VOLUME 03 ISSUE 05 Pages: 01-10

SJIF IMPACT FACTOR (2021: 5.14) (2022: 5.605) (2023: 6.659)

OCLC - 1272874727











Publisher: Frontline Journals



Journal https://frontlinejournal s.org/journals/index.ph p/fmspj

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IN RELATION TO TRANSGENDER DISCRIMINATION AND SOCIAL EXCLUSION IN BOTH THE PRACTICAL AND **IDEOLOGICAL CONTEXT**

Submission Date: April 25, 2023, Accepted Date: April 30, 2023,

Published Date: May 01, 2023

Crossref doi: https://doi.org/10.37547/medical-fmspj-03-05-01

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ABSTRACT

Most of the exploration involved essential information to show how the transsexual local area in Pakistan's financial circumstance has weakened. To comprehend Pakistan's Transgender community, this study takes an ideological stance. This study sheds light on the issue of transgender discrimination and social exclusion in Pakistani society. The objective of social acknowledgment for transsexual individuals is still far off, regardless of the public authority's endeavors to formalize regulation that perceives transsexual individuals and execute government assistance arrangements for their advantage. People who identify as transgender remain at the bottom of Pakistan's gender hierarchy. The findings of this study call for the establishment of a mindfulness requirement for orientation harmony as well as equivalent privileges for Pakistan's transsexual community.

Keywords

Transgender identity, prejudice, and masculinity.

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OCLC - 1272874727









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Introduction

Oliven (1965) used the term "Transgender" to differentiate Transsexualism between Transgenderism. The two terms are distinct from one another because they refer to distinct mental and physical conditions. The idea that "Sex" refers to a person's biological orientation and "Gender" to their choice of identity was the focus of the discussion. A transgender person is someone whose sexual orientation differs from their gender identity.

Gender identity conflict has been regarded as a mental illness for a long time. It had been included Diagnostic Criteria for in the Research. International Classification of Disease (ICD10) book by the World Health Organization under section F64 since 1992. Albeit the expression "Transsexual" itself isn't explicitly referenced in the book, the meanings of a sexual character related mental turmoil are basically the same as Transsexual. There has been a lot of debate about whether Transgenderism is a mental illness or not. As a consequence of this, our perception of what it means to be transgender has evolved. According to Branswell (2016), as of the WHO's

2018 edition, the condition is no longer categorized as a mental disorder.

The plethora of terms encompassed anyone who claimed to be different from the sex they were given at birth. Since transgender people have always been stigmatized in South Asia and the Indian Subcontinent in particular, the term "transgender" is more commonly used to refer to people who are either born transsexuals or transgender for an individual. As a result, a person experiences unavoidable prejudice and social exclusion (Agrawal, 1997)

Emilia and co. The transgender community and the difficulties they face were the subject of a comprehensive investigation by (prejudice and social exclusion 2008). The majority of transgender people who worked in workplaces experienced both psychological and physical harassment from their coworkers, according to their findings. The investigation revealed that the transsexual community is experiencing significant financial hardship as a result of the discrimination and harassment they endure. Most of the time, individuals they knew about were pestering them. The study also found that

(ISSN - 2752-6712)

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OCLC - 1272874727











Publisher: Frontline Journals

vounger transgender people were more likely to be harassed, which led to a higher risk of suicide among transgender people in that age group. An organized survey was utilized to gather the information from 402 individuals across the US. Employability, ethnicity, age, income, gender identity, and other variables were used in this study. Badgering, brutality, and social avoidance impacted the greater part of transsexual individuals. This study's findings indicate that transgender rights must be defined and social exclusion of the transgender community must be eliminated. The study argued that the government should assist in the creation and implementation of transgender rights.

Show (2015) looked into the rights of the transgender community in India. According to the Indian court's decision, people who are unable to conceive are not considered men or women. India was the main country to proclaim this gathering to be of the third orientation. The Indian court decided that the local area of individuals of the third orientation ought to have privileges in the public eye. The transsexual man who kicked the bucket in India was covered in his own home. The review's principal decision was that transsexual individuals' social and financial conditions were

analvzed their The to recognize issues. information was provided by 126 individuals between the ages of 20 and 45 in West Bangal's Burdhwan district. According to the study, the majority of transgender people who are socially excluded join the community. They do not initially have access to fundamental rights or education.

The workplace experiences of the transgender community in the UK were studied by Ozturk and Tatli (2016). Since they didn't have better administration, transsexual individuals were exposed to bias at their work environment. In addition, the study provides recommendations for organizational policy to improve diversity and resource management. Through in-depth interviews, the data was gathered from 14 employees within two and a half years. Purposive testing and snowball inspecting were utilized to gather information for the review. As per the review, transsexual people confronted inclination at work and bias at the hour of determination in the event that they were chosen after interviews. The study suggests that organizations require appropriate legislation to increase gender identity equality. A limitation was revealed by the qualitative data in the study. Quantitative

(ISSN - 2752-6712)

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information ought to be utilized in bigger scope concentrates on from now on.

Being a Transsexual in Pakistan

In Sub-Mainland, transsexuals hold particular, measurable significance. Transgender people have existed for as long as four thousand years on the Indian subcontinent. Transgender people played a significant role in a variety of occupations throughout Islamic history on the subcontinent, including royal caretaking and household chores (Giri, 2019). In South Asian history, transgender people also held important administrative positions and high-level positions like advisor to the ruler. Feener (2007) suggests that the fact that they held important positions and advised rulers may have increased their trustworthiness. As of late, Pakistan has seen tremendous changes as regulation that has found a way a positive ways to advance transsexual equity. In Pakistan, transsexuals did not have the right to choose their preferred orientation for their Public Personality Card until 2012. Nonetheless, as per the directions gave by the High Court of Pakistan in light of a request documented as per article 184(3) of the constitution, the Public Data set and Enlistment Authority (NADRA) was told to remember a

different segment for the reaction to the inquiry in regards to orientation and to give ID cards to transsexual people with the third orientation determined on them (Express Tribune, 2012). Another positive development in the direction of the community's acceptance is the fact that transgender people were counted separately as a gender in Pakistan's 2017 national census. According to Dawn News (2016), transgender individuals with visible biological signs of being transsexuals are permitted to marry with the approval of a Fatwa, or religious decree, signed by at least fifty clerics.

In the Indian subcontinent, this ethnic group is referred to as Hijra, Zanana, Khusra, and Khwaja Sara, according to Nazir and Yasir (2016). These names are also used as words of slander and abuse by the general public, typically to criticize masculinity. Because of Pakistan's moderate groups of friends and orientation pecking order, Transsexual individuals in Pakistan have less an open door to get away from social prohibition (Ahmed et al., 2014). Jami (2005) led research on the circumstance and status of transsexual Hijras in Pakistan. In Pakistan, the main transsexual individuals who are alluded to as "Hijra" are male-to-female transsexual individuals who look

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and behave like females. Most of transsexual individuals in Pakistan are Hijras. They are also known homosexuals. intersex as people, crossdressers, and so on. A factor in Hijra identity in Pakistani society is a man's interest in makeup, dancing, and acting like a woman. Most of the time, transgender people join the Hiira community and live apart from their biological families because they are not accepted for who they are because of their sexual orientation. The primary objective of this study is to highlight the plight of Hijras in the public eye and their expectation of everyday conveniences. The concentrate likewise takes a gander at the issue according to a strict point of view, making sense of how Pakistan hasn't given this strict local area similar privileges as the remainder of society.

The Transgender community has not received social inclusion and equal rights, despite the fact that a number of bills and laws have been approved by official parliament. In 2018, a milestone Transsexual Individual (Security of Privileges) Act made it feasible for transsexual individuals to put their name on their Public Character Card as Transsexual. Many transgender people chose to identify as males rather than changing their gender to transgender, despite

having characteristics of the opposite sex. In Pakistani society, this slanders them as gay people, which is unsuitable.

Pakistan, an Islamic Republic, explicitly prohibits homosexuality in its constitution and strictly prohibits homosexuality. Wike and others A survey that was taken from March to May of 2013 among 37,653 people in 39 countries found that 1,201 of them were from Pakistan, indicating that Pakistan has a very hostile attitude toward homosexuality. Pakistani respondents dismissed social acknowledgment of homosexuality 82% of the time. Landinfo (2013) directed research on Pakistani gay people and homosexuality. Homosexuality is neither socially nor legally accepted in Pakistan. Such an act is completely against the law and punishable under state and Islamic law.

Despite being recognized as a distinct identity group, the transgender community in Pakistan continues to face prejudice and social exclusion from the general public. Health care facilities and educational opportunities are unavailable to the community. The transgender community has very few opportunities because of their low education level and the harassment and prejudice they face every day.

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OCLC - 1272874727











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Transgender people are not permitted to apply for a career in the military or any other government or non-government organization due to a code of conduct. This social prejudice regarding employment opportunities is the primary factor that has led transgender people to engage in illegal income-generating activities like sex work and other socially unacceptable occupations.

Pakistan is one of the largest Islamic republics in the world, home to 98% Muslims. This suggests that the Islamic law known as Shariyah must be followed in any legislation that needs to be passed. The transgender community's continued existence in Pakistan was investigated by Abbas and others (2014). because Pakistan has no job opportunities. Individuals who recognize as transsexual must choose the option to participate in socially unsatisfactory occupations like party amusement, moving, unlawful prostitution, and asking. Society has not yet accepted the concept of an additional gender that is comparable to the two genders that already exist.

Transsexual individuals in Pakistan face provocation at their instructive foundations, making it challenging for them to get training. The majority of the studies cited in this study

recommend that the government provide education to this community. This people group ought to likewise get strict instruction to get comfortable with Pakistan's Islamic culture. Tabassum and Jamil (2014) investigated issues pertaining to the education of the transgender community in Pakistan. The primary objective of this study was to determine how eager the transgender community is to receive education and how important it is to this community. The study focuses on transgender people's perspectives on their lives. As per the review, a few transsexual individuals quit training and school regardless of having the open door and assets to proceed due to the provocation and bias they face in their schools. According to the findings of this study, everyone should have the same rights and that no institution should make decisions based on sex. There is need of complete guidelines for the public authority help of transgender neighborhood all components of society. To compete with other members of society in all areas, the third-gender community must have their educational needs met.

When attempting to advance in Pakistan's economy, the transgender community faces numerous obstacles. This community is still

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struggling to gain social acceptance and access to facilities that the general public in Pakistan has access to, despite recent government legislation and other institutions.

DATA AND INTERVIEWS

The reason for this study is to give a knowledge into the breaking down state of the transsexual local area in Pakistan's Faisalabad Region, Punjab territory, through a distinct examination. Faisalabad is Pakistan's third-largest city and Punjab's second-largest city, according to the 2017 census. To learn more about the transgender community in Faisalabad, individual, in-depth, semi-structured face-to-face interviews were conducted with 87 transgender individuals. The majority of transgender people are in close contact with one another and have communities that are tightly knit, despite the fact that some transgender people would rather live with their transgender friends than with their families. To find willing subjects for interviews, the snowball sampling strategy was utilized. However, despite contacting some respondents with references and promising that no personal information would be shared, a significant number of respondents were reluctant to do so. The hesitation to share any

data can be traced back to two primary factors. One of them is that after being betrayed once or twice, they no longer trust the interviewers. Some of the respondents informed us that the contact information they provided for the interviews was leaked, interfering significantly with their day-today activities, and that they did not want to talk about it because it was difficult for them to be socially acceptable.

All of the people who provided their information for the purposes of this study were male-tofemale transgender transgenders because this is the most prevalent type of transgender in the country. It is vital to take note of that not very many individuals who took the study had the organic life structures of a transsexual individual. The majority of respondents to the survey were either physically male but acted and acted like women, or they were given hormones or other treatment to make them more feminine.

The respondents' ages went from 18 to 70. The respondents were undeniably drawn in with works out, for instance, moving at weddings and get-togethers or asking to that end they didn't have a predictable sort of income. Exceptionally, some of the people who responded had incomes that were higher than average; nonetheless, by far

(ISSN - 2752-6712)

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Publisher: Frontline Journals

most of respondents didn't have vearly earnings that were adequate to place them over the neediness line.

The transgender community has a remarkable low level of formal education. One respondent out of 87 had a bachelor's degree (14 years of education), but he or she was unemployed and now works as a party dancer and entertainer. 46% of respondents never attended school or received any kind of formal education. One respondent, when inquired as to why they didn't go to class, said that in light of the fact that being transsexual doesn't offer you many work chances. it appeared to be more fitting to begin bringing in cash by asking very early in life as opposed to "squandering" time at school.

Despite having the option to indicate their gender identity on their IDs, the majority of transgender people in Pakistan remain reticent to do so. Only 18 of the 87 respondents had ID cards specifically designated as transsexual. They claim that the absence of the term "transgender" from their ID card makes it more difficult for them to carry out everyday activities and travel. Because of the comfort of having a male ID card, most of respondents keep on distinguishing themselves as male on their records.

Between the ages of 7 and 12, the majority of respondents realized they were transgender, and between the ages of 12 and 14, they admitted to it and made public statements about it. 90% of respondents maintain contact with their families and 55 percent of respondents are still living with them. However, when some of them decided to remain transgender, their families immediately left them. They were the majority of a large family with an average of five siblings.

Despite the fact that 64% of respondents stated that they had been or are still in a relationship, only 25% of respondents had partners who were open about their relationship. All 87 respondents reported feeling significantly more at ease and secure around transgender people. As per 29% of respondents, their families are humiliated by their transsexual character.

Only 27% of respondents 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, despite the fact that a significant number of respondents have contact with their immediate family. Most of transsexual individuals face various mental issues because of the oblivious way of behaving of their families and companions. They may experience a variety

(ISSN - 2752-6712)

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Publisher: Frontline Journals

of problems in their lives as a result of these issues, including a tendency to commit suicide. When asked about their mental health and wellbeing, 97% of respondents said they were nervous around new people and meetings, 98.7% said they were always restless, 89.9% said they hopeless completely about their were community's future success, and 85% said they felt like they were unwanted and unimportant. Only 26% of respondents have stated that they discuss these feelings with friends or family, and none of the respondents have ever sought psychological well-being counseling.

Ninety-three percent of the Muslims who participated in our study say that they regularly attend religious gatherings and mosques. However, fifty percent of those who took the survey told us that they have been explicitly told not to enter the mosque at least once in their lives.

The most well-known occupation locally is asking and moving at weddings and gatherings for cash. In any case, when inquired as to whether they are happy with their work, 83% of respondents transparently expressed that they are not fulfilled by any means, and 94% of respondents expressed that they would change professions whenever allowed the opportunity.

This study aims to find out how much social exclusion and prejudice transgender people face. The 14 dichotomous questions were designed to assess the prevalent prejudice against transgender people in society. Table 1 provides a summary of the questions and the responses to them.

These 14 inquiries plan to evaluate the bias this local area faces and the seriousness of the issues they face in their social, strict, and family lives consistently. The answers were all averages.

Another interesting aspect that was captured in the semi-structured interviews was quantifying reverse prejudice. This aspect has shown that this community is discriminated against not only by society and their family but also by their own mental health, which allows them to freely interact with others. For instance, one of the survey's questions asked respondents if they avoid doing anything of interest because they fear others might make it difficult for them. According to the results, 75% of respondents said "yes" to this question, indicating that a significant number of transgender people face prejudice and are unable to participate in everyday activities for fear of difficulties.

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Discussion

The majority of studies that have contributed to the investigation of Pakistan's transgender community have focused on the socioeconomic status, lack of basic rights, and social prejudice of the community. The perception of Pakistani society's orientation order is a significant piece of dissecting what is happening of the transsexual local area.

The transgender community in Pakistan's social inclusion is significantly influenced by Pakistan's gender dynamics. Pakistan's gender hierarchy places men at the top and women at the bottom, as stated by SDPI (2005). In Pakistan, every transgender person who changed their identity initially identified as a male, and every transgender person who still prefers to adopt a male identity as their official status prefers to do so. Most of transsexual individuals are hesitant to change their character on the public personality card and to be recorded as transsexual on true possibility sources to keep superior coordinating into society.

That's what pakistan's 2017 enumeration showed, regardless of having a transsexual individual in the family, numerous families recorded them as male. According to the final census report (Express Tribune, 2017), either the household head did not disclose the presence of a transgender family member or the enumerators did not inquire if the family had a transgender member. As a result, Pakistan's total population only included 10,418 transgender individuals. which, without a doubt, is an incorrect number. Private organizations claim that this number is between 400,000 and 500,000. Pakistani opposition to transgender identity is primarily caused by the social stigma and lack of acceptance of transgender people.

Another thing that the census data showed was that the number of transgender people in different provinces varied. Beside that, there are a lopsided number of transsexual individuals in both metropolitan and provincial regions. Punjab had the most transgender people, with up to 65 percent of Pakistan's transgender population living there. Punjab province has the highest per capita income of any province, according to PBS (2017).

Conclusion

In conclusion, the flaw in the government's transgender welfare policy is highlighted by this

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Publisher: Frontline Journals

study. Despite the fact that transgender people in Pakistan require equal consideration for social inclusion and acceptance, the government's policies have so far focused on the economic wellbeing of society. It appears that efforts to develop policies that promote transgender community acceptance and inclusion are lacking, despite the fact that the government has recently begun taking steps to improve the transgender community's socioeconomic status. Despite the government's efforts to improve the community, it does not appear to place a high priority on increasing transgender acceptance in society at the moment.

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