

**TRANS GENDER'S INCLUSION IN MAINSTREAM PAKISTANI
SOCIETY WITH REFERENCE TO THEIR INCLINATION
TOWARDS A RESPECTABLE LIVELIHOOD**

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ABSTRACT

Transgender are the most maligned and alienated sexual minority in Pakistan. Quite recently, they have made it happen to attain a proper third gender status at the State level in Pakistan. Gender stigmatization is a complex and perplexed issue of our society which directly interacts with gender disapproval and horrors of shame in a mainstream society. This study aims to unveil the plight of transgender community regarding their inclination towards earning a respectable livelihood; barriers in their way of job hunting and contribution of state to the imbroglio of this miserable community. The universe of the study was District Faisalabad selected randomly and in order to measure the motivation level and rate of inclination towards a decent job and to get a deeper review of barriers in their way and their motivation level, sixty (n=60) interviews were conducted and respondents were selected through snowball sampling technique. A 5-point Likert scale was used to measure the response of the transgender on different variables. In order to analyze the data, Statistical Package for Social Sciences (SPSS) was used and analysis showed that most of the respondents 63.4 % were highly inclined towards having a decent way of earning other than the traditional occupations. About 53.3 % of respondents complained that they had faced job discriminations on the basis of their gender and 63.3. % of them declined to get facilitated by government institutions after passing the transgender protection Bill 2018. A significant relationship between their inclination towards a decent career with age (p=0.04) and education (p=0.05) of the respondents was found. Statistics showed a clear significance (p=0.051) between rejection for a job irrespective the presence of required skill. Government should take steps in provision of monetary assistance, employment opportunities, skill enhancement and education for transgender to build their footing in Society.

KEYWORDS

Transgender, respectable livelihoods, mainstream society, Workplace harassment, Pakistan.

INTRODUCTION

The word transgender is an umbrella term for people whose gender is distinct from that of assigned at birth. Transgender, generally perceived as Hijras, Eunuchs, and Hermaphrodites in different parts over the world, are gender-ambiguous entities; assigned male at birth but in their whole life span, endorse the womanish attitude (Beall and Piron, 2005). This disparaged minority has very prevalent encounters of rejection and social isolation, these circumstances are the strongest seer of distress and mental illness. Social Confinement and needling from family and society following their childhood led to more vulnerable to risky behavior and mental traumas. Suicidal tendencies among transgender community have been reportedly higher compared to general population (Ruvio and Belk, 2013).

In our society, we tend to believe strictly on two major binaries of male and female; the third gender is considered Taboo; humiliated and abused by families. Parental abuse (Verbal, physical, mental) is as high that compel transgender kids to leave their houses. Almost 95 percent cases show that transgender kids abused sexually by close relatives, neighbors or peer group and the dilemma is that parents don't believe them either and beat them physically and constraint them indoor. Transgender find refuge with other gender-queer people. There, they have their own history, structure, and adjustments; identified by the Guru and is exclusive from the outer world. For us, their lives are a source of permanent entertainment and amusement, but for themselves, not more than a nightmare (Banerjee, 2014). They are the most subjugated sexual minority who does not confer fundamental rights. This cornered community face conflicting attitude not only on the grounds of their physical ambiguity but given them efficacy that they can bless and curse (Peeran & Ramalingam, 2016). They are excluded from mainstream society and face a paradoxical environment of disgust and curiosity by dint of gender non-conformity (Cavalin, 2016).

Worldwide, the actual size of the transgender population is still undocumented, but due to their continuous evolution, it is admitted that they have a considerable pervasiveness in the world. According to population census-2017, there are 10418 transgender all over Pakistan and this data was clustered based on registered Transgender under NADRA (National Database and Registration Authority). There are 6,709 Transgender in Punjab, Sindh 2,527, KPK 913, Baluchistan 109, FATA 27 and 133 in Islamabad (Govt. of Pakistan, 2017); but Transgender societies assert that the above-mentioned report underrates the actual size of the trans community in Pakistan. It was claimed that about 400,000 transgender live in Punjab and 300,000 in Sindh (Ebrahim, 2017). In 2009, Transgender activism initiated first time in Pakistan as a result of long gender discrimination. Pakistani government recognized transgender as "Third Sex" and granted them civil rights. They asked for equal opportunities in education, in employment and in local electorate. In 2013, Government of Pakistan diffused transgender the right to stand in elections (Tabassum and Jamil, 2014).

With reference to Human Rights Commission of Pakistan, Transgender is the most jeopardized segment in Pakistan; suffers from socio-cultural, economic and political

exclusion. This high ratio of dejection and self-immolation in trans-genders is the result of high societal disfigurement, absence of social props and violence-based incidents. In Pakistan, transgender possess higher rates of suicide attempts (18.5%) while suicide ideation ranges up to (38.6%) comparatively their other cisgender counterparts. Social segregation pushes them in inappropriate activities forcing them indulging in risky activities to earn their livelihood (Pamment, 2010).

Transgender have no entrée to the imam for their funeral prayer. Rather, people clinch them organizing their funerals on their own; advise them burying corpses at night. Their bodies are carried by their own; no other person reaches helping them out. Their surrounding people objectify them for burying their carcasses in the mutual cemetery as they are scrutinized the lowest most cut of society (Rudin *et al.*, 2014). Mostly Transgender reside in ghettos because landlords are not willingly giving their houses for residence to them. They live in houses without prerequisites of life. People do not accept transgender as their neighbors and express their hatred in scornful words. They are cat called by disgusting words like Khusra, Zanana, Chakka etc. (Khan, 2014). Another discriminatory institution is the hospital where they are objectified with offensive attitude. Medical staff answers back them relentlessly with disgust; that they fear for their life safety (Jami and Kamal, 2015).

Most Transgender have low economic status because of not having any legitimate source of income; the masses have little access to education hence fail to get respectable jobs. Fortunately, the few who get some jobs find it hard to continue ought to routine harassment from their colleagues. Conclusively, they end up joining the Hijra community to merge within traditional Khawaja Sara practices of begging, dancing and blessing (Osama, 2017). Getting a respectable job is no more than a life challenge for transgender. They are highly discouraged; deal with obstacles engaging with institutions and navigating public and private systems. Because of their non-binary gender, they deal with routine verbal/physical abuse, harassment, and collective prejudice. Employees hesitate in the first place to hire them at the workplace; in addition, trans people find it hard to retain jobs due to a hostile environment. Some of the transgender who struggled hard in their lives and made it happen to achieve a dignified life are examples for others to follow (Agarwal, 2017).

In Pakistan, Poverty and exclusion from minimum daily requirements such as health services, housing and work are the life realities many transgender face from dawn to dusk." Since the situation here is adverse; the society needs to stand in shoes of transgender community to have in depth view of their lives. Passing bills in assembly and declaring them "third gender" does not contribute to their lives unless forge steps and implementation are not taken for protection of rights for transgender people (Diehl *et al.*, 2017). Generally, they find it hard to meet both ends and get involved in hooking which increases their susceptibility for sexually transmitted diseases i.e. HIV. Moreover, their inferior social status makes them vulnerable to physical abuse and emotional and sexual assault. Some of them are a trafficking drug which forces them to bear assaults from the Police and goons (Aneesh, 2017).

There are 10,418 Transgender in Pakistan from which less than 1% lives dignified lives (Hossain, 2018). The government of Pakistan took radical steps to safeguard transgender rights and to secure them; consequently, letting them enable themselves to be useful

individuals of society; not only for them but also for their community. In 2018, the Supreme Court of Pakistan passed a bill "*The Transgender Persons (Protection of Rights) Act, 2018*" which strives to pave a new path for this community. The core purpose behind this bill is to provide shelter, safety and basic human rights to transgender; enhance their welfare and all other relevant matters (Hali et al., 2018).

The present situation of covid-19 has drastically affected transgender as all their earning activities have come to an end. All savings have been finished and they are asking for help from local communities. Transgender are most vulnerable entity to covid-19 due to absence of health services and unsporting behavior of health workers (Mirabella et al., 2021). On the other hand, transgender organizations are working relentlessly for the welfare of their community in this enforceable situation. They have extended assistance to needy people (Naveed, 2020).

Despite their ambiguity and unacceptance by the society, Transgender have a great urge to get into an honorable way of earning their bread and butter. Their inclination rate is so high as even every single one expressed to be Integrated into some respectable means of earning. But owing to societal regimes and kind of social boycott, they find it hard to culminate their dream into reality. It is much harder for them to get education or skills like other normal individuals and it sets them back socially, politically and economically. On the other hand, most of them don't have Birth certificates or CNIC; due to which it makes them unable to apply for a job in the government sector or Private sector (Van and Baert, 2018). These transgender are not properly entertained by the local government or provincial governments, yet many people are working their own for the welfare of transgender community. Today, many a transgender are seen in respectable professions; somehow, they are fewer in numbers, but this is still pavement of new doors. Achievements of these transgender give other community members hope that they can also lead a better life on their own. Several transgender are working as tailors, intern at transgender Based organizations, art designers and in many other related fields (Umar, 2018).

Most of the studies focus on the socio-cultural challenges faced by the transgender, some work on the occupation shift was also done; but very little is known about their willingness towards adopting a decent and respectful livelihood. In order to fill this research gap, the current study aims current study aims

- To investigate the attitude and motivational level of transgender towards a dignified livelihood.
- To figure out challenging factors and barrier faced by transgender at work place and;
- To identify the role of institutions for inclusion of transgender in mainstream Pakistani society.

METHODOLOGY

This study aims to unveil the plight of Khawaja Sira community regarding their inclination towards earning a respectable livelihood. The study intends to exhibit more about the basic need of sustenance through some respectable ways in their lives and their very own perception about the contrasting ways of earning their bread and butter; and contribution of institutions to the imbroglio of this miserable community. The universe of the study was District Faisalabad selected randomly. According to population census 2017, there are 541

transgender in Faisalabad district. So, 60 respondents were selected through snowball sampling technique in order to get a reasonable sample size. A structured interview schedule was used as a data collection tool. Statistical Package for Social Sciences (SPSS) was used to analyze the collected information. The descriptive statistics techniques were applied to get the frequency distribution and percentage while to check the association between variables, chi-square test was applied.

RESULTS AND DISCUSSION

In order to measure the motivation level and rate of inclination towards a decent job and to get a deeper review of barriers in their way and their motivation level, interviews were conducted with 60 transgender people in district Faisalabad. The results of the study are discussed below:

Socio-Demographic and Economic Characteristics of Respondents:

Limited livelihood options adversely affect the socio-economic well-being of transgender by poor access to education, housing and food. All of these increase their vulnerability to poverty. Table 1 describes their social, demographic and economic characteristics.

Table 1
Social and Demographic Characters of Respondents

Variables	Frequency	Percentage	Total
Age			
up to 24 years	24	40.0%	60
25 to 40 years	20	33.3%	
41 and above	16	26.7%	
Education			
Primary	40	67%	60
Matric	16	25%	
Intermediate	4	8.0%	
Occupation			
Bidhai Collection	22	36.6%	60
Dance	18	30.3%	
Begging	20	30.3%	
Income			
Up to 10,000	6	10%	60
10,000 to 20,000	46	76.6%	
20,000 & above	8	13.4%	
Residence			
With Family	18	30%	60
Alone	6	10%	
Dera	36	60%	

South Asia have a very rich trans history and sadly it shows a decline in their socio-economic status in mainstream society. Table 1 shows that 40 % respondents were up to 24 years of age, while 33.3 % respondents were of age 25-40 and remaining 26.7 % were 41 and above. It has been observed that illiteracy in transgender community of South Asian countries especially in Pakistan is so prevalent (USAID, 2016). In the view of this

observation, research data showed the similar result as 67% of respondents had a very little education up to primary. In a country report, USAID, (2016) also found 56 % of transgender as illiterate or having primary education. About 25 % respondents hold a matric degree while only 8 % of respondents made it happen to avail opportunity to get into intermediate level education. Detailed discussion with the respondents revealed that it was not lack of resources that bounds them getting higher education but stigmas and hatred associated with their gender compelled them to not coming out of their shells. It was further observed that it was not always the associated stigmas but routine cat call and incapability of education system was also counted. Sultana and Kalyani (2012) also supported this phenomenon in their study that Trans gender's low literacy rate isn't mainly lack of resources; instead, stigmatization and mockery make it hard for them to come out of their homes.

In a traditional society like Pakistan, transgender are engaged in queer jobs like dancing, singing, begging and prostitution. Most Transgender who collect Bidhai also dance on functions to maintain their lives. Shaw *et al.*, (2011) extended this argument that unavailability of skills and education isn't that big problem instead stigmatization and societal barriers push them to adopt traditional professions, unauthorized by society. Research data shows a range of traditional occupation performed by trans community to earn their bread and butter in their life span. Statistics show that 36.6% of respondents are in Bidhai collection (money collection on the eve of happiness) while 33.3% respondents beg to feed themselves while remaining 33.3 % earn through dancing at various occasions in the community. It was found that begging was a full-time job while Bidhai collection and dancing on functions was dependent on season and demand. Respondents in Bidhai collection looked down upon their community members who were in dancing and begging and uttered that they found it shameful. Some transgender in Bidhai and begging were past dancers but due to growing age they found shelter in Bidhai collection. In another study, Saeed & Ahmed (2018) found that most of the transgender are involved in the profession of dancing and gay sex worker in adult age and beggars in old age. As statistics of Transgender jobs shows that mostly they are compelled to do small jobs so earning is as small, therefore they find it hard to meet both ends. One thing to concern is that the wages of transgender is even smaller than their cis gender counterpart. Table 1 reveals the income status of respondents which ranges from Rs. 10,000/- to Rs. 25,000/-. It seems they have a very low income as compared to their other counterparts. Most of respondents (76.6 %) earn between Rs. 10,000/- to Rs. 20,000/- while 13.4 % of respondents earn above Rs. 20, 000/-and 10% of them earn up to Rs. 10,000/-. It is very difficult for trans community to live in such minor income as they have more expenses (transportation, makeup, health, food). Many a transgender beg and go for Bidhai collection at the same time to meet the both ends.

In South East Asia, the trend of living transgender in groups is common. Their life seems to be nomadic as they constantly move from one place to other. Albeit, transgender community lives in a similar place, but they call it a journey rather than a destination. In India, Transgender live in groups at a certain place called "Gharana" in which 6 to 7 Chelas (disciples) live with the head Guru. This system is hierarchical as every single Chela in the Gharana is Guru to her subordinate. They call this their real families. Head guru is responsible for all necessities of her Chelas. The head 'Guru' plays a maternal

role and all other ‘Chelas’ become siblings. In Pakistan, this system is as present with some minor changes. Living space is called Dera; Every Dera is composed of a familial system of mother and siblings. 7 to 8 Chelas alongside Guru live in the Dera. Guru teaches her disciples bread earning skills and get half of their earnings (Ahmad, 2010; Syed, 2013; USAID, 2016). The research span reveals that although majority of transgender still incorporates in traditional Dera system which is 60% of total studied population while some (10 %) transgender live alone and independently lead their lives while a small number (30 %) also prefer to live with their families although they have strong connections with their community members. Mostly transgender reside in ghettos because landlords are not willingly giving their houses for residence to them. They live in houses without prerequisites of life. People do not accept transgender as their neighbors and express their hatred in scornful words like Khusra, Zanana, Chakka etc. (Khan, 2014).

Inclination of Respondents towards a Respectable Livelihood

The willingness and inclination of the respondents was measured on a 5-point Likert scale with 1=much higher and 5=much lower. The results are presented in Fig 1 and it is very clear that most of the respondents are highly inclined towards a respectable means of earning.

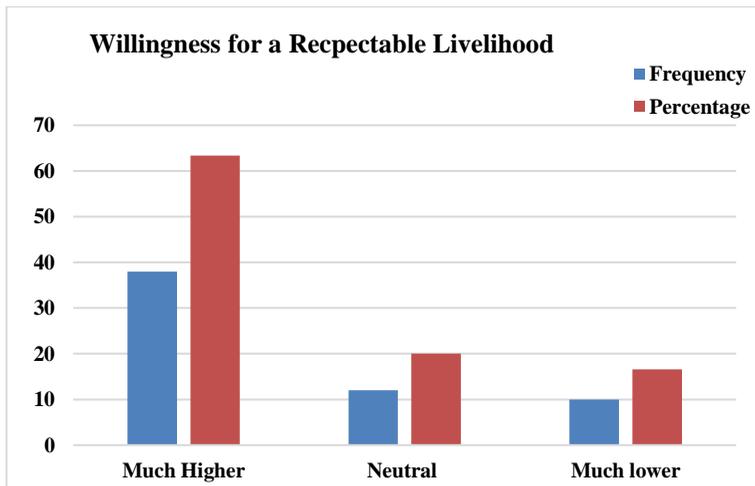


Figure 1: Willingness of Respondents for a Decent Career

It's a very common myth that Transgender (Khawaja Sara's) are in dancing, sex work or begging only because they feel happiness in seducing men. But figure 1 reveals that the tendency to avail a decent career is much higher. They want to live their lives like a regular citizen for this purpose they can do even a minor job to earn their bread and butter. About 63.4% out of total sample have a much higher tendency to be in a decent career. All do they want to live their life in a decent manner but there is much hindrance in their way that bound them to do a job like their cisgender counterparts. Some of the problems are stigmas, less education and low skill rate. None of the respondent show

agreement with “higher” and “lower”. The results are consistent with Nazir and Yasir (2016) study on transgender education and occupation shift in Pakistan who found that transgender community was so much motivated to be in a decent career by all means. They wanted to do routine jobs like other Cisgender population like housekeeping, tailoring, cooking, fashion designing and mobile repairing. Bivariate analysis indicates a great momentous association between the age and willingness to opt a decent livelihood i.e. as the age grows, the willingness towards opting a decent career also increases. However, these results are contradicting with Nazir and Yasir (2016) who found that young transgender were more enthusiastic to opt a decent career and they had more choices with reference to their education and skills. The findings of our study show the ground realities that aged transgender had more inclination to opt a decent career because of having no choice of traditional professions. Our societal patterns allow young transgender to adopt dancing or prostitution but as they grew old, they had no other option. Also having no immediate family and support system compel older transgender to do some decent jobs for their bread and butter.

Challenging Factors and Barrier Faced by Transgender in Job Hunting

There are some transgender people who are trying to break the stereotype, but it is still a major push-back & discrimination they face when it comes to availability of jobs and access to education. They face a lot of humiliation, aggression, misunderstandings and many obstacles along their way. It's a very common argument about transgender community that they don't want to earn in regular way and find ways to earn more in less time that's why they are stick to traditional sources of income (prostitution, dancing, singing, begging) but researches (Ruvio and Belk, 2013; Agarwal, 2017; Van and Baert, 2018; Khan 2020) show that they faced many challenges and barriers; public and private, in their way of job hunting.

Table 2
Barriers and Challenges Faced by Transgender while Hunting Job

Barriers/Challenges in job hunting	Always	Sometimes	Never
Facing illegitimate offers while in search for job	13 (21.7 %)	28 (46.6 %)	19 (31.7 %)
Extensive bullying makes it hard to get into job industry	24 (40.0 %)	32 (53.3 %)	04 (6.7 %)
Rejection for a job is based on gender instead of required education	12 (20.0 %)	32 (53.3 %)	16 (26.7 %)
Facing resistance from community in discarding traditional ways of earning	06 (10.0 %)	30 (50.0 %)	24 (40.0 %)
Lack of finance is hurdle in adoption of desired profession	38 (63.3 %)	18 (30.0 %)	04 (6.7 %)

Although majority of transgender wants to opt a decent career but general public behavior makes it hard for them to set up their business in mainstream society or start a job career (Khan, 2017). People call them with derogatory terms, point them and associate insensitive words with them. Results show that 40% respondents agreed with the fact that extremely negative behaviors haunt them in setting up a decent career and

53.3 % complained about a negative behavior at somewhat lesser extent. Agarwal (2017) also found that getting a respectable job is no more than a life challenge for transgender. They are highly discouraged; deal with obstacles engaging with institutions and navigating public and private systems. In our study, only 6.7 % of respondents disagreed with the statement and pointed that one should be strong enough to welcome any kind of behavior courageously.

The absence of transgender at general workplaces is also the result of receiving illicit offers (physical relationship) from contractors. Table 2 shows that 21.7 % out of studied sample strongly agreed for receiving such offers, 46.6 % agreed that sometimes it happens to them while 31.7 % rejected this statement. In a study, Lombardi (2002) elaborated that transgender are considered the sexual minority so contractor consider it their right to sexually harass them or finding them available for physical relationships. Sexual harassment on a wider level on part of transgender is so higher as compared to their other counter parts as they face 30 times more sexual harassment than cisgender population. Sharing substantial harassment incidents with coworkers is positively related to job loss. Dietert and Dentice (2009) also found that transgender lost their jobs in result of coming out to harassment issues by their bosses.

Transgender show a low visibility in public work place as they have multiple barriers i.e., low education, lack of skills, reluctance from community or workplace harassment. Research shows that there is another major factor which bound their existence in public work places as they faced employment discrimination due to the biasness by employees in giving preference to cis gender population in jobs (Sears & Mallory, 2011). Fig. 2 shows that 20.0 % respondents claimed that their gender is the major cause behind their rejection for a job instead of required education while 53.3 % of respondents sometimes faced this gender-based discrimination but 26.7% denied with the statement and mentioned some other reasons for rejection (illiteracy, low competency etc.). the results are supported by the findings of Konduru & Hangsing (2018) who found that mostly transgender people faced lack of livelihood options and it is very common that employers deny employment for even qualified and skilled transgender people. Our bivariate analysis also confirmed the hypothesis (P-value=.051) that mostly transgender can't avail job opportunities because of their gender ambiguity and show that respondent having high skills are not even considered for job just because of their gender. Paxton *et al.*, (2006) conducted a research on workplace behaviors about transgender and a sample of 24 transgender was taken who applied for jobs and 59% of transgender had not offered that job despite of having required skill and education while their other cis gender counterparts were offered the same job at the same time.

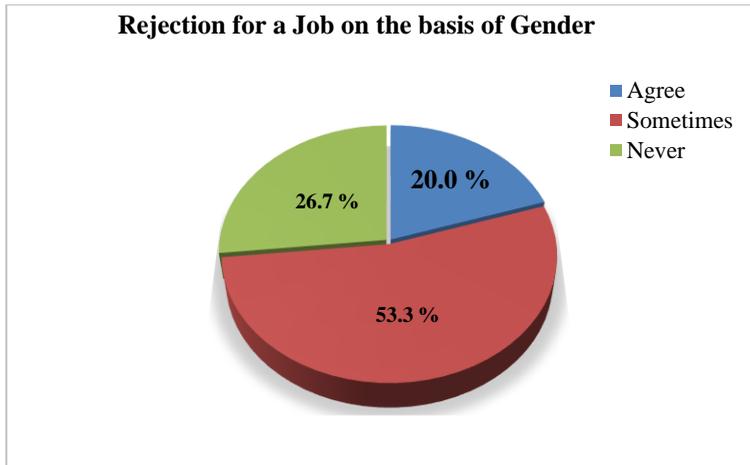


Figure 2: Distribution of Respondents according to Agreement for Statement that Rejection for a job is based on Gender Instead of Required Education

According to research data results, 50% of respondents share that they face a slight reluctance in quest of opting decent career by their community members. About 40% respondents shared that they don't face any kind of resistance by their community members. On the other hand, 10% of respondent shared that they face extreme resistance from their Gurus or other community members while discarding traditional ways of earning and searching for a decent career and 50% shared that they sometimes faced resistance by their community members. Besides having high motivations for opting a respectable profession, most of them were deprived and believed that this is their fate to earn through traditional ways associated with transgender. Various other studies (Hali et al., 2018; Alam et al., 2019) also analyzed that society in Pakistan show negative behavior towards transgender community and as a result they face discriminative treatment in the education, health care, employment and in government institutions.

Research results explain that more than half of respondents (53.3%) strongly agreed with the assumption that the lack of financial stability hinders in their way of setting up a regular way to earn in mainstream society. Osama (2017) mentioned that most transgender have low economic status because of not having any legitimate source of income; and have little access to education hence fail to get respectable jobs. As they already have very low wages and that's why it's very difficult for them to start a business without any financial aid plus it is quite difficult for them to learn any skill to apply for a job.

Role of Institutions for Inclusion of Transgender in Mainstream Pakistani Society

According to the United Nation High commissioner, 'It is mandatory to improve the structure and social rights of trans genders globally.' The gender identity legislature is mandatory for transgender care and protection. The Argentinean Senate passed the "First identity law" in the world in 2012 (Jaffer, 2017). Since government of every state makes it possible to facilitate its citizen every now and then. Similarly, Government of Pakistan have taken several steps to safeguard its transgender population alongside cis gender

population. Government have presented revised Transgender bill 2018 to ensure safety, healthcare and employment opportunities to transgender (Redding, 2019) but transgender community declined this assumption as results reveal that 63.3% of respondents declined of receiving an equal opportunity from governmental institutions, 16.7% somehow agreed with the said statement. Hence, it can be clearly seen that majority is not satisfied by governmental policies so this much saturation in results cannot be ignored. Alam et al., (2019) also found minimal implementation by government of Pakistan for the provision of employment and other facilities for transgender community.

Although government has presented many projects for the welfare of trans community but a larger section is still deprived of those facilities due to multiple factors (wrong population statistics, lack of information etc.) According to study results, 56.7% of respondents have a slight satisfaction with governmental policies regarding transgender welfare. They shared that they are not provided with basic health facilities, security and employment. Even they are rejected for provision of basic rights.

On the other hand, NGO sector has a creditability of working for sexual and racial minorities in Pakistan. Results from data set reveal that majority of respondent that is 43.3% showed a slight satisfaction with NGOs work for their community. Instead, they discussed that these NGOs aren't even working for their welfare but are just using their names for grants and facilities are not reaching to ground level. Alam et al., (2019) also observed the same feedback about the role of NGOs for the welfare of transgender community. About 13.3% were not at all satisfied with NGO sector while 10% showed extreme satisfaction with NGOs work.

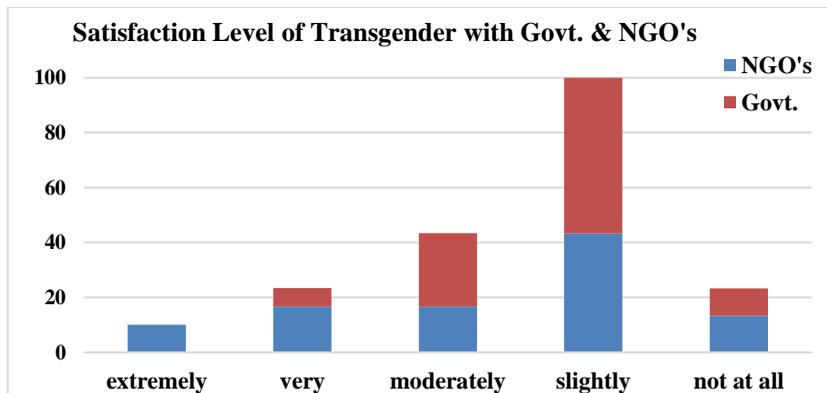


Figure 3: Satisfaction level of Transgender with Govt. & NGO's

While Transgender rights bill 2018 was being passed, it was assumed as a step towards disclosing new doors of opportunities for transgender community in Pakistan as it would help them to avail opportunities in education, employment and safety. While research data results show a contradiction with said terms. According to results, more than 50 % of the respondent disagreed with the statement of job saturation for transgender after 2018 Trans right bill. They shared that they are still not welcomed in government and NGOs sector with employment opportunities. Only 1% of respondents

strongly agreed with said statement and accepted of getting various job opportunities by private sector after 2018 TG right bill. Yet, Hali et al., (2018) presented a different picture that most of the transgender in their study agreed that the bill gives them legal support and provides avenues for social inclusion, but 50 % of them complained about the unsatisfactory steps taken by the government. Passing bills in assembly and declaring them "third gender" does not contribute to their lives unless forge steps and implementation are not taken for protection of rights for transgender people (Diehl *et al.*, 2017).

CONCLUSION

Transgender are the most subjugated sexual minority in the world and especially in South Asia. They experience obstacles in engaging with institutions and navigating public and private systems. Because of their queer sexual identity, they often experience stigmas, verbal and physical abuse, harassment and discrimination. They are not employed in the first place; Luckily if they get into decent job, they fail to retain their job due to extensive harassment and biasness. This study was to measure transgender inclusion towards a decent job and to investigate barriers in their way. The results of the study helped to conclude that a large number of transgender is inclined towards opting a decent job. They were eager to get even a small opportunity to do some decent piece of work and their disliking towards their current profession was not hidden. It was observed that they were so vulnerable entities in their current profession and had to bear physical and verbal abuse on daily basis. Moreover, self-pity and a feeling of helplessness was much higher in transgender; engaged in traditional work as compared to the group which was doing some decent job. This all lead them towards psychological problems in which tendency of suicide ideation and insomnia was the highest. On part of the governmental policies, Transgender are not much satisfied with the implementation of government policies and ask for their amendment.

SUGGESTIONS

- There is a need of complete record from town level to national level of every born trans so that Government institutions can help them freely; saving them from being preyed of illegitimate ways of earning.
- Religious scholars and community members should create awareness about transgender rights in society that they are equally respectable and productive members of society.
- Continuous interactions among transgender and their other cis genders parts through seminars, social media, electronic media and by other means would be much helpful in a broader level acceptance of transgender community.
- Government should take steps in provision of monetary assistance, employment opportunities, skill enhancement and education for transgender to build their status in society.

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