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## **Historical Context and Situational Analysis of Rife Socio-economic Manifestations of Transgender Community in Lahore City**

### **Abstract**

*The transgender term is used for people around the world who have different gender identity from the sex assigned to most of the people. This community has existed in all cultures and nations of the world. The transgender living in Pakistan have been facing multiple problems and their identity is not accepted by many in country. The current study aimed to identify the significant issues faced by this community in Pakistan. The study has focused on highlighting socio economic and psychological challenges faced by the transgender in Pakistan. The study is quantitating in nature and has used descriptive research design. A question air was developed for 200 respondents to gain significant findings. The study revealed numerous challenges faced by transgender community which included low socio economic status, issues in education and health facilities, stigmatization, and social exclusion. The respondents informed of using drugs, facing psychological disorders and found in indulging in criminal activities because of the life they lead. The study has recommended social awareness and concrete legislation for the recognition and participation of this community in mainstream social cycles.*

**Key words:** Transgender, historical contexts, social, economic, psychological challenges

### **Background and Historical Context**

Traditionally gender is binary of two sexes: male and female. However, there is another category that is called third gender: transgender - having different names: Khawaja Sara, Hijra, Khusra or Murat (Spagna, 2013). People who are transgender, eunuch, transvestites, and hermaphrodites or inter-sexed, bisexual or homosexuals behaving femininely are usually called out as Hijras or members of the third gender (Jami, 2011). Pande suggests that Hijras are people who hold qualities of both men and women but are not identified as either (Pande, 2004). A Hijra may be an impotent man, who undergoes castration and emasculates himself or it could be a healthy man who wears female clothes and behaves like women (Sharma, 2004).

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A man may be termed as Hijra if he is whimsical, feminine, impotent or ineffective. Jami further classify a Hijra as a large and ugly looking person, with large hands and feet, covered in high tone make up(Jami,2005). His movements maybe exaggerated and may give non- verbal gestures such as clapping of hands, making obscene jokes, having a vulgar discourse etc. The aforementioned stereotypes have developed over ages about this community of people. According to a rough estimation there are about 1.5 million transgender people/Hijras in Pakistan (Wirtz, A. L., Poteat, T. C., Malik, M., & Glass, N,2020). Out of this significant population, only some number would be original as they are very rare in the Hijra community (Jami, 2005)

In the Subcontinent, Hijras reveal their cultural heritage from the Khawaja Sara of Mughal era. Mughal rulers used to hire them to take care of their harems. This legacy continued for many years and Hijras were invited for singing, dancing on different events and festivals. However, the traditional place of Hijras in Pakistan has been diminishing with the passage of time. These people were often found at sites of childbirth or marriage; dancing, singing and seeking alms and have now engaged in dancing, begging and sex-work (Hossain, 2017). This difficulty has been brought on them by the concept of the gender, whereby, an individual has to identify as one of the two binary digits of genders, i.e., male or female only (Cowan, S,2005; Hird, M. J, 2002; Tolentino, R. B,2000; Van Borsel, J., De Cuyper, G., & Van den Berghe, H,2001).

### **Current State of Transgender community**

People's attitude towards Hijra in Pakistan is different as compared to western countries where they are somewhat getting their rights after a long struggle. As in the sub-continent, they were treated with biased approach and were deprived from education and employment opportunities; this legacy goes on. They are refused health services including psychological/psychotherapeutic assistance (winter, S., & Udomsak, N. 2002). In terms of professions that transgender opt, as study conducted in 2013 revealed that a greater majority of transgender like 93.5 percent are associated with an illegal profession like prostitution. Another significant majority like 37.5 percent are usually involved in singing and 31 percent are associated with dance profession. Transgender has also been involved in begging. The report revealed that despite of wish of transgender, the common people are reluctant to hire them for reasonable jobs like household work or other easy services where less educated people can easily be similarly, transgender are not facilitated in receiving any skill development programmes to be adjusted (Aurut foundation, 2016).

Discrimination and prejudice against transgendered people within society is a persistent phenomenon. Economic discrimination and viciousness both severely effect transgender people for not conforming to 'society's norms concerning gender (Lombardi, E. L., Wilchins, R. A., Priesing, D, Malouf, D, 2002). In some societies, transgender person subjugate respectable social adjustment (Bartlett, N. H., Vasey, P. L., & Bukowski, W.M, 2000.) While, in a developing country like Pakistan, society often stigmatize and discriminate this community. They also face harassment and violence. They typically experience maltreatment from family, police, community, and religious authorities as well. Lack of social support and

safety from family and society has disadvantaged them from social entitlements and protection. They become an easy victim of verbal and physical abuse and go through psycho-social trauma, thus developing the feelings of isolation and rejection (Aurut foundation,2016).

The proceeded separation and repugnance for the transgender network has left them in destitution. Victimized them isn't auxiliary to general public. However, to a great extent established by this way, they are seen as equivalent individuals to the general public. Much of the time, they are generally prodded and taunted regardless of whether they attempt to try endeavors towards a not-too-bad living for themselves (SDPI, 2014).

Sharma in his studies also said, even road hound is in considered better than a Hijra (Sharma, 2000). Participants of his study reported that individuals think about them as messy channel; part with contributions just when pressurized; don't regard them, don't acknowledge them in their homes since they consider Hijras as substandard people; accept that Hijras are conceived without any father present. Kids bother them and throw stones on them when they go for asking aid. They are treated as untouchables and vilified. Individuals even look downward on the individual who is strolling with them in road. Their appearance dispenses dread of disgrace in others. Individuals put offending comments; still individuals do think of them as karma of God's will. In a study done by Tabassum and Jamil on reported that people discouraged their presence inside the mosques and that there had been times whereby, people had asked them to leave the premises because a mosque was no place for them (Tabassum, S., & Jamil, S, 2014). The same member further reported that he and his fellows would also stay at home at events like Eid because the other people viewed them humiliatingly. Such attitudes and behaviors extended towards Hijras are derivatives of myths about them which need.

Trans-people face discriminatory experiences at the workplace that lead to unemployment, resulting in economic hardship and becoming homeless (Reback, C. J., Shoptaw, S; & Downing, M. J, 2012). In another significant study it was identified the issues of homelessness as being associated with greater drug use among transgender people (Bauer, G. R., Braimoh, J., Scheim, A. I., & Dharma, C, 2017). Such stigma, discrimination, and social exclusion have a damaging effect on a trans-person's value and self-worth not only in wider society, but also by family members (Boza, C & Nicholson Perry, K, 2014). From a financial perspective, transgender people need access to good housing, employment opportunities, support and protection that sustains their human rights through legislation and policies (Jones, T., De Bolger, A. D. P., Dune, T., Lykins, A., & Hawkes, G,2015). Transgender people also face many challenges like other individuals, as they have fundamental psycho-social needs that should be recognized, admitted, and cherished (Horvath, K. J., Iantaffi, A., Swinburne-Romine, R., & Bockting, W, 2014). Owing to lack of meaningful friendship, support and social networks, they feel isolation and loneliness (Pantell, M et al 2013; Stewart, L., O'Halloran, P., & Oates, J,2018).Transgender people who had medical support had better mental health and were less prone to anxiety and depression (Rotondi, N. K., Bauer, G. R., Travers, R., Travers, A., Scanlon, K., & Kaay, M, 2012).

Trans-individuals have hardly any chances to seek after training, and more prominent chances of being jobless, in this manner encountering unnecessarily significant levels of vagrancy and destitution (Movement headway venture). Trans-people under studies experience hatred, partiality, and undermining conditions in schools, which prompts huge drop-out rates, with few trans-individuals progressing to advanced education (Berkins, 2007). Another reason for them not pursuing education, a part from the aforementioned reasons is that these people do not have legitimate birth certificate to show at the site of admission. Parents of transgender people do not get a birth certificate made for their child. For those whose birth certificates are made, once the realization strikes the family of the actual gender of their child, the family tries to conceal it as far as possible and thus, these trans-children are not given access to this certificate (Tabassum, S & Jamil, S, 2014).

Legal frameworks add to this exclusion by feeding imbalance and propagate savagery against trans-individuals. All individuals are qualified for their fundamental human rights, and countries are committed to accommodate these under worldwide law, including certifications of non-segregation and the privilege to wellbeing. These encounters of serious disgrace, minimization, and savagery by families, networks, and state entertainers lead to gigantic wellbeing dangers for trans-individuals, including elevated hazard for HIV, emotional well-being inconsistencies, and substance misuse (Stroumsa, 2014).

In Pakistan, transgender community as a marginalized community of the society faces legal, social as well as economic difficulties. According to the Universal Declaration of Human Rights (2007), Article 2: “Every single human being is entitled to enjoy his or her human rights without distinction as to race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status”. But in our society we do not give importance to the people who categorize as third gender. They are also not given any legal rights. For instance till 2013 they were not permitted to have the National Identity Card as they were not enlisted in NADRA. Privilege of nationality was not given to them as well (Redding, 2016).

Other than identity issues, work of the transgender network by the state as a method for offering help additionally stays a disregarded zone. There is no standard saved for the transgender network in open division employments at the government or common levels. Aside from Punjab, commonplace Public Service Commissions (PSCs) don’t make reference to transgender as a particular sex class in the qualification criteria for employments posted in the press. In Punjab also, the extent of this arrangement is restricted, best case scenario since TGs without a transgender CNIC can’t profit by it. Transgender holding male CNICs may at present have the option to go after positions promoted by the PSCs. Notwithstanding; poor proficiency and instruction measurements in the network imply that the pool of such TGs will be insignificantly little (Awwaz Voice and Accountability Program, 2016).

Very few transgender persons have formal education in the community and have limited employment opportunities. For their survival, they beg by dancing openly in streets and on traditional wedding events. According to the research study

conducted in District Abbottabad, the unemployment rate among transgender community (57% of the total transgender population was unemployed) is very high. No technical institutions are available for their skill development. Absence of sensitization regarding job quota in any field of teaching, office job, police or military further restricted their economic productivity. There is no proper facilitation and employment opportunity for them to earn respectfully in any field (Redding, 2016).

A significant population of the trans-community seeks their stream of income through prostituting themselves. This not only puts the sex-worker at risk but also the other person engaged in it because safe-sex is not being practiced and HIV has been found to be relatively common in the transgender community (Aurut foundation, 2016). Giving equivalent access to lodging, training, open offices and work openings, and creating and actualizing against segregation laws and arrangements that ensure trans-individuals in these unique situations, including ensuring their wellbeing and security, are basic to guarantee that trans people are treated as equivalent people. On the basis of existing literature, the objectives of this study are jot down below.

### **Objectives**

To see the socio-economic demographic profile of transgender of Lahore.

To analyze and observe the situation of transgender in Pakistan in historical context.

To examine the factors associated with issues faced by the transgender while living and adjusting in Pakistani society.

To recommend some concrete suggestion to adjust transgender in Pakistan society in a desirable manner.

### **Research Design**

This study quantitatively measures three aspects of Transgender community i.e. demographics, psycho-social and economic issues through a baseline study. The present study adopted descriptive research design to achieve the study objectives. Population of this study is transgender community residing in Lahore city. Multi-stage sampling was used keeping in view the geographical dispersion of the population in Lahore City. At first stage geographical areas were selected. There are nine towns in Lahore city in Punjab province i.e. Ravi, Shalamar, Wagha , Aziz Bhatti, Data GunjBuksh, Gulberg, Samanabad and Iqbal Town. In first stage, four towns were selected out of nine, i.e. Ravi town, Gullberg, Samanabad and Iqbal Town. The rationale behind this selection was their commercialism, cultural centrality and more visibility of this community in old Mohallas and in old walled city. At second stage, from each specified geographical area data from 50 transgender individuals was collected. A total of 200 respondents were included in the present study.

## **Instrumentation**

A questionnaire was developed for indigenous assessment in order to measure the social, economic and psychological dimensions of the transgender community in Pakistani population in accordance to the culture. The questionnaire is an effective tool to measure the behavioral traits and attitudes from a large sample quickly and cheaply so it was employed for this particular study. A closed ended questionnaire was developed by following these steps. A. The scale was developed in Urdu language and firstly identified the indicators of three major dimensions, i.e. social, economic and psychological states of the transgender respondents. B. After conceptualization of the constructs, an interview guide was prepared to explore the participants' experiences related to their identity, how they are socially excluded and marginalized and mainly the finances they generate and how are they treated in the society at large. C. At next step these interviews were transcribed, main indicators emerged from the data are mostly similar with those intrigued from the previous literature and few came up different because of indigenous culture. D. After that an item pool was generated and gender expert was consulted for review. Later items for questionnaire were finalized. At the end, pre-testing of the questionnaire was done and data from 30 transgender people was collected to identify any issue related to questionnaire. It was ensured to them that their information will be kept confidential and will only be used for research purposes. After their willingness, they were requested to fill the forms and in case of language barrier researcher helped them to fill the form.

## **Data Analysis**

Once the data was collected from the respondents, it was entered in SPSS. To test the hypotheses, the data was computed by using descriptive statistics and non-parametric tests, i.e. chi-square test of independence. Descriptive statistics was used to describe demographic variables and the result was shown in the form of tables. The Chi-square test of independence was used to determine if there was a significant relationship between two nominal (categorical) variables.

## **Results**

### **Socio-Demographics**

The socio-demographic analysis reveals that mean age of the respondents was (M=31.16) with an age range from 18-46 years. About 88.8 % of the respondents had a Transgender sex at time of birth. However, 11.2% do not have any information about their assigned sex category. Out of total 200 respondents (48.3%) were trans-male and (51.7%) were trans-female. Equal number of respondents was approached in the specified areas. Out of total participants, (29%) were living in Kacha houses and (71%) were living in Pakka houses. The majority of the respondents was living in one room house (60%), 30% in two room house and 10% in three room house. About 70% families were headed by Gurus whereas 30 % reported themselves as head of household. Majority of the respondents were living in a single family unit i.e. 60% whereas 34% were sharing with another family and three families per unit were sharing by 6%. In majority of the household transgender distribution was 4 (10.7%), 5 (37.8%), 6 (27.4%), 7

(13.4%), 8 (10.7%). Data about available facilities at place of residence shows that 38 % did not have toilet facility whereas 62% reported yes, 21% did not have water facility and 79 % reported yes, 52% had safe drinking water facility whereas 48% reported availability of no facility in this regard, 91% had electricity facility whereas 9% did not have and 82% had gas facility for cooking food whereas 18% did not have this facility.

### **Educational Profile of the Respondents and Family**

Educational profiles of the respondents show that the majority (6%) were illiterate, 25% had basic reading and writing skills, 2.7% had attended school but left before primary level and 7.3% respondents completed primary level education. One of the dimensions of analysis asked about the educational level of household members, data shows that 65% of members were illiterate, 25% had basic reading and writing skills, 7.3% were below primary level and 2.7% had completed primary level education.

**Table 01**

*Educational profile of the respondents and family*

Indicators	F	%
<b>Education of Head</b>		
No formal education	130	65.0
Basic reading and writing	50	25.0
Below primary	14	7.3
Completed primary level	03	2.7
<b>Education of members</b>		
Illiterate	140	70
(Literate) read and write name and basic accounts	30	15
Below primary level	20	10
Primary school	10	5
Middle school	0	0
High school	0	0
College level	0	0
Technical/vocational	0	0
<b>Education of Kids at home</b>		
No	130	65
Yes	70	35
<b>Kids went to school</b>		
No	122	61
Yes	78	39
<b>Face any discrimination</b>		
No	88	44
Yes	112	56
<b>Type of discrimination</b>		
Verbal	148	74
Physical	52	26

Respondents told that in 35.7% households, kids were residing and out of these 61% did not go to school whereas 39 % were attending the school. Out of those who attended the school 56 % reported that they face discrimination and types of discrimination faced at school were i.e. verbal (74%) and physical (26%).

### **Income and Employment Status**

Results regarding income and employability of transgender people' show that source of income of majority of the respondents (59%) was singing and dancing at different events, 3% were associated with beauty profession, 26.7 were begging and 11.3% were involved in prostitution. In majority of the household (75.3%) numbers of earners were between four and six and in rest of 24.7% households, this number lies between one and three. Daily income of a majority of the respondents (69%) was between Pakistani Rupees 100-300 and 31% were earning between 301-500 Pak Rupees daily. Daily household income varies from 200-500 (42.3%), 501-800 (39.7%) and 801-1000 Pakistani rupees 18%.

**Table 02**

*Income and Employment Status of respondents*

Indicators	F	%
<b>Major sources of income</b>		
Singing and dancing	116	58.0
Beautician	18	4.0
Begging	52	26
Prostitution	25	12
<b>Number of earners</b>		
1-3	50	25
4-6	150	75
<b>Daily income individual (Pak Rupees)</b>		
100-300	140	70
301-500	60	30
<b>Daily income household (Pak Rupees)</b>		
200-500	85	42.3
501-800	80	39.7
801-1000+	35	18
<b>Currently Employed Somewhere</b>		
No	162	81
Yes	38	19
<b>Type of employment</b>		
No	161	80.7
Beautician	13	6.7
Daily wage	1	.7
Domestic	9	4.3
Hawker	3	1.3
Labour	5	2.7
Vending	8	3.7



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Interested to involve any specific type of job/employment

No	112	56
Yes	88	44
Fair Chances		
No	112	56
Yes	88	44
Discrimination in finding job		
No	60	30
Yes	140	69
Type of discrimination		
Physical	28	44.4
Sexual	4	6.3
Emotional	31	49.2

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Out of 300 respondents, 80.7% were not employed anywhere and 19.3% were employed. Out of these 19.3% respondents, 6.7% belonged to beauty profession, .7% was daily wagers, 4.3% were involved in domestic work, 1.3 % was hawkers, 2.7% were labourers and 3.7 were involved in vending. About 44% showed their interest in different types of jobs and 56% said that they did not have fair chances to get a job as per their interest. A majority 69% reported discriminatory behaviour in finding a job and the type of discrimination they faced is i.e. physical (44.4%), sexual (6.3%) and emotional (49.2%).

**Health Status of Transgender people**

Data shows that 34% respondents were having health issues. While asking about where they visit to get health facility, a majority 54% stated that they rely on self-medication, 36.2% went to private clinics and 9.8% went to governmental hospitals.

**Table 03**

*Respondents' health issues and treatment*

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Indicators	F	%
Health issue at the moment		
No	132	66
Yes	68	34
Where do you go for treatment?		
Government Hospital	10	9.8
Private clinic	37	36.2
Self-medication	55	54
Free medical facilities		
No	87	43.3
Yes	113	56.7
Discrimination in treatment		
No	69	34.7
Yes	131	65.3
Type of discrimination faced		

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Refusing to provide you with a service or take you on as a patient or client	13	6.7
Stop providing you with a service	20	10.0
Giving you a service of worse quality or on worse terms than they would normally offer	27	13.3
Causing you harm or disadvantage	27	13.3
Behaving in a way which causes you distress or offends or intimidates you	100	50
Any other	13	6.7

About 56.7% respondents availed free medical facilities whereas 34.7% respondent did not have free medical facility. A majority (65.3%) reported discrimination in their treatment at health facility. Out of those who faced the discrimination, a majority (50%) reported that while seeking healthcare, health professionals behave in a way which causes distress or offends them. About 13.3% reported that they were provided a service of worse quality or on worse terms than they would normally offer and also causing harm some time. About 6.7% reported that they were refused to provide the health services whereas 10% stated that health service was stopped while knowing their gender.

**Social Exclusion**

Data regarding social exclusion of transgender from community shows that about 63.3% of the respondents reported that people avoid meeting them due to their gender whereas 36.7% did not feel the same. A majority of the respondents (56.7%) had meals with community people sometimes, 6.7% once in a week, 16.7% had twice in a week, 10% thrice and 10% very often. A majority of the respondents (53.3%) did not have information about any welfare activities going around whereas 46.7% have information about such activities. Those who have information about such activities, out of them 40% participated in these activities and 60% did not. Out of those who did not participate in such activities, 43.3% said that people usually behave with them in a way which causes distress or offends them, 40% said that they are not accepted as normal community members and 16.7% said that they are abused for such efforts.

**Table 04**

*Respondents’ social discrimination and social exclusion*

Indicators	F	%
People avoid meeting you		
No	73	36.7
Yes	127	63.3
How often have meal with the community people		
Once a week	12	6.7
Twice a week	34	16.7
Thrice a week	20	10
Sometime	114	56.7
Very often	20	10

Information about any welfare activities going around		
No	107	53.3
Yes	93	46.7
Refusing to accept you as a member		
Causing you harm or disadvantage	33	16.5
Behaving in a way which causes you distress or offends or intimidates you	67	33.5
Behaving in a way which causes you distress or offends or intimidates you	107	53.3
Causing you harm or disadvantage	83	46.7
If yes, do you participate in it		
No	120	60
Yes	80	40

A majority of the respondents (53.3%) did not have information about recreational activities going around. About 46.7% were having information and out of them 60% did not participate in such activities whereas 40% had participation. The associated reason for not participating in such activities as reported by 69% is the avoidance of people to socialize with them.

### **Religious Freedom of Transgender people**

Data in table shows that that majority of the respondents (62.7%) were Muslims by birth however 37.3 % did not know about their religion at time off birth. About 70% respondents follow the same religion. About 56.7% reported that they are allowed to perform their religious practice whereas 43.3% negated this.

**Table 05**

*Respondents' religion and religious freedom*

Indicators	F	%
Religion by birth		
Islam	125	62.7
Don't know	75	37.3
Follow the same religion		
No	60	30
Yes	140	70
Allowed to freely practice religion		
No	87	43.3
Yes	113	56.7
How often go to prayer places		
Once in a week	33	16.7
Twice in a week	47	23.3
Once in a month	120	60

Community involve you in religious celebrations		
No	118	59
Yes	82	41
Free to perform religious festivals		
No	113	56.7
Yes	87	43.3
If no, what problems face while performing religious rituals		
Avoid	93	46.7
Don't consider Muslim	34	16.7
Don't like us	68	36.6

Out of total respondents 60% went to prayers in religious centres once a month, 23.3% twice a week and 16.7% once a week. About 59% respondents said that community people do not involve them in religious celebrations whereas 41% took part in religious festivities. A majority 56.7% said that they are not free to participate in religious festivals whereas 43.3% were allowed to participate. Out of those who did not participate in religious rituals, 46.7% reported that usually people avoid mixing with them, 36.7% were of the view that people did not like them and 16.7% reported that community people do not consider them Muslims so restrict their religious participation.

### **Social Issues of Transgender Community**

Results in table regarding social issues being faced by transgender community show that about 20% respondents were facing high intensity health issues, whereas 40% respondents were having less or moderate level of issues. A majority of respondents (43.3%) had money concerns and issues at high level, 33.3% were considering these as moderate and 23.3% at low level. Most of the respondents (83.3%) have no or less legal issues whereas 40% had moderate level issues, and 3.4% had high level issues. A majority of the respondents (53.3% high), (30%-medium) had parental and family issues.

**Table 07**

*Social Issues of Transgender Community*

Social Issues	Minimum (1)	Middle (2)	Highest (03)
	f(%)	f(%)	f (%)
Health Issues	120(40)	120(40)	60(20)
Money concerns	70(23.3)	100(33.3)	130(43.3)
Legal Troubles	250(83.3)	40(13.3)	10(3.4)
Parent/Family issues	50(16.7)	90(30)	160(53.3)
Substance Abuse	110 (36.7)	110 (36.7)	80 (26.7)
Physical abuse	60 (20)	110(36.7)	130(43.3)
Sexual abuse	90(30)	120(40)	90(30)

About 26.7% had high use of drug substance, 36.7% had moderate level of use and 36.7% has lower level of use of drugs. A majority (43.3%) had been facing higher level of physical abuse, 36.7% moderate level and 20% were facing lower level of

abuse. About 30% respondents reported high sexual abuse, 40% moderate level of sexual abuse and 30% faced less abuse.

## **Discussion**

In most of the societies around the world the culture in terms of belief system in gender begins when a child is born. Babies born as male sex are assigned a role of men to grow as male and become stronger. A female sex is assigned a role of girl women and then certain societal role are associated to them. Till today, the world has not been able to decide what to assign and what to attribute to babies born as transgender (Rahilly, 2015). The transgender group which are commonly known as “khwaja sara” in Pakistan and Indian culture are the people live in society with great discrimination. They have been considered extremely marginalized section of society (Patel, 2010).

In Pakistan this section of society is ignored and there is not much research that has been published on this problems and issues faces by transgender (Ming, L. C., Hadi, M. A., & Khan, T. M, 2016). The current study’s prime objective was to see the socio-economic profile of the respondents as researches have revealed the vulnerability of this section of society to great extent (Redding, 2012). This study has discovered the greater majority were born as transgendered and few probably had a change in sex later but they did not mention when and how this happened. The living condition of transgender portrays their vulnerable situation as mostly informed of living in slum area. Another greater majority informed of not possessing their own house and living in rental house. The respondents reported of large number of family size living under one room which varies from five to eight family members. A Significant study has highlighted similar circumstances of transgender being deprived of even basic necessities of life. The transgender living condition is not just limited to small rooms and house, but there have been important facts revealed on transgender lives being deprived of very basic needs including toilets, water and even safe drinking water (Lombardi, E. L., Wilchins, R. A., Priesing, D., & Malouf, D, 2002).

Another study has further highlighted the continuous discrimination with transgender in provision of other necessities of life .The group has been found highly discriminated in many countries in terms of provision of educational facilities (Chakrapani, V., Newman, P. A., & Noronha, E, 2018). The situation in education and literacy was found alarming among the respondents in current study as great majority was reported of being illiterate and very few reported of attending school. Those who attended schools reported of limited to early education and only few able to very basic reading and writing skills. Such situation was not limited to the respondents but the other household members were found to be in same condition. The families reported of having juvenile members and in the presence of any juvenile member, very few reported of children attending school. The children who have been going to school were found to be maltreated in schools because of being transgene and belonging to transgender community. The children face physical and verbal abuse from teachers and students enrolled there. That made transgender children impossible to continue study. Such humiliating factors made it difficult for those parents who had transgender groups to have their children admitted in school thus dragging this

segment of society in poverty and discrimination. A research from Tabassum and Jamil revealed same discriminatory attitude of transgender in educational institutes in most of the societies (Tabassum, S., & Jamil, S, 2014).

As education and income have strong connection in making people life easy to live, the transgender throughout the world and even in this study found to be striving hard to obtain both these necessities (Ganju, D., & Saggurti, N, 2017). The majority of the societies not only create obstacles in provision of educational facilities for transgender and lack of education facilities further shuts door of employment for this vulnerable section of the society. The current data has revealed the similar circumstances and less employment opportunities proved to be great hurdle for transgender to live a normal life. Singing and dancing has been found the oldest profession for these transgenders since many centuries (Nichols, 2010).

However, the present study revealed even this is not available for Pakistani transgender because of lack of acceptance by local people and scarcity of events. This thus resulted into forcing transgender into prostitution and beggary. The transgender being deprived from old profession of singing and dancing and further being denied joining normal professions as societal thinking, norms and practices prevent them grabbing normal employment opportunities. The great majority of transgender reported in the research though earning but through extremely difficult circumstances. Many have been unable to make both ends meet thus living below poverty line. The research revealed of less earning of transgender and being able to earn only Pakistani 100 to 300 rupees and taking care of 6 to 8 family member's needs. This made the lives of this group in society miserable. The employment opportunities as per the current research to transgender is restricted to domestic labor, vending and selling beside beggary singing of dancing profession. Those who are working in any circumstances and doing some job found to be victim of physical and sexual abuse.

The dismal situation of transgender while on other hand having no or less educational and employment opportunities make transgender unable to get treatment when they are sick. Many studies have documented such situation around the world (Kia, H., MacKay, J., Ross, L. E., & Robinson, M, 2020; Ming, L. C., Hadi, M. A., & Khan, T. M, 2016).) The study further has highlighted such poor situation restricts this community to avail better medical facilities. The large majority has been unable to eat three meals a day and whatever food is available, it lack basics nutrition's. This situation further leads to poor health among transgender. One third of the respondents reported of having serious health issues. The poverty and lack of resources resulted into less medication or consulting only medical stores. Few reported of being able to consult a proper doctor for any ailment. The respondents also reported of not availing government's facilities. The reason reported was maltreatments and discriminatory attitude of medical staff and general public at hospitals. Such treatment prevents transgender availing medical facilities thus cause stress and anxiety among them (Grossman, A. H., D'Augelli, A. R., Howell, T. J., & Hubbard, S, 2005).

The discrimination among practicing religion of the choice and following certain rituals freely in society is another reported issue of transgender throughout the

world (Mavhandu-Mudzusi, A. H., & Sandy, P. T, 2015). In terms of talking of Pakistan about the constitutional rights given to Pakistani people, the constitution gives equal and free right to all individual of country to practice their religion. However, transgender are facing serious issues and being deprived in this regard. A great majority of the respondents in the current study reported of their religion as Islam. However, the respondents informed about their access being denied to religious places by communities. They informed of being ridiculed and being looked down by general people. Only on few occasions they reported of going to religious places. The respondents even reported of people denying their Muslim identity. Such circumstances effected the self-confidence and self-reliance among transgender community (Awwaz Voice & Accountability Program, 2016).

Social exclusion of transgender in a very pivotal issue being faced by this community. The certain behavioral patterns of societal people in general make transgender experience social exclusion at greater level (Khan et al, 2009).The respondents informed of how they are denied to mingle up with general people. Even to extent many do not like to eat food with them. People like to maintain a distance among them. Even the transgender are not allowed to take part in social welfare activities. The general behaviors of people by maintaining a distance with transgender and talking to them in harsh words create feeling of agony and hatred among them. Many later are involved in deviant and criminal acts due to such factors (Sharma,2000; Winter, S., & Udomsak, N, 2002).

Transgender in general are facing serious issues and intensity of their issues varies from certain circumstances. The prime factor faced by this community is separation from their families once their sex is revealed to parents. Great majority of Pakistani people refuse to own such children and give them to other senior transgender commonly known as “Guru”. The adaptation of transgender children and giving them to Gurus are highly illegal and goes against laws of country (shah et al, 2018). Family disassociation is the biggest trauma this community ever receive. Further in countries like Pakistan, the general less acceptance of people towards transgender towards their right towards education, health employment is highly repudiated. This thus results into transgender experience grave poverty and unable to live reasonable life. The social exclusion makes them further vulnerable and presence of high rate of crime among transgender community is the outcome of such factors. These factors also led towards psychological issues among respondents as many informed of facing psychological and mental disorders. The responders informed of experiencing depressive symptoms, low appetite, mood swings, loss on interest in daily chores, suicidal thoughts, fatigue and loss of sleep (Olson, K. R., Durwood, L., DeMeules, M., & McLaughlin, K. A, 2016).

## **Conclusion**

The current research has concluded some significant facts related to vulnerable and marginalized community of Pakistani society, the transgender community. A country with already low literacy and less awareness takes the natural birth of this third sex as stigma. The most important element is the separation of transgender child from parents who refuse to own them. A great majority give these children to adult transgender known as Gurus in Pakistani society. Lack of significant opportunities for this community which begin from schooling to medical facilities

to lack of employment opportunities make the lives of transgender miserable and force them to live in extreme poverty. The general societal behaviors which include ridiculing this segment, denying their access to even religious places reveal how badly they are accepted in societies. Such circumstances lead to multiple socio, economic and even psychological issues among transgender. The psychological and mental ailments are common among this section of society. Further the social exclusion of transgender adds additional problems and many take reliefs in drugs or develop violent behavior. Such situation of transgender community is an absolute denial of constitutional protection the state of Pakistan has given to its people. With the help of increase in literacy and awareness among people, with strong legislation on this community and its true implementation can truly help the transgender community in true manner. The mass media and different means of communication can take a lead in identifying issues and challenges of this community.

### **Limitations of the Study**

This study targeted Lahore city only and the information from residents of other cities was not taken. The scope of study can be extended to the other cities and provinces as well. Owing to descriptive study design, causal relationship cannot be determined. As information was gained through self-reported measure so chances of biasness are also there. This study was limited to baseline information on demographic, social and economic state of transgender community; future researchers need an in-depth exploration of each area specifying particular issues, needs and possible interventions. Another important limitation of the study is that it only includes transgender community view, the views of general masses, activists and policy makers can also be added in future researches.

### **Recommendations**

On the basis of study findings, following recommendations are made for policy making and intervention:

- Constitution of Pakistan guarantees the basic fundamental rights to all citizens irrespective of gender so there is dire need to implement this in true letter and spirit. The findings of this study strongly recommend the implementation of existing welfare policies for transgender community as well as emphasize to take more focused actions to ensure inclusion of transgender community in every sphere of life.
- This study based on its findings also strongly recommends to make new policy and laws to ensure equal representation of transgender community in getting equal opportunities and freedom and corrective actions to exercise their fundamental rights.
- The laws and policies on physical and sexual assaults need to be reviewed to make it more inclusive not only specifying men and women but also transgender people.
- Discrimination and social exclusion are the menaces to the ability and capacity of transgender community, there is need to introduce social and economic empowerment packages for this community by uplifting their



educational status, providing them vocational training and empowering them economically through micro-financing and other loans for their own business.

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