

Social Exclusion of Transgenders from Pakhtun Society (A Case Study of District Charsadda)

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ABSTRACT

The study was conducted in District Charsadda. Interview was used as method of data collection. Interview was used as method of data collection.. The convenience sampling was used to select the respondents. Findings of the study show that most of the transgenders were confused about their own identity that what kind of people they were, but presented themselves as females. The roles that these people played were dancing in wedding ceremonies and at the birth of male child. The problems they faced in society include mobility, sexual harassment, physical violence and adjustment problem. They have many rights, almost the same as the other people have, but it is difficult for them to get access to those rights. People's perception towards transgenders was negative and discouraging and they were treated negatively. Social stigma was associated with them because of their confused identity. People consider transgenders homosexual prostitutes and source of entertainment which creates social evils. In a society like Pakistan, where normal people are deprived of their rights, it seems impossible for such people to achieve their rights. Based on these findings it is recommended that through training and education, transgenders should be make capable to earn their livelihood through better and respectable ways.

KEYWORDS: Social exclusion, Transgender, Perception, Pakhtun society..

1. INTRODUCTION

Human beings are divided into two biological sexes male and female. Generally, people emphasize upon two categories of human beings' male and female in all spheres of life. These two categories are not having equal status in the society. Usually women are dependent on men and live marginalize life.

There is a third category of human beings who are between women and men and they are ignored by the society. People, who are called transgender, are marginalized in one way are another way. The societal perceptions towards these people are negative and not very encouraging; and in fact, full of mortification because people do not even consider them human being. They are tolerant and peace loving people because of their innocence they give no harm to the society.

It is known fact that Pakhtun Society is patriarchal. Male section of the society has full command over other sections, like women and transgender people that is why transgender are subjugated by the discriminatory structure of the society. This area was selected for the study because transgender are passing through very critical situation and having too much problems in existing structure. The Pakhtuns enjoy singing, but hate their musicians: due to this fact or this ill treatment towards this group has really aroused the researcher sympathy towards them and accepts the same sympathy and treatment from society.

That is why the researcher want to sensitize the people about their problems and to place them in society as the other human beings are; and to urge the people to have respect for these transgender because this group is the part of our society. They should not be denied. Due to this fact, there is a need to study the lives of these people. The study would be helpful to bring about the issues and problems of these people to limelight.

2. OBJECTIVES OF THE STUDY

1. To explore the perception of transgender people regarding the society and social attitude towards them.
2. To highlight the problem of transgender community.
3. To find out the reason of transgender social exclusion from the society.
4. To highlight the attitude of public towards transgender

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3. LITERATURE REVIEW

Transgenders people experience a mismatch between their gender identity or gender expression and their assigned sex. Transgenders is also an umbrella term because; in addition to including Trans men and Trans women whose binary gender identity is the opposite of their assigned sex.

Bhasin (2013) defines gender as social cultural definition of man and woman, the way societies distinguish men and women and assign them social role.

The terms 'trans people' and 'transgenders people' are mostly used for those people whose gender appearance and/or gender identity differs from their sex at birth. It included transsexual people (those who intend to undergo, are undergoing or have undergone a course of gender reassignment to live permanently in their attained gender), transvestite/cross-dressing people (who wear clothing traditionally associated with the other gender either regularly or occasionally), androgyne/polygender people (those people who have non-binary gender identities and do not identify as male or female), and others who are defined as gender variant (Mitchell & Howarth, 2009).

Sabar (2002) said the society conducts a negative attitude towards transgenders. They are not treated as human beings by the society. These transgenders suffer shameful jokes and sexual harassment. The most tragic aspect of a transgenders life is that they are not rewarded with in term of respect and dignity in Pakistani society. The traditional role of the transgenders is to sing and dance at wedding and other auspicious ceremonies. Hence, they are not accepted by the societies, as most of them are not compatible with the prevailing norms in the present society. Due to this discriminated behavior, transgenders community has become isolated from the rest of the society and has developed a separate subculture.

JAN (2002) stated that transgenders has become a part and parcel of Pakistani society. Even in this modern era, many still do not know what they are; male or female? Or why God has created them in the first place, interestingly we use these unfortunate people for pleasure and entertainment, never thinking of them as normal human beings. We as Muslims believe in Allah and the most important message of Islam is that He has created nothing without purpose. Then the question is that why we consider them inferior?

Andersen (2006) said that sometimes transgenders are respected in India during the time of a newly couple give birth to a male child. Although at the time they are not accepted in society and they are treated as social outcasted. Voices of Hijras (2001) narrated that society is having some prejudice about Hijras and these prejudices have become straightly negative due to lack of information. Society does not go and ask that why they are treated negatively. Hijras, in India are treated worse than even untouchables.

Nanda (1999) said that in Hindu society, attitude towards the transgenders is ambivalent. Although Hijra have an auspicious presence, they also have inauspicious potential. The sexual ambiguity of Hijra as impotent men eunuchs represents a loss of virility, and this undoubtedly is the major cause of the fear that type inspire. Thus, the stout, middle class matrons who are so amused by the Hijras performances and who may even pity them as tragic hermaphroditic figures also have underlying anxiety about them. This is translated into a taboo of orthodox Hindus that the Hijras should not touch or even see, a new bride, so that their importance will not contaminate her reproductive potential.

Harvey (2008) asserts that more than 4,000 years of recorded history, Hijras have a supposedly sanctioned place in Indian life, but they have faced severe harassment, if you are an Indian in need of some luck on your wedding day, you could do no better than seek the blessing of one of the country's estimated 200,000 male to female transsexuals or "Hijras". Ancient myths bestowed them with special power to bring luck and fertility. Yet despite this supposedly sanctioned place in Indian culture, Hijras face severe harassment and discrimination from every direction

4. METHODOLOGY

The present study was conducted in district Charsadda Khyber Pakhtunkhwa. The universe was purposively selected because in this area the transgenders were living and no study was conducted to highlight their problem. It was an attempt to through light upon the problems faced by transgenders and to know why they are socially excluded from the society. Two BalaKhana were selected through convenience sampling for the study. Every BalaKhana comprised of 25-30 transgenders. Among them 30 transgenders were selected randomly. Along with them 20 common people were also studied by the researcher because the study was two sided to know the public opinion about transgenders. Qualitative approach was adopted to conduct this study. In-depth interviews were used as tool of data collection. The researcher conducted qualitative study because a problem or issue needs to be explored.

5. RESULTS AND DISCUSSIONS

Data was collected from 40 respondents. Small sample size was selected to have an in-depth and detailed analysis of the concerned topic. There were two types of respondents i.e. the transgenders and the community people. The Sample size comprised of 20 transgenders and 20 common people. One among the respondents from the common people was a primary school teacher, 2 were qualified English lecturers, 2 were medical technicians, 5 were farmers, 4 were shopkeepers, 3 were police personals and the remaining 3 were drivers. The Researcher wanted to explore the parallel opinion from both sides that's why he selected transgenders as well as common people for the study.

6. DATA ANALYSIS

The data was divided in two portions, one portion presents the collected information from the transgenders group, and the second portion comprised of the perception and point of view of the common people regarding transgenders. For the easy accessibility, the collected data and in formations are further subdivided in major themes which present the objectives of the study.

6.1. TRANSGENDERS AND THEIR IDENTITY

Most of the respondents were confused about transgenders identity that what kind of people they were, but some of them were of the view that they were of third sex, thus, neither male nor female.

Mung pa khpala heran u chi monga sa u

We ourselves are confused that what we are.

Some of the respondents replied that they were not transgenders. They consider themselves normal people. However, their profession was dancing to entertain people.

Mung khudey dasey paida kare U mung kho Hagha sara jagara na shokawaley

God has made us like this, we cannot fight with Him for this.

The above statement indicates that they considered themselves as third sex. It is not because they intended to be transgenders but that biologically they were shaped like that.

One of the respondents argued that:

Da hijira ba sa shanakhath we kho na nar we aw na khaza

What would be the identity of transgenders! He is neither male nor female.

That person wanted to say that transgenders with their complex identities could not claim to be a male or a female. They argued that due to confused identity they are having no acceptance and respect in society. Common people refused to accept them due to their identity. Public usually perceive them as deviant and thus do not respect them. Some of the respondents were of the view that it varied from person to person. The educated people usually respect and accept them as human beings and consider them innocent. However, uneducated and ignorant people have no respect for them because they always have negative attitude towards them. Few of the respondents were of the view that:

Da hijira pa muashera ke hes ezat neshta

Transgenders has no respect in the society.

Most of the respondents revealed that they did not belong to the area and either came from Punjab are far flung areas of Khyber Pakhtunkhwa which further added to their alienation in the society. Joining the community for the first time, the leader called 'Guru' received and guided them. An introductory party is held in their honour followed by the Guru giving them a ring. This ring validates their permanent membership in the community.

6.2. PROFESSION OF TRANSGENDERS

Regarding their profession, most of the respondents replied that they were dancers and used to attend weddings and other ceremonies for generating of their income.

Mung da kar pa khpala khwakha kao.da zamung pesh na da

We adopted this profession, this is not our permanent profession

They argued that this profession is not imposed upon them by the society. Responses showed that poverty was the major factor behind the adoption of this profession by these transgenders people. Their parents demanded money from them because of that they were compelled to do any kind of job.

One of the most important reasons was that being transgenders they had no other option except to join the dancing community.

6.3. TRANSGENDERS'S VIEWS ABOUT THEIR PROBLEMS

Findings related to this theme indicate that transgenders people were facing so many problems. One of the most important among them was poverty which pushed them toward insulting and indecent jobs. One of them argued that;

Dey ghareby zamung na haya waghesta

Poverty has deprived us of dignity.

They wanted to get free of their economic problems and difficulties that's why they get involved in dancing profession. They told the researcher that some of them left this job many times but financial problems pushed them back. One of the respondents said that he was not ready to dance in front of the people and show himself as a female but his poor economic conditions compelled him for that.

Second most important and great problem, from which they were suffering, was the insulting and harassing attitude of the lecherous people due to which they felt embarrassed. Some of them argue that:

Ghata masla zamunga badmashan de chi mung threy deer pareshana u

The main problem which we face is bullying due to which we feel unhappy.

They said that when they were invited to the functions or wedding ceremonies, they always were insulted by immoral people in the form of unwanted/ indecent comments and gestures of sexual nature. Few of the respondents argued that:

Ka da badmassan zamung na qalar sho no mung ba dera kha zendage terakro

If these immoral bullies leave us alone then we would live a peaceful life.

Some of the respondents were extremely sad and unhappy because of their problems. One can feel the pain in the statement:

Zamung jwand da masalo na dak day kuma kuma ba yadawo

Our life is filled with problems, which one should I tell?

Social adjustment was another issue for these transgenders people and they faced this issue in the form of social stigma everywhere due to which they were unable to get settled in one specific area. They told the researcher that due to their transgenders position they had no respect at home and in Balakhana (living place of transgenders) They were always vexed or sexually exploited by wicked people. Some of the respondents argued that:

Zamung na pa kor ke zay shta na pa balakhanake

We have no place at home or at balakhana.

Responses revealed that being perceived as abnormal and inferior people, the transgenders community tried to hide itself from the society. They informed the researcher that they were afraid of the stigma which was associated with them by the society.

Da gedar ao zamung yaw shan zendage da.

Jackal and we have similar life.

6.4. VIOLENCE FACED BY TRANSGENDERS

Regarding the theme of violence against them, they replied that they faced physical as well as verbal violence from the common masses. Whenever they resisted sexual advances from sexual perverts, they were subjugated to physical violence. Some of the respondents argued that when they tried to keep themselves safe/ away from physical violence they still were vulnerable to verbal violence. One of the respondents argued that:

Da khlko pa vaja bahar na sho tlay zaka che awazona rapasy kave

We cannot step out of our residence because of the ridiculing and degrading comments of the people.

They were of the view that physical, verbal and sexual violence continued unchecked in the society, which have made their lives miserable. Most of the respondents were thankful to educated people because of their positive attitude. One of the respondents argued that:

Da ghalat kar da waje na ma Peshawar prekhodo aw dalta raghlam

Due to immoral and sexual nature of activities, I left Peshawar and came to Charsadda.

6.5. GENDER / STEREOTYPICAL ROLE

Most of the respondents informed the researcher that they were not satisfied with their role of dancing. Whenever they attended the weddings and other ceremonies, after their dancing party/ program even they were not provided the space to spend the night. Some of the respondents replied if they retire to bed for sleep they would certainly face forced sex. That is why they were not satisfied with their role. One of the respondents argued that if we compare Punjab with Charsadda, Punjab is better than Charsadda because in Punjab they did not face such sort of violence. They were not happy with this role but according to them they had no qualities of male and could do nothing like men that was one of the reasons of their inferiority. Few of the respondents were of the view that by birth they were transgenders and had souls of females which made them confined to this uncomfortable role.

6.6. TRANSGENDERS VIEWS ABOUT THEIR RIGHTS

Most of the respondents when they were asked about their rights, they replied that they have the same rights such as the other people had, but they could not get these rights easily because there were some hindrances due to which they could not approach their rights. Majority of the respondents replied that due to the rigidity of Pakhtun society, they could not get their rights. Likewise, one of the respondents argued that:

Mung baher na sho wataly no da khpal haq tapos ba sanga kao.

We cannot step out from balakhana then how we can ask about our rights.

From the above statement, the researcher observed that due to the social pressure, the transgenders could not even step out of their residence so it is impossible for them to ask about their rights. Majority of the respondents replied that they knew that they had the right to education, economic, political, religious and sexual rights but to get these rights was not an easy task because of the rude behavior of the people. Some of the respondents told that their parents always used to advise them to join school but they were not ready to join school because of social stigma and poverty. When the respondents were asked about their economic rights such as service and property rights they replied that in Pakistan even male could not get these rights then how could they (transgenders) imagine such a possibility? It is indicated from the statement that they have been so frustrated that they even cannot think about their rights. Most of the respondents told the researcher about their political rights that they have right to vote and right to contest election but the major problem to these transgenders is that they were not relevant to the constituency where they lived. They have come from far away therefore they do not know that where should they cast their vote. Likewise, one of the respondents replied that he was from Rawalpindi; therefore, he/she could not cast a vote in Charsadda. Majority of the respondents when asked about their sexual rights, they replied that they were confused about their sex. If some of them are male, they fulfill their sexual needs from their colleagues. Some of them believed they were of complex gender, which did not allow them to get married. One of the respondents told the researcher that he was married and had one daughter, it is indicated that he has taken this job as a profession to earn money.

6.7. PERCEPTION OF COMMON PEOPLE TOWARDS TRANSGENDERS

Most of the respondents when they were asked about the transgenders, they replied that they are inferior people, likewise one of the respondents replied that:

Hijira kho hes sez na day

Transgenders is nothing.

Majority of the respondents replied that it depends on the people's minds; some consider them normal and some inferior. Majority of the educated people have decent behavior and are sympathetic towards transgenders but un-educated people have negative attitude towards transgenders.

Da hijira na muashery ta sa faida neshta

Transgenders are not beneficial to society.

6.8. VIEWS OF COMMON PEOPLE REGARDING THE PROBLEMS OF TRANSGENDERS VS PROBLEM CREATED BY TRANSGENDERS

Most of the respondents when asked about the transgenders they replied that the major problem of these transgenders is social adjustments because they fit in no sex. Due to their complex biological make up they could not be adjusted in any sex category of male or female that is why they faced adjustment problems. Majority of the respondents when asked about transgenders economic problem they replied that these transgenders have some economic problems due to which they have adopted dancing profession. One of the respondent replied that transgenders do anything for the sake of money. The above statement indicates that poverty is the main problem due to which they get involved in this job. Most of the respondents believed many problems are created by these transgenders in this society because they are homosexual and are always busy in immoral activities which is hazardous for the society. Some of the respondents were of the opinion that a single transgender can create disturbance in a whole village. Few of the respondents believed these transgenders involve the young generation in immoral activities.

6.9. COMMON PEOPLE VIEWS ABOUT TRANSGENDERS'S ROLE

Most of the respondent replied that transgenders have no productive role in society. They replied that they were only the source of entertainment. They can play their role as dancers only. Through this dancing, they earn money that is why they have no specific role in the development of society. Some of the respondents replied that these transgenders have no active role in society. They joined wedding ceremonies only when invited by the people. Majority of the respondents replied that they like transgenders because they have close similarities to girls. Some men like transgenders due to their apparent sexual similarities to female sex.

6.10. COMMON PEOPLE VIEWS ABOUT TRANSGENDERS RIGHTS:

Most of the respondents believed transgenders have some rights but they cannot get these rights easily. One of the respondents said that:

Haquna mung la sok na rakawe da kho la hijiragan de

Even we are not given our rights then how the transgenders can get their rights

Majority of the respondents were of the view that God has assigned rights to every gender but these rights need to be accessed, which is out of transgenders reach. Some of the respondents replied that they are of normal gender and have no access to their rights. Few of the educated respondents replied that transgenders have no access to their rights because they have no such organization or leaders who can support and fight for their rights.

7. DISCUSSION

First objective of the study was about the social perception towards transgenders. Finding related to this objective indicate that common people think that these transgenders are inferior people and abnormal section of the society and they could not play their role in the development of society.

One of the respondents argued that;

Hijra kho hes sez na day

Transgenders is nothing,

They could not play their role in the development of society likewise one of the respondents argued that:

Da hijra na dy moaashery ta sa faeda neshta

Transgenders are not beneficial to society.

It shows the negative societal perception towards these transgenders. It is argued by Anderson (2006) that they are respected during the time when the newly married couples give birth to a male child. Although at that time they are treated as social outcasted. A taboo of orthodox Hindu that the hijra should not touch, or even see, a new bride, so that the impotence will not contaminate her reproductive potential.

But on the other hand, the responses of transgenders group showed that they were also confused about their identity that what kind of people they are, but majority of them was of the view that they are of third sex, neither male nor female. Some of them argue that:

Mung pa khapala heran u chi mung sa u.

We ourselves are confused that what we are

When they were asked about their acceptance and respect in society majority of the respondents replied that because their complex identify, they are having no acceptance and respect in society.

Jan (2002) said that transgenders has become a part and parcel of our society. Even in this modern era many still don't know what they are.

Researcher also observed that transgenders were in confusion because of their identity and they did not know that what they were.

Usmani (2009) argued that in Pakistan the PPP government has brought hijras into the public eyes. They hold their first protest outside the Lahore press club on June 26, 2009. Hundreds of Hijras came together from all over the Pakistan holding up placards with the verse who am I? The gathering was to land the colossal effort to make the Supreme Court acknowledge of their existence and to inform the public about the impoverished and desperate conditions that they live in.

Study show that transgenders were mostly deprived of their rights.

The common people were of the view that;

Haquna mung la soe no rakawe no da kho la hijiragan de.

Even we do not get rights then how transgenders can get rights.

Common people argued that due to the unjust and discriminatory structure of the society most of the normal people were not capable to enjoy their rights.

Harvey (2008) said that Indian law recognized very few rights of Hijras and they are deprived of their right to vote, the right to own property, the right to marry and the right to claim formal identify through any official document such as a passport or driving license.

A news report of daily Pakistan (November, 1998) also highlights the views of transgenders that transgenders arranged a meeting and made appealed to chief executive Pervez Mushraf to announce privileges to their cults. But on the other hand, the responses of transgenders group indicated that they had the same rights as the other people had, but they could not get these rights easily because there is some hindrance due to which they could not approach their rights. They told the researcher that they had no strong and stable organization or association to help them in satisfying their rights.

Majority of the respondents replied that due to the rigidity of this society in terms of strict classification human beings into masculine and feminine identities and gender division of labor, they could not get their rights likewise one of the respondent said that:

Munga bahe na sho watay no da khapal haq tapos ba sanga wako.

We cannot step out from Balakhana then how we can ask about our rights?

Some of the transgenders knew that they had educational, economic, political and sexual rights but to get these rights is not an easy task because of the rude behavior of normal people. Poverty is also an obstacle in their way of getting education.

Transgenders also agreed to the opinion of normal people that economic rights such as employment and property rights are not easy to get, because in Pakistan even some male as well as majority of female population is deprived of these rights. The study shows that these transgenders were holding National Identity cards and could cast their votes but the problem was that they came from different areas of Pakistan. They did not belong to that specific constituency that's why they did not cast their votes. Likewise, one of the respondent replied that he was from Rawalpindi then how he could cast his vote.

One of the objectives was related to the transgenders profession. Findings regarding to this theme indicate that due to the economic problems they had adopted dancing as profession which was an easy way for these transgenders to earn money and lead their life comfortable. One of the respondents argued that.

Hjiragan kho da peso da para her sa kawo

Hijra do anything for the sake of money.

Money is the only thing which helps them in this society. The most traditional roles through which they earn money are; performing at homes where a male child born, wedding ceremonies, the negative role of transgenders was that most of them often engage in homosexual activities.

Majority of the respondents were of the view that these people are not transgenders but professional because due to this way they want to get or earn money.

Some of the respondents told the researcher that they have seen many transgenders who had children in life that's why they were professional not transgenders. But Bong (2001) said that transgenders are generally accepted both within the community and among helping professional.

Mung pa da kar ke Khushhala u da zmongPesha na da.

We are here just for entertainment dancing is not our permanent profession.

This profession was not imposed upon them by the society but they had taken it by choice. In contrast the study also revealed that poverty is the major factor behind the adoption of this profession by transgenders,

The researcher observed that the gender division of labor affects this community in a very severe way because in our society everyone knows about his/her responsibilities and functions. So, transgenders who were having no identity and are not fit in any category, they were confined to that specific profession and being transgenders they were not having any other option. This dancing and entertainment is now considered a natural and permanent profession of these people and it is their identity in our society. Researcher observed that they were male but their physique or body structure is just like female and having no ability to join male's job. Findings regarding the problems of transgenders indicated that the major problems of transgenders were social adjustment, poverty, violence, sexual harassment and mobility. Due to their complex identity they were not adjusted either in category of male or female. Common opinions show that transgenders have no problem of their own, but they themselves creating problems and evils in the society due to their homosexuality and immoral activities which are against the religion. The below statement show the perception of people regarding transgenders;

Da Hijragan da moaashery da para tabahi da..

Meant that, these transgenders are hazardous to the society.

According to the public opinion they are homosexual and this homosexuality is not the problem of transgenders but a problem for the society.

Nanda (1999) also supports this view by saying that most of the transgenders are homosexual.

On the other hand, the responses of transgenders group show that poverty is the major problem which pushed them to this job. One argued that;

Dey Ghariby zamunga haya wakhista

Poverty has deprived us of dignity.

Poverty compelled them to be involved in dancing profession as well as in homosexuality to earn the money through an easy way. They told the researcher that some of them left this job many times but financial problems pushed them back to this job. One of the respondent said that he was not ready to dance in front of people and show himself as a female but these financial constraints made him to be a dancer.

The greatest problems faced by this community were violence and sexual harassment at the time when they did not agree to the normal people. Most of the transgenders did not face violence because they voluntarily do homosexual activities to earn more. Findings regarding to this theme show that transgenders face too much violence because of these people at the time when these transgenders did not obey the order of these common people which lead them to sexual, verbal and physical violence likewise one of the respondents argued that:

Da cha na pa lar na sho tlay, da masalo sara Zmong makh day.

We cannot go on road. We always face problems due to people.

They were of the view that physical, verbal and sexual violence are at large numbers which had made their lives miserable.

According to Khan (2004) the life of hijira is very tough and having much violence as compare to the common people. Researcher observed that transgenders have too much violence in their Bala Khana and wedding ceremony too. In both Bala Khana and at wedding ceremonies they are ordered by the normal people to fulfill their sexual desire, sometime these transgenders did not agree with these people due to which they face sexual and physical violence. The problem of sexual harassment is created by lecherous people to transgenders. Majority of the respondents argued that due to lecherous people we felt embarrassment. They always demand of that which is not suit to us. Few argued that:

Ka da badmashan zamung na qalar sho no mung ba dera kha zindagi terakro.

If these immoral bullies leave us alone then we would live a peaceful life.

Some of the respondents were extremely sad and unhappy from their situation. One can feel the pain in the statement:

Zamung jwand da masalo na dak dey kuma kuma ba yadawoo.

Our life is filled with problems which one should I tell.

This person wanted to say that the transgenders face so many problems which the normal human beings did not face. Researcher observed that there are many problems which are faced by transgenders in society. The major problem to these people is their social adjustment which cannot be denied. The second problem to these people is their poverty which made them homosexual.

8. CONCLUSIONS

It was concluded from the study that the entire problem which the transgenders faced in society was their identity. Because of their complex biological make up these people cannot be placed in either male or female category. Due to this complex identity, societal perception towards them was negative. The transgenders present themselves in the appearance of female to attract the people. The female attire was put on, the voice, gestures dress delicacy and timidity of women were adopted which functioned as providing alternative techniques of providing gratification. The dominant cultural role of the transgenders was that of rituals performance on occasion of wedding, birth day parties and at the birth of children. It is also true that transgenders often engaged in homosexual prostitution, indeed it was the major source of income for most of them. It can be said that transgenders were passing very tough and insulted life, because they always face sexual harassment and violence in society. The rigid behavior of the parents of the transgenders seemed more to be a deciding factor in leaving the family are joining the transgenders community. The study shows that majority of the transgenders belong to the lower and middle class socio-economic background due to which they were not enjoying basic facilities of life. In short, the lack of productive activity, lack of money and negative social perception lead to the exclusion of transgenders from the mainstream of society and confine them to that specific community.

9. RECOMMENDATIONS

Following are some of the recommendations if adopted can be helpful for the solution of transgenders problems.

1. The Media should highlight the problems of transgenders community and make the people aware regarding their problems to treat them properly.
2. The Government should establish institutions for the training and education of these people to enable them to live with dignity in society.
3. Government should come up with schemes to make transgenders community stable financially.
4. Transgenders needs to make their effective association or organizations which help them in resolving their problems.
5. There is a need that the public should encourage transgenders to participate in public life. This public participation will generate confidence in them and they will be made functional member of the society.

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