



Social Exclusion of Transgender (Hijra): A Case Study in Lahore, Pakistan

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ABSTRACT

The current study focuses on the extent of social exclusion of transgender. Due to biological, psychological and social differences, transgender (Hijra) form their different gender identity and take on different gender roles. Society treats them with conventional and stereotypical beliefs. They are deprived and adversely ignored in all kinds of social needs. In order to analyse the nature of social exclusion the importance is given to some vital factors including social support, economic opportunities, social and political rights, religious affairs and access to health care system. The research design for the case study is based upon mixed methods and is applied to investigate the research objectives. The study is conducted in district Lahore, Pakistan. A total of 40 respondents were selected by purposive non-probability sampling technique. Interview schedule and interview guide was used as data collection tool. Descriptive and thematic analysis is done to analyze data covering core issues faced by transgender. It has been found that transgender is socially excluded group. They are invariably neglected, discriminated, hated and encounter physical, psychological and sexual abuse. They are hampered in social participation and left behind in economic, political and educational opportunities. They do not have any kind of social support and they are rejected by their families and other social groups.

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1. Introduction

Gender is a social concept that disseminates many social expectations being member of a particular gender (Spence, 1993). Although most people are identified as either male or female, yet another gender exists that may be called transgender. The word transgender usually refers to those entities whose gender expression is different from the sex assigned to them at birth (NTDS Report, 2011). But they can be further divided into many categories depending on their physical, social and biological attributes. In local language a term *Hijra* is used that covers different categories of bisexual, transsexual, bi-gender, transgender, transverse, transvestite, genderqueer, androgyne and eunuch (Jami & Network, 2011). Transgender is a wider term which is defined as appearances and gender uniqueness of individuals that vary from the social boundaries of gender linked with character's birth sex i.e., female or male (Batool, Saqib, & Ghaffari, 2019).

The expression of transgender is used both in singular and plural meanings. Transgender are treated with discrimination and neglected in almost all sphere of life across the globe. In America the transgender is treated with injustice and bigotry. They are most likely to become victims of physical and sexual violence (Majid, Rasool, Shahzad, Shakir, & Rasool; Rasool, Majid, Rasool, & Mehmood; Stotzer, 2009). Similarly, in Europe transgender are also a socially excluded and marginalized population (Takács, 2006). In Asia, China, an important country with world's largest population, also excludes the transgender and does not admit many of their due social

and legal rights (Mountford, 2010). In May 2018, the Parliament of Pakistan has signs the bills of Transgender Protection, under the act 2018 (Rasool, Parveen, Majid, & Rasool).

The history is not much clear about social status and roles of transgender in the subcontinent. However, in ancient Indian Vedic texts and later on in famous erotic book "*Kama Sutra*" there is an explicit detail of transgender, their existence and their roles (Wilhelm, 2004). In Muslim Mughal era transgender were given prestige because they served in royal parties and had direct access to "*Harems*" (Sayyani, 2012).

Today transgender is a highly precluded group in South Asian countries. Major South Asian countries like India, Sri Lanka and Bangladesh share almost same social and economic conditions. Transgender are very vulnerable among these countries and are treated with oppression, inequality, harassment and injustice (Khan et al., 2009; Miller, 2002; UNDP India, 2010). Furthermore, with growing modernism the earning from dancing and blessing births, has failed, forcing them addicted to begging and sex worker. Rarely someone would pick sex work as an occupation by choice because of the stigma, discernment, spiritual prevention and the risks involved to it. In most of the cases they are enforced to trade sex to earn a living, making themselves helpless and a foundation of distribution of STD (Shah et al., 2018).

1.1. Transgender in Pakistan

Pakistan is also one of prominent countries of South Asian region. The social situation of transgender in Pakistan is not much different from other South Asian countries. There is no scientific data available for their population, but a rough estimate shows that almost 500,000 transgenders are living in Pakistan. Most of them are living in suburban areas of major cities (Baig, 2012). Transgender are usually destitute people and they have formed their subculture in the society. They are engaged in deviant actions like selling sex, sex surgery, silicon implantation, begging, use of obscene language and gestures, cross dressing, dancing, and cheap make-up (Abbas, Nawaz, Ali, Hussain, & Nawaz, 2014; Jami & Network, 2011).

Transgender in Pakistan are facing several social problems. They are living under miserable plight and adversely ignored in every sphere of life. Important social contributory factors like social support, health, education, employment, political and social rights are inaccessible to them. As a result of this social rejection and inequality transgender have formulated their own way of life (Abbas et al., 2014; Abdullah et al., 2012; Majid et al.).

This kind of societal behavior pushes transgender toward social exclusion. They experience psychological trauma and the urge to commit suicide (Clements-Nolle, Marx, & Katz, 2006). Until 2011, transgender could not have any legal identity of their particular gender. They had to choose either category of male or female to get any identity. In 2011, the Supreme Court of Pakistan gave a verdict allowing transgender to get national identity cards (NIC) with their transgender identity and also confirmed their right to vote. Although, it was a nice effort to eliminate social injustice yet the social acceptance of transgender is a big question mark (Moose, 2013). A 35 years old transgender lady named Nadeem Kashish take part in elections in opposition to Imran and Shahid khagan Abbasi (Qureshi et al., 2018). She has been mocked by individuals. The movement was taken as joke.

She was taken as unexpected politician by the public (S. Akhtar, Sadiq, Mumtaz, Bukhari, & Adeel, 2021). Transgender day to day challenges of social adjustment is the major challenge that is faced by transgender. Abbas et al. (2014) conducted a quantitative research about social adjustment of transgender. Their major objective was to know about social problems of transgender community and their psychological, physical and social differences. Data was collected from 120 respondents by using interview schedule. They concluded that age, body shape, education, income and health are major variables that are affecting the level of social adjustment. They concluded that there is a positive correlation between these variables and social adjustment.

Abdullah et al. (2012) conducted research about the nature of social exclusion pushing the Pakistani *Hijras* (transgender) towards commercial sex work. They collected their data by conducting in depth interviews and FGDs. A thematic analysis was done on the basis of different themes from qualitative nature of data but they generally focused on commercial sex and HIV. On the basis of life histories of respondent and observation they concluded that transgender is

an excluded group of society and due to a restricted access to economic and educational opportunities they indulge themselves in selling sex.

Jami and Network (2011) collected her qualitative data to know the condition and status of *Hijras* in Pakistan. She interviewed 33 respondents including all possible available types of *Hijras*. In her detailed thematic analysis, she defined different terminologies of transgender including their unique characteristics. She focused both on psychological and social reasons of becoming a *Hijra*. She also gave a deep insight of political, religious and cultural perspectives and social behavior toward *Hijra* community. She gave recommendations that society should accept transgender as handicapped.

Khan et al. (2009) had done a research on the social exclusion of transgender in Bangladesh. They used ethnographic design and collected their qualitative data by conducting 50 in depth interviews and 10 focus group discussions. They did thematic analysis to evaluate data. They concluded that gender was the core variable that made them vulnerable for health problems and social acceptance. Transgender is extreme marginal group which is refused by society. They do not have any contribution in political, cultural and economic activities and eliminated in social system. Mohyuddin and Ali (2013) conducted a qualitative study on social organization and culture of transgender sex workers belonging to Punjab. They focused on hierarchal setup, cultural rituals and different roles performed by transgender in their subgroups. Some in depth interviews and focus group discussions were made to collect data. The age structure of sample was between 15-45 years age and total sample size was 30. They found that there were two sociological divisions of male sex workers based on their age and physical attributes. Everybody had his/her defined role in the structure. Moreover, they performed particular rituals to become a *Guru*, *Chela* and *Yaar*.¹

H. Akhtar et al. (2012) conducted a cross sectional research on HIV prevalence in male sex workers in Rawalpindi. They used age bracket of 15-64 years males who engaged in sexual activities and collected samples from 306 respondents. They measured high HIV prevalence in transgender sex workers by using core variables of education, age, frequency of sexual activity per week, condom use and shaving behavior. They also found that illiteracy, low income, and ignorance were the social factors that also contributed to the high rate of HIV among transgender (Shahzad, Bhutta, Khan, Rafiq, & Ramzan, 2020).

Investigator conducted the case studies on, what is the socio-economic position of the matured transgender with respect to their age? What is condition of elderly transgender in district Rawalpindi, Pakistan? How the old transgender does achieve their basic desires of life and devote their life in everyday routine? by snowball sampling technique used to reach the typical sample, the size of sample was nine transgenders who was engaged from Rawalpindi Tehsil. The unstructured questionnaire that was involved of dissimilar themes. The standards of selection of the participant remained above 50 years age. The study shows that frequently aged transgenders were living in alarming situation. Finding shows that the older transgender profession was beggary and 55.6% (n=5) of the transgender fall into the category of low income. Most of the transgender health position was disagreeable due to lack of piety. Likewise, 89.9 % (n=8) transgender survived in rented house and paid extra rent because people stigmatized them doubtful occupation like sex work and dancing. The study has also shown that all aged transgender has inequity diet, poor complaint of seasonal clothes and health system because they survived in the side zones of the town due to gender non-conforming.

UNDP India's official report (UNDP India, 2010) in December took into account the issues and social exclusion of transgender community in India. The health-related issues determined were high rate of HIV (7.4%) infection, physical and sexual abuses, poor health seeking behavior, alcohol and drug consumption, post-traumatic stress, shame, fear and trans phobia. The social issues were lower socio-economic status, poor education, social stigma, loss of social relationships and maladjustment in society. The recommendation given included social welfare

¹ *Guru*: the mother / master of transgender family that governs household and run external and internal affair
Chela: the child or disciple of the mother (*Guru*)
Yaar: the intimate sexual partner of young transgender

schemes for transgender, awareness campaigns in masses, changes in laws and policies and preventive and curative health care measures.

1.2. Conceptualization of Social Exclusion

The conceptual work of social exclusion includes several definitions. It includes failure of society to give rights to certain groups and individuals that are available to its members, such as political, legal and social rights, education, health and training (Dictionary-Complete, 2013). Social exclusion is a notion that gives a framework of measuring social inequalities in many areas of life. It is a multivariate concept that targets social support, employment and economy, political participation, access to adequate health, access to education, free decision making, safeguard against violence and normal living conditions (Pantazis, Gordon, & Levitas, 2006; UNDP India, 2010).

1.3. Research Question

The purpose of this research is to explore what is the social behavior toward transgender and how they are pushed into social exclusion.

1.4. Objectives

- To ascertain the facts related to social exclusion of transgender
- To explore the social issues faced by transgender in everyday life

2. Material and Methods

The mixed method approach was used to collect data for this study. The target population was transgender living in district Lahore and sample was taken from the area of Model Town, Garden Town and Iqbal Town. A total of 50 respondents were selected by using non-probability purposive sampling technique from the target population. The age group of respondents was between 21 to 51 years with median age of 27 years. A constructed questionnaire was administered to 30 respondents to collect data for quantitative part of the study. The qualitative sample was divided into two categories: *Gurus and Chelas* (master and descendants). Three *Gurus* and seven *Chelas* were questioned in detail with the help of interview guide to discover the actual issues faced by transgender.

The data has been analyzed by using simple descriptive statistical method and by generating different themes from it. To maintain the credibility of data field notes were taken and few interviews were audio recorded. The interviews were conducted in local languages, either in Urdu or Punjabi, but for academic purposes translated into English. A careful effort is made to translate the words and themes used by the respondents. English words which have been used are almost similar in context and meanings of Urdu and Punjabi languages.

2.1. Reliability Analysis

To evaluate the instrument reliability analysis has been done by using SPSS version 20. The analysis outcome of Cronbach's Alpha is 0.795. It shows that the instrument is valid and reliable to measure the actual concept under study.

Table 1: Reliability Analysis of Questionnaire

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	# of Items
0.795	0.778	40

3. Results and Discussions

A complex system of division can be found within a society. People are segregated by their race, gender, religion, economy, political ideology and social status. However, in general a society most likely can be divided into two groups: the majority group and the minority group. The majority group always supersedes minority group in the wake of creating its hegemony. On the basis of some biological and social attributes, transgender is also considered one of the minority groups found in Pakistan. It was found by study that transgender was disadvantaged and exploited group of the society. Transgender are pushed to remain distant and neglected in social contribution. They are ignored in core social inclusion factors like, social support, economy, health, education, religion and politics.

3.1. Social Support: A Dream for Transgender

Social support is an integral part of human society. Social support has positive effects on physical and mental health of an individual. Social networks give emotional wellbeing, sense of belongingness and act as a guard in time of distress. It was found that there was extreme level of disbanding relationships with transgender by the society. People do not like to build relations with transgender community. Most of transgender are rejected by their families, friends and other social groups. Researches indicate that in the same social setup transgender are discriminated and rebuked by their parents as compared to their non-transgender siblings (Factor & Rothblum, 2007).

Table 2: Description of Social Support to Transgender

n= 30	Yes		No		Do not Know /Not Sure	
	F.	%	F.	%	F.	%
I am living with my family	8	26.67	22	73.33	0	0.00
There are people who I can depend on for help	8	26.67	16	53.33	6	20.00
I feel that I have close personal relationships with other people	2	6.67	20	66.67	8	26.67
There is someone to listen to my problems	10	33.33	12	40.00	8	26.67
I have someone who I can share my leisure time with	8	26.67	16	53.33	6	20.00
I have close relationships that provide me with a sense of emotional security and wellbeing	6	20.00	14	46.67	10	33.33
Someone is available for care when I fall sick	12	40.00	16	53.33	2	6.67
There is someone I could talk to about important decisions in my life	8	26.67	10	33.33	12	40.00
I am enrolled in some civic society	2	6.67	24	80.00	4	13.33

This kind of social rejection throws transgender in depression and despair. One of the respondents said, "We are not accepted by our families. We cannot reach them. We seek refuge in temporary relationships with our *yaars* (sex partners) knowing it is just an illusion."

Table 2 shows that 73% transgender are not living with their families. 67% respondents said that they did not have any close or emotional relationships with any other. Almost 50% respondents affirmed that they were close to their mothers as compared to their fathers and siblings and they had only contact with their mothers. Almost 50% confirmed that they had only contact with their mothers and not with other family members. A respondent reported:

"When I am unable to repress the strong desire of meeting with my mother, I set off my journey before evening. My hometown is on a four-hour drive from Lahore. I reach there in the night. My mother opens the door for me and I meet my mother. My other family members usually do not meet me but sometimes one of my elder brothers' inquiries about my health and daily life. I and my mother weep and talk to each other. We do not sleep the whole night and I leave home early before dawn."

It was noted that some of respondents believed that their association with their families was not appropriate and it would cause disgrace to their families. But an eagerness of family and social ties was found in almost every respondent. A transgender said with a deep sigh, "We belong to everyone but no one belongs to us." In response to a question regarding their care in illness or any other social need, most respondents replied that no such support was available to them (Abdullah et al., 2012; Rasool, Parveen, et al.) found similar results in their study. The researchers concluded that transgender had left their original families. Transgender have very rare interaction with their parents, siblings and friends. Moreover, families of transgender do not want to contact with them because they are considered a mark of disgrace for them.

3.2. Financial Instability: A Calamity for Transgender

Economy is a powerful variable that affects the groups and individuals in terms of fulfilling their needs and defining their living standard. Transgender face challenges every day economic that make their lives a real dilemma. There is palpable income gap found in transgender as compared to other social groups. The doors of employment remain closed for them. Eight respondents said that they did not have any kind of employment; one respondent said that

he/she had his/her own small business and one responded that he/she had a part time job. However, he/she said that earnings from that job were not enough to support his/her living.

Table 3: Description of Income Level and Living Standard of Transgender

n= 30	Yes		No		Donot Know / Not Sure	
	F	%	F	%	F	%
I have equal opportunities available for employment	4	13.33	20	66.67	6	20.00
I have good standard of living	2	6.67	18	60.00	10	33.33
I have my own property	6	20.00	24	80.00	0	0.00
I have full time employment	4	13.33	22	73.33	4	13.33
I am satisfied with my current job	2	6.67	22	73.33	6	20.00
I am healthy and active	10	33.33	10	33.33	10	33.33
I live in airy and spacious environment	10	33.33	14	46.67	6	20.00
I have access to meal twice a day	14	46.67	10	33.33	6	20.00
My monthly income is sufficient to support my living	4	13.33	18	60.00	8	26.67

Table 3 shows that 74% transgender were unemployed. Only 13% respondents were doing their own business to support their living. 60% respondent did not have enough income to manage their daily ordinary expenses. 80% of the respondents did not have any kind of property and 47% of them were living in narrow and congested environment.

One of the respondents answered: "We cannot find any jobs. We maintain our living by begging from people and bear the things which are unbearable otherwise. It is our destiny to always remain in makeup. We change ourselves daily. We have even forgotten our original identity."

Most of the transgender said that they often ran short of money and that their income was not enough to fulfill their daily needs. Another interviewee said,

"I am begging here for the last two hours. I reach every person and vehicle and ask for help. However, I have just collected around 100 rupees despite asking for support to hundreds of people."

Financial crisis is not only adversely impacting their living standard but is also harmful for their physical and psychological health. They do not have access to meals with proper nutrition. They live in congested and stifled rooms under unhygienic conditions. They become a soft target for malaria and different kind of skin diseases. Financial issues are also one of the push factors to engage transgender in commercial sex industry. Without having proper knowledge of and resources to safe sex they are at high risk of getting infected with HIV and other sexually transmitted diseases (Nasir, 2013; UN Pakistan, 2011). Khan et al. (2009) also concluded that being a *Hijra* means you would remain unemployed. It was found that transgender wanted to get some job or work but they were rejected by employers because they considered them a sex symbol that could pollute other employees with their sexuality. Such labels force transgender to become a beggar or a sex worker.

3.3. Police: Protector or Oppressor?

Police perform a crucial role in the protection of citizen and stability of a society. The transgender's experience with police is dismal and dejecting. The frequency of police violence is much higher as compared to the violence by the rest of the society that is faced by transgender. Their interaction with police is a routine matter and they are victimized by police because they are an easy target. A respondent is reported:

"Police, my God! They are cruelest and inhumane than anyone else. We go through our lives begging and flattering other people so that other people could give us some charity. We collect each and every pie with difficulty. But whenever the policemen of the area want, they approach us, snatch all our day's income forcibly and walk away. We cannot stop them; there is no one who can stop them."

It was noted while conducting these interviews that transgender was frightened of the police. They could be summoned to police stations anytime regardless of whether they did

anything wrong or not. They also face discrimination and sexual harassment in police stations. One respondent said:

“Once we were robbed by some dacoits at our *dera* (transgender residence). They took away all our belongings. We went to area’s police station to file an F.I.R. The station in-charge refused to register our complaint by saying that police was not for *Hijras*. When we began to beat our chests (a form of lamenting), he, with the intention of keeping us quiet, said that the complaint had been registered. When we found no redressal of our grievances from the local station, we went to the District Police Officer. He listened to us and called up the relevant SHO to a quick action. But in the following days we were threatened and forced by local political leaders to withdraw our complaint against the local SHO.” Another respondent also shared his story and said:

I make my living by begging on the signals. I am often threatened by the mobile police teams. They tell me that I cannot beg there without their consent. They ask me for their share from the amount I gather by begging. When I resist, they misbehave with me and not only snatch all of my income but also slap me. I went to area in-charge of the police and told him that I was very poor, that I did not have enough income to give him a share from. Your subordinates keep pressurizing and terrorizing me. Please ask them not to bother me. The officer promised me to take action but still my problem has not been resolved. Esausquin, Reed, and Blankenship (2011) in their study of police related experience of female sex workers discussed that there was strong association between police related experience and HIV prevalence and violence. Sex workers give gifts, money and sexual favors to police to avoid any imposition by them.

3.4. Either Social or Legal Rights: Discrimination Everywhere for Transgender

The table 4 illustrates that transgender are expelled from any kind of legal rights. 67% of the respondents did not know about their political rights. 80% of the respondents did not have their identity cards. 53% of respondents have never cast a vote.

Table 4: Description of Social and Legal Discrimination Faced by Transgender (A)

n= 30	Yes		No		Do not Know / Not Sure	
	F	%	F	%	F	%
Other people view me as competent	6	20.00	12	40.00	12	40.00
Society gives me honour and respect	2	6.67	18	60.00	10	33.33
I have valid transgender ID card	2	6.67	24	80.00	4	13.33
I am aware of my political rights	10	33.33	20	66.67	0	0.00
I have cast my vote	8	26.67	16	53.33	6	20.00

The table 5 shows that 73% of the respondents agreed that they have no importance as citizens of state. 93% of the respondents said that they were frequently discriminated and society treated them differently. 87% of them responded that they did not play any kind of game or any other recreational activity because they believed that they were not welcome for such activities. Transgender face discriminatory behaviours at every step. They are pushed back by social institutes and social organizations. Their due rights of education, vote and employment are ignored. In response to a question regarding social discrimination, one respondent replied:

“Once on the occasion of 14th August our group planned for a trip to see flag ceremony at Wahga Border. We reached there but the people did not give us way to reach the borderline. Somehow, we managed to reach near the frontline but the Rangers checked us and asked us to leave. On the other side, in India, transgender was sitting in the front row. We felt humiliated on the day of independence. Everybody is free in this land but we are not.”

Such kind of behaviours is often encountered by the transgender. It leads them to despair and asserts that they are aliens and do not belong to this land. One of the respondents said:

“The government has announced a nominal stipend for transgender. Only transgender having their national identity cards (NIC) marked their sex as *Khawaja Sara* (transgender) are eligible to receive the amount. The problem is that we want new identity card for us but when we go to National Database and Registration Authority (NADRA) for our ID cards, they refuse to

accept us as transgender. They insist on the validity of our previous cards normally marked as 'male' in the gender section. Being a male, we cannot receive the money assigned for transgender."

Table 5: Description of Social and Legal Discrimination Faced by Transgender (B)

n= 30	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	F	%	F	%	F	%	F	%	F	%
	I am living with other transgender because my family will likely feel embarrassed when they introduce me as their child	4	13.33	2	6.67	2	6.67	12	40.00	10
I feel that there is no room for transgender in this society and people believe we do not belong to them	0	0.00	0	0.00	4	13.33	10	33.33	16	53.33
I feel I have no importance as a citizen of state	0	0.00	2	6.67	6	20.00	16	53.33	6	20.00
I feel people treat me differently keeping in view my gender identity	0	0.00	2	6.67	6	20.00	16	53.33	6	20.00
I often encounter discrimination due to my gender identity	0	0.00	0	0.00	2	6.67	18	60.00	10	33.33
I am targeted as a laughing stock because I am transgender	0	0.00	0	0.00	8	26.67	8	26.67	14	46.67
I do not play outdoor games, involve in some physical activity (sports, etc) because of my gender identity	0	0.00	0	0.00	4	13.33	8	26.67	18	60.00
I think other people do not respect my skills and abilities	0	0.00	2	6.67	10	33.33	4	46.67	4	13.33

Another respondent reported:

"I have valid transgender identity card but even I have never received any kind of stipend. Whenever I demand for my stipend from relevant authorities, I am refused by saying that I am earning enough to keep my living, I cannot get a stipend."

Jami and Network (2011) in her study found that societal attitude towards transgender was highly biased. They were not given any quota in education and employment. Moreover, people did not like to interact with transgender and treated them with discrimination.

3.5. Abuse and Harassment: A Continued Ordeal for Transgender

In every walk of life, transgender face different kind of abuse and harassment. They are considered sex symbols and labeled as sex workers. They are forced to accept sexual interactions when they do not want to, touch inappropriately and sex without consent. Sexual harassment, vulgar gestures, winks and sensational touch by everyday common people are very common for transgender. A respondent said:

"My parents considered me male and I was admitted to a boys' school. I wanted to play with dolls and make dresses for them instead of going to school. I did not want to go to school. My teacher used to ask me to massage his hands, legs and body. He would take my hand into his and ask me to press harder. "Do not you have physical force?" he would say. I now realize he might have gotten some form of sexual pleasure out of it. My classmate used to call me "Lady". I hardly completed my eighth grade and quit the school."

Psychological abuse is too frequent with transgender to separate from their daily life. They feel that they are different, laughing stock, inferior and incomplete. A sense of detachment from society puts them in stress and depression. The frequency of suicide attempts is much higher among transgender. A respondent said in the words:

"I have been rejected by my family. My mother passed away last year but I was not even informed of her death. When I came to know, I was shocked. I cried bitterly. In my seclusion I say to God, 'Oh Allah, why have you made me like this? Why am I not like others?' I often lose my heart. I cannot enjoy deep sleep. I am often disturbed by nightmares and begin to cry and curse myself. Why do not I die in some way and get rid of it all?" Physical abuse is also faced by transgender because they are considered weak. People also think it normal to express their

aggression over their demands for begging. A respondent shared his experience, with tears in his eyes:

"I have been begging here for one hour. I reached to a car about half an hour ago. A young man was in the driving seat and listening to music. I asked him for help but he ignored my voice. When I repeated my question, he suddenly slapped me in the face. I am still feeling its sting."

Table 6: Description of Abuse and Harassment Faced by Transgender

n= 30	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	F	%	F	%	F	%	F	%	F	%
	I am physically abused because of my gender identity	2	6.67	2	6.67	4	13.33	16	53.33	6
I am often psychologically abused because of my gender identity	0	0.00	2	6.67	4	13.33	16	53.33	8	26.67
I am often sexually abused because of my gender identity	0	0.00	6	20.00	8	26.67	12	40.00	4	13.33

Such incidents reflect that transgender are susceptible to violence and aggression. They are thought of only as a source of amusement by the society and not treated as human beings. They are limited by society to live in a circle of their own.

3.6. Religious Rituals: Where to Practice?

Islam is the dominant religion of Pakistani society. All of the transgender that were interviewed were Muslims and they showed strong affiliation with religious beliefs and practices. However, diversity was found in their opinion related to social behaviours based on religious ideology. Four respondents said that religion was a source of income for them. Almsgivers donate them *Sadqa* and *Khairat* (donations and alms) with the sacred belief that it will please the God. Six respondents believed that religion was a major cause of social antagonism. Religion has defined rights for men and women but not for transgender. Moreover, religion prohibits cross dressing and disguising one's identity (Jami & Network, 2011). One of the respondents said:

"I offer prayer at home. I do not go to mosque. Once I went to mosque for offering prayer but the *imam* (prayer leader) forbade me to enter the mosque by saying that I was not *paak* (clean). I am a transgender and transgender are not allowed in mosque."

Table 7: Description of Religious Discrimination Faced by Transgender

n= 30	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	F	%	F	%	F	%	F	%	F	%
	I usually perform my religious practices / rituals in seclusion or in my intimate group because community / religious leader does not allow me to perform such practices in a sacred religious place e.g., Mosque /Church etc.	0	0.00	2	6.67	12	40.00	6	20.00	10

Another respondent said:

"I offer prayer five times a day but I offer them in solitude. However, I always offer *Juma* (Friday) prayer in the mosque. That particular day I wipe up all my makeup, take a bath, wear male dress, hide my long hair in a cap and go to the mosque. Most of the men cannot recognize me as transgender in this way."

The findings show that transgender is not accepted in religious gatherings. They perform their rituals in seclusion. Another respondent reported:

"We are anguished especially when we are segregated by religious leaders. Islam emphasizes on love but they hate us. When a transgender die, we go to them and ask for *Namaz-e-Janaza* (funeral prayer) and burial rituals. Sometimes, someone accepts our request and performs the prayer and sometimes we are refused by them. They say that there are no clear

instructions in Islam about transgender. We feel ourselves helpless over such occasions." Such statements give a view of how transgender is excluded in religious rituals and gatherings. They are not accepted as normal religious follower rather they are considered outcasts.

4. Conclusion

Transgender is a discriminated and stigmatized group of the society. The overall social behaviours toward transgender is based on stereotypical beliefs. The study proves social rejection of transgender. Majority of the respondents were illiterate or below their high school certificate because they faced gender issues in educational institutes. The overall economic condition of the group is miserable and most of the transgender making their livelihood by begging and selling sex. They live in narrow and dark places under unhygienic conditions and are prone to different diseases. They perform their religious rituals within their close circle as they are not welcomed in religious gatherings. They do not have any social support to satisfy their emotional needs. They live under stress, depression and anxiety. They frequently face physical, psychological and sexual abuse and post-traumatic stress disorder.

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