



## Sexual Behavior and Role among Transgender Community in Pakistan

Muhammad Asim Nawaz<sup>1</sup>, Muhammad Yasir Malik<sup>2</sup>, Muhammad Shakir<sup>3</sup> & Ayesha Tahir<sup>4</sup>

<sup>1</sup>M. Phil Scholar, PMAS-AAUR, Pakistan Email: [asimmux@gmail.com](mailto:asimmux@gmail.com)

<sup>2</sup>PhD Scholar, Department of Sociology and Anthropology, Islamic International University of Malaysia  
Email: [yasirmalik334@gmail.com](mailto:yasirmalik334@gmail.com)

<sup>3</sup>Visiting Lecturer, Department of Anthropology, Bahauddin Zakariya University Multan, Pakistan  
Email: [Shakirmalik.anthro@gmail.com](mailto:Shakirmalik.anthro@gmail.com)

<sup>4</sup>Visiting Lecturer, Department of Applied Psychology, Bahauddin Zakariya University Multan, Pakistan  
Email: [aisha\\_tahir90@hotmail.com](mailto:aisha_tahir90@hotmail.com)

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### ABSTRACT

Transgender people have vibrant culture in Pakistan and vital aspect of their culture is asexual nature. This article explores transgender sexual behavior, sexual roles, sexual ritual e.g. Girrya Ka Jalsa (transgender Hetero-normative weddings) and duly noted to harass experiences due to their Chamke (temporary sexual clients). In an ethnographic study 75 in-depth interviews with transgender people, 03 key informants' in-depth interviews with observation as observed as participant was conducted. The results shown that transgender people were living their lives as marginalized in mainstream society and not acceptance of their gender in mainstream society due to their Rooh (soul) and ambiguous gender. When they have profligate from mainstream society, then they joined transgender community, because, here the acceptance of his/her gender and also learning transgender culture for survival from Guru (master). Being an observer as participant, researcher observed that, mostly three sources of income in TG's community e.g. begging, dancing and sex working and sex working was vital aspect of culture in TG's community.



## **INTRODUCTION**

In worldwide, the term transgender has been used to wrap lifestyles as different as, cross-dresser, drag king, drag-queen, transgenderism, FTM, MTF, transman, and transwoman. In Indo-Pak, transgender community has vibrant culture and gender identities e.g. *Aqva/Khadra/Znankha* (male transgender with beard/non-castrated), *Nirban* (castrated male), *Murat* (new comer and very attractive in transgender community (Chaudhry, A. G., Khan, S. E., & Ahmad, A., 2014; Khan F. A., 2014)

Transgender is an umbrella term for individuals whose gender identity, gender expression or behavior does not coordinate to that normally relate to the gender and sex to which they were relegated upon entering the world. Gender identity alludes to an individual's inside feeling of being male, female or something different; gender expression alludes to the manner in which an individual conveys gender identity to others through conduct, attire, haircuts, and voice or body qualities (Ali, 2005; Rehan , Chaudhary, & Shah, 2009).

Transgender identity explanation to an individual inside sense of *Rooh* (soul) about transgender people who identify between the age of ten to eleven and their gender expression from four to five years, mentions how they communicates, their body movement, dressing pattern like woman and all kind of gender roles and categories womanly. (Ali, 2005; Rehan , Chaudhary, & Shah , 2009).

Early Childhood aptitudes of a transgender for female dressing, putting the hustle of makeup on his/her face, play with dolls and girls rather than boys, liking house work culturally assigned for woman and having soft nature like girl is the reason of neglected behavior from family members and society (Khan, S. I., Hussain, M. I., Parveen, S., Bhuiyan, M. I., Gourab, G., Sarkar, G. F., Sikder, J. 2009). Transgender person enter in transgender community just because of physical and mental violence, marginalization, discrimination and neglect behavior from mainstream societal because transgender people live their lives in oppressed and suppressed just because of their parents, relatives, neighbors, friends and also their teacher (Khan F. A., 2014).

Sexual orientation recognized the process and state of things about sexually pull transgender people to *Girya* (love partner) and also sexual orientation can be heterosexual, homosexual and bisexual (American Psychological Association, 2015). Sex role is behavior pattern who's typically assigned with existence male and female as clear in a given society. Sex roles also define the relation between physical inheritance and the weights of socialization (American Psychological Association, 2015).

## **MATERIAL AND METHODS**

Transgender community could not match their selves with normal community and their house or *dera* far from normal community and on the road and highways of the city. If any *deras* in colony then their owner, *guru* and *chela* always scattered from their activities because, mostly transgender had sex worker and dancer by profession, according to Islam and Shriya'a! Homosexuality is not allowed in Islam and considered a great sin in Islam therefore; Allah has censured Prophet Lot's people who enjoyed homosexuality cautioning them of desperate results against violating the limits Allah has characterized limits for sound human qualities (Al-Quran; Apkar Pk. 2021) and colony people could not tolerate those kinds of behavior. So therefore, they are hiding all activities from normal community member. Therefore,

We relied on snowball sampling and respondent-driven sampling (RDS) are two system sampling strategies difficult to discover and difficult to contemplate population (Bernard, H. R. 2006; Chaudhry, A. G. 2019). The important feature of sample of transgender community is knowing their perception about sexual behavior, sexual roles, sexual ritual e.g. *Girrya Ka Jalsa* (transgender Hetero-normative weddings). A total of (N=75) transgenders are chosen as participants. In an ethnographic study 72 in-depth interviews with respondents and 03 key-informant interviews along with the method of observation, observer as participants. The all respondents were lived in Multan District, mostly transgender lived in *Deras* and few transgenders lived in their parental house. Mostly transgender lived in rent house. A routine day of transgender who lives at a *Dera* would start around 12 in noon. They would get up, buy breakfast or if it's a *Dera*, one of the *Aqva* or *Zanana* Khwaja Sira will prepare breakfast or tea for everyone. *Nirban* transgender usually do not perform household chores to keep the body beautiful and free from any cuts and bruises. After the breakfast they would start practicing for the dance (Kawulich, B. B. 2015). Transgender people have vibrant culture in Pakistan and vital aspect of their culture is asexual nature.

To explore their sexual behavior, roles and rituals of transgender community and get the first hand data doing rapport building during field work. Rapport building is essential for research (Mooney, 2012). Therefore, researcher need to relax and peace in field and knowing about set rules, values, norms and laws of transgender community (Ruwhiu & Ruwhiu, 2005). Researcher had used observation method to excavating the meaning of transgender reality, what's happen their daily life routine, how they face challenges from mainstream society. Observation, whereby researcher meet with transgender people in daily life though exploring knowledge, in a exclusive method for excavating their practices, believes, events, rituals and feelings of transgender community and that also the meanings of reality.

## **RESULT AND DISCUSSION**

### **Embodiment of Gender, Identity and Sexuality**

Physical appearance had a greatest part of observation during field work on transgender community. During field work researcher had observed physical appearance and behavior of transgender people. Researcher had seen many types of transgender e.g. those transgenders who have also beard but their body movement as womanly and some totally like women and some is castrated.

### **Gender and Sexual Role**

During field work researcher had observed transgender sexual roles e.g. in order to satisfy their sexual needs they had made relationship with men *Girya* (partner) who have like husband of a transgender and transgender perceived him as husband and they are also agreed to be housewife and his *Girya* (partner) gave monthly stipend to fulfill their daily life expenses as family system but this relation is temporary because finally his partner finally getting married in his family and again they isolate in society and found another sexual partner in transgender community. e.g. Shani said. "One-day researcher called to Shani to arrange a meeting on February, 14 2019 when Shani said today valentine day and I'm busy with my *Girya* (love partner) then tomorrow we will arrange a meeting".

According to Kunwal Blouch, “I have demanded to my *Girya* (partner) for self-start one-to-five Honda motorbike. Researcher said, Your *Girya* (partner) able to buy a bike for you, yes off course he has able to buy a bike for me, he loved me a lot and we have in sexual relationship for six years and Insha’Allah our relations remain all over lives”. And also, *Giryas* (partner) also loved with transgender people. Researcher had interviewed a *Girya*’s of Ahmad. Researcher question him, are you married? You said yes with Ahmed, I really loved her because she is physically attractive and for made relationship with Ahmad, I gave her a gold ring, washing machine, she is my wife. I want to live with Ahmad all over lives, because she is very beautiful”.

### ***Girya* (Love Partner)**

*Girya* is the title used for male customer or lover/Partner. For a customer or temporary partner, the term “*Kachi ka Girya*” is used while a permanent partner or lover is described as “*Pakki ka Girva*” like a husband. In transgender community the relationship between transgender or Murat and her *Girya* (love partner) kept secret due to the wish about their *Rooh* (soul). According to Guru Arshadi, “therefore, transgender people kept secret their sexual relationship *Giryas* (partner) because mainstream society did not accept these kinds of activities and homosexuality strictly prohibited in Islam”. So transgender community people could not be made *Girya* to any other transgender, just outsider of transgender community should be made *Girya* of transgender. In Pakistani community many men bisexual so before marriage and these people have no woman for sex work therefore, those were liked and involved for sex working with men or transgender people. So therefore, mostly Transgender have *Girya* as a sex worker. But in transgender community very few people have one *Girya* (sexual and love partner) for sex working and those relations like husband and wife. So therefore, many transgender people kept secret their sexual relationship from mainstream society.

### **Financial Support and Control by *Girya* (Partner)**

The relationship between transgender and *Girya* (partner) based on love, control and financial support. *Girya* (Partner) support his lover on applied motives, particularly in transgender community these kinds of sex working and dance on function is way of economic then *Girya* gave monthly stipend comparable income of sex working and dancing. Transgender also bespoke of special gifts to lover at special occasion like their birthday, Kunwal Balouch Said. “Now my birthday coming and I had to bespoke of Motorbike to my *Girya* (partner). So, transgender who were financially supported from their *Giras* where transgender partner also condemns to his lover from any activity or any work in transgender community and these kinds of authority provide form Murat’s Guru. One late night researcher had Madam Fouzia Dera with reference of Madam Shani about second time and after twenty minutes late Madam Shani *Girya* came at Madam Fauzia Dera and said like a husband “I’m very tired so be hurry and finish your dancing function”. So in these kind of situations transgender people developed different kind of approaches to deals their *Giras* Madam Shani, “who had previously set with other I think she had not wanted to longer relationship with their lover but I should be wanted to longer relationship with my *Girya* (partner) and you are very caring about me and said as butter you are my sweetie and Janu (die heart lover)”.

## **Transgender Weddings**

During field work researcher had also deeply focused on *Murat* and *Giryra* relationship. According to *Guru Arshadi*, “The *Giryra* and *Murat* relationship same like ambiguous kind of marriage”. e.g., *Guru Zaidi* said. “In western countries club for gays and transgender and they could openly sex working and also gays marriage allowed but in Pakistan we have not to right to marriage with male. Now what are we doing our *Rooh* (soul) like a woman and in which not my fault”. Transgender fulfilled their desire some rituals celebration of *Giryas* (love partner) e.g., *Girye Ka Jalsa* (which resembled to heteronormative weddings with *Giryra* (love partner). So due to that event of *Giryra Ka Jalsa* (which resembled to married) in which *Murat* dress-up like a bridal her friends putting to hustle of makeup on her face and wear gold bangles in her hands used flowers and perfume her beauty.

The *Behny* (sisters) play *Dandiyan* (stick who use for dance) were took place at *Dera* (home). This was attributes for sweets and dinner. Moreover, transgender *Mann* (mother had arranged a dowry with her *Beti* (daughter). Every kind of rituals of marriage performed in transgender ritual of *Girye Ka Jalsa* just without of *Nikah* (*nikah* is a Muslims activity in which take thumb impression and get three witness from their relatives of bridal and groom relatives for bonds of familial relationship or make a new familial contract between bridal and groom families).

After a completion of all rituals about *Girye Ka Jalsa* then “Old transgender sit to gather with *Giryra* and *Murat* and finalized the rules of how to passed your new lives monthly stipend and in return you can put so and so restriction herself. If anyone between you and her wanted to separate and finished your relationship who pay him/her *Dand* (fine) and then you can go to build another relationship”. So, the oral agreement resembled like a *Nikah*.

## **Sex and Morals in Transgender Community**

In transgender community having exist in sexual and moral boundaries in transgender community and transgender people kept secret their sexual relationship from society and did not showing and openly discussion about their sexual relationships because transgender by birth consider as male sex therefore, homosexuality is not allowed in Islam. One-day researcher was going to interview *Alisha Doll* with the help of *Shakeela*, key informant 3 at her residency where after interview *Alisha Doll* and *Shakeela* started conversation one and other then *Alisha Doll* Said. “*Aye Tera Chamka Kiya Katori Karta Hye* (Hye! your sexual partner licking ass hole amazingly). So firstly, researcher could not understand about the meaning of *Katori* so after the listing of word researcher was asked question what is the meaning of *Katori*? When *Alisha Doll* becoming anger and said that is our *Farshi* (transgender secret language) and you should not take any interest in our language then my key informant said in my ear the meaning of *Katori* is very vulgar I’m telling you later now you should be apologized her besides she becoming agree a lot”.

So generally, *Giryra Wali Murat* (partner transgender) and *Pun Wali Murat* (distinguished from transgender prostitute). Within transgender universe, monogamous partner transgender relationship with one lover becoming more respectful rather than who distinguished as a prostitute transgender in transgender social world system. Those kinds of transgender who lived with their family who consider the transgender who lived in *Dera* lifestyle mostly transgender have only one *Giryra* (partner) for sex working if anyone transgender having also a *Giryra* (love partner) but he creates relations with other like *Chamka* (temporary sexual partner) so these kind of behavior in *Dera* life consider very bad in transgender community.

In transgender community those transgenders who have just one *Girya* (sexual partner) all over the life so those kinds of transgender consider very good transgender in transgender community. According to Guru Arshadi “*Mery Thory Bahot Chamky Bhi They Magar Main Naye Apni Zindagi Main Girya Sirf Aik Rakha Tha Us Kaye Marnye Kaye Bad Main Nye Toba Ker Li Thi Ab To Main Wesy Bhi Bori Ho Gai Hun Ab Kon A ker Mery Sath Pun Kary Ga* (I’m also doing sex work as prostitute in my life but just one permanent loving partner in my life his name was Majeed after his death I’m heaven forbid my Allah)”.

### **Sexual Space and Network in Transgender Community**

Transgender engaged sex work at their *Deras* and out of street at night. Homebased sex working inclined to consume clients and clients also shared their cell phone when their mood for sex they call her and came for sex working at their *Dera*, e.g. one-night researcher had going for FGD’s at Moon *Dera* where Boby Blouch said. “I’m professionally sex worker and four customers came for sex working and I’m used lubricants for preservation of HIV-AIDS”. And also, those kinds of transgender who has lived with her families and did not lived in *Dera* for strictness and they had also involved in friendship with *Girya* (love partner) while they have doing sex working then they going to a *Dera* for sex working. According to Shakeela, “*Jab Main Naye Apny Girye Sye Pun Karwana Hona Tha To Hamary Pas Koi Jaga To Thi Nahi To Isi Liye Mian Guru Lali Kaye Dery Per Ja Ker Apny Girye Sye Pun Karwaty Thi* (when I’m doing sex working with my *Girya* (sex partner) then we are going to Guru Lali *Dera* and gave him five hundred rupees for *Shoraa Panii* (provide the place for sex working) us.

### **Variety of Sexual Practices in Transgender Community**

Generally, three words used for the variety of sexuality in transgender community. According to Shakeela, “First one is Top (who just interesting to fucking ass) than Bottom (Who just interesting to fucking from man) and then Versatile (consider both as Top and Bottom). So, transgender faced many of people of sex in their life. One-day researcher had going to interview with the help of Sunny at her Guru *Dera* where a man came here for fuck his ass. So many people or ordinary people who came in transgender community for sex working, while, preservation from dubiety and insult from society. “*Aik Din Hum Saima Kaye Dera Per Baithy Thye To Wahn Aik Nojawan Saima Sye Dhurwany Ky Liye Aya To Saima Ny Us Ko Sab Ky Samny Dhora Tha To Aisi Khawaja Sarun Ko Hum Naar Khawaja Sara Kehty Hain* “one day we have at Saima house where a young man coming for sex work from Saima and Saima fucked him in front of all transgender so these kind of transgender called as a macho transgender in field”.

### **How rates for sex work define in Transgender Community**

According to respondents mostly rates of sex working 200 to 600 Pakistani currency, but mostly on rates are on the basis of beautifulness and handsomeness, if any transgenders are castrated so her demand more than *Aqva* (a male transgender with beard). According to Kamarn, Kamran is *Girya* in transgender community and interested in *Nirban* (who those castrated male) transgender “When I’m sex with *Aqva* transgender so she was released with me when I’m sex with *Nirban* transgender so cannot release because he is castrated and removal her penis through oppression and her skin very smooth and soft so she gave me more sexually pleasure rather than *Aqva* transgender”. According to Ajno “*Ay Bhai Yahn Cipi Ka Dor Nahi Haye Wato Ka Dor Haye IS*

*Liye Hamare Pass Atty Hain* (In Multan more demand of ass not pussy therefore people fucking us at our Deras)”).

### **Sex work and violence**

During field work researcher generally listened transgender mutual conversation about sex work so the one category of sex is *Roti Hona* (intrude sex with transgender) one-day Junior Mehak Malik said researcher “*Aik Din Main Bheek Mang Rahhi Thi Bazar Main To Aik Larky Ne Kaha Kye Ao Chudwany Kye Liye Itny Pesy Dun Ga To Pesy Sun Ker Main Khush Ho Gaya Jab Us Ky Ghar Gaya To Wahn To 6 Log Khary Thy Jo Phir Unho Ny Mera Hall Kiya* (routinely I’m going for begging in market where one young man asked me for sex working to come in my house and I gave you 2000 rupees, so it was very handsome amount for me. I’m happily going to his house when I reached his house where totally six people came for sex work with me and keep intrude and physical violation and when I’m comatose they throwing my body on the place of garbage”.

### **Taboos and punishment for sexual offences**

It is reported that as a norm, no transgender is supposed to have intimate or sexual relations with another transgender person. The reason is the sanctity of *Guru-bhai* or relation of sisterhood. It is also reported that in the old days if two transgenders were caught having sex, they were immediately killed. No such record was found upon research. A respondent narrated the story of a transgender who was so much in love with her *Girya* that she asked him to become transgender. Upon realizing that this will mean the company of beloved and income as well, the lover agreed and they both started living together as transgender sisters. The partner or *Girya* also grew his hair called ‘Jog’. They used to have sex with each other and nobody took action because we knew he is not a real transgender and it was used as a trick by my friend so that her lover could not attract any other transgender or women sexually.

### **CONCLUSION**

The magnitude kind of knowledge on transgender community is limited in Pakistan and very few researches on transgender community. In researcher observation, the vital cultural aspect of transgender people is sexual nature. So Qualitative proof that many transgender people engage in same-sex practices in Pakistan. This paper, built on the basis of six-month fieldwork with transgender communities in different part of Pakistan and studied about sexual behavior, sexual roles, sexual ritual e.g. (transgender Hetero-normative weddings) and duly noted to harass experiences due to their *Chamke* (sexual clients).

### **LIMITATIONS OF THE STUDY**

Indeed, this article deliver vital contributions to the literature, it is not without its limitations. Many respondents gave fake and incomplete information; therefore, researcher spent most time with cooperative key-informant while researcher got to fresh data from other respondents. Transgender community had used secret language for censored communication who’s on the basis of sex working with each other e.g., *dhurwana* (sexually intercourse), *Katori* (licking ass hole), *roti hona* (forcefully sexually intercourse) etc. who researchers did not understand in start but with the help of the key-informants researcher able to understand the meaning of their language *Hijra Farsi* meaning.

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