

UNVEILING THE MOSAIC OF HAPPINESS: ILLUMINATING THE INTRICATE INTERPLAY OF PSYCHOSOCIAL FACTORS ON LIFE SATISFACTION AMONG TRANSGENDER INDIVIDUALS

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Abstract

Objectives: About 1.5 million trans-people live in Pakistan but barriers to equal rights and career development opportunities for trans-people have remained persistent in our community. Because of widespread societal rejection, Hijras are vulnerable in Pakistan. Most of the time, these individuals are highly weak and isolated from society, and they are often despised by their own family members. Since trans-people are an important part of society, this qualitative study sought to identify psychosocial determinants that contribute to life satisfaction among trans-people.

Methods: Data were collected from 110 Trans people, recruited through purposive sampling. Each participant shared their experiences in a single session during interviews that lasted 45 to 60 minutes and were videotaped and transcribed. The recording of patient interviews, which took a month to complete, was done utilizing a portable voice recorder.

Results: The current study revealed two main categories: social and psychological determinants, which includes fourteen themes that contribute to life satisfaction. There are seven social determinants which includes an attitude of society, family support, friends' role, family rejection, lack of enjoying equal rights, poor govt, policies, and stereotypes regarding themselves.

Findings concluded seven psychological determinants which include self-perception, the role of religion, acceptance of them, attitude towards life, bound to this profession, harassment and torture, and living conditions. The findings highlight the significance of psychosocial variables which could make the possibility for increasing life satisfaction among them.

Conclusion: The current study contributed to a better understanding of the determinants of trans-people life satisfaction, as well as the role of psychosocial determinants of improving trans-person's life satisfaction. Simultaneously, a more precise measure of life satisfaction can help readers understand the pathway of improvement in the life satisfaction of transgender individuals.

Keywords: psychological determinants; social determinants; life satisfaction; trans-people.

Introduction

Nearly 1.5 million populations of trans-people live in Pakistan (Worell, 2001). In accordance with Saddique and his fellows in 2017 it is estimated that around 2% of Pakistan's population is composed of individuals identifying as transgender. The term "transgender" encompasses two distinct strands of meaning, where the initial applies to individuals who cross-gender who are bereaved of gender confirmation surgery (Drescher, 2010; Fraser, 2015). Next portrays androgynous people who are much complex too boot as well as extensive comprehensive concept which applies to "every congruity and identities or behaviors which are hybrid, deflate, swap, or otherwise question the socially constructed boundaries of sex and gender (Founation, 2016a). Pangender and Katoey were words utilized via various religions for mentioning the transbeings. The word "hijra" refers to a South Asian identity (Goel, 2016). In Pakistan, hijra is classified as people who have a sexual deformity from birth (hermaphrodite or intersexes) (a genuine Hijra) (Jami et al., 2011). Additionally, the term "khawaja siras" is often used to describe Hijras (Khan & Malik, 2019).

Historical Perspective of Trans-People

Years earlier, it was thought that gender ambiguity provides further insight. They were regarded as exceptional because they possessed additional knowledge (Founation, 2016a). Trans-people are God blessed because of their "sexual deformity. Trans-people face social stigma, economic constraints and remain in isolation. The khwaja sira community was branded a "criminal caste" during the British colonization of India, a designation that could lead to surveillance and detention. This was the start of the community's marginalization and mockery (Ghani & others, 2018).

Life satisfaction

People's subjective perception of their lives is generally named Life Satisfaction that is associated with positive and negative approaches about their life (Diener et al., 2002; Hofmann et al., 2014). The term "satisfaction," rooted in Latin, denotes "to achieve or fulfill sufficiently." Satisfaction with one's existence suggests the acknowledgment or endorsement of one's living conditions or overall life circumstances. It is influenced by outcome but is not a straightforward indicator of emotional satisfaction of one's wants and needs for the rest of life (Worell, 2001). Another well-known concept of life satisfaction comes from according to Morris, 2020, who says "Life satisfaction refers to the extent to which an individual positively assesses the overall quality of their life in its entirety." In simpler terms, it reflects how much enjoyment a person derives from their life.

Literature Review

In the Scandinavian countries, gender minorities are becoming more conspicuous, prompting concerns regarding their health as well as welfare have been expressed (Borchorst & Siim, 2008; Lewis & Giullari, 2005). Nevertheless, there is a lack of epidemiological studies focused on gender minorities, with a scarcity of comprehensive research and reliance primarily on convenience specimen. However, there are strong signs that many transgender people, including young people, experience mental problems (Fusar-Poli et al., 2021; Meyer, 2003). The androgynous teenagers were shown to experience depression, suicide and self-harm behaviors more frequently than cisgender adults with respect to fifteen papers issued from 2011 through 2016 (Connolly et al., 2016). Transgender students had a higher risk of

victimization, substance use, and suicidal behaviours than cisgender male students, according to a new population-based study involving 131,901 US high school students in ten states and nine metropolitan school districts (Johns et al., 2019). According to a study conducted in Minnesota involving over 88,000 9th and 11th-grade students, transgender and gender nonconforming individuals reported significantly higher rates of lifetime suicidal ideation and attempts compared to their cisgender peers (20.0% and 7.1%, respectively). Studies based on convenience samples from the US and Canada (Veale et al., 2017) yielded comparable results. Studies employing benefit specimen of transgender individuals from Finland and Sweden showed that there were more transgender people with depression and anxiety than cisgender people, particularly among the youngest participants (Alanko, 2013a; Folkhälsomyndigheten, 2015). Nevertheless, a limited yet increasing body of research suggests that the living circumstances and psychological well-being of numerous transgender individuals are on par with those of the broader population (Hansen & Gransell, 2009; Motmans et al., 2017). Based on the foregoing, we draw the conclusion that it is vital to direct the well-being of transgender communities and individuals but particularly youth. The present paper's objective focused at pinpointing the psychosocial elements which influence transgender people's level of life satisfaction.

Interview

Themes on the information gathered were offered by semi-structured interviews.

Organizing analysis and its presentation, grounded theory is a sensitive and perceptive strategy that examines transcribed text for structure and patterns. The interview was conducted in a non- directive way, where efforts were made to establish a relationship with participants through openness, empathic attention, and nonjudgmental acceptance (in order not to annoy or aggravate them). Two straightforward, open-ended questions based on the literature made up our semi-

structured interview schedule, which was developed in accordance with the standards established by Braun and Clarke (Braun & Clarke, 2006). In order to determine whether the major questions' replies required clarification or verification, prompt or sequential questions were asked after each one. These questions were attentive to the individual experiences of the sample and gave participants' detailed perceptions of the psychosocial factors that influence transgender people's level of life satisfaction.

Main questions of the interview consisted of:

1. What are the psychological determinants of life satisfaction of trans-peoples?
2. What are the social determinants of life satisfaction of trans-peoples?

Design and Procedure

To organize textual material revealing the thoughts and viewpoints of trans-people, a qualitative research design based on grounded theory was adopted. Data were collected from 110 Trans people, recruited through purposive sampling. The study's objective was explained to the participants, and their informed consent was obtained. Each participant received a guarantee that the information that was recorded and transcribed would be kept private and anonymous, and that all materials related to the interview would be handled with extreme care. In order to prevent patients from being recognized in any manner, participants' pseudonyms

were given acronyms.

Anytime and without giving a reason, participants have the ability to leave the research. The interviews were conducted in Urdu, and prompts were utilized to further the questions as needed. Participants were urged to provide specific information in their own style. Each participant shared their experiences in a single session during interviews that lasted 45 to 60 minutes and were videotaped and transcribed. The recording of patient interviews, which took a month to complete, was done utilizing a portable voice recorder. Participants were given a debriefing and invited to ask questions after the interview was over. All applicable rules have been followed throughout the entire investigation. At the conclusion of the interview, there was also a quick therapeutic therapy session available for those who required it.

Results

Three steps of text deconstruction, investigation, and integration made up the study. The researcher carefully and accurately transcribed each interview, comparing the written transcripts to the audio recordings. By writing down initial thoughts, the data was read and reread. The second phase involved meticulously coding significant, intriguing elements of the full data set by

comparing pertinent codes to other codes that were comparable and counting the results. We made an effort to make the coding process complete, inclusive, and thorough. In the third phase, codes were transformed into potentially significant themes that were internally consistent, unique, and coherent. Sub-themes were then consolidated into a single supra theme, life satisfaction, which was then synthesized. The research produced a total of fourteen themes, of which seven were linked to social determinants and seven to psychological determinants.

Social determinants

There are total of seven themes related to social determinants contributing in life satisfaction of trans-people as shown in figure 1.

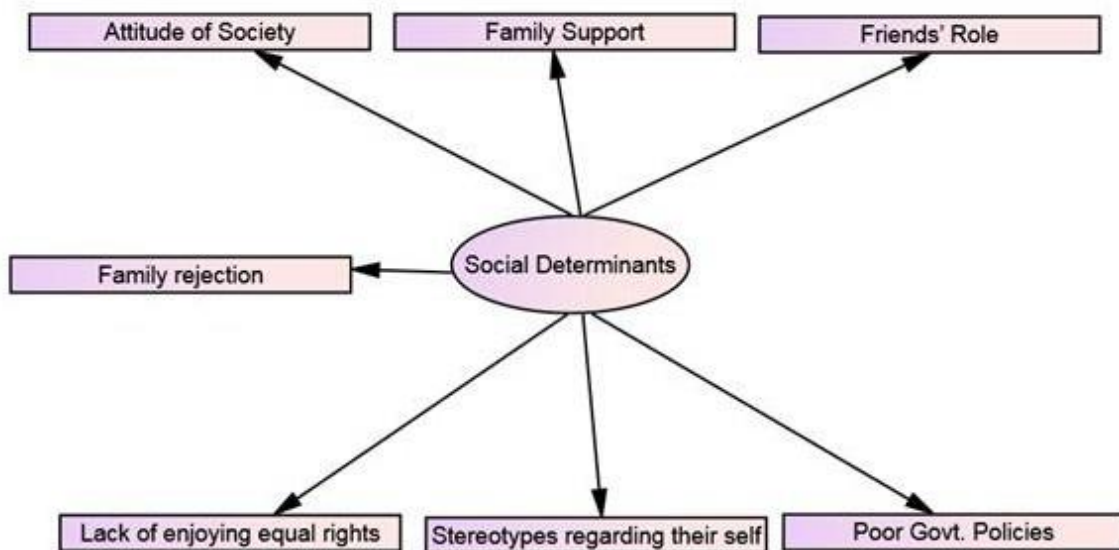


Figure 1.

Pectoral Representation of Social Determinants of Life Satisfaction in Trans-peoples

Psychological determinants

There are total of seven themes that are relating to psychological determinants for contributing to the life satisfaction of trans-people are mentioned below in figure 2.

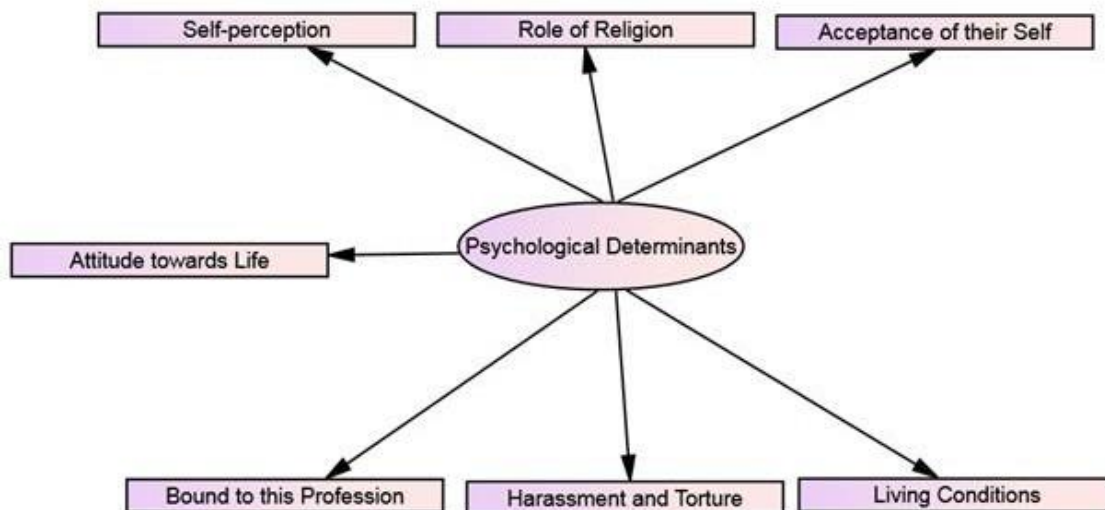


Figure 2.

Pectoral Representation of Psychological Determinants of Life Satisfaction in Trans-peoples

Social determinants

Attitude of Society

This theme illustrates how society views trans-peoples. This attitude is often nice to trans-people, but can also pity. The thematic review reports that sub-ordinate themes are offended by dislike of the profession, dislike of society, teasing, respect for women and contempt for men, which includes sub-themes such as bullying behavior, violence, the scoundrel, and disrespectful remarks and dancing. "No respect of our trade, no respect to people, no respect to our profession, no one, nobody, nobody, nobody, nobody with us, nobody, nobody else, nobody, mothers, nobody loves us, relatives, parents, fathers, nobody."

One participant said this in deep grief: "People even not consider us as human".

And the other one told: "If we live in our homes, we stay calm but when we go to public places, we have a lot of trouble due to unnecessary hate and bad gaze."

When they were asked about their everyday life and day-to-day interactions, such as going to the market, they said that society has different kinds of people, some of them are good and others are bad; good people regard them as regular people and members of society. Other tease them by using a variety of abusive voices.

Family Support

According to participants of this research, family support is a feeling of acceptance by other

family members, providing emotional and financial support in hard times. Over 5 sub-themes were assigned to the term of family support. For the word "family support," all participants listed at least three of these descriptors. One participant showed a prominent positive change in her life satisfaction because of family support. She spoke about it: "I received a lot of support from my mother and sister which helped me a lot in surviving my life and I am very happy because of their love and support".

Friends Role

This theme explains the positive role of friends in trans-peoples' lives. According to thematic analysis subordinate themes are friends' guidance, efficient role in making their life decisions, feel happiness with friends, share their feelings, don't feel isolate as reported, "Happiness in our lives comes when we all sit together, we live together, we support each other, we stand up for each other in times of trouble. These people are our family. One participant shows a very strong bond of friendship, "I converted my religion to Islam because my friend guides me a better path by introducing Islam to me. He taught me all the principal of Islam, and now I am exercising all my religious duties".

Rejection from Family

Although these trans-persons cannot live with their families like their other siblings and are pleased with their own cultures, the study results show that their families are still missing. This theme showed family has a very powerful element for bringing happiness in trans-people's lives. The desire to join a family, the regret for not having children, wish for a genuine partner, and for missing a warm family environment are the main subordinate subjects with sub-topics such as love for the mother, love for the father, the desire to support our lifestyle, the desire for children, the desire for a partner, the desire for blood relations, hope for a happy family as a child. "We miss the father and mother's love, affection, and care, we miss our siblings and a sincere partner company, we hope to have our children who become our strength and we want to help our families financially,"

Lack of enjoying equal rights

This theme showed how trans people were deprived of basic human rights. Four sub-themes were assigned to the selective code of equal rights. In our society, trans-persons rarely get their basic rights and it greatly reduces the satisfaction of their lives. This code includes fewer government initiatives, poor policies, contemptuous attitudes from police, and no civil rights. One participant said: "We want basic human rights to protect our identity and our homes. There must be steps for us that make our life easy.

Another participant showed very deep grief: "Government-issued an identity card for trans-peoples but still there is no proper system for making our identity. We faced a lot of discrimination issues in our lives.

Poor Government Policies

Our government discriminates and does not treat them fairly, according to trans-person. Theme analysis revealed this fact by these subtopics: not implementing the policies of the government, respecting our profession, unsatisfactory policies by the government, and a desire to achieve good jobs. The new topics are the desire to obtain an education, the desire for respectful employment as reported, "We want training, we want respect for our profession, we want the government to give us scholarship, we want the government to make special policies for us, we want the government to give us respectful jobs." Almost all the participants show

disappointment about poor government policies one stated: "Many of our trans-peoples are killed and no action is taken against killers, robberies take place in our homes. The accused were caught but escaped due to their influence and even today my life is in danger for them".

Stereotypes Regarding Their Self

This theme elaborates the cruel thinking of society towards trans-people and how badly it affected their life satisfaction. Trans-people want to alter society's view of them, according to the results of the study. The subtopics represent the real identity of this finding, which is distinct identity in society, change the way of thinking, change of ideology and the right of equal treatment with emerging themes, a desire to respect, change of people's attitude, desirability for peace, and the right to a respectful job: "We want other people's behavior to be changed, we want to change other people's thinking, we want peace to be respected, we want to be treated with honor, we want justice and legal rights, we want all legal rights"

Psychological determinants

Role of Religion

From the following review, it is clear that religion plays a significant role in the lives of trans-people. The majority of trans-people characters in this study shared their religious identity as Muslim. Having a religious act fulfilled, having faith, being near to God, and believe in God, with themes of the day, prayer, fasting, sitting in aqaf, being satisfied with God, and being respectful for Ramadan, are the main subordinate themes in this superordinate theme. Religious institutions and performers, on the other hand, force trans-people out of mosques, violating their right to engage in religious ceremonies and activities. Trans-peoples are prohibited from religious groups and traditions altogether. A trans-person interviewee said: 'I am unable to enter the mosque because religious authorities consider me napak (ritually impure) and deem me unfit for attendance.'

Self-Perception

This theme is named self-perception which explains how trans-peoples perceive themselves, how they define their self and how much are satisfied with them. The principal subordinate subjects cannot conceal her feelings, the different living beings, and a desire to appreciate one in emerging subjects, such as being unable to conceal emotions. A desire for long years of age, a desire for more demand, as stated: "our soul is made up of women. We have soul, our heart is like the heart of women, we are delicate and sensitive like women, we have a soft soul like women. We are miserable animals; we agree with the will of God."

Acceptance of their self

This theme has a very positive impact on trans-people psychological well-being. It shows that how much they are satisfied with their self or identity as trans-person and how contentment with their identity makes their life much happier. In response to a question about their satisfaction with their gender identity and social status, they said that they strongly believe that Allah Almighty has defined their gender and they are Allah Almighty's creatures, and Allah loves all of His creatures. They praised Allah Almighty for making them as human beings, the crown jewels of His creation.

Attitudes towards life

This theme includes their way of living their life and how they feel happiness in their life with all other negative factors. This is another superordinate theme that depicts their attitude toward

life. The majority of them said that they get along well with their community because they respect one another. The key subordinate themes are to live in peace with oneself, to be content with oneself, and to live as a family, with emerging themes such as to have all ties here, to understand one another, to be satisfied with one another, to care about one another, to live here with our willingness, and to gain respect here, as mentioned: "We have good relationships, we look after each other, we understand each other, we are happy, we live with our will, we love each other and respect each other here."

Bound to dancing Profession

This theme means that people think they are made only for this profession with all its drawbacks because it provides the money that they used to fulfill their basic needs. This theme illustrates that trans-persons are only interested in this profession. No other means of earning, by-birth transsexual, and no other career fits us, not appropriate for any other profession is some of the subordinate themes that emerged from the in-depth interviews with them. As reported: "Our souls are bound to dance," "we love to dance," "dancing is the only way to express our desires" **Harassment and Violence**

Arbitrary arrests, brutality in jail, physical humiliation, and police abuse against trans-people are all on the rise. Victims are selected based on their gender, sexual orientation, or socioeconomic status.

Their experiences with health institutions were marked by harassment, leaving trans-people fearful for their wellbeing. One interviewee, a conscientious objector, said, "We are not esteemed in hospitals." We are harassed by hospital personnel and physicians. They pull our clothes and shove us around. If you react, they become enraged, and we become fearful of being targeted.

Living Conditions

This theme highlighted how trans-people inadequate living environments affect their quality of life in terms of housing and jobs. Many who live in tents suffer the most in terms of housing. Transgender individuals living in tents endure the extreme heat of summer and the freezing cold of winter. Those who begin must do this in every weather, "Even in extreme temperatures that could either melt us in the heat or freeze us in the cold, we are compelled to beg for food." Additionally, during the Hijri chronology of 30 days of Ramadan and Muharram trans-persons dancers are left unemployed when all dance work is suspended due to religion and increased state protection. These characteristics make them vulnerable to income shocks and impact their well-being. Comparison with previous research The detection of this study align with previous research investigating the determinants of life satisfaction among hijras. It could be said that trans-peoples experience of life satisfaction is very similar today to that which pertained in the previous study. In the previous study, the key themes were social behavior, family attitude, attitude, behavior, stereotyping of life, unsatisfactory governance policies, closeness to God, family financial support, childhood restrictions, and self- perception (Khan & Malik, 2019).

Conclusion

The aim of this paper was to investigate the psychosocial factors affecting androgynous people' life satisfaction. Using semi-structured interviews, trans-people' perceptions of the satisfaction of their lives were examined more thoroughly, allowing open debate on both

positive and negative causes and enhancing the interpretation of the results and the study. The current study contributed to a better understanding of the determinants of trans-people life satisfaction, as well as the role of psychosocial variables in improving and decreasing their life satisfaction. Simultaneously, a more precise measure of life satisfaction that can help readers understand the pathway of improvement in their life satisfaction as they grow can be defined or even created by the researcher or prospective researchers who plan to work with trans-people. This research highlights the importance of exploring the trans-people's safe coping strategies to reach a rational degree of life satisfaction and assisting trans-peoples in integrating certain positive mechanisms for a better life. The findings of this study compel us to confront anti-trans-people stigma in our communities and restore a base of health, social, and economic protection for trans-persons and gender non-conforming people.

ETHICAL CONSIDERATION

The approval for this research was granted from ethics review board of department of psychology, institute of southern Punjab, Multan.

CONFLICTS OF INTEREST

The authors have no potential conflicts of interest to disclose.

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