A Qualitative Study of the Educational and Employment Experiences of Transgender Individuals in Pakistan

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The transgender community in Pakistan faces severe discrimination, marginalization, and a lack of social inclusion in various aspects of life, particularly in education and employment. This study aims to explore the educational experiences of transgender persons, focusing on family support, treatment at academic institutions, and their employment journeys. Employing a phenomenological qualitative research approach, twelve in-depth interviews with transgender persons were conducted using the snowball sampling. Data were explicated using an inductive thematic analysis. The findings highlight five key themes: 1) Behavior of classmates towards transgender students, 2) Behavior of teachers, 3) Family and community support in education, 4) Employment challenges, and 5) Transgender persons ' perceptions of education. Transgender persons often face humiliation, exclusion, and abuse in educational settings, which significantly hinders their right to education and contributes to unemployment. In 2015, the 2030 Agenda for Sustainable Development was embraced by 193 nations, encompassing 17 Sustainable Development Goals (SDGs). This study calls for urgent policy interventions in the education sector to create a more inclusive environment, aligning with SDG Goal 4 (quality education) and Goal 5 (gender equality).
Keywords: Transgender persons, Education, SDGs, Gender equality, Employment, Discrimination

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Introduction

Transgender persons in Pakistan face severe social exclusion, which leads to significant vulnerabilities across various aspects of their lives, including restricted access to healthcare, employment, financial independence, and, crucially, education (Ashraf, 2010; Saddique et al., 2017). The discrimination against transgender persons is rooted in their non-conforming gender identities and is reinforced by post-colonial religious interpretations and traditional cultural norms widely upheld in Pakistani society (Rukhshanda et al., 2021).

In 2009, the Supreme Court of Pakistan acknowledged the existence of a "third gender" category, granting transgender persons full citizenship and directing that they be identified as such in official documents, while also calling for increased protection and inclusion. However, the ruling has been critiqued for conflating intersex and transgender identities under the term "Khwaja Sira," potentially limiting recognition for those who do not identify as transgender (Jain & DasGupta, 2021).

In May 2018, Pakistan's Parliament enacted the Transgender Persons (Protection of Rights) Act, which permits self-identification of gender and bans discrimination against transgender persons in educational institutions, workplaces, and healthcare settings (Ingber, 2018). Following the act's passage, the Pakistani government introduced a policy for obtaining national identity cards that allows citizens to self-identify as male, female, or a blend of both genders. This has led to significant debate over the exact meanings of these options and how individuals can select the one that best represents their identity (Redding, 2019).

A study by Feener (2007) revealed that transgender persons had certain historical significance, especially in the era of Mughal emperors in the subcontinent. The researcher stated that it dates back to almost four thousand years ago when transgender persons used to perform their duties as caretakers to royal ladies. They also shared significant posts like top advisors to rulers and some administrative positions, which determined their social inclusion. Pakistan's constitution ensures equal rights for all citizens, including the right to education. Provincial and federal governments talk about the equal share of transgender persons in

inheritance, education, and employment. Yet the community continues to face societal scorn and neglect in all domains of their lives, be it family, health, employment, or the education sector (Nazir & Yasir, 2016).

Further research highlights that discrimination and stigma contribute to social exclusion, which is a key factor behind health disparities among transgender persons. These barriers include limited access to healthcare, discrimination within healthcare settings, socioeconomic challenges, and inadequate education among healthcare providers (Meyer & Northridge, 2007; Safer et al., 2016). Discrimination, low education, lack of acceptance, and isolation at every level in this society leave transgender persons with no option other than begging and other socially unacceptable means of occupation (Divan at el., 2016). Mehmud et al. (2019) state that those very rare transgender persons who have a certain level of education and are capable enough to get a job are disapproved of doing proper jobs on the excuse of their being inappropriate for the job.

Research indicates that because of social pressure, parents of transgender children abandon them in most cases, but those individuals whose families continue supporting them succeed in attaining high levels of education compared to those who are not supported by their families (Abdullah et al., 2012; Alizai et al., 2016). Research reveals that some of those families who are supportive of their trans-children do not send them to educational institutions due to insulting and inhumane attitudes by society towards their gender; another barrier in terms of sending them to schools comes in the form of financial constraints. Those who go to educational institutions face harassment, bullying, and in extreme cases, sexual abuse and rape by senior students, teachers, guards, and staff members (Saddique, et al., 2017; Tabassum & Jamil, 2014).

Little research exists in Pakistan that deals with the lived experiences of transgender persons in terms of their experiences in pursuing education and employment. This study aims to explore the experiences of transgender persons concerning their families' behavior towards them and their employment journeys after completing their

education. It also seeks to examine their experiences within educational institutions, as well as their perceptions and attitudes towards education.

Theoretical Framework

Goffman (1963), in his work, relates the patterns of discrimination to social exclusion, affirming that a stigmatized trait can "spoil" how an individual's conformity to social norms in other aspects of their identity is perceived. Goffman (1963) identified three primary types of stigmas: (1) stigma related to mental illness, (2) stigma connected to physical deformities, and (3) stigma linked to affiliation with a specific race, gender, ideology, or similar attributes. Stigma causes certain individuals to be excluded from certain social interactions because they either possess a specific characteristic or belong to certain social groups (Kurzban & Leary, 2001).

Stigma arises from the interaction of four factors: (1) differentiating and labeling various social groups, (2) associating these labels with prejudiced views about the individuals in these groups, (3) fostering an "us-versus-them" mentality, and (4) disadvantaging those who are labeled and categorized as part of the "them" group (Bruce & Link, 2001). Parker (2012) reflected that theoretical frameworks and research have operationalized stigma as discrimination (e.g. Goffman, 1963) or as prejudice (Allport, 1954) and that these two concepts share important relations concerning the production of power relations. Members of stigmatized groups often become conscious of unequal treatment and recognize that they are likely experiencing discrimination (O'Brien, 2011). When society categorizes individuals into specific groups, those who are labeled often face status loss and discrimination (Jacoby et al., 2005).

This study uses the theoretical framework of the stigma theory to explore how transgender persons' identification with a particular gender leads to their discrimination in society.

Rationale of the Study

This study is important because transgender persons in Pakistan face many difficulties in their daily lives, especially when it comes to getting an education and finding work. Although there have been some legal changes to protect their rights, like the 2018 Transgender Persons Act, many transgender persons still struggle due to social prejudice and

discrimination. There is not much research that looks at their real-life experiences, particularly how they navigate education and employment. This study will explore these challenges to better understand the difficulties transgenders face and how to improve their situation.

Objectives of the Study

Little research exists in Pakistan that deals with the lived experiences of transgender persons in terms of their experiences in pursuing education and employment. This study aims to explore the experiences of transgender persons concerning their families' behavior towards them and their employment journeys after completing their education. It also seeks to examine their experiences within educational institutions, as well as their perceptions and attitudes towards education.

Method

Research Design

This is a qualitative phenomenological study aimed at exploring and understanding the lived experiences of transgender persons at educational institutions and employment arenas in Pakistan.

Sample

The sample size of the population was kept at 12, following the principles of data saturation, which ensures that sufficient data is collected to explore the research questions comprehensively. The sample was recruited through the snowball sampling technique because this method is particularly suited for hard-to-reach or marginalized populations, such as the transgender community. Snowball sampling also makes it easier to access participants who might otherwise be hesitant to engage with researchers due to stigma or trust issues. The initial point of contact referred another transgender person for an interview, and this chain process eventually led to the collection of data from two transgender organizations. This approach not only facilitated access to participants but also helped establish trust and rapport, as recommendations came from within the community itself.

Inclusion and Exclusion Criteria

The inclusion criteria comprised transgender persons who had acquired at least matriculation-level education, as the study aimed to

explore insights that required a certain level of literacy and educational background. The education level of participants ranged from matriculation to post-graduation, and this allowed for a richer and more nuanced understanding of the research topic. This careful selection process ensured that the sample was both representative and relevant to the research objectives.

Table 1

Demographic Characteristics of Sample (N =12)

Sampling Characteristics	Frequency *(N=12)*	Percentage *(100%)*
Age		
19-23	3	25
24-28	5	41.7
29-33	1	8.3
34-38	3	25
Highest educational level		
Matriculation	6	50
Intermediate	1	8.3
Graduation	4	33.3
Post-gradation	1	8.3
Place of birth		
Rural	4	33.3
Urban	6	50
Suburban	2	16.7
Employment status		
Self-employed	2	16.7
Government job	1	8.3
Private job	5	41.7
Unemployed	4	33.3
Current place of residence		
With family	4	33.3
Eunuch community	3	25
Alone	5	41.7

Data Collection

An interview schedule was prepared to collect data. It was first developed in English based on a review of relevant literature and then translated into Urdu to reduce language barriers during interviews. The schedule included questions like, "Can you think of someone who played a supportive role in your life when you were pursuing higher education?" and "What role was played by your teachers and peers towards you in the school?" Although Urdu is the native language for most participants, the guide was initially written in English to make it easier to refer to academic sources. Interviews were conducted in-depth and audio-recorded after

getting participants' consent. Each interview lasted 20 to 35 minutes. Most interviews were conducted face-to-face at locations chosen by the participants to make them comfortable. However, three interviews were done over the phone as those participants lived in different cities, and meeting in person was not possible.

Procedure

With the permission of the concerned authorities, the researcher personally approached the participants for data collection. Data were collected from individual participants. After a brief introduction about the nature, purpose and objectives of the study. A question was asked from the participants regarding the inclusion criteria of the study and the participants who met the criteria were included in the study. Authorities or willing responders provide their informed consent. Interviews were conducted in-depth and audio-recorded. Each interview lasted 20 to 35 minutes. Most interviews were conducted face-to-face at locations chosen by the participants to make them comfortable. However, three interviews were done over the phone as those participants lived in different cities, and meeting in person was not possible. After that, the data were collected, and all confusion was clarified. Moreover, participants were requested to be honest when they provided the answer and at the end, they were thanked for their cooperation.

Data Analysis

The thematic analysis approach introduced by Braun and Clarke (2006) was used for data analysis as it is a flexible and widely recognized method for identifying, analyzing, and interpreting patterns within qualitative data. This approach was suitable for this study as it allowed the researcher to focus on key themes emerging from participants' narratives and ensured a detailed understanding of their experiences.

The data were first transcribed verbatim to ensure accuracy and to preserve the authenticity of the participants' responses. From this detailed transcription, descriptive codes were extracted to get the most relevant aspects of the data. These codes were then grouped into sub-themes, which further evolved into broader thematic categories. This step-by-step process ensured that the analysis was systematic and thorough.

The inductive thematic analysis approach was chosen because it allows themes to emerge directly from the data rather than being pre-determined by existing theories or frameworks. This made it possible to explore the data without bias and ensured that the findings truly reflected the participants' perspectives. Additionally, the manual analysis process provided an opportunity for the researcher to engage deeply with the data, thereby enhancing the interpretation and reliability of the results.

Ethical guidelines

The research ethics were considered while conducting this study. Ethical approval for this research was taken from the Ethics Review Board Committee of the University of the Punjab, Lahore. Participants' consent was taken before asking the questions, and it was also ensured that they could opt out of the study anytime they wanted to. The nature of the research was also explained to them. It was also assured to them that the information they share will be kept confidential and will only be used for research purposes. The anonymity of the participants was also maintained.

Results

The current study utilized a thematic analysis approach introduced by Braun and Clarke (2006). Thematic analysis is a flexible and widely recognized method for identifying, analyzing, and interpreting patterns within qualitative data. This approach was suitable for this study as it allowed the researcher to focus on key themes emerging from participants' narratives and ensured a detailed understanding of their experiences. The data were first transcribed verbatim to ensure accuracy and to preserve the authenticity of the participants' responses. From this detailed transcription, descriptive codes were extracted to get the most relevant aspects of the data, the inductive thematic analysis approach was chosen because it allows themes to emerge directly from the data rather than being pre-determined by existing theories or frameworks.

The findings highlight five key themes: 1) Behavior of classmates towards transgender students, 2) Behavior of teachers, 3) Family and community support in education, 4) Employment challenges, and 5) Transgender persons ' perceptions of education that discussed the results in terms of research question.

Behavior of class fellows towards transgender students. Participants shared the experiences of humiliation and mockery that they had to face at educational institutions because of being transgender persons. Most of them shared incidents of being made fun of by their schoolfellows. They did not have any good memories regarding their academic life and shared pessimistic stories about the behavior of their gender-binary fellows towards them.

One participant shared:

"I have faced a lot of negative experiences in my life. In school, teachers used to insult me, while at the workplace, my coworkers mocked me."

Another one stated:

"Once there was an event at our college and some of my male classfellows asked me that a teacher is calling you in the classroom. When I went there, I found out that there was no teacher over there. Those boys locked the room and started harassing me and touching me inappropriately. I started screaming at the top of my lungs and a teacher dropped into the room on hearing this. Those boys told the teacher that I had asked them to scream loudly. The teacher did not let me share my side of the story, instead, he slapped me hard and took me out of the room."

The behavior of teachers towards transgender students. All the transgender participants had a mixed response regarding the behavior of their teachers towards them at the educational institution. Some shared that they were humiliated and disrespected by their teachers because of their non-binary gender, while others stated that their teachers supported them in acquiring education. While talking about the behavior of teachers towards them, a participant stated:

"My teachers used to force me to dance at parties and other functions at school."

This also depicts the usual state of affairs of the transgender community when they are pushed to the sideline in terms of their career opportunities, except few cases, and are left with menial professions to carry on their livelihood. This is one of the reasons why gender-binary individuals mostly associate the members of this community with such

things. While sharing the incident of the teacher's behavior towards the transgender students, one participant mentioned:

"When I was at college, one of my teachers pulled the hijab off my head and insulted me in front of everyone. I couldn't step out of my home for six months because I was terrified as a result of this incident."

Another one revealed:

"When I was in intermediate, one of my teachers, made fun of me in front of everyone because of my gender."

In contrast, for some of the participants who could not get any support/assistance from their blood relatives, their teachers helped to boost their morale to get an education. A participant mentioned:

"My teachers played an important role in motivating me during my studies."

Another one shared:

"With regards to family, my mother supported me to pursue education. Besides her, one of my teachers at a public school was quite nice towards me."

Family and community support in transgender persons' education. Along with being unequal recipients of basic human rights in various domains of their lives, most of the transgender participants also faced a lack of financial and moral support from family and society throughout their educational journey. Because of being economically marginalized, some of them faced hurdles in paying their educational expenses.

As mentioned by one of the participants:

"No one supported me for my education. I used to work at an NGO and fulfilled my educational expenses with the salary that I got for that. However, in some cases, there is someone in the family who provides a complete support system to transgender students. This support from others proved very crucial for this marginalized community in terms of getting an education. In the case of our participants, few of them were fortunate enough to get it from parents or siblings."

As stated by one participant:

"My parents supported me a lot. My mother used to give me money to buy books and stationery for school."

Another participant mentioned:

"My sister helped me financially to acquire an education."

One of the participants whose parents been deceased since he/she was a child, said:

"My maternal aunt supported me to acquire education and used to send money from abroad for my educational expenditures."

One participant talked about the support received from friends:

"My biggest support system is my friends that I made through the organizations where I worked. They have supported me in some of the toughest times of my life. I cannot think of any teacher or family member who was as supportive as my friends."

Moreover, in rare cases, Gurus also helped their Chellas to acquire education, as told by one participant:

"My guru supported me to pursue education."

Attitudes and perceptions of transgender persons towards education. As a major proportion of the transgender population is uneducated in our society, this illiteracy deprives them of jobs and leads them towards beggary and other socially unacceptable professions to earn their living. This vicious cycle of firstly, being unable to get an education, and acquiring a respectable job makes their lives even more miserable. Regarding this matter, transgender persons shared their perceptions and points of view by specifically highlighting the role of education in their lives. They mentioned that education can surely uplift their positions in this society.

One participant stated that:

"By getting higher education, transgender persons can save themselves from the curse of begging, dancing and prostitution by excelling in respectable occupations."

Furthermore, many respondents linked it with their financial independence, as one participant shared:

"We will not have to beg for money for our livelihood. By acquiring higher education, we will be able to fulfill our material needs in respectful ways."

As one-half of the participants linked education with self-dependency, the other half expressed their perceptions that education will give them awareness regarding their rights of which many members of the transgender community are unaware. It was also explored that education will bring about harmony among all three genders; as per transgender participants' views. One participant expressed:

"We can do something for our community. We will also get awareness about our rights through education. And later on, by getting good jobs with other cisgender individuals, we can reduce the distance between the three gender groups."

Another participant added:

"Through education, transgender persons can get awareness regarding their rights. They can also have their status uplifted in the society for being highly educated."

Employment challenges. The transgender participants also shared the issues that they faced while accessing career opportunities in the country. Most of them were denied venerable jobs as per society's norms, because of their gender.

One participant stated:

"I could not get any job because I am a transgender."

Those who got the opportunity to work in the formal sector were also abused at their workplace. Another participant said:

"I have a several highly educated transgender friends who fail to get employment opportunities, and those who get entry into the job arena are made to quit the job because of disrespectful and demeaning behavior of others at the workplace. Hence, it is imperative to change the overall mindset of the society first, only then can education play its role in uplifting our status."

Because of employment barriers, a large number of transgender persons in the country resort to begging. Regarding this, **one participant mentioned:**

"I have to beg others for money and this is the only option I have to fulfill my livelihood as I am denied of other jobs because of my gender."

Table 2

Educational and employment experiences of transgender persons

Core Themes	Subthemes
Behavior of Class Fellows	• Experiences of humiliation and mockery • Harassment and inappropriate behavior by male classmates
Behavior of Teachers	• Mixed responses: supportive vs. humiliating behaviors • Public humiliation by teachers • Cases of motivational and financial support from teachers
Family and Community Support	• Lack of financial and moral support from family and society • Support from specific family members (e.g., parents, siblings, maternal aunt) • Support from friends and Gurus in rare cases
Attitudes Towards Education	• Education as a means to escape socially unacceptable professions • Link between education and financial independence • Education as a source of awareness about individual rights
Employment Challenges	• Denial of respectable job opportunities due to gender • Workplace abuse and demeaning behavior • Highly educated transgender persons still facing employment barriers

Discussion

In educational settings, earlier research has indicated that discrimination, stigma, and sexual harassment are significant factors that may deter Khwaja Sira from pursuing higher education (Arvind et al., 2022). Transgender persons belong to a highly disadvantaged, marginalized, isolated, and vulnerable group with limited or no economic and social opportunity, and ambiguous political, civil, and legal equality (Rukhshanda et al., 2021). The present study also explored that transgender persons face discrimination in their education and employment journey and those who somehow manage to get an education find this process not

as easy as it is normally for other members of society. It was found out that most of the transgender persons were supported by none, not even by their parents. And if they are educated today, it is just because they made up to this on their own either by begging money from others or by some other means. This is supported by Rukshanda et al.'s (2021) study where they found that transgender persons find no support or access to education from their family, community, or the government. However, this study also found that some of the transgender persons received moral or financial support from some of the family members, a friend, or a teacher to pursue education.

Transgender persons are deprived of social acceptance almost in every domain of their lives as our findings further revealed that they face discrimination and marginalization also at educational institutions and are catcalled because of their gender. Their class fellows abuse them verbally and physically and no action is taken against such misconduct by their teachers or the administration. The lack of policies as to how educational institutions can provide support to transgender students is another barrier that adds to the marginalization of these individuals at schools and colleges. Khwaja Sara encounters inadequate teacher training, insufficient school facilities, and a lack of supportive school policies (Noreen & Rashid, 2024). These challenges exacerbate their marginalization in society and contribute to the denial of their basic human rights (Sher et al., 2022).

Behavior of teachers and other students de-motivates them to go to educational institutions; in addition to the carelessness expressed by their family. Colleges and universities in Pakistan have only male and female-centric hostels, washrooms, common rooms and other inadequate facilities which place barriers on transgender persons who plan to go for further study (Burns et al. 2021). A study by Hina (2020) revealed that in most of cases, it is not the matter of poverty or lack of resources that stops transgender persons from going to schools, but in actuality it is the unsupportive and negative attitude of parents as well as society which stops them from getting an education.

This analysis also pointed to the normative loopholes in this society which lead the cis-gender people to look down upon the transgender

segment. This is one of the main reasons why gender-binary individuals do not want to make friends with transgender persons. Other people enjoy making fun of this community and it has become normal in society. Such attitude by the community makes it quite challenging for transgender persons to survive in educational institutions and is an obstacle in acquiring their basic right to education. Nazir and Yasir (2016) argued that the social exclusion of transgender persons in Pakistan stems from deep-seated societal hatred and rejection of those who do not conform to established gender norms, further depriving them of social inclusion.

It has also been found that many Khawaja Sara are eager to receive formal education, but societal prejudice prevents them from accessing the same free educational opportunities as others and this finding also aligns with Riaz's (2023) study. Transgender persons think that acquiring higher education can help them get respectable jobs and status in society. According to them, education can make them financially strong and can be a source of motivation for other transgender persons. They believe that it can also raise awareness among the transgender community about their rights which they are deprived of, eventually making them able to spend a respectful life in the society.

It was further explored that due to low educational qualification and their stigmatized identity, transgender persons face troubles while getting jobs which leads some of them to opt for menial ways to fulfill their material needs. Most of the jobs that these individuals do are taboo in society (Sultana & Kalyani, 2012). So, with minimal support from anyone and a lack of proper opportunities to acquire education and employment, they are left with no option other than adopting socially unacceptable means of earning money (Devan et al., 2016). Our study found out that some of them get involved in begging to earn a livelihood and to pursue education, while some resort to prostitution and dancing. Another study explored that transgender persons are pushed out of their families and educational institutes and almost find it impossible to get decent work because of their insufficient educational qualifications along with discriminatory hiring practices (Alizai et al., 2016).

A study by Syed (2020) reveals that even those who have some job face discrimination, harassment, and violence in workplaces. Those scarce transgender persons who have a certain level of education and are capable enough to get a job are being disapproved of doing proper jobs for the excuse of them being inappropriate (Mehmud et al., 2019). One of our respondents shared that after being hired by a private organization for an internship, she had to face workplace discrimination in a way that despite her competent performance, the organization was depriving her of the proper training because they were not interested in hiring her further. So, even being on merit, the respondent felt it was impossible for her to continue that job due to her non-binary gender and ended up losing it with an unpleasant experience of the job market. Discrimination, low education, lack of acceptance, and isolation at every level in this society leave transgender persons with no option other than beggary and some other socially unacceptable means of occupation. However, Abdullah et al. (2012) explain that many transgender persons neither want to beg from others or sell their bodies rather they prefer to earn their living with their own hands by learning certain skills like stitching, make-up, and haircutting; while others also try their hand in salesmanship.

The findings reflect Goffman's (1963) theoretical framework regarding the discrimination and exclusion experienced by transgender persons because of their gender identity. Transgender persons are marginalized due to societal norms that privilege cis-gender identities. This exclusion begins with the labeling and categorization of transgender persons as "other," followed by the association of their gender identity with negative stereotypes and prejudices. This leads to their exclusion from educational institutions, workplaces, and family structures.

Limitations

The study has certain limitations that must be acknowledged. Firstly, the sample size and geographical scope may not fully represent the diverse experiences of transgender persons across different regions and socio-economic backgrounds. The study relies on qualitative data, which may lack the generalizability required for broader policy applications. Additionally, the focus on educational and workplace challenges might overlook other critical domains of discrimination, such as healthcare and

legal rights. There is also a possibility of recall bias due to self-reported data, where participants may inadvertently omit or alter details of their experiences. Lastly, the study does not directly address the perspectives of gender-binary persons or institutions, which could provide a more comprehensive understanding of the systemic barriers faced by transgender persons. These limitations suggest the need for further research to build on the findings and address gaps in the literature.

Conclusion and Implications

The study concludes that the normative patterns in society lead cis-gender people to exclude the transgender segment from the mainstream. This social exclusion is so pervasive that transgender persons have to face discrimination in almost all domains of their lives. It results in making it a herculean task for Khawjasira persons to pursue their education. It was further explored that due to low educational qualifications, transgender persons face troubles while getting jobs. If they find one, they have to drop it amid workplace discrimination and harassment which leads them to opt to menial ways to fulfill their material needs. The study also revealed that transgender persons face discrimination and marginalization at educational institutions and are catcalled because of their gender. The behavior of teachers and other students de-motivates them to go to academic institutions. In most cases, they are excluded by their family members under societal pressure and stigmatization. They also shared their views about acquiring higher education and expressed that it can help them to live respectfully in society and it can also raise awareness among the transgender community about their due rights.

The study is also in line with Goal 4 of the Sustainable Development Goals which is about education quality, and with Goal 5 of SDGs which is about gender equality. The findings of this study can aid the education policy sector in identifying problems and loopholes that affect transgender persons in their educational journeys, and in developing effective and relevant policies to curb these hurdles. Also, there is a dire need for the policies to be legislated to raise awareness in society to make it transgender-inclusive. In addition to this, other than making improvements at the meso-level, there is a need to initiate programs that

could bring changes in the normative structure of the society to make people accept the third gender. It can be done by bringing changes to the educational curriculum and by raising awareness campaigns. Furthermore, education should be incentivized through funded programs and stipends for this community so that their parents do not shy away from sending them to educational institutions.

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