

# Unfolding Interpersonal Meanings through the Transgendered Language: A Discourse-based Study of Julie Khan's Speeches

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## ABSTRACT

**Aim of the Study:** This paper aims at unfolding the embedded ideologies in transgenders' speeches by taking experiential meta function of meaning into consideration.

**Methodology:** Drawing on the Systemic Functional approach of Appraisal Analysis (Martin & White, 2005) and Register Model (Halliday, 2014) this paper unfolds the fabrication of the viewpoints by exploring linguistic patterns of evaluation in the selected text. The wholesome thirty-two clause data is taken from Julie Khan's two social speeches.

**Findings:** The analysis demonstrates the linguistic patterns that transgenders employ to appraise their emotions through their speeches and to show how particular attitudinal meanings express certain emotional attitudes. The findings illustrate the use of positive, negative, unhappy, disappointed, appreciative, desired, and judgmental linguistic patterns to appraise the transgendered hidden perspectives. Furthermore, the analysis reveals society's negative and judgmental attitude toward transgenders and how they have been deprived of their basic human rights in a highly polarized Pakistani society.

**Conclusion:** Conclusively, the study illustrates the way language is used to build textual personas, and to control interpersonal positioning and relationships, as well as how the trans voice reveals the socio-cultural reality of the transgendered people. The study is significant because it reveals the biased and marginalized attitudes of society towards transgenders and the perspectives of transgenders about themselves and society.

**Keywords:** Systemic Functional Grammar, Interpersonal, Appraisal Analysis, Julie Khan, Motivational Speeches.

## Introduction

Social communications, education, and experience are one of the few factors that influence how individuals interpret the world. Through the dialogues they engage in during their step-by-step involvement, these demeanor advancement aspects are brought to the people's knowledge. The social assets or links of position,

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sexual orientation, or nation are expressly specified with the hierarchical modules, tiers, or methods of language and text inserted in the economic, political, and cultural viewpoints. In light of the fact that gender is merely a label and that words and sentiments have no restrictions, there are no limitations on what can be said. While this is going on, motivation is a concept that we may interpret as a major force that animates human behavior (Benwell & Stokoe, 2006).

In order to progress in all areas of their lives, people need motivation. This is why so many people today are pursuing self-education and changing their way of life. An independent learning environment fosters self-motivation. According to a well-known motivational speaker, choosing proper insights is the only problem that needs to be solved since people's brains interpret motivated behaviors, which may impact perception because motivation determines a person's thinking. That would make it easy for us to resolve other problems as well. Another perspective of this research is to raise the voice of transgenders. As every society talks about two genders (i) male and, female and totally ignores the third one which is transgender. The transgender motivating speaker is examined in this research. The speaker in the study would be examined individually to discuss the register characteristics, and after that, the position of "gender performativity and Appraisal System of Evaluation" would be developed (Brown, et.al, 1987).

## **Literature Review**

"Systemic Functional Linguistics", SFL, studies language, and its functions in social settings. This is a work on language by the Sydney school of thought from the perspective of how human beings utilize language to portray reality as well as perform social connections and how it places the base for the grammatical representation of language that holds the intricacy (Halliday & Webster, 2009, p. 1). Language, among all semiotic structures, is the structure that is arranged meta-functionally. In SFL the framework of 'semantic diversification' is nurtured under the term "meta-functions". This notion acknowledged the position of language as concurrently analyzing "ideational, interpersonal, and textual meanings" (Halliday, 1985; 1994; Martin, 1992; to cite a few only). Ideational meaning deals with the construction of any discourse, and how it shows an experiment. Interpersonal meaning deals with the roles we have adopted while acting in a social world. And, the textual meaning focuses on the verbal activity performed by an actor.

In these three metafunctions, ideational and interpersonal meanings are essential for the concept of meaning-making. In 2005, following Martin (2000), Martin and White introduced an analytical tool known as appraisal theory. It helps in scrutinizing evaluation in the English language. In appraisal theory, there are two types of assessment (i) positive and (ii) negative (that come under the subheading of "attitude") and it has further included (a) emotions and reactions (which come under the term "effect" in the appraisal framework), (b) judgment of human actions and character under the social norms and trends, (which come under the term "judgment" in the appraisal framework) and (c) assessment of artifacts, contents, narratives, objects related to nature as well as reality, current situations, present circumstances, and processes in the way how society values them for instance from an aesthetic point of view, their possibilities to ruin or comfort society, their importance in society and so forth (which come under the term of "appreciation" in the appraisal framework). (Thomson & White, 2008, p. 18).

In the theory of SFL, the interpersonal meanings are analyzed at the stage of lexico-grammar and they are considered as choices in the system of mood and modality. In addition, in the theory of SFL interpersonal meanings are evaluated as "attitudinal lexis". (Halliday, 1985; 1994). In "discourse semantics" the initial focus on interpersonal meaning was the text that concentrated first and foremost on the structure far off the grammatical level (Berry, 1981; Ventola, 1987; Martin, 1992). Furthermore, Martin (2000, p. 144) places this process ahead "within the theory of SFL, the approaches to interpersonal meaning that tend to look over a comprehensive endeavor on the semantics of appraisal—how do interrogators make evaluations, feel and put worth in various phenomena of their events, circumstances, incidents, and affairs." In 1985-1989, Pynton started working on the contrast between the utilization of articulate, restart grip in judgmental meaning in narrative and aspect of human emotions and reactions. By keeping the work of Labov and Waleztky (1967) on written texts, as a center, the primary work on genre (Plum, 1998; Martin & Rothery

1980; 1981; Rothery, 1990; to cite a few) has furthermore been used for emerging the interest in encipher judgment side to side on different stages of texts. In 1992, the theory of appraisal emerges back into Martin's paper again in which he explores the "gradable system" in English and mentions the actuality that in the "gradable system of meanings" choices are every time put into resistance that is only concerned with the assessment of experiences (p. 366). In the 1990s, the theory further evolved in research into the span of discourse, for instance, "work on formal conversations (Eggins & Slade, 1997), the discourse of science (Veel, 1998), and popular science (Fuller, 1998), discourse of history (Coffin, 2000), discourse of administration (Ledema, 2003) and media discourse (Ledema, et.al.1994, White 2003). The theory is also practiced in written and literary texts (Rothery & Stenglin 2000; Macken-Horaik, 2003).

The work of Fuller (1998) is significant because it became the base for afterward progress in the proportion of "Engagement" in the Appraisal theory (White 2003a, White 2003b, Martin & White 2005).

At the level of "discourse semantics" Appraisal theory is placed in the system of interpersonal due to reciprocal in the system of language in the SFL that is mentioned above. It is one of the major resources within the three major "semantic discourse resources" that interpret "interpersonal meanings" together with intercession and participation (Martin & White, 2005). However, appraisal theory is fundamentally split into different parts (as mentioned previously) (i) attitude (ii) Engagement and (iii) Graduation. "Attitude" deals with the feelings, emotions, reactions, judgment of different behaviors, and assessment of different objects and things in the speaker or writer's life, "Engagement" is concerned about "voices and attitudes" over the viewpoint in the discourse and "Graduation" deals with the phenomenon of "grading and scaling" in which emotions are intensified and categorization is unfocused (Martin & White, 2005).

The structure of Appraisal theory deals with the evaluation of different attitudes and viewpoints that are placed according to their "values and voices" in the text (Hood, 2004, p. 13). An overview of the key tenets of appraisal theory is given below in the form of a diagram that is taken from "Martin and White (2005; p. 38),

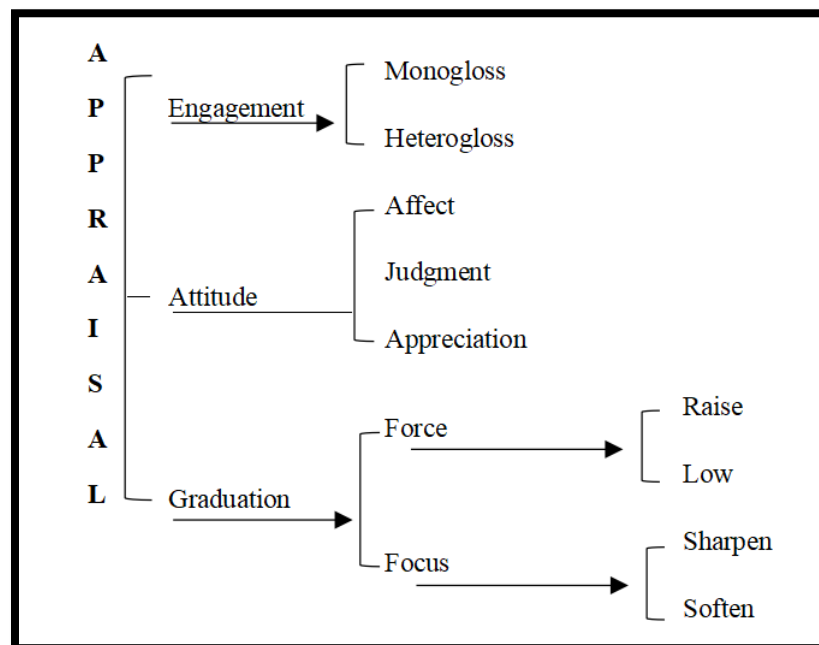


Figure 1: An overview of the key tenets of appraisal theory (Martin & White, 2005; p. 38)

### ***Research Objectives***

- (i) To reveal the linguistic patterns that transgenders employ to appraise their emotions through motivational speeches.
- (ii) To show how particular attitudinal meanings express certain emotional attitudes.
- (iii) To investigate the fabrication of the viewpoints by exploring linguistic patterns of evaluation in the selected text.

### ***Research Questions***

The study is planned to address the following questions in terms of Appraisal items (attitude, engagement, graduation, and evaluation Martin & White, 2005)

- (i) What linguistic patterns does Julie Khan employ to appraise transgendered hidden perspectives in her motivational speeches?

#### ***Subsidiary questions:***

- (ii) How do the embedded attitudes help to explore ideological perspectives in relation to a highly polarized Pakistani society?

### ***Methodology & Framework***

The research deals with the interpersonal modes of transgenders' motivational speeches and it intends to unfold the transgendered hidden emotions, perspectives of society regarding transgenders, and choice of attitudinal use of language expressions in Julie Khan's motivational speeches. The aim of the researcher is to explore the research within the surroundings of "Systemic Functional Linguistic theory" specifically the meta-functions that had been introduced by Halliday (1985-1994) and later changed at the "discourse semantics" level and named as the work of Appraisal theory (Martin & White, 2005).

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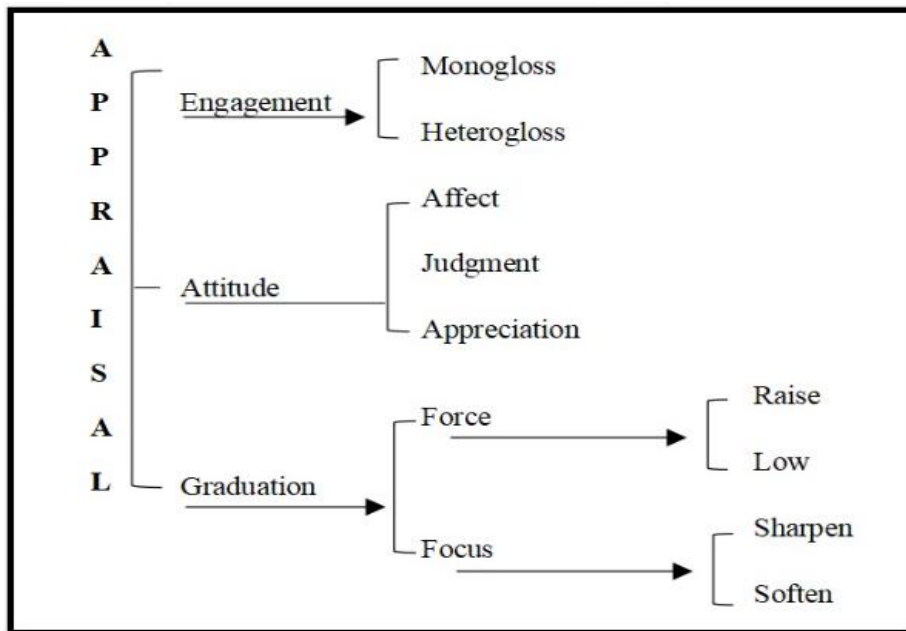


Figure 2: An overview of the key tenets of appraisal theory (Martin & White, 2005; p. 38)

The study operationalizes the Hallidayan register model as a tool to identify the context, mode, and tenor that allow a person to forge a communicative identity, even if it is just a reflection of his or her worldview, and how lexis may change that identity. Studies exploring how different states of consciousness affect how transgenders become aware of their divergent ambitions and face these identity constructions frequently utilize the term "ideology" in their analyses. Ideology entails an essential relationship between "interests" and "forms of awareness." Such a theory contends that motives can be determined in a manner different from how they are seen.

Fig 3. Parameters of interaction

REGISTER		METAFUNCTION	
<b>tenor</b>	'kinds of role relationship'	<b>interpersonal</b>	'enacting'
<b>field</b>	'the social action that is taking place'	<b>ideational</b>	'construing'
<b>mode</b>	'what part language is playing'	<b>textual</b>	'organising'

Discourse highlights these parameters of interaction among social connections by highlighting the fact that each social relation is mediated and understood by its responses within the consideration of fundamental language or semiotic channels that combine their cognition, understanding, and experience (Biber, 2006). Whether discourse as a way of life is connected to things other than the discursive substance of human experiences, such as those stated via concepts of relevance, is still a subject of self-aware cynicism or skepticism in the definition of discourse (Biber et al, 2000).

## Methodology

In addition, the research breaks down the oral discourses delivered by Pakistani motivational speaker Julie Khan into current deviations. Speaking about the semiotics of language forms to identify a person to a social construct and via this identification becoming a style in semiotics, the charisma of deictic variables is clearly

visible. Ideology is the most important component hidden under the veil of identity. Ideology is a creation of the monarchy that permeates many social forms like motivating speeches.

Two frameworks have been implemented in order to understand the pervasive relationship between ideology and identity as it is expressed in oral discourse through motivational speeches. First, the context of the speeches and the biological manifestation of gender are viewed through the lens of "Gender Performativity" and secondly, through Register Analysis, the Field, Medium, and Tenor are being singulated (Baxter, 2003).

## Analysis & Discussion

This study deals with the analysis and interpretations of Julie's khan motivational speeches by applying the appraisal Framework (2005). The information below is drawn from Julie Khan's speeches, which are available online on the YouTube channel: TCM Originals.

### *Excerpt 01: "Acceptance of Transgender People in Pakistan?" (2022)*

1. *"There has always been a **lack of moral values** in our society and sometimes, in our subconscious mind, in such a way that **we do not want to challenge** them and **we do not want to think** about them and **do not want to take action** about them."* (Julie, 2022)

The statement shows Julie's **criticism (social esteem, judgment, and attitude)** and **negative attitude (attitude)** towards the moral values of society. She pointed out that we have become so dumb and deaf that we are following our moral values without thinking about it whether they are right or wrong. She says that these values are deep-rooted in our subconscious and that neither we want to challenge them nor do we want to think about them or take action about them. Just we blindly follow them. The words "**lack of moral values**" shows disappointment (**negative attitude**) of Julie toward social moral values and the words "**we do not want to challenge**", **we do not want to think**, and **do not want to take action** show social esteem.

2. *"And do not take action about them and **want to tell** the society that we will not allow to challenge our influenced moral values."* (Julie, 2022)

By continuing her speech, she again criticizes (**negative attitude**) society. She says that we have become so illogical that neither we think about them whether they are right or not, nor do we challenge the social values that are deep-rooted in our subconscious, nor do we take action about it and if someone tries to do so we alarm them that we will not make this happen.

3. *"But I think I'm here to **challenge** your moral values."* (Julie, 2022)

The word "**challenge**" is here showing an assertive attitude of Julie toward moral values. She is saying that she came to the stage to challenge the moral values of society.

4. *"To think again that in our society in which the **white is made beautiful**, in which the **man is powerful** and **woman is weak**, the **wealth and fame are more meaningful**, the **role of a person and his contribution in society is not meaningful** at all. What is the matter?"* (Julie, 2022)

These lexical items are showing **social sanction (judgment, attitude)** and **veracity (social sanction, judgment, attitude)** in Julie's choice of words. The sentence "**white is made beautiful**" is pointing out our deep-rooted social mentality that only considers beautiful white skin. **Man is powerful and woman is weak**,

this sentence shows the truthfulness (**veracity**) of our society that is based on gender discrimination. **Wealth and fame are more meaningful, but the role of a person and his contribution in society is not meaningful at all.** These words are showing the social sanction and materialistic view of our highly polarized Pakistani society. Julie is criticizing a society whose moral values are ill and that is based on gender discrimination, where people are materialistic and morally ill.

5. *"Do You people think that black color **cannot be beautiful**? Black color can be beautiful. Black color is beautiful". (Julie, 2022)*

Julie is showing a **positive attitude (attitude)** towards the black color, as she said above that according to our society only white color is considered beautiful but here she is **appreciating (attitude)** the black color and indirectly suggesting to the audience to break these all stereotypes that are illogical. Everything is beautiful in its way.

6. *"Somewhere at the top, we **accept** black as beautiful, somewhere we **challenge** the fair and lovely that it should not be fair and glow this is **discrimination** or somewhere we are saying that **human abilities matter a lot** but there is one thing we never want to talk about, we don't even think about it, we don't even want to mention it. Which value is it?" (Julie, 2022)*

Julie is talking about hypocritical social behavior. She is saying that somewhere out of the way we admire the black color and we **"accept"** the black skin, we talk about humanity and human characteristics, and we also fight against the slogan of fair and lovely that it should not be that because it is creating **"discrimination"** and at the same time there is a great thing, about that nobody wants to think or talk however that is more important than all of these things. The linguistic patterns in this statement are showing **Social sanction (judgment, attitude)**.

7. *"Yes, that value is our **gender-dominated society** that tells us that only men and women are allowed to live in this society and all other human beings have **no right** to live in this society". (Julie, 2022)*

In this statement, Julie Khan is continuing her previous topic. She is telling that society is ready to talk or take a stand about any rubbish thing but there is a thing that no one wants to discuss is the **"gender-dominated society"**. She says that according to a gender-dominated society there are only two types of genders (i) men and (ii) women. If any human being is out of this circle they have no right to live in society. This statement shows **Behavioral surge (affect, attitude), and propriety (social sanction, judgment, attitude)** because it is showing societal behavior and ethical issues.

8. *"Exactly it is, in our society if someone **wants to get respect** if anyone **wants its rights** if anyone **wants to survive** in society so that person has to prove that it is a **biological male or female**". (Julie, 2022)*

In this statement, Julie is showing a **negative attitude** towards society. She is saying that society only gives respect to those people who are biological either male or female and according to society only these people have the right to live. So in this gender-based society, you should have to be either male or female for your survival, otherwise, you can't survive in this society.

9. *"Transgender is in this society. Society thinks that they are **aliens**, they are **part of mars** they cannot come from our society and we cannot accept them."* (Julie, 2022)

As Julie is a transgender social activist so here she starts speaking about the life of transgenders. Transgenders are those people whose identity and gender expression are different from the sex that is assigned to them during birth who are. According to Julie, people think transgenders as "**aliens**" (**reaction, appreciation, attitude**)) and considered them as a part of "**mars**" (**judgment, attitude**) because they are neither male nor female. This statement shows the **negative attitude (attitude)** of people and their **judgment and reaction** toward transgenders on the basis of their gender.

10. *"We will **run** from them; we will feel **fear** from them. We can't accept them, we run away from these people, we will be **afraid** of them, we will scare them, we will take them out of society and question them. We **don't even know** about you; we don't even know how you live."* (Julie, 2022)

This statement is showing the **reaction (appreciation, attitude)** of society and its **negative judgment (judgment, attitude)** toward transgenders. According to Julie when people see transgenders they react like they are aliens we should **run** from them, we should feel **fear** of them and we should **afraid** of them, we don't know who they are and how would they live.

11. *"Well, some people also ask me **where does your guru bring you from**? You are **thrown at the durbar**. You people also have **a funeral**. How do you live?"* (Julie, 2022)

In this statement, Julie is talking about questions people usually do from transgenders. So people ask them where their guru (their guardian) brings them. Are you thrown on durbar? Do you also have funerals? So this statement is showing society's **attitude** toward transgenders. Society does not believe that transgenders are being born and they are part of this world. Again here transgenders are being **negatively judged (judgment, attitude)** by society. It also shows **normality (social esteem, judgment, attitude)** because it shows the unusual behavior of a society.

12. *"It means that these questions are asked to us as if we **came from another planet**. And those alien spaceships that NASA shows us daily, who are roaming somewhere every day. So you all have a misconception somewhere that these trans people are the same. They have **descended** from them. And they will probably **go back to the same planet** they have nothing to do with us."* (Julie, 2022)

In this statement, Julie is sarcastically criticizing those people who think transgenders as aliens and this statement also reflects the mentality of our highly polarized Pakistani society and its attitude towards transgenders. This statement shows the **mental disposition (affect, attitude) and behavior surge (affect, attitude)** of our society which thinks transgenders as decedents of aliens.

13. *"But it is your **moral value** that is completely **wrong** which **destroys** the lives of many human beings. Destroyed may be taking the word too small. Because I can't find any more words to describe how people's lives are treated."* (Julie, 2022)



This statement is showing Julie's **unhappiness (realis, affect, attitude) and dissatisfaction (realis, affect, attitude)** with our moral values. According to Julie, these moral values had destroyed many human lives. On the basis of it, society had not given basic human rights to transgenders and their lives became devastated.

14. *"My parents started telling me from the age of five or six that we **cannot accept** you. We don't adopt you **because society doesn't allow us**." (Julie, 2022)*

This statement shows the fear (**disinclination, affect, attitude**) and insecurity (**unhappiness, realis, affect, attitude**) of Julie's parents who are not ready to adopt and accept her because her gender is neither a male nor a female and society does not accept such human beings so her parents are also not ready to accept her. This statement is also showing the **social sanction (judgment, attitude)** that is demonstrating the real face of society.

15. *"Since then I **started wondering** why society doesn't allow it. Why doesn't this society allow us to stay? What have we done that society does not allow us? We are not getting rights" (Julie, 2022)*

This statement shows the **engagement** of the speaker because when society, even her own parents refuse to accept her she starts wondering why she is not acceptable to society. She is the same as other human beings so why society is not accepting her, why society is not allowing her to live and why society is not giving rights to her?

16. *"People think that those who are eunuchs are called only to **facilitate childbirth**. Furthermore, they have **no relation with the rest of the human beings**, neither they are human **beings nor they should be considered as human beings**, nor did they further have any **right of respect**, nor do they have the **right to education**, nor do they have any **right of employment**, nor do they have the **right to live**. However, when a child is born in your house, you are surely **called for joy and dancing** and give them money." (Julie, 2022)*

This statement shows the **negative attitude** and misconception of society toward transgenders. Julie says that for society transgender are not human beings, and neither have they had any relation to society. They are some other species whose purpose of life is to come to someone's childbirth, facilitate them, dance for them, and get some money from them. Apart from this, they have no purpose in life as well as they have no right to either of living or get an education or profession.

17. *"But time passed, we people started to **gain consciousness**, we people struggled and tried, we worked hard and being a collection came to the front as a community." (Julie, 2022)*

This statement shows the **impact (appreciation)** of the non-acceptance of transgenders by society. When society shows non-acceptance towards transgenders and deprived them of their basic human rights so transgenders start wondering, why they are facing this behavior by society so they start struggling for getting their rights and emerged as a community, that questioned their basic human rights and the first time

in 2018 government passed transgender protection act that allows transgenders as a separate identity and gives them all basic rights that a common citizen have.

18. *"The **biggest challenges** we are having is the **behavior change issue** because we **being** a society is not yet ready to accept that eunuchs people are human beings just like us."* (Julie, 2022)

This statement shows the **negative attitude** of society toward transgenders. In 2018, according to the transgender protection act, transgenders are same as the other human beings and they have the right to vote, the right to education, the right to health, the right to employment, and even any single right that a common citizen has. And due to this act for the first time, a female transgender became a doctor, and a female transgender got an MBBS gold medal. But in spite of all these rights transgenders are still suffering because the biggest problem they are having is society's behavior. Despite having all rights society is still not ready to accept them. They are still being considered as some other species. People still make fun of them and use vulgar language against them.

19. *"And the **funniest thing** is what people who sympathize with us say to comfort us. It's a very **funny phrase** and the funny phrase is, look, **you eunuch, it's not your fault**. So one day I said to a person with great anger that what do you think **being a transgender is a crime or a fault** that is not mines but someone else? This is very wrong and unjust. You are not sympathizing with me. You are further **convincing** me that **being a transgender was my crime or fault** I should not take responsibility of it or put on someone else."* (Julie, 2022)

This statement shows the **Behavioral surge (affect, attitude)** because it is explaining someone's behavior who is obsessed with deeply-rooted moral values that even in sympathy he is using words that are indirect criticism on transgenders. It's not a sin or fault of transgenders that they are born as transgenders. Transgenders portray the beautiful element of nature that is called diversity. If everything in nature becomes perfect it will bore things. So nature is always diverse. It provides imperfections with perfections, so as a human been it's our moral duty that we should admit the rule of diversity and consider every human being as a human being, and should give them equal space and rights as a common citizen have.

20. *"You will see how many men and women **make fun** of us in society when we are walking when we are going out. Someone will be **elbowing like that**, look, he is going and then they will **laugh sarcastically** then they will point to each other, and Some very respectable people **don't even like to call us** and see us using words like Astagfirullah and Lahowla. Have you guys ever seen that we have ever returned and answered them, we have ever returned rudeness for rudeness? Have you guys ever had evidence among any of the one cases that someone from us treated badly in return".* (Julie, 2022)

In this statement, Julie is telling about the people's attitudes toward them, and how people react after seeing them. Some people start laughing at them some people start making fun of them and some people will even not talk to them and considered them illegal creatures. So this statement is showing a **negative attitude** of society toward transgenders and a **positive attitude** of transgenders towards society. People make fun of them and laugh at them but they always neglect all these things and never respond back to these things.

21. *"But if you misbehave with a man, you get **misbehaved** in return. If you misbehave with a woman, you get misbehaved in return. But you see that we **people are so humble, so civilized, and so much tolerance in us that we tolerate everything and ignore it.** But our tolerance and neglect have been considered by society as our weakness, they think that these are **weak people** who cannot defend themselves but it is not like that at all". (Julie, 2022)*

This statement shows a **positive attitude** of transgenders toward society. Julie says that in the era of Mughal empires in our country, Transgenders were kept in a very good position, they were appointed to good positions. People used to respect them a lot, they were known for their intellect and wisdom, and for maintaining peace but then there came an unblest time when in our sub-continent the British with their colonial law, so when they brought colonial law, they made Criminalize the transgenders and introduced Section Three Seventy-seven. So when they were made Criminalized, they went underground because they were being picked up from the streets, beaten, put in jails. The British did not want at any cost that trans people have been there so after transgenders got underground, they hiddenly started begging, dancing at people houses, creating a good environment for anybody's happiness, for their survival. So what happened was that the Englishman went back but he left this value here and now people considered transgendered as a coward if they ignore things people do to them.

22. *"We people are coming forward, you people are seeing our success stories, you are seeing Julie standing here, but how will it all grow in the future, how will it bring us forward? when You people will give us space when you people include us with you when you people will say Julie step up we are with you". (Julie, 2022)*

In this statement, we can see a **positive attitude** of Julie toward the future of transgenders. This statement also shows the desire (**disinclination, affect, attitude**) of Julie Khan from the audience to support them to change the mentality of society. Julie says that trans people are coming forward, they are creating histories by fighting for their rights, by becoming doctors and gold medalists. Now it is a moral duty of society to keep aside gender discrimination and see transgenders as normal human beings who can perform the same as the other gender can.

23. *"Thank you, there are many things to share with you guys but my time is up so before leaving I will want to ask three questions you guys*

*Do transgenders **deserve dignity?***

*Do transgender humans **deserve an education?***

*Do transgender humans **deserve parent ownership** and societal ownership?*

*Will we give space to them?" (Julie, 2022)*

This statement shows the **positive attitude** of the audience to the answer to Julie's last questions. At the end of the speech Julie asks a few questions from the audience:

1. Do transgenders deserve dignity?
2. Do transgender humans deserve an education?
3. Do transgender humans deserve parent ownership and society ownership?

#### 4. Will we give space to them?

In the answer to all these questions, the audience responds with a "yes" which means now the audience had think about their false deep rooted-moral values and now they are ready to support the transgenders in getting their right and space in society.

#### ***Transgender Julie, Life Story (2020)***

This speech had been taken from TCM Originals: YouTube Channel and transcribed into English with the help of the capital caption (cc). In this speech, Julie khan described her life story as transgender. In this speech, she presented the very different, shocking, and awakening side of social behaviors. She demands equal rights of education, job, and health for the transgender community and said that we don't demand anything special. We only want that society gives us equal opportunities as man and women are having and society will give respect to us. She said that we also want respectable jobs but we are not given opportunities for that. She raised a question mark to society, parents, and the family of transgenders that why they are being misbehaved, abused, and rejected by them and also being deprived of all basic rights.

The speech started with the introduction of Julie in which she told the audience that she belongs to the city of Janrawala, which is near Faisalabad. She was six months old when her mother passed away. Her father left her alone and her grandmother brought her up. Then she talks about transgenders.

24. *"When we see a transgender or a person whose gender expression is confused, we start **assuming** about him". (Julie, 2020)*

This word **assuming** in the statement is showing the **disinclination attitude (affect, attitude) and normality (social esteem, judgment, and attitude)**. In this statement, Julie is saying that we are much obsessed with a gender-discriminated society, that if we see any biological disabled person including transgenders we will start imagining them as something else. We will remove them from the circle of human beings and start humiliating them.

25. *"All transgenders are not the same. Every transgender as human being is different from the other one. Overall social behavior towards transgender is **discriminated**. Due to social behaviors **our family start avoiding** us. When people **misbehave or abuse** a transgender, **family didn't support them**." (Julie, 2020)*

In this statement, the **negative attitude** of society, parents, and family can be seen. Julie says that as all biological normal human beings are different from each other, likewise, we all transgenders are different from each other. We all have different talents and choices but society makes discrimination against us. Even our parents and family start avoiding us and don't support us even in a difficult time. If someone beat us due to our gender, our family will not support us because according to society it is a sin to be born transgender.

26. *"All children have the same **innocence**. Transgender children are not out of this world". (Julie, 2020)*

In this statement, Julie is showing a **positive attitude** towards trans children. She is trying to say that it is not a sin to be born as a trans child. Children are all innocent when they are born. They do not know about gender discrimination. It is a society that makes it a sin or a fault that a child is born transgender.

27. *"My brother says that I can't **freely move** in society because everyone says that **your brother is transgender**". (Julie, 2020)*

This statement is showing the **impact (appreciation)** of Julie as a transgender on her brother's life. This statement clearly shows how society is not accepting transgenders and the people who are related to them that's the reason the birth giver of them and their blood relations do not accept them because society doesn't let them live freely, as Julie told that his brother always complains about not move freely in the society because people always rile him because his brother, Julie, is a transgender.

28. *"I'm also a human being. How is this possible that all these words and behaviors don't affect me? These behaviors hurt me". (Julie, 2020)*

In this statement, Julie is explaining her personal feelings and **engagement** that how she feels about society's behavior. She says that people consider her an alien, they do not consider her a human being. But she is clearly telling them that she is also a human being as other human beings are. What do you people think that we don't feel any pain or rude behaviors and your rude attitude doesn't affect us? She says that she feels the pain as the same way as other genders feel. She got hurt at the same level as other gender people get. The element of engagement can be seen in this statement.

29. *"I left my family because. I don't want to be a cause of their disrespect in the society". (Julie, 2020)*

The non-acceptance of Julie's family due to so-called social moral values compelled her to leave her house because her family start condemning her for being transgender, a sin that had been not committed by her but happened due to the rule of the diversity of nature. This statement is showing the **Reaction to a stimulus**. In this case, the stimulus is society and the reaction is Julie's decision of leaving her family. She says that, in society's view, being transgender is a sin or their fault due to which people start treating them badly, using vulgar language for them, and making fun of them by mocking and laughing sarcastically. Not only this they start irritating the people that relate to them or try to understand them. So she decided to leave her family so that they can live peacefully with respect. She doesn't want to be the cause of their disrespect.

30. *"Transgender should also be given equal rights as citizens. If transgenders are begging at the same time., women, children, and men are also begging. Why society doesn't accuse them of this?" (Julie, 2020)*

This statement is showing the hypocritic nature of society. She says that if transgenders are begging on roads, at the same time women, children and men are also begging so why does society judge transgenders for being begging. Transgenders only beg and dance because they do 'not being provided with any other opportunity while children, men, and women are facilitated from all opportunities so why are they begging, why does not society ask questions to them, and why does society not deprive them of their basic human rights, or mock them, or use vulgar language for them and laugh upon them. She says that transgenders should be also provided equal rights as other common citizens have. This statement shows the **negative attitude** of society towards transgenders and Julie's **desire (disinclination, affect, attitude)** of getting equal rights.

31. *"There should be a census on social media about their choice of profession. We also want to be a doctor, teacher, and pilot but we are not given equal opportunities Why transgenders are only given option to be makeup artist or tailor. Don't fix few fields for transgenders. We are also human being and we also have equal talents. Give us equal opportunities so we also could choose our profession". (Julie, 2020)*

This statement is showing the **Behavioral surge (affect, attitude)** of society and **the desire (disinclination, affect, and attitude)** of Julie. In this statement, she is saying that transgenders are only fixed to some professions. Like if she is transgender, she should either choose makeup artist or tailor as a profession and if she cannot do it then so she should choose begging or dancing as a profession. There is no room for

transgenders in other fields like a doctor, engineers, and a teacher. She requested a society that not bound transgenders to a specific circle. They are the same as other human beings. They have the same intellect and talent as other gender people. As every person has his/her own talents and capacities similarly transgenders have their own talents and abilities like other human beings. Not every transgender can do makeup or sewing so please give space to transgenders in the other fields too.

## **Conclusion**

The analysis of the findings explains the research questions that are mentioned above. In the speeches of Julie Khan, she employs positive, negative, unhappy, disappointed, appreciative, desired and judgmental linguistic patterns to appraise the transgendered hidden perspectives. The lexical stretches she used in her speeches show society's negative and judgmental attitude toward transgenders. Through these lexical stretches, the sentiments of disappointment had been portrayed (Kress, G. 1985). The unpleasant thoughts about human existence who follows the illogical moral values and deprive transgenders from their human rights is also highlighted by the transgenders. The mental design of humans as social beings is also portrayed through the speeches. The embedded attitudes in the speeches also help in exploring the ideological perspectives in relation to a highly polarized Pakistani society. The speeches truly portray the face of society towards transgenders. The lack of our moral values which is deep-rooted in our subconscious in also portrayed through the speeches.

## **Recommendations**

This study invites future researchers to study the further different aspects of transgendered motivational speeches in different context. It will further help to address such social evils from our society particularly embedded through discourse. Moreover, this study does also not cover all the sub types of affect, engagement and graduation so future researchers can study them, explore them and worked on them.

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