
An Anthropological Perspective of Kinship System Among Transgender Community in Pakistan

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Abstract

The article examines the ideas of family relationship frameworks in transgender network. Inspecting their Kinship frameworks and connections with regards to familial traditions, ceremonies, standards and qualities in transgender network. Analysts investigate how transgender characterized their connection frameworks with regards to transgender network. By leading 22 inside and out meetings from transgender individuals at their Deras (house) with snowball sampling with taking part in member perception in help bunch gatherings, get-togethers, where scientists had the option to gather wide scope of information with the assistance of key witness and use in examination. Analysts looked to comprehend the manners by which transgender individuals recognize the spot of connection in their own lives. Scientist consider the rights with regards to transgender network, power elements that are implanted in trans family relationship framework

Key Words: Transgender, Transgender Kinship system, Cultural practices

Introduction

Human sciences plans to depict the functions of human culture and in that capacity they have examined those misused societies which have been viewed as increasingly crude with an end goal to comprehend the fundamental human culture (Edelman, 2019). Transgender people group of Multan (Pakistan) has a rich and dynamic culture and individual biographies. Their connection framework, customs, convention, names, legitimate circumstance and culture should have been archived. Much work has been done on the wellbeing and separation issues however, the ordinariness of Transgender people group life should be uncovered with an anthropological point of view. The word transgender, conversely, has a place with an alternate request of language (Aram, 2006). Transgender people group verifiably exist in numerous social settings, known as *Bakla* in Philippines, *Xaniths* in Oman, *Serrers* among the *Pokot* Kenya, and *Hijra*, *Jogappas*, *Jogtas*, or *Shiv* in South Asia (Khan, et al., 2009). Transgender is an umbrella term for people whose sexual orientation personality, sex articulation or conduct doesn't comply with that commonly connected with the sex to which they were allocated during childbirth (Ali, 2005) (Rehan, Chaudhary, & Shah, 2009). The word *Hijra* is Urdu, gotten from the Arabic root *hjr* in its feeling of "leaving one's clan," and has been acquired into *Hindi* (language speaks in India). The Urdu and Hindi word *Hijra* may on the other hand be Romanized as *Hijira*, *Hijda*, *Hijada*, *Hijara*, *Hijrah* (Sinha, 2016). The *Hijra* standardized transgender in Continental. *Hijra* neither male nor female containing component both (Nanda, 1986). Eunuchs or *Hijras* are maimed men who don't really wear ladies' attire (Sharma, 1989). The most renowned and decent connection in transgender network is *Guru-Chela* family relationship. The word *Guru* is gotten from two roots *gu*. murkiness, obliviousness *ru*. destruction. In this way, the *Guru* is totally decimating the dimness where they inhabited *Dera*. In the early training framework *Guru* (master) was educator and *Chela* (disciple) (Neki, 1973). Transgender depicted two arrangements of connections as the foundation of their social structure, the *Guru-Cela* [tutor-understudy] *Chatai* [enrollment process] and the *Maan-Bati* [mother-daughter] *Khail* [bonds]. The perfect connection between a transgender and his/her *Girya* [love partner] depended on affection responsibility (Khan, 2014). As per Faris Ahmad Khan, the transgender system was comprised of a few social frameworks, ethnic gatherings, and ancestries. The principle transgender social frameworks were the *Hijra* and *Zennana* systems, the *Zennana* and *Hijra* social frameworks were separated into a few subcategories. The *Zenana* or *Hijra* structure was comprised of four gatherings *Daira* (circles like caste system), including the *Marzai Daira* (King circle), *Ravannay Daira* (Henchman circle), *Muhavti Daira* (this circle transgender individuals lying sheet in social capacity) and *Chandni Daira* (this circle transgender

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individuals unbind the nourishment cauldron and afterward nourishment began to eat in transgender capacity). Transgender associations with standard society had key or political game-like collaborations that were intended to cover information, mislead rivals, and propagate uncertainty about the corporeality and sexuality of sex questionable individuals. These strategies permitted transgender to distort themselves, strengthen helpful generalizations, break harming ones, look for incorporation into the standard, and conceivably grow its limits (Ibid, 2014). In the motivation behind associations that were intended to hide information transgender network utilized mystery language *Hijra Farsi*. Notwithstanding its name, the language doesn't essentially cover with Persian. Nobody appears to know when and how *Hijra Farsi* started, however some *Hijras* state it began during Mughal rule once again South Asia. The language has no composed content or course reading and the learning procedure is commonly a casual one, helped along by *Gurus*, who fill in as parental figures (Kundalia, 2013). Guarantee that definitions parents in law and arrangements of terms, for example, 'sex', 'sexual orientation personality', 'sex articulation', 'transgender', or explicit transgender characters are comprehensive of differing sexes, sex personalities and articulations, and depend on self-assurance (Mungall, 2016). In Pakistan as passed a bill in Sennat on numerous parts of life for transgender network. Right now the acknowledgment of character of transgender individual, denial against separation and badgering, right to inherent, right to instruction, right to employment, option to cast a ballot, option to hold open office, right of wellbeing, option to get together, option to access to open spots, right to property and gurentee of basic right. In nations like Pakistan, India, Nepal, China, Bangladesh, Thailand, Phillipian and Indonesia that have presented a third sexual orientation marker, this incorporates explaining the subsequent lawful rights and obligations (Mungall, 2016). In Pakistan, the emphasis on changing enlistment reports emerged mostly in light of inquiries concerning whether *KhwajaSira* would have a similar legacy rights as men, or the lesser legacy privileges of ladies. Lawful and strategy banter about completely perceiving the human privileges of transgender individuals can possibly scrutinize the sexual orientation inclination of such arrangements (Shumaila Raj v. State, 2007)

Objective of the Study

To explore the kinship system and family structure of transgender community.

Materials and Methods

Essential information for this investigation were gathered from transgender network from Multan District an intensely populated, multicultural city arranged in the south area of Punjab territory. Altogether, 22 in-organized meetings were led for this investigation, including *Girya* (love partner), to unload the understandings and encounters of transgender individual on their everyday life normal and off base their family relationship framework and the viability of existing laws to counter this specific sort of privileges of transgender network. The examination is subjective and exploratory in nature; members were gotten some information about their perceptions, encounters, and perspectives on transgender family relationship framework. For this examination, 20 respondents from transgender network 2 respondents their *Giryas* (love partner) were selected from Multan District utilizing a snow ball inspecting approach. The entirety of the respondents were living in Multan District and were lived in *Deras* (house) and for the most part transgender lived in lease house rehearsing all ceremonies and customs in *Deras* (house) in Multan District. *Guru* (master) additionally thought pretty much all custom and customs of transgender network is exceptionally huge believe is, they had taught or socialization his/her *Chela* (devotee) and the recently included transgender as father and tutor then they make family relationship framework. In the wake of increasing educated verbal assent, one-on-one meetings were directed with the transgender network at their separate *Deras* (house). Meetings were led in the *Urdu*, *Saraiki* and *Punjabi* language and later deciphered verbatim into English. The respondents were somewhere in the range of 20 and 55 years old and had quite a while of living involvement with transgender network. Likewise, two inside and out meetings were additionally led with the *Girya* (love accomplice) in Multan District, utilizing snow ball testing, to inspect the viability of existing connection among transgender and *Girya* (love partner). After cautiously experiencing the interpreted information a few times, codes were built up that prompted the rise of the significant topics examined in the outcomes segment.

Results and Discussion

Identity and Social Hierarchy

As indicated by Sinha (2016) *Hijra* is a word gotten from Arabic word *Hijr* which means leaving one clan.

The word is currently utilized in both Pakistan and India including *Hijra Farsi*. *Aqva* are the transgender people that have male genitalia and they don't mutilate. Researchers met the respondent as far as how they needed to distinguish themselves and dominant part of respondents professed to be a *Moorat* (pride woman). This was the favored term utilized by the transgender people. The ones who are instructed wanted to utilize the term TG or transgender. Old transgender people liked to utilize terms *KhawajaSira*, *Moorat* and *Khusray*. No body utilized the term *Hijra*.

Nirban (Castrated Male)

The societal position of *Nirban* is higher than *Aqva* [the individuals who are not maimed]. There is an adage that "*Aqva* primary *Nirban* Sultan" (*Nirban* are the lords among *Aqva*). The respondents demonstrated that the individuals who are *Nirban* get progressively delightful and this upgrades their pay. The style and group of *Nirban* transgender gets delicate and smooth because of loss of body hair this improves the female magnificence of a *Nirban* transgender. A *Nirban* transgender gets paid more than an *Aqva* or *Zanana* and *Khadra*. *Nirban* are those transgender people who have been maimed. The procedure of emasculation before the pattern of medical procedure was exceptionally perilous and it isn't accounted for to be by and by in low pay and provincial zones. The customary medical procedure to evacuate male genital was to contract a neighborhood hair stylist or a medication someone who is addicted to play out the medical procedure. A transgender communicates the longing to get *Nirban* to her *Guru*, as indicated by respondents *Gurus* consistently restrict this and offer time to reexamine. In the event that a transgender is resolved to get *Nirban* she will ask her *Guru* once more. Upon this second or third solicitation, *Guru* will mastermind the activity. It is critical to take note of that in a *Dera*, any transgender craving to get *Nirban* will pay for all the normal costs [remembering medical procedure and burial service for instance of death] to her *Guru* ahead of time. This regularly used to cost from 20,000 to 200,000 Pakistani rupees. The *Guru* would request that somebody dive a grave in the *Dera* or a house they would lease for this reason, away from populated zones. This grave is a plan to cover demise by unnecessary dying. In one of the *Amavas Ki Raat* (night without moon) the medical procedure is done. The transgender utilized medications or liquor to remain quiet. A twig attached around the genital to obstruct the blood supply. After this she would be made to sit before around 1 feet opening. A hair stylist who was paid around 10,000 to 20,000 Pakistani rupees to play out this emasculation would trim the genital with a straight extremely sharp steel. Cinders were utilized to stop the draining and milk bubbled in *Desi Ghee* (Refined spread) was given to the patient. A needle made of unadulterated silver with a string of silk was embedded in the urinary tract to maintain a strategic distance from blockage of tract in the light of blood coagulating. The string was attached around abdomen to forestall dropping and losing the needle. Recuperation would take forty days and it's called *Chela* (A term signifying the time of forty days of recuperation, normally used to depict time of recuperation of a lady after labor). There is no record of what number of transgender people kicked the bucket because of such emasculation activity. No one even needed to make a gauge. Presently a day the pattern of heading off to a backstreet center for emasculation is increasingly normal. With the ongoing advancement of sex reassignment and plastic medical procedure facilities in Pakistan, transgender individuals presently like to get a reassignment medical procedure. The individuals who can't bear [and that is an enormous number] go for an emasculation acted in a backstreet facility for 25,000 Pakistani rupees by and large.

Aqva (Not Castrated Male)

Aqva are those transgender people who are brought into the world with male genitalia and they are alright with their body and don't adjust to sex normativity. The quantity of *Aqva* individuals is higher than *Nirban* by birth as detailed by transgender respondents. The jobs, callings, sex work, moving and way of life of all *Aqva*, *Nirban*, *Khadray* or *Zanany*, *Koti* or *Khusra* and *Hijra* are same. The thing that matters is between the titles and whether you have a penis. Analyst saw that decent variety of sexual and sex articulations is progressively clear among *Aqva* transgender. They can be cross-sexual, gay or even wedded with kids. One respondent who distinguished as *Aqva* was hitched with three little girls and she answered to be content with her family. She further expressed that her better half thought about her work and her family was exceptionally steady "my significant other buys my cosmetics" she revealed grinning.

Khadray and Zanany (Cross Dresser)

Khadray are those transgender people who go about as *Moorat* (as pride young lady) or transgender in the security of a *Dera*. They wear male garments and recognize themselves as transgender people. *Khadra*

people are those experiencing sex progress, or they are not ready to have an open sex articulation of their decision because of social weight and shame. During the meetings one such individual communicated that his family needs him to get hitched and he isn't keen on young ladies. The main explanation he dresses and acts like a male is on the grounds that he will lose his employment of peon at a bank and no one will wed the sister of a transgender. "I will begin wearing *Firqa* [female dressing] when my sister is hitched" he said. *Khadray* and *Zanary* are the names of same personality, they are colorful young men with cuffed eye foreheads, now and again a little cosmetics or nail clean on the nails of hand or feet. Generally, such young men used to make examples of *Hina* on all fours shoulder long hairs, this is still practically speaking.

Relations and Patriarchy

Analyst saw that all the terms utilized for portraying family relationship, relations and social chain of importance among transgender network of Pakistan are male titles. Few are depicted here.

Guru (Head of the House)

Guru [master] is male head of transgender family unit. Male head doesn't imply that the head will be male. One transgender who has become *Guru* could conceivably begin acting or living as a male. Be that as it may, most transgender people abstain from experiencing the hustle of putting on cosmetics and looking great consistently to gain cash. It is the period of retirement and time to share an incredible experience to newcomers *Chelas* [devotee]. Be that as it may, presently the patterns are changing; a *Guru* Books Capacities, keep the records and oversee clients. So any individual who has earned enough cash [in spite of the factor old enough] can turn into a *Guru*. At last the *Guru* should bear all the stately costs of getting a *Chela*. One of the respondents, whose age was 29 years of age transgender, had 5 *Chela*, since she could manage the cost of their cost. An additional 55 years of age transgender didn't turn into a *Guru*, never needed to and had the cash to experience all the functions and legislative issues. In any case, regardless of whether a *Guru* is youthful or old, whether she wears female dress and cosmetics or not, she will be tended to as a male head "Master".

Chela (The Student of House)

The equivalent is the situation with a *Chela* [follower], which implies understudy or disciple. Respondents expressed that at whatever point a transgender was tended to by considering her a "*Chela*" she was indicated a male job. Again on being tended to by her name i.e. Rosy or Pinky, she will be tended to as a female. One respondent expressed that since it is a male society and we realize that solitary male is incredible when contrasted with ladies. We call each other like this. Our *Guru* resembles our dad and mom, our *Guru bhai* are our sisters, yet in addition our siblings. We have all the relations of a family in our family unit.

Guru Bhai (Brethren)

Guru Bhai [Brethren] is brethren who is *chela* of a similar *Guru*. It is fascinating to perceive how sex articulation varieties are utilized inside the transgender network to depict various jobs, relations and pecking order in a transgender family. So as to portray some kindred who is the *chela* of same *Guru*, a male title is utilized. The term *Guru Bhai* [Brethren] implies sibling from same *Guru*, not sister from same *Guru*.

Girya (Love Partner)

Girya [love partner] is the title utilized for male client or darling/Partner. For a client or transitory accomplice, the expression "*Kachi ka Girya*" is utilized while a lasting accomplice or darling is depicted as "*Pakki ka Girva*". Analyst had seen at various *Deras* all transgender had *Girya* [love partner] relationship. *Girya* like a spouse of a transgender and "*Pakki ka Girya*" needed to endure all uses of a transgender, right now gave explicitly appeaser her *Girya* [love partner]. *Girya* had given costly presents on transgender capacity, for example, inception of Birthday.

Customs represent Transgender Kinship System

Transgender depicted two arrangements of connections as the foundation of their social structure and family framework and connection framework the *Guru-Cela* [father-son] *Chitai* [enlistment procedure of pupil] and the *Maan-Beti* [mother-daughter] *Khail* [a custom or fantasy wherein a transgender brought into the world a child after copy pregnancy] bonds [Khan, 2014].

The Guru-Chela (Master-Disciple) Chitai (Registration Process of Disciple)

By and by, in any case, the previous relationship was progressively imperative to the endurance of the transgender social framework. The *Guru* less had no an incentive according to transgender since acknowledgment inside the framework was acquired through the *Guru's* genealogy and held upon the *Guru's* demise. Those not associated with a transgender family needed a way of life as well as access to the material and social benefits of participation into this framework. While the *Guru* less was mocked for their absence of alliance, the *Chela* less couldn't fabricate a notoriety on the off chance that they neglected to embrace followers to proceed with their heritage. Thus, the *Guru-Chela* bond was both fundamental and commonly valuable.

Newly added Transgender in community Training and Initiation by Guru:

Recently the included transgender under the direction of their *Guru*, either through direct preparing or by watching, posing inquiries and committing errors. Preparing happened transgender employment. Subsequent to preparing recently added transgender to begin winning in transgender manner. Supporters figured out how to sing, move, ask and favor and to look for and arrangement with customers. They were shown their language *Hijra Farsi* (The mystery local language of transgender) alongside other transgender culture, for example, rules and direct of customs. Recently included transgender looks for about transgender network ceremonies, standards, customs and qualities. Further they were guided ladylike style through their lords. For example, dressing in ladies' garments, applying cosmetics, learning *Tashy* (hijra applaud), and talking in high pitch voice. After the entire preparing and speculation master picked up profits by *Chelas* in the feeling of cash and picked up acknowledgment and regard in transgender society.

Maan-Beti (Mother and Daughter) Khail (A custom)

Maan-Beti (mother-daughter) *Khail* (a custom or legend where a transgender brought into the world a child after copy pregnancy). By the master *chela* relationship, a social relationship among transgender network held in high respect was the *Maan-Beti* (mother-daughter) custom. Normally a mother was required to serve enthusiastic and material needs that master couldn't be. At the point when contested with master transgender lived with her mom. Mother couldn't set the limitation and struggle her girl like master. Master were taker and mother supplier. Mother likewise gave costly presents on uncommon event, for example, commencement of birthday events. Mother-daughter relationship is ritualized function. Mother could have a few shown little girls. Be that as it may, girl was allowed only one mother at some random time. If little girl somehow happened to pass on, the mother was required to orchestrate one of the suppers at her grieving.

Rituals, Norms, Ethics and Values in Transgender Community

Transgender people group of Pakistan has numerous ceremonies which are additionally part of regular day to day existence. Their characteristic was like those of profoundly refined houses of ill-repute of Lucknow. A *Chela* welcomes the *Guru* with respects like *Master Salam* (trailed by contacting of feet generally). Master will favor the *Chela* by tapping her head or embracing and gift. In conventional *Deras* after the nightfall, there used to be a custom that *Chelas* will pay respects to *Guru* by saying *Master Charaghi da Salam* (welcome of night or the lights) this was drilled subsequent to lighting the lights in the wake of getting dull. *Chelas* are additionally expected to act deferentially before *Guru*. For regard of master *Chelas* have not *Tashy* (hijra applaud) in front *Guru*. Analyst saw that in the equivalent *Dera* where sex work was rehearsed and it was constrained by the *Guru*, its financial advantages managed by the *Guru* and it regularly included sexual viciousness or sex without assent or will.

Conclusion

By and large, the present examination revealed that social standards and qualities alongside family relationship frameworks whose are exceptionally polished in the investigation zone. *Guru* (master) is the head and leader of transgender family. Transgender populace can't appreciate status of equivalent residents, along these lines, they make their family securities like *Guru-Chela Khail* and *Maan-Beti Khail* in their locale. Social obstructions contribute towards monetary hardship of transgender network. Utilization of medications and opiates substances is normal among transgender populace. Youngsters experiencing change learn and adjust transgender culture as youth securing of culture.

Limitations of the Study

Researchers faced a lot of difficulties due to customs and traditions. People of the study locale were mostly illiterate so it was very difficult for the researcher to convince them. Saraiki, and Punjabi was the local language of respondents, so it was a great problem for the researcher to communicate with them. No transportation facility was available for researcher so it was also a great problem.

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