

**THE STATUS OF TRANSGENDER IN PAKISTAN: A
CASE STUDY OF DISTRICT SWAT, KHYBER
PUKHTOONKHWA**

By

Nadeem Tariq



**NATIONAL UNIVERSITY OF MODERN LANGUAGES
ISLAMABAD**

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Abstract

The third sex communities in Khyber Pakhtunkhwa, Pakistan, known as transgender live in public houses known as *Dera*. These hospices can provide protection for transgender people from harassment, social stigma, discrimination. To date, there has been less amount of research on their position of transgender in Pakistan. In Swat transgender people live outside the main stream society and live in their own communities, within the *deras*, there is a system of learning phase between the *guroo* (house leader) and *chailas* (students). The aim of the current study was to critically evaluate the position of third sex people in Pakistan, A study in the Khyber Pakhtunkhwa Mingora Swat region. Moreover Considering the historical perspective of the criminalization of transgender people in southern Asia and describing how transgender community in Pakistani were officially recognized by the government while culturally and socially excluded from the main stream society.

Exploring the ideas of activists and intellectuals in strengthening of the transgender community in Khyber Pakhtunkhwa, Pakistan. The study was designed to examine the many dimensions of the lives of transgender people in Mingora, Swat, Pakistan. Twenty transgender people from Mingora Swat have been selected for the close ended interview. The results of this study describe the status of transgender in extreme social exclusion by violence and discrimination. We found that the literacy rate of the transgender community was very low. The lack vocational skills make them completely dependent on the *Pan* like dancing; sex work and bagging for their survive. Their basic human rights have been violated within *Guroo-chaila* culture. In addition, many are completely unaware of their basic human rights, like from Transgender Protection Act 2018, and other human rights movements in Pakistan. The transgender situation in Pakistan is that they face discrimination, oppression, and violence and death threats.

The vast majority of respondents said that people often treat us as the cause of vulgarity and shame. The majority of participants agree that the State of Pakistan passed the transgender Protection Act 2018 is a practical step towards resolving their problems. Most agree that theologians can play an important role in the transgender social inclusion in Pakistan and can reduce gender-based violence. Most participants agree that by giving them the Third Gender category on national Identity Cards they will assess violence, oppression and discrimination based on transgender. By exploring the secret lives of transgender people in Pakistan we make and reduce their stigmatization and criminalization.

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LIST OF ABBREVIATIONS

| | |
|----------|------------------------------------|
| AIDS | Acquired Immunodeficiency Syndrome |
| B.C | Before Christ |
| BBC | British Broadcasting Corporation |
| COVID-19 | Corona virus disease of 2019 |
| FIR | First Information Reports |
| GSM | Gender Sexual Minority |
| HIV | Human Immunodeficiency Virus |
| IRB | Institutional Review Board |
| KP | Khyber Pakhtunkhwa |
| LRH | Lady Reading Hospital |
| NACP | National Aids Control Program |
| NGO | Non-Governmental Organization |
| NIC | National Identity Card |
| PPC | Pakistan Penal Court |

| | |
|------|-------------------------------|
| SOPs | Standard Operating Procedures |
| TTA | Trans Action Alliance |
| US | United State |
| WHO | World Health Organization |

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Dedicated

To

My beloved father Mian Fazal Qadeem Bacha, and to all those who are human rights activist.

Introduction

Transgender in Pakistan showcases a circle of people who can bring dignity or minor rights here. Just because of the questionable nature and common sense of these people. In Pakistan, most people do not consider them as part of the local society. Transsexuals have been subjected to segregation by the laws of the land, which is a confusing combination of pilgrim and Islamic ideology. There are various protests against homosexual acts by the police for money laundering and abuse.

In Pakistan, homosexuals live largely within their networks and within their social networking settings. It has been noted that transgender people are rejected or abandoned by their families at an early age because of gender inequality (Public Release of Older Gender Transformers in Pakistan). They face a lot of discrimination and violence. They usually sit in groups of four or at least five *chaila* (students) controlled by a champion (*Guroo*). Lord gives singing, dancing, and various skills to his *chailas* (students) to give them the power to make money. *chaila* needed to convert their money to *Guroo*, using their money to support the family. They take on a girl-like name when they join the local transgender community and use the names of women to communicate with each other like sister, mother, aunt, grandmother.¹

The present research will highlight the social and political acceptance of the transgender people in Mingora City of District Swat Khyber Pakhtunkhwa. Transsexual is a minority group in Pakistan. Generally, sex is compatible and limited to both men and women sex programs while transgender is an umbrella term utilized by every individual who doesn't lie in these two classes. *Khwajasara, hejra, Khusra* or *Murat* is various names got by transgender in Pakistan.

¹ Abbas, T., Nawaz, Y., Ali, M., Hussain, N., & Nawaz, R. (2014). *Social adjustment of transsgender: A study of District Chiniot, Punjab (Pakistan)*. *Academic Journal of Interdisciplinary Studies*, 3(1), 61.

A transsexual individual is viewed as non-male or female or a mix of both men and women. The number of sex workers in Pakistan has to deal with multiple, economic, mental, and health problems.²

There is example evidence and literature explaining that transgender people are a group that is discriminated against and abused by words of violence that have a devastating effect on their lives (Jaspal 2012; Jones and King 2014; Jami and Kamal 2015; de Lind van Wijngaarden et 2013). According to the International Journal of Psychosocial Rehabilitation Vol. 24, Issue 03, 2020, In gender-sensitive health issues the result shows that physician behavior is often transgender. The problem is that they are too busy to go to a male or female doctor. Male doctors refer to female doctors and vice versa.³

The Supreme Court of Pakistan in 2013 declared that according to the constitution of Pakistan transgender they have the same rights as other citizen of Pakistan. However, our way of life is against it, as we are part of the sub-social community structure. Hindu culture is largely revealed in our way of life. Ordinary people use bad language in their daily lives.

Orientation change people obtained their legitimate personality in 2018 as outsiders. As indicated by the transgender Persons Protection Rights Act (2018) a transsexual individual is known as non-male or female or a blend of all kinds of people. Pakistan is a strict country with a dominatingly Muslim male and female Muslim populace. The third sex is not welcome in strict, social, and social settings.

The vast majority of them is uneducated and deals with a host of family and social issues. Transgender is often associated with dancing, prostitution, and pleading with their next generation. People who change their sexuality also face problems that are solved. Nearby individuals don't permit them to live locally because of discrimination. Sex for money and dance work is built on society and stupid people. However, it was difficult to convince the homeowner to stay. In return, they should be doubled equally by the place of residence. There are three or four transgender

² Jami, H., & Kamal, A. (2015). *Measuring Attitudes toward hejras in Pakistan: Gender and Religiosity in Perspective*. *Pakistan Journal of Psychological Research*, Vol. 30, No. 1, 15 1-187.

³ Jami, H., & Kamal, A. (2015).

people in the same room. For each individual, it was difficult to pay the rent for the house and other expenses.

The response shows that public behavior regarding accommodation or accommodation is always negative. Local people argue that our children or young people can get involved in bad things in their company. Eventually, they settled in urban areas and in invisible areas. Some transgender people say: we became habitual bullies, so we don't care. Some older transgender people say that older people in the community know us and respect us rather than younger people.⁴

Although a lot is known about *hejra* in India, very little examination is found in Pakistan's third orientation local area, otherwise called *Khaawaja sara*. Existing exploration on sexual brokenness in South Asia centers around the spread of HIV and other physically sent sicknesses among *hejra* and *khawaja sara* as both are thought of "high gamble" of these infections.⁵ A couple of unpublished compositions are likewise accessible around here, however the issue stays irritating in the grant.⁶

Khyber Pakhtunkhwa, previously known as the Northwest Frontier Province, is a Pakistani area lining Afghanistan where the normal language is Pashto. The Khyber Pakhtunkhwa is most popular for its strict and political conservation and appreciates persistent media inclusion particularly through its relationship with Islamic associations. The Pukhtoon people group, contrasted with the entire of Pakistan or all of South Asia, is for the most part viewed as a conventional and caring society.⁷ In spite of the fact that ideas of orientation equity are generally acknowledged all through the South Asian mainland, separation victimization outsider networks actually persevere, particularly in the Khyber Pakhtunkhwa province. Orientation jobs in Pukhtoon

⁴ Fatima, S.K,(2013).*The Pseudo Male to Female Gender Dysphorics of Pakistan*.
<https://www.researchgate.net/publication/259006576>

⁵ Jami, H., & Kamal, A. (2015). *Measuring Attitudes toward hejras in Pakistan: Gender and Religiosity in Perspective*. *Pakistan Journal of Psychological Research*, Vol. 30, No. 1, 15 1-187.

⁶ Jami and kamal, 2015. P,15.

⁷ Chitrali, J. A. (2010). *Sexuality and gender in conflict: Residential patterns of Eunuuchs (hejra) in Pakistan*. Retrieved from: <https://www.researchgate.net/publication/259006576>

society are obviously characterized and frequently unaltered. Outsider sex laborers are not legitimately perceived in the Islamic general set of laws or strict codes.⁸

The non-benefit association, the Trans Action Alliance, estimates that there are somewhere in the range of 40,000 and 50,000 outsider individuals in Khyber Pakhtunkhwa. Outsider individuals from the Khyber Pakhtunkhwa are not permitted to take part openly in social and strict functions.⁹ On account of Khyber Pakhtunkhwa's way of life and religion, orientation imbalance has turned into an image of disgrace for individuals of the third sex. Not with standing these progressive social standards on orientation and sexuality, the Khyber Pakhtunkhwa claimed the main South Asian area to have a third orientation insurance policy in 2016.¹⁰

Third orientation networks can follow their set of experiences back to the ninth century B.C.¹¹ Many individuals who distinguish themselves as the third sex in Pakistan are allocated male sex upon entering the world however are recognized as the third sex further down the road. "Third sex" is frequently utilized as an umbrella term for the people who recognize themselves as transsexual, eunuchs, drag queens, bisexuals, gay people, or transsexual. Outsider orientation personality in Pakistan incorporates a scope of names, including those recognized as *khawaja sara*, *shemale*, *murat*, *hejra*, *khusras*, *kothis*, and *banthas*.¹²

There are verifiable, social, and strict connections to outsider Hindu people groups. The "brilliant age" of *hejra* is frequently viewed as the time of the Mughal Empire (1526-1857) when *hejra* was utilized as a significant consultant and court in the group of concubines. As per one report, "Our progenitors adored the Mughals in their castles. Normal individuals needed to gain something from them since they were incredible individuals". After the victory over the Mughal Empire in 1857, the British colonized the landmass and embraced the British Penal Code. English regulation didn't perceive the idea of the third sex and viewed it as an agnostic and unrefined

⁸ Times of Islamabad. (2016 Dec 28).

⁹ Times of Islamabad. (2016 Dec 28). *Khyber PakhtunkhwaK becomes first South Asian province having transgender protection policy*. Retrieved from: "<https://timesofislamabad.com/28-Dec-2016/kpk-becomes-first-south-asian-province-having-transsgender-protection-policy>"

¹⁰ Times of Islamabad. (2016 Dec 28).

¹¹ Abbas, T., Nawaz, Y., Ali, M., Hussain, N., & Nawaz, R. (2014). *Social adjustment of transgender: A study of District Chiniot, Punjab* (Pakistan). *Academic Journal of Interdisciplinary Studies*, 3(1), 61.

¹² Abaas et, al.2014.

practice. They limited the exercises of *hejra*, denied their legacy, and kept some from getting their freedoms, referring to them as "homosexuals".¹³

Hejra, *khwaja siras*, *khusras* and *kothis* are arranged in solid social structures based on the *guroo-chaila* system. *Hejra* is described as not being male or female, but rather reflects the characteristics of both genders in society¹⁴. In the past, most *Hejras* were castrated or operated on where their testicles or penis were. However, only today some *Hejras* perform such surgeries.

Hejra usually wears clothes related to women, takes on female names, and plays feminine roles.¹⁵ On the other hand, individuals who are allotted a female orientation upon entering the world however are not presently orientation delicate (normally ordered in the West as transsexual men) are by and large delegated *Hejra*. Just a modest bunch of *Hejra* naturally intersex. In their networks, individuals of a similar sex address each other with orientation explicit titles, which incorporate "sister", "mother," "grandma," "auntie"¹⁶

The social construction of the third sex is not quite the same as the manner in which the transsexual personality is seen in Western settings. In an investigation of male and female dysphonic examinations in Pakistan¹⁷, the intricacy of the third orientation personality is explained. In spite of the fact that individuals from these networks wear ladies' clothing, take ladies' names, and utilize ladylike pronouns, they are likewise not distinguished as men, ladies or as transsexual individuals. The social space assigned to outsider genders in South Asia doesn't require people to clearly identify with the nature of homosexuality. The duplication and variability of gender identity (i.e., periodic identification as male, female or third party sex) is widely accepted socially in South Asian sexual perceptions.

¹³ Kotiswaran, P. (2014). *Beyond the allures of Criminalization: Rethinking the regulation of sex work in India*. SAGE journal of Criminology and Criminal Justice Volume: 14 issue: 5, page(s): 565-579.

¹⁴ Nanda, S. (1999). *Neither Man nor Woman: The hejras of India. (2nd ed)*. London: Wadsworth. "https://petervas.files.wordpress.com/2013/03/serena_nanda.pdf"-3/03/serena_nanda.pdf

¹⁵ Khan, A., & Ayub, S. (2003). *Eunuchs: From antiquity to modern era*. Contemporary India, 2(3), 153-164.

¹⁶ Jami, H., & Kamal, A. (2015). Measuring Attitudes toward hejras in Pakistan: Gender and Religiosity in Perspective. *Pakistan Journal of Psychological Research*, Vol. 30, No. 1, 15 1-187.

¹⁷ Fatima, S.K.(2013).*The Pseudo Male to Female Gender Dysphorics of Pakistan*. from: <https://www.jpma.org.pk/PdfDownload/1719>

Issues connected with third sex and strange networks in Pakistan have not been all around concentrated by and large. The primary investigation of men's sexuality in Pakistan occurred in 2000. As per a starter study, it is assessed that in Pakistan there are 25,000 Zenas, which is one more classification of third-sex individuals who regularly participate in adequate butt-centric sex work. As indicated by a HIV review directed in Pakistan in 2005, there are 14,750 hejra in eight Pakistani urban communities.¹⁸

Most transgender in Pakistan today get by from *vadhai*, implying the *hejra*-sponsored gifts to give blessings, especially to a newborn child or to women and grooms at a wedding capacity. Various *hejra* are furthermore drawn in with holding, public dance and singing, and sex work.¹⁹

Ongoing examination shows that in Pakistan 79% of third-age genders are taught. School is regularly one of the main spots where an outsider individual might confront inappropriate behavior, harassing, tormenting, and disregard of educators. Because of this experience, *hejra* regularly leaves school. These occurrences of tormenting and provocation do not just happen at essential and optional school level yet in addition go on at school and graduate level²⁰, forestalling some outsider individuals from finishing advanced education.

Pakistan's third sex bunches face separation and viciousness from various areas of society and in different settings. Separation alludes to the experience of critical perspectives and conduct from individuals from one gathering to individuals from another gathering. In clinical circumstances, individuals of the other gender might require guidance to manage the pressure that regularly goes with the experience of deliberate segregation. One more method for diminishing wretchedness during *Hejra* in Pakistan has been the act of faith in a simple world.²¹

¹⁸Mohyuddin, A., & Ali, M. (2013). *Social Organization of transgendered Workers*. *Open*

Journal of Applied Sciences 3(7):436-440. Retrieved from: "https://www-researchgate.net/publication/258255390_te.net/publication/258255390

¹⁹ Abbas, T., Nawaz, Y., Ali, M., Hussain, N., & Nawaz, R. (2014). Social adjustment of transsgender: A study of District Chiniot, Punjab (Pakistan). *Academic Journal of Interdisciplinary Studies*, 3(1), 61.

²⁰ Haider, S. K.F., & Maher, B. (2006). *Fallacy about Male-to-Female Gender Dysphonic inPakistan*. *Pakistan Journal of Psychology* 37 (2): 45-60.

²¹ Shahida, S., & Aneeza, B. (2015). *Relationship between Perceived Discrimination and Depression: Moderating Role of Belief in Just World among transgender in Punjab*. *Journal of the Indian Academy of Applied Psychology*, 41(3), 203-211.

Then again, some *Hejra* fill in as designers, cooks, or maids. In any case, numerous *hejras* have announced that they like to move as this regularly brings in more cash than different kinds of occupations. In another review, one *hejra* revealed cooking in the military, yet the experience of sexual segregation constrained them to stop their positions. The normal subject was the *hejra* wanting to have the decision to seek after an assortment of callings whenever offered the chance. In a comparable report, a third sex laborer announced that his pay was a lot higher than whatever he could acquire in an administration work, so prostitution was a preferred occupation over different types of business. In a review that studied 300 sex laborers in Karachi in 2001, 91% announced tax evasion.²²

In the transsexual Western social orders Ballroom Culture, at times alluded to as the "house/football local area," some way or another mirrors the master chaila culture. Dark individuals and Latina/o individuals from this local area utilize the work to make an elective exchange and relationship structure that dissects and assesses unmistakable thoughts of orientation, orientation, family, and society. Dance hall houses in the Western setting are frequently named after originators of high fashion, like Balenciaga, Gucci and Prada. Some are likewise named after trademarks and images that mirror the characteristics that the pioneers need the house to be related with. They are really families driven by "moms" or "sovereigns", who are gay men, cross dresser, or transsexual ladies. Housewives give their "kids" with direction and fundamental abilities. Numerous individuals from the dance hall local area have communicated a feeling of risk comparable to their wellbeing as they can be burglarized, beaten, and killed without discipline²³, particularly when they are not under house insurance. These issues are by and large equivalent to how *chealas* feel risky to viciousness when they are not associated with *dera*.

The writing recommends that power in strict practice is a significant mark of affecting mentalities towards youngsters physically and related information. Sexual and Gender Minority

²² Rehan, Naghma, Iffat, C., & Syed, K. S. (2009). *Socio-sexual Behavior of hejras of Lahore*. *Journal of the Pakistan Medical Association*, 59(6): 380-4. Retrieved from: <https://www.jpma.org.pk/PdfDownload/1719>

²³ Bello, S. (2012). The Punishment of Homosexuality in Islamic Contemporary World: Malaysia, Iran, Pakistan and Saudi Arabia as a Case Study: Research Gate. *Journal of Homosexuality* 1(issue 1):1 Retrieved from: [hyperlink "https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2183622"ttps://papers.ssrn.com/sol3/papers.cfm?abstract_id=2183622](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2183622)

separation is once in a while founded on prejudiced strict convictions. Pessimistic mentalities toward an insubordinate society can happen when individuals hold deeply felt convictions about evil and shrewd individuals. In Jewish, Christian, and Muslim societies, dress and homosexuality are regularly emphatically denounced by strict pioneers who have solid viewpoints about orientation jobs and the main role of sex as conceptive. Numerous practices communicated by individuals who don't endorse sex, including transsexual dress, pleasurable conduct, willful extermination, homosexuality (Al Quran), and homosexuality²⁴ are censured in Islamic writing.

Outsider sex laborers are avoided from society in the Pukhtoon Society. In Peshawar, 25-year-old Alisha was shot multiple times by a disappointed client and passed on from his wounds at Peshawar Lady Reading Hospital. Alisha's homicide is the fifth announced instance of third-degree sexual brutality in Khyber Pakhtunkhwa this year. The Trans Action Alliance/Blue Veins recorded the killing of 46 outsider sex laborers and 300 vicious assaults on outsider sex from January 2015 to July 2016.²⁵

Outsider orientation networks have their own strong networks. As per one sex accomplice, "We are absolutely against this general public. There is no spot and no regard for us. Individuals utilize oppressive language to depict us. For that reason we in the transsexual local area have taken our own specific manner of life. "The other gender likewise faces social, political, instructive, and individual obstructions. Albeit the Constitution of Pakistan thinks of them as full residents, individuals regularly stay away from them and don't eat, drink, partner or shake hands. *Hejra* stays in a condition of complete rejection from society. In every one of the Khyber Pakhtunkhwa districts, around 65% to 85% of the example sex guilty parties were uneducated.²⁶

Living as an outsider can be forlorn and hazardous in Pakistan. *Hejra* is regularly denied medical care, which incorporates psychological wellness directing. In Lahore, *hejra* live outside

²⁴ Jami, H., & Kamal, A. (2015). *Measuring Attitudes toward hejras in Pakistan: Gender and Religiosity in Perspective. Pakistan Journal of Psychological Research*, Vol. 30, No. 1, 15 1-187.

²⁵ Dawn.com.(2016 May 25). *Transgender Alisha succumbs to wounds at Peshawar hospital*. Retrieved from: <https://www.dawn.com/news/1260559>

²⁶ Abbas, T., Nawaz, Y., Ali, M., Hussain, N., & Nawaz, R. (2014). *Social adjustment of transsgender: A study of District Chiniot, Punjab (Pakistan)*. *Academic Journal of Interdisciplinary Studies*, 3(1), 61.

the *dera* in their autonomous provinces. Indeed, even in these bound spaces, they are as yet at risk for being actually assaulted against their wellbeing.²⁷ Whenever, they are manhandled or physically mishandled, they regularly don't find support from the police or other government sources.

2 Statement of problem:

Transgender is the most neglected community in Pakistan especially in the Khyber Pakhtunkhwa province facing deep-seated discrimination and violence and living extremely discriminated against in the general public in order to protect themselves from external forces and create their own uniqueness in order to survive illiteracy. The extent to which those who are unaware of their fundamental rights are openly violated by the society in which they have found employment.²⁸

Swat District is part of Malakand Division of Khyber Pakhtunkhwa in Pakistan. Swat is famous for its outstanding natural beauty and is famous for its tourist capital Mingora. In the city of Mingora the transgender people live in separate buildings living together in groups and include all the market stalls in the city such as Haji baba chowk, Sohrab chwak, watky bazar, Main bazar, Taj chawak and Mola Baba road, Sabzimandi where people live. More than a hundred people. The transgender community in the town of Swat Mingora is excluded from the community and is wasting lives on various city buildings. The only way they get paid is to dance in the summer during the winter due to the lack of a lot of work they do in sex work.²⁹

²⁷ Gender Equity Program Aurat Foundation.(2016, September 10). *Silent No More transgender*

Community in Pakistan A Research Study. Retrieved from:

[https://aawaz.org.pk/cms/lib/downloadfiles/1482822154Final%20transsgender%20Repor"t](https://aawaz.org.pk/cms/lib/downloadfiles/1482822154Final%20transsgender%20Repor)<https://aawaz.org.pk/cms/lib/downloadfiles/1482822154Final%20transsgender%20Report.pdf>"t.pdf.

²⁸ Abbas, T., Nawaz, Y., Ali, M., Hussain, N., & Nawaz, R. (2014). *Social adjustment of transgender: A study of District Chiniot, Punjab (Pakistan)*. *Academic Journal of Interdisciplinary Studies*, 3(1), 61.

²⁹ Gender Equity Program Aurat Foundation.(2016, September 10). *Silent No MorE transgender*

Community in Pakistan A Research Study. Retrieved from:

[https://aawaz.org.pk/cms/lib/downloadfiles/1482822154Final%20transsgender%20Repor"t](https://aawaz.org.pk/cms/lib/downloadfiles/1482822154Final%20transsgender%20Repor)<https://aawaz.org.pk/cms/lib/downloadfiles/1482822154Final%20transsgender%20Report.pdf>"t.pdf.

Many of them have raised their homes and live here, some of them earning to support their families. Reasons why transgender people join their community. A huge number are fulfilled that their advantage in moving, beauty care products as ladies, or sexual interests in men dilemma them. Their freak advantages are acknowledged, valued, and adjusted in a sex-evolving society. Aside from this, poor and jobless youth joined the local area when they saw hejras bringing in straightforward cash, clearly. It leads to an increase in the incidence of AIdentity Cards. While there is no longer any employment opportunity for people who change gender in the public or private sector and who do not enjoy basic rights.³⁰

3 The objectives of the study

- ❖ The present study's aim and objective is to critically analyze the status of transgender people in Pakistan.
- ❖ To describe that how transgender communities of Pakistan are officially recognized by the state in lows while practically excluded from the mainstream society.
- ❖ To know the socio-political and constitutional status of transgender in Pakistan.
- ❖ To explore the views of activists on straightening the transgender community in Pakistan.
- ❖ To find out recommendations for social, economical and political policies for Trans gender people in Pakistan.

4 Research Questions:

- What is the status of transgender people in Pakistan
- How transgender is officially recognized by state laws of Pakistan but socio-culturally and practically excluded from the common society?
- What is the socio-political and constitutional status of transgender in Swat Khyber Pakhtunkhwa Pakistan?
- What are the views of activists and intellectuals for the strengthening of the transgender community in Khyber Pakhtunkhwah?

³⁰ Abbas, T., Nawaz, Y., Ali, M., Hussain, N., & Nawaz, R. (2014). *Social adjustment of transgender: A study of District Chiniot, Punjab (Pakistan)*. *Academic Journal of Interdisciplinary Studies*, 3(1), 61.

- What would be policy recommendations for social, economical, and political policies for transgender community in Pakistan?

5 literatures Review

Carlos, F. C., Mario, P., Tim, F., Roger, R. R. (2008) describe in his study *Review of Legal Frameworks and the Situation of Human Rights related to Sexual Diversity in Low and Center Income Countries Study Commissioned by UNA* Identity Cards: being a person from a direction and sexual minority neighborhood in Pakistan is enthusiastically slandered and is at this point considered a bad behavior. The start of sentencing weird organizations follows a return to British wilderness times. In the eighteen sixties the British changed their own corrective code and applied it to the district that at this point fuses India, Pakistan and Bangladesh. Under Section 377 of the Indian Penal Code, "scurrilous shows against the solicitation for nature" was denounced. This obviously made both homosexuality and direction defiance unlawful (Carlos et al., 2008).³¹

Kotiswaran, P. (2014) explored in *Beyond the allures of Criminalization: Rethinking the regulation of sex work in India* that Extra measures kept on pushing orientation nonconforming networks underground. In 1871 the demonstration of cross-dressing became illegal under the Criminal Tribes Act. In 1875 public execution of song, dance and theater was denounced through the Dramatic Performance Act. While this act didn't directly zero in on the *hejra* neighborhood, it really censured one of the huge streets for their business public execution. The two works on, cross-dressing and public execution, were connected with third direction people.³²

Reddy, G. (2006) investigated in *With respect to sex: Negotiating hejra identity in South India* that During frontier times, *hejra*, a social occasion of direction nonconforming people in

³¹ Carlos, F. C., Mario, P., Tim, F., Roger, R. R. (2008) *Review of Legal Frameworks and the Situation of Human Rights related to Sexual Diversity in Low and Middle Income Countries Study Commissioned by UNAIDS*
Retrieved

from:[http://data.unaids.org/pub/report/2009/20091215legalframeworks_HYPERLINK\"http://data.unaids.org/pub/report/2009/20091215legalframeworks_sexualdiversity_en.pdf\"sexualdiversity_en.pdf](http://data.unaids.org/pub/report/2009/20091215legalframeworks_HYPERLINK\)

³² Kotiswaran, P. (2014). *Beyond the allures of Criminalization: Rethinking the regulation of sex work in India*. SAGE Journal of Criminology and Criminal Justice Volume: 14 issue: 5, page(s): 565-579.

South Asia, were summed up as being locked in with the seizing of Identity Cards, driving adolescents to be educated into the *hejra* lifestyle. While these charges were generally pieces of noise, questions of third direction masses continue to go on in South Asia today. Following independence from the British Raj, Pakistan embraced India's variation of the British Penal Code as well as its criminalization of sexual and direction dissention.³³

Bello, S. (2012) mentioned in The Punishment of Homosexuality in Islamic Contemporary World: Malaysia, Iran, Pakistan and Saudi Arabia as a Case Study: While Pakistan is legitimately an Islamic Republic all things considered a huge piece of the Pakistan Penal Code (PPC) has relics from the British trailblazer time period. Under Section 377 of the PPC, homosexuality is a bad behavior meriting discipline of twenty four months of life in jail. During the 1970s, dependent upon Zia al Haq, various guidelines inside Islamic rule or shariah, expressly those traditions understanding the Hanafi perspective, were brought into the PPC, Pakistani guideline requires the discipline of homosexuality by 100 lashes expecting the individual is unmarried (sex) or destruction by stoning if the individual is hitched (adultery).³⁴

Pakistan - Refworld (2015 February 20) Pakistan: Country Report: The situation in Pakistan, Asylum Research Centre. A few late occasions feature how Pakistani culture remains by and large unaccepting of same-sex organizations. In 2012 a gay couple in Pakistan wedded one another (socially yet not legitimately) and hence turned out to be socially shunned and gotten demise dangers. Additionally, a forty two years old exile held a wedding function with a nearby sixteen years old tribesman in Khyber Pakhtunkhwa, the general country area lining Afghanistan. As well as opposing regulations that explicitly characterize marriage as happening between a man and a lady, their organization likewise broke the Pakistani lawful period of assent for marriage, which is 21 years old. On becoming aware of the wedding, the ancestral committee advised the pair to leave the region or be killed for overstepping strict regulations and ancestral qualities. In

³³ Reddy, G. (2006). *With respect to sex: Negotiating hejra identity in South India*. New Delhi: Yoda Press.

³⁴ Bello, S. (2012). *The Punishment of Homosexuality in Islamic Contemporary World: Malaysia, Iran, Pakistan and Saudi Arabia as a Case Study*: ResearchGate. *Journal of Homosexuality* 1(issue 1):1

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"https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2183622"https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2183622

2005 a few was discovered engaging in sexual relations and were freely lashed in Khyber Pakhtunkhwa.³⁵

Louise. B. (2009). According to a study of *The dancing girls of Lahore: Selling love and saving dreams in Pakistan's ancient pleasure district*. London, Harper Perennial, there might be more male and third orientation whores over female whores in Pakistan. In Afghanistan, there is an organization for third orientation sex laborers known as "bacha business," who give young men to sex from 12 years old to 25 years old. Male prostitution has long prospered in the urban communities of the South Asian subcontinent, and today around 10% of the moving young ladies of Hera Mandi are third orientation. Numerous men have intercourse with one or the other men or young men in Pakistan. These experiences among men and young men, or among men and *khusras*, mirror the orientation jobs displayed between hetero connections between Pakhtun men.³⁶

Muhammad Ali Awan (2018) explore in his study "*the process of identity development among hejras*" that *hejra* personality is a recommended character for orientation variation youngsters. Orientation variation Identity Cards have restricted choices to legitimize their orientation variation appearance and face opposition from socially developed information about their personality. This prompts personality clashes among them at the underlying phase of character advancement during adolescence. As they continue looking for character and by taking on *hejra* personality explicitly, they approve of their healthy identity and things. The review uncovers three bunches of examination discoveries that are more normal among orientation variation youngsters who later take on *hejra* character. The main group of discoveries shows that society orders organic bodies as indicated by three kinds - male, female, and *hejra* - and doles out a specific orientation to those bodies. A kid brought into the world with vague privates distinguishes it as a third orientation having profound abilities. Normal social convictions in Pakistan hold that God substitutes their absence of capacity to reproduce with the ability to favor and revile. The second group of discoveries shows that youngsters whose orientation doesn't adjust to their introduction to the world sex are additionally marked as a *hejra* .³⁷

³⁵ Pakistan - Refworld (2015 February 20). *Pakistan: Country Report: The situation in Pakistan*, Asylum Research Centre. Retrieved from: <https://www.refworld.or-g/pdfid/558909364.pdf>

³⁶ Louise. B. (2009). *The dancing girls of Lahore: Selling love and saving dreams in Pakistan's ancient pleasure district*. London, Harper Perennial, p 8-12.

³⁷ Awan, A. M. (2014). *The Process of Identity Development Among hejras*. *Scrutiny A Journal of International and Pakistan Studies*, Vol-8, 2014.

Jami, H., & Kamal, A. (2015) *Measuring Attitudes toward hejras in Pakistan: Gender and Religiosity in Perspective*. *Pakistan Journal of Psychological Research* While much is known about *hejra* in India, there is almost no examination accessible on Pakistan's third orientation local area, who are generally known as *Khaawaja sara*. The surviving exploration on orientation dissension in South Asia to a great extent centers around the commonness of HIV and other physically transmitted contaminations among *hejra* and *khawaja sara* as both are viewed as "high gamble" for these illnesses. A couple of unpublished original copies are additionally accessible on this point region, yet the issue remains generally neglected in grant.³⁸

Khan et al., (2009) *living on the Extreme Margin: Social Exclusion of the transgender Population (hejra) in Bangladesh*. *Diary of Health, Population and Nutrition*.. A significant impediment to compelling social incorporation of the third orientation local area is the absence of an administration reaction to help their coordination. Whenever an individual recognizes a third orientation in their childhood, their family and family members regularly feel embarrassed about them, prompting their social disconnection from standard society Once detached from their families and their families' social and word related organizations, occupation choices for individuals from these networks become restricted. Most third orientation individuals in Pakistan depend on begging and sex work for endurance.³⁹

Saria, V (2019) *Begging for change: hejras, law and nationalism; Contributions to Indian Sociology*, notes, "Legislators and government officials discuss and contend for extraordinary thoughtfulness regarding secure citizenship of *hejras*. They are not scrutinizing the natural progressing starting with one orientation then onto the next or sex reassignment medical procedure, which is against the Hindu and Islamic fundamentals."⁴⁰

³⁸ Jami, H., & Kamal, A. (2015). *Measuring Attitudes toward hejras in Pakistan: Gender and Religiosity in Perspective*. *Pakistan Journal of Psychological Research*, Vol. 30, No. 1, 15 1-187.

³⁹ Khan, S. I., Hussain, M.I., & Parveen, S. (2009). *Living on the Extreme Margin: Social Exclusion of the transgender Population (hejra) in Bangladesh*. *Journal of Health, Population and Nutrition* volume 27(4): pp 441–451. PMID: PMC2928103

⁴⁰ Saria, V (2019) *Begging for change: hejras, law and nationalism; Contributions to Indian Sociology*, 53(1), pp. 1-25. New Delhi: Sage Publications. Retrieved from

<https://journals.sagepub.com/doi/abs/10.1177/0069966718813588>

Chitrali, J. A. (2010) *Sexuality and gender in conflict: Residential patterns of Eunuchs (hejra) in Pakistan*. Khyber Pakhtunkhwa, as of late known as the North-West Frontier Province, is the space in Pakistan and Afghanistan where the majority of people speaks pashto language . Khyber Pakhtunkhwa is by and large known for its serious and political traditionalism and gets propelling media thought chiefly for its relationship with Islamist upgrades. Pukhtoon society, veered from the remainder of Pakistan or even the remainder of South Asia, is conventionally viewed as an extremely standard and socially moderate society. At any rate considerations of course flawlessness are all around more OK all through the South Asian subcontinent, disgrace and double-dealing third bearing organizations drive forward, especially in the space of Khyber Pakhtunkhwa. Course occupations inside Pukhtoon society are clearly depicted and by and large unbending. Third heading individuals are not definitively found in the Islamic genuine arrangement or extreme codes.⁴¹

Gender Equity Program Aurat Foundation (2016, September 10) *Silent No More transgender Community in Pakistan A Research Study* The charitable association, Trans Action Alliance (TTA)/Blue Veins assesses that there are somewhere in the range of 40,000 and 50,000 third orientation individuals in Khyber Pakhtunkhwa, Third orientation individuals in Khyber Pakhtunkhwa are not permitted to unreservedly take part in social and strict occasions. Because of Khyber Pakhtunkhwa's social and strict practices, not adjusting to the orientation parallel has turned into an image of disgrace for third orientation people. Notwithstanding these moderate social practices with respect to orientation and sexuality, Khyber Pakhtunkhwa turned into the main South Asian territory to have a third orientation assurance strategy in 2016.⁴²

Nanda, S. (1999). *Neither Man nor Woman: The hejras of India*. (2nd ed). London: Wadsworth Third orientation networks can follow their set of experiences back to the ninth century B.C. A great many people who distinguish as third orientation in Pakistan are relegated male sex

⁴¹ Chitrali, J. A. (2010). *Sexuality and gender in conflict: Residential patterns of Eunuchs (hejra) in Pakistan*. Retrieved from: <https://www.researchgate.net/publication/259006576>

⁴² Gender Equity Program Aurat Foundation.(2016, September 10). *Silent No Mor transsgender*

Community in Pakistan A Research Study. Retrieved from:

<https://aawaz.org.pk/cms/lib/downloadfiles/1482822154Final%20transsgender%20Repor>"<https://aawaz.org.pk/cms/lib/downloadfiles/1482822154Final%20transsgender%20Report.pdf>"t.pdf.

upon entering the world, yet relate to a third orientation at a later point throughout everyday life. "Third orientation" is frequently utilized as an umbrella term for those individuals who recognize as transsexual, eunuchs, cross dressers, bisexuals, intersexual, sexually unbiased, orientation nonconforming, gender queer or orientation liquid. Third orientation characters incorporate a scope of names, including the people who are distinguished as *khawaja sara*, *shemale*, *murat*, *hejra*, *khusras*, *kothis*, and *banthas*.⁴³

Mohyuddin, A., & Ali, M. (2013) *Social Organization of transgender Sex Workers*. *Open Journal of Applied Sciences*. Issues connected with third orientation and eccentric networks in Pakistan have generally been understudied. The main investigation of men who have intercourse with men in Pakistan happened in two thousand. As per starting examination, it is assessed that in Pakistan there are 25,000 *Zenanas*, one more class of third orientation individuals who regularly take part in open butt-centric sex work. As per HIV reconnaissance in Pakistan in 2005, there are 14,750 *hejra* in eight urban communities of Pakistan, incorporating 2,600 in Lahore who are living with HIV. ⁴⁴

Naila, N., & Yasir, A. (2016) *Education, Employability with Sift of Occupation of transgender in Pakistan, Peshawar*. Late examination demonstrates that in Pakistan 79% of the third orientation populace are ignorant. School is frequently one of the main settings where a third orientation individual might confront orientation separation, lewd behavior, tormenting, and absence of consideration from instructors. Due to these encounters, *hejra* regularly drop out from school. These encounters of tormenting and badgering happen not just at the essential and optional school level, yet go on at the school and graduate level also, disallowing numerous third orientation people from finishing a serious level of training.⁴⁵

⁴³ Nanda, S. (1999). *Neither Man nor Woman: The hejras of India*. (2nd ed). London: Wadsworth.

"https://petervas.files.wordpress.com/2013/03/serena_nanda.pdf"-3/03/serena_nanda.pdf.

⁴⁴ Mohyuddin, A., & Ali, M. (2013). *Social Organization of transgenderSex Workers*. *Open Journal of Applied Sciences* 3(7):436-440. Retrieved from: "<https://www-researchgate.net/publication/258255390>"te.net/publication/258255390.

⁴⁵ Naila, N., & Yasir, A. (2016). *Education, Employability with Sift of Occupation of transgenderin Pakistan, Peshawar*. Retrieved from:

"http://www.qurtuba.edu.pk/thedialogue/The%20Dialogue/11_2/Dialogue_April_June2016_158-176.pdf"16_158-176.pdf

Haider, S. (2008) *Point of view of university scholars about male-to-female gender dysphonic in Pakistan*. Third orientation bunches in Pakistan face segregation and viciousness from a few areas of society. what's more in an assortment of settings. Separation alludes to encounters of critical mentalities and practices from individuals from one gathering towards individuals from another gathering. In clinical settings, third orientation people might have to get guidance to deal with the downturn that frequently goes with encounters of foundational segregation. One way to deal with decline melancholy among *hejra* in Pakistan has been the utilization of faith in a simply world.⁴⁶

Rehan & Shah (2009) *Socio-sexual Behavior of hejras of Lahore*. *Journal of the Pakistan Medical Association*, Alternatively, some *hejra* have filled in as creators, cooks, or workers. Notwithstanding, various *hejra* declared that they jumped at the chance to participate in moving as this will overall get a more significant compensation than various sorts of work. In another audit, one *hejra* uncovered cooking in the military, yet experiences of direction partition drove them from their work. A commonplace subject was the hankering of *hejra* to have the choice to seek after different purposes for living at whatever point gave the entryway. In a comparative report, a third direction individual declared that their compensation was significantly higher than they could gain from an organization work, so sex work was a best occupation over various kinds of business. In an investigation focus on that explored 300 transgender in Karachi in 2001, 91% point by point exchanging of sex for money and other materials.⁴⁷

Saad, A. k., (2020) *explore the guroo-chaila relationship culture among the khwaja sira communities of Pakistan*”, *third orientation individuals who have either been removed from their homes or have deserted their families*; look for security and asylum in camps (generally known as guroo Deras). Attributable to their lives severely impacted by unclear and foggy status of orientation, transsexual individuals are frequently considered as a wellspring of disarray logical

⁴⁶ Haider, S.K. F. (2008). *Point of view of university scholars about male-to-female gender dysphorics in Pakistan*. *Nurture.ResearchJournal For Human Civilization's* 1994-1625. Pakistan Home Economics Association. 2. 12-16.

⁴⁷ Rehan, Nagma, Iffat, C., & Syed, K. S. (2009). *Socio-sexual Behavior of hejras of Lahore*. *Journal of the Pakistan Medical Association*, 59(6): 380-4. Retrieved from: <https://www.jpma.org.pk/PdfDownload/1719>

inconsistency in the general public. To live respectively and get by inside substitute isolated, these third orientation individuals need to follow the *guroo*-Culture of *Khwaja Sira* people group. It implies that they think about their camps (*guroo Deras*) as a much reasonable and safe spot for them where they can enjoy their lives with freedom. In different words, they consider these *guroo Deras* as a safeguard for them to have a protected zone and free edge for their lives. Their separation from the general public couldn't be condemned without having any real data about their past history of life and the rotted social and virtues which constrained them to get confined and forsake their family foundation.

6 Theoretical framework:

The labeling theory was presented by French philosopher *Emile Durkheim* for the first time in his book *Suicide* in 1897. The theory was tested on criminals in united states but later on another American sociologist *Bruce George Link* and his colleagues had conducted several studies from 1987 to 1997 modified labeling theory and indicated the expectation of labeling can have large negative effects.⁴⁸

Labeling theory as a humanistic is to be seen as "representative interactionism" a School of thought in light of the thoughts of George Hebert Mead, John Dewey, W.I. Thomas, Charles Hoston Cooley, and Hebert Blummer, and others. The first as well as one of the most conspicuous marking scholars was Howard Becker who distributed his notable work 'untouchables' in 1963. Untouchables were an investigation of social aberrance and how it very well may be tended to in an agreement and accommodating way. The hypothesis of naming is fundamentally the hypothesis of how the self-personality and conduct of people still up in the air by the terms used to portray or order them. It is related to the ideas of unavoidable outcome and generalizing.⁴⁹

That's hypothesis asserts that any aberrance is not inborn to a demonstration assuming it is contrarily named once, it will end up being his social character. A shame is characterized as a strong pessimistic mark that can change an individual's entire life alongside his social personality.

⁴⁸ Labeling Theory: Social Constructionism, Social Stigma, Deinstitutionalisation, George Herbert Mead, Howard S. Becker, Labelling. General Books LLC. ISBN 9781234583347.

⁴⁹ Macionis, John, and Linda Gerber. 2010. *Sociology (7th ed.)*. London: Pearson Education Canada.

Naming hypothesis is additionally appropriate in different fields other than wrongdoing. For example there is the naming hypothesis that compares to Homo-sexuality. A model that there was a thought that a male doing 'feminine' acts is effectively a way. A lawbreaker will be a crook regardless of whether he has been finished with his discipline. But he is once labeled as a criminal so he will be a criminal. And it will become his social identity.⁵⁰

Besides all other societies, and with the special reference to Pakistan, labeling theory is much prominent in some of the important fields. Here a person who is not a criminal by nature, but he commits anything unacceptable for society. In response, he got punished and returned back but the word 'criminal' somehow will become his social identity because of this social construction, which butler talks about. In the case of transgender they are also socially constructed as a different from normal human beings, became stigmatized. They can be fit in the race of male and females as a third gender.⁵¹

Transgender are awarded with different names in Pakistani society like *khusray*, *hejray*, *ottarnikhatar* (who are not able to reproduce, Baanjh). In response, their community became marginalized from society, I witnessed, in public transport, one *khwaja sira* was sitting, and even males over there were not feeling comfortable while sitting with her and continuously asking the conductor to take her out. She was literally about to cry to defend her basic human rights.⁵²

They are just human beings like others, but just because of their appearance and the pressures of society their birth is taken as 'unlucky' the statement spread all over that she gave birth to a "*khusra*". Neighbors are not happy and even they will not go to congratulate the couple. There will be no celebration on that birth. The trans-child will face negligence from people and even her parents since her birth. The parents of trans-child will feel ashamed to tell their child's identity to anyone. She will be grown up in a stressful environment. Because of her identity, no

⁵⁰ Mead, George Herbert. 1934. *Mind, Self, and Society*. Chicago: University of Chicago Press.

<https://archive.org/details/mindselfsocietyf00mead>.

Macionis, John J. 2012. *Sociology* (14th ed.). Boston: Pearson. ISBN 978-0-205-11671-3.

⁵¹ Batool, N. (2019). A 'Culture' within a Culture Reciprocity among Transgender community of Lal-Kurti, Rawalpindi. Unpublished Thesis. National Institute of Pakistan Studies Quaid-i-Azam University.

⁵² Batool, N. (2019). A 'Culture' within a Culture Reciprocity among Transgender community of Lal-Kurti, Rawalpindi. Unpublished Thesis. National Institute of Pakistan Studies Quaid-i-Azam University..

one will marry the other females of that house it will be highly likely the females of that family remain unmarried. People will assume that there is a '*khusra*' in this family so there are still chances that the sibling girl will also give birth to a transgender in near future.⁵³

In my opinion, the trans-child will be living in a stressful environment. The neglected trans-child will leave her siblings and parents just for the sake of their respect in the society. If that labeling had not existed in this society their life could become dramatically different. In such cases, it can be said that if a Tran's child is born in that house, equal celebrations will take place. Equal rights would be served to the childlike education, medical and she can be a positive citizen for the society instead of dancing or begging. Most of the transgender, who gave interviews during fieldwork, have left their houses at the average age of 8 to 13. It is the most crucial age when a child starts his schooling but what makes them leave their houses? At a very early age they were known as some specific words and society makes them realize that just because of their biological defect, their family will suffer. The main argument is that what makes them think like this? Obviously because of societal pressure and labeled them as "different" from other human beings. Labeling is a big factor of so called Stereotyping. In a recent interview, one of the transgender Maria told me that "My other siblings are at very high ranks, well educated and enjoying their lives. If I would have stayed with them, it might be impossible for them to reach this level. And I couldn't bear their insult for being sibling of a transgender, so I decided to leave them"

Butler's theory and argument both are strong in this regard that social construction decides the identity and binary relationship in any society. If Society can allow the third gender with all the facilities which males and females are enjoying. The differences can be less. There must be a place for the 3rd gender in society.⁵⁴

7 Methodology

The current research study is Quantitative, exploratory and analytical which creates insights using enormous scope study research, utilizing techniques like polls or organized interviews. Research techniques are the instruments used to assemble information.

⁵³ Batool, N. (2019). p,21.

⁵⁴ Tannenbaum, Frank. 1938. Crime and Community. New York: Columbia University Press.

The sources that have been used in the current research are primary and secondary sources. Primary sources including personal interviews, government official reports, and participatory observations, while secondary data, namely Books, Articles, Documents, Newspapers, NGO reports, are playing a key role in this research. The study investigator several times visited the National Institute of Pakistan Studies, Safar Home Shelter for Transgender in Islamabad, Bara Koh, Library of Post-graduated Jahanzeb College in Swat, Library of Hazara University, several meetings were held with different NGOs like SEEK, Human Aid, Aurat Foundation, Time Rise, and Safar, as well as for a better understanding, the researcher also visited many *Goro deras* for the collection of Primary data from transgender people.

The study investigates the risks, challenges, and consequences facing communities of transgender people. The research led to the highlighting of certain advocacy programs, which will help to provide equal citizenship and dignity in a changing society.

The investigation has been coordinated in the Swat Mingora city, area of Khyber Pakhtunkhwa domain of Pakistan. Topographically, Swat is a lopsided district, and it is lined by Chitral and Ghizer region in the North, Kohistan and Shangla regions in the East, Malakand and Buner in the South, and by the locales of Lower and Upper Dir in the West. The region of the city inclines Swat to experience a beautiful environment in summer and an outrageous crisp environment in winter. Where the population of Swat is 23 lakh and the big city is Mingora.

The population of the third sex community in Swat Mingora (the largest city) is estimated at 100 people. In the current study, the investigator, researcher selected more than one-fifth of the estimated analysis sample, or 20 third-party sexes, to participate in the final quality discussions. The questionnaire is made on Google Form and the findings and results are taken through online Google Form results and the tables and percentages are taken from SPSS software. The researcher records their conversations in their native language by means of a translation and then translated into English. While searching for intellectuals they also found Google Forms and collected their online data from them and analyzed it via Google Form and SPSS software. Both software's were used for the better results.

7.1 Sample method.

Convenient and Simple samples were used by study participants. The study has been conducted in different areas of Mingora city Swat. The most prominent areas in Swat Mingora where the investigator took participants from *Haji Baba Chawak, Gulshan Chowak, Sorhab Khan Chawak, watkay Bazaar, People Chawak, and Mola Baba Road Commercial Market*. Data has been collected in a few months. The interviews are conducted by a student investigator in Swat.

7.2 Sample employment:

Highlights in Swat Mingora city where the researcher selected participants from *Haji Baba Chawak, Gulshan Chowak, Sohrab Khan Chawak, Watkay Bazar, People Chawak, and Mola Baba Road Commercial Market*. The research sample has consisted of 20 third-sex people in Swat, as well as 5 activists and intellectuals in Khyber Pakhtunkhwa.

8 Significance of the study.

Although most of their research on third-party sex in India, known as *hejra*, is very limited in third-party research in Pakistan, known as *khwaja sira*. In 2016 Khyber Pakhtunkhwa became the first South Asian province to have a national policy protecting third-party rights. In 2018, Pakistan re-passed the transgender Rights Protection Bill. However, there is still a lack of evidence on gender-based violence (GBV). As the Public Health Evidence Review has identified, there have been only three high-quality sexual and reproductive health (SRH) interventions, including GBV.

The current study focused on the issues of eunuchs in the investigation region, as well as the current writing about their status of application of customary laws, which is more realistic than the limit. The current survey aims to find out why the community is suppressed because of traditional culture, careless conduct of guards, or ignorance of state structures.

This study investigated the dangers and challenges faced by transgender society in Pakistan, and identify the effects of abnormal sexual behavior on transgender people. Research studies will lead to the development of specific representation systems that lead to achieving equitable nationality and dignity for transgender people and communities alike.

The eunuch's level of education is very low not only for financial reasons but also for lack of family support and social hatred. There are no technical and vocational institutions to enhance

their skills or work assignments in any field of teaching, public office, police, or military where they can enter. Moreover, the law of the land does not encourage them either. Highlights of the current investigation to separate that misconception about transgender and clear up these issues in the state legislature. This is a real need for the day. This study will discover their academic, social, political, religious, and economic problems in order to further the law and the findings will provide space for other researchers.

9 Delimitation:

The number of inhabitants in the review is characterized as the third sex populace. The cut is depicted as an outsider sex way of thinking *khusra*, *nirban* and *zenana* skillet. The examination test will comprise of 20 third-sex individuals in Swat, Khyber Pakhtunkhwa. The circumstances for incorporation of the review are: (1) pantomime of an outsider; (2) live in Mingora or Swat, Khyber Pakhtunkhwa, Pakistan; (3) fit for speaking Pushto. Terms of expulsion are (1) individuals who don't recognize themselves as an outsider, (2) individuals who live external Mingora or Swat, and (3) individuals who don't speak Pushto fluidly. Each work will be made to furnish facilities for individuals with language or hearing disabilities.

10 Organizational structure:

There are four chapters in this thesis.

The introducing part of research is consist of the Introduction, Statement of problem, The objectives of the study, Research Questions, Review of the Related Literature, Theoretical framework, Methodology, Sampling method, Sample recruitment, Significance, of the study, Delimitation and Organizational structure.

- The first chapter contains the historical background for Transgender people in Pakistan.
- The Second chapter explain of the political and constitutional status of transgender people in Pakistan.
- The third chapter consists of results and discussions.

- The Fourth chapter depends on findings driven from collected data, Policy recommendations and conclusion.

Chapter 1

Historical Background for transgender people

This chapter of the research presents the profile for Swat and historical background for transgender people with special focus is Islam. It discusses transgender people from the Umayyad and *Abbasid, Mamluk*. Latter this chapter also discuss transgender people in South Asia while highlighting their position in Mughal regime. It's also presented the position of transgender people in colonialism period and then free colonialism and later on discuss their brief history in Pakistan.

1.1 Sexual ambiguity in Islam.

Sexual direction that isn't normal in Islam is pretty much as assorted as Islam itself. Recorded and instructive sources highlight contrasts in philosophy in orientation creation, orientation and sexuality. Today Islamic law specialists are making a differentiation among "dark" and "dubious" sexual relations. The last class incorporates "men with more highlights or ladies with more elements". As per numerous shariah (Islamic regulation) definitions, hetero intercourse with unpretentious privates not entirely set in stone upon entering the world. The "unidentified" classification (*khunsa mushkil khunsa*) contains those whose actual highlights don't permit us to decide their current orientation sex.⁵⁵

Assessments of various orders and Islamic schools contrast on the most proficient method to decide or allocate orientation/heterosexuality. While some promoter sex upon entering the world, many concur that homosexuality should be restricted to teenagers when they have male or female highlights (e.g., facial bristly, nighttime outflows, or level bosoms in men.). A few schools acknowledge an individual revelation viewing the innate sciences as an affirmation of his/her orientation; however this proof might be dismissed assuming the individual's private parts are known to be equivocal.⁵⁶

At long last, the individuals who are gay and show no sexual direction during puberty are dependent upon specific guidelines and freedoms, which are connected with so much practices as circumcision, petition, journey, marriage, seeing, discipline, legacy and passing.⁵⁷

Islamic methods of heterosexuality suggest that Muslim legal scholars focus on external physical factors such as sexual orientation / gender identity. The body is given accreditation as the primary sex marker. Later, however, I point out that an important difference exists between the Islamic sects, and especially between the Sunni and Shia religious teachings, regarding the prioritization and determination of gender and sexuality. But how does Islam approach those who do not have the opposite sex but the current signs of sexual incomprehensibility (i.e., as far as sign and job) from outset? In his investigation of the Quran's utilization of names and pictures, the strict

⁵⁵ Cilardo, A.1986. "Historical perspective of the legal Doctrine relative to the position of the Hermaphrodite in theIslamic Law" Journal for Islamic studies. Pp 128, 170.

⁵⁶ Cilardo. 1986. P 172.

⁵⁷ Cilardo. 1986. P 172.

antiquarian Scott Siraj al-Haqq Kugle, addressing an exceptionally surprising perspective, expresses that the Quran all the while calls for distinctions in sexual orientation (i.e., between a man and a lady) and uncertainty.⁵⁸

However, neo-traditionalists believe that God not only organized mankind but also that the whole world was made of two different sexes. Such orthodox translations contradict the discovery of modern biological science of complex sexual behavior on a variety of animals and ignore the simple dichotomies of modern science that were long lost. Kugle insists that the success of science should deepen the interpretation of the Quranic and provide an opportunity for separation and predestination.⁵⁹

For instance, Quranic sections portraying the variety of individuals as far as shading are frequently taken in a real sense as importance for racial contrasts while overlooking different types of variety as proven by current science and human information. Notwithstanding the Quran, Sufism, the strange component of Islam, gives the vitally philosophical ideas connected with sexual boundlessness. As indicated by Sufi suspected, the heart is viewed as the dwelling place of the spirit, where the spirit is perceived as a theoretical power, awareness, which interfaces the spirit to the body.⁶⁰

Zanana souls see themselves as female or male, or perhaps both male and female or non-male or female". Sufi researchers track down the spirit as the drenching of the two genders. Critically, *khwaja siras* in advanced Pakistan guarantee that their distinctions in sexual orientation are connected with the heart/soul of a lady, which they guarantee to have. Hadith 11 and oral stories of the Prophet Muhammad furnish proof that he managed physically unequivocal

⁵⁸ Bello, S. (2012). "*The Punishment of Homosexuality in Islamic Contemporary World: Malaysia, Iran, Pakistan and Saudi Arabia as a Case Study*": Research Gate. *Journal of Homosexuality* 1(issue 1):1
Retrieved from: https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2183622

⁵⁹ Kugle Scott Siraj AL-Haqq, 2010. "*Homosexuality in Islam: Critical reflection on Gay, Lesbian, and transsgenderMuslims*". one world publication. Homosexuality in Islam by Kugle, Scott Siraj Al-Haqq. 9781851687015. Heftet - 2010.

⁶⁰ Kugle Scott Siraj AL-Haqq, 2010.

individuals known as mukhannath (men or in some cases cross dresser men) and eunuchs during his lifetime in Medina.⁶¹

. Kugle's examination of early Islamic texts and hadiths shows that mukhannaths are portrayed as far as their sexual capacity (i.e., customs, discourse, and dress) rather than sexual conduct and want, and their sexual vagueness was viewed as regular.⁶²

Sexual restraint was viewed as proper just for the individuals who were not double-dealing essentially and acknowledged such conduct as a result of inconspicuous thought processes (takallufi). . Numerous researchers guarantee that Islamic culture acknowledges mukhannaths, in spite of prevalent thinking that the Prophet Muhammad was an apostate. The spouses of the Prophet were frequently visited by mukhannaths inside their rooms.⁶³

As indicated by a few hadiths, the Prophet ousted a khannath who used to visit his home, not in view of his distinctions in sexual orientation but since he disregarded moral standards by utilizing his insight into ladies' issues to stimulate men's closeness with unmarried ladies.⁶⁴

Sayings and teachings are addressed to the Prophet Mohammad. Islamic scriptures suggest that there were "other women 'who took the way of men,' known as mutarajjulata" .⁶⁵

⁶¹ Kugle Scott Siraj AL-Haqq, 2010.

⁶² Babayan and Najmabadi, 2008. "*Islamicate Sexualities*". Harvard Middleastrn Monographs. P,163.

⁶³Kugle Scott Siraj AL-Haqq, 2010. "*Homosexuality in Islam: Critical reflection on Gay, Lesbian, and transgender Muslims*". one world publication. Homosexuality in Islam by Kugle, Scott Siraj Al-Haqq. 9781851687015. Hefet - 2010 | Akademika. Homosexuality is anathema to Islam - or so the majority of both believers and non-believers suppose. Throughout the Muslim world, it is met with hostility.

⁶⁴ Kugle 2010, p.23.

⁶⁵*Muslims*". one world publication. Homosexuality in Islam by Kugle, Scott Siraj Al-Haqq. 9781851687015. Hefet - 2010 | Akademika.no Homosexuality is anathema to Islam - or so the majority of both believers and non-believers suppose. Throughout the Muslim world, it is met with hostility.

Mukhannath played exceptional parts in the antiquated Muslim people group as artists, vocalists, and humorists, as well as go between who approached both the private circle of ladies and the open arena of society.⁶⁶

1.1.1 Gender Ambiguity in Umayyad and Abbasid Empire

In any case, sources only sometimes notice the mukhannath following their maltreatment in the eight-century by an Umayyad regulative head of Medina who mentioned such individuals to be castrated They later returned in Baghdad during the Abbasid Empire, yet by then the Islamic chat on direction dubiousness had been superseded with an accentuation on homosexuality, which saw the mukhannath as men who expected the inactive part during same-sex butt-driven intercourse.⁶⁷

Today, numerous Islamic legal scholars differently characterize mukhannath as for orientation equivocalness, an absence of sexual craving and additionally sexual insufficiency (e.g., the failure to support an erection)⁶⁸

They censure "fake" mukhannaths or the individuals who "intentionally digress from the standard of their orientation," yet by and large acknowledge those "who naturally experience the ill effects of some sort of conduct anomaly," insofar as they don't participate in ill-conceived sexual conduct.⁶⁹

A portion of the shariah regulations relating to suggestively slanted mukhannaths incorporate disciplines for submitting homosexuality, preclusion from blending with and wedding

⁶⁶ Kugle Scott Siraj AL-Haqq, 2010. "*Homosexuality in Islam: Critical reflection on Gay, Lesbian, and transgender Muslims*". one world publication. Pp,254 ,255.

⁶⁷ Kugle Scott Siraj AL-Haqq, 2010. P, 254.

⁶⁸ Bolich, A, 2007. "*The Thesean Ritual Landscape. Appropriation, Identity and Athenian Collective Memories.*" King's College London. p, 124. Kugle Scott Siraj AL-Haqq, 2010. "*Homosexuality in Islam: Critical reflection on Gay, Lesbian, and transgender*

⁶⁹ Bolich, A, 2007. "*The Thesean Ritual Landscape. Appropriation, Identity and Athenian Collective Memories.*" King's College London. p, 124.

ladies, and limitations against giving declaration in court because they need moral integrity and can't be viewed as tenable observers.⁷⁰

Subsequently, juridical rationale expects mukhannaths to be either biogenetic or unfit to participate in sexual conduct. Interestingly, in contemporary Pakistan, the term mukhannath was generally accepted to be material to somebody with genital ambiguities. Notwithstanding mukhannaths, the second classification of orientation equivocal people present during the Prophet's time was the eunuch. The Prophet's initially reported experience with an eunuch was the point at which a lady named Marya, introduced to him as a gift by an Egyptian lead representative, was accompanied to Medina by her emasculated worker.⁷¹

The eunuch was permitted to live with Marya as her worker whenever it was demonstrated that he didn't have sexual admittance to her. The choice approved the worth and social job of eunuchs in Islamic culture. The Prophet opposed the act of mutilating slaves, however those maimed somewhere else by non-Muslims were acknowledged into the Islamic domain where they filled in as family workers.⁷²

The orientation vagueness of eunuchs contrasted from that of the mukhannaths in that it was socially forced rather than being an inborn attribute, but, what improved this equivocalness was the lack of "testicles created chemicals" in eunuchs following the evacuation of their sexual organs. Due to their uncertainty, eunuchs came to be viewed as neither men nor ladies and hence, ready to blend unreservedly with both. Their orientation status empowered them to fill in as a "human cover" during shared petition where they were told to remain in succession behind men yet before ladies.⁷³

By the turn of the twentieth century, eunuchs were serving this and different other huge limits at the Kaaba, the heavenly site of excursion for Muslims in Makkah (i.e., Mecca), and at Al-

⁷⁰Haneef, Sayed S. "Sex Reassignment in Islamic Law: The Dilemma of Transsexuals." International Journal of Business, Humanities and Technology 1, no. 1 (2011): 98-107.

⁷¹ Haneef, Sayed. 2011. P 106.

⁷² Kugle Scott Siraj AL-Haqq, 2010. "Homosexuality in Islam: Critical reflection on Gay, Lesbian, and transgender Muslims". one world publication P, 256.

⁷³ Kugle Scott Siraj AL-Haqq, 2010. P, 250.

Masjid an-Nabawi (the Mosque of Prophet Mohammad) in Medina, where they were used. At first purchased as slaves by the Ottoman association from Ethiopia and Sudan, these eunuchs were responsible for cleaning both favored objections, and for keeping individuals isolated during the excursion at the Kaba.⁷⁴

In real practice, the aghawat couldn't actually isolate the group by sex; however they could represent an impartial class, isolating and organizing the classifications of people. Their mutilated state made it workable for them to contact ladies without breaking their custom virtue. Tawashi was the conventional name of the eunuchs of the sacred mosques, however the title given to them was aghawat (or agha in short), and that implies senior, senior kin, boss or expert in Turkish.⁷⁵

The term meant respect for these dim eunuchs of high stature. A couple of sources ensure that eunuchs really serve the mosque in Makkah, yet they were less in number today than during the 1900s . Khwaja sira sources routinely referred to these individuals and believed them to be their forerunners. Nevertheless, they had near no understanding into these eunuchs other than the gig they played in the custom cleaning of the consecrated districts of Makkah and Medina. Severe history and holy composing show that Islam sees four specific sorts of animals: men/folks, women/females, unsure intersexual (khunsā mushkil), and direction problematic individuals (mukhannath).⁷⁶

Also, Islam made space for another no normative figure: the eunuch. However not a different sex/orientation, they should have been visible as sexed/gendered inferable from their emasculation instigated chemical lack and ensuing advancement of female actual attributes (e.g., bosom development and loss of body hair). Critically, Islamic legal scholars didn't obviously characterize the outline between the classifications of sex and orientation.⁷⁷

⁷⁴Young, William C. 1993, "*The Ka'ba, Gender, and the Rites of Pilgrimage.*" International Journal of Middle East Studies. p,285-300.

⁷⁵Young, William C. 1993, "*The Ka'ba, Gender, and the Rites of Pilgrimage.*" International Journal of Middle East Studies. p,290.

⁷⁶Bolich, A, 2007. "*The Thesean Ritual Landscape. Appropriation, Identity and Athenian Collective Memories.*" King's College London. p, 124.

⁷⁷ Bolich, A, 2007. P, 123.

1.1.2 Gender Ambiguity in Mamluk and Ottoman Empire

On account of the Ottoman Empire, it was the African eunuch that seems to have been liked. The act of delegating eunuchs in the illustrious courts is known to have existed in other Islamic domains, including the Mamluk (1250-1517) and Safavid (1501-1736) administrations, and at last the Mughals (1526-1857) likewise took on it. The title given to the central eunuch of the Mughal court was *khawaja sira*.⁷⁸

An Urdu term borrowed directly from Persian/Farsi. Eunuchs were typically organized hierarchically with the senior or chief eunuch directing junior eunuchs below him. Eunuchs were normally coordinated progressively with the senior or boss eunuch coordinating junior eunuchs underneath him. Boss eunuchs filled in as armed force commanders, collection of mistresses, gatekeepers and guides to the rulers. Some even regulated the schooling of rulers. Eunuchs guaranteed that no unapproved individual entered the seraglio; they were viewed as great for the insurance of the array of mistress's ladies because of their failure to recreate and on the grounds that they were seen to be physically non-undermine. Manucci states that the main eunuch of the seraglio had a few other significant obligations. He has an enormous remittance, has charge of the depository, is expert of the closet, settles on the subtleties and the example of Sarapas (robes) to be ready; to put it plainly, he has charge of all the Mughal use of the garments and the valuable stones, of the gems, of all that goes into or emerges from the royal residence.⁷⁹

Lower-positioning eunuchs played out the obligations of courier and gatekeepers. However undermined, they were genuinely impressive and profoundly esteemed for their solidarity, which empowered them to perform truly burdening obligations. Aware of the inward activities of regal families, eunuchs used huge impact and regularly accomplished high status both in the court and in the public eye.⁸⁰

⁷⁸ Manucci, Niccolao , 1906. “*Storia do Mogor or Mogul India, 1653-1708* ”. London: John Murray, London. p.350.

⁷⁹Manucci, Niccolao , 1906. “*Storia do Mogor or Mogul India, 1653-1708* ”. London: John Murray, London. p.350.

⁸⁰Gomez, Michael A ,2005. “*Reversing Sail: A History Of The African Diaspora. Cambridge*”: Cambridge University Press, p.37

Indeed, Islamic history has seen various prestigious magnificent eunuchs. For example, El-Hajj Beshir Agha (ca. 1657-1746), the most remarkable boss eunuch throughout the entire existence of the Ottoman Empire, was known to have formed and spread the authority Ottoman brand of Sunni Islam.⁸¹

Similarly, the absolute most prominent aristocrats in the Mughal Empire were eunuchs. Imaduddin Rayhan, the fundamental priest under Sultan Balban, Kafur Hazardinari, the tactical official and negative behavior pattern official of Alauddin Khalji, and Khurau Shah the top pick of Qutbuddin Mubarak Khalji who rose to be awesome, were all eunuchs... Under the Mughals, various critical eunuchs... rose to the spot of managers of military and lead delegates. The manager Nazirs or Khwaja Saras generally participated in the title of Aitmad Khan or Aitbar Khan (the Trusted Lord).⁸²

Through their administration to eminence, eunuchs likewise figured out how to gather a lot of abundance. They were qualified for public income, got awards as money and land, and even had the authority right to ask.

Because of the quantity of lucrative employment opportunities accessible to eunuchs in the Mughal Empire, it had become normal among unfortunate families to change over a portion of their children into eunuchs and have them work in the castles to make a consistent wellspring of income for the family.⁸³

Jahangir annulled maiming yet the training persevered in light of the fact that eunuch slaves had turned into a productive business ware. In 1668, Aurangzeb likewise prohibited the training all through the Empire. Notwithstanding, the traditions proceeded and Jahangir and his replacements continued tolerating eunuchs as presents for obligations in the collection of mistresses.⁸⁴

⁸¹Hathaway, Jane, 2006. *“Beshir Agha: Chief Eunuch of the Ottoman Imperial Harem”*. Oneworld Publications.

⁸²Lal, K.S., 1994. *“Muslim Slave System in Medieval India”*. New Delhi: Aditiya Prakashan.

⁸³ Beveridge, Henry 1909. *“The Tuzuk-i-Jahangiri or Memoirs of Jahangir”*. London Royal Asiatic Society Publication, p.150.

⁸⁴ Beveridge, Henry 1909. P,145.

1.2 Third Sex/Gender in South Asia

South Asia has a rich history of direction unclearness, one that Gayatri exhaustively divided into four arranged time spans: out of date, middle age, trailblazer, and contemporary. Evidence of third-sex/direction figures appears head in old Indian texts from the Hindu, Buddhist, and Jain practices where they are suggested as *kliba*, *pandaka*, *trtiyapraktri* and *napumsaka*. The ramifications of these terms distinctively included unmales, third sex, third nature, eunuch, “someone ‘who was sterile, impotent, castrated, a transvestite, a man who had oral sex with other men, a man who had anal sex, a man with mutilated or defective sexual organs, a hermaphrodite, or finally, a man who produced only female children’”.⁸⁵

1.2.1 Third Gender or Castrated male of the Mughal Courts

This recommends that anybody who didn't squeeze into the parallel orientation framework was bunched into this different scope of states and practices. The verifiable record of the middle age time frame centers on eunuchs or emasculated men of the regal Mughal courts. The eunuchs of the antiquated time are particularly relevant to this endeavor since the term *khwaja sira*, which become notable in Pakistan in the essential decade of the twenty-first century, emerges from this time of South Asian artifact, from where it will in general be followed as far back to the eunuch slave trade that existed during the hour of Prophet Muhammad. The demonstration of naming eunuchs in the supreme courts prospered during the Roman and Ottoman Empires. The frameworks by which folks became eunuchs... involved the ejection of the balls or the two gonads and penis [of energetic boys]. Since Islam blocked the demonstration of harming anyway not the usage of disfigured slaves.[the operation] was performed by Christians (and perhaps Jews) in Ethiopia, and in various regions.⁸⁶

A Urdu expression acquired straightforwardly from Persian/Farsi. Eunuchs were ordinarily planned logically with the senior or manager eunuch organizing junior eunuchs under him. Manager eunuchs filled in as furnished force authorities, exhibit of escorts watchmen and advisors

⁸⁵Gomez, Michael A.2005. “*Reversing Sail: A History Of The African Diaspora*”. Cambridge: Cambridge University Press.

⁸⁶ Gomez 2005, p.37-8.

to the rulers. Some even regulated the guidance of rulers. Eunuchs ensured that no unapproved individual entered the seraglio; they were seen as extraordinary for the protection of the gathering of mistresses women in light of their inability to reproduce and because they were seen to actually non-sabotage. Manucci states that the focal eunuch of the seraglio had a couple of other critical commitments. He has an immense settlement, has charge of the store, is master of the wardrobe, chooses the nuances and the case of Sarapas (robes) to be prepared; to lay it out simply, he has charge of all the Mughal utilization of the pieces of clothing... and the significant stones, of the enhancements, of all that goes into or rises up out of the imperial home.⁸⁷

Lower-positioning eunuchs played out the obligations of courier and gatekeepers. However castrated, they were actually amazing and exceptionally esteemed for their solidarity, which empowered them to perform genuinely burdening obligations. Conscious of the inward operations of illustrious families, eunuchs employed critical impact and regularly achieved high status both in the court and in the public arena.⁸⁸ Students of history hypothesize that the job of eunuchs as court authorities reduced under the breakdown of the Mughal rule, and their resulting criminalization by the British.⁸⁹

What was the fate of imperial eunuch's means castrated man upon the ruin of the Mughals is dubious, however *khwaja sira* oral history proposes that they either proceeded to lay out *hejra* networks or were coordinated into them. What is clear, notwithstanding, is the huge contrast among middle age and contemporary *khwaja siras*, a uniqueness that will end up being unmistakable in the accompanying part. Frontier records of Indian history center around "eunuchs" and "*hejras*" who British rulers recognized as a criminal standing, a grouping under which they could be exposed to observation and capture. *hejras* were enlisted under the Criminal Tribes Acts of 1871, which required the capture of people engaged with hijacking or mutilating youngsters, in perpetrating offenses under segment 377 of the Indian Penal Code, those seen openly dressed like ladies, and the individuals who moved or played music. The British differently seen *hejras* as

⁸⁷Niccolao , 1906. "*Storia do Mogor or Mogul India, 1653-1708* ". London: John Murray, London. p.350.

⁸⁸Gomez, Michael A.2005. "*Reversing Sail: A History Of The African Diaspora*". Cambridge: Cambridge University Press

⁸⁹Pamment, Claire, 2010. "*hejraism: Jostling for a Third Space in Pakistani Politics.*" The Drama Review 54, no: 29-50. p.34

normally barren men, those brought into the world with intrinsic contortions, and the people who deliberately mangled themselves.⁹⁰

1.3 Sex Work and Gender Nonconformity in the Pre-colonial Period

In pre-colonial India, the modern notion of sex work did not exist in the same form as today. Rather, concubines, courtesans, handmaidens, and devadasis engaged in song and dance performances that are now referred to as sex work. These groups were often in good standing with the state and frequently received support from local temples, nobles, or royalty.⁹¹

Similar to the place of sex work in pre-colonial India, gender nonconformity was also treated differently in pre-colonial times. One of the most notable gender-nonconforming groups on the South Asian subcontinent are *hejra*. *Hejra* are a gender/sexual minority with historical origins tracing back over a thousand years.⁹² They are viewed as neither men nor ladies, but instead possess a third orientation class.⁹³

The term *hejra* is not exactly synonymous with the term “transgender,” as some people who identify as being transgender do not consider themselves to be *hejra*, and vice versa, some *hejra* do not consider themselves to be transgender. These labels are neither mutually exclusive nor completely overlapping. The third gender label includes a range of identities, including *hejra*, *kothi*, *kojja*, *kinnar*, *shiv-shakti*, *aravani*, *jankha*, *khusra*, *bugga*, *khwaja siras*, and others. Without going into detail on how these identities differ, it is important to note that the distinctions between third gender identities in South Asia and the transgender identity in Western contexts stem from

⁹⁰Reddy, Gayatri, 2007 . “*Sexual Differences and Their Discontents: Shifting Contexts of ‘Thirdness’ in Hyderabad.*” In *The Phobic and the Erotic: The Politics of Sexualities in Contemporary India*, edited by Brinda Bose and Subhabrata Bhattacharyya, 301-322. Calcutta: Seagull Books.

⁹¹Reddy, Gayatri, 2007.

⁹²Taylor, Diana, 1997. *Disappearing Acts: Spectacles of Gender and Nationalism in Argentina’s “Dirty War.”* Durham: Duke University Press,

⁹³Reddy, Gayatri, 2007 . “*Sexual Differences and Their Discontents: Shifting Contexts of ‘Thirdness’ in Hyderabad.*” In *The Phobic and the Erotic: The Politics of Sexualities in Contemporary India*, edited by Brinda Bose and Subhabrata Bhattacharyya, 301-322. Calcutta: Seagull Books.

the historical and cultural socialization of each group within their respective settings. *hejra* is individuals who were typically identified with male sex at birth, raised as boys, but who identify with more effeminate gender roles and gender expression. *hejra* includes individuals who are cross-dressers, transvestites, intersexual, or simply gender-nonconforming. Seen to be auspicious due to their androgyny and/or asexuality, *hejra* are still often present at weddings, childbirths, and other special occasions to bless a newly married couple or a newborn child, receiving money in exchange for their blessings. A *hejra* identity does not necessarily connote an exclusive sexual attraction to men. One can be part of this community, yet continue to have sex with or even be married to women. *hejra* were perceived as undermining colonial power by discrediting the morality of the colonists. Prior to the consolidation of power under the British Raj in the nineteenth century, some *hejra* and *khawaja sara* received revenue from land that was granted to them by local rulers. The downfall of the Mughal Empire, the Rajput dynasties, the Nizam, and other local South Asian principalities led to the loss of royal patronage of *hejra* who served these roles within the upper echelons of society.⁹⁴

1.4 Police Administration on Non-Gender Based Colonialism

Similar to the ways prostitutes used to be police during the colonial period, *hejra* also fell victim to the state police. As Hinchy notes, in the 1850s the British discovered a caste system, known as the *hejra*. The British colonies divided the *hejra* as a distinct group among the many sects and tribes they united throughout British India. In 1871 the passage of the Criminal Tribes Act (CTA) defined *hejra* as criminal and authorized their surveillance. The act also ensured colonial control of social and sexual affairs. Under the CTA, *hejra* may be imposed by wearing women's clothing, dancing, or playing music openly. The CTA commits a crime “any registered eunuch who appears, dresses or adorns a woman, on a public street or in any other place, for the purpose of appearing on a public street or in a place, or dancing or playing music. , or participate in any public exhibition, on any street or public place”.⁹⁵

⁹⁴ Kalra, G. (2012). *hejras: the unique transgenderculture of India*. International Journal of Culture and Mental health.

⁹⁵ Hinchy, J.(2013). “*Troubling bodies: ‘eunuchs,’ masculinity and impotence in colonial North India Gender and masculinities*”: New Perspectives. Journal South Asian History and Culture, Part 1: History and Society, Volume 4- Issue 2: Pages 196-212

Significantly, masculinity is not on this list of punishable actions. Local government officials were required to keep a record of the names and personal details of a *hejra* suspected of kidnapping or mutilating children, a practice that was often made by people who did not respect sex. Archive research seems to confirm that these rules were not applied or were difficult to apply as there are a few documented cases of *khwaja sara* and *hejra* of non-compliance with colonial laws.⁹⁶

Colonial efforts were made to suppress the *hejra* as a sign of sexual prominence in the public domain by restricting their activities and dress. The law stated that those who did not approve of sex were also criminals and that their conduct was a legal punishment. Attempts to dictate masculinity and perceived obscenity in the South Asian region have been unsuccessful as inadequate police resources, allowing the *hejra* to exploit spaces in surveillance. The British colonial government judged the *hejra* to be a "violation of public dignity" which linked their actions with immorality and lack of good morals. After the independence of the Indians in 1947, the *hejra* officially lost its state-sponsored support from local temples, courts, and officials. This discrimination led many *hejra* communities to move to the cities, often taking on humanitarian or sex work as a means of subsistence. Even among their families, communities and religious institutions, the *hejra* continues to be stigmatized and discriminated against because of its sexual orientation.⁹⁷

1.5 Gender and Sexuality Policy Changes in post-Colonialism

It is clear that the political and sexual orientation of sexual orientation varies widely between Western and South Asian countries, from the use of different gender identity labels to the public sentiments provided on those labels. Differences in the vernacular reflect differences in the genetic makeup of each culture. In Western education, gender has changed dramatically from

⁹⁶ British Library. (1871). *Criminal Tribes' Act*. Act XXVII. V/8/42.

⁹⁷ Hinchy, J.(2013). "Troubling bodies: 'eunuchs,' masculinity and impotence in colonial North India Gender and masculinities": New Perspectives. *Journal South Asian History and Culture*, Part 1: History and Society, Volume 4- Issue 2: Pages 196-212

structure as an individual's natural trait, especially with respect to certain genitals or chromosomes, to being constructed as a learned or specified factor that works in speech, dress, and behavior.⁹⁸

Although transgender people may be part of the “new system of things” in the Western context, the *hejra* has held public office in South Asia for centuries. A transgender person in the Western world is often described as being “in” or “transformed,” which is thought to be from a man to a woman, or from a woman to a man. At the time, the third sex in South Asia was the same. No mutations are needed, although most people are treated with hormones, penectomies, or testicles. However, there is no final game or binary limited sex in which the *hejra* applies. They are not in the process of getting to their destination; they already exist. Verbiage relating to “conversion,” “passing” or “clock time,” widely used in Western contexts to refer to transgender people, may only work to strengthen the binary non-sexist people who try to avoid it. The alternative to the two can be given in the sense of being either sex.⁹⁹

Recent research on gender and sexuality studies has obscured the cultural differences between gender and sexuality, arguing that both anatomical sex and sexuality are socially constructed, leading to complex gender identities that allow for interaction between biology, identity, function, power, and adaptation.¹⁰⁰

Such an understanding of gender may be very similar to the way *hejra* and third-party gender identity are formed in South Asia. All in all, these changes in gender and sex policy reflect important changes in the way the State in the Indian state controls (or no longer controls) the private, sexual lives of its citizens. In a way, these changes also mark the return of a more fluid understanding of gender and sexuality, as they may have existed on the South Asian continent before colonization.¹⁰¹

⁹⁸ Preston, L.W. (1987). "A Right to Exist: Eunuchs and the State in Nineteenth-Century India." *Modern Asian Studies* 21, May 1987: 373- 377.

⁹⁹ Butler, J. (1999). “*Gender Trouble*”. New York: Routledge.

¹⁰⁰ Richards, C., Bouman, W. P., Seal, L., Barker, M. J., Nieder, T. O., & T’Sjoen, G. (2016). “*Non-binary or genderqueer genders*”. *International Review of Psychiatry*, 28(1), 95-102.

¹⁰¹ Richards, C., Bouman, W. P., Seal, L., Barker, M. J., Nieder, T. O., & T’Sjoen, G. (2016). P,102.

On the other hand, the anti-human trafficking bill and the sex rights bill passed in Lok Sabha in 2018 reflect the news that pigeonhole sex workers and third-sex workers in the category of oppressed victims. Ongoing policies that abolished homosexuality, sexism, and adultery continued with the legal department of the Central Government of India. These policies are very different from the policies in Parliament.¹⁰²

1.6 Status Of transgender In Contemporary South Asia

As referenced before, *khunsa-e-mushkil* alludes to intersexual individuals whose private parts are not appropriate signs of sex. Thus, various government units endeavored to include *khwaja siras* in their work (e.g., the World Food Program proposed to prepare *khwaja siras* to teach ladies about illness counteraction and nourishment). In any case, enlistment in these administration programs among *khwaja siras*, especially enrollment for new personality cards, remained disgracefully low. However unforeseen, the Pakistani state's activity concurred with comparable improvements in different pieces of South Asia. India permitted "transsexual" residents to enroll for travel papers in 2005, added an "O" for the Other sex/orientation classes to the country's elector enlistment process in 2009.¹⁰³

Included transsexual individuals to the nation's statistics and resident ID framework in 2011, and perceived hejras/transsexual individuals as a third orientation in 2014; Nepal made a third orientation classification in 2007 and remembered transsexual individuals for its enumeration in 2011, and Bangladesh permitted hejras to enroll to cast a ballot in 2008 (Bochenek and Knight) and made a particular third orientation class in 2013. While Pakistan gave them character in a public personality card.¹⁰⁴

1.6.1 Historical Background of transgender people of Pakistan.

¹⁰²Richards, C., Bouman, W. P., Seal, L., Barker, M. J., Nieder, T. O., & T'Sjoen, G. (2016). "Non-binary or genderqueer genders". *International Review of Psychiatry*, 28(1), 95-102.

¹⁰³Preston, L.W. (1987). "A Right to Exist: Eunuchs and the State in Nineteenth-Century India." *Modern Asian Studies* 21, May 1987: 373- 377

¹⁰⁴British Library. (1871). *Criminal Tribes' Act*. Act XXVII. V/8/42.

Khwaja Siras and Pakistani Laws A combination of mainstream and Islamic regulations oversee present-day Pakistan. Islamisation strategies in the nation originate from the Objectives Resolution passed in 1949 which shapes the premise of Pakistan's constitution. This goal all the while guaranteed a Pakistan that would be a majority rule state where minority privileges would be safeguarded, as well as where Muslims would have the option to reside as per Islamic directives.¹⁰⁵

The goal planted the seeds for a battle, not such a huge amount among innovator and strict powers, however one among majority rule and hostile to vote based ones. Notwithstanding, the most radical changes in the country's lawful design happened during the 1980s subject to General Zia-ul-Haq, who looked to present an Islamic arrangement of equity. During his residency, the public authority presented its translation of Islamic regulation and made Shariat courts. Albeit these changes debilitated the common premise of the state, they didn't supplant the current legal framework.¹⁰⁶

The constitution expresses that shariah might be applied to circumstances saw to be in inconsistency to the Quran (The Constitution of the Islamic Republic of Pakistan). Be that as it may, common regulation ordinarily administers residents and Islam is specifically conjured.¹⁰⁷

At this point, the Pakistani state stays hazy about the job of Islam in its activity and as a marker of public personality, and the nation remains tormented by logical inconsistencies and nerves encompassing Islam and it's area inside the patriot system.¹⁰⁸

This indeterminacy has ramifications for the state's treatment of issues relating to orientation and sexuality. Cases including same-sex sexual conduct, for example, might be dependent upon both mainstream and strict regulation. Homosexuality is unlawful under area 377

¹⁰⁵Khan, S. (2017). P, 1300.

¹⁰⁶Rouse, Shahnaz, 2004. "Shifting *Body Politics: Gender, Nation, State in Pakistan*", Vol. 2. Women Unlimited, 2004.

¹⁰⁷Rouse, Shahnaz, 2004. "Shifting *Body Politics: Gender, Nation, State in Pakistan*", Vol. 2. Women Unlimited, 2004.

¹⁰⁸Haines, Chad, 2012. "*Nation, Territory, and Globalization in Pakistan: Traversing the margins*". New York: Routledge,.

of the Pakistan Penal Code an order that was acquired from British pioneer rulers. Same-sex sexual conduct, which falls under the code's exposition of "unnatural offenses" and "animalistic intercourse against the request for nature," is culpable with a fine and between two to a decade in jail.¹⁰⁹

Islamic regulation, additionally enforceable in such circumstances, endorses flogging of lashes and stoning for same-sex sexual action (RRT Research Response). In any case, the regulations relating to gay demonstrations are seldom summoned and captures and preliminaries barely at any point happen. Nonetheless, the presence of the order makes gendered and sexual minorities defenseless against coercion, blackmail and sexual double-dealing, frequently on account of regulation implementation authorities. With 377 flawless, the Supreme Court allowed privileges to khwaja siras in a progression of memorable decisions beginning in June 2009 following quite a while of no lawful acknowledgment and insurance. Aslam Khaki, a Supreme Court (SC) promoter and basic freedoms attorney, recorded a court request in February 2009 following a police attack on a khwaja sira occasion in Rawalpindi, and an ensuing dissent by orientation uncertain individuals outside the workplace of the Senior Superintendent of Police.¹¹⁰

"The Chief Justice put individual interest and exertion into this case," said Khaki. "I didn't need to do a lot of exploration or lawyering, and he passed significantly more than one request on this issue." The Court requested the public authority to give public character cards to *khwaja siras* demonstrating their third sex/orientation status. Pakistan started perceiving "*khwaja sira*" as an unmistakable sex/orientation notwithstanding male and female. *Khwaja siras* were given the decision of posting their sex/orientation on their public character cards as male (*khwaja sira*), female (*khwaja sira*), or khunsā-e-mushkil . While the SC was hazy about how it characterized these *khwaja sira* subcategories, they looked similar to the three Islamic characterizations of intersexuality, or at least, the individuals who had male-like, female-like or indeterminable genitalia. In the ensuing hearings that occurred between 2009-2012, the Court requested the

¹⁰⁹Pakistani. "Pakistan Penal Code." Accessed November 29, 2012. <http://www.pakistani.org/pakistan/legislation/1860/actXLVof1860.html>

¹¹⁰Redding, Jeffrey A. "From 'She-Males' to 'Unix': transgenderRights and the Productive Paradoxes of Pakistani Policing." In *Anthropology of Criminal Cases in South Asia*, edited by Daniela Berti and Devika Bordia. (forthcoming)

arrangement of safety, legacy and casting a ballot rights, the option to take public office, instructive and open positions, and admittance to government supported government assistance programs for *khwaja siras*. The individual government offices, in counsel with select *khwaja sira* pioneers, concocted large numbers of the strategies in light of these issues. Also, in endeavors to "standard" *khwaja siras*, the Chief Justice requested different divisions to coordinate orientation equivocal individuals into their projects.¹¹¹

Being an individual from the orientation and sexual minority local area (GSM) in Pakistan is intensely demonized and is as yet viewed as a wrongdoing. The starting points of wrongdoing in strange social orders date back to the British pilgrim period. In 1860 the British changed their sentence code to an area that included India, Pakistan, and Bangladesh. Under Section 377 of the Indian Penal Code, "demonstrations of the tissue in opposition to nature" were submitted. This without a doubt makes both homosexuality and non-homosexuality legitimate. The two practices/characters were related to outsider individuals.

Extra measures have kept on compelling non-misogynist social orders underground. In 1871 the act of dressing illicitly under the Criminal Tribes Act. In 1875 public execution of melody, dance and theater was condemned by the Wonderful Performance Act. Albeit this training didn't straightforwardly address the *hejra* local area, it made wrongdoing one of the primary methods of their lives - local area administration. In provincial times, the *hejra* was viewed as associated with kid snatching, constraining kids to be instructed the *hejra* way of life.¹¹²

¹¹¹Redding, Jeffrey A. "From 'She-Males' to 'Unix': transgenderRights and the Productive Paradoxes of Pakistani Policing." In *Anthropology of Criminal Cases in South Asia*, edited by Daniela Berti and Devika Bordia. (forthcoming)

¹¹²Jeffrey, A. R., (2019). *The Pakistan transgenderPersons (Protection of Rights) Act of 2018 and Its Impact on the Law of Gender in Pakistan*: University of Melbourne - Law School. Retrieved from: "https://papers.ssrn.com/sol3/papers.cfm?abs-tract_id=3339759".cfm?abstract_id=3339759

Albeit these charges were reputed, claims against third-sex couples actually persevere in South Asia today. After autonomy from British Raj, Pakistan took on the Indian form of the British Penal Code and made it a wrongdoing against sexual direction.¹¹³

Despite the fact that Pakistan is formally the Islamic Republic, indeed a significant part of the Pakistan Penal Code (PPC) contains the leftovers of the British provincial period. Under Section 377 of the PPC, homosexuality is a wrongdoing deserving of as long as two years in jail. During the 1970s, subject to Zia al Huq, various regulations inside Islamic regulation or shariah, particularly those customs that understood the Hanafi thought school, were acquainted with the PPC.¹¹⁴

Pakistani regulation requires a whipping of 100 lashes on the off chance that an individual is unmarried (sex) or battered to the point of death whenever wedded (infidelity). A couple of late occurrences feature how Pakistani culture actually doesn't acknowledge same-sex connections. In 2012 a gay couple in Pakistan who were hitched (customarily yet not lawfully) were alienated locally and gotten demise dangers.¹¹⁵

Likewise, a 42-year-old Afghan exile facilitated a wedding service with a 16-year-old ancestral man in the distant Khyber district on the Afghan line. This association likewise disregards Pakistan's law of marriage.¹¹⁶

¹¹³Carlos, F. C., Mario, P., Tim, F., Roger, R. R. (2008). “*Review of Legal Frameworks and the Situation of Human Rights related to Sexual Diversity in Low and Middle Income Countries Study*” Commissioned by UNAIdentity Cards Retrieved from: http://data.unaIdentityCards.org/pub/report/2009/20091215legalframeworks_HYPERLINK

¹¹⁴Bello, S. (2012). “*The Punishment of Homosexuality in Islamic Contemporary World: Malaysia, Iran, Pakistan and Saudi Arabia as a Case Study*”: Research Gate. *Journal of Homosexuality* 1(issue 1):1 Retrieved from: [hHYPERLINK "https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2183622"ttps://papers.ssrn.com/sol3/papers.cfm?abstract_id=2183622](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2183622)

¹¹⁵B.B.C. News. (2005 October 5).“*First gay 'marriage' in Pakistan*”.Retrieved from: http://news.bbc.co.uk/2/hi/south_asia/4313210.stm

¹¹⁶Pakistan - Refworld (2015 February 20). “*Pakistan: Country Report*”: The situation in Pakistan, Asylum Research Centre. Retrieved from: <https://www.refworld.or-g/pdfid/558909364.pdf>

After learning of the marriage, the ancestral board requested the couple to leave the region or be executed for abusing the strict regulations and customs of individuals. In 2005 a two or three was found engaging in sexual relations and openly beaten in the Khyber region in 2005¹¹⁷

In 2012 the Supreme Court of Pakistan decided that individuals have the lawful right to enroll as an outsider. In 2013 the Supreme Court of Pakistan additionally decided that, as indicated by the Pakistani Constitution, same-sex couples get similar privileges. like all residents of Pakistan, including the capacity to enroll their orientation status on public personality records and casting a ballot votes. In 2017 the Parliament of Pakistan passed a strategy called the transgender Protection Bill. This accommodates equivalent freedoms and security from oppression outsider residents. Under the insurance of the bill, individuals from the other gender reserve the privilege to rise to instruction, the right to metro freedoms, and the option to live without segregation. The Gender Based Protection Bill was presented by Senator Baber Awan of the Pakistan People's Party on January 9, 2017 and alluded to the chief advisory group of the Senate of Human Rights¹¹⁸

Following the entry of the bill, new position valuable open doors were made inside government to help the further incorporation of outsider sex laborers in the conventional work area. Gay individuals in Pakistan are additionally effectively engaged with the political decision process. In 2013, in the primary political race with a third decision of orientation, five individuals of the three genders ran in neighborhood races.¹¹⁹

In 2018 something like 13 outsider individuals are campaigning for office in Pakistan's public races. Two of them are campaigning for office in the National Assembly while the others are running for the common governing body. A significant constraint in the fruitful consideration of an outsider local area is the absence of government reaction to help their mix. Whenever a third

¹¹⁷Bello, S. (2012). "*The Punishment of Homosexuality in Islamic Contemporary World: Malaysia, Iran, Pakistan and Saudi Arabia as a Case Study*": Research Gate. *Journal of Homosexuality* 1(issue 1):1 Retrieved from: [hHYPERLINK "https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2183622"ttps://papers.ssrn.com/sol3/papers.cfm?abstract_id=2183622](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2183622)

¹¹⁸ The Express Tribune. (2017 February 9). "*Bill on transgender rights copied from India*". The Express Tribune Pakistan, Retrieved from: <https://tribune.com.pk/sto-0ry/1321176/>

¹¹⁹ Dawn.com. (2013, February 25). "*Pakistani transgender candidate to run for office*". Retrieved from: <https://www.dawn.com/news/788630>

individual is conceived physically, their family and family members are frequently embarrassed about them, prompting the division of these individuals from typical society.¹²⁰

Whenever they are isolated from their families and business related online media stages, livelihoods are restricted. Most outsider chauvinists in Pakistan depend available to-hand contact and sex professionally.¹²¹

1.7 Swat and KP Short profile.

The lavish green valley of Swat lies between 34°-40 to 35° North and 74° to 74° to 74°-6 degree East in the current day Khyber Pakhtunkhwa province of Pakistan.¹²² The territory of Swat is 4,000 square miles with a general population of 2.31 million.¹²³ Swat valley begins from an elevation of 2,000 feet above from ocean level at the exchange of Panjkora and Swat waterway and quickly ascends toward the northern pinnacles where statures range from 15,000 to 22,000 feet.¹²⁴ The Swat valley is an enchanting and quiet region in the lap of vegetative out of this world mountains, with never-ending snow on their grandiose peaks, is an excellent wellspring of interest for the guests. Swat magnificence welcomes voyagers from everywhere the world to partake in the quiet and quiet landscapes and the amicable way of behaving of its occupants. A guest entered Pakistan could never be battled without wandering about Swat.¹²⁵ Swat procured the title "Switzerland of Asia" because of the emerald green water of streaming Swat waterway, enchanted lakes, bountiful organic product plantations, thundering cascade and so on.¹²⁶

Swat was a regal province of United of India from 1915 to 1969 when it was amalgamated inside Pakistan. Nonetheless, Swat Exceptional Status was held under the Provisional

¹²⁰ Khan, S. I., Hussain, M.I., & Parveen, S. 2009. "Living on the Extreme Margin: Social Exclusion of the transgender Population (hejra) in Bangladesh". *Journal of Health, Population and Nutrition* volume 27(4): pp 441–451. PMID: PMC2928103

¹²¹ Richards, C., Bouman, W. P., Seal, L., Barker, M. J., Nieder, T. O., & T'Sjoen, G, 2016. "Non-binary or genderqueer genders". *International Review of Psychiatry*, 28(1), 95-102.

¹²² Sultan-I-Rome, *Swat State (1915-1969) From Genesis to Merger, An Analysis of Political, Administrative, Socio-Political, and Developments* (Karachi: Oxford University Press, 2008), 15.

¹²³ Abdul Qayum Balala, *The Economic Charming Swat* (Lahore: Maqsood Publishers, 2000), 15.

¹²⁴ Rome, *Swat State(1915-1969)*.P, 15.

¹²⁵ Balala, *The Charming Swat*.P, 8.

¹²⁶ Fazal khaliq, *The Udhiyana Kingdom: The Forgotten Holy Land of Swat*, (Swat: Shoaib Sons Publishers, 2014),

Constitutional Order 1969, the state was abrogated in few months or less. Where the population of Swat is 2.3 million and the main city is Mingora.¹²⁷

While Khyber Pakhtunkhwa, often abbreviated as KP, is a province of Pakistan. It is located in the northwestern region of the country, near the Afghanistan-Pakistan border and near the Tajikistan border. It was formerly known as the North-West Frontier Province (NWFP) until 2010, when its name was changed to Khyber Pakhtunkhwa by amendment of the 18th Constitution of Pakistan, and it is known collectively by various other names. Khyber Pakhtunkhwa is the third largest province in Pakistan in terms of its people and economy, although geographically it is the smallest province in the four provinces of Pakistan.¹²⁸ According to census 2017 total population of KPK is 30523371 . In Total population males are 15467645 , female are 15054813 and Shemale / Transgender are 913 .¹²⁹

Within Pakistan, Khyber Pakhtunkhwa shares a border with Islamabad Capital Territory, Punjab, Balochistan, and the Pakistani-controlled territories Gilgit-Baltistan and Azad Jammu and Kashmir. It is home to 17.9 percent of the total population of Pakistan, with the majority of the population of the province being Pashtun and Hindu-speaking.

The province is located in the ancient region of Gandhara, including the ruins of its capital, Pushkalavati, near modern-day Charsadda. Once a stronghold of Buddhism, the region's history was marked by the frequent invasions of various empires by its proximity to the Khyber Pass.¹³⁰

¹²⁷ Rome, *Swat State(1915-1969)* .P, 269.

¹²⁸ ". Dawn (newspaper). 8 January 2022. *Chief secy reviews progress on Mardan uplift projects* Retrieved 20 May 2022.

¹²⁹ Pakistan Bureau of statistics government of Pakistan official record; <https://www.pbs.gov.pk/content/brief-census-2017>

¹³⁰ Rafi U. Samad, (2011). *The Grandeur of Gandhara: The Ancient Buddhist Civilization of the Swat, Peshawar, Kabul, and Indus Valleys*. Algora Publishing, 2011. ISBN 0875868592

Chapter #2

Political and Constitutional Status of transgender people in Pakistan

This chapter of the thesis represents the political and constitutional status of transgender people in Pakistan. The political status is given to them through different times from which they enjoy their fundamental right. In the 2018 election for the first time transgender people participated in the election there were thirteen members of the concerned community who fought elections throughout Pakistan but no one succeeded in election.

2.1 Background

The current circumstance of transsexual individuals in Pakistan isn't altruistic. Something as essential as the meaning of the word 'transsexual individual' is unclear, disconnected, and misjudged. Transsexual individuals detest similar privileges as ladies and men in Pakistan. There is an unmistakable need to adjust this theme to the Sharia Act to resolve the issues confronting transsexual society. The significance of Sharia regulation can't be undervalued or disregarded. Orientation shifts deal with issues of instruction, business, social acknowledgment, viciousness and misuse. Absence of regulation and consideration in this space makes it hard to guarantee that

transsexual individuals get their protected privileges. Pressure should be placed on Government to go to a particular regulation and establish a well-disposed climate for transsexual individuals.

It is the ideal opportunity for something significant and successful to effectively assist with the shame in the public arena of being a transsexual individual. Who are the transsexual individuals? The word 'transsexual' is regularly utilized however has no decent importance. With practically no proper importance, this word is deciphered diversely relying upon the specific circumstance. The strict importance is 'cross-orientation. The first importance of the word proposes that it applies just to the individuals who have an alternate sexual direction at the hour of their introduction to the world, however who don't wish to go through a medical procedure for another sex a medical procedure.¹³¹

At the end of the day, transsexual individuals have an orientation personality or orientation character and/or conduct that is unique in relation to what is customarily connected with the orientation to which they were doled out at birth. In a more extensive sense, this term incorporates individuals who are physically dynamic, for example, bi-orientation, container orientation, orientation liquid, or an orientation individuals.¹³²

The term transsexual itself is regularly utilized reciprocally with transgender, male-female, eunuchs, male and female. To put it plainly, transsexual can be utilized as an umbrella term to cover every one of the social imbalances in the feeling of orientation uniformity. In any case, with the end goal of this article, the word transsexual will have its own strict importance as expressed in the past section. Each and every other definition has its own allotted terms and each unique word has its own disparities. For instance, cross dresser is utilized for the individuals who wear some unacceptable garments or garments and eunuchs are typically utilized for the mutilated man.¹³³

¹³¹ Bolich, Gregory G., *Today's transgender Realities*, retrieved from Google Books.

¹³² Richards, C., Bouman, W. P., Seal, L., Barker, M. J., Nieder, T. O., & T'Sjoen, G, 2016. "Non-binary or genderqueer genders". *International Review of Psychiatry*, 28(1), 95-102.

¹³³ Khan, *Understanding the Rights of Our transgenderCommunity*, <http://potdrum.com/human-rights/understanding-the-rights-of-ourtransgender-community>.Acceded 16/03/2021

Indeed, even in Pakistan, transsexual individuals are addressed in various ways. In good circles it is considered as the third sex, one more decent way in the public language of Pakistan, Urdu, is '*Khawaja Sara*' or '*Khawaja Siran*'. Different names incorporate Hijara/Hijri and Khusra/Khusri. These extraordinary names are at times thought to be hostile in Pakistan. Sex activists in Pakistan have advanced the term; *Khaawaja sara* 'as a quite sensitive word, another' *hejra*'.¹³⁴ .

Transsexual individuals in Pakistan The current circumstance of transsexual individuals in Pakistani society keeps on changing as evolved convictions and practices created throughout the long term keep on winning. The subject doesn't have public mindfulness and acknowledgment that has prompted mental, physical and enthusiastic viciousness against transsexual individuals. Of specific concern is the absence of regulations overseeing this region. This legitimate hole considers simple double dealing and infringement of the freedoms of transsexual individuals. For instance, it is unlawful for a couple to get hitched and, therefore, have submitted extramarital perversion.¹³⁵

This is on the grounds that such relationships are frequently depicted as same-sex relationships. This definition is tricky in light of the fact that it prompts extreme punishments under existing regulations. In spite of the shortage of regulation, sacred securities are being overlooked by and by, and principal privileges of transsexual individuals are being disregarded. Again and again, the transsexual local area has been the survivor of badgering and sexual brutality by police and other influential men. The most over the top horrendous appearance, be that as it may, of the issues the transsexual local area faces in the new 'Sialkot occurrence'.¹³⁶

¹³⁴ Richards, C., Bouman, W. P., Seal, L., Barker, M. J., Nieder, T. O., & T'Sjoen, G, 2016. "Non-binary or genderqueer genders". *International Review of Psychiatry*, 28(1), 95-102.

¹³⁵ International Gay and Lesbian Human Rights Commission, *Human Rights And transgender People in Pakistan*, Feb 2008 https://www.uprinfo.org/sites/default/files/document/pakistan/session_2_-_may_2008/iglhropakuprs22008internationalgayandlesbianhumanrightscommissionuprsubmission.pdf

¹³⁶ Nine Arrested for Brutally Torturing transgender Person in Sialkot, *Dunya News*, 14th Nov 2016 <http://dunyanews.tv/en/Pakistan/360877-Nine-arrested-forbrutally-torturing-transgender-p>

Here, a gathering of men from a neighborhood group hijacked a couple of sex guilty parties and broke them throughout the evening. The casualties were fiercely tormented, assaulted by posses, soaked in the casualty's pee and ignited with cigarettes.¹³⁷

The maltreatment was recorded by the culprits and was spilled via web-based media to additionally humiliate the people in question. The episode is said to have been a trick. Notwithstanding, those answered to be at the location of the episode say that the culprits of sexual wrongdoing are being bugged, and are available in all Pakistani urban communities.¹³⁸

This is the main case that has been raised in view of the media consideration that goes with it. Nonetheless, such episodes are day by day occurrences designated at transsexual society in Pakistan and consequently need prompt consideration. Aside from provocation, transsexual society experiences an absence of instructive and business valuable open doors. Since transsexual society isn't exactly welcome in Pakistan, it has restricted open doors contrasted with every other person. Take the case of Riffie Khan, a transsexual individual with a twofold graduate degree.¹³⁹

Notwithstanding her scholastic accomplishment, she couldn't hold down a task in light of her sexual direction. Riffie had some work at the National Medical Center in Karachi, as a work area official (under her instructive position) yet had to leave despite the fact that she was "awkward." Riffie is only one illustration of the many sex laborers in Pakistan who endure segregation in their expert and individual lives.¹⁴⁰ "Instructed individuals truly irritate me. "At the point when they oppress individuals like me, it just exacerbates the situation." ¹⁴¹

On account of this unreasonable and undesirable bias, the sex-changing society should go to its call for diversion. They sing and move, and in troublesome times they ask and even go to

¹³⁷ Five Arrested in Sialkot After Horrific Video of Man Beating transgender Goes Viral, The Express Tribune (14th Feb 2016)

¹³⁸ Five Arrested in Sialkot After Horrific Video of Man Beating transgender Goes Viral, The Express Tribune (14th Feb 2016)

¹³⁹ Akhtar, transgender Women in Pakistan, News Pakistan, BBC News <http://www.newspakistan.tv/transsgender-in-pakistan-bymahwish-akhtar-jinnah-university-for-women/>. Acceded 20/03/2021.

¹⁴⁰ Akhtar, 2016. P, 23.

¹⁴¹ Akhtar, 2016. P, 27.

prostitution with practically no different method for means. They were dismissed by their families when their sexual appearance started. Indeed, even their moms would rather not engage with the sex wrongdoers. Social disgrace related with having a youngster who has changed sex beats family bonds. The absence of consideration and significance given to transsexual individuals is additionally reflected in the way that there is no authority record of the quantity of transsexual individuals in Pakistan. Illicit sources gauge numbers somewhere in the range of 80,000 and 350,000-500,000 and it is accepted that there are around 60,000-70,000 transsexual individuals in Karachi alone.¹⁴²

Recently there were givers (messages by Islamic researchers) discussing the right of transsexual individuals to wed. These weddings were supposed to be totally lawful according to religion.¹⁴³

This was an incredible advance for the local area yet the appropriate execution of this legitimate right to wed requires a lawful substance. Another region that has been to a great extent disregarded is the absence of clearness on the most proficient method to manage a transsexual individual when captured or needing clinical consideration.¹⁴⁴

On August 9, 2016, Sumbal, a transsexual lady from Abbottabad was shot multiple times in dissent of her kidnapping and assault. He was not owned up to the locale medical clinic since there were just male or female wards. Sumbal lost his life because of staff inability to put him in the honor.¹⁴⁵

Afterward, the region police would not enlist him. In the end, the FIR was enrolled because of a transsexual dissident dissent outside the emergency clinic.¹⁴⁶ Many sex wrongdoers are

¹⁴² Ali, transgenderTragedy in Pakistan, Daily Times <http://dailytimes.com.pk/opinion/22-Nov-16/the-transsgendertragedy-in-pakistan>.

¹⁴³ Fatwa Allows transgenderMarriage, Dawn News (27 June 2017), <http://www.dawn.com/news/1267491>. acceded 30/03/2021.

¹⁴⁴ Human Rights Watch, Pakistan: Attacks on transgender Women Surge, <https://www.hrw.org/news/2016/08/22/pakistan-attackstranssgender-women-surge> (22nd August 2016)

¹⁴⁵ Human Rights Watch, Pakistan: Attacks on transgender Women Surge, <https://www.hrw.org/news/2016/08/22/pakistan-attackstranssgender-women-surge> (22nd August 2016)

¹⁴⁶ Human Rights Watch, Pakistan: Attacks on transgender Women Surge, <https://www.hrw.org/news/2016/08/22/pakistan-attackstranssgender-women-surge> (August 2017)

tormented in light of detainment in penitentiaries, while others kick the bucket battling about which ward they ought to be put in. As far as capture, transsexual individuals are kept with men. One can envision the sort of criticism and misuse they face inside their cells. Orientation based detainment facilities are additionally important for the Center for Restoration of Human Dignity (CRHD) order. One can't envision joining a male or a female detainee so why not do likewise with a transsexual individual.

2.2. The Laws of the Constitution With Respect To Transgender people Of Pakistan.

To all the more likely comprehend what is happening of transsexual individuals in Pakistan it is essential to check the idea of the Constitution on this issue and the choices of Sharia Law out. Islam is a state religion and 95-98% of the number of inhabitants in Pakistan is Muslim which is the reason it assumes a significant part in the advancement of such circumstances.¹⁴⁷

The Constitution of Pakistan, 1973 doesn't explicitly address transsexual individuals, however its essential freedoms ensure the wellbeing of each resident of Pakistan. The initial segment of the Constitution manages matters of wellbeing, opportunity, and property, individual correspondence, the restriction of subjugation, the right to a fair preliminary, the security of detainment and confinement and the assurance of separation in the work environment, etc. fundamental freedoms are conceded to all residents. So the transsexual society of Pakistan, in the method of privileges ought to have similar essential freedoms as any remaining residents. Obviously the actual Constitution doesn't expressly address orientation or orientation personality however contains explicit arrangements that might influence the protected privileges of transsexual residents. These arrangements incorporate Part II, Section 37. The public authority vows to advance Islamic qualities among its Muslim residents, to safeguard marriage and family, and to go against extramarital perversion. Part II, Section 38. Government will ensure all resident schooling, professional preparation, and Medicare administrations, including social protection. Part IX, Article 227. Islam is the authority religion of the world, and all regulations, rules, guidelines and other such regulations should be in agreement with Islam, as characterized by the Islamic State Council.

¹⁴⁷World Population Data Sheet, Population Reference Bureau (2014)
http://www.prb.org/pdf14/2014-world-population-datasheet_eng.pdf (Accessed on 02.04, 2021).

2.2.1 Pakistan Penal Code

Prior to continuing on to the Pakistan Penal Code (PPC), it is vital to characterize the term 'LGBT'. The term alludes to transsexual individuals along these lines as gay people, gays and lesbians. It is very clear when you take a gander at the legitimate and lawful issues, as well as the political distrust on this issue that the transsexual society experiences enormously the supposition that all gay people, lesbians, bisexuals and transsexual individuals have a place with one another and are dependent upon similar privileges. To the detriment of this supposition, under the PPC, beginning around 1860 gay demonstrations are deserving of 2-10 years detainment. What's more, after the Hudood Ordinance, LGBT Pakistani might confront public or Islamic authorizations and here and there both. Nonetheless, it appears to be that the most widely recognized discipline is police fierceness, fines or prison time. This comes into activity because of Section 337 of the PPC which states:

2.2.2 Unnatural Offenses Section 377:

Any individual who deliberately participates in sex with any man, lady or creature, will be at risk to detainment, or to detainment for any reason for a period at the very least two years or over decade, and will be obligated to a fine. This deal appears to incorporate the whole LGBT people group. Ideological groups, vested parties, and other such associations in Pakistan are expected to regard Islam and public ethical quality, which might block any acknowledgment of LGBT privileges out and out. Nonetheless, in strict interpretation, this arrangement does exclude transsexual individuals and for that reason their privileges exist.¹⁴⁸

This exacting translation and the privileges of transsexual individuals became known in 2009. Because of an established application (Dr. Mohammad Aslam Khaki and another v. Senior Superintendent of Police (Operation) Rawalpindi and others dated 12 December 2009 (ICJ, 2009)), documented in the interest of the transsexual local area of Pakistan under the steady gaze of the

¹⁴⁸ Human Rights Watch, Pakistan: Attacks on transgender Women Surge, <https://www.hrw.org/news/2016/08/22/pakistan-attackstransgender-women-surge> (August 2017)

Supreme Court, it was expressed Pakistani transsexual residents have privileges. Through the course of this request, certain issues were noted. The court observed that the transsexual local area was encountering troubles, particularly in issues of legacy, casting a ballot, character enrollment, work, and schooling. Every one of the five of these issues were managed in the last judgment. The court decided that a legacy right should be worked out. The court requested the Department of Social Development to guarantee that any individual, including transsexual individuals, had their bequest found and given an offer, if any. Also, recently enlisted enlistment papers containing just two sections, male and female, will currently incorporate the third segment of the third/transsexual orientation. The situation with transsexual individuals must be affirmed by unannounced clinical assessments. Moreover, the Election Authority and the Department of Social Welfare have consented to facilitate their endeavors to guarantee that all enlisted transsexual individuals enter the electors' roll, interestingly, and to get casting a ballot rights for them. Aside from this, the court noticed the shortfall of any framework for conceding transsexual youngsters to schools. Schooling is a crucial right of each resident, as cherished in the Constitution under Article 22, read with Article 25. At last, the Supreme Court featured a most stunning issue: badgering. To address what is going on, regulation requirement offices needed to set up measures to keep these issues from occurring. Indeed, even after the 2009 Supreme Court choice there could have been no further turn of events or regulation to ensure security from separation and provocation of transsexual individuals. Official security was allowed in 2011 for 'third sex' by the Supreme Court of Pakistan.¹⁴⁹

The 2011 goal approached all commonplace state run administrations to regard the 'third orientation' and the privileges of transsexual individuals. The choice is pointed toward guiding various authorities to cooperate and establish a more secure climate for transsexual individuals. For instance, police have been called upon to work on their reaction to instances of lewd behavior.¹⁵⁰

2.3 Sharia, and the Rights Of Transgender.

¹⁴⁹ Human Rights Watch, Pakistan: Attacks on transgenderWomen Surge, <https://www.hrw.org/news/2016/08/22/pakistan-attackstransgender-women-surge> (August 2017)

¹⁵⁰ Knight, 2016.

The idea of Pakistan's overall set of laws, it is essential to examine what Sharia says about the privileges of transsexual individuals. The Constitution of Pakistan is a man-made regulation laid out and expects to advance consistence with Sharia regulation. Islam perceives the presence of transsexual individuals as well as characterizes the freedoms and laws of life corresponding to them. Notwithstanding, it is critical to feature the way that Islam likewise sees an inconspicuous significance of the word 'Transsexual'. This implies that main the people who are brought into the world with the two sexes are considered to have changed by Islamic lessons. Islam additionally distinguishes two sorts of transsexual individuals: transsexual male mastery and transsexual female control.¹⁵¹

Under Sharia regulation, there is an endorsed strategy for deciding if a transsexual individual has remarkable male or female qualities and organs. When laid out, the transsexual individual should be treated as per their orientation classification. Given their sexual direction, the transferee might wed someone else (transsexual or not) of the other gender, straightforwardly and suitably as some other individual.¹⁵²

As a result of this unmistakable approach to recognizing transsexual individuals and the given meaning of transsexual personality, they are not viewed as an outsider. They are dealt with like some other man or lady and are dependent upon every one of the privileges laid out and upheld in them. They should be given a similar status or regard, nobility, and amazing open doors as some other living individual. Taking everything into account, Islamic regulation perceives the presence of transsexual individuals as well as treats them reasonably. This straightforward reality is critical on the grounds that it implies that they are dependent upon the key privileges as a whole conceded by Islam. They ought to be treated as another person, not mediocre or extraordinary. They ought to be raised by their families, instructed, safeguarded, treated with poise and regard and offered generally similar chances. There are different sentiments on the idea of Sharia, and its lessons on transsexual individuals. Nonetheless, this paper will restrict the teachings referenced previously.

¹⁵¹ What does Islam Say?, Quora<https://www.quora.com/Whatdoes-Islam-say-about-transsexuality-their-Rights-social-status-etcHow-does-it-feel-to-be-a-Muslim-transsexual-what-issues-do-theyface>. Accessed on 11/04/2021.

¹⁵² Is it permitted to marry a transgender in Islam, Quora, <https://www.quora.com/Is-it-permitted-to-marry-a-transgenderperson-in-Islam>

2.3.1 The Rights of Transgender In Pakistan A Progress For Their Protection.

Numerous non-administrative associations, non-legislative associations, and people have worked and are as yet attempting to assist the transsexual local area with acquiring their societal position inside Pakistan. As per the constitution, a transsexual individual can acquire a public PC ID that qualifies the person in question for casting a ballot and numerous other authoritative records. The Supreme Court has declared a 2% assignment to all administration and non-government divisions. . Numerous fatwa, of enormous number in Pakistan, have reported that transsexual individuals can wed very much like every other person. The way that there is a presentation permitting the transsexual local area to wed unreservedly is evidence of how significant the problem of privileges to a transsexual individual is. Government is purportedly sending off new projects to carry monetary and open positions to individuals living in this upheaval. They arranged as well as executed projects, for example, the transgender Tax collection program in 2012.¹⁵³

A gathering of transsexual individuals would go to the homes of high-positioning individuals in Pakistan and request that they cover their duties. This program should be visible as something worth being thankful for or something terrible; was exceptionally fruitful for charge purposes. Simultaneously, the transsexual local area had well-paying position and social acknowledgment. It was without a doubt a stage forward for them as they pulled in media regard for their work rather than disregarding their privileges. Be that as it may, there was a drawback to this, as the program additionally wound up utilizing sex change individuals for the purpose of criticism to ship off high ranking representatives, who might humiliate and debase them. So this program was an endeavor to roll out a positive improvement in the transsexual society yet it absolutely had a few defects. Aside from this, numerous associations, for example, Gender Interactive Alliance Pakistan, She-male Association, transgender Association, AAWAZ,¹⁵⁴

¹⁵³ Pakistan's transgender Tribe of Tax Collectors, CNN (15th April 2011)
<http://edition.cnn.com/2011/WORLD/asiapcf/04/14/pakistan.tax.collectors/>

¹⁵⁴ Khan, transgendered Identity, <http://aawaz.org.pk/cms/lib/downloadfiles/1431927760Transgender%20Identity.pdf>

The *Khaawaja sara* Society (KSS) works for the freedoms of transsexual individuals. The media and the media have been raising issues of prejudice and xenophobia yet just in case of limits. There is substantially more that can be achieved through media inclusion, and this is an exceptionally viable method for changing the demeanor of the majority. At present, a dramatization called 'Khuda Mera Bhi Hai' is being communicated on a well known amusement channel, addressing the public shame joined to a transsexual youngster. The thought recommends that the transsexual is a production of similar God who made different animals and it is off-base to treat them in an unexpected way. Composed by Asma Nabeel and coordinated by Shahid Shafaat.¹⁵⁵

Before such solid articles have been used in the theater business and have ended up being incredibly viable in passing on the message. Aside from this, the transsexual extremist and social laborer 'Kami Sid' have picked and offered the chance to enter the design world by posting a representation made by Waqar J Khan¹⁵⁶ with the aim of reaching out to more people and revealing the norm of a transgender person.

2.4 Transgender Protection Rights Act 2018 Reflects The Political And Constitutional Status Of Transgender people In Pakistan.

The law means to safeguard the most minimized networks of transsexual individuals in the country in light of their blamelessness in the two genders. The people group is dealing with issues going from rejection to separation, absence of instructive foundations, joblessness, absence of clinical offices and then some. Not by representing the insurance ensured by the Constitution of Pakistan, 1973 in Article 14 of human respect and security, in Article 15 opportunity of development and Article 38 make it necessary for the State to safeguard the government assistance of individuals. individuals, paying little heed to orientation, race, religion or identity, by hoisting their way of life, and so on, segregation and remorselessness towards transsexual individuals is classified.

¹⁵⁵ Khuda Mera Bhi Hai, ARY Digital, <http://www.arydigital.tv/khudamera-bhi-hai-exclusive-ary-digital-drama/> .accessed 24/05/2021.

¹⁵⁶ Qaq, Kami For Her Modelling Debut, IMAGES (28th November 2016) <http://images.dawn.com/news/1176661/>.

To really resolve the issue of this disregarded local area, the dire Bill looks to:

2.4.1. Chapter first of the Act (Preliminary)

1. Short title, degree and presentation.-

(1) This Act might be known as the Gender Transformation (Rights Protection) Act, 2018.

(2) It reaches out all through Pakistan.

(3) It will produce results right away.

2. Definitions.- (1) In this Act, except if there is a hostile thing in the title or setting,

-

(a) "Act" signifies the Gender Equality Act (Protection of Rights)) 2016;

(b) "Government" signifies the Government of Pakistan;

(c) "Parliament" signifies the National Assembly of Pakistan and

Pakistan Senate as characterized by the Constitution;

(d) "Rules" signifies the principles made under this Act; and

(e) "Transsexual individual" signifies an individual, -

(I) Not a lady by any means or a man by any stretch of the imagination; or

(ii) A female or male mix; or

(iii) Not a lady or a man; and their sexual direction isn't shared by the individual upon entering the world, and incorporates transsexual, transsexual, and transsexual individuals.¹⁵⁷

¹⁵⁷ https://na.gov.pk/uploads/documents/1526547582_234.pdf (Acceded, 22,12,2021)

2.4.2 Chapter 2nd Prohibition Of Certain Acts

3. Denial of Discrimination.- No individual will victimize an individual who has changed their orientation for any of the accompanying reasons, specifically: -

- (a) The disallowance, or suspension, or abuse of instructive establishments and administrations;
- (b) Abuse, or comparable to, work or business;
- (c) The dismissal, or withdrawal, arrangement or business;
- (d) The denial, or suspension, or botch of medical care administrations;
- (e) The denial or offense, or the abuse of, admittance to, the arrangement or happiness or delight in any utilization of any property, spot of home, administration, area, advantage, privileges or opportunity conceded to the overall population. or on the other hand commonly accessible to general society;
- (f) The refusal, or suspension, or abuse of an option to travel;
- (g) The refusal or suspension, or abuse in regard of the option to involve, buy, rent, or utilize any premises;
- (h) The disavowal or renouncement of, or the abuse, chance to address or hold public or private office; or
- (I) Being denied admittance to, eliminated, or abused, by the State or private organizations where the consideration or guardianship of a transsexual individual might exist.

2.4.3 Chapter 3 of Gender Identification Recognition

3. Denial of Discrimination.- No individual will victimize an individual who has changed their orientation for any of the accompanying reasons, specifically: -

- (a) The disallowance, or suspension, or abuse of instructive establishments and administrations;
- (b) Abuse, or comparable to, work or business;
- (c) The dismissal, or withdrawal, arrangement or business;
- (d) The denial, or suspension, or botch of medical care administrations;
- (e) The denial or offense, or the abuse of, admittance to, the arrangement or happiness or delight in any utilization of any property, spot of home, administration, area, advantage, privileges or opportunity conceded to the overall population. or on the other hand commonly accessible to general society;
- (f) The refusal, or suspension, or abuse of an option to travel;
- (g) The refusal or suspension, or abuse in regard of the option to involve, buy, rent, or utilize any premises;
- (h) The disavowal or renouncement of, or the abuse, chance to address or hold public or private office; or
- (I) Being denied admittance to, eliminated, or abused, by the State or private organizations where the consideration or guardianship of a transsexual individual might exist.¹⁵⁸

2.4.4 Chapter 4 Social Welfare Measures

9. Obligation of Government.-

- (1) The State will find ways to guarantee the full and viable cooperation of transsexual individuals and their consideration in the public arena.

¹⁵⁸ https://na.gov.pk/uploads/documents/1526547582_234.pdf (Acceded, 22,12,2021)

(2) The State will do whatever it may take to safeguard the privileges and interests of people evolving sexes, and to work with their admittance to the government assistance programs laid out by that State.

(3) Government will lay out friendly endlessly programs that are touchy to orientation fairness, non-separation, and non-segregation.

(4) The proper government will find ways to save, safeguard, and restore transsexual individuals to address the issues of those people.

(5) The public authority will find proper ways to advance and safeguard the privileges of transsexual individuals to take an interest in social and sporting exercises.¹⁵⁹

2.4.5 Chapter 5 Obligation to Establish With Others

10. Non-separation in the working environment.- No organization will oppress any individual who has changed orientation in any matter connecting with business which incorporates, yet isn't restricted to, work, advancements, and other related matters.

11. Institutional commitments.- All foundations will guarantee that they follow the arrangements of this Act and offer such types of assistance to a transsexual individual as might be endorsed.

12. Offer method.- All organizations comprising of at least 100 people will designate an individual to be a complaint redressed official in regard of breaks of the arrangements of this Act.

13. Right to home.-

¹⁵⁹ https://na.gov.pk/uploads/documents/1526547582_234.pdf (Acceded, 22,12,2021)

(1) No individual who has changed their orientation will be isolated from their folks or close family because the person in question has changed orientation, without the request for a capable court, to help that individual.

(2) Every transsexual individual must will have, -

(a) The option to live in the home where the parent or close relatives reside;

(b) The right not to be expelled from the property or any part thereof; and

(c) The option to appreciate and involve the assets of that house in a non-prejudicial way.

(3) Where any parent or close relative can't actually like a transsexual individual, a skillful court will arrange that individual to be set in a remedial office.¹⁶⁰

2.4.6. Chapter 6th Education, Social Security And Health Of transgender Person

14. Obligation of instructive establishments to give comprehensive schooling to every transsexual individual.

15. Professional and professional preparation.- Government will make social endlessly programs that will help and support the existences of transsexual individuals including their professional and independent work preparing.

16. Medical services offices.- The public authority will make the accompanying strides corresponding to transsexual individuals, in particular: -

(a) Give a medical services office that incorporates sex recovery and chemical substitution treatment;

¹⁶⁰ https://na.gov.pk/uploads/documents/1526547582_234.pdf (Acceded, 22,12,2021)

- (b) Issue a Health Handbook connecting with orientation reassignment as per the rules of the World Profession Association for transgender Health;
- (c) An audit of the clinical educational plan and clinical exploration to address explicit medical problems;
- (d) Working with admittance to transsexual individuals in emergency clinics and other wellbeing offices; and
- (e) The arrangement of doctor's visit expenses for a complete sex change protection plot.¹⁶¹

2.4.7 Chapter 7th Offenses and Penalties

17. Offenses and punishments.- Anyone,

- (a) Constrains or captivates a transsexual individual to take part in the demonstration of requesting or other comparative types of constrained or detained work with next to no necessary assistance for public purposes forced by the State;
- (b) Denies a transsexual individual the option to move to a public spot or keeps that individual from utilizing or getting to a public spot which different individuals approach or are qualified for use;
- (c) Forces or makes an individual of the other gender leave their home, town or other spot of home;
- (d) Hurt or harm or imperil the wellbeing, security, wellbeing, or prosperity, or the psychological or actual strength of a transsexual individual or the culprit of such goes about as actual maltreatment, rape, verbal or psychological mistreatment and financial maltreatment; you will be rebuffed with detainment for a period at the very least a half year or with a fine or both.

2.4.8 Chapter 8 Variety

¹⁶¹ https://na.gov.pk/uploads/documents/1526547582_234.pdf (Acceded, 22,12,2021)

18. Disregard no other regulation.- The arrangements of this Act will enhance, and not concede, whatever other regulation that is presently in force.

19. Security from criminal activity.- No indictment, arraignment or other lawful move will be made against the State or any nearby power or some other authority in regard of anything done sincerely or planned to conform to the arrangements of this Act and any regulations made under it.¹⁶²

20. Ability to make regulations.-

(1) The Government may, by notice in the Official Gazette, make regulations to execute the arrangements of this Act.

(2) Specifically, and without bias to the pervasiveness of the above powers, such standards might accommodate any of the accompanying issues, in particular: -

(a) The structure and way wherein the solicitation will be made under area 5;

(b) The structure and way wherein a personality record is given under subsection (1) of area 7;

(c) The structure and way wherein the solicitation will be made under subsection (1) of area 8;

(d) The administrations to be given under this Act; and

(e) Some other matter which is fundamental or in any case set.

21. Ability to eliminate challenges.- in case of any trouble in executing any of the arrangements of this Act, the State Government might make such a request, not

¹⁶² https://na.gov.pk/uploads/documents/1526547582_234.pdf (Acceded, 22,12,2021)

conflicting with the reasonable arrangements of this Act, as it could be considered significant or proper to eliminate hardships.¹⁶³

2.5 Political Status of transgender people in Pakistan

The non-benefit association, the Trans Action Alliance (TTA)/Blue Veins assesses that there are somewhere in the range of 40,000 and 50,000 outsider individuals in Khyber Pakhtunkhwa¹⁶⁴ Outsider individuals from the Khyber Pakhtunkhwa are not permitted to take part openly in social and strict services. Because of the way of life and religion of the Khyber Pakhtunkhwa, orientation imbalance has turned into an image of shame to individuals of the third sex. Notwithstanding these progressive social standards on orientation and sexuality, the Khyber Pakhtunkhwa became the main South Asian area to have a third orientation insurance strategy in 2016 (Times of Islamabad, 2016).¹⁶⁵

In 2009, Pakistan became one of the principal nations on the planet to formally perceive the third sex, permitting transsexual individuals to get character cards. There are to some extent a large portion of 1,000,000 individuals in the nation, as indicated by many examinations, however their political portrayal in numerous different everyday issues is still low as they are restricted by not very many positions - many are compelled to earn enough to pay the rent by asking once more. to move. (Morning, 2018).¹⁶⁶

In 2009 Pakistani Chief Justice Iftikhar Ahmad Chaudhry gave over a milestone deciding that considered transgender to be an outsider. Under this choice, the Pakistani National information base and Registration Authority (NADRA) was expected to present a third classification of sex to

¹⁶³ <https://www.icj.org/wp-content/uploads/2020/03/Pakistan-transgender-Advocacy-Analysis-brief-2020-ENG.pdf>. (accessed on 10/5/2021).

¹⁶⁴ Gender Equity Program Aurat Foundation.(2016, September 10). Silent No More transgender Community in Pakistan A Research Study. Retrieved from:

<https://aawaz.org.pk/cms/lib/downloadfiles/1482822154Final%20transgender%20Report.pdf>

¹⁶⁵ Times of Islamabad. (2016 Dec 28). Khyber Pakhtunkhwa becomes first South Asian province having transgender protection policy.

¹⁶⁶ Dawn.com.(2018 May 08). National Assembly passes bill seeking protection of transgender rights. dawn.com Retrieved from: <https://www.dawn.com/ne-ws/1406400>

public character archives (NIC) in which transgender would record natural inclinations. (khan: 2015).¹⁶⁷.

The Supreme Court of Pakistan in 2013 decided that as reflected in the constitution of Pakistan transgender have similar privileges as all residents of Pakistan. The court facilitated both commonplace state run administrations to allow them privileges in all everyday issues including preparing, business, and legacy. Transsexual Diversity has had the chance to work for various states, workplaces simultaneously. (Naila & Aqsa: 2016).¹⁶⁸

In November 2016 Saudi Arabia banished transsexual individuals from permitting them to acquire a VISA for a journey to Mecca "UMRAH" a notification was given and all travel planners would be kept.¹⁶⁹

Biased and killed, transsexual individuals in Pakistan regularly depended on their own resourcefulness to get by. They are presently campaigning for office in parliament. The world follows and emphatically centers around religion and homosexuality is unlawful, yet we have presented the best regulations on the planet in the exchange of freedoms. Pakistan has formally perceived the third sex starting around 2009. The regulations were additionally delivered in March with a wide regulation that gives individuals of the other gender, eunuchs and transsexual people the potential chance to communicate their sexuality in true structures. A man conceived male can in any case hold a lady's identification. (Guardian, 2018)¹⁷⁰

Thirteen individuals from the transsexual people local area challenge the 2018 races in different seats the nation over, the All Pakistan transgender Election Network (Apten) declared at a public interview in Peshawar. APTEN, a rights bunch that spotlights on the intangibility of

¹⁶⁷ Dawn.com.(2018 May 08). National Assembly passes bill seeking protection of transgender rights. dawn.com
Retrieved from: <https://www.dawn.com/ne-ws/1406400>

¹⁶⁸ Naila, N., & Yasir, A. (2016). Education, Employability with Sift of Occupation of transgender in Pakistan, Peshawar. Retrieved from: 16_158-176.pdf

¹⁶⁹ Siddiqi, K., Walley, J., Khan, M.A., & Shah, K (2006). Clinical guidelines to diagnose smear-negative pulmonary tuberculosis in Pakistan, a country with low HIV prevalence, *Tropical Medicine and International Health* volume 11 no 3 pp 323–331

¹⁷⁰ <https://www.theguardian.com/world/2018/jul/23/pakistani-transgender-people-office-election> accessed on 02.8 2021.

pioneers from the transsexual local area, incorporates the Trans Action Khyber Pakhtunkhwa, the Sindh transgender Welfare Network, the Balochistan Alliance for transgender and Intersex Community and the Punjab transgender Foundation. The party, drove by Trans Action Khyber Pakhtunkhwa President Farzana Jan, has disclosed a bill requesting the evacuation of hindrances to transsexual individuals, and that ideological groups ought to remember more individuals from general society for their positions.¹⁷¹

2.5.1 Political inclusion and empowerment of transgender people in Pakistan and their participation in the 2018 elections.

The whole Pakistan transgender Election Network (APTEN) as a team with the Pakistan Electoral Commission (ECP). Thirteen transsexual individuals were running in the 2018 general political race.¹⁷².

It was the primary endeavor throughout the entire existence of Pakistan to make their voice incredible. Of the two contenders for the National Assembly and different possibility for the commonplace governing body, not a single one of them won the political race however entered legislative issues.¹⁷³.

The public counsel was gone to by every expected up-and-comer and delegates from their individual bodies electorate where they featured their inclinations and the significance of political incorporation and the strengthening of transsexual individuals in Pakistan.¹⁷⁴.

While sharing the names of different applicants, APTEN (All Pakistan transgender Election Network) said it included Farzana Riaz (NA-33) Arzu Khan (PK-33) Lubna (PP-26) Komal (PP-38) Madam Bhutto (PP-189) Nayab (NA - 142) Nadeem Kasish (Nominee of the National Assembly) Ashee (Nominee in Punjab) and others. The motivation behind this conversation was to bring every one of the competitors and different partners to the conversation table where they

¹⁷¹ <https://www.dawn.com/news/1413894> (Accessed on 02.8 2021).

¹⁷² <https://www.dawn.com/news/1413894> (accessed on 02.8 2021).

¹⁷³ <https://www.dawn.com/news/1413894>.(Accessed on 02.8 2021).

¹⁷⁴<https://tribune.com.pk/story/1717448/1-13-transsgender-persons-will-contest-general-elections-year>

would share their interests and the way forward. The primary worry of the competitors was about their Identity Cards as Country National Identity Cards in addition to other things. Some of them have a Country National Identity Card which is referenced as men in the orientation classification however by their looks they resemble ladies.¹⁷⁵.

The people group has laid out an APTEN (All Pakistan transgender Election Network) framework that has given them a [transgender] stage where they can campaign for office in a conventional manner.¹⁷⁶ "It 's time for the transsexual Pakistani society to have a fair go," Naseem said, adding that the revelation of officeholder and transsexual races was noteworthy considering the disturbing degree of viciousness and victimization individuals the nation over.¹⁷⁷ In the mean time talking at the occasion the Director-General (Gender Affairs) Nighat Siddique said, "In the following political race process the ECP will guarantee an amicable and comprehensive social change framework as electors as well as up-and-comers.¹⁷⁸ It is an extraordinary accomplishment for the transsexual individuals to be remembered for the 2018 decisions and the commission has fostered a powerful methodology to help the transsexual local area in the electing system as citizens and applicants.¹⁷⁹

¹⁷⁵<https://tribune.com.pk/story/1717448/1-13-transsgender-persons-will-contest-general-elections-year> (Accessed on 02.9, 2021).

¹⁷⁶<https://tribune.com.pk/story/1717448/1-13-transsgender-persons-will-contest-general-elections-year> (Accessed on 02.9, 2021).

¹⁷⁷<https://tribune.com.pk/story/1717448/1-13-transsgender-persons-will-contest-general-elections-year> (Accessed on 02.9, 2021).

¹⁷⁸<https://tribune.com.pk/story/1717448/1-13-transsgender-persons-will-contest-general-elections-year> (Accessed on 02.9, 2021).

¹⁷⁹<https://tribune.com.pk/story/1717448/1-13-transsgender-persons-will-contest-general-elections-year> (Accessed on 02.9, 2021).

Chapter #03

Results and Discussion

The present chapter of the thesis is dependent on the discussions on primary sources like in the first part consists of the discussion on intellectual questionnaire and the second part consists on the Results of questionnaire for transgender in Swat, Pakistan.

The tables shows the percentage of responses which are adopted from SPSS software while the grapes show the complete results and values of primary sources like interviews and its values are taken from online Google form in the last of this chapter there is Findings, Conclusion and Recommendations.

3.1 Results of intellectual questionnaire

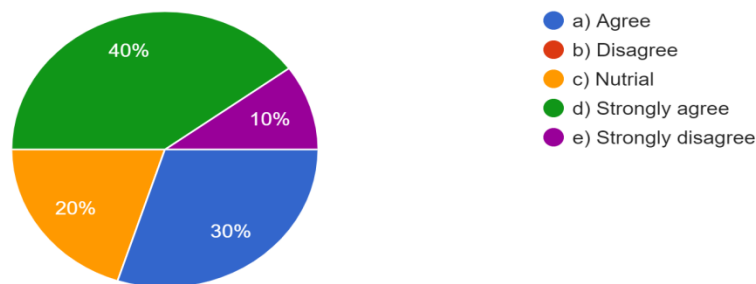
Q1 Most of researcher believes that Guru Culture in Transgender community in is exploiting their chelas.

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 3 | 30.0 | 30.0 | 30.0 |
| | Nutral | 2 | 20.0 | 20.0 | 50.0 |
| | strongly agree | 4 | 40.0 | 40.0 | 90.0 |
| | strongly disagree | 1 | 10.0 | 10.0 | 100.0 |
| | Total | 10 | 100.0 | 100.0 | |

In this survey 40% participant strongly agree that *guroo* culture in transgender community in are exploiting their *chailas*, 30% are agree with given statement, 20% are neutral and on the other hand 10% are strongly disagree and 0% are disagree.

1. Most of researcher believes that Guru culture in Transgender community in are exploiting their chelas.

10 responses



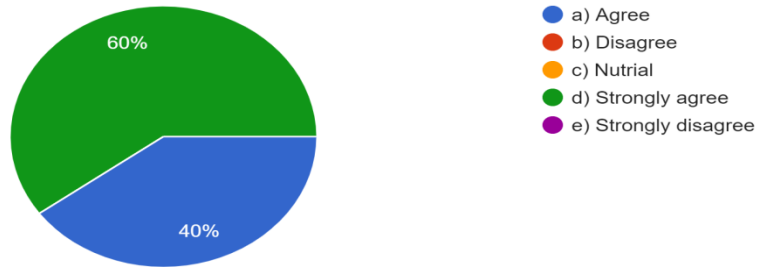
Q2 By exploring Transgender community in Pakistan we can reduce their problems.

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 4 | 40.0 | 40.0 | 40.0 |
| | strongly agree | 6 | 60.0 | 60.0 | 100.0 |
| | Total | 10 | 100.0 | 100.0 | |

60% participant is strongly agreed that by exploring transgender community in Pakistan we can reduce their problems and 40% are agree.

2. By exploring Transgender community in Pakistan we can reduce their problems.

10 responses



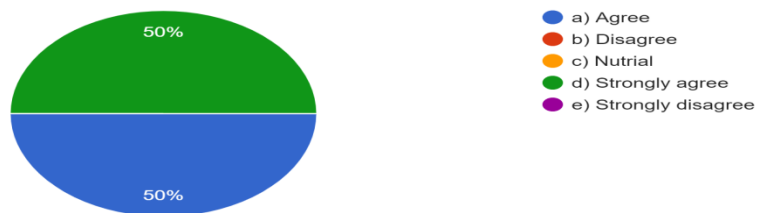
Q3 Most of the researcher believes that there is long difference between theoretical framework of laws and practical lives for Transgender community in Pakistan.

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 5 | 50.0 | 50.0 | 50.0 |
| | strongly agree | 5 | 50.0 | 50.0 | 100.0 |
| | Total | 10 | 100.0 | 100.0 | |

50% are agree that there is long difference between theoretical framework of laws and practices lives for transgender community in Pakistan and 50% are strongly agree with given statement.

3. Most of the researcher believes that there is long difference between theoretical framework of laws and practical lives for Transgender community in Pakistan

10 responses

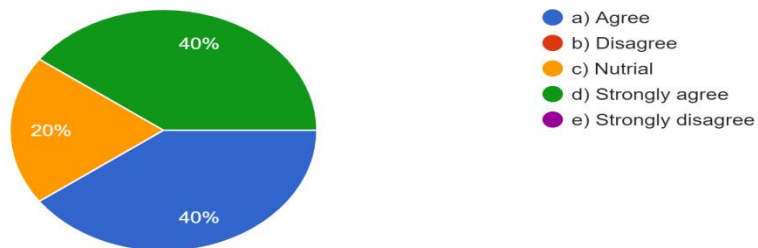


Q4. Third gender identity is the stigmatize identity of Pakistan

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 4 | 40.0 | 40.0 | 40.0 |
| | Neutral | 2 | 20.0 | 20.0 | 60.0 |
| | strongly agree | 4 | 40.0 | 40.0 | 100.0 |
| | Total | 10 | 100.0 | 100.0 | |

40% respondents strongly agree that third gender identity is the stigmatized identity of Pakistan, 20% neutral while 40% agree with the given statement.

4. Third gender identity is the stigmatize identity of Pakistan
10 responses



Q5 Most of Transgender people in Pakistan compels to sex work and Baggers.

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 3 | 30.0 | 30.0 | 30.0 |
| | Neutral | 1 | 10.0 | 10.0 | 40.0 |
| | strongly agree | 6 | 60.0 | 60.0 | 100.0 |
| | Total | 10 | 100.0 | 100.0 | |

60% strongly agree that transgender people in Pakistan compels to sex work and baggers, 30 are agree with the given statement while 10% are neutral.

5. Most of Transgender people in Pakistan compels to sex work and Baggers.

10 responses



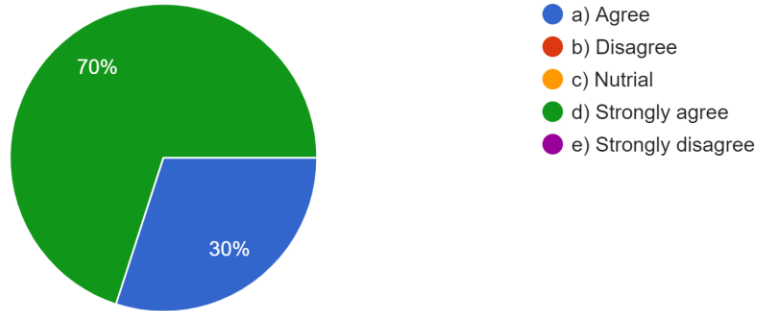
Q6. Most of Transgender people in Pakistan are at the point to risk of HIV/ AIDS and Covid-19. Much is known about it in India while there is space for this in Pakistan.

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 3 | 30.0 | 30.0 | 30.0 |
| | strongly agree | 7 | 70.0 | 70.0 | 100.0 |
| Total | | 10 | 100.0 | 100.0 | |

70% strongly agree that the Most of transgender people in Pakistan are at the point to risk of HIV/ Identity Cards and Covid-19. Much is known about it in India while there is space for this in Pakistan. and 30% agree.

6. Most of Transgender people in Pakistan are at the point to risk of HIV/AIDS and Covid-19. Much is known about it in India while there is space for this in Pakistan.

10 responses



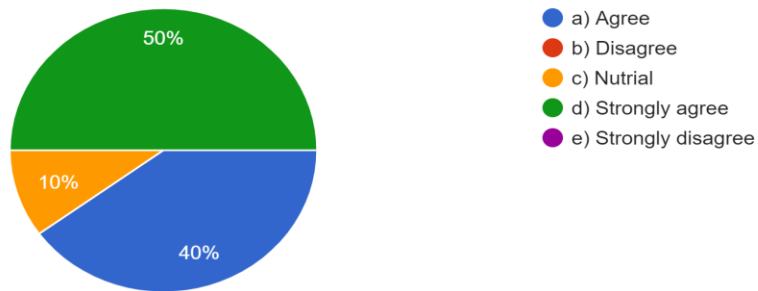
Q7. Transgender community is marginalized community in Pakistan.

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|----------------------|-----------|---------|---------------|--------------------|
| Valid Agree | 4 | 40.0 | 40.0 | 40.0 |
| Valid Neutral | 1 | 10.0 | 10.0 | 50.0 |
| Valid strongly agree | 5 | 50.0 | 50.0 | 100.0 |
| Total | 10 | 100.0 | 100.0 | |

50% respondents strongly agree that transgender community is marginalized community in Pakistan, 40% are agree while 10% are neutral.

7. Transgender community is marginalized community in Pakistan.

10 responses



Q8. When a new born Baby as Transgender in Pakistan it is the symbol of shame for their Parents or family

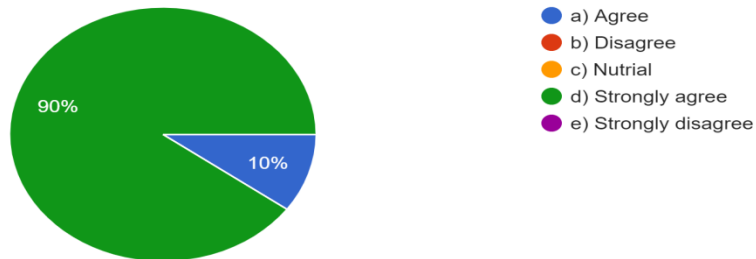
| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 1 | 10.0 | 10.0 | 10.0 |
| | strongly agree | 9 | 90.0 | 90.0 | 100.0 |
| | Total | 10 | 100.0 | 100.0 | |

1. 90% strongly agree that When a new born Baby as transgender in Pakistan it is the symbol of shame for their Parents or family. While 10% agree.

The tables and are taken from SPSS Software and graphs are taken from online Google form

8. When a new born Baby as Transgender in Pakistan it is the symbol of shame for their Parents or family.

10 responses



Q9 Most of Transgender community in Pakistan are face violence, stress, Murder, Acid attack.

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|----------------------|-----------|---------|---------------|--------------------|
| Valid strongly agree | 10 | 100.0 | 100.0 | 100.0 |

9. Most of Transgender community in Pakistan are face violence, stress, Murder, Acid attack.

10 responses



100% agree with that Most of transgendercommunity in Pakistan is face violence, stress, Murder, Acid attack.

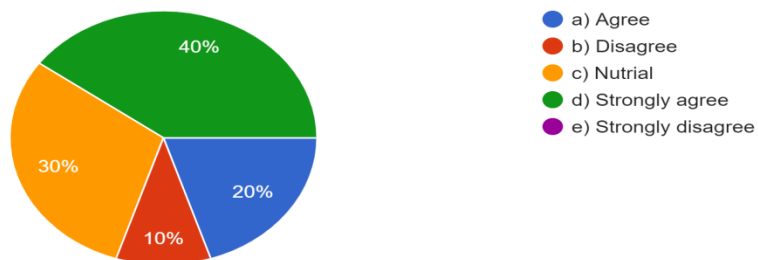
Q10 State of Pakistan passed Transgender protection Act 2018 it is a practical step to resolve their problems.

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|----------------|-----------|---------|---------------|--------------------|
| Valid Agree | 2 | 20.0 | 20.0 | 20.0 |
| disagree | 1 | 10.0 | 10.0 | 30.0 |
| Neutral | 3 | 30.0 | 30.0 | 60.0 |
| strongly agree | 4 | 40.0 | 40.0 | 100.0 |
| Total | 10 | 100.0 | 100.0 | |

40% strongly agree that the State of Pakistan passed transgender protection Act 2018 it is a practical step to resolve their problems 30% neutral 20% agree and 10% are disagree.

10.State of Pakistan passed Transgender protection Act 2018 it is a practical step to resolve their problems.

10 responses



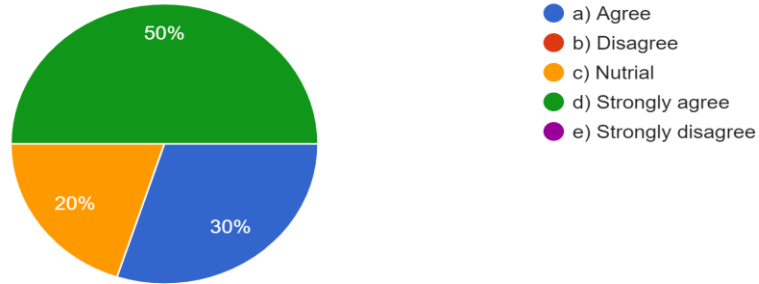
Q11 By giving them Third Gender category in national identity card explore them for violence, stress and discrimination as a result of third gender.

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 3 | 30.0 | 30.0 | 30.0 |
| | Neutral | 2 | 20.0 | 20.0 | 50.0 |
| | strongly agree | 5 | 50.0 | 50.0 | 100.0 |
| Total | | 10 | 100.0 | 100.0 | |

50% strongly agree, 30% agree while 20% neutral that By giving them Third Gender category in national identity card explore them for violence, stress and discrimination as a result of third gender.

11. By giving them Third Gender category in national identity card explore them for violence, stress and discrimination as a result of third gender.

10 responses



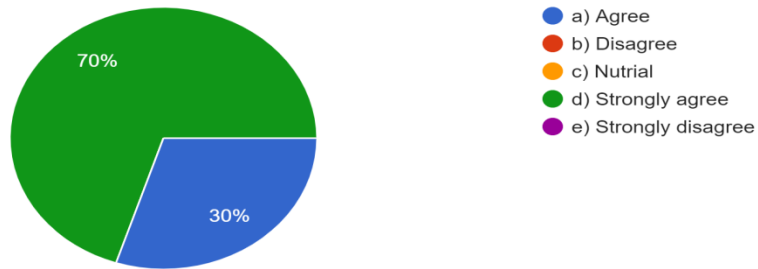
Q12 , In history of Muslim rulers in South Asia transgender have the holy status while in present time the religious scholars like molvis spreading negative role by considering them with vulgarity .

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 3 | 30.0 | 30.0 | 30.0 |
| | strongly agree | 7 | 70.0 | 70.0 | 100.0 |
| Total | | 10 | 100.0 | 100.0 | |

70% strongly agree and 30% agree that In history of Muslim rulers in South Asia transgender have the holy status while in present time the religious scholars like molvis spreading negative role by considering them with vulgarity.

The tables and are taken from SPSS Software and graps are taken from online Google form

12. In history of Muslim rulers in South Asia transgender have the holy status while in present time the religious scholars like molvis spreading negative role by considering them with vulgarity .
 10 responses



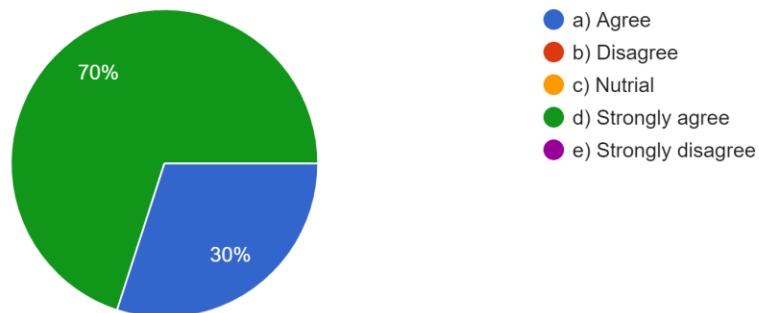
Q13. Religious Scholars could play a vital role in the social acceptance of transgender community in Pakistan and can reduce gender base violence.

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|----------------|-----------|---------|---------------|--------------------|
| Valid Agree | 3 | 30.0 | 30.0 | 30.0 |
| strongly agree | 7 | 70.0 | 70.0 | 100.0 |
| Total | 10 | 100.0 | 100.0 | |

70% say male partner for marriage while 30% say a female partner.

13. Religious Scholars could play a vital role in the social acceptance of transgender community in Pakistan and can reduce gender base violence.

10 responses



Q14. Laws enforcement agencies failed to protect Transgender community in Pakistan while they criminalized them by making them limited to sex work and drugs trafficking.

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 1 | 10.0 | 10.0 | 10.0 |
| | Neutral | 4 | 40.0 | 40.0 | 50.0 |
| | strongly agree | 5 | 50.0 | 50.0 | 100.0 |
| | Total | 10 | 100.0 | 100.0 | |

70% strongly agree and 30% are agree that Religious Scholars could play a vital role in the social acceptance of transgender community in Pakistan and can reduce gender base violence.

3.2 Results of Questionnaire for transgender in Swat, Pakistan

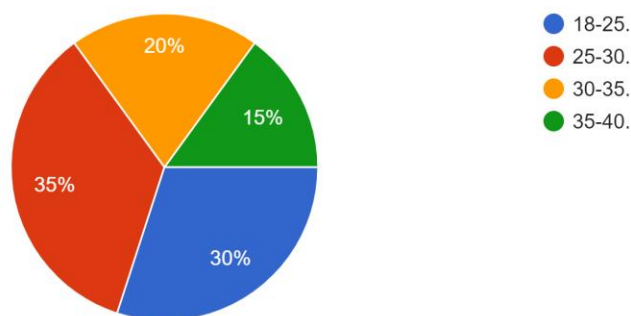
3.2.1 Screening Questions

How old are you?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------|-----------|---------|---------------|--------------------|
| Valid | 18-25 | 6 | 30.0 | 30.0 | 30.0 |
| | 25-30 | 7 | 35.0 | 35.0 | 65.0 |
| | 30-35 | 4 | 20.0 | 20.0 | 85.0 |
| | 35-40 | 3 | 15.0 | 15.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

1) How old are you?

20 responses



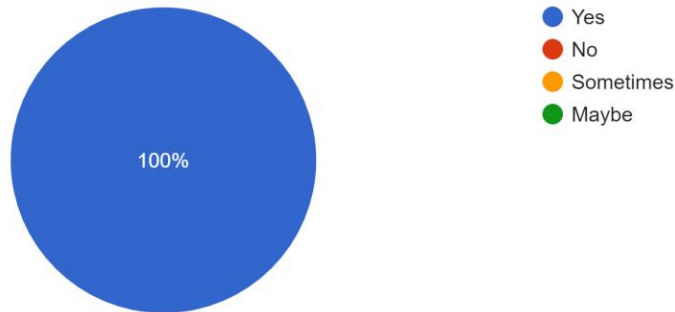
- The given diagram show that there are different age group in this survey 35% 25 to 30 age group, 30% from 18 to 25 age group, 20% 30 to 35 age group and 15% 35 to 40 age group

Do you currently live in Swat/Mingora?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|-----------|-----------|---------|---------------|--------------------|
| Valid yes | 20 | 100.0 | 100.0 | 100.0 |

2) Do you currently live in Swat/Mingora?

20 responses



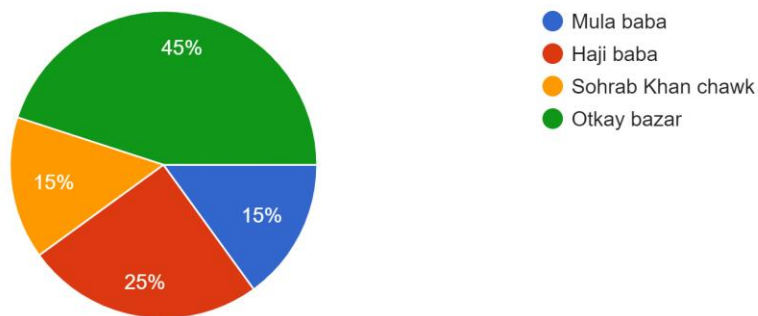
- The 100% simple is collected from Swat/Mingora.

In which locality/neighborhood do you live?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|--------------------|-----------|---------|---------------|--------------------|
| Valid Mola baba | 3 | 15.0 | 15.0 | 15.0 |
| Haji baba | 5 | 25.0 | 25.0 | 40.0 |
| Sohrab khan chawak | 3 | 15.0 | 15.0 | 55.0 |
| Otkay bazar | 9 | 45.0 | 45.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

3) In which locality/neighborhood do you live?

20 responses



All responses were collected from Swat Mingora. 45% are from Otkay bazar, 25% are from Haji baba, 15% are from Sohrab Khan Chowk and 15% are from Mula baba.

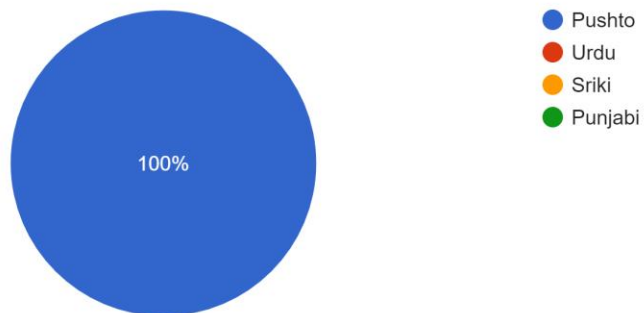
What is your native language?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|--------------|-----------|---------|---------------|--------------------|
| Valid Poshto | 20 | 100.0 | 100.0 | 100.0 |

1. 100% of respondents are Pashto speakers.

4) What is your native language?

20 responses

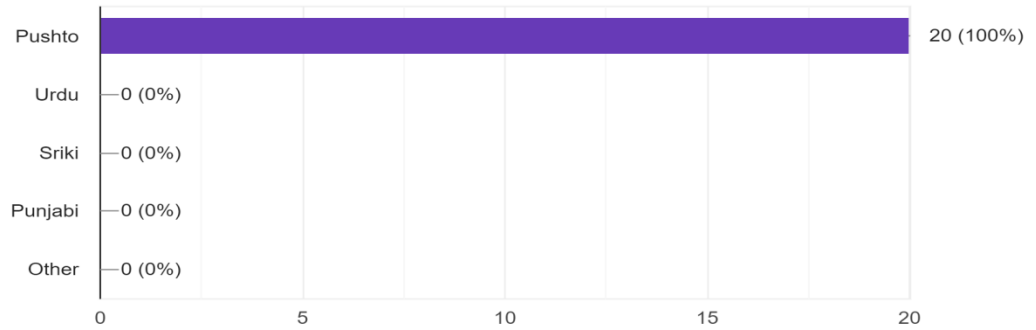


In which languages do you feel comfortable speaking?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|--------------|-----------|---------|---------------|--------------------|
| Valid Poshto | 20 | 100.0 | 100.0 | 100.0 |

5) In which languages do you feel comfortable speaking?

20 responses



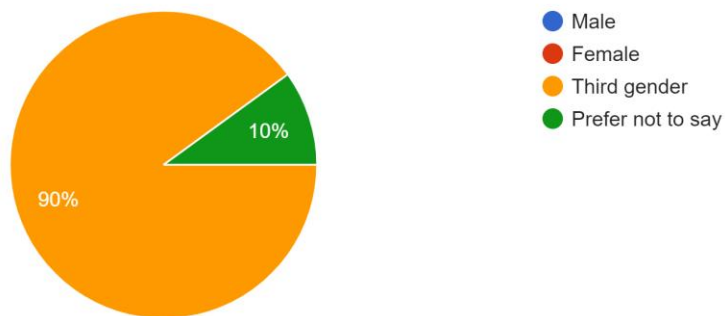
The tables are taken from SPSS Software and grapes are taken from online Google form

What is your gender identity?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------------------|-----------|---------|---------------|--------------------|
| Valid Transgender | 18 | 90.0 | 90.0 | 90.0 |
| Prefer not to say | 2 | 10.0 | 10.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

6) What is your gender identity?

20 responses



90% of respondents are third gender while 10% prefer not to say.

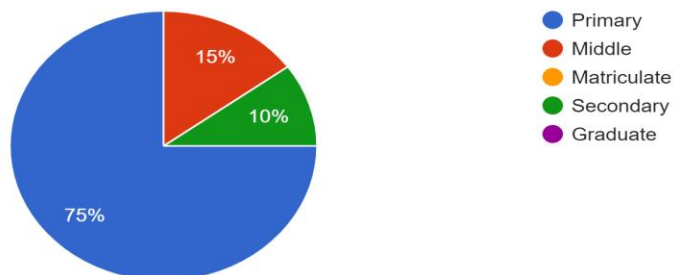
3.2.2 General Demographic Information

What is the highest level of education that you have completed?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------------|-----------|---------|---------------|--------------------|
| Valid Primary | 15 | 75.0 | 75.0 | 75.0 |
| Middle | 3 | 15.0 | 15.0 | 90.0 |
| Secondary | 2 | 10.0 | 10.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

7) What is the highest level of education that you have completed?

20 responses



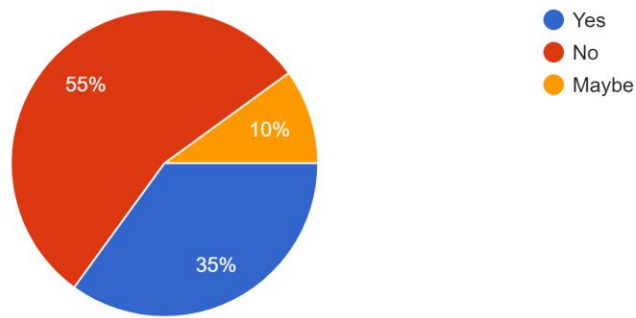
75% respondents only do primary, 15% middle while 10% are matriculate.

Do you have any technical or vocational skills or training?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------|-----------|---------|---------------|--------------------|
| Valid | yes | 7 | 35.0 | 35.0 | 35.0 |
| | No | 11 | 55.0 | 55.0 | 90.0 |
| | Maybe | 2 | 10.0 | 10.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

8) Do you have any technical or vocational skills or training?

20 responses



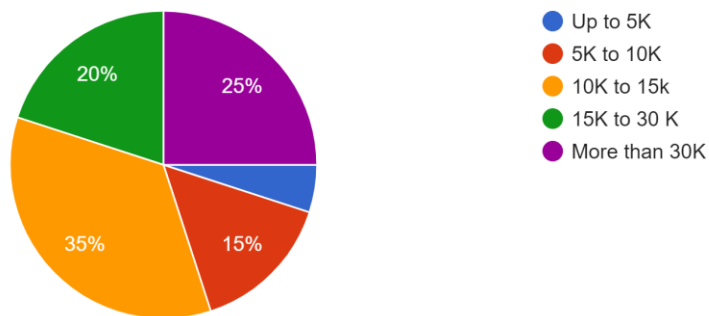
55% haven't technical or vocational skills or training while 35% have those skills.

What is your total monthly income (in Pakistani Rupees)?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|---------------|-----------|---------|---------------|--------------------|
| Valid | Up to 5K | 1 | 5.0 | 5.0 | 5.0 |
| | 5K to 10K | 3 | 15.0 | 15.0 | 20.0 |
| | 10K to 15k | 7 | 35.0 | 35.0 | 55.0 |
| | 15K to 30 K | 4 | 20.0 | 20.0 | 75.0 |
| | More than 30K | 5 | 25.0 | 25.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

9) What is your total monthly income (in Pakistani Rupees)?

20 responses



The total monthly income of respondents is 35% having 10k to 15k, 25% having more than 30k, 20% having 15k to 20k and 5% having up to 5k monthly.

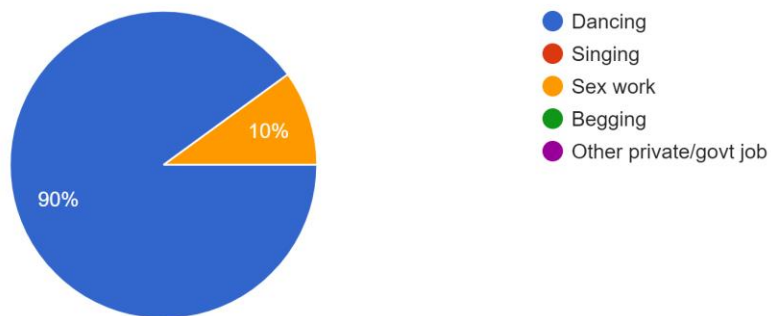
The tables are taken from SPSS Software and grapes are taken from online Google form

What are the sources of your income?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------------|-----------|---------|---------------|--------------------|
| Valid Dancing | 18 | 90.0 | 90.0 | 90.0 |
| Singing | 2 | 10.0 | 10.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

10) What are the sources of your income?

20 responses



90 % says that there source of income is dancing while 10% consist that there source of income is singing .

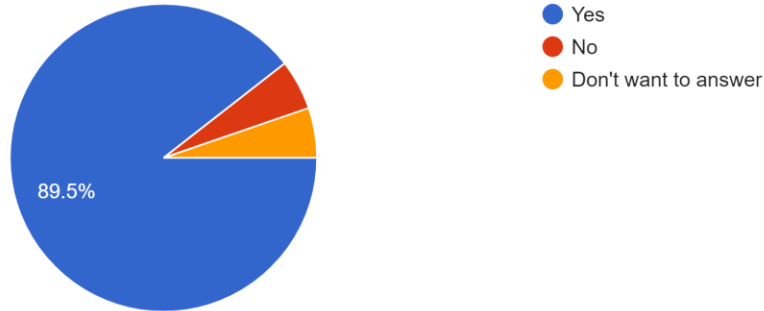
3.2.3 Relationship Status and Sexual Behavior

What is your marital/partnership status? Do you have a markh, geria, or long-term partner/boyfriend?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|----------------------|-----------|---------|---------------|--------------------|
| Valid yes | 17 | 85.0 | 85.0 | 85.0 |
| No | 1 | 5.0 | 5.0 | 90.0 |
| Don't want to answer | 2 | 10.0 | 10.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

11) What is your marital/partnership status? Do you have a markh, geria, or long-term partner/boyfriend?

19 responses



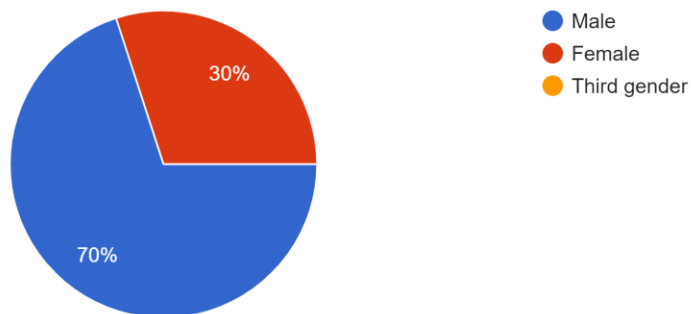
85% agree that they have a long term partner and have *Geria* etc. while 15% disagree.

If you are married/partnered, what is your partner's gender?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|--------|-----------|---------|---------------|--------------------|
| Valid | Male | 14 | 70.0 | 70.0 | 70.0 |
| | Female | 6 | 30.0 | 30.0 | 100.0 |
| Total | | 20 | 100.0 | 100.0 | |

12) If you are married/partnered, what is your partner's gender?

20 responses



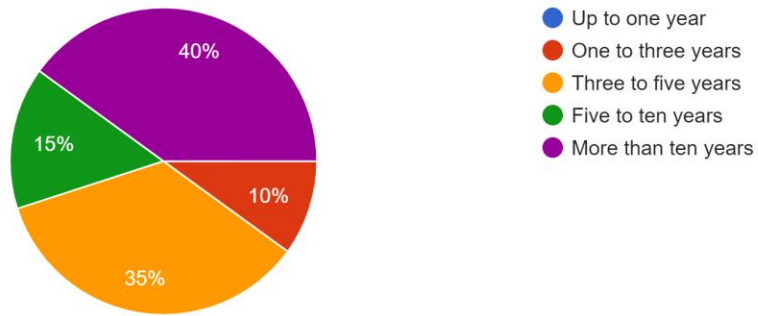
70% Agreed that they married to male and 30% married to female while 0% to third gender

How long have you been together?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|---------------------|-----------|---------|---------------|--------------------|
| Valid | Up to one year | 1 | 5.0 | 5.0 | 5.0 |
| | One to three years | 2 | 10.0 | 10.0 | 15.0 |
| | Three to five years | 6 | 30.0 | 30.0 | 45.0 |
| | Five to ten years | 3 | 15.0 | 15.0 | 60.0 |
| | More than ten years | 8 | 40.0 | 40.0 | 100.0 |
| Total | | 20 | 100.0 | 100.0 | |

13) How long have you been together?

20 responses



40% are together for more than 10 years, 35% are 3 to 5 years, 15% are 5 to 20 years, and 10% are 1 to 3 years.

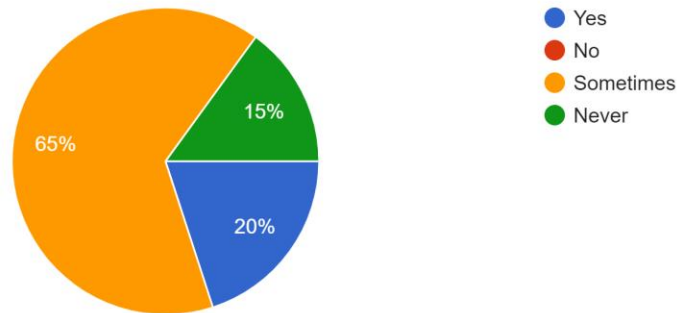
The tables are taken from SPSS Software and grapes are taken from online Google form.

Do you feel comfortable in your relationship?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-----------|-----------|---------|---------------|--------------------|
| Valid | Yes | 4 | 20.0 | 20.0 | 20.0 |
| | Sometimes | 13 | 65.0 | 65.0 | 85.0 |
| | Never | 3 | 15.0 | 15.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

14) Do you feel comfortable in your relationship?

20 responses



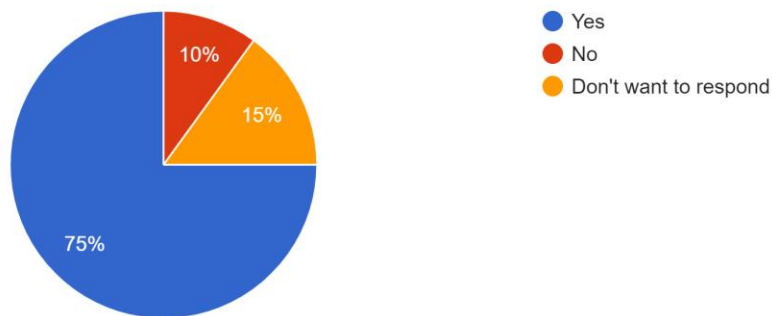
65% are sometimes comfortable in their relationship, 20% agree that they are comfortable in a relationship while 15% are never.

Do you have one or more regular sexual partners?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------------|-----------|---------|---------------|--------------------|
| Valid | yes | 15 | 75.0 | 75.0 | 75.0 |
| | No | 2 | 10.0 | 10.0 | 85.0 |
| | Don't want to answer | 3 | 15.0 | 15.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

15) Do you have one or more regular sexual partners?

20 responses



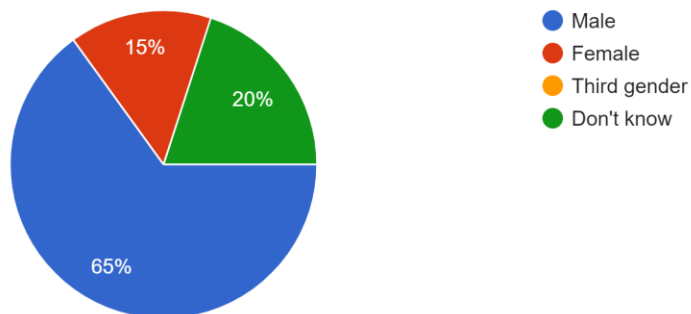
75% respondents agree that they have one or more regular sexual partners. 15% do not agree and 10% don't want to respond.

Thinking of the partner with whom you have sex most often/regularly, what is your partner's gender?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-----------|-----------|---------|---------------|--------------------|
| Valid | Male | 14 | 70.0 | 70.0 | 70.0 |
| | Female | 2 | 10.0 | 10.0 | 80.0 |
| | Dont know | 4 | 20.0 | 20.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

16) Thinking of the partner with whom you have sex most often/regularly, what is your partner's gender?

20 responses



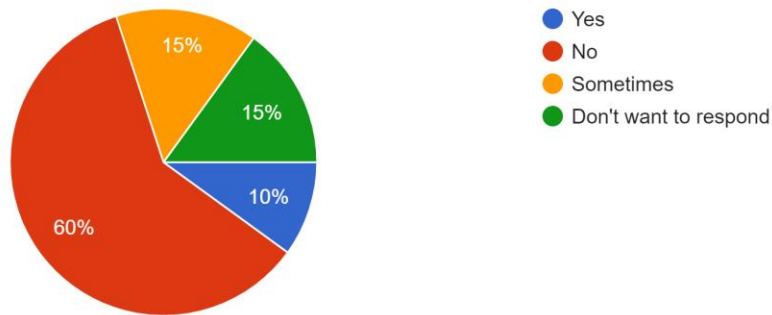
65% male partner, 15% female gender 30% don't know.

Do you know the usage of safety during sex i.e condoms, as protection from HIV?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|-----------------------|-----------|---------|---------------|--------------------|
| Valid yes | 2 | 10.0 | 10.0 | 10.0 |
| No | 12 | 60.0 | 60.0 | 70.0 |
| Sometime | 3 | 15.0 | 15.0 | 85.0 |
| Don't want to respond | 3 | 15.0 | 15.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

17) Do you know the usage of safety during sex i.e condoms, as protection from HIV?

20 responses



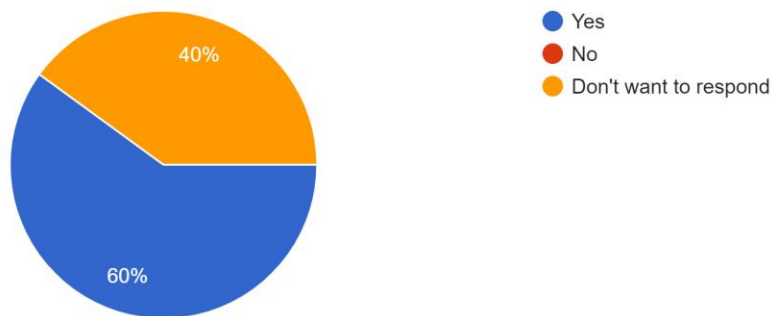
60% don't know about the usage of safety during sex. 15% says sometimes, 15% says don't want to respond and 10% do agree.

Have you ever engaged in sex work?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|-----------------------|-----------|---------|---------------|--------------------|
| Valid yes | 12 | 60.0 | 60.0 | 60.0 |
| Don't want to respond | 8 | 40.0 | 40.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

18) Have you ever engaged in sex work?

20 responses



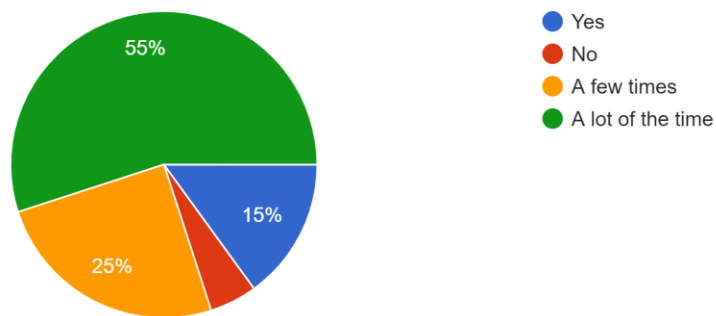
60% were engaged in sex work while 40% don't want to respond.

Have you ever experiences you had where someone forced you to engage in sex work against your will.

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------------|-----------|---------|---------------|--------------------|
| Valid yes | 3 | 15.0 | 15.0 | 15.0 |
| No | 1 | 5.0 | 5.0 | 20.0 |
| Some time | 5 | 25.0 | 25.0 | 45.0 |
| a lot of time | 11 | 55.0 | 55.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

19) Have you ever experiences you had where someone forced you to engage in sex work against your will.

20 responses



55% have experiences that someone forced to engage in sex work against their wil

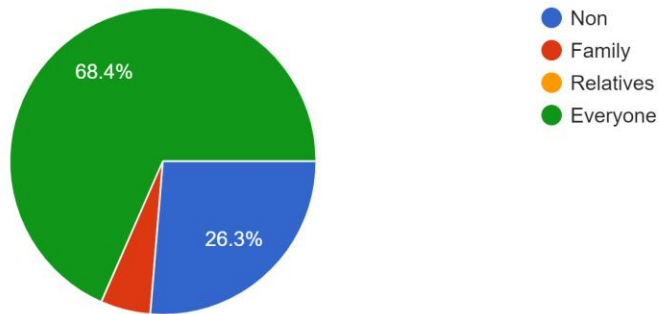
3.2.4 Gender Identity and Disclosure

To whom have you disclosed your gender identity?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-----------|-----------|---------|---------------|--------------------|
| Valid | Non | 6 | 30.0 | 30.0 | 30.0 |
| | Family | 1 | 5.0 | 5.0 | 35.0 |
| | Every one | 13 | 65.0 | 65.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

20) To whom have you disclosed your gender identity?

19 responses



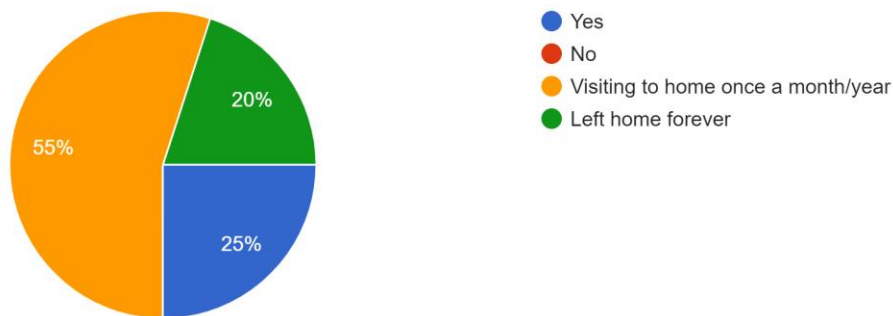
68% disclosed their gender identity to everyone 26% didn't disclose their identity. While only 6% share this with their family members.

Do you live with your family?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|------------------------------------|-----------|---------|---------------|--------------------|
| Valid | Yes | 5 | 25.0 | 25.0 | 25.0 |
| | No | 1 | 5.0 | 5.0 | 30.0 |
| | Visiting to home once a month/year | 10 | 50.0 | 50.0 | 80.0 |
| | Left home forever | 4 | 20.0 | 20.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

22) Do you live with your family?

20 responses



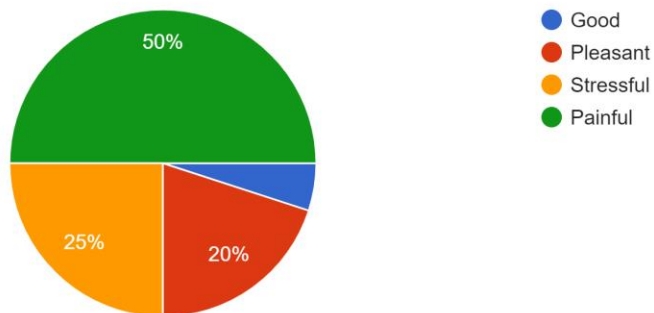
55% visit home once a month or year, 25% live with their families while 20% leave their home forever.

Please describe your relationship with your family members?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-----------|-----------|---------|---------------|--------------------|
| Valid | Good | 1 | 5.0 | 5.0 | 5.0 |
| | Pleasant | 4 | 20.0 | 20.0 | 25.0 |
| | Stressful | 5 | 25.0 | 25.0 | 50.0 |
| | Painful | 10 | 50.0 | 50.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

23) Please describe your relationship with your family members?

20 responses



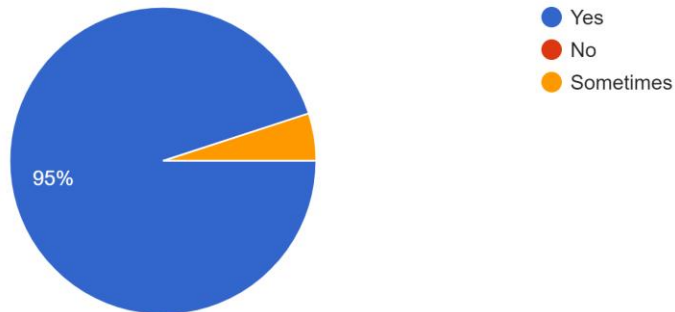
50% have painful relationships with their families, 25% have stressful, 20% pleasant relationships and 5% have good relationships.

Do you have any financial relationship with your family?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------|-----------|---------|---------------|--------------------|
| Valid | Yes | 18 | 90.0 | 90.0 | 90.0 |
| | Sometime | 2 | 10.0 | 10.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

24) Do you have any financial relationship with your family?

20 responses



95% have a financial relationship with their family and 5% say sometimes.

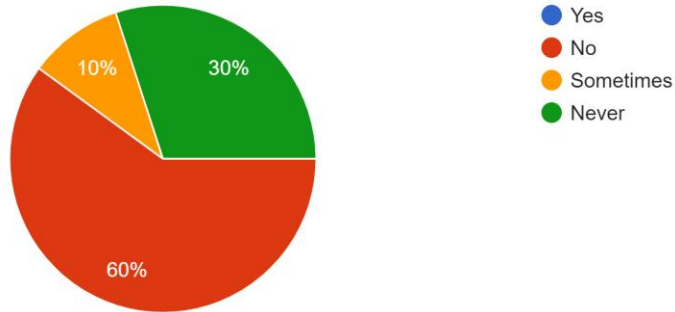
Do you receive any financial or material support from your family?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------|-----------|---------|---------------|--------------------|
| Valid | Yes | 3 | 15.0 | 15.0 | 15.0 |
| | No | 10 | 50.0 | 50.0 | 65.0 |
| | Sometime | 2 | 10.0 | 10.0 | 75.0 |
| | Never | 5 | 25.0 | 25.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

The tables are taken from SPSS Software and grapes are taken from online Google form

25) Do you receive any financial or material support from your family?

20 responses



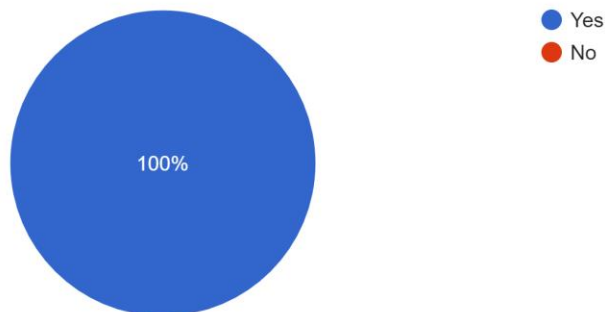
60% don't have any financial support from their family. 30% have never received any support 10% say sometimes.

Are you a part of a dera?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|------|-----------|---------|---------------|--------------------|
| Valid | Yes | 17 | 85.0 | 85.0 | 85.0 |
| | No | 2 | 10.0 | 10.0 | 95.0 |
| | 4.00 | 1 | 5.0 | 5.0 | 100.0 |
| Total | | 20 | 100.0 | 100.0 | |

26) Are you a part of a dera?

20 responses



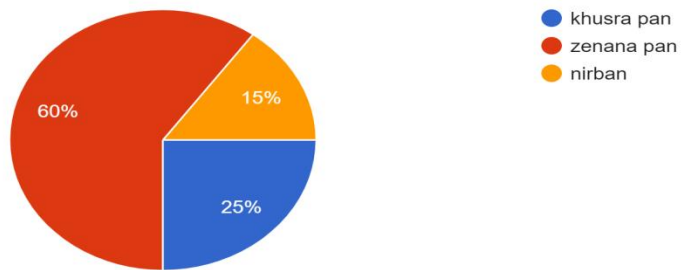
100% agree that they are part of *Goro Dera*.

27) Do you identify with a particular school of thought?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|------------|-----------|---------|---------------|--------------------|
| Valid | khusra pan | 8 | 40.0 | 40.0 | 40.0 |
| | Zenana pan | 9 | 45.0 | 45.0 | 85.0 |
| | Nirban | 3 | 15.0 | 15.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

27) Do you identify with a particular school of thought?

20 responses



60% had an identity with *zenana* school of thoughts. 25% have identity with *khusra* school of thoughts and 15% belongs to *nirban*

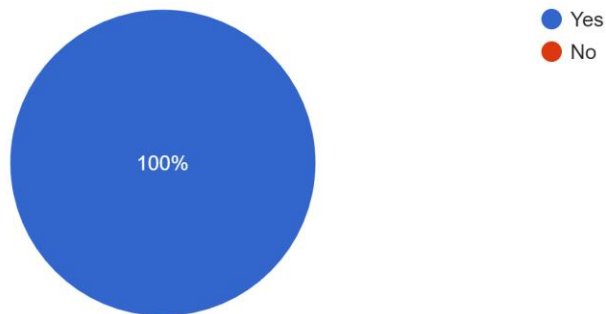
3.2.5 Guroo-chaila Culture

Have you personally lived in a guru-dera?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------|-----------|---------|---------------|--------------------|
| Valid | Yes | 18 | 90.0 | 90.0 | 90.0 |
| | No | 2 | 10.0 | 10.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

28) Have you personally lived in a guru-dera?

20 responses



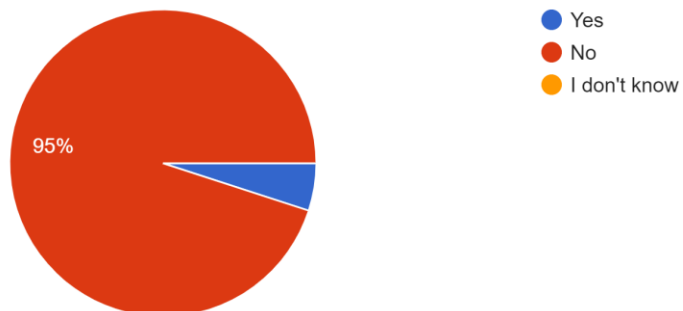
100% were lived in *Guru dera*.

29) As it possible for the people who are hijra or khwaja sira, but are not living in a guru-dera or not part of the guru-chela system?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-----|-----------|---------|---------------|--------------------|
| Valid | Yes | 2 | 10.0 | 10.0 | 10.0 |
| | No | 18 | 90.0 | 90.0 | 100.0 |
| Total | | 20 | 100.0 | 100.0 | |

29) As it possible for the people who are hijra or khwaja sira, but are not living in a guru-dera or not part of the guru-chela system?

20 responses



90% don't agree that it is possible for people who are the *hejra* or *khwaaja sira*, but are not living in a *guroo dera* or not a part of the *guroo chaila* system. 5% agree with this given statement.

30) Is it possible for a chela to not be a member of a dera and not pay a guru a percentage of their earnings?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|----------|-----------|---------|---------------|--------------------|
| Valid No | 20 | 100.0 | 100.0 | 100.0 |

30) Is it possible for a chela to not be a member of a dera and not pay a guru a percentage of their earnings?

20 responses

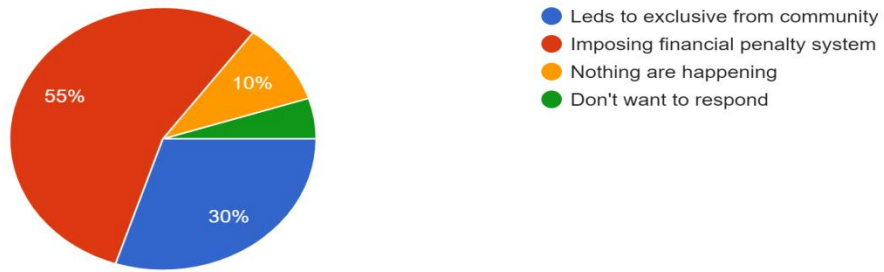


100% don't agree that it is impossible for chaila to not be a member of a dera and not pay a guru a percentage of their earnings.

31) What would happen if you chose not to pay a percentage of your earnings to your guru?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|----------------------------------------|-----------|---------|---------------|--------------------|
| Valid Leds to exclusive from community | 6 | 30.0 | 30.0 | 30.0 |
| Imposing financial penalty system | 11 | 55.0 | 55.0 | 85.0 |
| Nothing are happening | 2 | 10.0 | 10.0 | 95.0 |
| Don't want to respond | 1 | 5.0 | 5.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

31) What would happen if you chose not to pay a percentage of your earnings to your guru?
20 responses

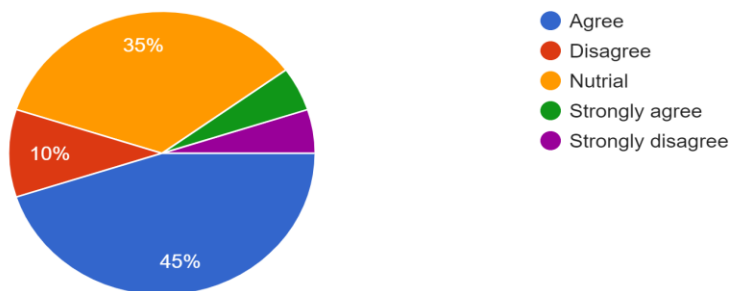


55% say imposing financial penalty while if you choose not to pay a percentage of your earnings to their guroo. 30% say it leads to exclusion from the community 10% say nothing happening while 5% don't want to respond.

32) Some third gender people believe that guru-chela culture/ hijra affected their education and occupation, what is your experience?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------------------|-----------|---------|---------------|--------------------|
| Valid Agree | 8 | 40.0 | 40.0 | 40.0 |
| Disagree | 3 | 15.0 | 15.0 | 55.0 |
| Neutral | 7 | 35.0 | 35.0 | 90.0 |
| Strongly agree | 1 | 5.0 | 5.0 | 95.0 |
| Strongly disagree | 1 | 5.0 | 5.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

32) Some third gender people believe that guru-chela culture/ hijra oan affected their education and occupation, what is your experience?
20 responses



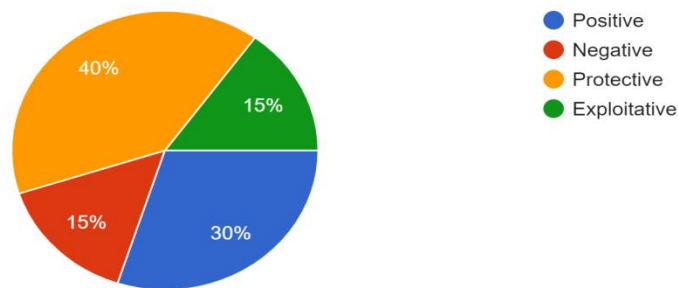
45% agree that guroo-chaila culture transgender affected their education and occupation.
 35%neutral, 10%disagree, 5%strongly agree and 5% strongly disagree.

33) What role does your guru play in your life?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|--------------|-----------|---------|---------------|--------------------|
| Valid | Positive | 8 | 40.0 | 40.0 | 40.0 |
| | Negative | 2 | 10.0 | 10.0 | 50.0 |
| | Protective | 8 | 40.0 | 40.0 | 90.0 |
| | Exploitative | 2 | 10.0 | 10.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

33) What role does your guru play in your life?

20 responses



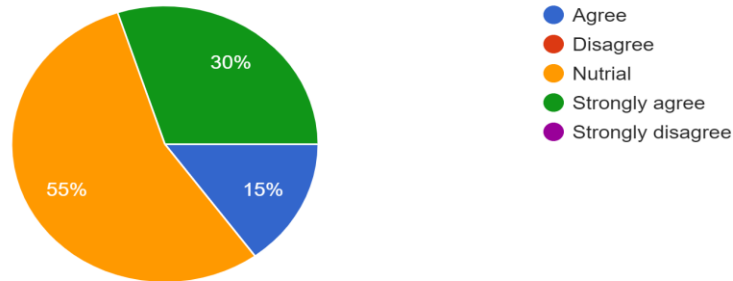
40% say guroo plays a protective role in their lives, 30% say positive role, 25% say negative, 15% say exploitative role of their guroo in their lives.

34) Some of the third gender community members believe that chelas are being financially, sexually and physically exploited by their gurus, what is your experience?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 2 | 10.0 | 10.0 | 10.0 |
| | Disagree | 1 | 5.0 | 5.0 | 15.0 |
| | Neutral | 11 | 55.0 | 55.0 | 70.0 |
| | Strongly agree | 6 | 30.0 | 30.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

34) Some of the third gender community members believe that chelas are being financially, sexually and physically exploited by their gurus, what is your experience?

20 responses



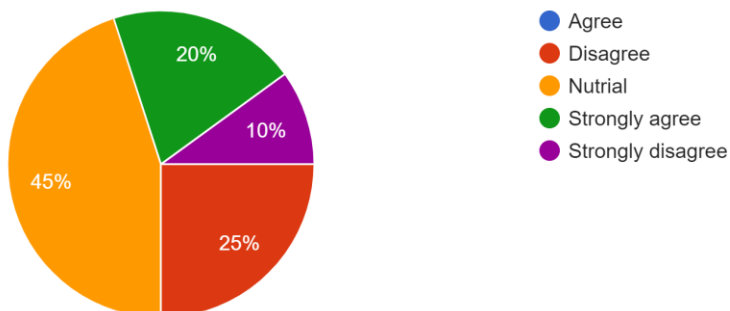
55% neutral that chailas are being financially, sexually and physically exploited by their guroo.30% strongly agree and 15% agree with the statement.

35) Some of the members of the third gender community in Pakistan believe that we should eliminate guru-chela culture. What are your opinions on this?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------------------|-----------|---------|---------------|--------------------|
| Valid Disagree | 5 | 25.0 | 25.0 | 25.0 |
| Neutral | 9 | 45.0 | 45.0 | 70.0 |
| Strongly agree | 5 | 25.0 | 25.0 | 95.0 |
| Strongly disagree | 1 | 5.0 | 5.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

35) Some of the members of the third gender community in Pakistan believe that we should eliminate guru-chela culture. What are your opinions on this?

20 responses



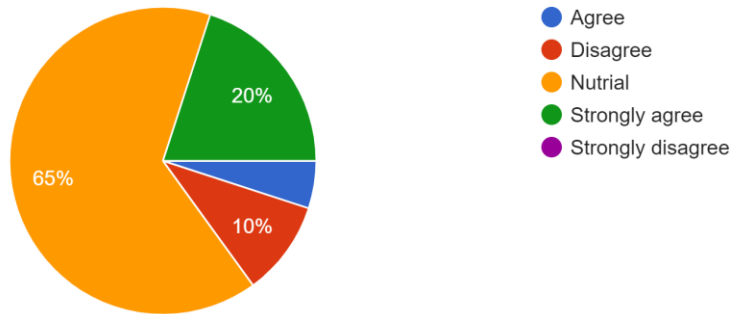
1. 45% neutral that they should eliminate guroo-chaila culture.25%disagree, 20% strongly agree and 10% strongly disagree.

36) Do you think that the guru-chela culture requires reform?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 1 | 5.0 | 5.0 | 5.0 |
| | Disagree | 2 | 10.0 | 10.0 | 15.0 |
| | Neutral | 12 | 60.0 | 60.0 | 75.0 |
| | Strongly agree | 4 | 20.0 | 20.0 | 95.0 |
| | Strongly disagree | 1 | 5.0 | 5.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

36) Do you think that the guru-chela culture requires reform?

20 responses



65% Responses were neutral about to bring reforms in the *Guroo-Chaila* culture. 20% strongly agree, 10% disagree and 5% agree.

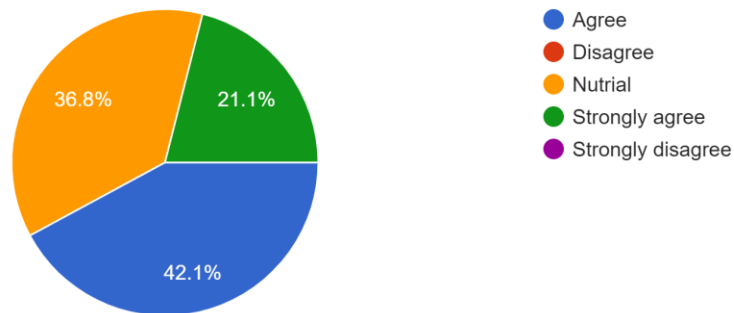
The tables are taken from SPSS Software and grapes are taken from online Google form

37) Some of the members of the third gender community in Pakistan believe that it is unethical that gurus sell and purchase chelas to each other. What is your opinion about this?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 7 | 35.0 | 36.8 | 36.8 |
| | Neutral | 9 | 45.0 | 47.4 | 84.2 |
| | Strongly agree | 3 | 15.0 | 15.8 | 100.0 |
| | Total | 19 | 95.0 | 100.0 | |
| Missing | System | 1 | 5.0 | | |
| Total | | 20 | 100.0 | | |

37) Some of the members of the third gender community in Pakistan believe that it is unethical that gurus sell and purchase chelas to each other. What is your opinion about this?

19 responses



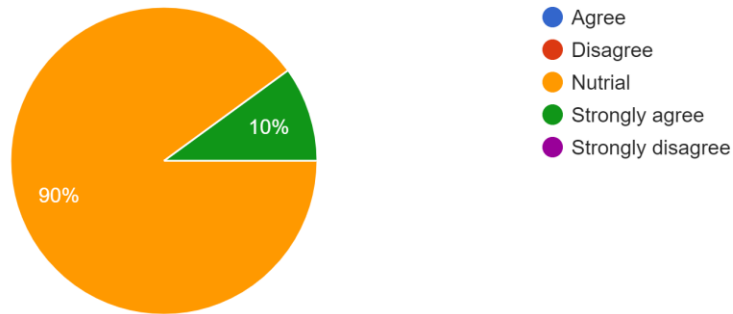
36% neutral that it is unethical that guroos sell and purchase chailas to each other. 42% agree with the statement, while 22% strongly agree.

38) How do you feel about the recent Transgender Rights movement in Pakistan?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 1 | 5.0 | 5.0 | 5.0 |
| | Neutral | 17 | 85.0 | 85.0 | 90.0 |
| | Strongly agree | 2 | 10.0 | 10.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

38) How do you feel about the recent Transgender Rights movement in Pakistan?

20 responses



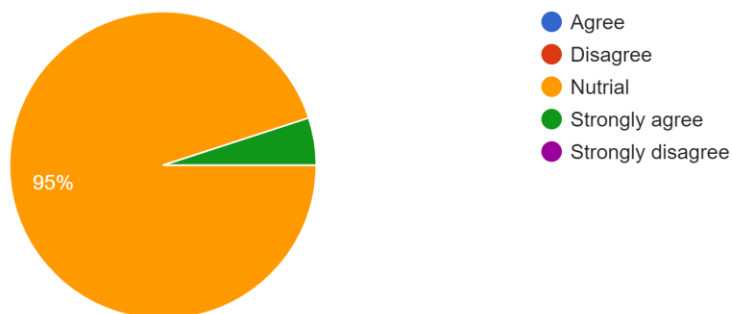
90% feel neutral for the recent transgender rights movement in Pakistan while 10% strongly agree with the given statement.

39) What do you think about the Pakistani Transgender Protection Act of 2018?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Neutral | 19 | 95.0 | 95.0 | 95.0 |
| | Strongly agree | 1 | 5.0 | 5.0 | 100.0 |
| Total | | 20 | 100.0 | 100.0 | |

39) What do you think about the Pakistani Transgender Protection Act of 2017?

20 responses



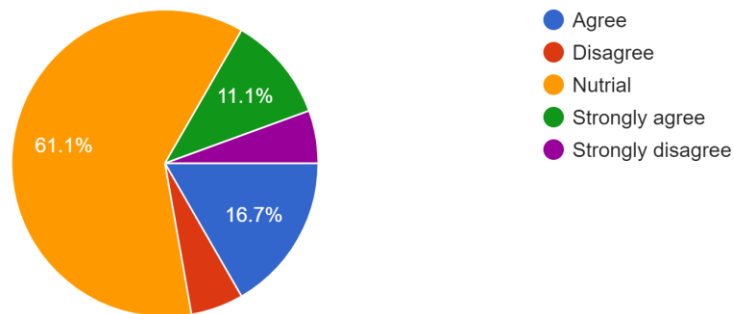
95% feel agree for transgender act 2018 while 5% are strongly agree .

40) Some third gender community members believe that the guru-chela culture promotes the social exclusion of the community, what is your opinion?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|-------------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 2 | 10.0 | 11.1 | 11.1 |
| | Disagree | 1 | 5.0 | 5.6 | 16.7 |
| | Neutral | 12 | 60.0 | 66.7 | 83.3 |
| | Strongly agree | 2 | 10.0 | 11.1 | 94.4 |
| | Strongly disagree | 1 | 5.0 | 5.6 | 100.0 |
| | Total | 18 | 90.0 | 100.0 | |
| Missing | System | 2 | 10.0 | | |
| Total | | 20 | 100.0 | | |

40) Some third gender community members believe that the guru-chela culture promotes the social exclusion of the community, what is your opinion?

18 responses



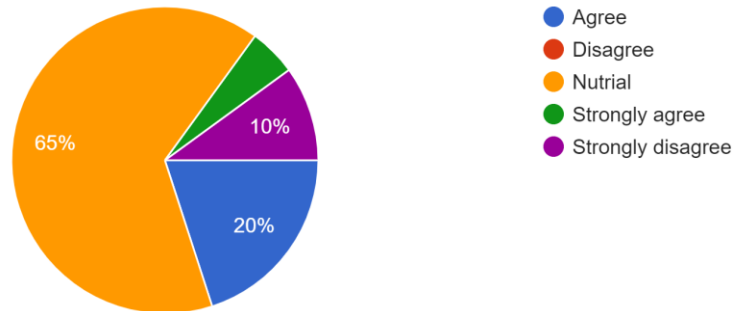
61% agree that the guroo-chaila culture promotes the social exclusion of the society, 16% agree, 11% strongly agree and 5% disagree and 5% strongly disagree.

41) Some third gender community members believe that guru-chela culture of khwaja Sira protects the community from social exclusion. What is your opinion?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 4 | 20.0 | 20.0 | 20.0 |
| | Neutral | 13 | 65.0 | 65.0 | 85.0 |
| | Strongly agree | 2 | 10.0 | 10.0 | 95.0 |
| | Strongly disagree | 1 | 5.0 | 5.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

41) Some third gender community members believe that guru-chela culture of khwaja Sira protects the community from social exclusion. What is your opinion?

20 responses



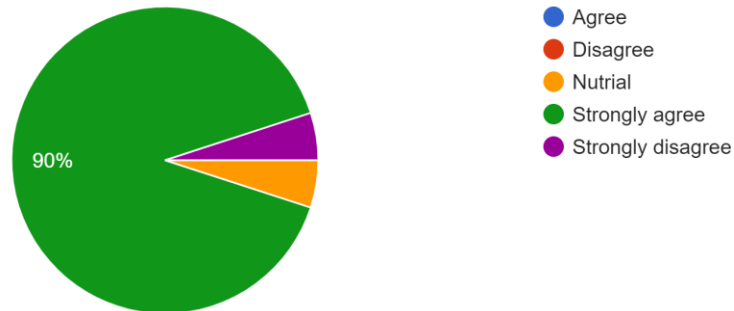
65% neutral that guroo-chaila culture of *khawaja sara* protects the community from social exclusion. 20% agree, 10% strongly disagree and 5% strongly agree.

42) Many third gender people believe that they have experienced stigma and social marginalization as a result of being a third gender. What is your opinion?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------------------|-----------|---------|---------------|--------------------|
| Valid Neutral | 1 | 5.0 | 5.0 | 5.0 |
| Strongly agree | 17 | 85.0 | 85.0 | 90.0 |
| Strongly disagree | 2 | 10.0 | 10.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

42) Many third gender people believe that they have experienced stigma and social marginalization as a result of being a third gender. What is your opinion?

20 responses



90%strongly agree that they have experienced stigma and social marginalization as a result of being a third gender. While 5% are neutral and 5% strongly disagree.

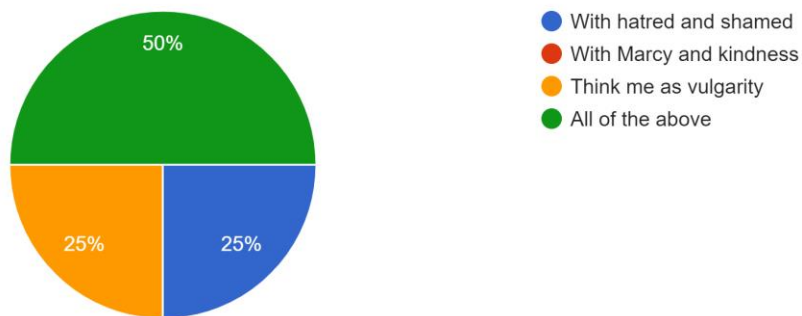
43) How have people generally treated you differently?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|------------------------------|-----------|---------|---------------|--------------------|
| Valid With hatred and shamed | 5 | 25.0 | 25.0 | 25.0 |
| Think me as vulgarity | 4 | 20.0 | 20.0 | 45.0 |
| All of the above | 10 | 50.0 | 50.0 | 95.0 |
| 34.00 | 1 | 5.0 | 5.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

The tables are taken from SPSS Software and grapes are taken from online Google form

43) How have people generally treated you differently?

20 responses



50% say people treat us generally with hatred and shame, some treat us with mercy and kindness and some people think of me as a vulgarity.25% think of me as vulgarity and 25% treat us with hatred and shame.

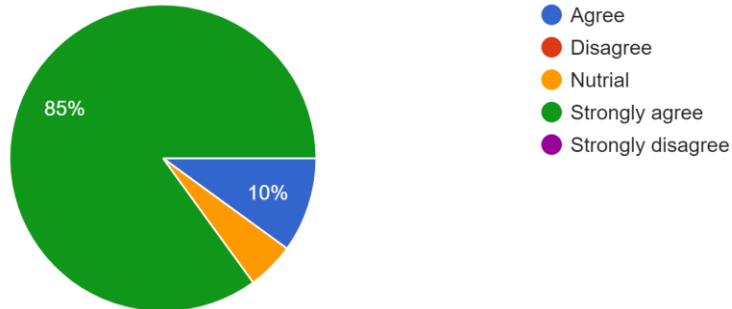
44) Majority of third gender community members believe that they had experienced of prejudices or discrimination within their families as a result of being khwaja sira. What is your opinion?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 1 | 5.0 | 5.0 | 5.0 |
| | Neutral | 1 | 5.0 | 5.0 | 10.0 |
| | Strongly agree | 18 | 90.0 | 90.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

The tables are taken from SPSS Software and grapes are taken from online Google form

44) Majority of third gender community members believe that they had experienced of prejudices or discrimination within their families as a result of being khwaja sira. What is your opinion?

20 responses



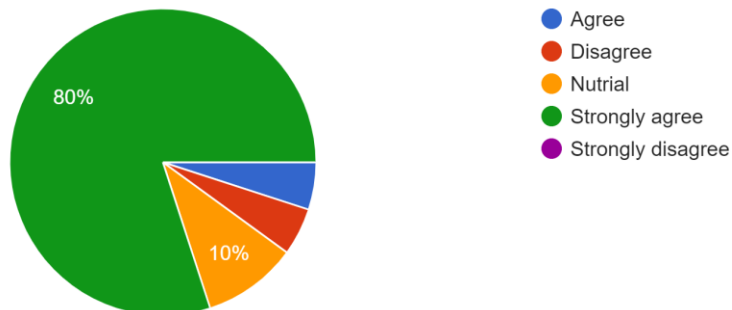
85% agree that they had experienced of prejudices or discrimination within their families as a result of being khwaja sira. 10% agree and 5% neutral.

45) Majority of third gender people believe that they had experienced of prejudiced and discrimination at school and at work place as a result of being khwaja sira. What is your experience?

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------------|-----------|---------|---------------|--------------------|
| Valid | Agree | 2 | 10.0 | 10.0 | 10.0 |
| | Disagree | 1 | 5.0 | 5.0 | 15.0 |
| | Neutral | 1 | 5.0 | 5.0 | 20.0 |
| | Strongly agree | 16 | 80.0 | 80.0 | 100.0 |
| | Total | 20 | 100.0 | 100.0 | |

45) Majority of third gender people believe that they had experienced of prejudiced and discrimination at school and at work place as a result of being khwaja sira. What is your experience?

20 responses



80% strongly agree that they had experience of prejudice and discrimination at school and at the workplace as a result of being *Khaawaja sara*. 10% neutral, 5% disagree, 5% agree,

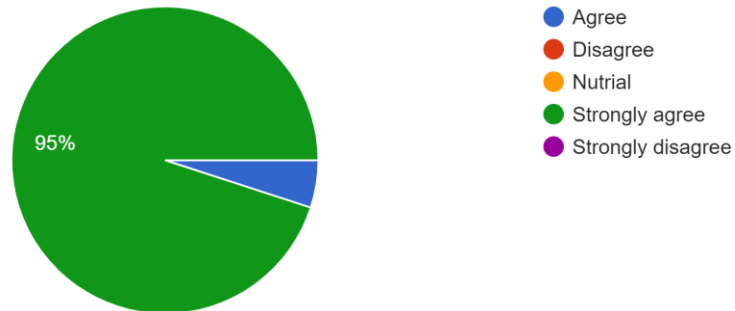
46) Majority of third gender people in Pakistan believe that they are experiencing stigma, stress, violence and threats of murders, what is your opinion?

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|----------------------|-----------|---------|---------------|--------------------|
| Valid Agree | 1 | 5.0 | 5.0 | 5.0 |
| Valid Neutral | 1 | 5.0 | 5.0 | 10.0 |
| Valid Strongly agree | 18 | 90.0 | 90.0 | 100.0 |
| Total | 20 | 100.0 | 100.0 | |

The tables are taken from SPSS Software and grapes are taken from online Google form

46) Majority of third gender people in Pakistan believe that they are experiencing stigma, stress, violence and threats of murders, what is your opinion?

20 responses



95%believe that they are experiencing stigma, stress, violence and threats of murders.5% agree

The tables are taken from SPSS Software and grapes are taken from online Google form

3.3 Discussions on questionnaires for intellectual and Transgender:

The close ended questionnaire was adopted through online Google form and filled from intellectuals who are human rights activist like Dr. Sameena Azhar anthropologist, Dr, Arshad from SEEK NGO, Imtyaz Ahmad anthropologist and many more who were directly related human rights activities.

3.3.1 Discussion on intellectual questionnaire

1. In this research study 40% participant strongly agree that *guroo* culture in transgender community in are exploiting their *chailas*, 30% are agree with given statement,20% are neutral and on the other hand 10% are strongly disagree and 0%are disagree.
2. 60% participant is strongly agreed that by exploring transgender community in Pakistan we can reduce their problems and 40% are agree.
3. 50%are agree that there is long difference between theoretical framework of laws and practices lives for transgender community in Pakistan and 50% are strongly agree with given statement.
4. 40%respondents strongly agree that third gender identity is the stigmatized identity of Pakistan, 20% neutral while 40% agree with the given statement.
5. 60%strongly agree that transgender people in Pakistan compels to sex work and baggers,30 are agree with the given statement while 10% are neutral.
6. 70% strongly agree that the Most of transgender people in Pakistan are at the point to risk of HIV/ Identity Cards and Covid-19.Much is known about it in India while there is space for this in Pakistan. And 30% agree.
7. 50% respondents strongly agree that transgender community is marginalized community in Pakistan,40% are agree while 10% are neutral.
8. 90% strongly agree that When a new born Baby as transgender in Pakistan it is the symbol of shame for their Parents or family. While 10% agree.
9. 100% agree with that Most of transgender community in Pakistan is face violence, stress, Murder, Acid attack.
10. 40% strongly agree that the State of Pakistan passed transgender protection Act 2018 it is a practical step to resolve their problems 30% neutral 20%agree and 10% are disagree.

11. 50% strongly agree, 30% agree while 20% neutral that By giving them Third Gender category in national identity card explore them for violence, stress and discrimination as a result of third gender.
12. 70% strongly agree and 30% agree that In history of Muslim rulers in South Asia transgender have the holy status while in present time the religious scholars like molvis spreading negative role by considering them with vulgarity.
13. 70% say male partner for marriage while 30% say a female partner.
14. 70% strongly agree and 30% are agree that Religious Scholars could play a vital role in the social acceptance of transgender community in Pakistan and can reduce gender base violence.

3.3.2 Discussion on Questionnaire for transgender in Swat, Pakistan

15. The given diagram show that there are different age group in this survey 35% 25 to 30 age group, 30% 18 to 25 age group, 20% 30 to 35 age group and 15% 35 to 40 age group
16. The 100% simple is collected from Swat/Mingora.
17. The locality of respondents from different areas of swat. 45% are from Otkay bazar, 25% are from Haji baba, 15% are from Sohrab khan Chowk and 15% are from Mula baba.
18. 100% of respondents are Pashto speakers.
19. The respondents are comfortable in speaking Pashto.
20. 90% of respondents are third gender while 10% prefer not to say.
21. 75% respondents only do primary,15% middle while 10% are matriculate.
22. 55% haven't technical or vocational skills or training while 35% have those skills.
23. The total monthly income of respondents is 35% having 10k to 15k, 25% having more than 30k, 20% having 15k to 20k and 5% having up to 5k monthly.
24. 90 % says that there source of income is dancing while 10% consist that there source of income is sex work.
25. 85% agree that they have a long term partner and have geria etc. while 15% disagree.
26. 40% are together for more than 10 years, 35% are 3 to 5 years, 15% are 5 to 20 years, and 10% are 1 to 3 years.
27. 65% are sometimes comfortable in their relationship, 20% agree that they are comfortable in a relationship while 15% are never.

28. 75% respondents agree that they have one or more regular sexual partners.15% do not agree and 10% don't want to respond.
29. 65% male partner,15% female gender 30% don't know.
30. 60% don't know about the usage of safety during sex.15% says sometimes,15% says dont want to respond and 10% do agree.
31. 60% are engaged in sex work while 40% don't want to respond.
32. 55% have experiences that someone forced to engage in sex work against their will.
33. 68% disclosed their gender identity to everyone 26% didn't disclose their identity. While only 6% share this with their family members.
34. 55% visit home once a month or year,25% live with their families while 20% leave their home forever.
35. 50% have painful relationships with their families, 25% have stressful, 20% pleasant relationships and 5% have good relationships.
36. 95% have a financial relationship with their family and 5% say sometimes.
37. 60% don't have any financial support from their family.30% have never received any support 10% say sometimes.
38. 100% agree that they are part of dera.
39. 60% had an identity with *zenana* school of thoughts.25% have identity with *khusra* school of thoughts and 15% belongs to *nirban*.
40. 90%don't agree that it is possible for people who are the *hejra* or *khwaaja sira*,but are not living in a guroo dera or not a part of the guroo chaila system.5% agree with this given statement.
41. 100% don't agree that it is possible for chaila to not be a member of a dera and not pay a guroo a percentage of their earnings.
42. 55% say imposing financial penalty while if you choose not to pay a percentage of your earnings to their guroo. 30% say it leads to exclusion from the community10% say nothing happening while 5% don't want to respond.
43. 45% agree that guroo-chaila culture/hejra affected their education and occupation.35%neutral, 10%disagree, 5%strongly agree and 5% strongly disagree.
44. 40% say guroo plays a protective role in their lives, 30% say positive role, 25% say negative, 15% say exploitative role of their guroo in their lives.

45. 55% neutral that chailas are being financially, sexually and physically exploited by their guroo.30% strongly agree and 15% agree with the statement.
46. 45% neutral that they should eliminate guroo-chaila culture.25%disagree, 20% strongly agree and 10% strongly disagree.
47. 65% neutral that the guroo-chaila culture requires reform. 20% strongly agree, 10% disagree and 5% agree.
48. 36%neutral that it is unethical that guroos sell and purchase chailas to each other.42% agree with the statement, while 22%strongly agree.
49. 90% feel neutral for the recent transgender rights movement in Pakistan while 10% strongly agree with the given statement.
50. 95% feel agree for transgender act 2017 while 5% are strongly agree.
51. 61% agree that the guroo-chaila culture promotes the social exclusion of the society, 16%agree, 11% strongly agree and 5%disagree and 5%strongly disagree.
52. 65% neutral that guroo-chaila culture of *khawaja sara* protects the community from social exclusion.20% agree, 10%strongly disagree and 5% strongly agree.
53. 90%strongly agree that they have experienced stigma and social marginalization as a result of being a third gender. while 5% are neutral and 5% strongly disagree.
54. 50% say people treat us generally with hatred and shame, some treat us with mercy and kindness and some people think of me as a vulgarity.25% think of me as vulgarity and 25% treat us with hatred and shame.
55. 85% agree that they had experienced of prejudices or discrimination within their families as a result of being khwaja sira.10% agree and 5% neutral.
56. 80% strongly agree that they had experience of prejudice and discrimination at school and at the workplace as a result of being *Khaawaja sara*.10% neutral, 5%disagree, 5%agree.
57. 95%believe that they are experiencing stigma, stress, violence and threats of murders.5% agree

Chapter#4

Findings, Conclusion and Policy Recommendations

4.1. Major finding are:

- ★ Majority agreed that transgender had experienced of prejudices or discrimination within their families as a result of being transgender.
- ★ The status of transgender in Pakistan is they are experiencing stigma, stress, violence and threats of murders.
- ★ Large part of respondents says people treat us generally with hatred and shame, and people think of me as a vulgarity.
- ★ Large number of respondent agrees that there is long difference between theoretical framework of laws and practices lives for transgender community in Pakistan.
- ★ Respondents strongly agree that third gender identity is the stigmatized identity of Pakistan.
- ★ Most of participant agrees that the State of Pakistan passed transgender protection Act 2018 it is a practical step to resolve their problems.
- ★ Majority agree that Religious Scholars could play a vital role in the social acceptance of transgender community in Pakistan and can reduce gender base violence.
- ★ Large number of respondents agrees that In history of Muslim rulers in South Asia transgender have the holy status while in present time the religious scholars like molvis spreading negative role by considering them with vulgarity.
- ★ Most of participant agrees that by giving them Third Gender category in national identity card explore them for violence, stress and discrimination as a result of third gender.
- ★ Most respondents feel neutral for the recent transgender rights movement in Pakistan

4.2 Major issues of transgender people

4.2.1 Health issues.

Direction change casualties experience gigantic prosperity varieties, including upsetting speeds of HIV illness, nonappearance of major thought (counting individual thought, progress related clinical consideration), and certain levels of implosion tries. Were in the present study find out that 70% strongly agree that the Most of transgender people in Pakistan are at the point to risk of HIV/ Aid entity Cards and Covid-19. Beside this majority of them face discrimination from the hospital staff.

4.2.2. Economic issues

Direction shifts bear the monetary results of isolation, including certain levels of dejection and joblessness, detachment in tutoring, and vagrancy. Transgender people are twice as inclined to live in preposterous poverty (securing not actually \$ 10,000 every year), and Latin transgender people face three and a half times, and dim transgender people face on numerous occasions, the overall US desperation rate. They don't have job opportunities without dancing bagging and so on.

4.2.3. Security issues.

Transgender people, as well as minorities in transgender society, face upsetting speeds of genuine violence. This is especially legitimate for transgender people who are related with sex work and other relaxed or wrongdoings. The extreme killings of transgender women are a staggering occasion, every now and again with negligible legal response. According to Down newspaper in two transgender people were killed on acid attack in Karachi in 2021. While pointing out from 2015 to 17 March 2022 more than 76 transgender people were killed in Khyber Pokhtoonkhwa province.

4.3. Conclusion:

In the start of the present thesis has briefly discussion on the history of transgender people from the beginning of Islam then move forward to Mughal era and later on discussion colonial and free colonial period in south Asia with special focus on Pakistan . it's also highlight the political and constitutional status of transgender people in Pakistan. The government of Pakistan fully provide them their fundamental rights as like other citizen enjoying and in the last chapters there are detailed discussion on the status of transgender people and the discussion on the collected primary source from intellectuals and driven data from transgender people . As discussed before the government of Pakistan provided them their basic fundamental rights but due to conservative mindset of society they are culturally and socially excluded from the mainstream society of Swat.

Transgender is one of the most disadvantaged communities in South Asia. Especially in the Khyber Pakhtunkhwa province, they face violence, transgender, and live in public houses known as dera. These conditions of public life can provide protection from harassment, social stigma, discrimination and harassment. To date, there has been little research on third-party sex / transgender. Researcher conducted transgender status study in Pakistan, Case study of the Mingora city Swat region of Malakand. That indicates that squatters live outside their communities. Within the deras, there is a hierarchical system of apprenticeships between the guroo (house leader) and chailas (students). guroos may be in a position to financially exploit the sexual activity of small groups. The guroo-chaila culture of the transgender community in Pakistan has evolved over time, yet encompasses centuries-old traditions. The purpose of the current study and purpose is to critically analyze the situation of transgender people in Pakistan by looking at the historical perspective of transgender crime in southern Asia and to explain how Pakistani communities were officially recognized by the country while being deported. from the most broadcast community. Exploring the ideas of activists and intellectuals in strengthening the transgender community in Khyber Pakhtunkhwa, Pakistan. The study was designed to evaluate the overall quality of life of transgender people in Mingora, Swat, Pakistan. Twenty transgender people are selected from Mingora Swat for interview:

Most admit that the transgender has experienced discrimination or stigma in their families because of stigma. The transgender situation in Pakistan is that they face discrimination,

oppression, and violence and death threats. The vast majority of respondents say that people often treat us with contempt and shame, and people often think of me as an outcast. A large number of respondents agree that there is a long-term difference between the theoretical framework of laws and the practices of the transgender society in Pakistan. Respondents strongly agree that the third gender identity is the stigmatized ownership of Pakistan. The majority of participants agree that the State of Pakistan passed the transgender Protection Act 2018 is a practical step towards resolving their problems. Most agree that theologians can play an important role in the transgender public acceptance of Pakistan and can reduce gender-based violence. A large number of respondents agree that In the history of Muslim rulers in South Asia the transgender has a sacred status while in modern times theologians such as molvis spread the negative role of self-consciousness. Most participants agree that by giving them a Third Class Gender in national Identity Cards they will explore violence, oppression and discrimination based on third party gender. Most respondents feel neutral in the latest rebel rights group in Pakistan. Transgender people have lacked job skills, making them completely dependent on the pan and their guroo for a living. Their basic human rights have been violated within the guroo-chaila culture.

Transgender people join the pan and the guroo-chaila tradition to live. Because of the social stigma attached to their identity, they are only able to make money from these positions. They cannot live a normal life once they have joined the pan and get financially exploited at the hands of their pastor. To free themselves from the traditional and systematic exploitation of the guroos, the chaila may pay the guroo mal-e-sar to the next guroo. The chaila will then be fully responsible for his time and salary to his guroo. He will always listen and follow his teacher. If he does not do this, he will be fined and punished under hookah-pani tradition. When they join the guroo-chaila culture, they are able to support themselves and remain safe from this external force. However, the guroo-chaila culture may also push the transgender away from the community, causing them to rely on the pan.

Although the guroo seeks a spiritual home for the chailas, he may also be involved in creating the long-term dependence of his chaila on him for a living. The level of learning among the trainees is still very low and they cannot continue their education or professional training. Many activists are also unaware of the protection afforded them by the transgender Rights Protection Act and the welfare organization that introduced these policy changes. There are many

additional challenges facing the kwashiorkor community. But by being more aware of the impact of guroo-chaila culture on the lives of quail, we can better ensure the social and political rights of this community.

4.4 Policy Recommendations:

Third-sex people who come from extreme violence, discrimination and harassment from home to school and from community life to personal life, both outside and inside third-party communities live traumatic lives. On the other hand, if the state had granted them basic rights while law enforcement agencies are not working to enforce those laws. After the criminalization of British law on the subcontinent, the transgender community has been discriminated against and exploited, their fundamental rights are clearly violated, most of them unaware of their rights, they are essential to special awareness and protection.

Although they may receive admission to ordinary schools in colleges and universities, while the general public does not allow them to grow in education or acquire any technical and vocational skills, where they face physical abuse and psychological abuse in the result transgender people left out from these institutions. That will be better to provide them with a special place in education. The state should increase the level of education in the transgender community. The government should form a separate organization to maintain the status quo and balance the basic human rights of minorities, such as education, health care, and social status. The official must set consistent rules regarding the sex change society amended in 2013 and 2017 respectively. On the one hand, The government has granted them political rights and considers them equal citizens of the state, on the other hand, Transgender are excluded from main stream society, it is necessary to say that aid agencies focus on them, The police must provide a healthy and friendly environment to save them from rape and sexual assault. The state should regulate commercial sex as a result of what they are exposed to in the public domain. Theologians / molvies should represent people who change their sexuality well in their religious addresses. The government should regulate it.

There should be proper census for transgender to find out their exact population. Because their population is very high. While Awrat foundation shows it more than five lakh and according 2017 the government just show only 913 people.

The state should provide them reserve seats for their representation national and provincial assemblies. If they have representative in these forums they will be politically aware from the basic fundamental rights.

After the independence to 2021 Pakistani did not take any action to address the issues of education for transgender people. It was the year that Pakistani education unites the first transgender School in Multan, Punjab on July 15 under the slogan “Education for All” while soon after it collapsed. Pakistan has also launched the "Transgender Protection Center" linked to human rights in the capital Islamabad

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Appendixes

Questionnaire for Transgender in Swat, Pakistan Screening Questions

- 1) How old are you?
- 2) Do you currently live in Swat/Mingora?
- 3) In which locality/neighborhood do you live?
- 4) What is your native language?
- 5) In which languages do you feel comfortable speaking?
- 6) What is your gender identity?

General Demographic Information

- 7) What is the highest level of education that you have completed?
- 8) Do you have any technical or vocational skills or training?
- 9) What is your total monthly income (in Pakistani Rupees)?
- 10) What are the sources of your income?

Relationship Status and Sexual Behavior

- 11) What is your marital/partnership status? Do you have a markh, geria, or long-term partner/boyfriend?
- 12) If you are married/partnered, what is your partner's gender?
- 13) How long have you been together?
- 14) Do you feel comfortable in your relationship?
- 15) Do you have one or more regular sexual partners?
- 16) Thinking of the partner with whom you have sex most often/regularly, what is your partner's gender?
- 17) Do you know the usage of safety during sex i.e condoms, as protection from HIV?
- 18) Have you ever engaged in sex work?
- 19) Have you ever experiences you had where someone forced you to engage in sex work against your will.

Gender Identity and Disclosure

- 20) To whom have you disclosed your gender identity?
- 21) Do you live with your family?
- 22) Please describe your relationship with your family members?
- 23) Do you have any financial relationship with your family?
- 24) Do you receive any financial or material support from your family?
- 25) Are you a part of a dera?
- 26) Do you identify with a particular school of thought?

Guru-Chela Culture

- 27) Have you personally lived in a guru-dera?
- 28) As it possible for the people who are hijra or khwaja sira, but are not living in a guru-dera or not part of the guru-chela system?

- 29) Is it possible for a chela to not be a member of a dera and not pay a guru a percentage of their earnings?
- 30) What would happen if you chose not to pay a percentage of your earnings to your guru?
- 31) Some third gender people believe that guru-chela culture/ hijra oan affected their education and occupation, what is your experience?
- 32) What role does your guru play in your life?
- 33) Some of the third gender community members believe that chelas are being financially, sexually and physically exploited by their gurus, what is your experience?
- 34) Some of the members of the third gender community in Pakistan believe that we should eliminate guru-chela culture. What are your opinions on this?
- 35) Do you think that the guru-chela culture requires reform?
- 36) Some of the members of the third gender community in Pakistan believe that it is unethical that gurus sell and purchase chelas to each other. What is your opinion about this?
- 37) How do you feel about the recent Transgender Rights movement in Pakistan?
- 38) What do you think about the Pakistani Transgender Protection Act of 2017?
- 39) Some third gender community members believe that the guru-chela culture promotes the social exclusion of the community, what is your opinion?
- 40) Some third gender community members believe that guru-chela culture of khwaja Sira protects the community from social exclusion. What is your opinion?

Inter-sectional Stigma

- 41) Many third gender people believe that they have experienced stigma and social marginalization as a result of being a third gender. What is your opinion?
- 42) How have people generally treated you differently?
- 43) Majority of third gender community members believe that they had experienced of prejudices or discrimination within their families as a result of being khwaja sira. What is your opinion?
- 44) Majority of third gender people believe that they had experienced of prejudiced and discrimination at school and at work place as a result of being khwaja sira. What is your experience?

45) Majority of third gender people in Pakistan believe that they are experiencing stigma, stress, violence and threats of murders, what is your opinion?

Intellectuals Questionnaire

1. Most of researcher believes that Guru Culture in Transgender community in is exploiting their chelas.
2. By exploring Transgender community in Pakistan we can reduce their problems.
3. Most of the researcher believes that there is long difference between theoretical framework of laws and practical lives for Transgender community in Pakistan.
4. Third gender identity is the stigmatize identity of Pakistan
5. Most of Transgender people in Pakistan compels to sex work and Baggers.
6. Most of Transgender people in Pakistan are at the point to risk of HIV/ AIDS and Covid-
19. Much is known about it in India while there is space for this in Pakistan.
7. Transgender community is marginalized community in Pakistan.
8. When a new born Baby as Transgender in Pakistan it is the symbol of shame for their Parents or family.
9. Most of Transgender community in Pakistan are face violence, stress, Murder, Acid attack.
10. State of Pakistan passed Transgender protection Act 2018 it is a practical step to resolve their problems.
11. By giving them Third Gender category in national identity card explore them for violence, stress and discrimination as a result of third gender.
12. In history of Muslim rulers in South Asia transgender have the holy status while in present time the religious scholars like movies spreading negative role by considering them with vulgarity.
13. Religious Scholars could play a vital role in the social acceptance of transgender community in Pakistan and can reduce gender base violence.
14. Laws enforcement agencies failed to protect Transgender community in Pakistan while they criminalized them by making them limited to sex work and drugs trafficking.

