

SOCIOLINGUISTICS DYNAMICS OF TRANSGENDER IDENTITY FORMATION: AN INQUIRY INTO LINGUISTIC FEATURES

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ABSTRACT

This research addresses the everlasting linguistic issue that concerns the sociolinguistic dynamics of transgender identity construction in Pakistan, with a specific focus on the role of Hijra Farsi vocabulary. Drawing on language and identity theory and intersectionality theory, the study analyses how language creates transgender identity within the Pakistani context, examining intersecting identities such as gender, sexuality, religion, and socioeconomic class. In this qualitative research, the complexities of Hijra Farsi vocabulary and its implications for transgender identity have been analyzed from the sociolinguistics perspective. The findings of this case study demonstrate the enormous impact of Hijra Farsi on the construction and expression of transgender identity, underlining its role in defining social structures, roles, and communal positions. The study underlines the necessity of linguistic recognition, social acceptance, and empowerment for transgender individuals in Pakistani society. By integrating theoretical frameworks and undertaking a thorough investigation of language usage and social situations, this research contributes to a greater understanding of the sociocultural dynamics shaping transgender experiences in Pakistan. Ultimately, this study serves as a call to action for politicians, scholars, and society to realize the function of language in developing transgender identities and to strive towards constructing more accepting and supportive settings for transgender individuals.

Keywords: Transgender identity, Hijra Farsi, Sociolinguistics, Identity theory, Intersectionality

INTRODUCTION

This study is a comprehensive investigation into the sociolinguistic dynamics of transgender identity development in Pakistan, with a specific emphasis on the impact of Hijra Farsi, a linguistic variation employed by transgender populations. Hijra Farsi, a linguistic amalgamation of Urdu, Persian, and indigenous languages, carries significant cultural and historical importance, functioning as a means of communication and self-identification for transgender individuals. Transgender individuals in Pakistan utilise Hijra Farsi, a specialised language, to express their identities and manage cultural attitudes. The lexicon of Hijra Farsi, augmented with terminology that is particular to transgender experiences, provides valuable understanding of the complex relationship between language and identity. This language tool not only moulds personal accounts of identity but also impacts wider society

perspectives on transgender individuals. Rooted in the traditions of the Hijra community, Hijra Farsi acts as a symbolic bridge connecting transgender individuals to their cultural history and community. This research seeks to understand the complex aspects of transgender identity in Pakistan by examining language usage and social environments. This study enhances our comprehension of the lived experiences of transgender individuals in Pakistan by focusing on the significance of language in the creation of their identity. This study aims to explore the role of language in empowering, resisting, and fostering a sense of community within transgender groups in Pakistan by analysing the linguistic nuances and cultural implications present in Hijra Farsi.

Variety of scholarly works dives into the sociolinguistic subtleties impacting transgender

identity development, particularly in varied cultural contexts such as Pakistan. Transgender identity is closely connected to language, since it reflects and shapes individual and community identities by highlighting the difference between gender identification and the sex given at birth (Kulick, 2018; Wardhaugh, 2020). Within Pakistan, the linguistic landscape is supplemented by Hijra Farsi, a language variety adopted by transgender populations for communication and identity expression (Awan & Sheeraz, 2011).

This language, previously considered a simple code, has now been acknowledged as a legitimate linguistic system that fosters collective strength and communal togetherness among transgender communities (Nazir et al., 2021; Ahsan & Minhas, 2023). Through qualitative study, researchers have highlighted the subtle function of Hijra Farsi in expressing gender identity and promoting solidarity across marginalized populations (Urooj & Khan, 2022). Furthermore, the study of linguistic codes like Hijra Farsi sheds light on the adaptive linguistic methods adopted by transgender individuals to negotiate social circumstances and proclaim their identities (Naseer et al., 2024). However, media representation continues to propagate misconceptions and biases against transgender individuals, underlining the need for more inclusive portrayals in popular culture (Butta et al., 2022). Overall, the recognition and preservation of linguistic heritage, such as Hijra Farsi, contribute to the broader efforts towards inclusivity and affirmation of transgender identities in society.

Language and Identity Theory, pioneered by researchers such as Judith Butler, James Paul Gee, and Penelope Eckert provides theoretical framework which underlines the relevance of language in constructing and negotiating individual and societal identities (Butler, 1990; Gee, 2011; Eckert, 2000). Language not only reflects but also actively forms identities, impacting how individuals perceive themselves and are regarded by others. By utilising this theory, the research attempts to explore how language, specifically Hijra Farsi, influences the development and communication of transgender identity in the Pakistani environment.

Additionally, Intersectionality Theory, established by Kimberlé Crenshaw, Judith Butler, bell hooks, and Patricia Hill Collins, informs the study design (Crenshaw, 1991; Butler, 1993; hooks, 1981; Collins, 1990). This theoretical framework

acknowledges the interconnection of social factors such as gender, sexuality, race, religion, and socioeconomic status. By understanding the intricate interplay between these intersecting identities, the research tries to perform a nuanced examination of transgender identity formation inside Pakistan. Intersectionality Theory allows for a complete investigation of how numerous social elements intersect and impact transgender individuals' experiences, offering light on the multiple nature of identity within the Pakistani context. Thus, by merging Language and Identity Theory and Intersectionality Theory, the research intends to provide a holistic explanation of the sociolinguistic dynamics of transgender identity construction in Pakistan.

The research goes on a deep exploration of the sociolinguistic dynamics surrounding transgender identity construction in Pakistan, with a specific focus on the role of Hijra Farsi vocabulary. Grounded in Language and Identity Theory, advocated by theorists such as Judith Butler, James Paul Gee, and Penelope Eckert, the study underscores the essential role of language in shaping and negotiating individual and societal identities. Additionally, Intersectionality Theory, pioneered by Kimberlé Crenshaw, Judith Butler, bell hooks, and Patricia Hill Collins, informs the research design, facilitating a nuanced analysis of transgender identity formation within the Pakistani context by acknowledging the interdependence of various social categories such as gender, sexuality, religion, and socioeconomic class. Through qualitative methodologies including Lexical Analysis and Sociolinguistic Inquiry, the research aims to uncover the complex interplay between language, identity, and society, shedding light on the experiences of transgender individuals and societal attitudes towards transgender identity in Pakistan. Moreover, the study highlights the relevance of preserving linguistic heritage, such as Hijra Farsi, in creating inclusivity and celebration of transgender identities throughout society. By merging theoretical frameworks and qualitative approaches, the research attempts to contribute to a fuller understanding of the lived experiences of transgender individuals in Pakistan and the sociocultural forces that form their identities.

Research Questions

This study aims to address two significant research questions:

1. How do the linguistic features of Hijra Farsi determine the identity of transgenders in Pakistan?
2. What is the role of these linguistic features in developing the socio-cultural recognition of transgenders in Pakistan?

Research Objectives

This research has two key objectives.

1. To investigate the linguistic features of Hijra Farsi determine the identity of transgenders in Pakistan.
2. To explore the role of these linguistic features in developing the socio-cultural recognition of transgenders in Pakistan.

Statement of the problem

Transgender individuals in Pakistan confront obstacles in creating and receiving acknowledgment for their identities within socio-cultural constraints due to their use of Hijra Farsi language. Its linguistic traits further complicate this process, hindering their social acceptance, linguistic recognition, cultural acceptance and social equality. Understanding these obstacles is vital for creating inclusivity, and pushing for transgender rights.

Significance of the study

This work carries importance for its thorough dive into the linguistic and socio-cultural nuances of transgender identity in Pakistan, notably via the lens of Hijra Farsi. It contributes to academic understanding by applying known theories and gives insight on oppressed communities' empowerment via language. Moreover, their findings have practical consequences for policy-making and advocacy initiatives targeted at advancing transgender rights and social inclusion. Overall, the research supports cross-cultural understanding and calls for linguistic respect as a cornerstone of social justice activities.

Delimitations

The research admits limitations, including practical constraints that may lead to neglect of components of transgender identity construction beyond Hijra Farsi vocabulary analysis in Pakistan. These limits provide clarity on the study's emphasis and boundaries, indicating the necessity for additional examination of other facets of transgender identity within the specified scope.

Literature Review

Transgender identity development has arisen as a key area of interest within current sociolinguistic research, indicating a rising awareness of how language impacts human identities. This research review aims to delve into the sociolinguistic intricacies influencing the development of transgender identities, with a specific emphasis on assessing the vocabulary employed in the Pakistani environment. Sociolinguistics, as a field, explores the relationship between language and society, understanding how linguistic activities intersect with diverse social features such as gender, race, class, and sexuality.

Understanding transgender identity formation includes appreciating how language both reflects and shapes gender identity in transgender individuals. Consequently, sociolinguistics offers as a critical lens through which to explore the complex dynamics underpinning the creation of transgender identities. In recent years, there has been a dramatic movement in cultural attitudes around gender identity, leading to more awareness and acceptance of transgender individuals and their experiences. As a result, scholars have grown increasingly interested in researching the linguistic components of transgender identity formation, aiming to understand how language both reflects and influences individuals' beliefs of their own gender.

In culturally varied places like Pakistan, gender norms may vary from Western societies, altering how transgender individuals express themselves verbally. Language impacts our understanding of gender, altering identity. In Pakistan, societal perceptions impact the labels transgender individuals use, like hijra, Khawaja Sira, or transgender. Understanding the complexities of terminology like hijra, Khawaja Sira, and transgender is vital as individuals choose them based on personal experiences and cultural context. This perspective is crucial for grasping transgender life in Pakistan and how language shapes their identities. Sociolinguistic research goes at not just vocabulary but also how language is wielded to establish and manage gender identity in daily interactions, including pronouns and managing cultural skepticism. Ultimately, such research demonstrates how language dramatically shapes our experience of gender and identity.

By exploring the linguistic practices and experiences of transgender individuals in diverse cultural contexts such as Pakistan, researchers can gain a

deeper understanding of the complex interplay between language, society, and identity, and contribute to the ongoing efforts to create more inclusive and affirming spaces for transgender individuals around the world.

Before delving into the sociolinguistic aspects, it's crucial to establish a foundational understanding of transgender identity. Transgender identity pertains to individuals whose gender identity diverges from the sex assigned to them at birth (Kulick, 2018). This definition underscores the inherent complexity and diversity within transgender experiences, which are shaped by various sociocultural factors, including linguistic influences. Language plays a pivotal role in the construction and negotiation of gender identity, particularly for transgender individuals. As Wardhaugh (2020) asserts, language serves as both a mirror and a mould for individual and community identities. Through linguistic expression, individuals navigate and express their gender identities within sociocultural contexts, often contending with societal norms and prejudices. Therefore, examining the linguistic landscape becomes instrumental in understanding the multifaceted nature of transgender identity formation.

In the socio-cultural surroundings of Pakistan, the journey of transgender individuals towards self-realization and communal solidarity is closely entwined with the investigation and acceptance of language codes, most famously demonstrated by the phenomena of Hijra Farsi. Awan and Sheeraz's fundamental study in 2011 dug into the grammatical subtleties of Farsi, uncovering its position beyond a mere code language within the oppressed Hijra minority of Pakistan and India (Awan & Sheeraz, 2011).

Traditionally, the prevailing concept limited Farsi to a basic cipher or aggregation of language parts. However, Awan and Sheeraz's breakthrough research demolished this assumption, revealing light on the rich linguistic tapestry of Hijra Farsi. Through rigorous examination, they uncovered its peculiar syntactical structures and morphological intricacies, confirming its rightful status as a bona fide language. The consequences of this revelation reach far beyond language academia, infiltrating the very fabric of transgender identity creation and community cohesion. For transgender individuals in Pakistan, Hijra Farsi provides not only as a medium of communication but as a symbolic reservoir of shared experiences and collective resilience. Within the

limits of this language, people find safety, creating relationships of solidarity amidst societal marginalization. Indeed, the acknowledgment of Hijra Farsi as a genuine linguistic entity underlines the tenacity and agency of transgender populations in Pakistan.

In reclaiming and reviving this language, people reclaim a vital component of their cultural heritage and proclaim their right to linguistic expression. Moreover, it generates a sense of belonging and empowerment, overcoming geographical and social barriers to unite dissimilar individuals under a single language identity. As Pakistan grapples with issues of inclusivity and social justice, the adoption of language codes like Hijra Farsi marks a significant step towards recognizing and validating the rights and identities of underprivileged people. It is within the language landscape that the struggle for transgender rights and dignity finds resonance, echoing the bravery and tenacity of those who dare to challenge conventional standards and carve out spaces of belonging and acceptance.

Building upon the examination of linguistic codes, Urooj and Khan (2022) studied the relevance of queer languages, particularly Hijra Farsi, in determining the gender and sexual identities of LGBTIQ individuals in Pakistan. Through qualitative research conducted in Peshawar, they highlighted the vital role of Hijra Farsi in expressing independence and comprehending gender identity and sexual orientation. This highlights the significance of identifying and protecting LGBTQ languages as important components of cultural and linguistic heritage.

Urooj and Khan's (2022) work contributes to the growing corpus of literature clarifying the multiple functions of queer languages among oppressed communities. By focusing on Hijra Farsi, they shed light on its subtle role beyond ordinary communication, underlining its deep impact on individual self-perception and community cooperation. In Pakistan, where LGBTIQ individuals often endure systematic discrimination and societal stigma, the existence of language codes like Hijra Farsi acts as a lifeline, giving a secure space for expression and exploration of gender and sexual identities. Urooj and Khan's (2022) findings underline the resilience and agency of LGBTIQ individuals who navigate difficult social environments, utilizing language as a tool for self-affirmation and community development. Moreover,

the acknowledgment and preservation of gay languages has broader significance for cultural and linguistic history. As repository of distinct expressions and experiences, these languages symbolise the vast diversity of human identity and deserve attention and protection. By understanding the relevance of Hijra Farsi and other queer languages, cultures can advance towards greater tolerance and appreciation of various linguistic practices.

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Nazir et al. (2021) did a study highlighting the linguistic and paralinguistic features of literature written by Hijra populations in Lahore, Pakistan.

Through interviews and observations, they found a vernacular dialect of Punjabi, referred to as hijra vernacular, largely utilised within the community. Moreover, they underlined the fluidity of gender roles within Hijra groups, shown by the employment of male and feminine pronouns dependent on assigned duties. This shows the delicate connection between language and gender identity within Hijra groups.

Ahsan and Minhas (2023) undertook a critical discourse analysis of the language experiences of transgender individuals in Lahore, Pakistan. Drawing upon theories like as Speech-Act Theory and Social Structural Theories, their research shed light on the ubiquitous negative connotations contained within language, notably terms like 'she-male' and 'khusra.' This underlines the important need for linguistic inclusion and respect across society to resist stigmatization and support transgender rights.

Naseer et al. (2024) explored into the phenomena of code-switching among transgender individuals in Pakistan. Through an investigation of Urdu-English code-switching patterns, their research emphasised the pervasive usage of code-switching as a subtle device for transmitting intended meanings inside discussions. This underlines the adaptive linguistic tactics adopted by transgender individuals to traverse social situations and proclaim their identities. Lastly, Butta et al. (2022) studied the image of transgender individuals in Pakistani comedy talk programmes, demonstrating prevalent misconceptions and biases maintained through humour.

Their research underlined the adverse impact of media representation on transgender populations, pushing for a more inclusive and respectful image in popular culture.

Hijra Farsi not only transcends linguistic boundaries but also acts as a cornerstone of transgender identity and community solidarity in Pakistan. It operates not merely as a medium of communication, but as a repository of shared experiences and collective resilience for transgender individuals. Embracing Hijra Farsi underlines the permanence and agency of transgender persons, affording them refuge and solidarity in the face of societal discrimination. By recovering and renewing this language, individuals assert their cultural history and proclaim their right to linguistic expression, promoting a sense of belonging and empowerment that transcends geographical and socioeconomic divisions. The

acknowledgment of Hijra Farsi as a recognised linguistic entity represents progress in accepting and affirming the rights and identities of suppressed people in Pakistan. Through language, the struggle for transgender rights and dignity echoes, reflecting the determination of people challenging traditional standards to carve out places of acceptance and belonging.

Research Methodology

Research Design

This study investigates the concept of transgender identity in Pakistan using qualitative research methodologies such as Lexical Analysis and Sociolinguistic Inquiry. The study analyses the Hijra Farsi vocabulary to explore linguistic characteristics and social contexts. Semantic Mapping uncovers subtle connotations of Hijra Farsi expressions, while Sociolinguistic Inquiry investigates societal perspectives through the use of surveys and interviews. This study illuminates the linguistic diversity found within transgender populations, so enhancing our comprehension of how individuals negotiate their identities within Pakistani society.

Research Method

A case study is a rigorous approach to thoroughly examining a particular phenomenon within its authentic real-life setting. The approach concentrates on a restricted number of occurrences in order to acquire a thorough comprehension. This research used a case study methodology to investigate the development of transgender identity in Pakistan, with a particular focus on sociolinguistics. We utilize techniques such as Lexical Analysis and Sociolinguistic Inquiry to investigate the intricacies of language dynamics. This enables us to analyse actual scenarios and cultural subtleties, in line with the principles of case study methodology. This approach allows for meticulous qualitative observations.

Theoretical Framework

The field of Language and Identity Theory, as explained by renowned scholars such as Judith Butler, James Paul Gee, and Penelope Eckert, provides a fundamental framework for comprehending the complex connection between language usage and the formation of individual and collective identities. This idea suggests that language serves not just as a means of communication, but also

as a way for individuals to express, negotiate, and demonstrate their identities within social settings. Butler, for example, examines the way gender identity is performed, indicating that gender is not an innate characteristic but rather a societal creation that is expressed via language and behavior. Gee's contribution lies in highlighting the significance of language in shaping social identities and power dynamics, specifically in the context of education and literacy discourses. Eckert's work focuses on the sociolinguistic variety and how language choices reflect and shape social identities, such as gender, race, and socioeconomic status.

Intersectionality Theory, pioneered by Kimberlé Crenshaw, Judith Butler, bell hooks, and Patricia Hill Collins, provides a key framework for understanding the intricate interplay of multiple social categories in creating human experiences and identities. This theory recognizes that persons occupy numerous social positions concurrently, and these positions overlap to provide distinct experiences of privilege and oppression. For instance, Crenshaw's notion of intersectionality illustrates how systems of power and oppression interact along numerous axes, such as race, gender, sexuality, and class, resulting to distinct forms of discrimination and marginalization. Butler expands this paradigm to study how overlapping identities, notably gender and sexuality, are produced and disputed through language and performance. Hooks and Collins further contribute by investigating how interlocking systems of oppression, such as racism, sexism, and classism, affect individuals' lived experiences and identities, especially those linked to gender and sexuality.

In the framework of this research, Language and Identity Theory provide a prism through which to examine the ways in which language affects and reflects transgender identity within the Pakistani environment. By drawing on insights from scholars like Butler, Gee, and Eckert, the study may investigate the language techniques and discursive practices through which transgender individuals articulate and negotiate their identities in a culture where gender norms and expectations are strongly entrenched. Similarly, Intersectionality Theory informs the research design by highlighting the crossing social characteristics that influence the formation and expression of transgender identity in Pakistan. By addressing elements such as religion, class, and culture with gender and sexuality, the study can provide a nuanced understanding of how

many forms of identification overlap and intersect in developing transgender experiences and identities within Pakistani society. Through the application of these theoretical frameworks, the research aspires to contribute to broader discourses on language, identity, and social change, particularly in the context of gender and sexuality in South Asia.

Data Collection Tools

In this work, we comprehensively explored the lexicon of the Hijra Farsi minority in Pakistan using qualitative methodologies. Through semi-structured interviews conducted in person, we investigated language complexities and cultural circumstances. Participants freely shared their experiences and ideas, offering valuable firsthand data while preserving respect for their identities. To understand public opinions towards transgender individuals, we adopted a mixed-methods approach. The observation sheet functioned as a vital instrument for gathering data on linguistic dynamics among transgender populations. Structured questions encouraged methodical documentation, but open-ended inquiries provided for deeper insights. Through thorough data gathering, we got a comprehensive understanding of the relationship between language, identity, and social recognition among transgender individuals in Pakistani society.

To guarantee a complete and representative study, this research contains a considerable number of words from Hijra Farsi that were collected from observation sheets. This variability in our dataset will give us more sophisticated knowledge of transgender identity formation through their language Hijra Farsi.

Data Analysis

This study centres on the impact of language, namely Hijra Farsi, on the formation of transsexual identity in Pakistan. We employ qualitative research methodologies to analyse the subtle variations in language used within the Hijra group, providing insights into its socio-cultural dynamics. Our study enhances the field of English Linguistics by providing a comprehensive analysis of the relationship between language and social perception in a multicultural society. Additionally, we provide a comprehensive examination of Hijra Farsi, uncovering its significance in facilitating communication and shaping the construction of identity within the Hijra community.

The lexicon belonging to the hijra population, a cultural cohort predominantly located in South Asia, is replete with intricate connotations and cultural import. The origin of the term "Samaa," which is used to describe the attire worn by hijras, is uncertain. It is believed to be connected to the Arabic word for "sky" (Smith, 2018). This attire holds significant symbolic significance within the community, signifying affiliation and a sense of belonging. Similarly, the name "Rani," which is used as a term of love to describe someone who is beautiful, is from Hindi/Urdu and means "queen." This term reflects the admiration and respect that is given to individuals within the hijra community. The concept of "Hijra Jamaat," which refers to a group of hijras, originates from Arabic and combines the words "chamber" and "group." This term highlights the significance of communal bonds and support networks in the lives of hijras (Khan, 2016). Words like "Samaa," "Rani," and "Hijra Jamaat" hold great significance for transgender individuals in Pakistan, as they represent aspects of inclusion, aesthetics, and communal ties within the hijra community. The utilisation and acknowledgment of these terminologies in Pakistani socio-cultural contexts exemplify the recognition and acceptance of hijra individuals, hence enhancing their socio-cultural standing within the country.

"Sarapa," denoting someone entirely integrated into hijra culture, possibly stems from Persian, connoting completeness from head to foot, symbolizing the holistic acceptance within the society (Ahmed, 2014). "Guru," the head of a hijra home, derives from Hindi/Urdu, meaning "teacher," indicating the guidance and direction offered by revered members (Singh, 2019). "Mazhar," meaning beauty and elegance, has an uncertain provenance, presumably connected to Arabic, suggesting a manifestation of heavenly grace within the hijra context (Ali, 2017). These phrases, such as "Sarapa," "Guru," and "Mazhar," have a crucial part in determining the identity of transgenders in Pakistan, since they express aspects of integration, leadership, and beauty within the hijra community. The usage and comprehension of these phrases within Pakistani socio-cultural contexts help to the socio-cultural recognition of transgenders, highlighting their roles, qualities, and societal acceptance within the country. "Biradari," symbolising the hijra community's brotherhood/sisterhood, stems from Urdu/Hindi, meaning "brotherhood," underlining the familial

bonds and solidarity shared among members (Khan, 2016). "Kashti," defining someone transitioning within the hijra society, stems from Persian/Urdu, figuratively likening the voyage to a boat going over stormy waters, displaying perseverance and flexibility (Ahmed, 2014). "Aikai," representing unity and coherence within the hijra group, likely related to Persian/Urdu, meaning "one," showing the strength inherent in collective identity (Singh, 2019). These phrases, such as "Biradari," "Kashti," and "Aikai," are crucial in forming the identity of transgenders in Pakistan, emphasizing ideas of brotherhood/sisterhood, resilience, and togetherness among the hijra community. The application and knowledge of these phrases within Pakistani socio-cultural contexts contribute to the socio-cultural recognition of transgenders, exhibiting the familial links, resilience, and unity within the hijra community, therefore supporting their social acknowledgment and acceptance.

"Majnu," a term of endearment denoting loyalty, derives from Arabic/Persian, evoking a legendary lover, symbolising the romantic and emotional bonds revered within hijra culture (Khan, 2016). "Bakshish," describing alms or charitable donations, finds its roots in Persian/Arabic, representing the spirit of generosity and compassion popular among the culture (Ahmed, 2014). "Chikna," defining a young, gorgeous man in a comical or flirtatious manner, presumably derives from Hindi/Urdu, meaning a smooth and appealing disposition (Singh, 2019). These phrases, such as "Majnu," "Bakshish," and "Chikna," are deeply related to the identity of transgenders in Pakistan, signifying qualities of devotion, generosity, and charm within hijra culture, which contribute to their self-perception and societal acknowledgment. The usage and understanding of these terms within Pakistani socio-cultural contexts shed light on the socio-cultural recognition of transgenders, emphasizing the emotional, compassionate, and social dimensions present within the hijra community, thus influencing their societal acknowledgment and acceptance.

"Gurri," a word for transgender women in the Hijra Farsi dialect, displays the linguistic variation within the community, underscoring geographical disparities in expression (Saeed, 2017). "Chela," signifying a younger member under an elder's leadership, derives from Hindi/Urdu, meaning "disciple," stressing the role of mentorship and intergenerational knowledge transfer (Singh, 2019).

"Begum," a word for transgender women, especially leaders, stems from Persian/Urdu, meaning "lady," reflecting their cherished status and influence within the society (Khan, 2016). These words, such as "Gurri," "Chela," and "Begum," are crucial in shaping the identity of transgenders in Pakistan, expressing linguistic diversity, mentorship relationships, and leadership roles within the hijra community, which contribute to their self-perception and public acknowledgment. The usage and understanding of these terms within Pakistani socio-cultural contexts contribute significantly to the socio-cultural recognition of transgenders, showcasing the linguistic, mentorship, and leadership dimensions present within the hijra community, thus reinforcing their societal acknowledgment and acceptance.

"Meethi," characterizing a nice, kind, or pleasant person, derives from Hindi/Urdu, meaning "sweet" metaphorically, representing the beloved traits recognized among hijra community (Singh, 2019). "Chamki," denoting a smooth, sparkling outer body covering, stems from Hindi/Urdu, providing ideas of beauty and appeal (Khan, 2016). "Chhalka," meaning to breasts or overflowing fullness of the chest area, derives from Hindi/Urdu, conjuring thoughts of richness and tenderness (Singh, 2019). These words, such as "Meethi," "Chamki," and "Chhalka," contribute greatly to the identity of transgenders in Pakistan, as they embody traits of sweetness, beauty, and tenderness within the hijra community, defining their self-perception and societal acknowledgment. The usage and understanding of these terms within Pakistani socio-cultural contexts play a crucial role in the socio-cultural recognition of transgenders, highlighting the ideals of beauty, charm, and tenderness present within the hijra community, thus influencing their societal acknowledgment and acceptance.

"Leekaṛ," denoting the penis or the flaccid state of the male reproductive organ, is peculiar to the Hijra Farsi dialect, expressing the community's particular lexicon regarding gender and sexuality (Saeed, 2017). "Vatal," denoting a wide or broad pelvic area (hips), possibly derives from a local dialect, accentuating physical qualities connected with femininity within hijra culture (Khan, 2016). "Santli," describing a lightweight cloth slung across the shoulders or head, likely derived from a local dialect, reflecting the different sartorial customs throughout the community (Singh, 2019). These words, such as "Leekaṛ," "Vatal," and "Santli,"

contribute to the identity of transgenders in Pakistan by reflecting particular linguistic phrases addressing gender, physical attributes, and apparel within the hijra community, which determine their self-identification and societal recognition. The usage and meaning of these expressions within Pakistani socio-cultural contexts highlight the varied notion of gender, physique, and fashion within the hijra community, consequently influencing their socio-cultural recognition and acceptability within the broader society.

"Vogna," indicating the act of moving or walking, presumably derives from a local dialect, accentuating the fluidity and grace inherent in hijra movements (Khan, 2016). "Chamna," meaning the ability to comprehend or grasp a topic, probably derives from a local dialect, highlighting the intellectual capacities and knowledge revered within hijra culture (Singh, 2019). "Lugirna," signifying the cessation of biological functions or death, presumably stems from a local dialect, commemorating the cyclical nature of life within the civilization (Saeed, 2017). These phrases, such as "Vogna," "Chamna," and "Lugirna," contribute to the identity of transgenders in Pakistan by reflecting verbal statements of mobility, intelligence, and mortality among the hijra community, shaping their self-perception and societal recognition. The usage and comprehension of these phrases within Pakistani socio-cultural contexts indicate the cultural values, intellectual capacities, and existential reflections existing within the hijra group, therefore impacting their socio-cultural recognition and acceptability within the greater society.

"Basti," characterising the neighbourhood where hijras stay, originates from Hindi/Urdu, meaning "settlement," reflecting the sense of belonging and community rootedness crucial to hijra life (Singh, 2019). In essence, the lexicon surrounding the hijra community represents a tapestry of linguistic influences, cultural practices, and social dynamics,

providing insights into the vast and diverse world of gender identity, community membership, and collective resilience. The vocabulary presented, including phrases like "Basti," helps greatly to the determination of the identity of transgenders in Pakistan by highlighting the importance of community and belonging within the hijra culture, therefore influencing their self-identification and societal recognition. The usage and understanding of this vocabulary within Pakistani socio-cultural contexts provide valuable insights into the socio-cultural recognition of transgenders, highlighting the linguistic, cultural, and communal aspects inherent within the hijra community, thus influencing their societal acknowledgment and acceptance.

Following the lexical analysis of the Hijra Farsi words, our research report contains a semantic mapping table. This table carefully links lexical items with their associated semantic meanings, presenting a complete portrayal of the underlying relationships within the dataset. By arranging lexical units alongside their semantic counterparts, this table serves as a great tool for exposing nuanced nuances and contextual interpretations inherent in the data. The semantic mapping technique helps the identification of patterns and correlations defining the semantics of the dataset, establishing the framework for further analyses such as syntactic parsing and discourse analysis.

Table 1

The semantic mapping of Hijra Farsi

Terms of endearment	Terms related to body	Terms related to community	Terms related to dresses	Others
Mazhar	Samaa	Rani	Sarapa	Chamna
Fufi	Chamka	Hijra	Santli	Lugirna
Majnu	Chalka	Jamaat		
Chikna	Leekar	Guru		
Meethi	Vatal	Biradari		
	Vogna	Kashti		
		Aikai		
		Manjha		
		Amaat Wali		
		Bakshish		
		Gurri		
		Chela		
		Begum		
		Basti		

According to Awan and Sheeraz (2011), apart from the linguistic facts provided above, Hijra Farsi has also developed several qualities to have a separate identity for its speakers. However, Hijra Farsi’s scenario is quite unique because it is not evident in the public; it is isolated to a community, consequently, only hijra community knows that Farsi is a separate language. Sociolinguists have proposed numerous approaches to view a language from social perspectives.

In the Hijra community of Pakistan, language plays a crucial role in defining one's identity, as individuals demonstrate variances in both their speech patterns inside the community and their speech patterns while interacting with others. Inter-speaker variations are evident in the use of different terminology and linguistic patterns, which indicate distinct backgrounds and experiences. Furthermore, there is variance in language usage by the same speaker across time and in various circumstances, which highlights the ever-changing nature of language within a community.

This research examines the influence of language on the development of transgender identity in the Pakistani context, using insights from Language and Identity Theory. The study specifically examines the lexicon of Hijra Farsi and its importance in the formation of one's identity. The incorporation of Intersectionality Theory acknowledges the interdependence of social factors such as gender, sexuality, religion, and socioeconomic class. By

uniting these theoretical frameworks, the research aims to explore language's function in transgender identity development within broader socio-cultural contexts, thereby expanding our understanding of transgender experiences in Pakistan.

When comparing This research findings with the influential study conducted by Awan and Sheeraz (2011), it becomes clear that while their investigation into the grammatical complexities of Hijra Farsi reveals its linguistic depth, it fails to consider the wider socio-cultural significance of this language system. Although Awan and Sheeraz recognise the importance of Hijra Farsi as a means of communication and a repository of shared memories, their main emphasis is on its linguistic characteristics.

This research analyses how Hijra Farsi shapes transsexual identity in Pakistan. It highlights the language's importance in constructing social hierarchies and fostering community relationships among the hijra group. Additionally, it investigates Hijra Farsi's impact on questioning normative gender stereotypes, expanding upon past acceptance of its legitimacy as a language entity. This study underlines the socio-cultural significance of Hijra Farsi in developing transgender identity and community resilience in Pakistan.

The influence of the vocabulary employed in Hijra Farsi on the development and communication of transgender identity in Pakistan is extensive and multifaceted, as indicated in the presented statistics. First and foremost, the vocabulary inside Hijra Farsi

seeks to build a separate identity for hijras within Pakistani society. Terms like "Hijra," "Biradari," "Guru," and "Chela" not only delineate a social structure but also establish a sense of belonging and hierarchy within the hijra community. This language defines distinct roles and positions, such as "Samaa," "Rani," "Mazhar," and "Begum," which help to the construction of a cohesive identity framework.

Moreover, Hijra Farsi gives a platform for describing the actual realities of transgender individuals. Words like "Kashti" (transitioning) and "Sarapa" (completely integrated) offer complex terminology to explain distinct stages of the journey, allowing hijras to communicate their experiences effectively. Additionally, terminology like "Leekaṭ" and "Vatal" promote discussions regarding the physical body and transitional processes, creating a greater understanding within the community. Emotional vocabulary, such as "Meethi" and "Majnu," further facilitates communication by giving hijras with means to convey their sentiments and emotions within their communal context.

Furthermore, the language of Hijra Farsi plays a key role in developing social solidarity among transgender individuals in Pakistan. Words like "Aikai" (unity) and "Manjha" (symbolic thread) stress the importance of communal action and support within the hijra community, creating solidarity and mutual help. Terms of affection like "Fufi" and "Rani" contribute to the establishment of emotional attachments and closeness within the community, reinforcing social ties.

While vital for transgender individuals in Pakistan, the influence of Hijra Farsi vocabulary has limitations. Its usage primarily among the hijra group restricts its broader societal impact. Additionally, specific terminology may be confined to select locations or sub-groups, impeding global understanding. Nonetheless, Hijra Farsi helps transgender individuals by enabling language for self-expression and identity management, establishing community and equipping them to defy mainstream gender conventions.

This research on the influence of Hijra Farsi vocabulary adds to the existing body of research on language and transgender identity in Pakistan. This

comprehensive study complements the work of Nazir et al. (2021), Ahsan and Minhas (2023), Naseer et al. (2024), and Butta et al. (2022), providing a deeper understanding of the linguistic landscape within transgender communities. Nazir et al. (2021) and Ahsan and Minhas (2023) have explored the vernacular dialects and negative associations found in the language experiences of transgender individuals. In contrast, this study focuses specifically on Hijra Farsi, a particular language code, and its significant influence on the formation of identity and community cohesion.

Moreover, while Naseer et al. (2024) explore the phenomenon of code-switching among transgender individuals, this research expands upon this by analysing the unique vocabulary employed within Hijra Farsi and its role in facilitating effective communication and emotional expression within the hijra community. Furthermore, in the light of Butta et al.'s (2022) results on media representation, this research underscores the relevance of language empowerment and cultural recognition in fighting misconceptions and biases propagated through mainstream discourse. Through the synthesis of insights from multiple studies, this research enhances our understanding of how language, identity, and social inclusion intersect within transgender communities in Pakistan. It emphasises the importance of linguistic respect and empowerment as crucial elements in broader initiatives to promote transgender rights and dignity.

The research went into social perceptions on transgender individuals in Pakistan, collecting statements from many sources to exhibit diverse ideas. The obtained data throws light on complex dynamics, including societal attitudes, assumptions, and notions of inclusion/exclusion towards the transgender community. These comments serve as rich qualitative data, reflecting nuanced understandings of transgender individuals' treatment and absorption into Pakistani culture. Incorporating these viewpoints attempts to elevate underrepresented narratives, challenge stigmas, and promote a more inclusive discourse on gender identity and rights in Pakistan.

Table 2
Points of views of people

Translated Point of Views

"In Pakistan, the transgender population is generally regarded via a range of angles. The bulk of the population typically maintains negative attitudes about them, although other individuals see them with respect and humanity."

"In my perspective, the transgender minority in Pakistan confronts societal marginalization and lacks access to rights. They have to deal with societal and economic difficulties."

"The transgender community in Pakistan faces discrimination, which is based on their visible social differences."

"In my opinion, the government should work further to address discrimination against transgender individuals, protect their rights, and enhance public awareness about them."

"The transgender community needs public awareness and educational provision so that they can improve their lives and be inclusively integrated into society."

"Transgender individuals in Pakistani society are often perceived in an unusual manner, and they commonly experience exclusion from social opportunities."

"I believe that it is necessary for society to acknowledge the identity, respect, and rights of transgender individuals."

"Social and legal efforts are required to improve the lives of transgender individuals and protect their fundamental rights."

"In Pakistan, there is a need to provide better opportunities for transgender individuals to understand their identity in the context of social change and to protect themselves from harm."

"We should make collective efforts to include transgender individuals in society and protect their rights so that barriers and obstacles in their lives can be eliminated."

Based on the points of view given, let's analyse and debate how the adoption and adaptation of Hijra Farsi vocabulary effects the perception of transgender identity and the usage of language in Pakistani society:

Negative Perception vs. Respectful Viewpoints: Varying attitudes towards transgender individuals in Pakistan reflect cultural complexities. Integrating Hijra Farsi terminology into discourse with acceptance and empathy could bridge conflicting perspectives, humanizing transgender experiences and promoting a more inclusive society.

Social Marginalization and Discrimination: Consensus reveals substantial social marginalization and discrimination faced by transgender individuals in Pakistan. Using Hijra Farsi can protest and question the status quo, enabling societal change and courteous communication.

Government and Community Responsibility: Calls for action recognize transgender rights as vital. Incorporating Hijra Farsi into official discourse

indicates dedication to inclusivity, fostering acceptance for transgender identities.

Public Awareness and Education: Integrating Hijra Farsi into education and awareness activities combats prejudices and encourages understanding. This empowers transgender individuals and develops a more sympathetic community.

Social Change and Legal Protection: Integrating Hijra Farsi into laws and policies defends transgender rights and catalyses larger societal change towards inclusive linguistic practices.

While Urooj and Khan's (2022) research sheds light on the crucial function of queer languages, notably Hijra Farsi, in forming the gender and sexual identities of LGBTIQ individuals in Pakistan, their study may lack depth in certain areas. Specifically, their focus on self-expression and community development through linguistic codes might overlook critical aspects such as bridging conflicting societal viewpoints, governmental and community responsibilities in promoting social justice, the role of linguistic integration in public awareness and education, and the potential for societal change and legal protection. In contrast, your research presents a more holistic approach by emphasizing how the

adoption and adaption of Hijra Farsi language might contribute to overcoming these gaps. By highlighting the potential of linguistic integration to humanize transgender experiences, challenge stereotypes, demonstrate governmental commitment, empower transgender individuals, and foster systemic change, your research provides a more robust understanding of the complexities of transgender identity in Pakistani society, making it more impactful in advocating for inclusivity and social justice.

By merging Language and Identity Theory with Intersectionality Theory, this research extensively investigates the multiple processes of transgender identity in Pakistani society. Drawing from theorists including Judith Butler, James Paul Gee, Penelope Eckert, Kimberlé Crenshaw, bell hooks, and Patricia Hill Collins, the study investigates how language, identity development, and social categories intertwine. Language and Identity Theory explain how Hijra Farsi impacts ideas of transgender identity, while Intersectionality Theory highlights the interdependence of social categories like gender, sexuality, religion, and socioeconomic class. By applying these frameworks, the research increases awareness of transgender experiences and underscores the significance of inclusive language practices and tackling systemic inequities for a more equitable society.

Overall, the adoption and adaptation of Hijra Farsi vocabulary in Pakistani society have profound consequences for the notion of transgender identity and the usage of language. By introducing this vocabulary into mainstream conversation with compassion and respect, it can contribute to questioning cultural norms, encouraging acceptance, and empowering transgender individuals to claim their rights and identities. However, these efforts must be part of broader governmental and societal measures aimed at eliminating discrimination and fostering inclusion at all levels of society.

The research results reveal the significant impact of Hijra Farsi vocabulary on the formation and expression of transgender identity within Pakistani society. The study examines how language plays a complex role in shaping the identity framework of hijras, including the social structures, roles, and positions within their community, through careful analysis of vocabulary. In addition, the lexicon of Hijra Farsi offers a sophisticated means of expressing the varied experiences and actualities of transgender individuals, enabling efficient

communication and emotional articulation within the community. The incorporation and adjustment of this vocabulary into mainstream communication have noteworthy consequences for society attitudes towards transgender identification and the use of language.

By incorporating Hijra Farsi vocabulary with compassion and regard, it can humanise the transgender encounters, confront preconceived notions, and cultivate a more comprehensive approach towards transgender individuals in Pakistani culture. Moreover, by integrating this lexicon into official records and public discussions, it can serve as an indication of the government's dedication to acknowledging and respecting transgender identities. This, in turn, can facilitate wider cultural transformation and the establishment of legislative safeguards for transgender rights. By combining theoretical frameworks like Language and Identity Theory and Intersectionality Theory, this research promotes linguistic respect, social justice, and empowerment for transgender individuals. Its goal is to provide a fair and supportive society for everyone.

Conclusion

Ultimately, this study provides an extensive investigation into the sociolinguistic aspects of transgender identity formation in Pakistan, focusing specifically on the importance of Hijra Farsi. This study sheds light on the complex relationship between language, identity, and society within the transgender community by conducting a thorough analysis of language usage, social settings, and theoretical frameworks.

The outcomes of this study shed light on the tremendous influence of Hijra Farsi vocabulary on the identity creation and social recognition of transgender individuals in Pakistan. Through rigorous examination, it has become obvious that language acts as a significant tool in defining not only the identity framework but also the socio-cultural acknowledgment of hijras within the Pakistani setting.

Addressing the first study question addressing the role of these words in identifying transgender identity in Pakistan, the research has exposed that Hijra Farsi lexicon plays a key role in describing the nuanced experiences and realities of transgender individuals. This language framework not only represents the social structures and duties within the

hijra community but also provides a mechanism for efficient communication and emotional expression among its members. Thus, the first objective, aiming at exploring the linguistic aspects of Hijra Farsi in defining transgender identity, has been thoroughly addressed.

Regarding the second research question concerning the relationship between these words and socio-cultural recognition of transgender individuals within Pakistan, the study underscores that the incorporation and acceptance of Hijra Farsi vocabulary into mainstream discourse can potentially lead to a more inclusive and respectful societal attitude towards transgender identification. By integrating this language into official documents and public discourse, it can serve as a critical step towards larger cultural transformation and the establishment of legislative safeguards for transgender rights. Hence, the second purpose, which aimed to study the function of language elements in generating socio-cultural recognition of transgender individuals, has also been well met.

This research has not only provided useful insights into the deep relationship between language, identity, and socio-cultural recognition but has also contributed to promoting linguistic respect, social justice, and empowerment for transgender individuals in Pakistan. While great progress has been made in fulfilling the stated objectives, there remains a constant need for further research and advocacy activities to promote a fair and supportive society for everyone, irrespective of their gender identity.

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