

**SOCIAL EXCLUSION OF TRANSGENDER COMMUNITY IN DISTRICT  
CHARSADDA**

**Aamir Sohail Khatak**

PhD Scholar at Department of Rural Sociology, Agriculture University Peshawar  
Corresponding Author Email: sociologist305@gmail.com

**Dr. Mazhar Hussain Bhutta**

Assistant Professor Department of Sociology, PMAS-Arid Agriculture University  
Rawalpindi Email: bhuttamazhar@gmail.com

**Dr. Arshad Khan Bangash**

Assistant Professor Department of Sociology, Bacha Khan University Charsadda  
Email: arshadbangash@bkuc.edu.pk

&

**Imtiaz Ali**

M.Phil (Sociology) PMAS-Arid Agriculture University Rawalpindi  
Email: imtiazsoc109@gmail.com

**Abstract**

*Transgender community a neglected group in society exist in every part of the world. It's a group of peoples that identifies with a variety of gender and sexual identities. Social exclusion of transgender community varies from society to society. Exclusion of transgender is position when they are expelled from different walk of life. Pakistani transgender community is no different from them. They are socially and culturally excluded and marginalized in many compromises like health, education job etc. Pakistani transgender community lives in extremely poverty. The present study was qualitative in nature and focus on the exclusion of transgender and impact of exclusion on their life in District Charsadda. Through a well-designed open ended questionnaire data was collected. Different points was located and were identifies where through in depth interviews, observation and focus group discussion data was collected. From the study it is concluded that transgender community is socially and culturally excluded from normal life. They face many problems in life due to which they are compelled to live a life which deteriorates their self-worth and sense of social responsibility.*

**Keywords:** Transgender Community, Social Exclusion, Marginalized, Charsadda

**INTRODUCTION**

Sexuality and gender are the portions of the natural appearance of human beings that have been paying a sufficient attention to social, cultural and political readings around the globe. Change in sexuality and gender affect the sex of both male and female up to great extent, along with that social and cultural factors have

influence on sexual behaviour of a person it also affects the gender relations and responsibility of a person in such circumstances (Wei, Baharuddin, Abdullah, Abdullah & Ern, 2012).

The third Gender is mostly those who remove their testicles and has a long history from the 9th century Before Christ (BC). They have the work of guard in the concubines. It is believed that this practice of the third gender is to start first in China where they were responsible for concubine's defense and due to their weak characteristics and coward attitudes they were preferred over other genders. It is believed that the third gender has a golden era during the time of the Mughal Monarch which is from 1526 to 1857. In Asia where those Transgender and hermaphrodites were looking after harms and sometimes becoming vital consultants. According to the present time transgender, "our forefathers served the Mughal in the palaces, and people wanted to learn from them because they were great people". Later the princely ruler's destruction, their status becomes worse and starts begging. However, after 1870, the laws of British such as "Criminal Tribes Act and the Dramatic Performance Act restricted" restricted their activities of Hijras and they were tarring as "Sodomites". While after the Mughal the British laws are colonial, India takes away their laws and declares them threat to the society (Abbas, Nawaz, Ali, Hussain, Mushtaq & Nawaz, 2014).

Transgender is called and known by different names in different communities such as they are known as Bakla in the Philippines, Xaniths in Oman, in Kenya Serrers and Hijra in South Asia (Khan, Hussain, Parveen, Bhuiyan, Gourab, Sarker, Arafat & Sikder2009). In Malaysia, transgenders are known by the name of Makh Nayah (MTF) and Pak Nayahs (FTM) (Bockting, Robinson and Rosser 1998). Hijra word refers to a variety of categories concerning gender nonconformity. They consist of transgender, hermaphrodites, homosexual and cross-dressers. They are primarily classified into Khusras; true hermaphrodite, Narbans (Persian word meaning 'sacrificing man'); castrated men and zanas; purely cross dresser (Jami, 2005).

It is believed that most of the Hijras are men but they show themselves as feminine rather than masculine because most of them have women sexual desire rather than men. Those men Hijras who act like women by dressing women dress are present for so long time in India. They maintained a third gender role in South Asian societies and this is become institutionalized through a long tradition. A lot number of Hijras are cited in India during Muslim rulers. Hijras of Indo Pak trace back their cultural heritage to the Mughal Eras Khawaja Sara. These are the hermaphrodite of Mughal era who works as caretaker of harems. They have influence role in the court and have effective control of the state affairs as well (Sharma, 2000).

Social exclusion of transgender refers to less or no access to their legal and health services, which is the result of burst social cohesion and protection like kinship, family, neighborhood and the communal participation. With all these, social and cultural exclusion make some experiences of the eunuch community. Such gender-based discrimination is a link between the exclusion and rights of gender orientation (Hussain, Parveen, Bhuiyan, Gourab, Sarker, Arafat&Sikder2009).

In Western countries over the last few decades, transsexuals have made gains in social acceptance and tolerance. Exceptional numbers of transgender come out from secretive places and were involve in employments openly (Schilt and Connel, 2007). However, still in the developing countries especially in the Muslim countries, transsexual's situation is strictly different (Teh, 1998).

Lesbian, gay, bisexual and transgender (LGBT) peoples still face many problems like discrimination and exclusion from society and other spheres of life in Europe. Violence against homophobic and abuse still occurs in the life of Lesbian, gay, bisexual and transgender on regular basis. In most of the European Union (EU) states still, the same-sex couples are neglect and do not enjoy the same right as the opposite sex have and the result of this prejudiced behaviour they suffer to access to social protection schemes and face discrimination like health facilities and pensions (Takacs, 2006).

In Pakistani society, the transgender is living in extreme margins. They face extreme problems like social exclusion. Even the word eunuch or generally known as "Hijra" is itself consider a disrespectful word. The social response of peoples in Pakistan towards Hijras is so prejudiced and discriminatory overall. Even they are denied in their own homes. Due to society negative attitude, they are deprived of any quota and opportunities in the country because of their gender. Due to gender identity, they are castrated with medical and psychological aid. While they itself feel and treat their self on extreme living by using self-remedy using injection like silicone. Most of the peoples in society do not want to interact with them even in families peoples do not want to talk about them. People do not have any eunuch in their family. Even some peoples that child born with such quality should give to TG community directly peoples pay for their sexual desire mean sex business (Ahmed, Yasin & Umair, 2014).

As in Pakistan Hijras whose are abuse and discriminated are alienated from society. Even in the hospital when they come they face problems the doctors and hospital administration not understand and know that where they to be admitted and handle. Being a citizen of this country still, peoples do not like them. They do not want to talk, shake a hand, travel with them, drink or eat something on the same table. Peoples need to change such type of behaviour because this hurt the transgender community. They also want and have the right to lead a normal and

respectful life like others (Xeric, 2010).

### LITERATURE REVIEW

Hahm (2010) described hijra community problems that how their security is overcome against insecurity. His study focused on three dimensions of their livelihood security that is economic, personal and community security. Up to some extent, Hahm (2010) also discussed their political security. This study also focused on the Supreme Court decision about the improving of transgender lives in their community. He studies 67 respondents in three main groups that are asli-hijra, zanana and non-asli hijra. In two provinces different urban and rural areas were studied. The study showed some main factor of Hijras security which are location, age their gender and family which have close relations. The young age Hijras are more secure economically than the old because of work and the old depend upon the young. While gender wise the asli Hijras are more respected in society than non-asli hijra. However, they face still a lot of problems like access to job and education.

Abdullah, Basharat, Kamal, Sattar, Hassan, Jan & Shafqat (2016) described that commercial sex work for the Hijras community have many factors social exclusion is one of them. We need to understand and learn that every individual is different and have equal rights as others for their social life. It is essential to realize that in the long run of society social exclusion of some group is the result of exclusion. HIV and other major diseases are spread up and transmitted due to sex work of Hijras. To include this group in the mainstream of society is important to eliminate the social exclusion. Only then, it can be possible to stop these high-risk behaviour and it will be effective.

According to Times of Pakistan (2017) that in different circumstances it has been seen that peoples and even police harm and torture the transgender in different places like physically, sexually, secretly and verbally. They are socially excluded, not acceptable and their families hand over them to transgender community because of their sexual orientation. Further, in majority cases their family feel ashamed because of them and consider them as a curse for family humiliations so mostly they are excluded by own parents. Because of this exclusion, they face alienation from a community because of social stigmatization. They are not able to get education and job in the market. Due to lack of education and job, so for the survival of life, they get into immoral ways because of their sexual introduction in which dance and prostitution is a major profession for the wage. From society, point of view prostitutions has so many negative and harmful effects in which major one is sexually transmitted infections in populations.

Xavier, Robbin, Singer & Buddet (2005) examine the need assessment conducted in Washington DC when they reveal about HIV/AIDS, substance abuse, suicide, violence and victimization that transgender is at high risk in it. Overall, in

natal males, 25% to 32% have HIV prevalence. While 48% have substance abuse, suicidal ideation experienced by 38%, in which 63% attribute it to their gender issues, crime victims' range 43%. The study also prevails that 19% transgender has not their own living space and employment. Because of this need assessment in district Columbia, provide the evidence that media and social services for transgender peoples is the urgent need of time.

Khan, Hussain, Parveen, Bhuiyan, Gourab, Sarker, Arafat & Sikder (2009) conducted an ethnographic study in which they stated about the social exclusion of the transgender community focused on different factors and pathway between the sexual health issues of transgender and their exclusion. The main findings of their study describe that transgender of Bangladesh live in extreme margins of exclusion where they have no socially and politically space in the society where they live a normal life with dignity. They face such problems because of their gender non-conformity where the country is not recognized them based on their genders like male and female. It is also highlighted that extreme margins of transgender, demolish their confidence and social responsibility. For this purpose, before effective harmless sex interferences, these Hijras need a safe space mean their own society where they have their gender identity, continue their life with their gender and where their citizenship and sexual rights are protected.

## **OBJECTIVES**

To examine the social causes of exclusion of transgender community in district Charsadda

To explore the impact of exclusion on transgender community

To know about transgender community perception towards society

## **MATERIAL AND METHODS**

Qualitative studies, allow us to make statements about categories in the population, we rarely sample to gather a small set of cases that is a mathematically accurate reproduction of the entire population (Neuman, 2013). Snowball sampling was used for this study. A nonrandom sample in which the researcher begins with one case and then, based on information about interrelationship from that case, identifies other cases and repeat the process again and again (Neuman, 2013). Fifteen (15) transgender was chosen from the whole universe through snowball sampling technique. Data was collected through a well-designed open ended questionnaire. Open ended questionnaire was used because the respondents were less in number and the researcher dig out all the necessary information from the respondents about exclusion with probe questions. In-depth interviews and focus group discussion was used during data collection. For this purpose a guru was contacted and then through her approach data was collected from rest of the respondents. The said data was

then interpreted according to the objectives of the study.

## RESULTS AND DISCUSSION

Social causes of marginalization have a lot of impact on the life of a transgender. In this regard a Twenty-one years old respondent, Mahi from Mansehra who starting her early years from a private school with a dream that one day she will fly to Australia and will remain there forever. However, who knows that what GOD has written in her fortune. At the beginning of her early life, she felt that her gender was much change and different from other male community as she is original she male. However the home environment and fighting with other members of the family, she felt alienation. Because of her gender, her father was not happy. Although her mother and grandmother know about her gender and told Mahi that one day, she will be all right. Mahi said:

*"...One day at evening time during a fight with my father my father told me "Hijra". At that evening I leave my home and go to Karachi where I work with a lawyer for almost two and a half year....."*

Saima said that at the beginning, home environment was good with me but they were displeased because of my outing from home. Although positive behaviour from home still outside the home, peoples do not want to make friendship with me. Saima said:

*"...You are from third people's community. If we make you our friends so we will be like you..."*

Another twenty seven year old respondent Wara started her career by selling peanuts on a handcart in Shewa Adda of Swabi. She stated that from the beginning during her school life she act like girls and love to playing with girls. She stated that during her early life every one beat her at home by doing such activities. Her elder brother beat her so many times very brutally for her acting.

It is the case with Gulalai that her home environment was not supporting her at that time, her friends and family members called her "*Murata*" (Murat, sissy) and "*Jenotare*" (Behave like a girl) in the home and outside of the home. Because of negative behaviour and pressure from people, I leave my education. Due to a lack of social and community response and negative behaviour of friends, push Gulalai to leave her home. Wara said:

*"...Lack of family and social support for my gender non-conformity is a reason for joining this community..."*

She further added that during school life, her friends make jokes of her and on the way to home from school they called her by different names and also teased and beat her. My father and family members always told me that because of you we could not meet any person in the mosque and at public places. Peoples talk about me and give blasphemously to my family and me as well. Due to negative attitudes of friends, torture and bullied by school teacher and classmates along with peer groups in village compel Wara to leave her education in fourth class. Wara added that:

*“...We are also human beings; we also want to set with peoples in Hujras or Betak (Male Guest sitting place outside of the home), Jumat (mosque) and talk with others like you peoples do.....”*

Two seniors' transgender of closed street Nargis and Wafa have a different opinion about social causes of marginalization. Guru Nargis Forty-one years old who started her career at the age of seven by her own will. At the age of seven, she started to play with dolls and girls. During her childhood, she said that her home environment was not a supportive one. No one accepts her at home, because of her attitude and chicks behaviour. Her family and community were also against her and they do not like that, she is behaving like girls attitude. During her early age, she attends school for a few days but she noticed the negative behaviour of friends in her school as well as outside of the home.

Wara said that exclusion from my family life affects my life so much. Childhood was very beautiful but now life does not have that much fun since childhood has. Now she is living without any social status and social standing in the society. She says pass my youth life but till today I never make happy Said Wali Shah (Wara father). Leave my education and start this life with dishonor. Once in Katlang a group of peoples harassed us take off our clothes in a maize field and use us for sex (Five chelas and Guru Shayaz) then they take our CNIC and send us back with dishonor. In response to the impact of marginalization of third gender community Gulalai said that:

*“...We all transgender have worst life. Our life is like a drug...”*

I feel we have no life. Now I cannot leave this life only death can give us salvation from this life. We are innocent peoples. I respect women. However, who knows it and who give respect to us. Our lives are without any personality in the community even in school the negative behaviour of our respected teachers alienates us from our education.

Koko has view that socially and culturally excluded from family have so much negative effect on my life. First I leave my education and no I can't get any education as there is no specific institution for transgender where I continue my

education from where I left. Second I cannot live a life like other I have my own dreams in life. Third, I leave my home and you know the worth of a home and parents.

Another respondent shared that exclusion has a lot of impact on his life, and that he cannot go home freely because I hate my family except my mother along with that family, community peoples have also negative attitude with me, and they torture me a lot. Now it is my home. Living in the transgender community your personality is related to your work and here are three main things that are dance, sex and begging.

Every society has a hierarchy, your relative spot of power effects how you perceive and how others perceive you! Cultural background influences how people expect communications to occur. Same is the case with transgender in this section the researcher point out the perception of transgender about community especially that community in which they live and get work and engaged with that either through dance in functions or through other means.

Mahi says that until today no one invites us in their programmes like others they invite us but just for one purpose and that is “*Dance*”. In most of the functions, people harassed me in a different way. Saima said in response to a question about the invitation of the transgender community in functions as a guest so she said:

*“...Yeah, peoples invite us in their programmes but as a performer not as a guest...”*

Guru Saima also says that in programmes people terrify her along with that she faces different problems (which she does not tell). She added that the media present a negative image of every transgender. Wara added that no one invites me or any other transgender in their functions and nor any person come to us on any occasion like Eid or any other occasion. Peoples invite us in their programmes to provide entertainment to their guest and no one offers us any meal. People terrify us in every programme but we use some techniques to save our self. Educated peoples in functions give us respect as compared to others. She added that:

*“...Peoples of Prango, Majokey and Prang Garh irritate us more....”*

Social behaviour is a subclass of a person behaviour study the substantial impact of social interaction and culture. In response to permission about religious places, Mahi said:

*“...In Mansehra peoples not allow us to enter into a mosque while in Charsadda people permit us but they feel bad...”*

Travelling in public transport with peoples is also a serious problem where we face many problems as I have my own car at home but now on public transport, I

take a separate seat for myself. Eating or drinking in hotels etcetera most of the peoples not want to share a table with me although some youth want to eat and drink with me as an agrimony.

### **CONCLUSION**

Living on the extreme margins of a society, socially and culturally excluded from the family and society are generally known as the third gender, transgender or hijra in Pakistan. They are the most alienated and excluded peoples. Born with sexual deformity and behave like women transgender are consider as a curse in the family and in society, and they face a number of issues and problems in their life. They are excluded from home, education, workplace, health facilities, identification, living place, family gathering, property, and from social and cultural life and mostly rely on dancing, prostitution and begging in public places. Peoples treat them negatively and they are tortured in every sphere of life. Lack of legal rights and support from government thus compelling them to live a worse life. Further, they are deprived from basic rights compared to other citizens and created much tension and negative impact on their life, while peoples biased attitude at public places and in functions compel them for sex. They are considered as a curse for family and society, and they are never recognized as creature of ALLAH. There is hardly any protection for them whenever they are victimized. They are deprived in every step of life from their rights, and denied protection and respect. In addition, they have no opportunities in institutions like education, employment, health facilities in hospitals and even in living place. They are expelled from home because of their name "*Hijra*". They are commonly known as hijra due to their name no one want to be a friend of any hijra. They are neglected in every sphere of life.

### **RECOMMENDATIONS**

Transgender's are human like other human beings and everyone need to consider them as human being and not take any misuse of their compulsion. The role of religious leaders is vital and religious scholars need to talk on transgender, their identity, importance and status in Islam in the mosque, sermon and at public places. The general community shall give them respect in public as well as private life, so that they may overcome the stress and tension. The relevant authorities shall enforce the laws related to the protection of the rights and dignity f Transgender's'. Further, government needs to provide them a separate card that is used for identification.

REFERENCES

- Abbas, T., Nawaz, Y., Ali, M., Husain, N., Mushtaq, K, S., & Nawaz, R. (2014). Social adjustment of transgender: A study of District Chiniot, Punjab (Pakistan). *Academic Journal of Interdisciplinary Studies MCSEER Publishing, Rome-Italy*. E-ISSN 2281-4612 ISSN 2281-3993. Vol 3 NO 1
- Abdullah, A, M., Basharat, Z., Kamal, B., Sattar, Y, S., Hassan, F, Z., Jan, D, A., & shafqat, A. (2016). Is social exclusion pushing the Pakistani Hijras (Transgenders) towards commercial sex work? A qualitative study. *BMC International Health and Human Rights* 2012 12:32. <http://www.biomedcentral.com/1472-698X/12/32>
- Ahmed, U., Yasin, G., & Umair, A. (2014). Factors Affecting the Social Exclusion of Eunuchs (Hijras) in Pakistan. *Mediterranean Journal of Social Sciences MCSEER Publishing, Rome-Italy*. Vol 5 No 23 November 2014. ISSN 2039-2117
- Hahm, S. C. (2010). *Striving to Survive: Human Security of the Hijra of Pakistan*. Hague: International Institute of Social Studies.
- Jami, H. (2005). Condition and status of Hijras (transgenders, transvestites etc) in Pakistan. Quaid-e-Azam University, PhD Thesis, National institute of psychology.
- Khan, I. S., Hussain, I. M., Parveen, S., Bhuiyan, I. M., Gourab, G., Sarker, F. G., Arafat, M. S., & Sikder, J. (2009). Living on the Extreme Margin: Social Exclusion of the Transgender Population (Hijra) in Bangladesh. *Journal of Health, Population and Nutrition* Aug; 27(4):441-451 ISSN 1606-0997
- Neuman, L. W. (2013), "Social Research Methods: Qualitative and Quantitative approaches", seventh edition, chapter no. 8, p 241.
- Neuman, L. W. (2013), "Social Research Methods: Qualitative and Quantitative approaches", seventh edition, chapter no. 8, p 249.
- Schilt, K., & Connell, C. (2007). Do workplace gender transitions make gender trouble? *Gender, Work and Organization*, 14(6), 596-618
- Sharma, S. K. (2000). *Hijras: The labelled deviance*. New Delhi: Gyan Publishing House, Pp. 65-67.
- Takacs, J. (2006). Social exclusion of young lesbian, gay, bisexual and transgender (LGBT) in Europe.

- Teh, Y. K. (1998). Understanding the Problems of MakNyah (Male Transsexuals) in Malaysia, *South East Asia Research*, 6(2), 165-80
- Times of Pakistan (2017). Problems faced by Transgender in Pakistan. Daily Newspaper. February 2, 2017.
- Wei, L. C., Baharuddin, A., Abdullah, R., Abdullah, Z. & Ern, C. P. K. (2012). Transgenderism in Malaysia. *Journal of Dharma Dharma ram Journal of Religions and Philosophies (Bangalore)*, ISSN: 0253-7222 37, 1 (January-March 2012), 79-9
- Xavier, J. M., Robbin, M., Singer & Buddet, E. (2005). A need assessment of transgendered people of Color living in Washington DC. *International journal of transgenderism*.
- Xeric. (2010). Why is there no status of the third gender in Pakistan. Available from [http://www.cssforum.com.pk/css.compulsory\\_subjects/essay/essays/32803-why-there-no-status-thirg-gender-pakistan.html](http://www.cssforum.com.pk/css.compulsory_subjects/essay/essays/32803-why-there-no-status-thirg-gender-pakistan.html)