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Exploring the Socio-economic Problems Faced by Transgender: A Qualitative Study

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ABSTRACT

In Pakistan, discrimination is frequently displayed toward the transgender minority in numerous spheres of society. In Pakistan, the transgender community known as Khwajasira represents the group of people who are accorded the least respect or privileges. Transgender rights are hardly even mentioned in affluent circles in Pakistan because of its contentious nature and normal thinking of the populace. Transgender persons frequently encounter overwhelming rejection in practically every region of Pakistan because the majority of people do not even consider them to be a part of their group. This is a study of the socio-economic conditions and the problems faced by members of the transgender community in the Chiniot District of Pakistan. The primary goals of this study include identifying the issues that the transgender population in Chiniot is dealing with. An examination of the local socioeconomic circumstances of this community and a discussion of the different problems the transgender community in Chiniot is facing. For the purpose of interviews, community members were chosen by simple random sampling. The data thus, collected through convenient sampling technique and analyzed through make stories of respondents and get conclusion and findings. To sum up, society needs to address the social stigmatization of the transgender population and provide them with an opportunity to stand

equally and take part in communal development together and take action on behalf of the government to address the socioeconomic problem of transgenderism.

Key Words: Transgender, Prejudice, Typical mindset, Chiniot, socio-economic, convenient sampling, Government

INTRODUCTION

People who strongly identify as having a gender other than their biological sex are included, including those who are transsexual before, after, and without surgery (UNDP, 2010).

According to Article 2 of the General Statement of Human Rights from 2007, "Every single human being is entitled to enjoy his or her human rights without distinction. The person who has third sex, however, is not even considered in Pakistan, and as a result, we treat them poorly. We do not grant them their rights; for example, they were not permitted to possess a national identification card until 2013 (Yumna, 2017).

They were frequently accepted by their own parents, who saw them as a source of shame and stigma for the entire family. These people consequently faced exclusion from society. Because of stigmatization, they are more severely denied the opportunity to receive a quality education and respectable employment (Yumna, 2017).

It seems that there is a myth that all they can do is sing and dance. They are not treated equally; they live in isolated communities with people of their own kind and are frequently in abject poverty. The majority lack education because it is not acceptable for a transgender child to grow up in a typical family and attend a mainstream institution (Mahwish, 2016).

On auspicious occasions, such as marriage and childbirth, the transgender community has been granted the authority to bestow blessings. In the Islamic royal courts, transgender people have assumed a prominent position. As political advisers, managers, executives, officers, generals, and guardians, they advanced to renowned positions. They were regarded as reliable, had sway over government decisions, and received large sums of money for their proximity to the kings and queens. Transgender people frequently discuss the significance of their roles during that time (Michelraj, 2015).

According to reports, the Supreme Court of Pakistan and the Islamic Republic of Pakistan have agreed to grant transgender people the same protections under Articles 4 and 9 of the 1973 Pakistani Constitution as other citizens. They received the same rights as all Pakistani citizens in

2013. And the federal and provincial governments grant them the fundamental rights to employment, education, health care, and employment in various government departments for roughly the same amount of time (Daniela & Devika, 2015).

Objective of study

- To study the socioeconomic situation of Trans people and to understand the sociocultural problem and aspects of the transgender community.

LITERATURE REVIEW

Transgender people frequently experience workplace discrimination that causes them to lose their jobs, suffer severe financial hardship, and even end up homeless (Jones, et. al., 2015). In a further significant study, it was found that transgender people who experience homelessness use drugs more frequently (Reback, et. al., 2012). A Tran's person's value and self-worth are negatively impacted by such stigma, discrimination, and social exclusion, not only in the larger society but also by family members (Bauer, 2017). Transgender people require access to decent housing, job opportunities, support, and protection that upholds their human rights through laws and policies from a financial standpoint (Boza, & Perry, 2014). In Pakistan, attitudes toward Hijra are different from those in western countries, where they are starting to gain some rights after a protracted struggle. They are denied medical care, including counseling and psychotherapy (Winter, & Udomsak, 2002). In terms of the professions that transgender people choose, a 2013 study found that 93.5 percent of transgender people worked in an illegal occupation like prostitution. Begging has also been done by transgender people (Aurat foundation, 2016). A sizeable portion of the transgender community uses prostitution as their source of income (Aurat foundation, 2016). Few transgender people in the community have formal education, and there are few job opportunities for them (Redding, 2016). In Pakistan, this community is frequently stigmatized and subject to prejudice. They endure violence and harassment as well. They frequently endure mistreatment from their families, the police, the community, and religious leaders (Aurat foundation, 2016).

Methodology

Research methodology is simply the "how" a particular piece of research is conducted in practice. More specifically, it deals with how a researcher methodically plans a study to guarantee valid and reliable findings that address the goals and objectives of the research.

When analyzing sociological issues empirically, methodological techniques are crucial. A chain of knowledge must be established, and the hypothesis must be empirically verified, using a sound methodology. The research's goal is to clarify the various instruments that can be used to carry out the study. To answer various questions, numerous strategies and study designs are employed. This strategy used quantitative methods. In qualitative research, the goal is to find factors or connections in a sample that can be taken as indicators of the population from which the sample was drawn. The methodology for collecting and estimating qualitative data is described in terms of study design, study universe, respondent selection, sampling procedure and sample size, questionnaire development, and data analysis techniques. Study was qualitative in nature. The universe of the present study was comprised of Chiniot city. Researcher conducted 8 case studies with transgender. Recruitment of transgender was making by using theoretical/purposive sampling technique. Data was collected through case study method and check list was used a tool for data collection. Collected information was analyzed by using Thematic Analysis steps through NVIVO.

Results and Discussions

The most crucial stages of conducting social research are data analysis and interpretation. Generalization and prediction, which are essential in the field of research, cannot be made without following these steps. Based on the respondents' socioeconomic status, conclusions are drawn.

Case Study 1

Mehwish is 35 years old and illiterate. His family belongs to the working class. Mehwish is a transgender. He/she thanks God that he/she eats his/her earnings and he/she is happy in his/her life.

He thinks that he has no position in terms of education, a eunuch does not get a job no matter how much he studies, and in terms of money, it is only what fulfills the need. In terms of profession, working is his profession and has no place in our society. He does not know about the types of transgender. He has no role model in our society, everyone here is nice to him, and when it comes to money, they say that Allah raises the hungry, but He does not feed the hungry. His/her family's attitude towards him/his is very good Parents, brothers and sisters are all good. Everyone in our society behaves well; no one makes fun of her/his or tries to put his/her down.

According to Mehwish, the government has not made any law to protect them, they earn and eat by themselves, what will the government do to protect them? People don't say anything to her anyway, they say if you talk to someone you will hear, he/she doesn't say anything to anyone, and they don't say anything to her/his. Mehwish's family accepts and cooperates with her/his, their morals are very good, and they sometimes give her /his money. He/she that no one comes to her/his and says about career counseling. The first thing is that he/she doesn't get a job, and even if he/she gets one, he/she has to listen to things, so when he/she listens to things, it's better to stay at home.

She thanks God, that there are no restrictions on his/her, and everyone behaves well. Her/his job is to function and those who call his/her respect him very much, no one makes fun of his/her and no one tries to put him down. Mehwish earns money by performing functions, that's how he/she does everything and they earn enough to live a peaceful life. He/she says some people accept and some don't because not everyone is the same. The government has not made any program for transgender; he/she have to do everything his/her selves

Case study 2

Saima is 35 years old and his/her education is Medal. Saima is a transgender her/his are not fully male or female this is his/her life. He was neither accepted by his family nor by our society, did he/she make his/her own separate home. All they live there is his/her world.

He/she has no position in the matter of money, he/she earns and eats by function, and he/she has no position in the matter of education. The government should create jobs for him. Even in terms of profession, he does not get any position. No one considers his profession good. There are two types of transgender, male eunuchs, and female transgender. There are many

instances when he/she goes out, people talk about different things, and what is the bigger problem is that they still cannot walk freely in society. He/she has many expenses in terms of money. His/her solves their money problems only by functioning or begging or prostitution. His/her family didn't accept earlier but now they do. Not everyone is bad, but some people try to bring him down and tease him- So far no law has been made for there to protect his/her but when his/her asks for help from the police they help him. He/she says don't know about others, but where he/she lives, people behave very well

The family accepts but not fully, meaning they don't allow them to live with them, but they don't help in terms of money. No one tells he/she how to make life better, his/her have to do it herself. He/she says had never tried for a job, but the government should create jobs for transgender so that they too can work in peace and earns money.

He/she faces restrictions everywhere. He cannot come anywhere. He cannot come to the family. When he/she goes to the function, that is her/his job, people tease them, talk to him and insult them. Muharram is Ramadan or when Corona came, there were no functions, and then his/her have to live on demand. He/she says This society does not accept him. How will this society accept us? They accept women with great difficulty. The government says that, but his/her have not been provided with any facilities, they say that no one is doing anything

Case Study 3

Shehzad Goori is 34 years old his/her education is primary and belongs to a poor family. Goori is transgender and happy with what God has made him.

He has no value in terms of education, boys have no value, what will become of him then he is a transgender, he/she has no place in terms of money. He has a good position professionally. People respect him as a eunuch. There are two types of transgender, male transgender and female transgender.

In terms of money, he/she has many problems, especially when he/she does not have functions, then he/she has to beg and then get something to eat. In terms of society, there are many examples, people say bad things, and you have to listen to different kinds of talk.

In today's era, brothers don't treat their sisters well, brothers don't treat their brothers well, and he is a eunuch, his siblings and parents treat him well. Some intelligent people look at him with

good eyes and keep his position high and some stupid people make fun of him and try to look down on him and consider him as another creature as if he is not human.

She says no law has been made to protect her, only Allah and His Messenger protect her. His/her family doesn't accept him, they feel disrespected that we also have to come and go in the society, people talk to us, parents, sisters sometimes give some money but brothers don't. He/she is not told how he/she can live his life well. A eunuch does not get a job, even if he gets a job, people don't let him do it. There is no job for him. This is his job. They live by dancing or begging.

There's a lot of restrictions like people say, you can't live in our neighborhood, you can't dance, and there's a lot of restrictions like that. People make fun of him and try to put him down. The solution to the money parable is like this: Earned for 10 days and ate for 15 days. His society doesn't accept him. Some people value him but many people don't accept him. When his family doesn't accept him, how will society accept him?. The government has not made any program to help him.

Case Study 4

Sonia is 25 years old and he/she is illiterate and belongs to a poor family. He/she has no status in terms of education, he has no status in terms of money and profession because he or cannot perform functions, everything is done by his guru. He/she knows nothing about the types of Tran's genders

In terms of society, he/she doesn't have any example because he/she doesn't have to go out of the house and there are many problems with money, but the guru gives it or his/her friends help a little. The father did not think well before, now the parents, brothers, and sisters all think well, but the rest of the family does not think well. He/she doesn't go out much so he/she doesn't have to listen to people.

The government has not made any laws to protect them; everything is done by his/her Gurus. People's behavior towards them is just right if he called them, they would have called him, otherwise, he/she would have done their work. His/her family accepts him, if he/she wants some money; my father gives it to them. He/she is not told anything about living a good life. This is his/her question. When women and men can be given jobs to live a good life, why not transgender? This is what they say, cannot give a job to a transgender. His/her also has the same idea. If he/she has a job, can also earn well and eat well.

In our society there is no restriction on them, no one stops them, he/she do everything they want. When he/she goes to work, people make fun of his/her, but he/she keeps quiet because they have to earn a living. In the problem of money, it is his/her God who helps him, and his Guru gives him something to live on. Our society accepts him and treats him well. The government has not made any law for him to lead a good life.

Case Study 5

Palak is a 22-years-old his/her education is middle and belongs to a middle-class family. He/she are a celibate her/his profession is dancing and he/she is happy with God's distribution of which He has made him.

There is no position by profession People look at his/her with a bad eye, there is no place even in terms of education, even if his/her start to get an education, no one allows them to do it And in terms of profession, there is no place because if functions are not performed, then one has to eat on demand. He/she only knows about two types of transgender, male eunuchs and female transgender.

There are many examples of this in society, when he goes out people talk to him, harass him, often he is kicked out from where he lives that you guys can't live here, and so on. There are problems with money, if there is no work, then ask him. One has to eat and often sleep hungry. His family's attitude is not good, they look at him with contempt, parents, siblings, everyone thinks bad, and no one looks at him well. People make fun of him as if he is some strange creature from another world.

No law has been made for this protection and they are somehow protected by what they do. Some people are good and respectful, but most people look at them with a bad eye and make fun of them.

His/her family neither accepts him nor helps his/her financially. No one comes from the government side, but people from the society sometimes say, that if he/she starts doing it, no one permits him to do it.

Who gives a job to a transgender? People say there is no job for a eunuch and if there is one, people don't let them do it. By the way, there are many restrictions in society, the most important thing is that people do not let his/her life, they make the house empty, and they do

not let us do our work. his/her job is to perform functions and people there make fun of his/her and make a spectacle and talk about all kinds of things. He/she earns his/her living by doing function and if don't have a function, he/she lives on demand; he/she doesn't have any other work except that.

Society does not accept him; they consider his/her as another creature as if he/she is not a human being. The government has not made any program for his/her and he/she does not get any help from the government

Case Study 6

Shani is 26 years old his/her education is metric and he/she belongs to a rich family. He/she thinks he/she is very good, he/she is transgender, so he/she doesn't say why he/she didn't make us like other people, make people male or female, and so they say our life is a punishment, But they thank Allah. His life is going well.

In terms of money, we do not have any position; we only earn enough to live a good life. In terms of education, we do not have any special position in society; the only thing is that transgender respect us because they are educated. And I feel very good. I have a good position in terms of profession. Wherever we go to function, people respect us, value us and treat us well. There are two types of eunuchs, male transgender, and female transgender. He works at night, thus he covers his expenses, he has no problems in society, and everyone treats him with respect. His family's attitude towards him is very good, he goes home, and his/her brothers and sisters live well. People try to make fun of him and try to belittle him but he doesn't pay attention to them.

No such law is made for them, yes, but if ever there is a problem, the law helps them. People in his society respect him, but it's not the same everywhere, but he can't call people bad because not all transgender are the same. People respect him; they respect him, even if they don't respect him. They still do it to make themselves feel better. All his family members accept him and help him financially. He/she is not told how to improve his life. What he/she earns at night is spent in the morning and nothing is left.

When he/she tried to get a job, they said there were no jobs for transgender people and even if they were, they wouldn't let her get a job. People tease him. Many restrictions are

faced, people say don't sing here, don't dance here, get them out, they can't stay in their neighborhood. People make fun of it but not everyone is the same. Some people make fun of it by calling him khosrakhosra.

They work at night and earn from it. They earn their living from it. Sometimes times are very hard but they survive. Society does not accept it, some people do, but they are also afraid of it, otherwise, people say that they should not live here, and there should be a different world for them. The government did not take any action against them. If the government had made a program for them and they cared about them, they would have told them to quit their jobs, give those jobs or tell them to work at home like other men pay women. They should also make programs for transgender, whether, after 1 month or 2 months, they should also be given money so that they can live comfortably.

Case Study 7

Shakeel Naaz is 26 years old his/her education is middle and belongs to a poor family. He/she is transgender and sees himself as a woman. He/she says that this life has been given to his /her, now he/she is living it and his/her heart wants to live it well.

They live on charity. Sometimes he/she comes, sometimes he/she doesn't. They live together more by profession. Dancing, singing, and begging for food are their profession. There are two types of transgender, male transgender and female transgender. Sometimes the conditions are good, sometimes he/she has to sleep hungry at night because his/her livelihood is written like that and he/she has to listen to different things from the people of the society. It is painful.

His/her father treats him well, his/her mother is dead, and his/her brothers are all in their own houses, they don't understand him, they don't even talk to him, but his/her sister behaves well. The people of the society look down on him. Not all transgender are the same, but people in society consider them strange beings. No law was made to protect the lives of its people; no such protection was given to its people. Some people in society treat him very well, they treat him like sisters and daughters, and they respect him, but some people look at him with strange contempt and treat him very badly.

The family accepts him but only in name and does not help him in terms of money. There is no institution created to tell you how you can live your life well. When a transgender goes for a job, he/she has to face many difficulties, that you are a transgender, if found, you have to listen to various things. There are restrictions in the life of every human being, but some people tell them that you cannot live here; you cannot dance and sing here, this is the neighborhood of nobles. No one ever made fun of him and it never happened to him.

They go to the function and earn money from there. If there is no function, they go to houses and ask for food from there. Or if a child is born or married in a house, they ask from there. They earn for two days and then sit and eat for two or three days. Some people in society respect him and treat him well, but not everyone is the same, some treat him very badly and say bad things. The government has not taken any measures for him and neither has he been provided any protection from the government.

Case Study 8

Sanam is 19 years old his/her education is metric and belongs middle-class family. She sees herself as a woman, people respect her and she has a good position, she likes that she has matriculated; there is no place in society in terms of money and education.

Money earns so much; life becomes good and only because of education does transgender gets a little respect. No occupation-wise. Wherever they go, some people don't respect others. He knows of only two types of transgender in Pakistan, male transgender, and female transgender.

There are many examples in society like apart from the family, people talk, they are also human, they also have a heart, but no one thinks about it and there is no problem in the matter of money. Parents understand well but siblings do not. He spends time with everyone, so he has to stay with the Guru instead of at home. The people of the society make fun of women and do not respect them because they are eunuchs and they consider them strange creatures. No law has been made to protect them, only Gurus protect them.

His/her family doesn't treat him so well, the rest of the family often treats him very badly. Family members only accept the name and they also do not help him in terms of parents and money. No one tells him how to improve his life except his guru. First of all, she never tried to get a job, because either transvestite doesn't get jobs, or if they do, no one will let them. There are many stereotypes in society, people say you can't work here, they can't dance, and people talk when they go out.

Its job is to function, so there are all kinds of people, good and bad, some people who make fun. He performs functions and takes money from there and if not, he does everything to secure it. He never let money be a problem. Not many people but there are some good people who accept him, treat him well and consider him human. The government has not made any program for him to live his life well; his guru has done everything for him.

Conclusions

The degree of family support, level of education, and level of income were identified as social aspects of transgender people. It is evident that the Supreme Court's historic decision to recognize transgender people as the Third Gender has given them acceptance in society. It is possible to eradicate prejudice against transgender people in society if parents are aware of their biological and psychological changes. The feelings and mental health of the transgender community should generally be understood. Since everyone is a human being, people need to understand that feelings can vary. The transgender community has a right to act, live, and express themselves without fear in a way that is authentic to who they are. The transgender community needs to be given a chance to stand equally and take part in the community's growth, and society needs to address the social stigma that they face. The primary cause of falling into deviant behaviors like begging and prostitution is a lack of family support. They are either unaware of their protective laws, are not informed of them, or are not provided with any form of protection.

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