A Cross-Cultural Examination of Hate Speech Targeting Transgender Celebrities Across Indonesian and International Social Media Platform

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ABSTRACT

This research investigates the pervasive phenomenon of online hate speech targeting transgender celebrities across Indonesian and International social media platforms. Focusing on experiences of Lucinta Luna and Caitlyn Jenner, the study aims to bridge a critical gap in understanding how cultural contexts shape the prevalence and nature of online harassment directed at transgender public figures. Through a comparative analysis, this research employs a mixed-theory approach that integrates Mondal et al. (2017) categorization of hate speech types and Kreidler's (2002) framework of hate speech intentions. The findings reveal that both Luna and Jenner share common experiences of online hate speech, with significant occurrences related to their behaviour, physical appearance, and gender identity. Notably, there was an absence of hate speech targeting disability, ethnicity, or race. Furthermore, the study uncovers that the major intentions behind the hate speech took the form of insulting and insinuating rhetoric. By exploring the unique challenges faced by Lucinta Luna and Caitlyn Jenner in navigating online spaces and addressing instances of hate speech, this research seeks to contribute to a deeper understanding of the complexities surrounding transgender celebrityhood and online harassment

Keywords: *Hate speech, Social media platforms, Transgender celebrity*

ABSTRAK

Penelitian ini menyelidiki fenomena meluasnya ujaran kebencian daring yang menyasar selebritas transgender di seluruh platform media sosial Indonesia dan Internasional. Dengan berfokus pada pengalaman Lucinta Luna dan Caitlyn Jenner, penelitian ini bertujuan untuk menjembatani kesenjangan kritis dalam memahami bagaimana konteks budaya membentuk prevalensi dan sifat pelecehan daring yang ditujukan pada tokoh masyarakat transgender. Melalui analisis komparatif, penelitian ini menggunakan pendekatan teori campuran yang mengintegrasikan kategorisasi jenis ujaran kebencian Mondal (2017) dan kerangka kerja Kreidler (2002) tentang niat ujaran kebencian. Temuan penelitian ini mengungkapkan bahwa Luna dan Jenner memiliki pengalaman yang sama tentang ujaran kebencian daring, dengan kejadian signifikan yang terkait dengan perilaku, penampilan fisik, dan identitas gender mereka. Khususnya, tidak ada ujaran kebencian yang menargetkan disabilitas, etnis, atau ras. Lebih jauh, penelitian ini mengungkap bahwa niat utama di balik ujaran kebencian tersebut berbentuk retorika yang menghina dan menyindir. Dengan mengeksplorasi tantangan unik yang dihadapi oleh Lucinta Luna dan Caitlyn Jenner dalam menjelajahi ruang online dan menangani kasus-kasus ujaran kebencian, penelitian ini berupaya untuk memberikan kontribusi pada pemahaman yang lebih mendalam mengenai kompleksitas seputar selebriti transgender dan pelecehan online.

Kata Kunci: Ujaran kebencian, Platform media sosial, Selebriti transgender

1. Introduction

Social media has facilitated diverse communication genres, enabling widespread and rapid opinions-sharing. Social media platforms have emerged as arenas where individuals, navigate complex networks of interaction,

communication, and self-presentation. However, alongside the opportunities for connection and expression, these platforms also serve as breeding grounds for the dissemination of hate speech—a phenomenon with far-reaching implications for individuals and society at large. Hate speech on social media is a widespread phenomenon affecting broad categories of users with the help of the low-cost and high-speed dissemination mechanism (Stefanita & Buf, 2021). Easy access to social media platforms and publishing content with minimal effort accelerate the spread of hate content. Everything that people post in the social media will get easily teased and judged by the other users especially the comments for the celebrities (Pasa et al., 2021).

Hate speech is a term used to refer to any kind of offensive material, i.e., verbal, nonverbal, symbolic, or communicative actions that are deliberately used to denigrate and belittle members of a particular social group based on their membership (Simpson, 2013). Brown (2017:564) believes that hate speech can be mean as speech or expression to judge or give negative stereotypes to another people based on many attributes such as race, religion, and gender identity which give disparagements into someone. Ayun et al. (2022) further explain that hate speech is an act of communication carried out by individuals or groups in the form of insults, provocations, body shaming, and incitement aimed at a group of people or individuals based on prejudice against the identity of a person or group. Hate comments on social media can also have detrimental effects on individuals and society as a whole, particularly in the exposure to violent content (Tahir & Ramadhan, 2024).

The issue of hate speech has been a topic of international debate—most frequently in the domains of law, philosophy and language. Different issues linked to changes in society, ranging from the proliferation of social media, innovation and technology and influx of fake news, disinformation and propaganda to the rise of nationalism, far-right movements, increased cross-border movement of people and transnational business have made studying the conceptual and practical aspects of hate speech in different contexts ever more important. Cross-national studies have examined the commonalities and differences in online hate speech content, exposure, and emotional reactions (Reichelmann et al., 2021). The research landscape concerning hate speech on digital platforms, particularly social media, is extensive and encompasses studies by both foreign scholars; Castaño-Pulgarín et al. (2021), Lee, et al (2024), and Pukallus & Arthur (2024) and national scholars; Tahir & Ramadhan (2024) and Wirahyuda & Harahap (2024), exploring various aspects and impacts.

Recent studies have examined hate speech on Indonesian social media, particularly targeting celebrities and transgender individuals. Research has found high incidences of hate speech on Instagram celebrity accounts, with both negative and positive perceptions of transgender figures. Gender differences in hate speech content have been observed, with women focusing more on physical appearance and men on political issues. Various classification methods have been employed to detect hate speech targets, including forensic linguistics approaches. Studies have identified different categories of hate speech, such as early warning, dehumanization, and incitement to violence. These findings highlight the need for intervention and education to foster a more positive social media environment.

Among those disproportionately affected by hate speech are transgender celebrities, whose visibility in both mainstream and digital media often makes them targets of vitriol and discrimination. Transgender is a term that describes people whose gender identity or expression does not match the sex they were assigned at birth, a trans, someone who uses gender attributes that are different from the conceptions that are socially constructed by society (Pratama in Tampubolon et al., 2021). Transgender celebrities frequently find themselves as targets for hate speech on social media platforms due to two primary reasons: visibility and sensationalism. Transgender celebrities are often highly visible figures in social media. Their presence in the public means that they have a larger platform and audience compared to the average person. This visibility can make them more susceptible to criticism, scrutiny, and targeted attacks from individuals who hold prejudiced views towards transgender individuals. The presence of transgender celebrities in the media can also attract sensationalism. Some individuals or media outlets may exploit their gender identity for sensationalistic purposes, using it as a tool to generate controversy, increase viewership, or garner attention. The Inter-American Commission (2015) reports that violence against lesbian, gay, bisexual, trans and intersex (LGBTI) persons in the region is fueled by the dissemination of "hate speech" targeted at this community in different contexts, including through public debate.

People's attitudes toward gender minorities, in this case transgender vary across countries (Flores & Park, 2018). In Indonesia particularly, transgender people are seen as an abnormal minority group that bends the accepted sexual orientation against the cultures in Indonesia. This group has been struggling and voicing

concerns for their category of people and campaigning for their rights (Tampubolon and Perdana, 2021). Many Indonesians believe that transgenders have negative effects on society stems from various concerns, including perceptions that their existence challenges traditional gender norms and values.

On the contrary, many people in the U.S. are supportive of transgender rights and equality. They advocate for transgender individuals to have access to healthcare, legal recognition of their gender identity, protection from discrimination, and acceptance in society. This perspective often aligns with progressive and LGBTQ+ inclusive values. IPSOS International Survey Series (2017) from America reports that 73% of its respondents thought that transgender people should be protected from discrimination, and 71% of them believe that U.S is more tolerant of transgender people. Transgender people are becoming more visible in American society and popular culture. Recently, Olympian Caitlyn Jenner welcomed the public into her living room through her reality show I Am Cait. And in 2015, Raffi Freedman-Gurspan became the first openly transgender person appointed to the White House. Unfortunately, discrimination and prejudice against transgender people still exist in the U.S. Some individuals hold biased attitudes or beliefs about gender identity, viewing transgender individuals as abnormal or deviant. This can lead to social stigma, harassment, violence, and denial of basic rights and opportunities for transgender individuals.

While research on hate speech targeting transgender individuals exists within the broader context of social media, there is a significant gap in studies specifically focusing on transgender celebrities across Indonesian and international platforms. Despite their increasing prominence and vulnerability to online harassment, there is a dearth of cross-cultural examinations that delve into the nuanced dynamics of hate speech directed towards transgender celebrities within these distinct sociocultural contexts. This gap highlights the need for comprehensive investigations to understand the intersecting factors influencing the prevalence and impact of hate speech on transgender celebrities across different cultural and social media landscapes. Therefore, this study attempts to explore of how hate speech targets transgender celebrities on social media platform, particularly Instagram post, which focus on examining transgender celebrity from Indonesia, Lucinta Luna, and American transgender celebrity, Caitlyn Jenner. This research embarks on a cross-cultural exploration to dissect the complexities of hate speech targeting transgender celebrities across their social media platforms. By comparing two different social media of transgender celebrities in these distinct countries and cultures, this study seeks to unravel the multifaceted dynamics of hate speech perpetration, reception, and mitigation. By examining hate speech dynamics within Indonesia and international contexts, this research endeavours to elucidate the interplay between cultural factors and online behaviour.

1.1 Transgender Perspective in Indonesia

Traditional Indonesian cultures, particularly in Java and Bali, have historically recognized transgender identities, such as waria (a blend of the Indonesian words for "woman" and "man"). Waria have often held distinct social roles, such as entertainers, beauticians, or public figures, and have been somewhat accepted within communities. In urban areas like Jakarta and Bali, there is greater visibility and awareness of transgender individuals and LGBTQ+ issues due to factors like urbanization, exposure to global media, and the presence of their communities. Some urban Indonesians may be more accepting or tolerant of transgender people compared to rural areas. Indonesia has conservative social norms, particularly in relation to gender and sexuality, which may lead to the stigmatization of transgender individuals. Traditional gender roles are often strictly adhered to, and deviations from these norms can be met with hostility or discrimination. A 2013 study found over 90% of transgender people in Indonesia experienced violence, abuse, and harassment.

As the world's most populous Muslim-majority country, Indonesia's cultural landscape is heavily influenced by Islamic teachings. While Islam is diverse and interpretations vary, Conservative Islamic teachings view transgender identity as contradicting religious values (Paramaditha, 2010). Indonesia lacks comprehensive legal protections for LGBTQ+ individuals, including transgender people. The absence of legal safeguards can contribute to an environment where hate speech and discrimination against transgender individuals go unchecked. Sensationalism in the media, including social media platforms, can exacerbate negative attitudes toward transgender celebrities. Stigmatization on transgender can be influenced by these reasons, as transgenders are seen as 1) lack of moral issues: transgender results from moral deviation in society, 2) lack of religious faith, this is considered the major factor linked to the transgender transformation, recalling that transgender is against the concept of the creation of human beings: man and woman, and 3) Lack of awareness of religion, serves as an internal factor triggering homosexuality. Religious understanding plays an essential role as the most ideal defence that helps humans to understand what is right and wrong.

As a result, transgender community faces widespread discrimination, marginalization, and hate speech, particularly across media platforms. Deeply rooted societal biases and religious conservatism contribute to hostile rhetoric. Traditional and social media in Indonesia frequently depict transgender through a sensationalized, dehumanizing lens that reinforces negative stereotypes. A 2018 study analyzed portrayals of transgender in Indonesian online media and found they are commonly depicted as "deviants" and subjected to discriminatory labelling like "bencong" (Mahardika, 2018). Coverage often frames being transgender as a social ill or perversion rather than a valid identity. On social media, hate speech and harassment aimed at Indonesian transgender people is alarmingly common. Ibrohim & Budi (2019) found that nearly 40% tweets contained hate speech targeted at minorities including transgenders. Much of this vile rhetoric dehumanizes, insults, and threatens violence against transgender individuals.

1.2 Transgender Perspective in America

As the United States addresses issues of transgender rights and the broader landscape around gender identity continues to shift, the American public holds a complex set of views around these issues. Roughly eight-in-ten U.S. adults say there is at least some discrimination against transgender people in their society, and a majority favour laws that would protect transgender individuals from discrimination in jobs, housing and public spaces. The public is divided over the extent to which their society has accepted people who are transgender: 38% say society has gone too far in accepting them, while a roughly equal share (36%) say society has not gone far enough.

However, since 2015, several studies have assessed the American public's opinion about transgender people and their rights. These studies suggest that a majority of the American public supports the enactment of non-discrimination protections, adoption rights, and open military service for transgender people (Jones et al., 2018). Factors such as familiarity with transgender people, as well as individuals' sex and age, have been associated with support for transgender rights (Parker et al., 2022). Notably, younger Americans are significantly more likely to support rights for transgender people compared to older generations (Parker et al., 2022).

Progress on transgender rights has been uneven across the country, with a patchwork of state laws and policies leading to vastly different lived experiences for transgender Americans. Some states have enacted comprehensive non-discrimination protections, while others lack any explicit statewide protections (Movement Advancement Project, 2021). Access to transition-related healthcare also varies significantly by geographic region and is often impeded by discriminatory policies or lack of provider competency (Mallory et al., 2019). High-profile figures and increased media representation have undoubtedly elevated awareness around transgender issues in recent years. High-profile figures like Caitlyn Jenner, Laverne Cox, and others have elevated the cause of transgender rights, but opposition from some religious and conservative groups remains (Steinmetz, 2015). However, this visibility has also catalyzed a backlash from conservative and religious groups opposing transgender rights (Funk & Parker, 2018). Anti-transgender rhetoric and policies, particularly those targeting transgender youth, have become a major front in the US culture wars (Green et al., 2022). Despite the legal battles and ongoing discrimination, research indicates rising acceptance of transgender people, especially among younger demographics (Jones, 2021).

Despite increasing visibility and acceptance, transgender people in America continue to face high levels of discrimination, harassment, and hate speech across various media platforms. Social media has become a particularly hostile environment for the transgender community. A 2017 study by GLAAD analyzed over 800,000 tweets related to transgender people and issues. It found that anti-trans rhetoric and biased narratives overwhelmingly dominated online discourse, with over 80% of tweets analyzed expressing negative or dehumanizing sentiments toward transgender people (GLAAD, 2017). Much of this hate speech employed defamatory language, misgendering, deadnaming, and perpetuated harmful stereotypes

2. Method

2.1 Research Design

This study employs descriptive qualitative research design, aiming to provide a comprehensive understanding of hate speech targeting transgender celebrities across Indonesian and international social media platforms. The subjects of this research are Lucinta Luna, an Indonesian celebrity and Caitlyn Jenner, an American television personality and former Olympic gold medalist. Lucinta Luna and Caitlyn Jenner are chosen as key participants due to their prominence in both Indonesian and international contexts, allowing for a comparative analysis of hate speech experiences. This research design involves systematically collecting, analyzing, and interpreting qualitative data to describe and illuminate the phenomenon under investigation.

2.2 Object of the Research

The object of the research involves content analysis of Instagram posts, focusing on gathering hate speech comments directed towards Lucinta Luna and Caitlyn Jenner from their respective accounts. This entails capturing and documenting instances of hate speech, specifically in text-based comments. For each selected Instagram post, researchers manually review the comments section to identify instances of hate speech.

2.3 Technique of Data Analysis

Hate speech comments are organized in a structured manner to facilitate analysis. This may involve creating a spreadsheet to store and manage the collected data. To categorize the types of hate speech present in the comments, the researchers employ the typology proposed by Mondal et al. (2017), while to examine the underlying intentions behind the hate speech instances, the researchers apply Kreidler's theory (2002). Here are the steps to analyze the hate speech:

   a. Data Collection:
- Identify and document the specific comments sections.
- Gather all the relevant comments containing potential hate speech from those comment sections. Hate speech may include derogatory language, insults, threats, or discriminatory remarks targeting Lucinta Luna and Caitlyn Jenner based on their gender identity

   b. Data Preparation:
- Clean and pre-process the collected comments by removing irrelevant information, such as usernames, URLs, or unnecessary symbols (Vidgen & Derczynski, 2020).
- Organize the comments into a structured spreadsheet for easier analysis.

   c. Identifying and Classifying Hate Speech:
- Use the typology proposed by Mondal et al. (2017) to categorize the hate speech instances in the collected comments.
- Carefully read each comment and determine the type of hate speech it falls under, as per Mondal et al.'s (2017) typology.
- Document the type of hate speech for each comment in your spreadsheet.

   d. Determining the Intention of Hate Speech:
- Apply Kreidler's theory (2002) to analyze the intention behind the hate speech instances.
- Examine each comment and try to identify the underlying motivation or purpose, such as expressing bias, promoting discrimination, or causing harm, as described by Kreidler (2002).
- Record the identified intention for each hate speech instance in spreadsheet.

   e. Interpretation and Reporting:
- Draw conclusions about the nature, patterns, and implications of hate speech targeting Lucinta Luna and Caitlyn Jenner on Instagram (Fortuna et al., 2018).
- Present the findings in a clear and structured manner, supporting the interpretations with relevant examples and evidence from the data (Salminen et al., 2018).

3. Result and Discussion

3.1 Types of Hate Speech

Mondal et al.'s (2017) pioneering research on the categorization of hate speech types has provided a comprehensive framework for understanding and analyzing this complex phenomenon. The study presented in Table 1 offers a compelling analysis of the various forms of hate speech directed towards two high-profile individuals, Lucinta Luna and Caitlyn Jenner. By meticulously categorizing the occurrences of hate speech into eight distinct types – race, behaviour, physical appearance, class, gender, ethnicity, disability, and religion – the researchers shed light on the multifaceted nature of this issue.

Table 1. Types of Hate Speech based on Mondal, et al's (2017) Theory

No.	Types of Hate Speech	Lucinta luna		Caitlyn Jenner	
		Occurrences	Percentage	Occurrences	Percentage
1.	Race	-	-	-	-
2.	Behaviour	10	33,33%	12	40%
3.	Physical	10	33,33%	12	40%
4.	Class	1	3.33%	-	-
5.	Gender	4	13,33%	6	20%
6.	Ethnicity	-	-	-	-
7.	Disability	-	-	-	-
8.	Religion	5	16,66%	-	-
	Total	30	100%	30	100%

In the case of Lucinta Luna, the findings reveal a concerning prevalence of hate speech targeting her behavior and physical appearance, with each category accounting for 10 instances or 33.33% of the total occurrences. This highlights the pervasive objectification and scrutiny faced by public figures, particularly those who challenge societal norms and conventions. Religion-based hate speech also emerged as a significant factor, with 5 instances (16.66%) documented, underscoring the deeply rooted biases and intolerance that persist in certain segments of society. Additionally, Luna faced instances of hate speech related to her gender (4 occurrences, 13.33%) and social class (1 occurrence, 3.33%).

In the case of Caitlyn Jenner, the data painted a similar picture, with behavior and physical appearance being the most targeted aspects, each accounting for 12 instances or 40% of the total occurrences. This finding underscores the persistent objectification and scrutiny faced by individuals in the public eye, particularly those who challenge traditional gender norms. Notably, the study did not uncover any instances of hate speech targeting either individual based on race, ethnicity, or disability. However, it is essential to acknowledge that the absence of documented cases does not necessarily imply the absence of such occurrences, as hate speech can manifest in subtle and covert ways.

3.2 Hate Speech Intention

In the realm of hate speech research, understanding the underlying intentions behind such rhetoric is crucial for developing effective countermeasures and fostering a more inclusive digital landscape. Kreidler's (2002) seminal work on the intentions driving hate speech provides a valuable framework for analyzing and categorizing this complex phenomenon. According to Kreidler's categorization, hate speech can be motivated by five distinct intentions: mocking, accusing, blaming, insulting, and insinuating. These intentions reflect the diverse goals and motivations behind the perpetration of hate speech, ranging from overt ridicule and vilification to more subtle forms of prejudice and discrimination. The research findings presented here offer a comprehensive analysis of the hate speech directed towards the subjects of the research:

Table 2. The Intention of Hate Speech Based on Kreidler's (2002) Typology

No.	Intention of Hate Speech	Lucinta Luna		Caitlyn Jenner	
		Occurrences	Percentage	Occurrences	Percentage
1.	Mocking	5	21.73%	5	16,66%
2.	Accusing	2	8,6%	1	3,33%
3.	Blaming	4	17,39%	2	6,66%
4.	Insulting	6	26,08%	17	56,66%
5.	Insinuating	6	26,08%	5	16,66%
	Total	23	100%	30	100%

In the case of Lucinta Luna, the data reveals that insulting and insinuating were the most prevalent intentions, each accounting for 26.08% of the observed instances. This suggests a concerted effort to denigrate and undermine Luna's dignity through direct insults and implicit allegations. Mocking (21.73%) and blaming (17.39%) were also significant drivers, highlighting the pervasiveness of ridicule and scapegoating directed towards her. For Caitlyn Jenner, the findings paint a slightly different picture. Insulting emerged as the dominant intention, comprising a staggering 56.66% of the instances. This underscores the prevalence of overt and derogatory language aimed at denigrating Jenner's identity and character. Mocking and insinuating shared the second place, each accounting for 16.66% of the cases, while blaming (6.66%) and accusing (3.33%) were less prominent.

3.3 Distinct Cultural Influences Shaping the Nature of Hate Speech

The comparative analysis between Luna and Jenner's experiences revealed distinct cultural influences shaping the nature of hate speech they encountered. While both faced significant levels of hate speech related to their behaviour, physical appearance, and gender identity, Luna also encountered religion-based hate speech, like found in the following data:

(*The torment of grave awaits you*)


(*Lit up in hell My Brother*)
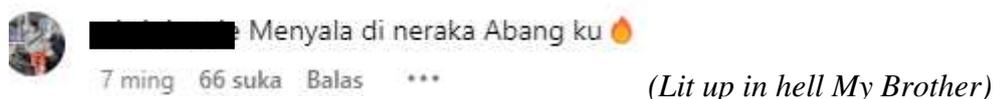
Lucinta Luna's experience of encountering religion-based hate speech can be linked to Indonesia's cultural and societal landscape as a religious country, where religious beliefs and practices play a significant role in shaping societal norms and attitudes. In many religious communities in Indonesia, there are long-standing traditional beliefs and cultural norms surrounding gender roles and identities. Transgender identities may be perceived as contradicting these deeply rooted beliefs, leading to intolerance, stigma, and hate speech from certain religious groups or individuals. As a predominantly Muslim country with a diverse range of religious beliefs and practices, religion holds a central place in Indonesian culture and influences various aspects of life, including perceptions and attitudes towards gender identity and expression.

The fact that Luna faced hate speech targeting her social class also suggests that cultural attitudes and biases surrounding socioeconomic status can compound the vulnerabilities and discrimination experienced by transgender individuals. In certain cultural contexts particularly in Indonesia, intersecting identities such as gender identity, religion, and socioeconomic status can create unique challenges and exacerbate the marginalization faced by transgender people.

It is noteworthy that the study did not uncover instances of hate speech targeting ethnicity or race for either Luna or Jenner. However, this absence should not be interpreted as a lack of such biases within specific cultural contexts. Rather, it may reflect the dominance of hate speech centered around their transgender identities, overshadowing other forms of discrimination based on ethnicity or race. The varying cultural and societal landscapes in which Luna and Jenner navigate as public figures likely contribute to the differences observed in the types and intentions of hate speech they encounter. Cultural norms, religious beliefs, and societal attitudes towards gender identity and expression can shape the prevalence and manifestations of hate speech targeting transgender individuals.

In Western societies, there is often a stronger emphasis on individual freedom of expression, which can sometimes manifest in more direct and overt forms of hate speech, such as insults and derogatory language. This cultural tendency towards bluntness and directness may contribute to the prevalence of insulting rhetoric directed at public figures. As the result, in line with the findings of the data, Jenner has faced more insulting hate speech than Luna, proving that social media platforms and online spaces in the West are often characterized by a higher degree of anonymity and a perceived lack of accountability, which can embolden

individuals to engage in more aggressive and insulting forms of hate speech. The dynamics of online discourse in Western contexts may foster an environment where insulting rhetoric is more common and amplified.
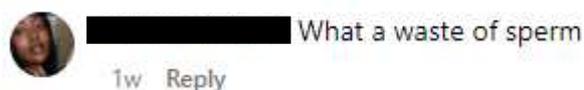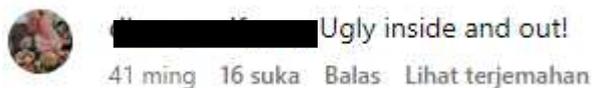
Furthermore, the findings related to the predominant intentions of insulting and insinuating rhetoric could be influenced by cultural factors. Certain cultural contexts may foster or normalize derogatory language, implicit allegations, and dehumanizing rhetoric directed at marginalized communities, including transgender individuals.

4. Conclusion

The findings of this study offer valuable insights into the nature and prevalence of hate speech targeted at transgender celebrities through a comprehensive analysis employing Mondal's (2017) categorization of hate speech types and Kreidler's (2002) framework of hate speech intentions, several key conclusions can be drawn. Firstly, the data reveals that both Luna and Jenner faced significant levels of hate speech related to their behaviour, physical appearance, and gender identity. These findings highlight the pervasive objectification, scrutiny, and discrimination that transgender individuals, particularly public figures, continue to endure in online spaces. The absence of documented hate speech targeting disability, ethnicity, or race suggests that the primary focus of harassment was centered around their transgender identities and gender expression. Secondly, the study uncovers that the predominant intentions behind the hate speech were insulting and insinuating rhetoric. This underscores the malicious intent to denigrate, vilify, and undermine the dignity of these individuals, often through implicit allegations and derogatory language. Such findings reinforce the urgent need for targeted interventions and educational initiatives to address the root causes of hatred, prejudice, and intolerance fueling these harmful behaviours. Luna also encountered religion-based hate speech and harassment targeting her social class. This finding suggests that intersecting identities, such as religion and socioeconomic status, can compound the vulnerabilities faced by transgender individuals, particularly in specific cultural contexts

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