

NEXUS BETWEEN SOCIO-DEMOGRAPHICS AND CULTURAL MARGINALIZATION OF TRANSGENDER COMMUNITY IN THE PUNJAB-PAKISTAN

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ABSTRACT

Transgender person is defined as whom nor male or female, and combined characteristics of male and female. They are marginalized and socially excluded community across the globe. In Pakistan, transgender person situation is not distinctive. They are also socially segregated, culturally stigmatized, economically deprived, politically powerless and religiously invisible. The main objective of the study was to know the relationships of socio-demographics variables and cultural marginalization of transgender community in the Punjab-Pakistan. Cultural Marginalization is operationalized as exclusion of transgender people from the cultural events of the families like marriage, birthday and death ceremonies. In theoretical context, social exclusion paradigm was adopted in this research. The sample of the study, Transgenders were from the three divisions of Punjab-Pakistan (Lahore, Multan and Rawalpindi). 325 respondents were engaged for data through interview schedule using the snowball sampling technique. The socio-demographic result showed that 53.2 percent respondents were illiterate; Majority of respondents earned monthly 5000-40,000 PKR and lived in the rented house. The correlation test was used to know the relationship between monthly income and cultural marginalization. The result showed the significant relationship between monthly income and cultural marginalization but negative ($r = -.975, p < .001$.) It means if the income of transgender people increased then, family, society, and relatives accept them as transgender people. The study suggested that there is need to mainstream the transgender population in the society.

Keywords: Socio-demographics, Transgender, Marginalization

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INTRODUCTION

Sex is a classification based on biological distinctions, such as those between males and females. *Gender* is defined as "a social construct with culturally constrained norms, roles, and actions." *Intersex* people are those who are born with a wide range of natural differences in their sex traits that do not fit the traditional definition of male or female.

Gender identity is the internal sensation of being a "man or woman," neither, both, or another gender. *Gender Expression* is the physical representation of a person's gender identity through dress, hairstyles, voice, body form, and so on.

There is no single definition of a transgender person in international standards. According to Human Rights for the Council of Europe, persons may have a gender identity that is distinct from the gender assigned to them by biological, as well as those who desire to represent their gender identity in a diverse way than the gender assigned to them at birth. Transgender is a term coined by the United States to describe people whose lifestyles appear to contradict societal gender norms. (Whittle et al. 2007).

In Pakistan Transgender person is defined as

"Transgender person" refers to someone who is neither absolutely female nor exclusively male; or a mixture of female or male; or neither female nor male; and whose gender does not represent to the gender owed to that person at birth, and trans-men and trans-women are included, people with intersex differences, and gender-queers" (Transgender Persons Protection of Rights Act, 2017).

According to census, 2017 there are 21,774 transgender people in Pakistan (Census, 2017). They faced societal Rejection- Isolation from the Family/Ownership problem, community, neighborhood, religion, education, media segregated community- issues and challenges. They are attached occupation (Sex, Dancing and begging). Health issues (Sexually transmitted disease) Violence (Physical abuse, Emotional torture and financial exploitation) are common among them.

Operationalized the Cultural marginalization

Cultural marginalization of the transgender community is comprised of exclusion from the cultural events (marriage ceremony, birthday celebration, death of blood relatives or neighborhood). Unconventional image, physical/verbal/emotional abuse, cultural stereotypes (negatives) and deviance from cultural norms are also included in cultural marginalization of transgender people.

The study has following objective:

- To Know the relationship between socio-demographics and cultural marginalization of transgender community in the Punjab Pakistan

REVIEW OF LITERATURE

There is evidence and literature indicating transgender people are stigmatized and face verbal and physical assault, which has a negative impact on their lives (Jaspal, 2012). According to Sharma (2000) Pakistanis' views on Transgender tend to be skewed. There is no quota for transgender in work due to their disability (if any), and they are also denied educational chances because of the general attitude against them. In addition, they are denied access to medical care and psychiatric treatment. With no medical or psychiatric support, victims of gender identity disorder perform castrations. They use hormones without a prescription, inject silicone, and do severe auto-castrations as self-healing. Nothing can be done for them since no one is there to understand them or help them find a solution.

Despite their social stigma and lack of professional expertise, Khwaja siras cannot secure meaningful or long-term employment. In many cases, the mainstream labor force cannot sustain itself because of workplace harassment. As a result, most people are forced to work in the informal economy, either as street beggars, party dancers, or sex workers (Munir, 2019). According to Subhrajit (2014), transgender people are often victimized by hate crimes in Pakistan. Even after decades of struggle, the elderly transgender community could not provide enough legal, financial, and social services.

According to Gentry (2015), transgender persons, particularly women, confront many problems, including sexual assault, homelessness, health inequities, and a lack of legal safeguards. In a culture that does not consider their ethnicity, educational attainment, or gender, they engage in sexual acts and inclinations that go against the grain. Nazir and Yasir (2016) conducted a study, that third gender's educational history is grim since their parents are unwilling to divulge them to the public to avoid social disgrace. They are forced to leave their homes since they have no other choice except to dance or beg. They have to avoid those they know to pursue these careers. Because of their illiteracy, the eunuchs have 'disgraceful' employment and are seen negatively by the rest of society because of it. For reasons including sexual harassment and financial difficulties, the eunuchs' dropout rate is significant. 79% of the "studied" population was uneducated. In addition to the psychological challenges, individuals are also subjected to exclusion based on their educational attainment.

Discrimination against transgender people is common in Pakistan, despite the country's constitution recognizing the equality of all its citizens. Sexual assault, harassment, and other physical and verbal abuse are all possibilities. The police department often rejects its duty to protect transgender individuals while harassing them in public. These charges are more likely to be committed by lower-ranking police officers than by higher-ranking officers (Aurat Foundation 2016). Because transgender persons are often blocked from receiving medical treatment and educational opportunities, this adds to the low literacy rate and inconsistent medical care that the community experiences (Majeedullah, 2016).

THEORETICAL FRAMEWORK

Social Exclusion Perspective

The concept "social exclusion" emerged in Europe, where spatial exclusion has gained considerable attention. Social exclusion has been defined in a variety of ways, encompassing a wide range of human behaviors and situations; "a situation that not allow to fully participation to individual or specific group in socio-economic, religious, and political life, as well as from exercising their rights." It stems from power-based exclusionary relationships (Beall & Piron, 2005). Social exclusion is usually considered the system of discrimination distributes categories, including gender, ethnicity, and age, which limits such groups' access to social services and participation in society. The extent to which different cultural values, practices and life style is accepted and respected is devoted to as cultural exclusion.

METHODOLOGY

The present study titled as assessing the marginalization of transgender community was conducted in the three districts Multan, Lahore and Rawalpindi of the Punjab-Pakistan.

All the respondents were selected which are defined by the transgender protection right bill 2017. Total 2102 transgender people were registered in these three divisions (Multan, Lahore and Rawalpindi) as per Census, 2017. Sample size was taken by the using snowball sampling technique and 325 respondents were taken as per statistical formula (Barlett, *et al.* 2001). Interview method was used to for the data collection. Data was analyzed by the Statistical techniques using SPSS-Statistical Package for Social Sciences, version 20.

RESULTS AND DISCUSSIONS

Socio-demographic Analysis

The frequency breakdowns and percentages of the findings are shown in the following Table. Male transgender respondents account for more than half of all respondents (n = 222, 68.3%), which is more than Intersex respondents (n = 89, 27.4%) and female transgender respondents (n = 14, 4.3%). The majority of respondents are between the ages of 41 and 45 (n = 72, 22.2%), with a second bigger number of participants between the ages of 36 and 40 (n = 60, 18.5%). Illiteracy is prevalent among the participants (n = 173, or 53.2 percent). According to the survey, (n= 128, 39.2%) of individuals worked as beggars. The majority of the respondents' monthly income ranged from 31000 to 40000 (n = 82, 25.2%). The majority of participants (n=183, 56.3 %) are current status is guru. The majority of respondents' accommodation is rented (n = 209, or 67.4%).

Correlation Analysis

Ho: There is not significant relationship between Monthly Income and Cultural Marginalization

H₁: There is significant relationship between Monthly Income and Cultural Marginalization

Correlation between Monthly income and Cultural Marginalization

Correlations				
Correlations			Monthly Income	Cultural Marginalization
Spearman's rho	Monthly Income	Correlation Coefficient	1.000	-.975**
		Sig. (2-tailed)	.	.000
		N	325	325
	Cultural Marginalization	Correlation Coefficient	-.975**	1.000
		Sig. (2-tailed)	.000	.
		N	325	325

** . Correlation is significant at the 0.01 level (2-tailed).

Spearman correlation coefficient (*r*) was calculated to know the relationship between Monthly income and Cultural Marginalization of transgender community. The bivariate correlation between these two variables was negative, $r(325) = -.975, p < .001$, two tailed which is statistically significant. It is concluded that there is a negative relationship

between monthly income and cultural marginalization among the transgender population. If the income increase then the cultural marginalization decrease and income decrease cultural marginalization increased. Drenner (1999) further noted that the Transgender currently make their living as dancers, prostitutes, and beggars. A low-wage vocation such as dancing, begging, or prostitution has become popular among transgender. People also exploit them in the form of underemployment. However, most of the transgender people cannot fulfill their basic needs.

CONCLUSION

Finally, the study concluded that transgender people have rights of identity card and also included in the census of 2017 as third gender but still they are struggling for their rights in Pakistan and fighting for the dignity. In a nut shell, transgender people are marginalized and socially excluded people in the Pakistan.

RECOMMENDATIONS

Govt. should provide the Citizenship rights; ownership, recognition and equality in the every filed of life. They are in limited numbers and easy to mainstream in the different department of the society. For their better education Govt. should open the educational institute like special schools system-incentives for the transgender community. There should be job Employment on quota basis for the educated and uneducated transgender people because most of them are uneducated and they can serve in the different department scale 1-5. There should be social and clinical center for the rehabilitation of heath related Issues-physical, mental, sexual, psychological (adverse childhood, trauma, depression etc.) of the transgender community.

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