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ISSN: 3006-6557 (Online)

ISSN: 3006-6549 (Print)

Vol. 3, No. 2 (2025)

Pages: 1-18

Key Words:

Transgender; socio-economic problem; education; challenges; healthcare; social welfare; Khyber Pakhtunkhwa

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Abstract: *The goals of this research were to identify the socio-economic challenges faced by transgender people in Khyber Pakhtunkhwa, Pakistan and used a questionnaire to collect the data from 108 samples from five districts of Khyber Pakhtunkhwa using a convenient sampling technique. A majority of the transgender population is illiterate, and health care patterns are poor and were compelled to discontinue their education due to the inappropriate behaviour of people and absence of proper policy regarding trans-individuals in Pakistan. As a result, they face widespread discrimination in all walks of life, rejection from their families as well as society, which forces them to adopt lifestyles that are not socially accepted. A favourable component of the transgender community in terms of employment is their willingness to work in other honourable professions. Their acceptance of different professions is intriguing but they require government assistance to adopt the profession of their own choice. The social lives of transgender people need urgent care as they are vulnerable to assault both in public and private spheres. With the assistance of the media and sensitising police and healthcare providers, awareness can be spread to the general public. Special social welfare schemes can be introduced to address the basics like housing, health and employment. So, there is a platform for the upliftment of transgender people.*

Introduction

Transgender is a broad term which distinguishes those people gender expression does not resemble their gender identity at the time of birth. This research evaluates the status and socio-economic problems faced by the transgender community in Khyber Pakhtunkhwa. Due to gender disorder, they are abused verbally, sexually, rejected and isolated by their family, in educational institutions, and in public places. Gender equality or empowerment has been a popular topic in all developing countries when it comes to the position of men and women on research ground. Where the third gender has always been neglected and ignored in all domains of life. Such a denial of their existence in the past is due to the ideology of binary sex, such as male and female. Any other type of humans who do not agree

with binary idea were characterized as “biological disorder at birth “or “behavioural deviance as they grow up”. Given the persistence of such ideas and beliefs, the concept of positive recognition of third gender as normal individual were formally inconceivable thing in many human societies and around the world. Our society cannot openly speak about the rights of transgender people. The transgender case in Pakistan was set alight when an unknown militant shot a transgender person. The administration got confused about where to take the patient: to the female or male ward. The patient was fighting for life and died. Who left behind the questions: "Are we humans? Are we the people of this country? Do we really have any freedom to live in this universe?" Yet the world is silent and the answer is unknown. Gender is classified in to two groups e.g. male or female whereas transgender is a broad term that refers to people whose sexual characteristics, behaviour, appearance and expression are different from other members of the society by birth (Ullah et al., 2019).

Table 1: Population of Transgender in Pakistan

Residence Status	Administrative Unit						
	KP	FATA	Punjab	Sindh	Baluchistan	Islamabad	Pakistan
Rural	1091	304	5,617	2,147	489	124	9,772
Urban	908	22	6,818	3,807	291	156	12,002
Total	1999	326	12,435	5,954	780	280	21,774

Source: Population Census Report 2017.

The total population of transgender people in Pakistan is 21,774 according to the 2017 census. The Punjab has the highest population of about (12,435), while Islamabad has the lowest transgender population of (280). There are 1,999 transgender people in KP, 5,954 transgender people in Sindh, and 780 transgender people in Baluchistan.

Table 2: Transgender population in Khyber Pakhtunkhwa

Region	Rural	Urban	Total
Bannu	23	01	24
Dara Ismail Khan	59	43	102
Mansehra	126	131	257
Kohat	62	44	106
Nowshera	70	56	126
Peshawar	213	412	625
Mardan	24	97	121
Malakand	19	50	69

Source: Population Census Report 2017.

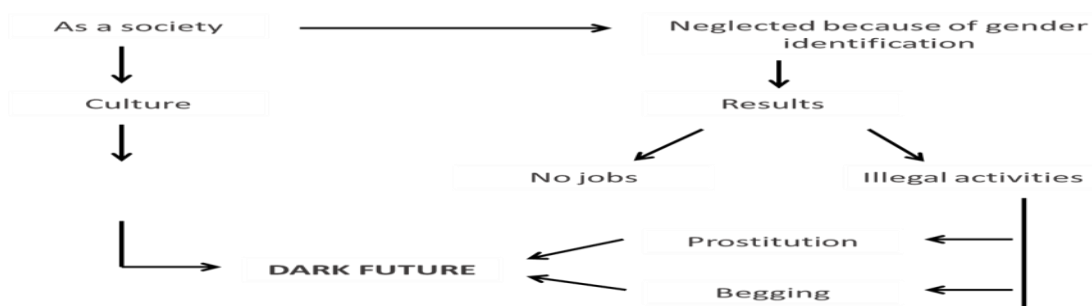
Thus, there is no precise number of transgender people in Pakistan for two reasons. On one hand, there has rarely been any physical effort to acquire information related to this community, and on the other hand, there is hesitation on the part of the community to explore themselves to statistical authorities. It is no surprise that the population of transgender people in the 2017 census is inadequate and inefficient, and actual number is significantly higher as seen in the table 2. Transgenderism affects about 2% of Pakistan’s population (Abbas et al., 2017).

Obstacles Faced By Transgender

Social Problems

The majority of transsexual people live short, shameful, and deceptive lives. They live in horrific conditions with little access to basic necessities such as sanitation, power and are not supported by their family members. Once their identity is identified, they are forced to leave or kicked out of their home. They live in colonies like slum areas being looked after by guru (leader). The issues range from verbal and physical abuse to rejection and denial of family property. Because of their gender disability, trans people often become victims of stigmatisation and are excluded by society, which forces them to engage in sex work or sex solicitors for survival. Transgender people are refused entry into religious as well as public places such as hotels, restaurants, theatres, and parks, and are given unwanted attention, insults, abused, and even curses. During the 2013 election, Bindiya Rani, President of the Gender Interactive Alliance (GIA), an organisation working for the rights of the Tan community in Pakistan, ran for election from PS-115 in Karachi. I was astounded to see how the news of a transgender person running for office was ridiculed and mocked. Our society has ingrained in its citizens the belief that these people are incapable of doing anything other than begging, dancing, and prostitution (Asmy & Nagaraj, 2015).

Figure 1: Obstacles Faced by Transgender



Economic and Health Problems

Trans-population is badly trapped in poverty because they are economically deprived and viewed as weaker member of society. One of the biggest problems that trans people face is early dropout and non-acceptance at educational institutions. After voluntary or involuntary disclosure of their identity, they are subjected to bullying and sarcastic remarks from school staff as well as classmates, which force them to leave school at a very early age, thereby limiting their career opportunities. A transgender person's average educational level is secondary (matriculation). Enrolment is significantly low, and the dropout rate at the primary and secondary levels remains extremely high. Bridging gender inequalities and social exclusion gaps remains a significant community challenge. In Pakistan especially in KP there is no special quota for Trans at school or university level. Lack of education and employment opportunities (Asmy & Nagaraj, 2015).

Some of the medical issues include:

- High rate of HIV.
- Diagnosed with depression, suicide, panic disorder and etc.
- Inability to pay for ongoing routine medical care.
- Lack of experience doctors related to Trans health issue.

Legal issues

Members of the Trans community have been facing identity problems as a result of gender dimorphism.

As this population becomes more and more visible in the media, they have begun to experience a lot of scrutiny and harassment. One of the biggest problems is that their no exact data present on population of transgender in Pakistan leading by two main reasons: Firstly, there is no proper census on trans-population since 1998 and secondly even in last censuses transgender were not officially recognised as a third genders, so all the data were marked in male box. Several of study and survey reports show different estimation and numbers of population (Green, 2000).

Other Problems

- Legal status as man and or a woman
- Immigration status
- Access to public and private benefits
- Right against violence, hate and discriminations.
- Right to own property
- Identity papers and records such as driving license, passports, school records and etc

Gender differences, equality, and empowerment have been widely discussed and debated among all developing states when it comes to the position of men and women on research ground. Whereas the third gender has always been neglected or ignored in all aspects of life. One of the complications in addressing the problem of transgender people is the lack of exact data on the number of populations living in Pakistan. Different studies and survey reports show that there are 1.5 million. However, some quote 0.5 million. The absence of official estimation makes it impossible to determine the level of equality, social exclusion, and discrimination that trans-people have been facing in many sectors. On the other hand, it is an alarming fact that Pakistan is facing a rapid growth of trans-population who are not really transgender by birth, but pirates who have entered this sector for financial gain. According to the study, conversations with transgender people show a 60% increase in this population is due to their pirates. Since time immemorial, the origins of these pirates and fonder have remained unknown. Thus, the concept of gender identity needs to be reviewed in Pakistan.

The study explores the socio-economic problems of transgender in Khyber Pakhtunkhwa. This is one of the least explored locations in Pakistan. There is little study on these sorts of subjects. Today, we live in a binary system society that typically includes men and women, masculinity and femininity, thus being a hijra comes with a price in terms of social deviations and major obstacles. This group is frequently confronted with a wide range of discriminatory barriers, challenges to equal chances, and difficulty in providing their fundamental necessities, as well as equal work possibilities and legal facilities. This uneven and discriminatory attitude toward this group has both a bad and harmful impact on their life happiness and mental health. I'm just including hijras who are born into this group, also known as Zanas, Khajasaras, and She-males in Khyber Pakhtunkhwa. Currently, virtually little law exists to safeguard transgender people's rights. There is nothing that can be done to safeguard transgender people against prejudice in school, employment, and social settings. Their process of developing an identity is equally important. This study would also provide comprehensive knowledge to address the sensitive issues and socio-economic problems faced by trans people, such as family, employment, education, and health, as well as rights against violence, discrimination, and exploitation, , solely because of their gender disorder. Thus, tackling transphobia must be a priority. Therefore, this study is conducted to explore and critically analyse the socio-economic problems faces by transgender living in KP.

As the transgender people become more visible to the general public. As we learn more about this

community's specific hardships, we must address the issues and obstacles that they confront within the community and society as a whole. As transgender people have historically been silent minority, very little is known about them. Conducting study on this demographic will help others better grasp the problems that this community experiences on a daily basis. Furthermore, this information may be beneficial in helping other professionals become more knowledgeable about the community and attentive to any particular requirements that may arise. Recent government recognition has brought Hijra topic into lime light. Although they have been recognized by the government, but as of yet they are not socially accepted. Lack of knowledge in Pakistan about transgender people has forced parents to disown their trans-children and send them to a eunuch community where they are raised by Guru, depriving them of normal life, education, and later earning means through professions that are not honourable in society. To find out about why they are a stigmatized community, we will have to have a clear idea and understanding regarding their social customs, norms, rituals, language and behaviour. These things have been brought to light through extensive work in this research.

Theoretical Literature Review

The word had a negative meaning, which indicate that a person was abnormal, but it is now used to express support for transgender individuals. The term “queer theory” now refers to anyone whose gender or sexual identity diverges from social standard. Transgender studies are the origins of sexuality studies and feminist. it was also observed that Queer theorists seek to define each transgender category. Transgender studies is emerging new theoretical orientations, whereas feminist and queer theory include social identities in the tensions between social and self-determination (Nagoshi & Brzydu, 2010). Feminist theory deals with biological characteristics of genders along with sexism and as well as numerous forms of cruelty and exploitation (Hausman, 2001). Feminism challenged the man social dominancy based on binary gender. It's called into question the superiority of male body over female body supposedly more weak and vulnerable body. The extent and manner in which gender should be deconstructed remains a subject of debate among feminist scholars as well as cause of tension between queer and feminist theorists (Jagose, 2009). Feminist theory that focus on fixed binary concept of gender identity fail to address intersectional concerns and as well as lack live realities of transgender people. For example transgender people have at least two identities; gender and sexuality that are always intersectional (Shotwell & Sangrey, 2009).

Empirical Literature Review based on Pakistan

Arslan and Mustafa (2018) address the rights of transgender passed by the government and their implementation in Pakistan specially focuses in Faisalabad division. Research is qualitative in nature and used questionnaire to collect the data from 40 transgender thought semi structure interview. The finding of the study reveals that government fail to put laws in to affect that benefits the most marginalized member of the society about 70% of the hajira population show unawareness whereas 30% are aware about their rights and government policy. Similarly, 20% shown that is minor changes in positive manner while 80% people say no changes. They face the same behaviour and situation like before the bill. Study recommended that government need to implement proper strategy for those who violated the rules in force by government and proper chick and balance is need.

Ljung (2019) Explore three basic research questions: the status of KS before the induction of 2018 Act and how the Act 2018 has affected their job experience and prospects and whether the act implementation has been effective. The study discovers that (1) before the introduction of the Act poverty in all its forms engulf the lives of KS. (2) The introduction of Act has created certain benefits for the community such as enhancing their self-esteem, awareness about their rights and sense of

belonging to society. (3) the government have itself failed to implement the Act, to develop skill building programs or to facilities them into government or private sector thus it was evidence in interview that social welfare Department itself did not employ any KS. Thus, the outcome of the study recommends that government is held responsible for insuring and implementing general labour law including strict penalties for those who sexually or emotionally abuse KS in work place. And develop skill-building programs and proper quota for Ks in all private and government sectors.

Asghar and Shahzad (2018) collected data for the periods of five years from 2011 to 2015 and utilized purposive sampling as a sampling technique. The finding shows that transgender people are stereotyped in highly patterned and repetitive manner, ranging on transphobic astracization, miss gendering and widespread stigmatization. It has been proven empirically and qualitatively the association between transgender people with crime elements such as prostitution, drugs users, human traffickers and pickpockets. Furthermore, it has been demonstrated how they are continually objectified and how their gander and crime are fore grounded to the point that it become their sole introduction. The study recommended that media should review and made more complex, varied and humanistic and images in news and coverage. Rather of conveying a gentrified and glorified image of transgender individual, news outlets must focus in realities of these peoples. Simultaneously, there should be more communication between media and transgender community in order to obtain clear understanding.

Batool et al. (2019) Explore the attitude of people having different profession and level of religious practices towards the third gender in Punjab Pakistan. A sample of 600 participants both male and female belong to different wake of life between 18-70 age were selected though snow ball sampling and purposive sampling technique from two districts of Punjab i.e. Sahiwal and Multan. Finding indicated negative attitude towards third gender as both male and female are not ready to have any relationship with Hijras like schooling, workshop or as friend or relative etc. in parallel the finding of comparison between males and females revealed that females are more welcoming and supportive towards Hijras receiving all rights and status as a member of our community while religious group showed hatred attitude towards them. Thus, the study concluded that people attitude towards hijras are greatly affected by low literacy rates. As study show that, educated people have more positive view about hijras then non-educated. If the rate of literacy raises the chance of positive attitude towards hijras will also rises.

Shahzad et al. (2020) Investigated the socioeconomic and health problems face by the aged transgender in Rawalpindi, Punjab. They used case studies method to collect the data from sample of 9 aged transgender above 50 years thought snowball sampling technique. The results show that old aged transgender is living extremely alarming situation with increase in their age. Thus about 55.7% respondents are involve in begging profession. And 66.7% transgender income fall below poverty line. Most of the transgender health status was extremely unpleasant due lack of dedication, unbalance diet, poor condition of sanitation system and living area.

Parveen and Khatak (2020) Formulated their research in a direction to investigate the financial activities in which transgender community is engaged for their livelihood and explore the barriers that trans community encounter in Faisalabad city Pakistan. Close ended questionnaire was formulated to collect the data from 106 individuals though survey and interviews and simple random sampling techniques was engaged. Statistic data was analysed though SPSS. It is explored that very few economic opportunities are available for transgender that is about 87% responded have no economic chases to avail in administrative division and lack societal approval and about 64% responded that they are involve in dancing, bagging and other crimes as profession for the purpose of their livelihood. The study

recommends access to basic, superior and specialized knowledge; financial assistance and societal acceptance are all advised in this regard to develop transgender economically plus generally.

Bhutta et al. (2020) Explore the causes of social exclusion and their impact on transgender life in district Charsadda Khyber Pakhtunkhwa. The study is qualitative in nature and well- designed open-ended questionnaire were used to collect the data from 15 transgender though in-depth interview and focus group discussion. Sample technique of snowballing was adopted. The main finding of their study describes that transgender of Charsadda live in extreme margin of exclusion, with no social or political space to lead a happy and dignified life. They endure such issue as a result of their gender non-conformity. It is also highlighted that extreme margins of transgender demolish their self-confidence and culture and social responsibilities. The study recommended a need for their own society where they maintain their gender identity, live their lives according to their gender with dignity, and where their citizenship and rights are safeguarded.

Ullah et al. (2020) Analyse the education alienation of transgender people in Mingora city, District Swat, Khyber Pakhtunkhwa, Pakistan. Cross-sectional study was conducted and about 210 hijras were interview though close ended questionnaire. The study found that high frequency of illiteracy among transgender people gives them insight in to barbarous way of existence, where they are enslaved by ignorance and cut off from social development.

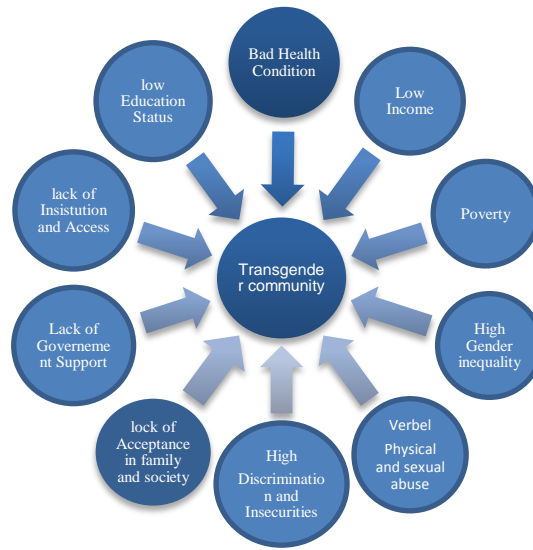
Omer et al. (2021) Evaluate the socioeconomic and psychological challenges face by the transgender in Lahore, Pakistan. The study is quantitative in nature and used close ended questionnaire to collect the data from 200 respondents to gain significant findings and descriptive research design was adopted. the result show various problems faced by the transgender community including low economic hardships, social and family rejection, and education and health issues. About 91% of the transgenes had least one psychosocial health condition and about 79% have admitted to take drugs and engage in illegal activities because of the life they had.

Conceptual Framework

The most relevant perspective on a conceptual framework in this research comes from (Leshem & Trafford, 2007) who defines it as "a picture of what you think is going on with the phenomena you're researching."

The graphical representation of conceptual frameworks highlights important problems faced by transgender community of Pakistan. Table 2 contains all essential factors that influence transgender life and their interrelationship. Some of these elements are taken into account in this study, allowing us to get a comprehensive picture of the status transgender in Pakistan (Kishor 1997). Each framework contains primary variables that impact the individual, which might change depending on individual person and period.

Figure 2: Conceptual Framework



Research Methodology

The research is quantitative in nature, and data was collected through a close ended questionnaire developed on the basis of research objectives and literature. A transgender sample of 108 people was selected in order to gather this information. There is limited literature based on primary data of transgender in Pakistan mainly in the Khyber Pakhtunkhwa Province. The respondents were selected from different districts of Khyber Pakhtunkhwa.

To achieve in-depth information, questionnaires were used to collect data based on the objectives and literature of the research. The questionnaire included closed-ended questions to make it easy to better understand the respondents and to ensure that participants could share as much or as little information.

Results and Discussion

Safety in Public Places

Table 3 shows the respondents' sense of security in public places. It has been shown that 44.4 percent of respondents feel extremely unsafe in public places, while 37 percent feel slightly unsafe. However, 18.5 responded in a neutral manner.

Table 3: Percentage of Respondents Regarding Safety in Public Places

	Frequency	Percent	Valid Percent	Cumulative Percent
Neutral	20	18.5	18.5	18.5
Unsafe	40	37.0	37.0	55.6
Very unsafe	48	44.4	44.4	100.0
Total	108	100.0	100.0	

Issue faces in Public place

Table 4 shows that the majority of respondents encounter significant levels of discrimination, hatred, and violence in public areas. 24.1 percent of respondents are not respected or accepted in public spaces, 22.2 percent face physical and verbal abuse, 29.6 percent face slurs and jokes and 24.2 percent face all of the above in public places solely because of their gender disorder.

Table 4: Percentage of respondents regarding issue encountered in public places

	Frequency	Percent	Cumulative Percent
Lack of respect and acceptances	26	24.1	24.1
Physical and verbal abuse	24	22.2	46.3
Subjected to slurs and jokes	32	29.6	75.9
All	26	24.1	100.0
Total	108	100.0	

Desire to get education

Many of them desire to get an education, but they encounter numerous obstacles. While the young respondents stated that education is a healthy place for everyone to grow and face the challenges of the world, the social attitude towards us is very insulting and harsh.

Table 5: Percentage distribution of respondents based on desire to receive education

	Frequency	Percent	Cumulative Percent
No	40	37	37
Yes	68	63	100
Total	108	100	

Table 5 shows perceptions of the transgender community towards the importance of education. 63% of the respondents were interested in education that could meet their needs, while 40% of the respondents were unsure about the status and value of education in their lives, as they were more worried and concerned with their earnings for survival.

Difficulties encountered in education

Education institutions are a healthy place to raise and tackle the challenges comes across the world. But the condition of transgender people is very terrible as there is no concept of education for this community, nor do they have equal access to education. There is a common misconception about transgender people that they cannot do anything instead of singing or dancing.

Table 6: Complications encountered by respondents in gaining access to education

Statement	SDA	DA	N	A	SA
We were denied admission to educational institution because of our gender identity?	6 (5.6%)	16 (14.8%)	4 (3.4%)	36 (33.3%)	46 (42.6%)
I quit schooling because of verbally harassed or bullied by students and school staff?	-----	12 (11.1%)	4 (3.7%)	36 (33.3%)	56 (51.9%)
I was unable to get education because of financial constraints?	8 (7.4%)	16 (14.8%)	6 (5.6%)	56 (51.9%)	22 (20.4%)
Do you believe Education can help to minimize social prejudice? And enhance employment opportunities to uplift your socio-economic status?	-----	12 (11.1%)	44 (40.7%)	25 (23.1%)	27 (25.1%)
Do you desire special quota in all education institutions	-----	14 (13.0%)	2 (1.9%)	44 (40.7%)	48 (44.4%)

Table 6 shows the problems uncouncted by the Trans community in educational institutions. 42.6% of those polled strongly agreed that they had been denied admission in school due to a gender imbalance in their bodies. However, 5.6% strongly disagreed, 33.3% agreed, 14.8% disagreed, and 3.4% were neutral. In this manner, the finale indicates the greater part of the responses was agreeing with the above articulation that transgender people are denied admission in educational institutions just because of their gender disorder.

Another reason for the transgender community's high illiteracy is early school dropout. The above table shows the percentage distribution of the respondent who were humiliated by students and school staff. 51.9% of the respondents strongly agreed that they quit school because of verbal harassment and bullying by students and school staff, 33.3% of the respondents agreed, and about 11.1% of the respondents disagreed, while just 3.7% responded neutrally. Thus, the outcome demonstrates that most of the respondents strongly agree with the above-given utterance. Likewise, about 71.3% of respondents agreed that they left school because of financial constraints. 14.8% of respondents disagreed, while 5.9% remained neutral with the above claim.

Furthermore, 24.1% of participants strongly agree and as well as consent that education can increase employment opportunities, and bring change for their betterment. 11.1% of the respondents oppose the idea that education can increase employment opportunities as most transgender are already educated but they are considered abnormal and unfit for any job. While the remaining 40.7% responded neutrally, as they believe that it depends not only on transgender education but also on social considerations as social prejudice is very strong.

The need for a separate schooling and special quota system for the transgender community in educational institutions. About 40.7% of the respondents were in favour of having a separate schooling system due to the rude behaviour of the people and about 30% of the respondents opposed the idea that it is not essential to have a separate school as it will create more distance among them and society, rather there is a requirement for special seats in a school, among others, whereas 1.9% responds neutrally.

Problems experience at work

This table draws attention to the problems and decimation that the transgender community faces at work. It shows that 74.1% of respondents have no accessibility to employment in administrative divisions because of their gender disorder, and only 29.6% that they have been recruited but at very low pay as compared to other colleagues about 79.6% of the respondents said that they get low pay as compare to other colleagues while 20.4% responded that they do not say any discrimination in pay at working place. 77.8% of the respondents said that they have been victims of harassment and physical violence at work, whereas 22.2% totally appose. 79.6% of the respondents said that they have been referred by wrong names while 20.4 responded totals oppose this claim. In this manner, the outcome demonstrates that most respondents are still living in the shadow of rejection and harassment at every step of their life.

Displays the respondents' sense of security at working place. It has been shown that 70.4 percent of respondents feel extremely unsafe in working place, while 29.9 percent feel safe at their working place.

Table 7: Difficulties encounter at work by respondents

Statement	Yes	No
Have you ever been prevented from pursuing job or employment goals because of your gender identity?	80 (74.1%)	28 (25.9%)
No private or government sectors are open to recruit us because of our gender identity?	76 (70.4%)	32 (29.6%)
I didn't apply for job because of my gender identity and fear of facing discrimination, being subjected to violence and humiliation?	72 (66.7%)	36 (33.3%)
I didn't receive same pay as my colleagues?	86 (79.6%)	22 (20.4%)
I was the victim of harassment and physical violence at work?	84 (77.8%)	24 (22.2%)
I was constantly and purposely referred to by the incorrect pronoun?	86 (79.6%)	22 (20.4%)
I feel more comfortable and secure at my work place?	32 (29.6%)	76 (70.4%)

Hinder in getting Job

When respondents were asked about the major barriers to getting a job, about 38.9% responded that culture is one of the biggest hurdles in getting a job, while the majority (61.1%) of the respondents feel that social attitude is one of the major hurdles in getting a job. They stated that nothing matters in the long run until the social attitudes of people change.

Table 8: Percentage of the respondents regarding factor hindering in getting job

	Frequency	Percent	Cumulative Percent
Culture	42	38.9	38.9
Mind-set of people	66	61.1	100.0
Total	108	100.0	

Habits

Table 9 denotes the percentage distribution of the respondents based on habits. The above table shows that 38.9% of the study participants have the habit of smoking, 9.3% report using alcohol or drugs, and 33.3% have the habit of both. Specifically, to cope with the impact of discrimination that they have received as a result of being transgender or gender non-conforming, while, the remaining 18.5% of the respondents are teetotalers.

Table 9: Habits of the respondents

	Frequency	Percent	Cumulative Percent
Smoking	42	38.9	38.9
Drugs	10	9.3	48.1
Both	36	33.3	81.5
Non	20	18.5	100.0
Total	108	100.0	

Psychological Problems

Table 10 highlights the psychological problems faced by the respondents, which are very common among the transgender community. The table shows that (61.1%) of transgender people have anxiety and depression, (13.0%) suffer from adjustment disorder, and (20.4%) from short temper, while about 5.6% of respondents do not have any psychological problems.

Table 10: Psychological problems of the respondents

	Frequency	Percent	Cumulative Percent
Anxiety and depression	66	61.1	61.1
Adjustment disorder	14	13.0	74.1
short temper	22	20.4	94.4
No psychological problems at all	6	5.6	100.0
Total	108	100.0	

Suicide

Self-harm and suicidal tendencies are common among transgender people to cope with the torture and depression after facing attack, insult and discrimination in all walks of life. However, the majority (59.3%) of the respondents had tried suicide at least once, whereas 44% did not self-harm or try suicide in order to cope with discrimination.

Table 11: The suicide has a way to cope with discrimination

	Frequency	Percent	Cumulative Percent
No	44	40.7	40.7
Yes	64	59.3	100.0
Total	108	100.0	

Medical Issues

Table 11 shows that 59.30 percent of the respondents have undergone surgeries and other health issues, whereas 40.7 percent have not yet gone through any surgeries or health problems in the past. When seeking any treatment from a hospital, the majority (59.3 percent) of the respondents claimed that doctors refused to treat us because of our gender disorder, whereas 40.7% opposed this. In parallel, about 79.6% avoid taking any treatment from private hospitals due to financial constraints, while 20.4% have no financial issues. Not only that, but also 59.3% of the respondents have been humiliated and harassed at hospitals by medical providers, while the remaining 40.7% have never faced any harassment by doctors when seeking medical care. However, about 68.5% think that health providers do not have enough knowledge regarding trans-related health issues, whereas 31.5% believe that they do have knowledge. When the respondents were asked about covid vaccination, 48.1% were vaccinated, while the remaining 51.9% were uninterested because they thought it would cause serious disease or may kill them.

Table 12: Distribution of the respondents based on difficulties in medical Care

S.No	Problems	Yes	No
1	In past 12 months have you ever undergo any kind of health problem or surgery?	64 (59.30%)	44 (40.7%)
2	Doctors refused to treat us being a transgender?	64 (59.3%)	44 (40.7%)
3	Avoid seeking medical assistance from private hospital because of financial hardships?	86 (79.6%)	22 (20.4%)

4	Experience humiliation and Harassment when Seeking Medical Treatment?	64 (59.3%)	44 (40.7%)
5	Do you think doctors have better knowledge of trans-related healthcare?	34 (31.5%)	74 (68.5%)
7	Are you COVID vaccinated?	52 (48.1%)	56 (51.9%)

Seeking help from Government institution

Table 13 shows that the majority of respondents believe that the current legal system is extremely unsupportive to seek, access, and receive justice. The police, the judicial system, and rampant corruption and dishonesty in the legal sector are all blame for widespread injustices.

Table 13: Distribution based on comfort in seeking help from government institutions

	Frequency	Percent	Cumulative Percent
Somewhat comfortable	40	37.0	37.0
Neutral	14	13.0	50.0
Somewhat uncomfortable	6	5.6	55.6
Very Uncomfortable	48	44.4	100.0
Total	108	100.0	

This tabulate show when seeking assistance from police or other administrative bodies, 44.4% said they are extremely uncomfortable, 37.0% said they are slightly comfortable, and 13.0 percent said they are neutral. In this manner, the outcome demonstrates that a large portion of respondents were uncomfortable with the above given utterance.

Experience with government institutions

Table 14 shows that the most common challenge they face is the bad attitude of police. Approximately 63.0 percent of the respondents stated that police staff never treat us with respect, mock and demean transgender people's complaints, and hence do not file a FIR. However, more than one third (33.3%) of the respondents stated that they are rarely treated with respect, while 3.7% stated that police staff understand and always treat us with respect. As a result, the table indicated that the majority of the respondents are dissatisfied with police behaviour. This implies that a terrible encounter at the police station indicates that the first step in seeking legal help itself went sour, thereby derailing the entire chain of legal support.

Table 14: The behaviour of government bodies

	Frequency	Percent	Cumulative Percent
Never treated with respect	68	63.0	63.0
Sometime treated with respect	36	33.3	96.3
Always treated with respect	4	3.7	100.0
Total	108	100.0	

Basic Rights

Table 15 presents the percentage of such transgender people who are deprived of their fundamental rights. The widespread lack of identity documents and other rights among transgender people can have an impact on every aspect of their lives, including accessing public services, traveling, and so on.

Table 15: Transgender Basic rights

S.No	Rights	Yes	NO
1	ID card?	64 (59.3%)	44 (40.7%)
2	Right to Vote?	72 (66.7%)	36(33.3%)
3	Access justices?	20 (18.5%)	88 (81.5%)
4	Freedom of speech and equality	22 (20.4%)	86 (79.6)
5	Driving license?	34 (31.5%)	74 (68.5%)
6	Ration or sehat-insafcard ?	19 (17.4%)	90 (82.5%)
7	Bank account?	46 (42.6%)	62 (57.4%)

While examining the rights of transgender people, it was noted that 40.7% of the respondents did not possess an ID card, and only 59.3% had an ID card, and 66.7% had the right to vote, while 33.3% had no right to vote. The right to justice was accessed by only 18.5% of respondents; the right to equality was accessed by only 16.7% of the respondents, while the remaining 83.3% of the respondents had no such rights. The driving licence was received by only (31.5%) of respondents while more than half (64.5%) of the respondents didn't possess any licence card. The ration and sehat cards were received by only 16.7% of respondents, while 82.5% of the respondents didn't possess any ration or sehat cards. And while 42.6% of respondents obtained a bank pass, 57.4% were completely denied to this right.

Cope with discrimination

Table 4.26 shows the percentage distribution of the respondents based on management of discrimination. From the foregoing table, it is observed that 46.3% of the samples cope with discrimination by ignoring the negative remarks, and 14.8% feel shame about being a transgender, while 38.9% of the respondent's harm or curse themselves.

Table 16: management with discrimination

	Frequency	Percent	Cumulative Percent
Curse or harm my self	42	38.9	38.9
Feel shame on being a transgender.	16	14.8	53.7
Ignore	50	46.3	100.0
Total	108	100.0	

Trans Welfare Organisation

According to transgender opinion based on support of NGOs and other transgender welfare organisation from, around 66.7% of the respondents stated that no NGOs or other TWO have been helpful or supportive, while 33.3% stated that NGOs and other transgender welfare organisations have turned out to be more helpful and supportive in our socio-economic uplift, and more importantly our visibility or exposure to the world as a third gender.

Table 17: Transgender welfare organisations

	Frequency	Percent	Cumulative Percent
No, it has no effect at all in our lives.	72	66.7	66.7
Yes, they are helpful and supportive.	36	33.3	100.0
Total	108	100.0	

Opinion about Act 2018

Table 18 depicts transgender reactions towards the 2018 Senate Act. 44.4% of the respondents are unaware of any policy enacted on their behalf, and 33.3% claim that Act 2018 has no effect on our lives,

because they are of the view that verbal announcements alone do not ensure open opportunities for them unless the state adopts a practical strategy. There is no practical approach to our rights, nor is there any place where we can go and seek our rights. They are all just in document form. While only 22.2% feel that the Act 2018 has been beneficial.

Table 18: Opinion on the 2018 Senate Act

	Frequency	Percent	Cumulative Percent
Beneficial	24	22.2	22.2
No effect	36	33.3	55.6
No awareness about such policy	48	44.4	100.0
Total	108	100.0	

Pakistan's Transgender Future

When respondents were asked about their future in Pakistan, the majority (55.6 percent) responded that they didn't see any future. The reason, they told us, was that despite having a good educational background, inspiration to work, and dressing in pre-accepted gender binary patterns, they were unable to escape the persistent stigma attached to their identity. 25.9% are not sure about their future in Pakistan because, despite numerous laws and policies, the majority of Tran's people still do not have equal access to fundamental rights and opportunities. Though, the difficulty of Pakistan's third-gender is challenging, but still, they have optimism that their situation may improve, and whereas only 18.5% believe that we will have brighter future in Pakistan and will have access to all the basic rights enjoyed by the rest of the country citizens.

Table 19: Opinions on their future in Pakistan

	Frequency	Percent	Cumulative Percent
No	60	55.6	55.6
Yes	20	18.5	74.1
Maybe	28	25.9	100.0
Total	108	100.0	

Demographic Outlook of the data

Majority of transgender people are between the ages of 23 and 35. The number of respondents gradually decreases from 15 to 25, 35 to 45, 45 to 55, and 55 to 65. Of those, 81.5% identify themselves as trans women based on physical representation and 59.3% are illiterate. The same argument was given by Nazir and Yasir (2016) that illiteracy and unemployment rate among eunuchs is very high due to lack of strict policy by government, skill development programs, or special quota in public and private departments as a result they participate in begging, dancing singing and prostitution which are not honoured in the society.

Discrimination at Education, Work place and Health

Education is also a basic need for survival in society, but transgender people cannot make choices about their education. It was surprising to see that 63.0% of the respondents are willing to get an education and believe that only education can minimise social prejudice and uplift their socio-economic status, but their enrolment in educational institutions is completely refused due to their gender identity. 74.1% of the respondents claimed that they were prevented from seeking a job in the administrative division due to their gender identity.

Sex workers, dancing, and begging are their primary sources of income, which is not considered honourable and contributes to the extreme prejudice they face in society. Even 70% of the sample

population were willing to switch to other honourable professions such as fashion designing and makeup artistry. Even if they are given opportunities, they are paid an extremely low salary in comparison to other colleagues, are purposely called by wrong names, and are subjected to harassment and physical violence at work. A vast majority of the respondents believe that social attitudes are one of the major barriers to employment. They stated that nothing matters in the long run until the social attitudes of people change.

Appropriate and decent career alternatives are critical for this underprivileged population to improve their living standards. It was shocking to find that nearly 61.1% of respondents suffer from psychological problems like depression and anxiety. And many have attempted suicide to cope with discrimination and depression because of their gender disorder.

Legal Problems

Majority of the respondents i.e. 44.4% are extremely uncomfortable while seeking or accessing help from government institutions. And stated that police staff never treat us with respect, mock and demean transgender people's complaints, and hence do not file a FIR. When it come to the right of transgender majority (66.7%) had no CNIC or right to vote. access justice even assesses to sehat-insaf card. 66.7% claimed that no NGOs or other trans-welfare organisation have been helpful in uplifting our socio-economic conditions because they are of the view that verbal announcements alone do not ensure open opportunities for them unless the state adopts a practical strategy. Many of them agree to the statement that they didn't see any future. In Pakistan the reason, they told us, was that even though having a good educational background, motivation to work, and dressing in pre-accepted gender binary patterns, they were unable to escape the persistent stigma attached to their identity.

Conclusion and Recommendations

The purpose of this research is to investigate the socioeconomic challenges and explore the lived realities of transgender people as well as the negotiation strategies they use to address the social exclusion and oppression they face both within the family, community, ourselves, and being willing to talk about experiences and issues that are not necessarily our own. With that perspective in mind, the following research is intended to provide a broad understanding of transgender issues through qualitative research methods. In the present scenario, the transgender population is the most marginalised population and faces problems in almost all walks of their lives, such as in their own family, in education and health institutions, as well as in work places, worship places, and public places. Most of the transgender work for daily wages or weekly wages in catering units. Some are beggars, prostitutes, and cultural dancers. Only a few are employed in offices. They are often teased in public, looked down upon as prostitutes, and though they are educated, they don't get proper jobs. According to the findings of the study, transgender people had the lowest socioeconomic status. 44.5 percent of transgender people are illiterate. Begging and dancing were the primary occupations of 88 % of those polled. Furthermore, 66 percent of transgender people's income is below the poverty level. Even from a purely pragmatic viewpoint, the social cost of discrimination outweighs the cost of inclusion in the long run. Many trans people are trapped in a deathly cycle of poverty and unemployment as a result of anti-trans discrimination. It prevents them from putting their abilities and skills to productive uses, and frequently force them to engage in illegal activities in order to survive.

The study concludes that an individual requires all institutional assistance from society in order to survive and live as well as possible. Every institution is the cornerstone of every society, and one of the most essential is the family, as are education, work, and politics. We unintentionally damage the whole structure of society when we restrict places for certain people and categorise institutions based on sex,

gender, class, or ethnicity. It's almost like we're holding a greater section of the human resources out of the flow of growth while still contributing to society.

Recognizing Trans people as a third gender is a very positive move. But this recognition is confined to pen and paper. Still, they are the underprivileged among the underprivileged groups. Our state is committed to create, promote, protect, and implement laws and policies that facilities transgender rights, regardless of sexual identity and as well as people should show responsible concern towards the presence of third-gender people, treating them as human beings without any prejudice or negativity. It will harness the progress of society and lead it towards prosperity.

Let's us stand up together and make them feel like they are a part of our world, so that they can become first class citizens of Pakistan and stop moving violently and persistently for survival. Surely, this is not too difficult to accomplish and they still need to be rescue from the sea of stigma in which they are drowning. To conclude:

Where the mind is led forward by thee into ever widening thought and action. In to that heaven of freedom, my father,

LET MY COUNTRY AWAKE!!

This study recommended that in our society, attitude is very important in everyone's life, especially for those who suffer from any psychological or physical disease. Humble and respectable social approval plays a significant role in their treatment. We must change our attitude toward them by treating them as humans. Because hijras are the third most prominent gender in our society, they deserve the same respect, admiration, and appreciation as the rest of us. The society as a whole, particularly their parents, needs to be educated that they have no say in their current composition, but that everything is divinely predestined, because they are not here in the present form by their own choice preached and acted upon in the true sense.

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