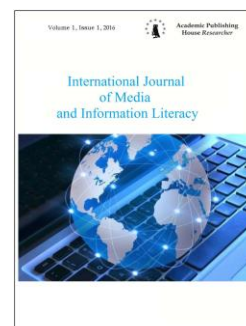


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Social Media Usage Patterns among Transgender People of Hyderabad, Sindh, Pakistan

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Abstract

Online digital culture and social media are integral to the lives of the youth, and the internet is fully embedded in their way of thinking and living (Jenzen, 2017). Though, social media has emerged as an instant two-way communication medium around the globe. It has become a significant part of a person's everyday life (Chauhan, 2020). Studies revealed that, like all other stakeholders of the society LGBT also use social media. Previously, no study has been conducted about social media use among transgender people in Pakistan. Thus, the purpose of this study to determine the social media usage patterns in transgender people in Hyderabad, Sindh, Pakistan. The researchers used a quantitative survey technique for data collection from 39 transgender people living Hyderabad with the help snowball sampling technique. Findings of this showed that most of the transgender people use Facebook and WhatsApp. Most of them spend above three hours daily on the use of social media, and the majority of them use social media the whole week. Besides, they have joined social media groups on Facebook and get friendship following through Real ID. Though most of them share others' posts on their wall. However, the purpose of social media usage among transgender people is to become more sociable and to create social identity. Instead of that, they entertain themselves through the sharing of pictures and posts on the wall by watching funny videos and movies. They also get information regarding social events, news, and current circumstances on social media. However, it is revealed that transgender people in Hyderabad did not follow government activities through social media. Besides, the findings showed that transgender people occasionally get information about their surroundings and get information about the activities of political leaders by social media.

Keywords: internet, technology, social media, usage, patterns, spaces, transgender people, Pakistan.

1. Introduction

Online digital culture and social media are integral to the lives of the youth, and the internet is fully embedded in their way of thinking and living (Jenzen, 2017). Though, social media has emerged as an instant two-way communication medium around the globe. Social media is a significant part of person's everyday life (Chauhan, 2020). It connects people with family, friends, teachers, customers, business partners, and followers by reducing distance at the same moment. It has reshaped the definition of globalization by giving communicators a unique tool that included

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risk, opportunities, benefits, guidance, and many other things. It has a significant positive and negative impact on society, depending on the use of the masses.

Presently, there are many types of social media applications. However, the most popular of them are Facebook, Instagram, WhatsApp, and Twitter, and many others (Chauhan, 2020). According to a blog published on Oberlo elaborates that there were 3.5 billion active users of social media in 2019 around the globe, which is 45 percent of the total population, though Facebook is widely used socially, with 68 percent active users daily (Mohsin, 2020).

Further, it is revealed by the scholars that masses use these social media to gratify their needs. Likewise, A. Whiting and D. Williams (Whiting, Williams, 2013) recognized ten uses and gratifications for using social media "social interaction, information seeking, pass the time, entertainment, relaxation, communicatory utility, convenience utility, expression of opinion, information sharing, and surveillance/knowledge about others." Similarly, in a previous study, Pempek, Yermolayeva, and Calvert (Pempek et al., 2009) concluded that youngsters usually social media for social interaction, sharing thoughts and relevant ideas, and primary identity too.

2. Materials and methods

Survey Technique. In this quantitative study, a cross-sectional survey technique has been applied. Nonetheless, the population of this study are transgender people stationed in the Hyderabad city of Sindh, province of Pakistan. Though there are available data about transgender people living in Hyderabad. That is why this study followed the snowball sampling technique. As it was challenging to contact with the respondents because of their identity issues. Thus, researchers first contacted a few respondents and got contact details of other respondents from them. Through technique, the researcher got success in filling out 39 questionnaires. After that, the data was analyzed through the Statistical Package for Social Sciences (SPSS) Software's latest version. The analysed data is presented below in the shape of frequency tables.

3. Discussion

Though since long, transgender people had been degraded by society. Similarly, mainstream media also portrayed them stereotype too. B. Barker-Plummer (Barker-Plummer, 2013) revealed that mainstream news media have a history of downgrading, stereotyping, and pathologizing depictions of trans people. The media has always given less attention to trans people and reported them in soft news stories (Capuzza, 2014, 2016). According to T.J. Billard (Billard, 2016), only tabloid newspapers give a legitimized way. Therefore, they feel miserable and deprive their rights. However, with the advent of social media, transgender people also started using it.

Furthermore, studies showed that like all other people Lesbian, Gay, Bisexual, and Transgender (LGBT) also used social media. Similarly, as research shows that LGBTQ youth characteristically devote more time to online than youth in general (GLSEN, CIPHR, & CCRC, 2013). Historically, LGBT in specific has been early adopters of internet technology (Groves et al., 2014; McGlotten, 2013). O. Jenzen and I. Karl (Jenzen, Karl, 2014) established that LGBTQ online resources and spaces are essential sources of information and socialization for transgender youth. Similarly, M. Heinz (Heinz, 2012) contends that the internet offers a significant, if not the most crucial, resource for transgender people. Transgender inhabitants are progressively vigorous creators of online knowledge about transgender identity and issues through active blogging and resource sharing. Therefore, S. Miles (Miles, 2018) argues that queer spaces have developed more and more dominated by, and established on internet technology. Many studies (Driver, 2007; Laukkanen, 2007; Pullen, 2014) specify that LGBTQ adolescents go online and seek out LGBTQ-inclined material for a sense of belonging and to meet people (Jenzen, 2017).

In that context, studies from different corners of the world showed that transgender people use social media for the sexual relationship, gaining knowledge either expressing their views or time pass. Likewise, bin Abd Hamid (bin Abd Hamid, 2016), in a study about social media use among Lesbian, Gay, Bisexual, and Transgender (LGBT) community in Malaysia revealed this community uses social media to make the bonding of friendship among them.

Many other studies about social media use among Lesbian, Gay, Bisexual, and Transgender (LGBT) concluded that how transgender people use social media in their daily lives. In a study (Harper et al., 2016) revealed that youth and gay/bisexual people utilize social media for friendship. Though people use the mobile Apps of social networking sites such as microblogging,

Twitter, Blogs and Vlog to make friends or to find a relationship with LGBT. According to E. Pingel et al. (Pingel et al., 2013), the LGBT community has utilized social media. It is a path of sharing information among their people, especially in blogs and forums for them. These platforms would let heterosexual male or confusing female study to dig information identity rule and roll of LGBT. In a study about youth intimacy on Tumblr also has found the benefits of using social media towards LGBT relationships. Tumblr has been used to form a relationship among LGBT as their community is openly welcoming and felt self-belonging towards that community. As a tool of microblogging, it has made it easy for the LGBT community to form a relationship within their community and apply as a form of dating (Hart, 2015).

Though there is a large number of the transgender population in Pakistan, according to the Pakistan Bureau of Statistics census report 2017, there are 10418 transgender people registered in Pakistan (PBS, 2017). Though Pakistan Khawaja Sira Society, which works for the rights of transgender people, Pakistan rejects this census report and claims that there at least 3000000 to 400000 population in the country. According to the Human Rights Watch report 2018, transgender people in Pakistan are one of the marginalized communities in the country. They did not have the right to identity until May 2018, when the parliament of Pakistan passed a bill guaranteeing fundamental rights to them (Ali, 2018).

Nevertheless, the government of Pakistan has given them identity rights. Still, they do not have job opportunities, most of them beg, work as a sex worker, dance, and a few of them work privately. Unfortunately, the behaviour of society is contrary due to their gender. Many incidents of mocking, maltreatment, abuse, and even torture occur against transgender people. Nevertheless, the third gender is considered as a miserable gender for society; even their parents, siblings, relatives, friends perceive separate from themselves. Mainly parents kick them out from home and withhold them from the property owing to their gender. The attitude of the government in Pakistan with transgender people is the same as in society. They have been deprived of fundamental rights like education, health, and jobs.

According to the Datareportal website, there 37 million social media users in Pakistan. The majority of them use Facebook (Datareportal, 2020). Many studies are conducted about social media use among people in Pakistan. However, no study has been conducted about social media use in transgender people in the country. Thus, the purpose of this study to determine the social media usage patterns in transgender people in Hyderabad, Sindh, Pakistan. Following the research objective, the research question of this study is, "What are patterns of social media usage patterns among transgender people in Hyderabad, Sindh, Pakistan?"

4. Results

Though, the purpose of this study to determine the social media usage patterns in transgender people in Hyderabad, Sindh, Pakistan. In this context, data collected through the survey technique is analysed and findings are presented below. First, the demographic information of the respondents is given.

Demographic Information of Respondents

Table.1 Demographic Information of Respondents

| Variable | Frequency | Percent |
|----------------------|-----------|---------|
| <i>Age</i> | | |
| 18 to 23 | 9 | 23.1 |
| 24 to 28 | 13 | 33.3 |
| 29 to 33 | 7 | 17.9 |
| 34 to 38 | 2 | 5.1 |
| 39 to 43 | 7 | 17.9 |
| 44 years and above | 1 | 2.6 |
| Total | 39 | 100.0 |
| <i>Mother Tongue</i> | | |
| Sindhi | 8 | 20.5 |
| Urdu | 7 | 17.9 |

| | | |
|-----------------------|----|-------|
| Punjabi | 12 | 30.8 |
| Saraiki | 12 | 30.8 |
| Total | 39 | 100.0 |
| <i>Education</i> | | |
| Primary | 22 | 56.4 |
| Secondary | 1 | 2.6 |
| Uneducated | 16 | 41.0 |
| Total | 39 | 100.0 |
| <i>Profession</i> | | |
| Personal business | 1 | 2.6 |
| Private worker | 3 | 7.7 |
| Dancing | 8 | 20.5 |
| Sex worker | 23 | 59.0 |
| Begging | 4 | 10.3 |
| Total | 39 | 100.0 |
| <i>Monthly Income</i> | | |
| 11000 to 20000 | 27 | 69.2 |
| 21000 to 30000 | 12 | 30.8 |
| Total | 39 | 100.0 |

Table 1 represents the summary of the demographic information of the respondents. First, the summary of the "Age" showed that age group between 18 to 23 are 9 (23.1 %) respondents, 24 to 28 are 13 (33.3 %), 29 to 33 are 7 (17.9 %), 34 to 38 are 2 (5.1 %), 39 to 43 are 7 (17.9 %) and 44 years and above are 1 (2.6 %) respondents. Thus, the result showed that the majority of the respondents surveyed for this study have an age group between 24 to 28, with the proportion of 33.3 percent and the age group between 18 to 23 with the proportion of 23.1 percent respondents.

Second, the result about "Mother Tongue" revealed that respondents with language Sindhi speaking are 8 (20.5 %), Urdu speaking is 7 (17.9 %), Punjabi speaking are 12 (30.8 %), Saraiki speaking is 12 (30.8 %). Thus, findings exposed that the majority of the respondents are Punjabi and Saraiki speaking with proportion 30.8 percent both.

Third, findings of the summary of the "Education" of the participants showed that the proportion of the respondent has Primary education is 22 (56.4 %), Secondary education is 1 (2.6 %), and Uneducated 16 (41 %). Thus, findings showed that a higher proportion of the respondent with 56.4 percent. However, a significant proportion of the respondent, with 41 percent, are uneducated.

Fourth, results about the "Profession" of the respondents revealed that participant with Personal business is 1 (2.6 %), Private worker is 3 (7.7 %), Dancing is 8 (20.5 %), Sex workers are 23 (59 %) and with Begging profession is 4 (10.3 %). Therefore, findings revealed that the majority of the respondents work as sex workers with a frequency of 59 percent.

Finally, results about the "Monthly Income" of the respondents showed that participants with monthly earning between 11000 to 20000 rupees are 27 (69.2%) and between 21000 to 30000 are 12 (30.8 %). Thus, findings revealed that the majority of the respondents have monthly lower than Rs. 30,000. That is very low.

Social Media Usage Patterns among Transgenders People

The research question of this study is, "What are patterns of social media usage patterns among transgender people in Hyderabad, Sindh, Pakistan?" Below presented findings respond to the research question.

Table 2 presents a summary of the social media applications used by the transgender people in Hyderabad. Though the results of the frequency analysis showed that out of a total of 39 respondents, 26 (66.7 %) use Facebook, 12 (30.8%) WhatsApp, and 1 (2.6 %) use other Apps. Thus, findings exhibited that the majority of the respondents use Facebook with a proportion of 66.7 percent. However, 30.8 percent use WhatsApp.

Table 2. Use of Social Media Apps Among Transgenders

| Social Media Apps | Frequency | Percentage |
|-------------------|-----------|------------|
| Facebook | 26 | 66.7 |
| WhatsApp | 12 | 30.8 |
| If any other | 1 | 2.6 |
| Total | 39 | 100.0 |

Table 3 presents a summary of the time spends on social media daily. The frequency analysis result shows that out of total 39 respondents 5 (12.8 %) spend Up to 1 hour, 6 (15.4 %) spend 1 to 2 hours, 9 (23.1 %) spend 2 to 3 hours and 19 (48.7 %) respondents spend Above 3 hours daily. Therefore, findings showed that the majority of the respondents' 48.7 percent spend Above three hours daily on the use of social media.

Table 3. Time Spent on Social Media Daily

| Time spend on Social Media | Frequency | Percentage |
|----------------------------|-----------|------------|
| Up to 1 hour | 5 | 12.8 |
| 1 to 2 hours | 6 | 15.4 |
| 2 to 3 hours | 9 | 23.1 |
| Above 3 hours | 19 | 48.7 |
| Total | 39 | 100.0 |

Table 4 presents a summary of the findings of the Use of Social Media in a Week by the respondents. The results showed that out of total 39 respondents 1 (2.6 %) use 2 days, 1 (2.6 %) use 3 days, 5 (12.6 %) use 4 days, 1 (2.6 %) use 5 days, and 31 (79.5 %) use social media 7 days in a week. Thus, findings showed that the primary proportion of 79.5 percent transgender people use social media 7 days regularly means in a week.

Table 4. Use of Social Media Days Per Week

| Use of Social Media in a week | Frequency | Percentage |
|-------------------------------|-----------|------------|
| 2 days | 1 | 2.6 |
| 3 days | 1 | 2.6 |
| 4 days | 5 | 12.8 |
| 5 days | 1 | 2.6 |
| 7 days | 31 | 79.5 |
| Total | 39 | 100.0 |

Table 5 presents a summary of the participation of respondents in social media groups. The frequency result analysis showed that out of 39 respondents, 28 (71.8 %) said Yes, they had joined social media groups. However, 11 (28.2 %) said they did not join any social media group. Thus, findings showed that the majority of respondents 71.8 percent have participated in social media groups.

Table 5. Participated in Social Media Groups

| Have you joined any social media group | Frequency | Percentage |
|--|-----------|------------|
| Yes | 28 | 71.8 |
| No | 11 | 28.2 |
| Total | 39 | 100.0 |

Table 6 presents a summary of the groups joined on social media apps. The frequency results showed that out of total 28 participants who joined groups on social media 15 (53.57 %)

participants have joined groups on Facebook, 11 (39.28 %) on WhatsApp, and 2 (7.14 %) have joined groups on other social networking sites. Thus, the findings revealed that the primary proportion of 53.57 percent of respondent had joined groups on Facebook.

Table 6. Groups Joined on Type of Social Media

| Groups joined on Social Media App | Frequency | Percentage |
|-----------------------------------|-----------|------------|
| Facebook | 15 | 53.57 |
| WhatsApp | 11 | 39.28 |
| If any others | 2 | 7.14 |
| Total | 28 | 100.0 |

Table 7 presents the summary of friendship following on the ID. The frequency analysis showed that out of 39 respondents, 30 (76.9 %) get friendship following through "Real ID." However, 9 (23.1 %) said they get friendship following through "Fake ID." Thus, the findings revealed that the majority proportion 76.9 percent of respondent get friendship following through Real ID.

Table 7. Friends & Following

| Get Friendship with ID | Frequency | Percent |
|------------------------|-----------|---------|
| Real ID | 30 | 76.9 |
| Fake ID | 9 | 23.1 |
| Total | 39 | 100.0 |

Table 8 presents a summary of the sharing of others' posts on their wall. The frequency analysis showed that out of a total of 39 respondents, 26 (66.7 %) said "Yes" they sharing others' posts on their wall. However, 13 (33.3 %) said "No," they do not share others' posts on their wall. Thus, finding revealed that a significant proportion of 66.7 percent of the respondents shares others' posts on their wall.

Table 8. Sharing of Others' Posts on Own Wall

| Share others' posts on their own wall | Frequency | Percent |
|---------------------------------------|-----------|---------|
| Yes | 26 | 66.7 |
| No | 13 | 33.3 |
| Total | 39 | 100.0 |

Table 9 presents a summary of the findings of the purpose of social media use among transgender people. The results showed that out of 39 respondents, 16 (41 %) marked they use social media for the purpose "To become more sociable." Though, 14 (35.9 %) respondents said that their purpose of social media use is "To create my social identity," and 9 (23.1 %) said they use "To attend the social gathering." Thus, the findings exposed the purpose of the majority of the respondent to become more sociable and to create social identity.

Table 9. Purpose of Social Media Use

| Purpose of Social Media Use | Frequency | Percent |
|--------------------------------|-----------|---------|
| To become more sociable | 16 | 41.0 |
| To create my social identity | 14 | 35.9 |
| To attend the social gathering | 9 | 23.1 |
| Total | 39 | 100.0 |

Table 10 presents a summary of the finding of the ways transgender people entertain oneself by social media. The frequency result analysis shows that out of a total of 39 respondents, 19 (48.7%) entertain themselves, "By sharing picture and post." Though, 9 (23.1 %) entertainment themselves, "By watching and sharing funny videos and movies." However, 7 (17.9 %) participants entertain themselves "To find entertainment content and to share with other people." Likewise, 3 (7.7 %) respondents entertain themselves, "To entertain by comments on another post." Thus, findings showed that a higher proportion of 48.7 percent of transgender people entertains themselves through sharing of picture and post on the wall, and 23.1 percent entertain themselves by watching funny videos and movies.

Table 10. Way to Entertain Oneself by Social Media

| Way to Entertain Oneself by Social Media | Frequency | Percent |
|---|-----------|---------|
| By sharing pictures and post | 19 | 48.7 |
| By watching and sharing funny videos and movies | 9 | 23.1 |
| To find entertainment content and sharing with other people | 7 | 17.9 |
| To entertainment by comments on another post | 3 | 7.7 |
| If others write | 1 | 2.6 |
| Total | 39 | 100 |

Table 11 presents a summary of ways of getting information through social media. In this context, results showed that out of entire respondents, 16 (41 %) said they use social media "To get information regarding social events." Similarly, 16 (41 %) respondents marked they use social media "To get news and current circumstances." Though 2 (5.1 %) told, they use social media "To get jobs related information, and 5 (12.8 %) respondents told about "others" types of information they get through social media. Thus, findings revealed that the majority 41 percent of the respondents use social media "To get information regarding social events" and "To get news and current circumstances."

Table 11. Way of Getting Information by Social Media

| Ways of Getting Information by Social Media | Frequency | Percent |
|--|-----------|---------|
| To get information regarding the social events | 16 | 41.0 |
| To get news and current circumstances | 16 | 41.0 |
| To get jobs related information | 2 | 5.1 |
| Others | 5 | 12.8 |
| Total | 39 | 100.0 |

Table 12 presents a summary of the findings of the trend of getting information about government activities among transgender people. In this context, the result showed that out of entire 39 respondents, 13 (33.3 %) follow government activities on social media rarely. However, 10 (25.6 %) said that they "Never" get information about government activities by social media, and 3 (7.7 %) "Frequently" keep up what the government is doing up. Though 4 (10.3 %) respondents said that very rarely and occasionally follow it. Nonetheless, a low proportion said that they follow government activities on social media frequently 3 (7.7 %) and very frequently 5 (12.8 %). Thus, from the above findings, it evident that transgender people in Hyderabad did not follow government activities on social media.

Table 12. Getting Information about Govt Activities

| Getting Information about Government Activities | Frequency | Percent |
|---|-----------|---------|
| Never | 10 | 25.6 |
| Rarely | 13 | 33.3 |
| Very rarely | 4 | 10.3 |
| Occasionally | 4 | 10.3 |

| | | |
|-----------------|----|-------|
| Frequently | 3 | 7.7 |
| Very Frequently | 5 | 12.8 |
| Total | 39 | 100.0 |

Table 13 presents a summary of the findings of the trend of getting information about surroundings by social media among transgender people. In this context, results showed that out of total 39 respondents 14 (35.9 %) Occasionally, 8 (20.5 %) Very rarely, and 2 (5.1 %) said they get information about surroundings Never from social media. Thus, findings showed that a higher proportion of 34.9 percent respondent occasionally gets information about the surroundings.

Table 13. Getting Information about Surroundings

| Getting Information about Surroundings | Frequency | Percent |
|--|-----------|---------|
| Never | 2 | 5.1 |
| Rarely | 6 | 15.4 |
| Very Rarely | 8 | 20.5 |
| Occasionally | 14 | 35.9 |
| Frequently | 4 | 10.3 |
| Very Frequently | 5 | 12.8 |
| Total | 39 | 100.0 |

Table 14 presents a summary of the findings of the trend of getting information about the activities of political leaders among transgender people. In this context, results showed that out of entire 39 respondents 9 (23.1 %) get Very Frequently, (20.5 %) get Very Rarely, (20.5 %) get Never, (17.9 %) get Frequently, (12.8 %) get Rarely and less (5.1 %) Occasionally get information about activities about political leaders what political leaders are doing. Thus, it is evident from the findings that a higher proportion of transgender gets information about political leaders by social media.

Table 14. Getting Information about Political Leaders by Social Media

| Getting Information about Activities of political leaders by Social Media | Frequency | Percent |
|---|-----------|---------|
| Never | 8 | 20.5 |
| Rarely | 5 | 12.8 |
| Very Rarely | 8 | 20.5 |
| Occasionally | 2 | 5.1 |
| Frequently | 7 | 17.9 |
| Very Frequently | 9 | 23.1 |
| Total | 39 | 100.0 |

5. Conclusion

The purpose of this study to determine the social media usage patterns in transgender people in Hyderabad, Sindh, Pakistan. The findings of demographic information of transgender people of Hyderabad, Sindh, uncovered that the majority of the respondents surveyed for this study have an age group between 24 to 28 with a proportion of 33.3 percent and age group between 18 to 23 with the proportion of 23.1 percent respondents. Though, findings of the mother tongue of the transgender people exposed that the majority of the respondents are Punjabi and Saraiki, speaking with proportion 30.8 percent both. Likewise, findings of education of the transgender people showed that the primary proportion of the respondent with 56.4 percent. However, a significant proportion of the respondent, with 41 percent, are illiterate.

Nonetheless, studies and demographic information about transgender showed that the majority of transgender people in Pakistan are illiterate. These findings consented to the claim of N. Nazir and A. Yasir (Nazir, Yasir, 2016). According to Ullah et al. (Ullah et al., 2020), illiteracy among transgender in Pakistan keeps them away from personal and social development. That is why they spend a miserable life.

Besides, the findings of the profession of the transgender people revealed that majority of the respondents work as a sex worker with a frequency of 59 percent. In a study, N. Nazir and A. Yasir (Nazir, Yasir, 2016) also gave similar findings that the majority of the transgender people in Pakistan is involved in an indecent profession such as prostitution or sex worker. The study revealed that 80 percent of them are unsatisfied with their profession and want to switch to a decent profession. In a study about push factors to work as a sex worker among the trans community of Italy, C. D'Ippoliti and F. (D'Ippoliti, Botti, 2017) found the determinants such as low employability and past experiences of discrimination. Additionally, findings of the monthly income of transgender people revealed that the majority of the respondents have monthly lower than Rs. 30,000. That is very low.

Further, in the response of research question "What are patterns of social media usage patterns among transgender people in Hyderabad, Sindh, Pakistan?". The findings showed that result about of type social media used by the transgender people in Hyderabad, Sindh exhibited that majority of the respondents use Facebook with the proportion of 66.7 percent. However, 30.8 percent use WhatsApp.

R. Chauhan (Chauhan, 2020) also recommended that the above social networking sites are very much popular among the users. Thus, this study also revealed that transgender people in Pakistan also above-mentioned social media sites. Additionally, findings of time spent daily on social media showed that the majority of the respondents' 48.7 percent spend Above three hours daily on the use of social media. In addition, the findings about weekly use of social media among transgender people showed that primary proportion 79.5 percent transgenders use social media 7 days means regularly in a week. Also, findings of transgender people's participation in social media groups showed that the majority of respondents of 71.8 percent have participated in social media groups. In this context, the results revealed that the primary proportion of 53.57 percent of the respondent had joined groups on Facebook. In the reports (GLSEN et al., 2013), it was exposed that LGBT spends more time than ordinary youth on social media. The above-given findings also match with this report that transgender people in Pakistan use social media regularly.

Furthermore, the findings of the getting friendship through IDs revealed that the majority proportion 76.9 percent respondent get friendship following through Real ID. Nonetheless, previous studies did not analyze the above variable. It showed that transgender people in Pakistan do not fake through social media. Additionally, the finding of sharing others' posts on the wall revealed that a significant proportion of 66.7 percent of the respondents shares others' posts on their wall.

According to E. Selkie et al. (Selkie et al., 2020), "social media platforms represent community centers for transgender teens. These communities provide emotional, diagnostic, and informational support that transgender young people may not otherwise have access to." Also, the findings of the purpose use of social media among transgender people exposed the purpose of the majority of the respondent to become more sociable and to create social identity. The above finding supported the previous studies (Harper et al., 2016; Jenzen, 2017; Jenzen, Karl, 2014). Also, findings of how transgender people entertain them through social media showed that a higher proportion of 48.7 percent of transgender people entertain themselves through sharing pictures and posts on the wall, and 23.1 percent entertain themselves by watching funny videos and movies.

Moreover, as scholars examined that LGBT in specific has been early adopters of internet technology (Grover et al., 2014; McGlotten, 2013). Thus, the findings of the which kind of information transgender people get through social media revealed that the majority of 41 percent of the respondents use social media "To get information regarding social events" and "To get news and current circumstances." It showed that transgender uses social media to get updates from it. Additionally, the findings of the following government activities by transgender people through social media it evident that transgender people in Hyderabad did not follow government activities on social media. Besides, the findings of the trend of getting information about surroundings through social media among transgender people showed that a higher proportion of 34.9 percent respondent occasionally gets information about surroundings. Finally, the findings of the trend of getting information about the activities of political leaders by social media transgender people that a higher proportion of the transgender gets information about political leaders by social media.

The purpose of this study was to determine the social media usage patterns in transgender people in Hyderabad, Sindh, Pakistan. Though transgender people in Pakistan are on the

marginalized sections of the society. This study concludes that the majority of transgender people are of the group between 24 to 28 years. Most of the transgender people speak Punjabi and Saraiki. The majority of transgender people have primary education and uneducated. Besides, most of them work as a sex worker for earning bread, and the majority earn less than Rs. 30,000 monthly.

Further, findings of patterns of social media usage patterns among transgender people in Hyderabad, Sindh, Pakistan concluded that most of the transgender people use Facebook and WhatsApp. Additionally, most of the transgender spends above three hours daily on the use of social media, and the majority of them use social media the whole week. Besides, it is revealed that most of the transgender people have joined social media groups on Facebook. Besides, the study concluded that transgender people get friendship following through Real ID, and most of them share others' posts on their wall.

Furthermore, the results showed that the purpose of social media usage among transgender people is to become more sociable and to create social identity. Additionally, it is also found that transgender people entertain themselves through the sharing of pictures and posts on the wall by watching funny videos and movies. Also, transgender people get information regarding social events, news and current circumstances on social media. However, it is revealed that transgender people in Hyderabad did not follow government activities through social media. Besides, the findings showed that transgender people occasionally get information about their surroundings by social media. Finally, the data showed that transgender people get information about the activities of political leaders by social media.

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