe, asi bariyan khush howen. Pr jadhon koi khusre kahey te bara mehsoos honda he, sanu te Allah ne banaya hega he. Tab sanu bura lagda ae ke

sanu koi khusra na kahay. Sanu behan bhaiyon ki tarah har koi samjhe. Kisi buri nazar nal nah wekhe nah bulaye.

Translation

What kinds of words do you want to be called by?

Ans. We want to be called as a sister, that would make us very happy. But when people call us a khusra, it affects us a lot. God has made us like everyone else which is why we feel bad when someone calls us a khusra. We want everyone to think about us as their sister or brother. We do not want anyone to look at us with evil intentions or call us with bad words.

2- Aap kis isme zameer se bulaya jana chahti hain?

Auraton ki tarah bulaya jana chahtay hain hum. Mardon jesi hamare me koi baat nahi he.

Translation:

What pronouns do you want to be called by?

Ans. We want to be called how women are called. We are not men so do not want to be called that way.

3- Jin alfaaz se aap bulaya jana chahti hain, kya woh aap ko muashray main behtar jagah dila saktay hain? Kaise?

Ans. Haan jee, jadon lough izzat nal tameez nal bulawan ge tabhi sanu izzat or sade huqooq milen gaey jo milne chahiye de ne.

Translation:

How do you believe that the use of words according to your choice would impact your position socially?

Ans. When people will start calling us with words of respect and manners only then we will be given the respect and our rights that we need and that we should have.

4- Jin alfaaz se aap bulaya jana chahti hain, kya woh aap kee zehan tor pr behtari laa saktay hain, kaise?

Han jee, koi baji, baiti, behan samjhe to. Kuch log bohat izzat aur qadr kartay hain tab sanu sakoon milda aey. Pr log nafrat se ziada bulande ne.

Translation:

How do you believe that the use of words according to your choice would impact you mentally?

Ans. We will be at peace if someone refers to us as their sister or daughter. Some people call us out of respect, refer to us how we want to be called and that gives us mental peace. But majority of the people refer to us with hatred.

5- Kya aap samjhti hain ke jin alfaaz se aap bulaya jana chahti hain woh aap kee community ko izzat dilanay main madad karain gaey?

Ans. Jee, sanu sirf tab izzat mil sakdi he jadhon loug sadi izzat kren ge. Aur wo sirf tab izzat kren ge jab wo humen izzat se bulana shuru karen ge. Hamen hamari shanakht milay gi tabhi hamare haq milen ge.

Translation:

Do you believe that the use of words you demand would provide the respect needed to your gender?

Ans. Yes, we will be given the respect only when people start respecting us in truest means. And it will be evident that they respect us only when they condemn improper ways of referring us. This way we will get our identification and ultimately we will get our rights.

Transgender 2

1- Aap ko kin alfaaz se bulaya jata hai?

Ans. Pakistan main na humen loug ganday ganday lafz boltay hain. Kuch loug toh gali galoch bhee kar daitay hain. Kuch lannat bhajtay hain.

Translation:

What kinds of words are you called by?

Ans. In Pakistan, people refer to us with extreme bad words. Some people use abusive words for us and some curse upon us.

2- Aap ko kis isme zameer se bulaya jata hai?

Ans. Kafi loug humain mard kee tarhan bhee samjhtay hain laiken hum mard nahi hotay.

Translation:

What pronouns are you called by?

Ans. A lot of people refer to us as a male but we are not males.

3- Aap ke zehni sakoon ko yeh alfaaz kaise mutasir kartay hain?

Ans. Bohat ziada mujhe pareshani hoti hai aur phir dil karta hai Allah se shikwa karoon laiken kehtay hain Allah se shikwa nahi kartay phir main ruk jati hoon.

Translation:

In what ways do those words impact you mentally?

Ans. They distress me a lot and sometimes I feel like complaining to God but then I stop when I realise that it's not right to question your creator.

4- Muashrati tor pr aap ko yeh alfaaz kaise mutasir kartay hain?

Ans. Loug ganday ganday lafz istemaal kartay hain jo ke hamaray ghar walo ko bhi pareshan kartay hain. Inhi alfaaz ki waja se mujhe or mere jaise kayi khawaja siraon ko ghar se bhi nikal diya gaya hai. Mere paida karnay walay baap ne loughon ki baton se aur iss darr se ke loug kya kahain gaey pareshan hou kar mujhe nikal diya aur phir main bohat zaleel aur ruswa huee.

Translation:

In what ways do those words impact you socially?

Ans. The sort of bad words that people use arise stress and fear in hearts of our biological families too. Due to such words, me and many transgender have become homeless. The father who gave birth to me kicked me out of the house due to the fear of what people will say and then I have lived a tough life in this society.

5- Inn alfaaz ke istemaal kya aap kee community ke lougoun ke liye haqooq nah milnay kee waja hai?

Ans. Haan bilkul, sab se pehle to inhi alfaaz ki waja se humain hamari asal shanakht nahi milti. Ab agar koi she-male hai, khawaja sira hai aur ussay aap larka kahain toh ussay dukh lagay gaa ke Allah tunay mujhe kya banaya or yeh loug mujhe kya keh rahay hain.

Translation:

How much the words you're called by contribute to your gender discrimination?

Ans: Yes, they contribute. Before anything else, due to such words we are deprived of our actual identity. When any transgender is referred to as a male, they feel bad and tensed about this because it is not nice to be created in a particular way by the Lord and still people refer to us differently.

Section B:

1- Aap kis alfaaz se bulaya jana chahti hain?

Main yeh chahti hoon ke jaise aik aurat ko bulaya jata hai, tarjeeh dee jati hai hum logon ko waise alfaaz se bulaya jaye.

Translation

What kinds of words do you want to be called by?

Ans. I want that we are treated how a woman is treated and prioritized and the sort of words spoken for women out of respect should be the same case for us.

2- Aap kis isme zameer se bulaya jana chahti hain?

Aik aurat ki tarah.

Translation:

What pronouns do you want to be called by?

Ans. Like a woman.

3- Jin alfaaz se aap bulaya jana chahti hain, kya woh aap ko muashray main behtar jagah dila saktay hain? Kaise?

Ans. Main yeh chahti thee ke main ghar pr reh kar apni taleem jari rakhti. Parh likh kar kisi daftar main chali jati, kisi achi job pr chali jati. Bas mujhe mangna nah parta, dar dar rona nah parta. Pr lougon ke alfaaz ki waja se kuch aisa nahi kar payee jo main chahti thee. Agar aaj bhee loug izzat se bulana shuru kar dain toh humain hamaray haq milna shuru hou jayein shaaid aur muashray main hamain thori jagah milay.

Translation:

How do you believe that the use of words according to your choice would impact your position socially?

Ans. I always wanted to continue my education being at home. With ample education, I wanted to work in an office and do any respectable job. I never wanted to beg. Unfortunately, I have to and that shatters me. Due to the words used for us by people, I couldn't do what I wanted to. Even if today, people start calling us with respect we will start getting our rights and we will get some space too in the society.

4- Jin alfaaz se aap bulaya jana chahti hain, kya woh aap kee zehan tor pr behtari laa saktay hain, kaise?

Ans. Haan bilkul, jab log tameez se bulayein gaey toh nah sirf humain balkay hamaray maa baap ko bhee zehni sakoon milay ga warna unhay lagta hai ke hamari waja se jo baatain loug kartay hain unsay unki izzat pr sawal aata hai.

Translation:

How do you believe that the use of words according to your choice would impact you mentally?

Ans. When people will stop catcalling us and start talking to and about us with respect then not only us but our parents will also be mentally relieved. Otherwise, our parents think that because of us their respect is being hindered.

5- Kya aap samjhti hain ke jin alfaaz se aap bulaya jana chahti hain woh aap kee community ko izzat dilanay main madad karain gaey?

Ans. Jee, unn alfaaz ke saath saath hakoomat ka tawun hou toh humain muashray main izzat mil sakti hai. Agar hakoomat tawun karay toh koi hamaray baray main nah gandi baat bolay nah humaray saath galat baat karay

Translation:

Do you believe that the use of words you demand would provide the respect needed to your gender?

Ans. Yes, along with the usage of good words if government starts catering our concerns and takes a stand for us, only then we can be provided with the respect we deserve in this society. If government cooperates then nobody would either speak wrong about us or talk inappropriately with us.

Transgender 3

1- Aap ko kin alfaaz se bulaya jata hai?

Ans. Kayee loug she-male boltay hain, kayee khawaja sira boltay hain. Koi khusra bhee bol laitay hain, hijra bhee bol laitay hain. Apni zubaan pr unhay jo acha lagta hai bol laitay hain. Koi oye keh daita hai.

Translation:

What kinds of words are you called by?

Ans. Some people refer to us as she-male, some refer as khawaja sira, khusra and hijra too. Whatever suits their comfort, they call us by that name. Some say oye too.

2- Aap ko kis isme zameer se bulaya jata hai?

Ans. Koi bhai kar k bula laita hai, koi bohat badtameez hou toh oye keh daita hai. "Oye hijray", aise.

Translation:

What pronouns are you called by?

Ans. Some refer to us as a brother and if someone is extremely ill-mannered, they say "oye hijray".

3- Aap ke zehni sakoon ko yeh alfaaz kaise mutasir kartay hain?

Ans. Koi galat baat karay toh dimagh pareshan hou jata hai. Dil pr takleef hoti hai kyun k hum sab ke liye acha hi chahtay hain dua hi kartay hain aur lough aise gandi tarhan bulatay hain. Hum sab ko apnay behan bhaiyon ke tarhan samjhtay hain laiken yeh lough humain buray lafzon se bulatay hain.

Translation:

In what ways do those words impact you mentally?

Ans. Whenever someone talks bad or uses bad words for us, it obviously disturbs us. The heart gets upset because we never want bad for anyone, we always pray for all and think of people as our brothers and sisters, but their harsh usage of words hurts.

4- Muashrati tor pr aap ko yeh alfaaz kaise mutasir kartay hain?

Ans. Bohat mutasir kartay hain, izzat ehteram nahi milta. Laiken yeh baat koi samjhta nahi hai

Translation:

In what ways do those words impact you socially?

Ans. In a lot of ways. We don't get our respect and our dignity. But nobody understands this.

5- Inn alfaaz ke istemaal kya aap ke community ke loughoun ke liye haqooq nah milnay kee waja hai?

Ans. Bohat ziada, bilkul aisa hee hai.

Translation:

How much the words you're called by contribute to your gender discrimination?

Ans: They contribute massively.

Section B:

1- Aap kis alfaaz se bulaya jana chahti hain?

Ans. Hum toh, aap ko pata hai, chahtay hain ke humain pyaar se aur tameez se bulaya jaye. Humain bhee izzat dee jaye. Aapi bula lain, baji bula lain. Pr ziada tarr lough badtameezi se bulatay hain.

Translation

What kinds of words do you want to be called by?

Ans. We want to be called with love and good manners. We want respect. We want to be called as a sister but mostly people misbehave and call us using inappropriate words.

2- Aap kis isme zameer se bulaya jana chahti hain?

Hum toh yehi chahtay hain ke humain aapi kar k bulaya jaye.

Translation:

What pronouns do you want to be called by?

Ans. We want that people call us as a sister, as a female.

3- Jin alfaaz se aap bulaya jana chahti hain, kya woh aap ko muashray main behtar jagah dila saktay hain? Kaise?

Ans. Haan jee. Jab loug tameez se, sahi se, adab se bulayein gaey tabhi to muashra humain apnaye ga.

Translation:

How do you believe that the use of words according to your choice would impact your position socially?

Ans. When people will start using respectful words, only then a society will start accepting us.

4- Jin alfaaz se aap bulaya jana chahti hain, kya woh aap kee zehan tor pr behtari laa saktay hain, kaise?

Bilkul, humain acha lagay gaa. Humara bhee dil karay gaa ke hum inse barh kar inki izzat karain.

Translation:

How do you believe that the use of words according to your choice would impact you mentally?

Ans. We will feel good and we would want to give them even more respect than they would give us.

5- Kya aap samjhiti hain ke jin alfaaz se aap bulaya jana chahti hain woh aap kee community ko izzat dilanay main madad karain gaey?

Ans. Loug badtameezi se bulana chor dain gaey aur tameez se bulayein gaey toh izzat apnay aap hi mil jaye gee.

Translation:

Do you believe that the use of words you demand would provide the respect needed to your gender?

Ans. When people will stop using wrong words and start using appropriate words for us, respect would come to us itself.

Transgender 4:

1- Aap ko kin alfaaz se bulaya jata hai?

Ans. Hamare ko koi loug she-male bol daitay hain.

Translation:

What kinds of words are you called by?

Ans. People say she-male.

2- Aap ko kis isme zameer se bulaya jata hai?

Ans. Loug to sirf gandi tarhan bulatay hain. Nah mard nah aurat.

Translation:

What pronouns are you called by?

Ans. People only call us with bad words. They neither consider us a male nor a female.

3- Aap ke zehni sakoon ko yeh alfaaz kaise mutasir kartay hain?

Ans. Haan zahir see baat hai, kartay hain. Jo loug galat baatain kartay hain, zahir hai pareshani toh hoti hai.

Translation:

In what ways do those words impact you mentally?

Ans. Obviously, they impact mentally. When people say wrong stuff about us, it definitely upsets us.

4- Muashrati tor pr aap ko yeh alfaaz kaise mutasir kartay hain?

Ans. Izzat khatam kartay hain aise alfaaz. Muashray main izzat nahi milti aur bas izzat hee hum chahtay hain.

Translation:

In what ways do those words impact you socially?

Ans. Such words lead to lack of respect. We just want respect and that we are not provided by in this society.

5- Inn alfaaz ke istemaal kya aap kee community ke lougoun ke liye haqooq nah milnay kee waja hai?

Ans. Hamari committee walay koshish kartay hain bohat ke haq milain, laiken inhi lougon kee baton aur zubaan ki waja se haq nahi miltay.

Translation:

How much the words you're called by contribute to your gender discrimination?

Ans: The committee members of our society try to attain rights for us but due to the way people think and talk about us, we are deprived of our basic rights.

Section B:

1- Aap kis alfaaz se bulaya jana chahti hain?

Hum toh kehtay hain sister kar k bula lain.

Translation:

What kinds of words do you want to be called by?

Ans. We would want to be called as a sister.

2- Aap kis isme zameer se bulaya jana chahti hain?

Auraton ki tarah bulaya jana chahti hoon,

Translation:

What pronouns do you want to be called by?

Ans. I want to be called like a woman.

3- Jin alfaaz se aap bulaya jana chahti hain, kya woh aap ko muashray main behtar jagah dila saktay hain? Kaise?

Ans. Haan zahir see baat hai, jab loug tameez kee zubaan bolain gaey. Ganday lafz nahi bolain gaey toh hum bhee muashray main aagay barh sakain gaey. Parh sakain gaey.

Translation:

How do you believe that the use of words according to your choice would impact your position socially?

Ans. Yes, obviously. When the language people use will have respect in it then we will be able to step forward in the society too. We will be able to receive education.

4- Jin alfaaz se aap bulaya jana chahti hain, kya woh aap kee zehan tor pr behtari laa saktay hain, kaise?

Lafz hi toh hain jo agar achay nah houn toh dimagh pareshan hota hai. Agar lafz achay ho jayein, toh harr tarhan se zehan sakoon main aa jaye.

Translation:

How do you believe that the use of words according to your choice would impact you mentally?

Ans. Words play a great role in bringing mental peace. If the choice of words for us by people become positive, then our minds will attain all its long lost peace.

5- Kya aap samjhti hain ke jin alfaaz se aap bulaya jana chahti hain woh aap kee community ko izzat dilanay main madad karain gaey?

Ans. Haan zaroor, zaroor milay gee.

Translation:

Do you believe that the use of words you demand would provide the respect needed to your gender?

Ans. Yes definitely. We will definitely get it that way.

Transgender 5:

Section A:

1- Aap ko kin alfaaz se bulaya jata hai?

Ans. Humain toh loug ziada tar khusra, hijra kehtay hain.

Translation:

What kinds of words are you called by?

Ans. People mostly call us by saying khusra and hijra.

2- Aap ko kis isme zameer se bulaya jata hai?

Ans. Kisi se bhi nahi, bas khawaja sira hi keh kr.

Translation:

What pronouns are you called by?

Ans. None, we are just called khawaja sira.

3- Aap ke zehni sakoon ko yeh alfaaz kaise mutasir kartay hain?

Ans. Dimagh aur dil udas hou jata hai, pareshani hoti hai itni ziada.

Translation:

In what ways do those words impact you mentally?

Ans. My heart and mind gets upset, it distresses a lot.

4- Muashrati tor pr aap ko yeh alfaaz kaise mutasir kartay hain?

Ans. Muashray main jagah hi nahi di jati aur kaise hi mutasir krna hai.

Translation:

In what ways do those words impact you socially?

Ans. They result in lack of acceptance for us in the society.

5- Inn alfaaz ke istemaal kya aap kee community ke lougoun ke liye haqooq nah milnay kee waja hai?

Ans. Bohat ziada, koi kuch samjhata hi nahi humain. Issi liye nah izzat daitay hain nah haq.

Translation:

How much the words you're called by contribute to your gender discrimination?

Ans: A lot. People don't respect us verbally so they don't even provide us with our rights.

Section B:

1- Aap kis alfaaz se bulaya jana chahti hain?

Behan, baiti jaise alfaz se.

Translation:

What kinds of words do you want to be called by?

Ans. By sister and daughter.

2- Aap kis isme zameer se bulaya jana chahti hain?

Jo aik aurat ko bulanay ka tareeqa hota hai waise.

Translation:

What pronouns do you want to be called by?

Ans. The way a woman is referred, I want to be called that way.

3- Jin alfaaz se aap bulaya jana chahti hain, kya woh aap ko muashray main behtar jagah dila saktay hain? Kaise?

Ans. Sab se pehle to aise lafzon se izzat milay gee humain muashray main aur izzat hamari sab se bari khuwahish hoti hai. Aik dafa lough izzat karna shuru kar dain toh phir haq apnay aap milnay shuru hou jayein.

Translation:

How do you believe that the use of words according to your choice would impact your position socially?

Ans. First and foremost, through the usage of such words we will be given respect in the society and being given respect is our top most priority. Once people start looking at us with respect, the rest of our rights will start following themselves.

4- Jin alfaaz se aap bulaya jana chahti hain, kya woh aap kee zehan tor pr behtari laa saktay hain, kaise?

Jab ganday lafz nahi bolain jayein gaey toh zahiri baat hai pareshani nahi hou gee aur sakoon sa hasil hou gaa humain.

Translation:

How do you believe that the use of words according to your choice would impact you mentally?

Ans. Quite obviously, when we will not be called by bad words then we will not get upset. Ultimately, our mental peace will be attained.

5- Kya aap samjhti hain ke jin alfaaz se aap bulaya jana chahti hain woh aap kee community ko izzat dilanay main madad karain gaey?

Ans. Bilkul, harr tarhan se izzat aur haqooq milain gaey aise. Zubaan se niklay lafz hee toh izzat yah zillat ka baais hotay hain.

Translation:

Do you believe that the use of words you demand would provide the respect needed to your gender?

Ans. Definitely, we will receive the respect and rights. Words that one's mouth utter are the main cause of either respecting or disrespecting.

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