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Research Article

IN THE PRACTICAL AND IDEOLOGICAL CONTEXT OF TRANSGENDER PREJUDICE AND SOCIAL EXCLUSION

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ABSTRACT

The majority of the research used primary data to show how the transgender community in Pakistan's socioeconomic situation has deteriorated. This study employs an ideological approach to comprehend the Transgender community's situation in Pakistan. The issue of transgender prejudice and social exclusion in Pakistani society is illuminated by this study. The goal of social acceptance for transgender people is still a long way off, despite the government's efforts to formalize legislation that recognizes transgender people and implement welfare policies for their benefit. In Pakistan's gender hierarchy, transgender people are still at the bottom. This study recommends the requirement for mindfulness for the orientation balance and equivalent privileges for transsexual local area in Pakistan.

KEYWORDS

Masculinity, prejudice, and transgender identity.

INTRODUCTION

Oliven distinguished between Transsexualism and Transgenderism by employing the term "Transgender." Because they refer to distinct physical and psychological conditions, the two terms are distinct from one another. The discussion centered on

the idea that the term "Sex" refers to a person's biological orientation, whereas the term "Gender" refers to a person's choice of identity. A person whose sexual orientation is not the same as their gender identity is known as a transgender person.

Gender identity conflict has long been considered a mental illness. Since 1992, it had been included in the WHO book Diagnostic Criteria for Research, International Classification of Disease under section F64. Although the term "Transgender" itself is not specifically mentioned in the book, the definitions of a sexual identity-related psychological disorder are very similar to Transgender. The idea that Transgenderism is not a mental illness has been the subject of a significant debate. As a result, our understanding of what it means to be transgender has changed. According to Branswell (2016), the condition is no longer classified as a mental disorder as of WHO's 2018 edition.

Anyone who claimed to be different from the sex they were given at birth was encompassed by the plethora of terms. The term "transgender" is more commonly used to refer to people who are either born transsexuals or transgender for an individual, which has always been stigmatized in South Asia and the Indian Subcontinent in particular. A person is subjected to unavoidable prejudice and social exclusion as a result.

According to the findings of their research, the majority of transgender people who worked in workplaces experienced both psychological and physical harassment from their coworkers. The investigation discovered that the transsexual local area is confronting a significant financial put off because of the segregation and badgering they face. The majority of the time, the people they were familiar with were harassing them. Another important finding of the study was that younger transgender people were more likely to experience harassment, which contributed to a higher risk of suicide among that age group of transgender people. A structured questionnaire was used to collect the data from 402 people across the

United States. In this study, employment, ethnicity, age, income level, gender identity, and other variables were used. Harassment, violence, and social exclusion affected more than half of transgender people. According to the findings of this study, transgender community social exclusion must be eradicated and transgender rights must be defined in order to protect them. The study argued that transgender rights should be developed and implemented with the help of the government.

Show investigated the transgender community's human rights in India. The Indian court ruled that individuals who are unable to use the reproductive system are not considered men or women. India was the first nation to declare this group to be of the third gender. The Indian court ruled that the community of people of the third gender should have rights in society. The transgender man who died in India was buried in his own home. The study's main conclusion was that transgender people's social and economic circumstances were examined in order to identify their issues. In the Burdwan district of West Bengal, 126 people between the ages of 20 and 45 provided the data. The majority of transgender people who are socially excluded join the community, according to the study. At first, they lack access to education and fundamental rights.

Ozturk and Tatli investigated the transgender community's workplace experiences in the UK. Because they did not have better management, transgender people were subjected to prejudice at their workplace. Additionally, the study offers organizational policy recommendations to enhance diversity and management resources. Within two and a half years, the information was gathered from 14 employees through in-depth interviews. Purposive sampling and snowball sampling were used to collect

data for the study. According to the study, transgender individuals faced bias at work and prejudice at the time of selection if they were selected after interviews. To increase gender identity equality, the study suggests that organizations require appropriate legislation. The study's qualitative data presented a limitation. Quantitative data should be used in larger-scale studies in the future.

Being a Transsexual in Pakistan

Transsexual in Sub-Mainland have a specific verifiable importance. In the Indian subcontinent, transgender people have existed for as long as four thousand years. If we examine the Islamic history of the subcontinent, transgender people played a significant role in a variety of occupations, including household chores and royal caretaking. Transgender people in South Asian history also held high-level positions like advisor to the ruler and other important administrative positions. According to Feener, the fact that they held key positions and served as advisors to rulers may have contributed to their increased trustworthiness. In recent years, Pakistan has seen significant changes in the form of legislation that has taken some positive steps to promote transgender equality. Up till 2012 the transsexual individuals in Pakistan didn't have a right to pick their ideal orientation on their Public Personality Card. However, in accordance with the instructions issued by the Supreme Court of Pakistan in response to a petition filed in accordance with article 184 of the constitution, the National Database and Registration Authority was instructed to include a separate section in the response to the question regarding gender and to issue ID cards to transgender individuals with the third gender specified on them. The inclusion of transgender people as a separate gender in Pakistan's 2017 national census is another positive step toward the community's recognition. A Fatwa, or religious

decree, signed by at least fifty clerics allows transgender people who have visible biological signs of being transsexuals to marry.

According to Nazir and Yasir, this ethnic group goes by a variety of names in the Indian subcontinent, including Hijra, Zanana, Khusra, and Khwaja Sara. The general public also uses these names as words of slander and abuse, typically to criticize masculinity. Due to Pakistan's conservative social circles and gender hierarchy, Transgender people in Pakistan have less opportunity to escape social exclusion. Jami conducted research on the situation and status of transgender Hijras in Pakistan. In Pakistan, the only transgender people who are referred to as "Hijra" are male-to-female transgender people who look and act like females. The majority of transgender people in Pakistan are Hijras. They are further classified as homosexual, intersex, crossdresser, and so forth. Observing a man's interest in makeup, dancing, and acting like a woman is a factor in Hijra identity in Pakistani society. People with transgender personalities are found to have been abandoned by their families the majority of the time, leading them to join the Hijra community and to live apart from their biological families because they are not accepted because of their sexual orientation. The fundamental target of this study is to feature the unfortunate state of Hijras in the public arena and their expectation for everyday comforts. The study also looks at the problem from a religious perspective, explaining how Pakistan hasn't given this religious community the same rights as the rest of society.

Even though a number of bills and laws have been approved by official parliament, the Transgender community has not received social inclusion and equal rights. In 2018, a landmark Transgender Person Act made it possible for transgender people to put their

name on their National Identity Card as Transgender. Despite having traits of opposite sex, many transgender people chose to identify as males rather than change their gender to transgender. In Pakistani society, this stigmatizes them as homosexuals, which is unacceptable.

Pakistan, an Islamic Republic, strictly prohibits homosexuality and expressly prohibits homosexuality in its constitution. Wike and others According to a survey that was conducted among 37,653 people in 39 countries from March to May of 2013, 1,201 of those people were from Pakistan, indicating that Pakistan is extremely hostile toward homosexuality. Pakistani respondents rejected social acceptance of homosexuality 82% of the time. Land info conducted research on Pakistani homosexuals and homosexuality. Similar to Pakistan, homosexuality is neither socially nor legally recognized. From an Islamic perspective as well as state laws, such an act is completely illegal and punishable.

The transgender community in Pakistan still faces prejudice and social exclusion from the general public, despite being recognized as a distinct identity group. The community does not have access to health care facilities or education. Due to their low level of education and the harassment and prejudice they endure on a daily basis, the transgender community has a very limited window of opportunity.

The military, among other government and non-government organizations, has a code of conduct that prohibits transgender individuals from applying to join the profession as a career. The primary factor that has led transgender people to engage in illegal income-generating activities such as sex work and other socially unacceptable occupations is this social prejudice regarding employment opportunities.

With a Muslim population of 98%, Pakistan is one of the world's largest Islamic republics. This indicates that any legislation that must be enacted must adhere to Shariyah, an Islamic law. examined the transgender community's continued existence in Pakistan. because there is no job opportunity in Pakistan. People who identify as transgender have no choice but to engage in socially unacceptable occupations like party entertainment, dancing, illegal prostitution, and begging. The idea of an additional gender that is equal to the two genders that already exist is not yet accepted by society.

Transgender people in Pakistan face harassment at their educational institutions, making it difficult for them to obtain an education. Numerous studies cited in this study recommend that this community receive education from the government. This community should also receive religious education to become familiar with Pakistan's Islamic society. Tabassum and Jamil conducted research on Pakistani transgender community education issues. The main goal of this study was to find out how important education is to this community and how willing the transgender community is to receive it. The opinions of transgender people regarding their lives are the subject of the study. According to the study, some transgender people quit education and school despite having the opportunity and resources to continue because of the harassment and prejudice they face in their schools. This study suggested that no institution should make decisions based on sex and that everyone should have the same rights. There is need of complete regulations for the government assistance of transsexual local area inside all elements of society. The third-gender community needs to have their educational needs met so that they can compete with other members of society in all areas.

The transgender community in Pakistan faces a lot of challenges when trying to climb the economic ladder. In spite of recent government legislation and other institutions, this community is still struggling to gain social acceptance and access to facilities that the general public in Pakistan has access to.

Data and interviews The purpose of this study is to provide an insight into the deteriorating condition of the transgender community in Pakistan's Faisalabad District, Punjab province, through a descriptive analysis. According to the 2017 census, Faisalabad is the second largest city in Punjab and the third largest city in Pakistan. Individual, in-depth, semi-structured face-to-face interviews were conducted with 87 transgender individuals to learn more about the Faisalabad transgender community. Despite the fact that some transgender people would rather live with their transgender friends than their families, the majority of transgender people are in close contact with one another and have communities that are tightly knit. The snowball sampling method was used to find willing interview subjects. However, despite contacting some respondents with references and the assurance that none of the information would be made public, a significant number of respondents were reluctant to share any personal information. There are two fundamental reasons that can be deduced behind the hesitance of not sharing any data. One of them is that they no longer believe the interviewers because they have been betrayed once or twice. Some of the respondents told us that the contact information they provided for the interviews was leaked, interfering greatly with their day-to-day activities, and they did not want to talk about it because they did not find it easy to be socially acceptable.

Since male-to-female transgender transgenders are the most common type of transgender in the country,

all of the people who provided their information for the purposes of this study were male-to-female transgenders. It is important to note that very few of the people who took the survey had the biological anatomy of a transgender person. The majority of the people who took the survey were either physically male but acted like females or had hormones or other medical treatment to become more feminine.

The respondents' ages ranged from 18 to 70. The respondents were all engaged with exercises, for example, moving at weddings and gatherings or asking to that end they didn't have a consistent type of revenue. Exceptionally, some of the respondents had incomes that put them in the higher income category; however, the vast majority of respondents did not have annual incomes that were sufficient to put them above the poverty line.

The transgender community has an astonishingly low formal education level. Only one person out of 87 respondents had a college degree, but that person also failed to find a job and now works as a party dancer and entertainer. 46% of respondents never completed any kind of formal education or went to school. One respondent, when asked why they didn't go to school, said that because being transgender doesn't give you many job opportunities, it seemed more appropriate to start earning money by begging at a young age rather than "wasting" time at school.

The majority of transgender people in Pakistan are still reluctant to identify as transgender despite having the option to do so on their ID. Just 18 out of 87 respondents had ID cards set apart as transsexual. They say that the fact that they don't have the word "transgender" written on their ID card makes it harder for them to do simple things like travel and other daily activities. Due to the convenience of having a male ID

card, the majority of respondents continue to identify themselves as male on their documents.

The majority of respondents realized they were transgender between the ages of 7 and 12, and between the ages of 12 and 14, they admitted and made public statements about it. 55% of respondents are still living with their families, and 90% of respondents maintain contact with them. However, when some of them decided to stick with their transgender identity, their families left them right away. The majority of them came from a large family with five siblings on average.

Only 25% of respondents had partners who were open about their relationship, despite the fact that 64% of respondents said they had been or are still in a relationship. All 87 respondents stated that being around transgender people made them feel much more at ease and secure. According to 29% of respondents, their families are embarrassed by their transgender identity.

While a significant number of respondents have contact with their immediate family, only 27% have been invited to family gatherings to meet their distant relative, and only 28% have stated that they have a say in all major family decisions. The majority of transgender people face a variety of psychological issues as a result of the ignorant behavior of their families and friends. These issues can cause a variety of issues in their lives, including the tendency to take their own lives. When asked about their mental health and well-being, 97 percent of respondents reported feeling nervous around new people and meetings, 98 percent reported experiencing constant restlessness, 89 percent reported feeling completely hopeless about the prosperous future of their community, and 85 percent reported feeling that their existence is

unwanted and unimportant. None of the respondents have ever sought counseling for their psychological well-being, and only 26% of respondents have stated that they discuss these feelings with friends or family.

Each of the respondents in our study were rehearsing Muslims out which 93% express that they routinely go to mosque and other strict get-togethers. However, fifty percent of those who took the survey informed us that at least once in their lives, they have been explicitly told that they are not permitted to enter the mosque.

The most common occupation in this community is begging and dancing at weddings and parties for money. However, when asked if they are satisfied with their work, 83% of respondents openly stated that they are not satisfied at all, and 94% of respondents stated that they would change careers if given the chance.

These 14 questions aim to quantify the prejudice this community faces and the severity of the problems they face in their social, religious, and family lives on a daily basis. All responses were averages.

Quantifying reverse prejudice was another interesting aspect that was captured in the semi-structured interviews. This aspect has revealed that this community is subjected to prejudice not only by society and their family, but also by their own psychological condition, which enables them to freely interact with other people. For instance, a question in the survey asked respondents if they avoid doing anything of interest only because others might make it difficult for them. It turned out that 75% of respondents answered yes to this question, indicating that a significant number of transgender people suffer from prejudice and are unable to participate in normal activities out of fear of encountering difficulties.

Discussion The majority of studies that have contributed to the study of Pakistan's transgender community have focused on the community's socioeconomic status, lack of basic rights, and social prejudice. The observation of Pakistani society's gender hierarchy is an important part of analyzing the situation of the transgender community.

The gender dynamics of Pakistan have a significant impact on the social inclusion of the transgender community in Pakistan. According to SDPI, Pakistan's gender hierarchy places men at the top and women at the bottom. In Pakistan, every transgender person who changed their identity initially identified as male, and every transgender person who is still hesitant to change their identity prefers to adopt a male identity as their official status. The majority of transgender people are reluctant to change their identity on the national identity card and to be listed as transgender on official sources in order to maintain a better chance of integrating into society.

Pakistan's 2017 census showed that, despite having a transgender person in the family, many households listed them as male. The final census report also mentions that either the household head did not reveal the presence of a transgender family member or the enumerators did not ask if there was a transgender person in the family. As a result, only 10,418 transgender people were included in Pakistan's total population, which is unquestionably an incorrect number. This number is, according to private organizations, between 400,000 and 500,000. The stigma associated with being a transgender person and the lack of social acceptance are the main factors in Pakistani resistance to transgender identity.

The fact that different provinces had different numbers of transgender people is another thing that

the census data showed. Aside from that, there are a disproportionate number of transgender people in both urban and rural areas. Punjab had the highest transgender population, accounting for up to 65% of Pakistan's transgender population. According to PBS Punjab province has a higher per capita income than any other province.

CONCLUSION

In conclusion, this study highlights the flaw that underlies the government's transgender welfare policy. While social inclusion and acceptance of transgender people in Pakistan require equal attention, the government's policies so far have focused on the economic well-being of society. Despite the fact that the government has recently begun taking steps to improve the socioeconomic status of the transgender community, it appears that efforts to develop policies that promote transgender community acceptance and inclusion are lacking. The government makes efforts to improve the community, but it does not appear to place a high priority on making transgender people more accepted in society at the moment.

Ethics: In addition to the questions from the questionnaires that were designed, informal conversations were held with the participants to learn more about their personal lives. The participants' trust and bond would be bolstered by such discussions. Due to the fact that the interviews with transgender participants were the primary focus of this study. It has been ensured that no participant's personal information is made public throughout the study.

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