GENDERED DISINFORMATION IN SOUTH ASIA CASE STUDY - PAKISTAN

This report is also one of the three deep dives from the project that captures individuals' and communities' lived experiences of gendered disinformation. Using a codesigned methodology and Meedan's Check platform, the participating groups in this effort collected and annotated 450 public social media posts that contained potential instances of gendered disinformation. As an exploratory pilot study, the purpose of this data collection was not to draw conclusions about the prevalence of gendered disinformation in South Asia, but rather to understand some of the local and hyperlocal manifestations of this issue and to offer recommendations for counter responses and future research. Visit meedan.com to read the full report and featured recommendations.

Context:

While there has always been some level of hate speech against the transgender community in Pakistan, the rise of such content in online spaces was apparent and distinguishable from any previous commentary come August 2022. The alarming level of hate speech, gendered disinformation, and gendered attacks on both individual activists and the community as a whole escalated after an invitation extended to Dr. Mehrub Moiz Awan was [rescinded] by the TEDxISL (International School Lahore). Dr. Mehrub is a medical doctor, Fulbright scholar, social media personality, and an activist and politician. As she took to Instagram to share the incident, it triggered a wave of online discourse that eventually brought into spotlight the seemingly coordinated gendered disinformation and hate speech campaign against transgender folks in Pakistan. The impact of the online campaign eventually spilled over into offline spaces, with the number of [attacks] on transgender folks seeing a significant rise in the months when the campaign was at its peak, as well as a [ruling] by the Federal Shariat Court (FSC) striking down certain sections of the Transgender Persons (Protection of Rights) Act, 2018. As a consequence of the FSC's ruling,

the National Database & Registration Authority (NADRA) halted issuing national identity cards to transgender folks, which was then resumed after three months because the FSC ruling was challenged in the Supreme Court.

The online campaign which started in August 2022 has been ongoing, with certain events or incidents triggering a spike in the number of posts across various platforms, and certain accounts/profiles have been identified as creating and amplifying such content.

Methodology:

The data for the case study for Pakistan was documented in Meedan's tool 'Check', where two members of Digital Rights Foundation contributed in collecting and annotating data. The data collected consisted of posts dating 2020 to 2024 and included content from platforms such as Facebook, Instagram, Twitter/X, TikTok and Youtube. The data consisted of any data that was potentially gendered disinformation or misinformation, or had a gendered nature to it which included gendered/sexist language, graphic imagery and hate speech targeting transgender individuals in the country.

As part of this research, the partner organizations workshopped a comprehensive definition of gendered disinformation, that would align with the instances we observed in South Asia and serve as a guiding factor for our annotations. Gendered disinformation here is being described as a manifestation of online gender based violence with offline and online interactions which uses false and deceptive information drawn to drive misogyny and sexualized narratives based on different intersectional social identities, which targets individuals based on gender. The aim is to discredit and eliminate the target groups by spreading false narratives or encouraging self-censorship.

Additionally, DRF conducted interviews with 3 transgender activists and public figures about the nature of these attacks and to understand how they originated in online spaces. The interviews were semi-structured qualitative interviews which were conducted online mainly over Zoom and consisted of around ten questions. The sessions were also recorded to be transcribed and interviewees filled out a consent form explicitly giving their consent to be a part of the case study. Once the data was

collected the team analyzed the data and identified 3 overarching themes that captured the nature of the data in detail.

Analysis and Key Findings:

DRF collected data for this case study through the knowledge and monitoring from our Helpline as well as other research projects. DRF has been monitoring platforms in Pakistan particularly collecting data on technology facilitated gender based violence (TFGBV), gendered disinformation and hate speech against the transgender community in the country. Using Check, we annotated a total of 196 pieces of content across various platforms, out of which 43 (22%) were directly or indirectly targeting transgender folks, and 7 were concerning the LGBTQI+ community at large. The content consisted of 4 posts that were categorized as targeting the LGBTQI+ community which were broadly about the feminine nature of men that were targeted and 'jokingly' questioning their gender. These 43 posts constitute the dataset for the remainder of this case study. Additionally, 95% of the content that was analyzed was categorized as social media posts, which included either images, videos, or just text.

There were 31 (72%) pieces of content from the dataset that was classified as either being false or partly false. There was 51% of the content which was also misleading or had missing context. It is important to note that a singular piece of content may have been classified under multiple categories, i.e. one social media post may have had elements that were both false and misleading at the same time.

When analyzing the apparent purpose of the content, 72% of the data collected was labeled as meaning to discredit the target, 93% intended to malign the target, 39.5% of the content intended to cause physical harm, and 21% was seen as potentially causing economic harm or loss to the target. Furthermore, analyzing the substance of the content, it was found that 56% could potentially lead to an immediate threat to the target, by way of influencing public opinion therefore, leading to a potential risk when the target individual is either identified, or actively sought out.

The content that was collected targeted primarily activists from the community (30% of the content that was annotated), but a political leader, a community leader, artists, and the general transgender community were also targeted.

Based on the definition that was decided upon collectively by the four partner organizations, 77% of the content that was annotated was classified as gendered disinformation. Furthermore, 72% of the content also contained gendered hate speech, and 32.5% made use of gendered language. Gendered misinformation was also noted in 44% of the content.

In addition to the themes identified below, there were other interesting features noted in the dataset. First, the term 'LGBTQ' was often manipulated, to mock the queer and transgender community, and possibly to circumvent automated content moderation within the region. There are examples of various posts using the term 'LGTV' instead, and the term was also used abundantly by one of the leading anti-transgender proponents in her [videos](). The term 'LGBTQHIV+' was also used to reinforce the stigma of HIV/AIDS with the transgender community. Furthermore, when writing the term LGBT, one of the letters was substituted in Urdu, again possibly to circumvent content moderation.

Themes

Three overarching themes were identified by analyzing the interviews as well as the data collected that were categorized as targeting the transgender community or individuals from Pakistan:

Disinformation and hate speech grounded in religious arguments:

A distinct feature of this particular campaign that was started in 2022 was the hold of a religious narrative that the campaign was based on and drove it forward. Numerous pieces of content had references to 'Qom-e-Lut', the widely held interpretation, at least in Pakistan, of the tale presented in the Quran, and several hadiths (quotes of the Holy Prophet) which justified the belief that homosexuality is impermissible in Islam. Even where opposition to the Quran, Allah, Prophet, and Islam, by virtue of being transgender wasn't expressly mentioned, just the reference to Qom-e-Lut would be enough to indicate a religious connotation. These religious references were found in the form of text, but also visual depictions, background music, and hashtags.

This factor is significant to note because references to being 'anti-Islam' can result in, and often do signify blasphemy accusations. The 'blasphemy law' in Pakistan, Section 295 of the Pakistan Penal Code, criminalizes any defamation of the Prophet, or defiling of the Quran, or insulting Muslim holy figures and Islam. Even [indirect](#) references, which were often found in the dataset, were hidden attempts at blasphemy accusations, to be understood by the target audience (but perhaps not social media platforms' content moderation systems), as they suggested that being 'Transgender' (the 'T' in LGBTQ) equated to homosexuality, and hence people who identify as such are going against the teachings of Islam. For this reason, content with religious references or appeals were categorized as intending to cause physical harm or potentially leading to an immediate threat.

Accusations of blasphemy, whether direct or indirect, not just present the risk of criminal prosecution, but becoming the target of mob violence and lynchings as well, as witnessed through several incidents over the years. In addition to incidents where individuals belonging to religious minority

communities have been killed, and entire neighborhoods belonging to religious minorities have been burned and vandalized, there have also been incidents where indirect and false accusations have led to mob violence and legal proceedings. Recently, a woman wearing a shirt with 'arabic looking' words on it was surrounded by a mob ready to lynch her, but saved by the police eventually. In 2021, organizers of a women's day march had blasphemy charges registered against them for doctored videos of their sloganeering. It may be important to note that in Pakistan's history of blasphemy allegations, there have been situations where people were able to avoid mob violence by apologizing for their behavior in the face of these allegations, without the need for further state protection; incidentally, all of these people were Sunni (dominant sect in Pakistan) men. This further goes on to emphasize the intersectional nature of the risk that certain groups face when facing blasphemy allegations - in this case, transgender folks.

Gendered disinformation

Several pieces of content that formed the dataset also had clear instances of gendered disinformation, i.e. false or deceptive information that target individuals or a community based on their gender identity. One of the primary subject matter that disinformation was spread about was the content of the Transgender Persons (Protection of Rights) Act, 2018. There were several claims that through this Act, homosexuality was being legalized in Pakistan, and that men would use this law to change their gender to be able to marry other men; there were also concerns that women would be able to register as a man in order to inherit twice their share; and that the Act is deliberately being used to disrupt the Islamic values of Pakistan. The two themes mentioned often merged in the dataset, and there were multiple assertions that lawmakers were going against science and religion, putting the community as well as lawmakers who were supporters of the Act at risk.

General panic was also spread through claims that women's 'safe' spaces would be taken over, including their educational institutions, bathrooms, and public spaces, perhaps even to rape women; women's rights and their 'identities' were also claimed to be at stake with the 'legalization' of the rights given to the transgender community. Gendered disinformation regarding gender ideology being inherently misogynistic and 'trans ideology (being) based on lies' was used to justify the claims

of the threat to women's spaces. Come Aurat March (Women's Day march), there were also multiple social media posts that claimed that the transgenders had also taken over the 'women's' march. Aradhiya, one of the respondents of the interviews conducted, also pointed out that several videos posted online were questioning why trans people were infiltrating all women's (online) groups; similarly male student body members at her university raised questions with her cis female friends whether they were comfortable sharing bathrooms with trans folks, and why they were letting them invade their spaces at all.

An increase in disinformation was also noted around certain key events, such as Aurat March and the elections. Scrapfest, a talent festival for transgender folks, was also one such event targeted by disinformation with the claims that it was actually a festival to celebrate and promote homosexuality, alcohol consumption and sexual promiscuity. Additionally, these claims against Scrapfest were made in conjunction with religious claims, as highlighted above in the preceding theme. These claims mentioned how 'fitna Qom-e-Lut' and homosexuality is being promoted under the guise of intersex. Similarly, Moorat March was also met with an influx of disinformation; for example, deceptive claims were made that while on one hand trans folks claim that they are regularly sexualized and forced to dance/entertain for money, they also are happy to get up on stage (at Moorat March) and dance - the assertions ignored the concept of body autonomy and consent to suggest that trans folks in fact sexualize themselves.

There were also assertions that the stronger visibility of the transgender community is part of a western or liberal agenda to infiltrate the religious and family culture of Pakistan, while ignoring the longstanding history of the Khwajasira community in the South Asian region. Dr. Mehrub, one of the respondents to interviews conducted for this case study, alternatively posited that the recent emergence of the strong transphobia especially in online spaces is in fact borne and influenced out of white conservative nationalism in addition to an Indian influence, based on the kind of terms that are used to harass transgender folks.

Personal individual attacks

In addition to the disinformation spread around the identity of trans folks, the Act that guaranteed their rights in the country, and events centered

around the transgender community, the entire online campaign also targeted prominent transgender activists and public figures with disinformation and other forms of hate speech.

Aradhiya, one of our respondents, was featured in an advertisement for a biscuit brand, and she spoke about how the ad was eventually tampered with to belittle her appearance and mock her identity. She also expressed that personal information and pre-transition pictures of hers and other people from the community were shared online. Aradhiya was being targeted so much that she deleted all her social media accounts at one point. Although matters have improved now, she says other activists were being targeted much more.

This was also reiterated by Shahzadi Rai; Shahzadi was called upon by Jamat-e-Islami, who originally called her to denounce the Transgenders Persons (Protection of Rights) Act but her speech centered around making a case for the transgender community. She emphasized that almost immediately after she did the press conference, her personal information including her family's address, as well as old pictures and videos were shared online, and her BBC interview was shared with deceptive context. She was then pressured into backing off from challenging the court's decision against the Act. This targeting increased when she was elected into the city council. She was also targeted by trolls, with death threats, and her trip to the US was also met with disinformation with claims such as her travel proved that she is a western agent.
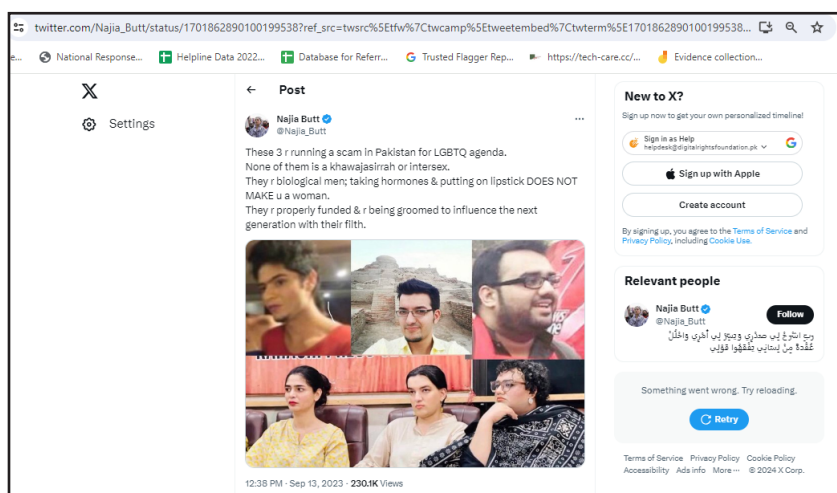
The posts in the dataset also contained examples of activists' pre-transition pictures and deadnames being used to take the power of defining their own identity away from them, as well as put their and their family's safety at risk. The online attacks also included dehumanizing and hate speech such as calling Dr. Mehrub Moiz Awan a 'satan worshipper' or 'shaitan'. They were also constantly referred to as 'paidaishi mard' or 'biological men', and this combined with the vague concept of who a transgender person or khwajasira is, was meant to insult this identity. Comparisons often followed with intersex people, who, because they were 'born that way' were projected to be more acceptable.
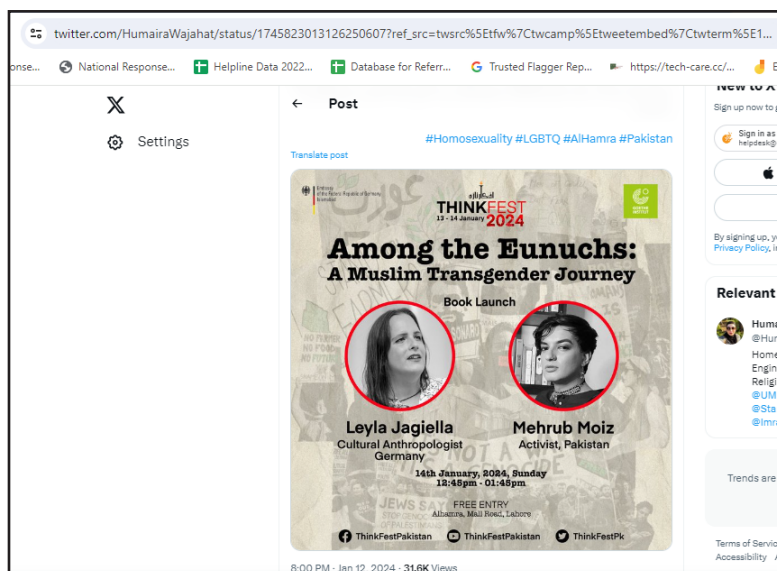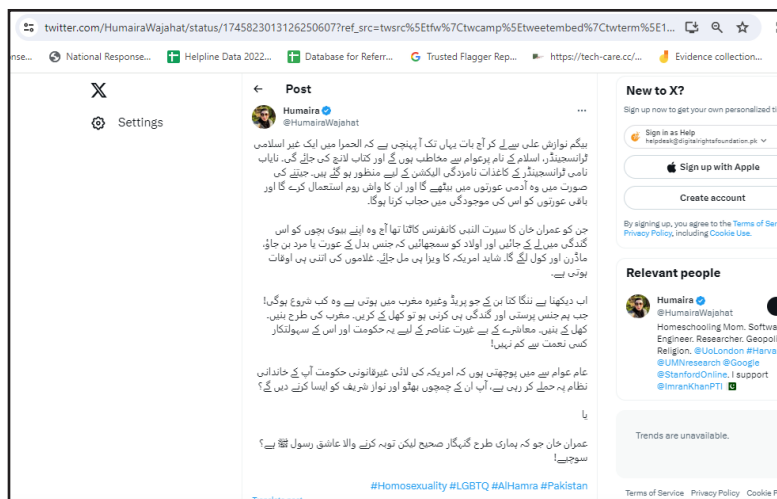
The above screenshots of a post on X (formerly Twitter) serve as an example of gendered disinformation against the transgender community that covers the three themes discussed above. First, 'a non-muslim transgender' is being used to describe the activist pictured in the post; furthermore the hashtags at the end of the post include #homosexuality and #LGBTQ side by side to reinforce the idea that because transgender people fall under the umbrella of the LGBTQ community, they are inherently homosexuals and therefore, are violating the teachings and values of Islam. Second, disinformation is spread by stating that in the event that the transgender candidate wins the election, 'he', a man, will start using women's bathrooms, will occupy women's spaces, and that women will have to do purdah or cover themselves in front of the candidate. In addition to this, the post goes on to draw a comparison between Islamic teachings and the 'modern and cool' thing to transition from male to female in anticipation of an American visa. It also makes the claim that an American sponsored illegal government is targeting Pakistani family values. Third, the post targets two individual transgender activists, again, by labeling them as non-Muslim, which is false, and the danger women face if they win an election.

Impact:

For this case study, we interviewed three significant transgender public figures and activists, who were targeted extensively throughout this campaign, in order to gauge the impact of the campaign on them as individuals and on the community as a whole.

Offline attacks

According to a report by [Amnesty International](#) since October 2021 to May 2023 there have been 27 transgender people who have been murdered. These attacks have now become more widespread and dangerous particularly with the rise of disinformation campaigns in online spaces by influencers. The three interviewees' during the course of the interview expressed that the nature of attacks have become extremely violent and graphic with endless examples of gender based violence and harassment.

Dr. Mehrub Moiz Awan in an interview to [Arab News](#) stated that she has received graphic death threats and there have been attacks against her

due to which she had to file FIRs and submit an application for police protection. She further added that religious propaganda and rhetorics, harassment, doxxing and leaks relating to personal data (pre and post transition images) have been used against them to amplify the violence cooped up with blasphemy allegations which can potentially lead to lynching incidents and attacks by violence groups in the country

In March 2024 Activist [Shahzadi Rai posted a video on X](#) expressing concern about her safety when a man in the video was seen threatening her with an acid attack. Shahzadi shared that this has been the fourth time religious clerics have shown up at her house and threatened her with an acid attack. Shahzadi shared in her interview that they wrote her personal address and her family's address on social media. Coincidentally Shahzadi shared that in the same month a [mob attack](#) happened near her residential space where she was labeled as someone who is against religion and the mob brought acid to attack Shahzadi and the community in the area. Shahzadi shared that people in the mob were very well connected to each other and the attack was orchestrated.

Shahzadi shared that the images of the mob attack on X consisted of people who were aware of her whereabouts. She added that, 'As an individual I am not safe and half of my energy is spent trying to keep myself secure. It's difficult to live constantly looking over your shoulder, and I don't want to leave Pakistan. Now, I can't go to parties, sit on the roadside or do anything. I've also seen attempts by these men of honey trapping me.'

Shahzadi further added that, 'I didn't even get the kind of support I needed from within the community. No one was ready to keep me in their house even for a day, but I understand they were worried about their own safety.'

Aradhiya, who was at the scene with Shahzadi stated that, 'We went to thaana (police station) for a mob attack on Shahzadi and we were having difficulty in explaining why this was happening. Our police still aren't sensitized and need to work much more on this. In Sindh there is no work being done, there aren't even tahaffuz (protection) centers in Sindh. There's also a disconnect between the level of support provided by provinces and as the hate is increasing we believe protection for the community should also increase.'

Aradhiya further added that, 'The dynamics of Sindh and Punjab are very different. Sindh is underdeveloped and there are no safe spaces. Maybe when I'm with my cis friends then okay, but what if I'm alone?'

After Shahzadi shared the video expressing her concerns, provincial minister Sharjeel Inam Memon took notice of the incident and assured Shahzadi that they'll be providing her with security. The police also [arrested](#) the suspect for trespassing and hurling threats when Shahzadi filed a complaint under Sections 452 (house-trespass after preparation for hurt, assault or wrongful restraint), 511 (punishment for attempting to commit offenses punishable with imprisonment for life or for a shorter terms), 506 (criminal intimidation) and 34 (common intention) of the Pakistan Penal Code.

Additionally in 2022, Dr. Mehrub Moiz Awan exposed ['Beela' men](#) in the country, which is a term the community introduced for men who are attracted to trans femme identities but their attraction is expressed by inflicting violence against the community. These groups of men, according to Dr. Mehrub, usually sexually assault transgender women in the country through orchestrated and targeted attacks. These attacks also consist of kidnappings of the community and torturing them. Dr. Mehrub was also a target of these attacks by beelas and despite multiple visits to the [Sindh Police, her complaint](#) was not registered. Dr. Mehrub also pointed out that [beelas have an active presence on social media](#) and use platforms like WhatsApp for mobilization. Dr. Mehrub revealed beela violence is part of [organized crime](#) where the transgender community is exploited economically and subjected to abuse. These attacks are the most common in places like Karachi and Peshawar.

Social media response

All three respondents were in agreement and emphasized that social media platforms' response to the ongoing campaign was severely insufficient. Aradhiya stated that platforms' regular reporting routes are usually ineffective, and they had to reach out to Trusted Partners to escalate certain posts. Even then X (Twitter) had remained largely unresponsive. The consultation meeting that DRF had arranged between Meta and members of the transgender community had been unsatisfactory because of the platforms' response.

Dr. Mehrub also identified that self reporting rarely if ever led to an appropriate response, and that she usually had to reach out to people who had connections with platforms, including DRF, in order to get hateful and dangerous posts removed. In her experience, Meta's algorithms aren't efficient in picking up content in Urdu either, which is another aspect in which they fall short. X (Twitter), in her opinion, was the platform with the most hateful speech, and their lack of content moderation seemed almost as if they were encouraging this transphobia.

Shahzadi also echoed the same sentiment about social media platforms being unsupportive, and emphasized particularly X's inaction where the content moderation systems repeatedly failed to approve any reports for violating content. Regarding Instagram, she felt that their reporting mechanism was too complicated to understand, and stressed that the transgender community is not very literate and that it can be difficult for them to approach things themselves. Overall, she was very dissatisfied with the social media platforms and their reporting mechanisms and response.

In the process of collecting content for the purpose of this research, a few specific accounts were identified that seemed to be at the forefront of spreading disinformation and hate speech. The same accounts were also pointed out by the respondents as running the campaign. When going through the content on social media, they also seemed to be in coordination with each other, based on the fact that they would often tag each other in posts and videos, and would leave supportive comments for each other. The 'coordinated' aspect of gendered disinformation was somewhat confirmed through these factors. It was Aradhiya's personal analysis that it was possible that there was a proper system hired and set up to comment extensively and that several accounts seemed like they were set up exclusively for this purpose, because there were no pictures associated with the accounts, and they all used the same language and phrases. She also pointed out that the swell in online disinformation eventually spilled out into offline spaces such as Friday prayer khutbas.

Change in the law

DRF's Cyber Harassment Helpline, as Trusted Partners of various social media platforms, also flagged the campaign and its various features to the platforms.
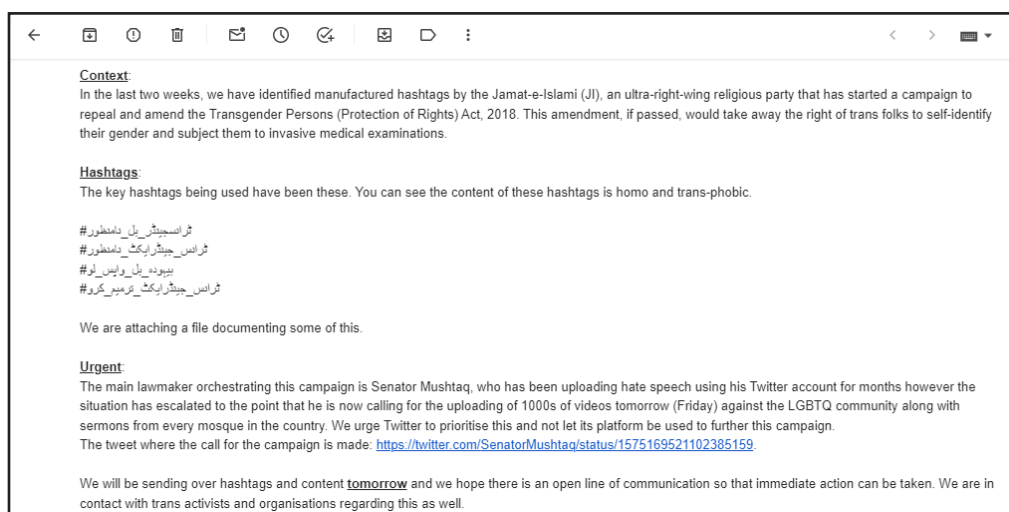
In the email above, the Helpline brought to attention the ongoing use of hashtags as part of the campaign. The hashtags are all concerning the Transgender Act and it being unacceptable. A video and tweet posted on X was also highlighted in the email, where a senator from a religious socio political party was urging his supporters to demand an end to the Act during Friday prayers on the given date, to protest outside mosques, and to upload 1 million videos from the mosques and against the Act to inundate social media with this campaign. While the company responded to the email, the tweet itself is still active.

Following this, in September 2022, petitions against the Transgender Person (Protection of Rights) Act were accepted by the Federal Shariat Court (FSC). One party to the petitions based their argument on the same statements that were floated in the online disinformation campaign - that the law was providing cover to LGBTQ advocates under the guise of transgender rights. In May 2023, the FSC struck down certain provisions in the law for being un-Islamic. The detailed judgment, again, mentioned the same apprehensions that formed a large part of the online disinformation campaign, that having a biological man whose self

perceived identity is that of a woman, would be able to enter women's safe spaces, and that the law would make it easier for criminals to commit sexual crimes against women.

Consequently, the National Database and Registration Authority (NADRA) suspended the registration of transgender folks, including renewal of ID cards that had already been issued. Aradhiya mentioned an incident where she went with one of her transgender sisters to renew her passport, and the officials at the passport office asked questions such as whether she had had an operation, whether she was a eunuch, a male or female, or unisex. She blamed the whole experience on the online hate campaign.

In response to NADRA's decision, Nayab Ali, a transgender human rights activist, expressed her concern about the fate of transgender folks being able to vote in the upcoming elections. NADRA eventually reversed its decision and started issuing 'X' ID cards to the transgender community in late September 2023, mere days before the deadline for registration of voters.

Legal, Economic and mental health Impact

The respondents also talked about how the online campaign severely affected their financial and career prospects. After Covid lockdowns started easing up, the situation was stable, there was talk about policies to support the transgender community, and corporations were open to hiring from the community, according to Aradhiya. However, once the online campaign started 'out of the blue', the law came more into focus and disinformation spread, which in turn affected the hiring and engagement policies of corporations, she says. Her work as a social media personality has also been affected, and brands are not willing to work with her the way they were before.

Before the campaign, universities were also welcoming of transgender students, would offer scholarships, and collaborate with Gender Interactive Alliance (GIA). Additionally, Aradhiya is also involved in collecting funds and ration for transgender folks in need, but she has seen a sharp decline since the start of the campaign.

Dr. Mehrub's experience was also in accordance with Aradhiya's. She too had difficulty in being hired, and there were multiple instances where she was hired, given a joining date and raised her salary, and then the offer was revoked. Eventually, she had to take up work with significant pay cuts, and while the situation is slightly better now, it has still been massively affected by her public transition process, and the onslaught of digital transphobia.

She also spoke about the immense toll that the whole experience has taken on her. While she has been undergoing mental health counseling for many years now and has found it useful, she speaks about the financial burden that it comes with. Mental health care is a service that costs money, and that is the actual cost of activism, and she stresses on how exhausting it all can be.

To counter the campaign, Dr. Mehrub has also tried to opt for the legal route, and hired a lawyer to file a defamation case with the Federal Investigation Agency's (FIA) cyber crime department. However, she never heard back from the investigation officer. A public interest litigation is also being prepared against some key actors in the disinformation campaign, but she emphasizes that the whole phenomenon makes her blood boil and triggers her, and that's something she has to control because the leaders of the campaign use that against her.

Shahzadi also tried to pursue legal action against all the defamation and threats she was facing, but she shares the same sentiment that it is not an easy process. She eventually had to forgive the perpetrators and drop the case because she did not have sufficient support and was under a lot of pressure. Although a political party did support her when she initially had to file a first information report (FIR), most organizations had distanced themselves from her. When she requested certain feminist civil society organizations to support her, not through funds, but just their vocal support, they declined. She was of the opinion that older feminists are generally anti-transgender. They didn't want to involve themselves in this fight because they did not see Shahzadi as someone with 'good character'.

Her mental health had also been greatly affected. She also had to apply for urgent funds because the situation had gotten so dire.

Recommendations:

1. Collaborative Support Initiatives: Civil society organizations should work together to develop comprehensive support plans for the transgender community. These initiatives should include vocal advocacy for individuals and the community as a whole, outreach programs focused on digital hygiene and literacy, legal education, and resource provision to empower community members.

2. Engagement with Social Media Companies: Social media platforms must proactively engage with civil society organizations, Trusted Partners, and members of the transgender community to better understand the context and implications of ongoing disinformation campaigns. This engagement should inform future risk assessments and strategies.

3. Improved Reporting Tools: Social media companies need to enhance the accessibility of their reporting tools, ensuring they are available in local languages. They should prioritize reports related to gendered disinformation and update community standards and implementation policies to reflect the realities on the ground, allowing for interventions without requiring proof of harm.

4. State Awareness and Education Programs: Governments should recognize the current social dynamics affecting transgender individuals and implement awareness and acceptance programs within school curricula and media campaigns. Additionally, they should promote the representation of transgender individuals in media and public offices and establish protections against workplace discrimination and harassment.

5. Literacy and Career Support: The state should facilitate literacy programs and career counseling services specifically designed for transgender individuals, helping to improve their access to education and employment opportunities.

6. Consultations with the Trans Community: It is crucial to hold regular consultations with members of the transgender community to understand their grievances, identify areas where they need support, and tailor initiatives to meet their specific needs.

7. Condemnation of Disinformation Campaigns: The government should publicly condemn the actors and tactics behind disinformation campaigns targeting transgender individuals. Furthermore, it must uphold the integrity of the Transgender Persons (Protection of Rights) Act, 2018, ensuring that its provisions are actively enforced to safeguard and protect the rights of transgender individuals.

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