

Recognition of Third-Gender: Realizing the Plight and Rights of Transgender Community in Punjab (Pakistan)



July 2016

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**A Situation Assessment of Transgender Community Conducted by
“Good Thinkers Organization for Human Development”**

Acknowledgment

The transgender community is one among those communities in Pakistan that are beleaguered and marginalised by our society. They are highly vulnerable to undergo endemic social injustice. At the Good Thinkers Organization for Human Development (GTO), we although have been striving hard to improve democratic and socio-economic status of this community since 2013; but amid designing our interventions, we consistently felt immense need to document concrete insights on all key aspects of this community throughout Punjab province. We considered it critical to develop a valid baseline that may provide us a ground to expand our outreach in the province accordingly. Hence, this situational assessment study has not only fulfilled our need but also generated a voluminous body of knowledge for the relevant stakeholders who incline to add any contribution in improving lives of trans-community. The study highlights numerous issues that are prevalent in society, and draws upon the stakeholders to contribute in addressing those issues.

This assessment study provides useful information about number, demography, lifestyle, professions, social and self-esteemed needs, basic rights, and the issues of trans-persons. Conducting this study was a challenging milestone coupled with time and resource constraints. The assessment team, therefore, deserves a big laud and felicitation on successful completion of this study. The study, however, could have not been made possible without the valuable support from sponsor of our project, consultant, transgender activists and the respondents. We, therefore, would like to pay our heartiest thanks to all those who played their key roles in enabling us to achieve this milestone.

First and foremost, we wish to extend our heartfelt gratitude to Norwegian Human Rights Fund (NHRF) which sponsored this study under the project titled as “Engaging rights-defenders to streamline access of transgender persons to justice and basic human rights in Kasur”. Established in 1988, NHRF is a Norwegian civil society foundation working to protect and promote human rights internationally through direct support to organisations. It also has provided monetary aid to many other organisations in Pakistan. We are also thankful to the consultant of this study who volunteered the consultancy services (with nominal honorarium). Similarly, we received sufficient support from our volunteers for collecting data. We are deeply indebted to District Officer Social Welfare and transgender activists of Kasur who helped us contacting and interviewing respondents in targeted districts. A few of activists even accompanied us while collecting data from other districts. In the end, we are also grateful to the respondents who spared their time and provided us information by answering the questions. We, once again, wish to extend bundle of thanks for all who added their contribution in this promising study.



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List of Acronyms and Terminologies	
Acronym/Term	Meaning
AIDS	Acquired Immunodeficiency Syndrome
Aqvi	Non-castrated man with female-likely wishes and activities
Chella	A transgender who is under guardianship of a Guru
Choochkian	Non-castrated man with moustache (having female-likely wishes/activities)
CNIC	Computerized National Identity Card
CSOs	Civil Society Organisations
Dera	A particular place where trans-persons enjoy their company under a Guru
FGD	Focused Group Discussion
FIR	First Information Report
Girya	A close friend, who is usually regarded as husband, of a trans-person
GTO	Good Thinkers Organisation for Human Development
Guru	The guardian/patron of transgender person
Hijra	Transgender person (either transgene man or woman)
HIV	Human Immunodeficiency Virus
Khawaja Sara	Transgender person (either transgene man or woman)
KII	Key Informant Interview
Khursra	Transgender person (either transgene man or woman)
LGBT	Lesbian, Gay, Bisexual and Transgender
Murat	Transgender person (either transgene man or woman)
NADRA	National Database and Registration Authority
Narban	Castrated man (converted into woman)
NCA	National College of Arts
NGO	Non-Government Organisation
NHRF	Norwegian Human Rights Fund
SDGs	Sustainable Development Goals
SWD	Social Welfare Department
TGPs	Trans-gender Persons
TRPN	Transgender Rights Protection Network
UN	United Nations
VCT	Voluntarily Counseling and Testing
Zanana	Cross-dresser (a man with female-oriented habits and wishes)

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1. Executive Summary

Around the globe, number of LGBT (Lesbian, Gay, Bisexual and Transgender) persons has significantly increased with the passage of time. Their needs and rights, however, could not be acknowledged with the same pace. While setting the Sustainable Development Goals (SDGs) 2016-2030, the United Nations (UN) has considerably focused on inclusiveness and gender equality. “Leave no one behind” is the foundational principle of UN's Agenda 2030, with its SDGs and following targets. But sadly, there is no goal or target specifically set for Trans-Gender Persons (TGPs). Throughout the 35-page draft document of SDGs, there is no mention of the words “sexual orientation” or “gender identity,” of LGBT/trans-persons. Amid explaining the term “gender”, SDG document only refers to women and girls. Thus, the third-gender is excluded from this definition. It became clearer, when a lead UN official said that LGBT rights “were off the table” in SDGs¹. So, how can this agenda possibly help to advance the cause of global equality? However, the good element is that the document contains sufficiently broad language related to inclusion as well as sexual health and rights, and it can encompass issues of trans-community. What matters now is how this text gets interpreted and applied ahead.

Pakistan is among those countries who trail in recognizing and delivering on gender-based needs of the TGPs. Throughout the country, transgender community could get a little acceptance but received massive discrimination, hate and violence. The people with general sex-identity (e.g. men and women) consider themselves superior than trans-persons, and do not like to openly interact with them most of the times. The people are basically reluctant to accept them as third-gender persons. Almost all the policies, therefore, are mainly formulated by keeping needs of men and women on heart of planning. The nation, however, observed a historic change in 2009 when Chief Justice of Supreme Court declared self-identifying transgender and transsexual persons as third-gender, and ordered the government to provide them with basic rights on equal basis. In 2012, Supreme Court ruled that trans-persons should have the same rights as other Pakistanis, including inheritance and job opportunities². This is, however, another long debate that whether government could succeed in adhering to these orders of the court.

In order to probe state of trans-persons’ rights, GTO conducted this situation assessment study in Punjab. For this purpose, its team collected data from 185 TGPs and 9 key informants belonging to nine districts (divisional headquarters) that represented each division and all districts of Punjab. The assessment team applied a mixed-method approach and collected qualitative as well as quantitative data. The team adopted simple random sampling technique for selecting the respondents (considering time and resource limitations). For collecting data, it conducted Key Informant Interviews (KIIs) with officers of Social Welfare Department (SWD) and Focused Group Discussions (FGDs) with TGPs in each targeted district.

Although exact number of TGPs is yet unknown; the study, however, reveals that around 42,000 Khwaja Sara are living in Punjab. It also finds that almost all of them underwent abusive behavior from their families due to complicated sex-identity and female-likely activities. Around 97% of them could not adjust themselves in their families and left homes even in early ages.

¹ <http://www.hrc.org/blog/op-ed-what-does-the-uns-agenda-2030-mean-for-lgbt-people>

² <http://www.e-ir.info/2015/01/07/the-forgotten-pakistans-transgender-population-and-the-islamic-state/>

About 84% received hatred, taunts, discrimination, exploitation or abuse from the society including their family members. Majority of the families do not give inheritance to them. Only 1% respondents could get their inheritance. Rests of them were either not interested in or could not get the inheritance. With reference to service delivery, they perceive that government departments treat them with discrimination. Nearly 8% of them were found to visit state-run health centers, whereas rest of them used to go to medical stores or private clinics/hospitals when they need medical treatment. About 58% of them could get CNIC (Computerized National Identity Card). Their major professions include dancing, begging and prostitution. Majority of them (68%) opted “dancing” as their profession. Apart from adopting dance as their profession, they love dancing to express their immense inner feelings and get internal satisfaction. They do not have any representation in legislative assembly or cabinet at provincial and national level. In these legislative institutes, no reserved seat is specified for them. There is no one who can effectively represent them and raise voice for their rights in these institutes.

The most concerning issue of trans-persons is their low acceptance in patriarchal society of Pakistan. There is a great need to sensitise people, and make them realize of natural and social needs of third gender. For doing this, government and civil society should step up and plan multipronged strategies and awareness-raising campaigns. They may harness the influence of media (print, electronic and social), street theater groups, local leaders, school teachers and religious scholars for this purpose. The legislation and policies are mainly directed to men and women, while trans-persons are generally ignored. It has become necessary to mainstream inclusion of trans-community in all types of legislation, policies and decisions. The legislators and government should give proportionate representation to trans-community amid enacting any law and making any policy or decision. Most of the times, the service delivery departments are reluctant in responding to needs and rights of trans-persons (based on complexity of their sex-identity). Trans-persons are ignored in terms of availing public facilities (like schools/colleges and health centers). To address this dilemma, the legislative institutes should enact adequate laws that describe how each service delivery department would cater to the needs of TGPs.

Majority of them earn their bread-and-butter through dancing, begging and prostitution. This is because they are mostly illiterate and do not possess any other job. Few of them - particularly those engaged in dancing - earn handsome income from their profession. However, several members of this community told they are not satisfied with these professions, and indicated to give up if they could find any suitable alternate job. Now this is government’s responsibility to create alternate employment opportunities for them. With synergy, the government and civil society should establish skill development/vocational centers to impart them with employment skills and provide employment/business opportunities. The government should also fulfil its commitment of reserving 2% employment quota by offering them compatible jobs. The Civil Society Organisations (CSOs) have been playing a remarkable role in advancing prosperity, uplifting social status, creating peace and harmony, and promoting human rights of people; the study however explored that they have added a nominal contribution towards protecting and promoting rights of this underserved community. The CSOs are determined to ensure inclusiveness and equality in their programmes, but practically they often ignore needs and inclusion of trans-persons. They should include the notion of “rights and development of trans-persons” in their programmes and strategic objectives with adequate consideration. They should also train and motivate media personnel in properly highlighting issues of TGPs and including the data of third-gender in their routine reports.

2. Background:

Despite a great renaissance in gender equality and empowerment, Pakistan still lags behind many other countries in gender parity index. Global gender parity report 2015 reveals that Pakistan - on global index - is ranked at 144th number out of 145 countries³. This rating is indicative of a daunting state of gender equality in Pakistan. In prevailing social attribution on the other hand, the term “gender” is often referred to being a man or woman; while TGPs are generally ignored in this definition. Therefore, policy making and provision of human rights are mainly directed to men and women. Majority of the people do not have inclination to accept transgender identity. Thus, TGPs face mass disappointment when they claim their basic human rights. Although we observed a slight historic move when Chief Justice of Supreme Court of Pakistan declared “transgender” as a third gender in 2009, and issued orders for provision of equal rights to TGPs⁴. However government institutions paid a little concentration to this move; and provision of human rights to TGPs could not be materialized due to poor heeding to this aspect.

Notwithstanding the persistent trivialization, human rights discrimination with third gender has emerged as a grave issue. On the one hand, insufficient legislation exists for provision of equal human rights to this community; while on the other hand, enforcement of available legislation seems very poor. Subsequently, the members of this community are deprived from their basic human rights whatsoever enshrined in national constitution and orders. A number of cases from different parts of the country come to screen every month regarding human right violation, violence and sexual abuse with them. (Case of Alisha is a live example of violence and inhuman behavior of our society, and corroborates the stated scenario.) They are generally considered misfit and disgraceful for majority of the jobs, and are denied from employment frequently. For survival, they are confined to adopt professions of prostitution, dancing and begging. This all has been leading them to spend their lives in isolation, deprivation and vulnerability.

Though exact population of transgender-persons is still unknown in the country; however, according to an estimate, there are 80,000 to 300,000 transgender-persons⁵ (with majority living in Punjab province). They have been long grappling with the system to access their basic human rights. Their struggle, however, could not achieve desired results. They not only have complains with general people but also public institutions which are unable to ensure equal provision of human rights to them. Many of them assert that their concerns are not properly dealt by public institutions with the reason they neither fall in men nor women category. Due to their controversial sex-identity and living style, the public institutions feel hesitation in extending cooperation for them. The institutions have their own limitations in terms of low capacity, scarcity of resources, poor implementation of existing national laws, and inadequate polices/laws with respect to rights of third gender. Even there are so many anecdotes and complaints that police illegally arrests TGPs. Local administrations generally prohibit trans-community to celebrate their events (particularly birthdays), with the reason they use sound speakers and alcohol. If they celebrate such events and enjoy dance, the police interrupt their functions and arrest them. They are supposed to take special permission from the administration to celebrate birthdays, and sometimes their functions are interrupted despite taking the due permission.

³<http://www3.weforum.org/docs/GGGR2015/cover.pdf>

⁴ <http://tribune.com.pk/story/442151/transgenders-have-equal-rights-in-pakistan-supreme-court/>

⁵<http://asiancorrespondent.com/74591/transgender-people-in-pakistan-excited-over-right-to-vote/>

They, unfortunately, could not gain adequate acceptance and basic rights in society. They have historically been marginalised, and directed to extreme neglect. The root has gone so far that general public (men and women) mostly are uncomfortable in availing and sharing any public facility with them. As compared to other genders, they have limited access to basic human rights, particularly right to inheritance and recognition. More importantly, they are less organised and even lack awareness about their rights. There is nominal grassroots activism among transgender communities to take stand for their fundamental rights. They often opt to be silent instead of reporting violation of their rights in police stations or courts. They are typically facing a myriad of fear and danger from family, community, police and religious authorities. They have an in-built strong perception of being marginalised and shunned by the society.

In the prevailing abysmal state of their lives, there emerges an acute need to: (a) recognize and accept them as third gender, (b) mainstream their respect and rights in society, (c) eradicate the neglect and isolation directed to them, (d) ensure their prompt and equal access to basic rights without any gender disparity, (e) formulate adequate policies and laws responding to their basic issues, and (f) uplift their social-economic status by providing employment opportunities. In this context, every relevant stakeholder should step up to play their role for development of transgender community. GTO has been adding its contribution (with support of NHRF) to minimize their issues by organizing and empowering them, imparting them with human rights awareness, strengthening their voices, connecting them with government departments, and making relevant stakeholders realize the issues of trans-people. The present study is undertaken in continuation to GTO's efforts for their recognition and development.

3. Objectives of the Study

At GTO, we spearheaded comprehending miserable living standard and basic issues of third gender persons. Our initial assessments and detailed discussions with them in district Kasur inspired us to expand our body of knowledge by studying each aspect of their life. We, therefore, planned to gather geographically, culturally and socially diverse information by interviewing their community members throughout the Punjab province. The overall purpose of this study is to ascertain how the TGPs (trans-men, trans-women and trans-children) are leading their lives, and what issues they have been grappling with. We intended to seek in-depth insights about their family background, social life, living standard, employment and professions, political education and participation, human rights and legal awareness, and violence and discrimination they face. We however envisaged achieving the following specific objectives from this study:

1. To vividly understand and purposefully realize the social, economic, political and legal aspects associated with lives of third gender persons in Punjab
2. To dig out human rights issues (related to TGPs) and highlight those issues with an intention to seek sustainable solutions
3. To enable the Transgender Rights Protection Network (TRPN) developing a comprehensive advocacy framework to protect, promote and mainstream rights of third gender
4. To provide seminal foundation for evidence-based advocacy, decision making and policy formulation for extending equal provision of basic rights to trans-community

4. Methodology

For this assessment study, GTO outsourced services of an external consultant who conducted literature review, designed methodology, developed data collection tools, capacitated assessment team, and provided feedback on final report. The assessment team (consisting on two women, a man and a trans-person) collected data from field under guidance of external consultant and supervision of GTO's top management. It applied mixed-method approach, and gathered qualitative as and quantitative data from respondents. The study adopted convenience sampling (considering time and resource limitations), and collected data from those respondents which were easy to reach and assemble. The respondents include 185 TGPs (24 Narban and 161 Zanana) and 9 officers of SWD from targeted nine districts (divisional headquarters) of Punjab. For collecting data, the team conducted KIIs with officers of SWD and FGDs with TGPs in each district. The number of conducted FGDs and KIIs are given below:

Division	District	FGDs with TGPs	KII with SWD
Lahore	Lahore	2	1
Gujranwala	Gujranwala	2	1
Faisalabad	Faisalabad	2	1
Sargodha	Sargodha	2	1
Rawalpindi	Rawalpindi	2	1
Sahiwal	Sahiwal	2	1
Multan	Multan	2	1
Dera Ghazi Khan	Dera Ghazi Khan	2	1
Bahawalpur	Bahawalpur	2	1
Total			
9	9	18	9

The assessment team (for FGDs) contacted with respondents, assembled them on their points and collected information by asking questions. It explored and documented in-depth information about socio-economic, legal and political aspects of their lives. Through KIIs similarly, the team sought feedback of SWD officials regarding services and human rights the department is providing to third gender persons. The officers of SWDs provided meaningful information about how they have been responding to issues and complaints of TGPs. Where necessary, the team also used secondary data to complement this study and corroborate its findings.

This study, although, sets out key facts and pristine insights about life style of TGPs; it however does own some critical limitations. The most importantly, assessment team had limited resources (in terms of enumerators, budget and time) for undertaking such a comprehensive study. This element restricted the team to select divisional headquartered districts instead of all. The team therefore selected nine districts out of 36 (one district from each division) for data collection. It however ensured representation of all nine divisions by collecting information of other districts as well. The team decided to conduct two FGDs with TGPs and one KII with duty bearers of SWD in each district. The study might entail more geographic representation of TGPs if more FGDs and KIIs were conducted in selected and other non-selected districts. We however can generalize findings of these selected districts to other non-selected districts.

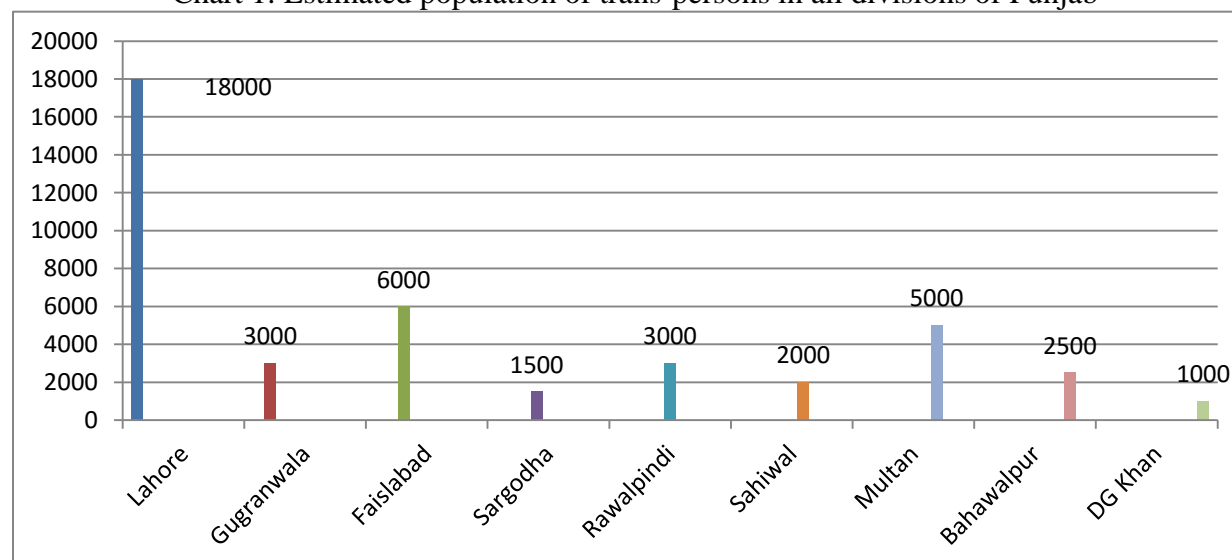
5. Findings and Discussion

This section of report is based on the primary data collected from study respondents (through FGDs and KIIs) and the secondary data (for supporting study findings). The GTO has tried its level best to encompass all relevant information belonging to life of transgender community. This study therefore provides meaningful insights about family attitude, social life, living standard, livelihood and professions, political education and participation, awareness and provision of human right, and violence and discrimination the TGPs face in society. The key results and following discussion on these topics are given below:

5.1 Number of Trans-persons in Punjab

The last population census was held in Pakistan in 1998; this census, however, could not provide the number of trans-persons living in the country. This is unfortunate that exact number of trans-persons is yet unknown. As per an estimate however, Pakistan is home of estimated 80,000 to 300,000 trans-persons⁶; whereas majority of them are living in province Punjab. The other names used for trans-persons in our society include Khawaja Sara, Zanana, Khusra and Murat; whereas there types include Narban, Aqvi and Choochkian. The below chart present an estimated population of each division of Punjab:

Chart 1: Estimated population of trans-persons in all divisions of Punjab



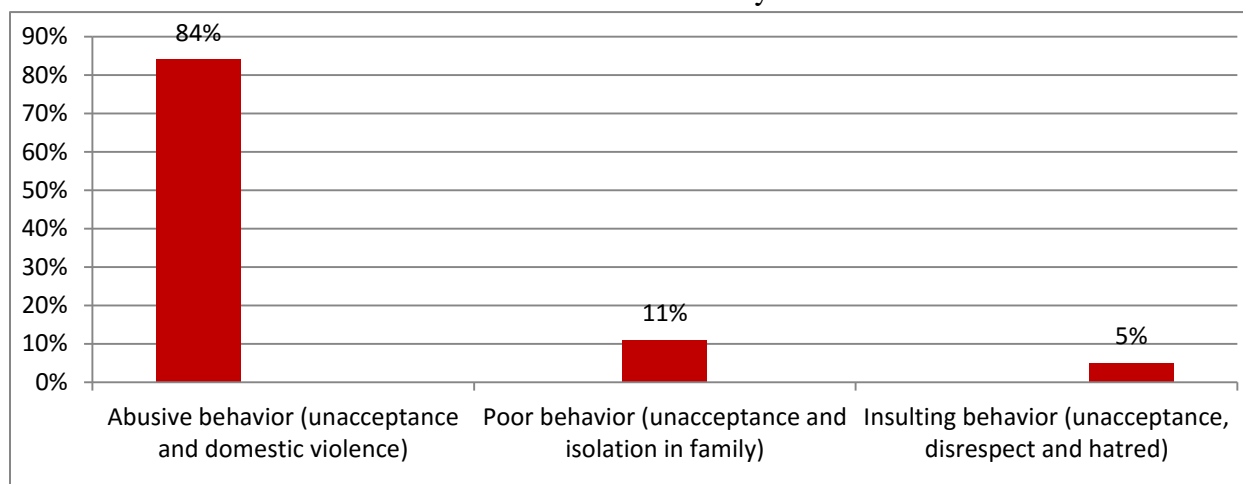
The study revealed that around 42,000 trans-persons are living in Punjab. However there is a certain population variation among the divisions. Lahore is the biggest division with respect to population as nearly 18000 TGPs are living there. Similarly, Dera Ghazi Khan is the smallest division with 1000 estimated population of trans-persons. (The given data about population was collected from interviewed trans-persons, and verified with the information of officials of the SWD of respective divisions. The significant difference was not found in both sources.)

⁶<http://asiancorrespondent.com/74591/transgender-people-in-pakistan-excited-over-right-to-vote/>

5.2 Family Attitude

Usually the family members first identify transgender in any household. The family and community often misperceive trans-children as pre-homosexuals, and most of the families become aggressive towards them. For instance, the family and community give strict warnings to them for changing their attitude, while most of them are rejected by their loved ones and the communities. Belongingness to the family and domestic acceptability are of the great concerns for trans-persons. The TGPs are highly sensitive about how family members behave with them, and react to their gender-based needs and activities. The family behavior (either good or bad) provokes TGPs to either stay with the family for longer period or leave it in early age. The family dynamics indeed have a lasting effect on their personality development, living style, and socio-economic status. The below chart and subsequent discussion highlight how TGPs are treated in their families:

Chart 2: Gender-based behavior of family members with TGPs



In general, the occurrence of violence and discrimination with transgender community starts from the family. Though family dynamics of TGPs are different based on geographical variations; however, many aspects of their family background are identical. In early age for instance, they are identified as complex-gender human and regarded with hatred. Majority of them are shunned and considered cause of embarrassment for the family. Based on opposite-gender activities, they face exploitation and violence (along with disrespect) from the family. However the extent of their suffering varies family to family. As shown in above chart, 84% respondents (156 out of 185) shared that they faced aggressive and abusive behavior of their family members, particularly men/boys (father/brothers). The 11% respondents reported that behavior of their family members was poor with them. The family members ignored their needs and kept them in isolation. Similarly, 5% respondents told that their family members generally hated them and did not give them due respect. The family members neither extended their acceptance for TGPs nor involved them in decision making at household level. This is because the family members also have a great pressure from society. They receive taunts from people about their transgender children.

The study found that fathers/brothers demonstrate more aggressive behavior (often coupled with domestic violence) as compared to mother/sisters. The mother/sisters generally keep a soft corner in hearts for the transgender members of their family. A common thing in all responses is that the TGPs could gain the least amount of respect and acceptance in their families, mainly due to gender-complexity. The family members did not like gender-opposite wishes, needs and activities of TGPs. This all has compelled the TGPs to leave their homes for their survival and fulfillment of wishes as well as needs. Data of this assessment yielded that 97% of the TGPs have left their homes, and currently living at Deras (mostly with their Gurus). Below are given a few stories (emanated from lives of TGPs) showing behavior of their family with them:

Miss Payel at Lahore: *“When I was in school, the students knew me as a boy and who cares that I am a girl. My wishes and needs were different, but no one was realizing and responding to them. Everyone, particularly at home, was forcing me to adopt male-oriented habits and hobbies instead of the hobbies that belong to opposite gender. My life at home became hell as my father and brothers beaten me for no reason. A day, my father came to me and asked to be a man instead of acting like a girl. He along with my brothers restrained me from make-up and wearing dresses of girls. They were beating and restricting me frequently. So I ran away from the home to live the life at my own.”*

Miss Rubi at Gujranwala: *“My father was very angry to me particularly when he saw me busy in make-up at home. He frequently restricted me to give up performing activities of girls. He kept on encouraging me to become a boy and behave accordingly. He even committed physical assault often to me for my girl-oriented behaviour. Once when he was very angry to me, he asked me to get out from home and never come back as he was no more capable to tolerate taunts of people. I tried to justify myself, and said that God has made me like this. But he did not listen to me. So when he was sleeping that night, I took all my necessary belongings and left the home forever at the age of 10 years.”*

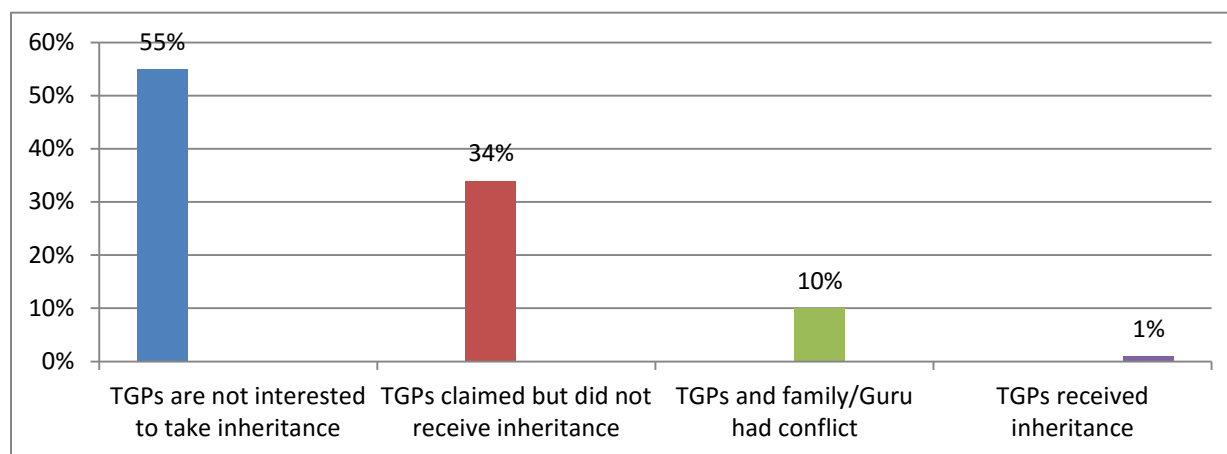
Madam Sana at Bahawalpur: *“My mother was always there to protect me and realize my needs. She responded to my wishes and made me understand about the society very politely. She was the only person at my home whom I could share everything without any fear. But I underwent grave issues when my father came to know my activities. He asked me to change my activities and become a real boy. He was a religious person, and therefore did not tolerate on my activities. Finally, I had to leave my home though I did not want to. But still I visit my home regularly and meet my mother warmly.”*

Madam Hunny at Rawalpindi: *“Our society is cruel. It did not allow us to lead our life in a way we desire. Due to societal fear, our family members force us to leave the house. I left my house when I was 11 years old only. My father and elder brothers asked me to leave the home. One day my father came to me and asked that I do not act like my other brothers. He asked me to understand his problem and leave the home. As a result, I left the home. But I miss my mother as she loved and cared for me too much. My mother is my best friend but I am unable to live with her as my father didn’t allow me to live like girls at home. I however go to my home to see my mother at least once in a month.”*

5.3 Right to Inheritance

Right to inheritance is one of the most critical concerns of trans-gender community. There is a serious complexity associated with provision of inheritance to trans-persons. The TGPs, who left their families, are mostly denied of the inheritance with reason “they are no more part of the family”. However this situation varies family to family and a few families provide inheritance upon demand. But majority of trans-people do not receive. Generally, the TGPs join Dera of their Guru to live, and serve him/her for a long period. They submit major portion of their income to their Guru. Similarly, they expect to receive inheritance from the Guru as well. But at the time of inheritance transfer, the guardians (siblings or children) of Guru claim to get all inheritance on the bases of blood relationship with Guru. Thus TGPs are deprived of inheritance from both sides e.g. family and Guru. The below chart presents an overview of inheritance transfer to trans-persons:

Chart 3: Obtaining inheritance from the family and Guru



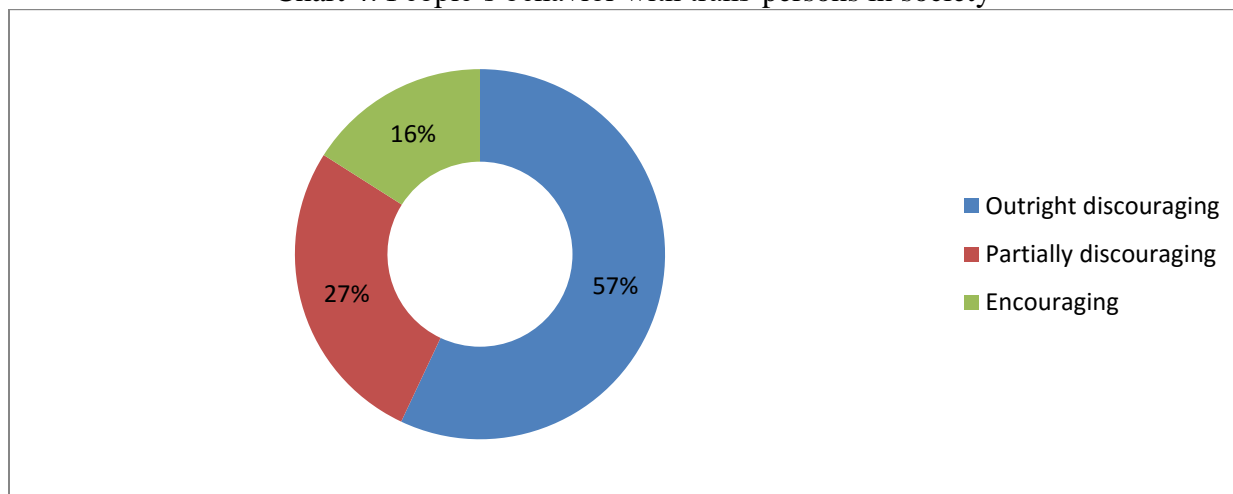
With a perception that they do not have right to inheritance, many of the TGPs do not take interest in this matter. The above chart presents that 55% TGPs did not take interest in claiming their right to inheritance. Around 34% TGPs neither received inheritance from their family nor from the Guru. However in some cases, the TGPs face conflict with their own family and family of the Guru over inheritance transfer. Nearly 10% TGPs had to face conflict either with their family or the family of Guru on claiming inheritance. So either they could not get inheritance or their decisions are yet pending. Merely 1% TGPs could get the inheritance either from their own family or the Guru. The interviewed trans-persons asserted that our parents asked us “*you are no more part of our family. We have family, children and siblings to look after. You have no dependents, and nothing to do with inheritance. You do not need the inheritance.*”

5.4 Public Behavior

While living in the society, the most challenging issue for trans-community is unkind behavior of people with them. The people with other genders (i.e. man and woman) have delusional sense of superiority that they are inherently better, while transgender are sickening. Even adults and children do not miss the opportunity to tease the trans-persons when they pass through the

streets. Generally the people demonstrate hate and ridiculous for trans-community. However the below chart specifically depicts how the people behave with TGPs in the society:

Chart 4: People's behavior with trans-persons in society



Majority of the people do not extend acceptance for the trans-community in our society. Their behaviors indicate to what extent they are ready to acknowledge needs and rights of TGPs. The above chart shows that 57% persons are not ready to recognize existence and needs of the trans-persons. They discourage participation of trans-persons in public affairs. They do not show love, respect and care for trans-community. They keep TGPs in isolation and commit violence to them. That is why every year a large number of cases come to screen about abuse with TGPs. Similarly, 27% people do not like existence of TGPs but they do not openly discourage them. They do not love and respect TGPs but also not like to tease them. However 16% people show respect, equality and care for trans-persons. They encourage participation of trans-persons in public affairs, and motivate them to lead their lives as equal citizens of Pakistan.

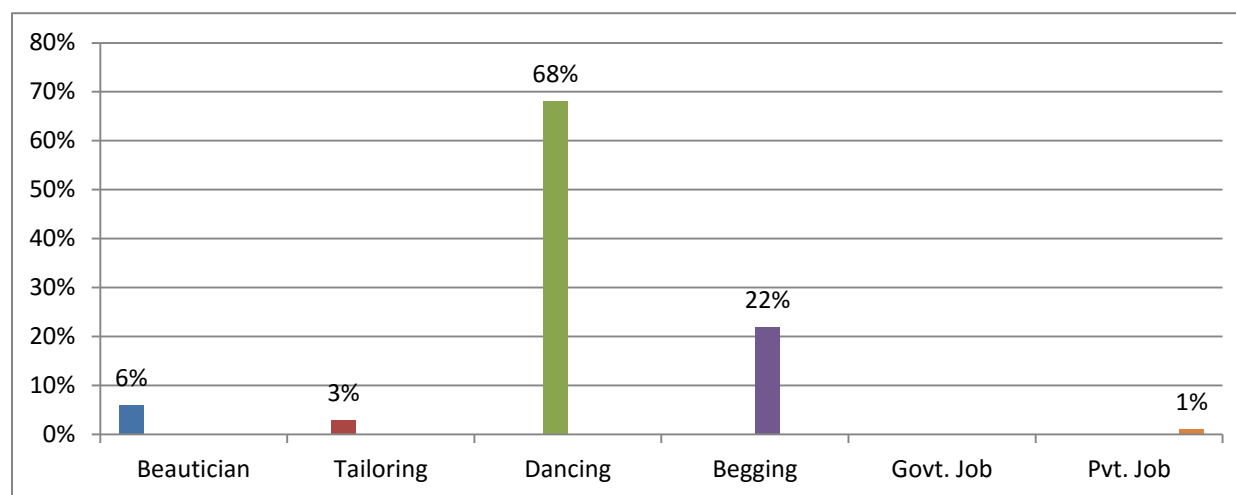
Being a generally ignored minority, the transgender people have been leading a pathetic live which is full of disappointment, neglect, abuse and the discrimination. Our society could not create a proper space and social acceptance for them. They are supposed to face public taunts and mal-handling everywhere. Many of the TGPs aggrieved that *“we are not free to go to the parks, shopping malls and markets. We face bullying and harassment while passing roadside or purchasing anything. The inclination of majority people is to tease us; those who cannot tease, they opt to avoid us. We are innocent people who can't even fight for their own rights, but we only want to live with peace and harmony in a discrimination-free world”*. The extent of societal rejection of homophobia reveals how far the rot has gone. This all has been leading TGPs to live their lives in isolation and deprivation. The people though do not adequately interact with TGPs; they therefore are less familiar with their life-style and circumstances.

5.5 Professions and Economic Concerns

The economic condition of trans-persons varies person to person. This mainly depends on their family background, inheritance they received, source of income and earnings, and their expenditure level. Although a few trans-persons are enjoying a well-settled life as they keep

sufficient money and status. They earn handsome amount of money from dancing. However, majority are poor, and leading their life in a state of hand to mouth. This is because of many reasons including deprivation from family inheritance, money extortion, higher expenditures of castration and make-up, unavailability of well-paid jobs, illiteracy, low earning, giving money to family and Guru, and economic exploitation. For their survival, even some of them are confined to adopt professions of forced prostitution. Majority of the trans-persons adopt profession of begging, dancing, beautician work, private job and tailoring work to earn their bread and butter. The below chart highlights key professions of the interviewed trans-persons:

Chart 5: Key professions (source of income) of trans-persons



The professions of trans-persons are categorized into five main types. Majority of the TGPs opt for the dancing and 68% recorded “dancing” as their profession. Dancing is the most rewarding profession for them. Irrespective of profession, they love dancing to cater their immense inner need and get internal satisfaction. Dancing is the most serious concern and desire for many of them. Those, who are involved even in other profession, also perform dance for their mental peace. Thus majority of them are necessarily performing dance along with their other professions. Their dance on festivals and functions in Punjab has a long historical root. They have been performing dance for last several decades. Dance however has become increasingly difficult due to cultural modifications and government’s restrictions. Majority of the citizens denounce dance of trans-persons at public events. Furthermore the government has banned use of loud speaker even in social functions and cultural events. The police also arrest trans-persons when they are performing dance at such occasions. This all has been making this profession more challenging.

Begging is another main source of income for many of them as 22% are involved in begging at different places particularly traffic signals and bus stops. They, however, also beg by visiting house-to-house and attending functions (e.g. weddings, child birth and birthdays). In this profession, they often face public taunts and mal-handling because some of the people like to tease them. Similarly, the study shows that some of the TGPs have learned vocational skills. Around 9% of them have been utilizing these skills either by running their own small shops or working as a skilled labourer at any business point. Only 1% of them have been performing

private jobs at any company or local business unit. Running own business, working as skilled labourers and performing private jobs however are not easy for them. During their work, many of them face economic exploitation and discrimination. Moreover, the work ethics and principles of decent work are generally compromised for them. Preeti from Sahiwal told that *“after obtaining my master degree (M.Com) I joined a bank to start my career. But I had to face open discrimination at workplace as my colleagues never liked to talk with me. They were even dithered to share their lunch or sit with me for a cup of tea. They often taunted on my dressing and gestures. I left that place and selected another bank for employment, but found the same behavior of colleagues. I left that bank as well and finally joined a dance party.”*

The more fascinating learning is that no trans-person could get government job even a few were eligible for some posts. This is because of several reasons including: 1) majority of them are not familiar with employment quota the government has fixed for them, 2) many are ineligible for some posts due to lacking qualification, 3) many do not take interest in government jobs, 4) the government neither reserves the seats nor announces employment quota in job advertisements, 5) the government and civil society has not run any awareness campaign to adequately aware trans-persons about the fixed employment quota, and 6) the government and civil society did not take sufficient initiatives to motivate trans-persons for applying on relevant posts to avail fixed quota. After analysis of 100 job adverts (2015-16), the study revealed that government announced employment quota only in 2 adverts. Similarly only 8% respondents told that they know about 2% employment that has been fixed by the government in 2012. But they also asserted that enforcement of this employment policy seems very poor on the ground.

Talking about their professions, 27% informed that they are satisfied with their professions particularly those who are associated with dancing; this is because they earn handsome amount for each function. However 73% shared that they are not satisfied with their current professions. Often they feel embarrassment while earning their bread-and-butter particularly through begging. Many of them expressed their interest to leave current professions if they are offered some decent work/employment. Besides this, they have been facing a wide range of challenges for search of work and during the work/employment. They face a straightforward refuse when they go in search of any job. The employers do not like to hire them due to their gender orientation. Similarly, the people also misbehave with them when they are performing their jobs. A transgender told that *“whenever we go for dance in private or public functions, the police arrests us for unjustified reasons and keep us in prison for many days. In such functions even we are invited by the people, nonetheless police arrests us”*. Another transgender shared that *“I opened a beauty parlor but majority of the female clients did not like to be my customers. I thereafter closed the parlor and joined a dance party for livelihood. There is severe discrimination for us in almost every field of life. I even didn’t get admission in Government Vocational Training Institute due to my gender identity, and had to get vocational skills by attending some private classes.”*

The time however has seen a slight change in concept of depriving TGPs from employment and business opportunities. Few of the people and institutions have started encouraging the trans-persons for their employment. The below story is a good reflection of this transition:

“NCA broke societal barriers by redefining transgender roles in Pakistan”

People are recognised in society by their professions. Pursuing the career of your choice can be a priority over a vocation with better financial remuneration. Transgender people are widely stereotyped in the country. Both public and private organisations often avoid offering them any meaningful employment. But the National College of Arts (NCA) Rawalpindi Campus has set an encouraging example by employing transgender people. The management staff of NCA agreed that role of trans-people as sex objects can be redefined by giving them opportunities of performing regular jobs. Veena, a young transgender, who now works as an administrative assistant at the fine arts department at NCA, used to be a professional dancer. However, she has chosen a modestly paying desk job over a highly lucrative dancing career. She made a choice to live life on her own terms, and has no regrets.



Bubli Malik is a guru of many trans-persons like Veena and lives in Rawalpindi. Bubli runs her own organisation called ‘Wajood’, which works to promote transgender rights. She was contacted when the NCA cafeteria became vacant, and was asked if she could help with its running since she had experience of managing a small eatery. The NCA Rawalpindi Campus cafeteria is now being run by ‘Wajood’, as a pilot project, and has two people from the transgender community and one male member of the organisation employed on the campus. Bubli introduced Veena, who was later selected for the job. Veena has a working knowledge of the English language and a command over Urdu, both in speech and writing. The Principal of NCA, Dr Murtaza Jafri, and faculty members of the college fully endorsed the initiative⁷.

Hajira, who was designing a vocational training center for TGPs as her architectural thesis project at NCA, Lahore, says, “Most occupations have nothing to do with gender. Encouraging the transgender community by giving them opportunities of choosing from diverse career options will eventually empower them, which in turn will make them an acceptable part of our society.”

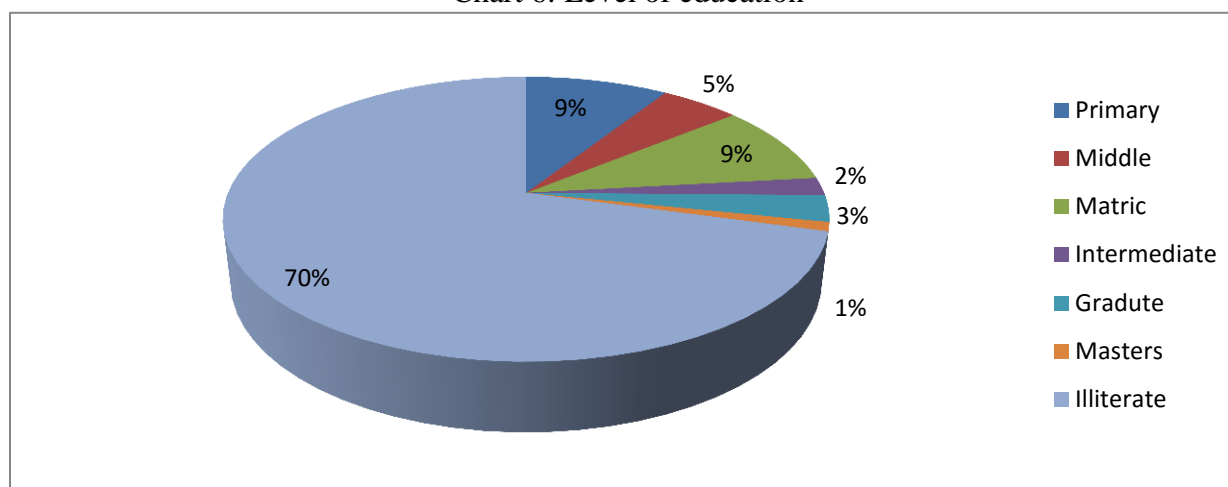
5.6 Education

Though education plays a vital role towards personal growth and development of people; the transgender community however has very low trend of getting education. This is mainly because

⁷ <http://blogs.tribune.com.pk/story/30234/how-nca-broke-societal-barriers-by-redefining-transgender-roles-in-pakistan/>

our society does not promote provision of education for TGPs. The parents, who know gender identity of their trans-child in early age, prefer to keep the child at home instead of sending to school for education. They apprehend their child will have to face taunts and discrimination in schools. Thus many of the children remain illiterate, and a few can get education. The below graph presents level of education the interviewed TGPs got:

Chart 6: Level of education



The study found that level of education among TGPs is considerably low. Majority of the TGPs are illiterate, and therefore unaware of their rights and responsibilities in the society. Nearly 70% interviewed TGPs have never accessed any schooling in their life, whereas only 4% could get higher education (e.g. graduate and post graduate). Only one respondent got technical education, and has been running a beauty salon. However, the trans-children, who are lucky to get education in schools, leave the education due to few certain reasons. Some of the reasons are discussed in below given table:

Table 1: Reasons for leaving the school

Reason	Frequency	Percentage
Harassment, assault and discrimination at school	156	84.32
Poverty (inability to afford educational expenses)	20	10.81
No permission to sit in girls campus	9	4.86
Grand Total	185	100

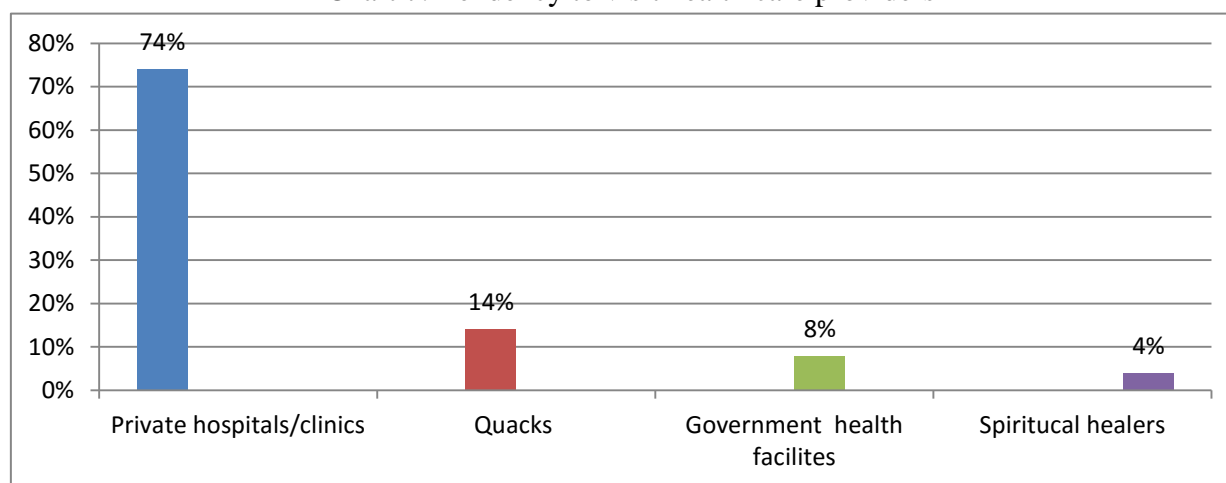
There are a wide range of social elements that restrict education of trans-children and create barriers for enrolled trans-students. In general scenario, the culture of our education system does not suit to educational needs of trans-children. The trans-students therefore leave schools without completing their education. In schools, they undergo insult and discrimination from peers and teachers. The above table sets out that 84% interviewed TGPs left their education due to harassment, discrimination, corporal punishment and sexual attempts they faced in schools. Another issue for trans-children is that they want to sit in girl-classrooms, but the teachers and parents do not allow for this. This was interesting to find that 5% trans-children left their schools for not getting permission to get education in girl-classrooms. Irrespective of these reasons, the interviewed trans-persons shared that many of the trans-children are dropped out from the school

when their gender identity is known to school teachers and principals. The school teachers and students have little acceptance for trans-children. A respondent even shared that elder boys in schools forced him to sit in his lap and teased through bad manners. Sobia from Lahore shared; *“I have completed my bachelor degree with support of my mother who forced me to get education. I have faced discrimination, bullying and harassment in educational institutions even I used to wear dress of boys, against my wish. Boys forced me to sit in their laps, and once they kept me in personal custody. I got afraid and thereafter left my college.”*

5.7 Health

As enshrined in national constitution, the government is supposed to provide basic human rights (including healthcare services) to all citizens on equal basis. This is government’s responsibility to ensure provision of basic health services to its citizens including trans-persons. Rather trans-persons need greater attention and services. They face diseases more frequently (than men and women) due to poor health orientation and hygiene awareness. Another reason is that trans-persons are heavily engaged in sexual activities, no matter with or without consent. For their survival, they are confined to adopt professions of prostitution and dancing. Almost all of them are forced to frequently undergo sexual abuse by a variety of men. Though they have multiple partners, use alcohol and drugs, and lack information about safer sex; therefore they receive and transmit infections of HIV and AIDs. Therefore, provision of prompt and proper healthcare services for trans-persons is highly needed. Another fact is that trans-persons do not adequately rely on health services being provided by state-run health facilities/institutions. The below chart indicates tendency of the trans-persons to visit health care providers when they need:

Chart 7: Tendency to visit health care providers



Although government has been providing healthcare solutions to people in all districts; the equality of service delivery however is questionable. The evidence shows that public and staff of health institutions makes laugh of TGPs when they visit government health facility/institution. The TGPs therefore avoid visiting state-run health facility/institution, and prefer to find alternate source to address their need. This is surprising that 74% persons prefer to visit private clinics and/or hospitals. This includes the number of persons who simply take medicines from the private medical stores by giving oral history of their OPD related general diseases. Nearly 4%

consult spiritual healers and 14% visit local quacks when they need healthcare services. This however is concerning that only 8% persons visit state-run health institutions. This indicates that majority of the TGPs follow alternate source of healthcare services instead of state-run health facilities/institution.

Access to equal and quality healthcare services is a great concern for trans-community, not only in Punjab but also throughout the country. A recent incident of inhumane behavior with an injured trans-person in Peshawar is an example of how trans-community is far from accessing healthcare service equally. A transgender activist was shot eight times in Peshawar and died (on

May 25, 2016) due to negligence of the hospital staff. The 23-years old activist, known as Alisha, was left in a critical condition and needing emergency surgery following the attack on Sunday night (May 21, 2016) at the Lady Reading Hospital in Peshawar. But the medical staff failed to give her the medical attention necessary to save her life because the hospital staff couldn't decide whether to put her in a male or female ward. The men and women in their wards did not allow the treatment for her. After her transgender friend protested,



the Alisha was shifted to a female ward but then female patients had a problem with her being transgender. Shockingly, medics at the hospital were also accused of sexually harassing the members of the group who accompanied Alisha, asking how much they would charge to dance or have sex with them as their friend lay dying. A friend of Alisha shared, *“the operation theatre male staff kept giving me their numbers and everyone wanted my contact information. A doctor wanted to know how much I charge to dance for a night and a health technician wanted to know if I only dance or also perform sex. I was with a patient who we don't know whether or not she will survive⁸.”* This is not the only incident of its nature; there occur so many similar cases which are generally not highlighted by media and CSOs. Such disgusting behaviors of public and government departments indicate how the trans-persons are treated in our society.

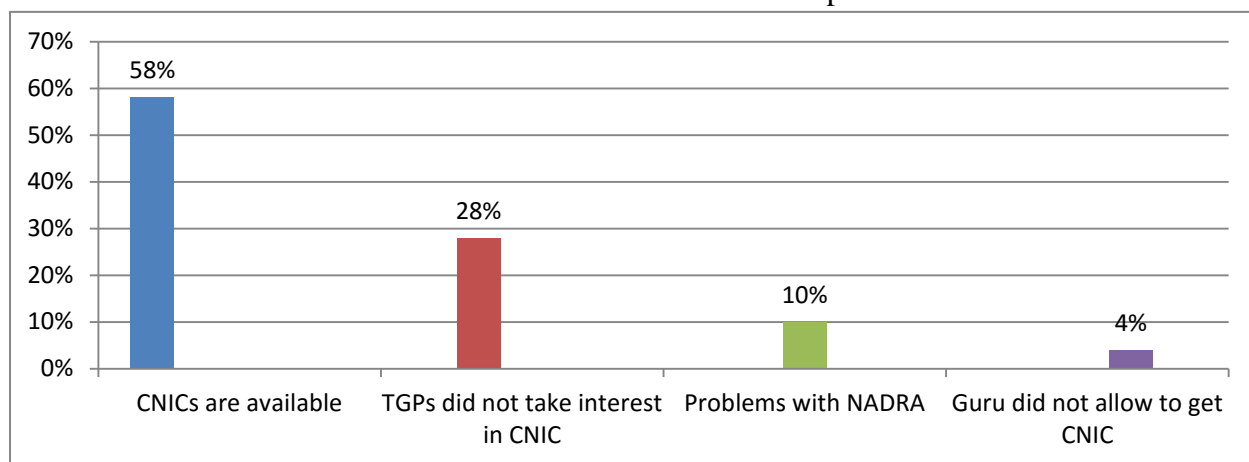
5.8 Citizenship

Being a citizen of Pakistan, national identity is very critical for trans-citizens to claim their nationality and associated rights. Nonetheless, the provision of CNIC is a long-standing issue for trans-persons due to complex nature of their sex-identity. The officials of National Database and Registration Authority (NADRA) were reluctant in issuing cards to TGPs because of their sex-orientation that is mentioned on CNICs. NADRA used to mention “man” or “woman” on identity cards in section of sex category, but the trans-persons wanted to mention “she-male” in their cards. This issue continued to exist until a slight historic move was observed when Chief Justice of Pakistan declared “transgender” as a third gender in 2009, and issued orders for

⁸ <http://www.dailymail.co.uk/news/article-3609463/Transgender-activist-dies-shot-Pakistan-hospital-staff-waited-hour-treating-decided-female-male-ward.html>

provision of equal rights to trans-persons⁹. He ordered to mention she-male on their CNIC at place of sex. Following these instructions, the NADRA started facilitating trans-persons in issuance of CNICs. However this issue is not solved outright and many TGPs still complain against NADRA. The data reveals that “men” is mentioned in identity cards of 81% interviewed trans-persons (who keep their identity cards); whereas the “she-male” is mentioned on identity cards of only 19% trans-persons. The below table provides an overview of interviewed TGPs who have received CNICs or facing any issue in this respect:

Chart 8: Provision of CNICs to trans-persons



Though availability of CNICs is an essential requirement for claiming any sort of human right in Pakistan, as it entails nationality of the right holder (citizen); nevertheless, more than 40% trans-persons could not get their CNICs. Unavailability of identity cards simply means they are ineligible for all almost all type of rights including inheritance. They are generally denied when they claim their rights without holding identity cards. The present study has unveiled fascinating insights pertinent to availability of CNICs to trans-persons and associated issues. Only 58% TGPs could get their identity cards, whereas rests of the persons are still managing their life without identity cards. Around 28% trans-persons did not take interest in obtaining cards, and among these many are those who are disappointed from procedural delays and complexities. Irrespective of this, 10% TGPs faced unexpected delays and complications from NADRA, and therefore could not get their identity cards. Similarly, 4% trans-persons could not get permission from their Guru to obtain identity cards.

5.9 Freedom of Worship

The trans-persons mainly belong to two religions e.g. Islam and Christianity. Majority of the trans-persons (around 95%) are Muslims. Regardless of what their religion is, they are supposed to adhere with teachings of their religions and offer worships accordingly. However, the tendency to worship is varying because some TGPs worship more frequently whereas other occasionally. Similar to men and women, the trans-persons also have wishes to make their worships in Mosques, Churches and other places. But they often face problems in visiting such

⁹ <http://tribune.com.pk/story/442151/transgenders-have-equal-rights-in-pakistan-supreme-court/>

places. The current study explored that only 30% (interviewed) TGPs do not face any problem in offering prayers in publically shared worship places. They are free to worship just like other people. On the other hand, 70% do face issues while making their worships at common places. This is because people do not allow them to worship at Mosques and Churches. In many places even trans-persons are not allowed to enter in mosques, sometime with the label that they are evil doers. They are restricted to keep offering their worships at their homes. Thus equal opportunity for worship and freedom of worship is still a challenge for trans-persons.

Marrying with a transgender woman or man is considered embarrassing act in our society. Many of the people even are not familiar with the religious instructions about such marriages. This issue however is now explained by 50 clerics who issued a fatwa (religious decree) that marriage with a transgender person is now lawful in Pakistan. The fatwa, released in June 2016 by the clerics affiliated with Tanzeem Ittehad-i-Ummat, delineates a transgender person having “visible signs of being a male” may marry a woman or a transgender with “visible signs of being a female” and vice versa. But, the fatwa added, a transgender person carrying “visible signs of both genders” may not marry anyone¹⁰. The fatwa ended with a word on the last rites, declaring that all funeral rituals for a transgender person will be the same as for any other Muslim man or woman.

5.10 Political Participation and Representation

In Pakistan, every citizen has right to play his/her role in electing political members of his/her own choice. The right to vote however is subject to availability of CNIC and registration of voters with election commission of Pakistan. The issuance of CNIC to trans-persons has remained a major issue which however is recently resolved following Supreme Court’s orders in 2009. The Supreme Court also ruled an order to election commission for registering votes of trans-persons (in 2011)¹¹. Prior to this, as transgender did not classify themselves as ‘man’ or ‘woman’ on official documents, and they were barred from basic rights such as voting. Subsequent to this move, the TGPs were registered with Election Commission as voters. They now are eligible to vote and contest the polls. In the general elections of May 2013, five members of the trans-community also contested polls¹². But none of them could win the contest due lacking political support and experience. They had little support of people as well. Similarly they had capacity constraints with respect to contesting the polls and running their campaigns. The trans-community does not have any representation in legislative assembly or cabinet at provincial and national level. In these legislative institutes, no reserved seat is specified for them; even the certain seats are reserved for women and religious minorities. There is no one who can effectively represent them and raise voice for their rights in these institutes. Thus their issues remain unheard most of the times.

With respect to casting their votes, the trans-persons have highlighted that casting vote is not easy for them. In each polling station, the separate booths are available for men and women to

¹⁰ <http://dunyanews.tv/en/Pakistan/342913-Lahore-New-fatwa-allows-transgender-marriage>

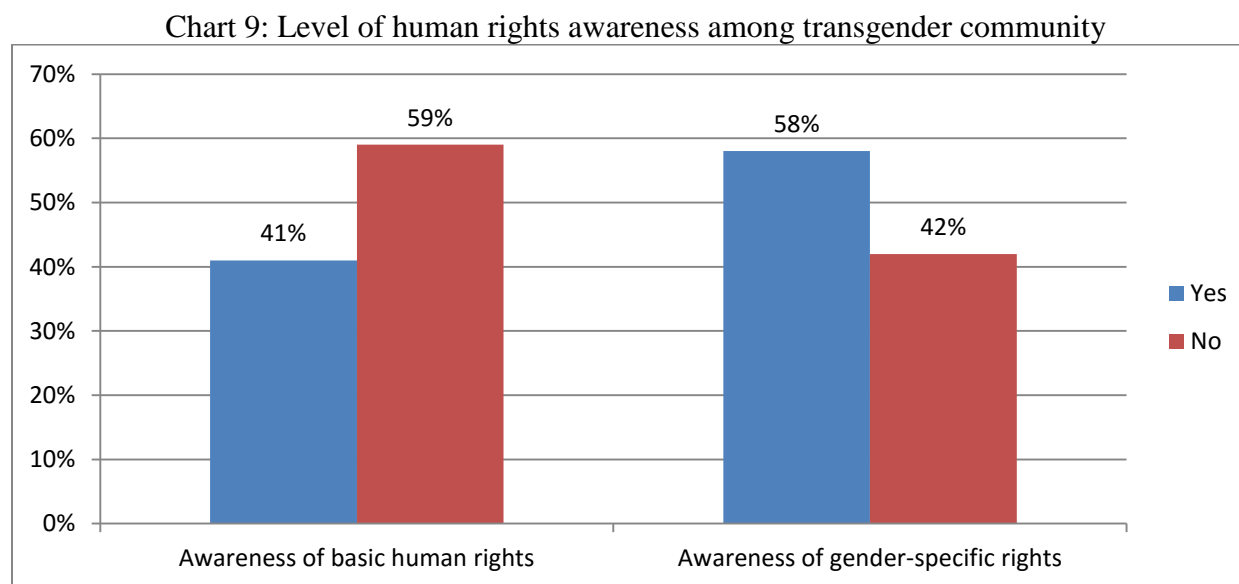
¹¹ http://www.rferl.org/content/pakistan_beleagured_transgender_community_given_new_hope/24396423.html

¹² <http://tribune.com.pk/story/945233/transgender-pakistanis-making-ends-meet/>

case the vote; but no separate booth is established for trans-persons. Even in many polling stations, it is not specified whether TGPs will cast vote in booth of women or men. Thus it creates confusion for them. Sometimes when they go to cast vote in booth of women, the women do not allow them. Similarly if they go to booth of men, the men also do not allow casting vote in side of men. Another insight is that political parties do not pay adequate attention to representation of TGPs in their parties. No transgender could respond if she had seen their representation or rights enshrined in charters of political parties.

5.11 Awareness of Fundamental Human Rights

The trans-persons have been leading a pathetic life which is full of disappointment, discrimination and deprivation from even basic facilities. There is a long list of the reasons that contributed to make them marginalised and underprivileged; poor awareness of human rights is however an underlying reason. Majority of them are illiterate, and do not possess adequate awareness about their rights. This is easy to violate their rights and keep them deprived of their rights because they do not know what action to take when their rights are violated or not given. The below chart indicates level of awareness among trans-persons about their rights:



For making a comparison, this study divided human rights for trans-persons into two categories. The rights in first category include basic human rights e.g. survival, protection, health, education, freedom of expression and freedom of worship. The second category entails some gender-specific rights and developments that are recently made e.g. government's notification about 2% employment quota for transgender candidates, and Supreme Court's order to provide CNICs to trans-persons (along with she-male transgender identity on them) and consider them as an equal citizen with third gender identity (she-male). The data yielded that majority of trans-persons have inadequate awareness about their basic and gender-specific rights. Only 41% TGPs have awareness about basic human rights and 58% about gender-specific rights. However even among these, what they know about their rights is very little. About 19% told that they were officially

accepted as third gender by the government departments and also they have special right to mention their sex as transgender on their CNIC. A few of them (8% only) also said that they know about the fixed employment quota and right to employment in government departments. Lacking or inadequate awareness have posed a number of challenges for trans-persons. Majority of them therefore are not familiar with their roles and responsibilities as citizens.

Majority of them (96%) have not received any training or orientation on human rights, advocacy or lobbying skills. The major reason of their deprivation is that a little number of organisations is exclusively raising voices for rights of this community. According to respondents, there are only 13 organisations in Punjab who have included TGPs in their thematic areas somewhere but not any single organisation is working exclusively for them. Only 5 organisations of trans-persons persons are registered in Punjab that are also not much active. Another reason behind their deprivation is their ignorance to fight for their rights. They generally do not try to advocate for their rights. They believe that nobody would listen to them. They are not satisfied with government departments towards provision of rights with gender equality. Only 27% told that they are somehow satisfied with departments.

5.12 Torture and Abuse

Torture and abuse is highly serious concern of trans-persons. While living in society, they undergo frequent physical, mental and sexual abuse from a variety of people. Though trans-persons like to have sex with men when they themselves are willing; but most of the times, they also have to perform sex even when they are not willing. In case of refusal, they face physical assault. Almost all of the TGPs told they have faced torture, abuse, neglect or exploitation of any type in their lives. Also at their workplaces and at Melas (cultural events in Punjab), they are abused by the people. Landlords and influential persons abuse them frequently in traditional manner. Often the TGPs face abuse after they finish their dance programmes particularly in rural areas. Sometimes even they are forcibly carried to unknown places for sexual activities. The people abuse them in several ways. They use offensive words for them, along with violent actions. “Sawaira from Sargodha shared, *“some culprits caught me at a wedding ceremony where I was invited for dance. They took me to an unknown place and kept me for 3 days. They raped me many times. I was near to death and then they threw me out. Police neither came to help me nor launched any FIR against the culprits who abused me. I disappointedly even attempted a suicide.”* Some trans-persons further added that they have been leading a miserable life in this society. Many of the people (including policemen) abuse them in variety of ways e.g. physically, sexually and verbally.

5.13 Protection and Security

Although police department has been playing a tremendous job by creating peace and securing people’s life and property; many of the trans-persons however expressed a great concern for unkind behavior of some police staff. They shared that police staff unnecessarily interrupt in their affairs and create troubles for them. The staff arrests them when they are performing dance in any public or private function (including marriages and cultural events). They snatch their money and retain them in police stations illegally for many days. While sharing her experience, a

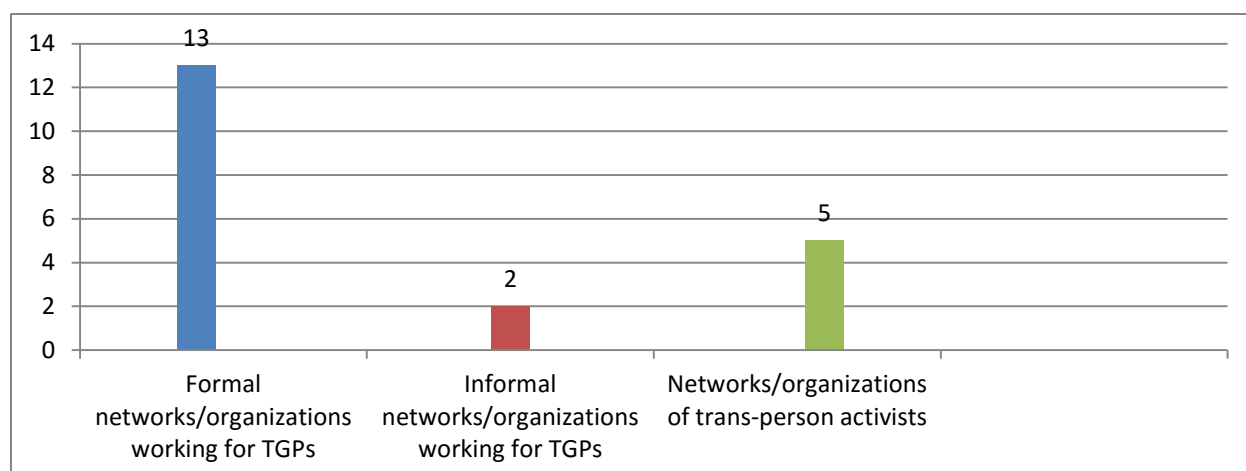
transgender expressed that *“we are neither criminals nor terrorists; then why do police arrest us. The policemen often come to our Deras as well as workplaces for abusing and harassing us. They even come without any search warrant. We are innocent people who never murdered anybody nor involved in any other offence. Our only fault is that we are transgender and love dancing”*. While conducting an FGD in Sahiwal, the assessment team also witnessed that policemen came to the Dera and wanted to harass trans-persons. They however could not do this due to presence of assessment team.

Besides, the trans-persons have a great fear of police. Majority of them do not like to interact with police even when they need it. They even avoid registering their First Information Report (FIRs) when anybody usurps them through abuse or violates their rights. Those, who register their FIRs, do not receive proper and prompt response. Even sometimes they face poor behavior from police staff. This all has created disappointment among them and they prefer to face abuse or loss instead of registering any complain. They try to resolve their disputes by themselves without involving police. A respondent shared that *“birthday celebration of (our community members) is the most pleasing event that we love to attend. We perform casual dance and present best wishes to our community members at this occasion. But for this, we are supposed to get a prior approval from the local administration. We get due permission from the administration as compliance. Despite this, the policemen sometimes come and interrupt our events by closing the function and arresting us”*.

5.14 Role of Civil Society for Promoting Rights of TGPs

As observed almost all of the CSOs promote gender equality towards provision of basic rights and services. They attempt to ensure gender equality in all of their programmes and activities. However, to them the gender equality mainly refers to providing equal rights, services and benefits to women and girls. In general, all of them are upholding the agenda of gender equality; but in specific, a few of them are focusing to include rights of TGPs in their programmes and thematic areas. The below table sets out the number of CSOs who are promoting and defending rights of TGPs in Punjab:

Chart 10: Number of organisations/networks working in Punjab for TGPs



The data shows that nearly 13 formal groups/organisations have been promoting rights of trans-persons through their activities. Formal organisations are here referred to those who got registration under any applicable law in Pakistan. However, the contribution of these organisations is low as compared to the volume of issues. Majority of them are undertaking some interventions on health related issues of TGPs like VCT (Voluntarily Counseling and Testing) to prevent HIV/AIDS. They are also providing contraceptives for safe sex. Similarly two informal networks are not actively working but they are delivering services on some occasions. Importantly, the five organisations of trans-persons (including Shemale Foundation Pakistan, Khuwaja Sara Society and Anjuman-e-Haqooq Khuwaja Sara) are registered and implementing small project to some extent¹³. The 82% respondents however told that contribution of all these organisations is very little, and many of them are even inactive currently. Another concern is that the media does take interest in reporting stories of transgender community; but its media persons forget to highlight perspective of trans-persons in general reports. For instance, the standpoints of trans-persons are generally missed when media persons take public opinion on any public-interest issue.

¹³ This data has been taken from participating TGPs through FGDs and SWD officials of visited nine districts (divisional headquarters) in Punjab.

5. Conclusion and Recommendations

Although this study provides meaningful insights about issues of trans-persons; it however also proposes plausible measures for addressing those issues. In line with above findings, the following conclusion and recommendations are drawn:

Issue	Conclusion	Recommendation
Endemic social rejection and hate for them in society	First and foremost issue for them is low acceptance in society. The study concludes that they receive a little respect from their family and people. Rather they are often deprived, shunned, disliked and ridiculed. Despite consistent attempts, they could not properly adjust themselves in society. The general people indeed are not willing to realize their sex-identity and associated needs/wishes.	There is a great need to mainstream their recognition in society by sensitizing citizens. For doing this, government and civil society should step up, and run awareness-raising campaigns. They may also harness influence of media (print, electronic and social), local leaders, schools teachers and religious persons. The government ought to take some transgender-specific initiatives to increase their acceptance in society.
Their lacking inclusion in policy formulation and implementation	All the governments have made appreciable strides for human rights and development of the citizens; they however mainly considered the needs of men and women when planning any programme. The legislation and policies are predominantly directed to men and women, while trans-persons are ignored. That is why they confront with so called legitimate problems, and undergo difficulty in accessing basic rights at the grassroots level. This further leads them to face discrimination when they claim their rights.	We need to include them in definition of gender and regard as third-gender. The government and citizens should adhere to Supreme Court's order of considering TGP as third gender. The legislators and government should duly consider proportionate representation of trans-persons amid enacting laws and formulating policies respectively. Government and CSOs should accrue inclusion of third gender in all their service delivery programmes. It should ensure provision of services and rights on equal basis.
The exact number of their population is still unknown	The reports of all previous censuses did not entail segregated data of trans-persons. This is why their accurate number in country as well as all provinces is still unknown and only estimated figures are available. This is an impediment in considering their proportionality for policies.	Although number of trans-persons is low; their counting however is essential to proportionally consider their needs and rights. In upcoming national census, the bureau of statistics should collect their segregated data and highlight sex-wise analysis of population along with men and women.
No representation in legislative	This is unfortunate that they do not have any representation in	The government should provide representation to them by reserving

<p>assembly or cabinet at provincial and national level</p>	<p>legislative assembly or cabinet at provincial and national level. In these legislative institutes, no reserve seat is specified for them; even the certain seats are reserved for women and religious minorities. There is no one from their community who can represent them and promote their rights in these institutes.</p>	<p>at least one seat in each of these institutions. Similarly, the legislators should consider standpoints of TGPs amid legislation process. In parenthesis, the government and civil society should concertedly strengthen political capacity of TGPs so that they could win the polls and get representation in these institutes.</p>
<p>The agenda for their rights and development is often not included</p>	<p>The agenda for development of trans-community has always been off-the-table, rendering them to lead their lives in deprivation. Many of the times, the service delivery departments are reluctant in responding to needs and rights of trans-persons. The needs of trans-persons are ignored at public facilities (like schools/colleges and health centres). This is mainly because many of the departments do not have sufficient clarity about the laws and policies. They do not have clear directions about how to address needs of third gender. Considering the deprivation posed to trans-persons, there is need to extend immediate and widespread inclusion for them in service delivery programmes. In short, irony determination and larger initiatives are needed to give them equal status in society.</p>	<p>To address this dilemma, the ministries and secretariats should vividly describe how their grassroots service delivery department would cater to the needs of third gender. Government should not only introduce concept of inclusive service but also design exclusive service delivery for them. It, for instance, may introduce exclusive learning classes in educational and vocational institutes, psychological counselling of violence-hit persons, and provision of employment opportunities to them according to their skills and qualification. It should also issue Khidmat Cards to those who deserve, and provide social security benefits to private/industry workers. Similarly, the political parties should include rights and development of trans-persons in their political charters.</p>
<p>Poor interest, capacity and support for political participation</p>	<p>This is thrilling to discuss that some of them have started participating in political processes e.g. contesting polls and casting votes. In general elections of May 2013, five members of trans-community contested the polls. But none of them could unfortunately win the contest due lacking support and capacity. However, majority of the TGPs still do not take interest in politics</p>	<p>This study suggest following steps to improve their political participation: a) political parties, government, civil society and public should encourage trans-candidates who contest the polls, b) CSOs should bolster capacity of contesting TGPs so that they may contest polls effectively, c) government and civil society should sensitise men and women so that they allow TGPs to cast votes in</p>

	<p>due to issues they face. They lack eligibility and capacity for contesting polls. Around 42% still did not obtain their CNICs and are therefore ineligible to cast a vote. They do not have proper support for participating in elections.</p>	<p>their sides, and election commission should provide guidelines about vote casting of TGPs, d) election commission should generate reports to show turn out of third gender, and e) NADRA should facilitate them in providing CNICs promptly.</p>
<p>The interruption from the local administration in celebration of events (birthday parties)</p>	<p>As compared to men and women, they have fewer opportunities for recreation and internal satisfaction. Cornerstone recreational activity for them is to celebrate birthdays of their community members. This activity however is often prohibited from local administration by labelling the reasons “use of loud speakers, alcohol and sex activities”. TGPs are supposed to take special permission from administration to celebrate this event; administration otherwise do not allow them.</p>	<p>For enabling them to undertake recreational activities, government should show some flexibility. It should facilitate their events by setting some terms and conditions, and should not interrupt their functions if they have taken due permission. It should also establish community centres in each district where trans-persons could perform and enjoy their recreational activities. The community centre may provide them with an opportunity to get together, and discuss their issues and ideas.</p>
<p>Low cooperation and protection from the policemen</p>	<p>The primary and secondary data indicates that policemen do not cooperate with TGPs in a proper manner. The interviewed trans-persons recalled a few incidents of money snatching by police, undue raids on birthday celebrations and cultural events, illegal arrest and detention, physical torture, verbal and sexual abuse, and reluctance to register FIRs in their cases. They are frightened and have multiple complains about the policemen. That is the main reason that many of them avoid registering their FIRs when they are abused or their rights are violated.</p>	<p>The government should motivate and propel police department to extend its cooperation with TGPs and provide them with protection. It should urge the department to minimize unnecessary raids and illegal detention, demonstrate a proper behaviour, and promptly registering the FIRs that are reported by trans-community. The civil society should also conduct sensitisation sessions with police officials in order to mainstream respect and rights of trans-persons. It should also offer legal support to victim TGPs in case of illegal arrest and detention, sexual abuse, and physical torture.</p>
<p>Poor economic condition and unavailability of proper skills/jobs</p>	<p>Majority of the trans-persons earn their bread-and-butter through dancing, begging and prostitution. A few, those who are smart and involved in dancing, are well settled; whereas rests of all are</p>	<p>Government should establish skill development/vocational centres to impart them with employment skills. It should reaffirm and fulfil its commitment of reserving 2% employment quota by offering them</p>

	<p>leading a hand-to-mouth life. This is because they are illiterate and do not possess any other employment skill or job. Many of them have told they are not satisfied with these professions, and indicated to give up if they find any suitable alternate. Now, this is government's responsibility to create alternate employment opportunities for them.</p>	<p>jobs. CSOs should come forward to raise awareness among TGPs about fixed employment quota and undertake advocacy to ensure implementation of this policy. The micro-finance institutions should revise their loan policies to create some flexibility for trans-persons and release loan for those skilled persons who incline to initiate their own small businesses.</p>
<p>Unsafe sex and transmission of HIV/AIDs</p>	<p>A wide range of trans-persons perform sex activities, either with or without their consents. They have multiple sex partners, and avoid using the condoms. They lack information about safer sex, and use alcohol and drugs. As a consequence, they receive and transmit infections of this plague.</p>	<p>National Family Planning Programme and CSOs (working on HIV/AIDS) should raise awareness among trans-persons and provide them HIV/AIDS preventive items. They should conduct screening or testing (VCT) of HIV/AIDS affectees and mainstream them into a surveillance system.</p>
<p>Lack awareness about rights and responsibilities</p>	<p>Lack of proper awareness to their rights and responsibilities is one of the underlying reasons behind their deprivation and exploitation. Majority of them are illiterate and do not know how to claim or obtain their basic rights that are enshrined in national constitution and other legal documents. When any of their right is violated, they do not know how to respond in that situation and what legal procedure to follow. Due to unawareness and non-empowerment, they often keep quit instead of raising their voices to take their right. Another strand is that they are not properly organised and united, and therefore succumb for protecting their rights.</p>	<p>The government and human rights organisations should team up to create awareness among TGPs about their rights and responsibilities. They should establish and run a nationwide helpline, develop an exclusive website, and distribute IEC material to spread information about basic human rights. They can take privilege of using and/or engaging media (print, electronic and social), local leaders, schools teachers and religious persons. They should organise mega seminars, awareness walks, theatre performances, and academic competitions. They study echoes that CSOs should also organise them into cohorts, forge fortitude in them, and enhance their capacity on advocacy skills.</p>
<p>Practically low contribution of civil society in development of this marginalised</p>	<p>No doubt, CSOs in Punjab have been playing a remarkable role in creating peace and harmony, and promoting rights of people; the study however explored that they</p>	<p>The civil society should devise diligent plans and undertake concerted efforts to cope up with issues effectively. They should establish a province-level network</p>

community	<p>have added a nominal contribution towards protecting rights of TGPs. The NGOs are determined to ensure inclusiveness and equality in their programmes, but on ground they often ignore needs and inclusion of trans-persons. The study respondents asserted that a few organizations have undertaken some specific (but intermitted) intervention for them. However, the influx of issues is higher than past contribution and existing concentration of CSOs.</p>	<p>or alliance of NGOs, transgender activists, media personnel, and lawyers to highlight as well as address issues of trans-persons. The CSOs should include “rights and development of trans-persons” in their programmes and strategic objectives with adequate consideration. They should also train and motivate media personnel in properly highlighting issues of trans-persons and including the data of third-gender in their routine reports.</p>
Little coordination and linkages with the relevant stakeholders	<p>This is not easy to deny that trans-persons are less organised and capable to highlight their issues properly at all levels. They do not have adequate interactions with relevant stakeholders and therefore keep fewer opportunities for lobbying and advocating their rights. Potentially, a wide range of stakeholders can extend their cooperation if they are rightly approached. This may lead to minimizing deprivation and improving social as well as economic conditions of the trans-persons.</p>	<p>It is need of the hour to create their linkages with relevant stakeholders including legislators, policy makers, government departments, international donor community and NGOs, bar associations, private sector employers, political parties, local leaders, religious authorities, and media. Local CSOs should organise national-level seminars and conferences for drawing attention of stakeholders to these issues. This all should culminate into striking and assuring commitment of the stakeholders towards development of TGPs.</p>

Annexure

Annexure 1: Introduction of Good Thinkers Organisation for Human Development

Established in 2001, the Good Thinkers Organization for Human Development is a non-for-profit, non-political and non-government organisation striving for provision of justice and development opportunities to underserved people in Pakistan. Its mission is to forge good governance, protect basic rights and foster human development for the citizens of Pakistan particularly women, children, transgender persons and religious minorities. It is registered with government of Punjab through Directorate of Social Welfare under Voluntary Social Welfare Agencies Act 1961 (registration and control ordinance, XLVI). So far, it has executed 33 projects through valuable support of its sponsors and partners. It is Kasur-based organisation that has been gearing up to expand its intervention in other parts of province as well.

“Passion for justice along with human development” and “enthusiasm to address societal issues” is the key driving force behind establishment and functioning of this organisation. The founding members are the self-motivated and energetic persons; their determination was therefore high and ironic. They gathered hundreds of other young persons and initiated this organisation with limited resources. The organisation has been working under the guidance and direction of an autonomous body of a board comprising on seven members. This is heartening to mention all of board members are performing their duties on volunteer basis. These members are self-motivated, energetic and enthusiastic persons who are committed for provision of rights with justice to every citizen without any discrimination.

Through various programmes, the organisation has significantly contributed in development of marginalised communities particularly women and children by upholding good-governance practices, advocating for rights of people, providing free legal aid to victims, combating with child labour, fostering economic empowerment and skill enhancement among women, and empowering youth and trans-persons. It undertook these interventions under enabling partnerships of government line departments, government commissions, national and international non-government organizations, bi-lateral funding agencies, and development networks. Its key donors include but not limited to; Norwegian Human Rights Fund, United States Agency for International Development, Department of Foreign Affairs, Trade and Development - Government of Canada, and Australian High Commission in Pakistan.

It has been progressing forward by extending its collaborations, establishing networks, undertaking multifarious projects, exploring new avenues for cooperation and development, and empowering communities particularly marginalised women to make them self-reliant. While designing and implementing its activities, it duly considers guiding principles of international commitments. All of its interventions are directed to add a partial contribution in achievement of SDGs. It fosters the contribution in achievement of all six goals of Education For All by implementing its education programme under guidelines of these goals. It is significantly inspired by the purposeful articles of Convention on the Rights of the Child, and therefore vigilantly places a substantial emphasis on keeping these articles on the heart of its programmes. Furthermore it vigorously discourages gender disparity in its beneficiaries by following the guiding principles of Convention on Elimination of Discrimination Against Women.

Organization in Brief	
Name	Good Thinkers Organization for Human Development (GTO)
Vision	A society where everyone enjoys access to justice and development opportunities
Mission	Strive to forge good governance, protect basic rights and foster human development for the citizens of Pakistan particularly women, children, transgender persons and religious minorities
Organization Type	Non-for-profit, non-political and non-government organization
Date of Establishment	August 1, 2001
Date of Registration	July 29, 2003
Registration	GTO is registered with government of Punjab through Directorate of Social Welfare under Voluntary Social Welfare Agencies Act 1961 (registration and control ordinance, XLVI). The registration number is DOSW, WD & BM/KSR/2003-12.
Thematic Areas	<ul style="list-style-type: none"> ▪ Good governance ▪ Human and democratic rights ▪ Empowerment of women and transgender persons ▪ Development and economic uplift of youth ▪ Child rights and protection ▪ Education and adult literacy ▪ Water, sanitation and hygiene ▪ Basic health and MNCH ▪ Disaster response and preparedness
Strategic Objectives	<ul style="list-style-type: none"> ▪ Cultivate a culture of a transparent, accountable, democratic and good governance to promote justice and human rights ▪ Enable citizens to enjoy their fundamental rights as enshrined in national constitution and international treaties ▪ Combat with gender inequality through social, democratic and economic empowerment of women and transgender persons ▪ Promote rights and development of children, and protect them from hazardous forms of labour ▪ Build peace, develop social and religious harmony, and reduce extremisms by engaging youth ▪ Reduce economic exploitation and poverty by strengthening economic position of vulnerable youth
Strategies	Youth involvement, lobbying and networking, awareness raising, research, social mobilization, capacity building, and partnering
Geographical Spread	GTO is currently working in Punjab (mainly in Kasur with some previous interventions in Rajanpur and Sialkot); however it has been gearing up to expand its programmes in other parts of country as well.
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