

**PSYCHO-SOCIAL CHALLENGES FACED BY EMPLOYED  
TRANSGENDER COMMUNITY**



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**2023**

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TRANSGENDER COMMUNITY**



**A BSC RESEARCH REPORT SUBMITTED TO  
KINNAIRD COLLEGE FOR WOMEN  
IN FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF**

**BSC (HONORS)  
IN  
APPLIED PSYCHOLOGY**

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**2023**

It is stated that “All changes suggested by the examiners during the defense have been incorporated in this final copy”



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## RESEARCH COMPLETION CERTIFICATE

It is certified that Ms. Syeda Mariam Arshad of BSc (Hons) (session 2019 – 2023), Department of Applied Psychology has carried out research work entitled Psycho-Social Challenges Faced by Employed Transgender Community under my supervision.

It is assured that research work is original and has not yet been published anywhere else.



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Signature of Supervisor

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### **Acknowledgements**

I would thank Allah whose blessings enabled me to focus all my attention on this work. It is the perseverance, dedication and passion that has made this research possible. Most importantly, the constant support from my supervisor Ms. Sonia Adil is one of the pivotal element that kept me on the right track. Her constant feedback and help has proved to be critical in completion of this thesis. Moreover, I am very much thankful to my parents for their immense support through all the phases of my research project. Lastly, I would like to express my gratitude to all the participants of my research for giving me their precious time and without whom this research would not have been possible. It is an effort supported and appreciated by people around me whom I would remain indebted to.

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## **Abstract**

This study aimed to explore the psychological and social challenges faced by employed transgender community in Pakistan. A sample of four intersex individuals was approached through snow-ball sampling strategy. A qualitative research design was used and the data was collected primarily through the process of interviews in which interview guide was used as a research instrument for collecting the data that helped the researcher to investigate the intricate experiences of each transgender individual. Main themes were drawn from the collected information of the respondents and narrative analysis was done to make sense of the data. The results of the study indicated that almost all the participants encountered absurd societal behavior and faced inequity challenges during employment that resultantly had an adverse effect on their psychological health. Furthermore, the findings suggested various coping strategies that participants used in order to cope with undesirable circumstances and majority of them reported social support and use of optimistic self-talk as the most desirable coping mechanism. Findings have implications for future research direction in the area of employed transgender community.

*Key words:* Transgender, societal behavior, workplace challenges, psychological health, coping strategies

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## Chapter 1

### Introduction

Every person in our society is affected by the pervasive social construct known as gender as we all are a part of a society that is greatly structured by gender and sex. In our society, during the woman's pregnancy the baby's gender is one of the first questions asked from her that whether it is a girl or a boy and from this point on much of the child's life is shaped including what clothes the child can wear, what toys he or she should play with and how the child is supposed to act. On every level our society is permeated by the categorization of people as male or female. However, being a transgender is not a mental disease and the use of medication cannot "cure" it. Transgender is a term that is used for the individuals whose behavior, expression of gender or gender identity does not comply with the gender, and they were given at the time of their birth. Since the story of human life has been reported, the transgender people have existed in every race, class and culture. If we look at a broader view, any individual whose behavior or identity falls outside of stereotypical gender norms is encompassed as a transgender.

Gender identity can be referred to as an individual's internal state of being a male, female or something else and the way of an individual in which he communicates his gender identity to others is referred to as gender expression. However, this gender expression can be denoted through clothing, hairstyles, body characteristics or other various behaviors. Sometimes, the word "Trans" is used in place of "transgender." Nevertheless, every person having gender non-conforming behavior or appearance will not be identified as a transgender person. In a broader view any person whose behavior or identity falls outside of stereotypical sex norms is referred as transgender. However, the term intersex is not just limited to the individuals whose genitals are intermixed, but it is a term of individuals whose gender identity, behavior and expression are not in accordance with the expected norms from their birth sex. So, basically that indicates transgender people are the persons of any sex or age whose behavior, personal characteristics and appearance to a great extent is dissimilar from the existing stereotypes about how girls as well as boys are expected to be. However, gender diversity often disrupts the categories that are based on the gender binary system of sexual orientation. The challenge to the gender binary system by gender diversity is often given in various ways via gender fluidity, intersex, gender queer, third gender and positions

outside of gender etc. However, the normalization of gender binaries is often challenged by people of the 'Transgender' category (Burdge, 2007).

In Pakistan, 'Hijra' is the most common word that is used for trans-genders. It is basically an umbrella term through which several forms of gender deviances are covered. Since the story of human life has been documented there is an existence of transgender people in every class, race and culture. Transgender communities in our society have gained very little visibility as us humans are always told to accept the strict binaries of male and female sex. However, such people are always considered as a taboo and people are often seen humiliating them and distancing themselves from them without making any attempt to understand their issues and problems. Such people are always treated in a bad manner and are always avoided by society. Moreover, people often use bad words for calling them due to this attitude and activities of the society towards them. These individuals get hurt. Rarely, few individuals of our society have a soft corner for transgender people and a gentle attitude towards them. However, mostly people are afraid of them and they often tease intersex persons (Lenning & Buist, 2013).

The transgender community is living in the extreme margins of Pakistani society. They face extreme forms of social exclusion. Such individuals are facing constant discrimination for a long time. Transgender people are discriminated on an almost daily basis. They are discriminated in the workplace as well. The inequality of transgender community is basically an unequal and inadequate protection. The word *Hijra* is considered to be a critical and disapproving word. In Pakistan the society shows a very discriminatory response towards trans-genders. Such individuals are even deprived of their own families. Moreover, on the basis of their handicap they are even deprived of any quota in employment and due to people's negative feelings towards them such individuals are also deprived of opportunities to take education. Without any medical and psychological aid castrations are brought out, wounded of gender identity problems. At extreme auto-castrations such individuals treat themselves in self-remedy including use of silicone injections and hormone taking without prescription. Majority of the population does not like to interact with them. Moreover, in the family talking about such individuals is not taken in good stead. The idea of having any Hijra in the family is hated by people. However, the majority of people hold a strong view of giving away the child who is born with sexual deformity to the transgender's community. Moreover, such individuals are also charged for sex business or

homosexuality. Trans-genders have no or inadequate and limited employment opportunities in Pakistan due to negative prejudices held towards them. These individuals support themselves by indulging in prostitution, begging or by dancing in ceremonies. So the community of transgenders is greatly restricted to better opportunities of livelihood and commodities such as land, housing, income and various working conditions and limited or inadequate access to educational, social, health and legal services for such individuals in Pakistan that is a result of broken and fractured social cohesion and social security such as family, kinship, neighborhood and the community. Unfortunately, transgenders cannot perform any cultural activity or any ritual in Pakistani society. Transgenders are marginalized in society due to the subservience in various cultural practices, behaviors, norms and lifestyles. Moreover, such individuals are deprived from the basic citizen rights that include voter rights, restricted access to constitutions, organizations and decision-making in various policies and legislations in Pakistan. These people get hurt and damaged as a result of such behavior and activities of the society towards them. Only few people in a society have or show a soft attitude towards such individuals however, mostly the general public is fearful and afraid of such individuals and they also tease such people by passing various comments etc. (Ahmed, 2014).

The life of a transgender becomes even tougher due to exclusion from society, stigmatization and banishment from society. The transgender community is habitually discriminated against and stigmatized based upon their gender identity and sexuality. In our country the transgender community is greatly subjected to unfair treatments like sexual and physical violence, false arrests, verbal abuse, denial of share in their ancestral property and admission to educational institutions. Moreover, such individuals are the victims in multiple settings like family, healthcare settings, educational institutions, workplace etc and they are often sidelined and treated as untouchables in various other public spaces like bus stops, railway stations, theaters, malls, hospitals etc and they face severe harassment and discrimination in every situation and are often ridiculed and abused by others. Unfortunately our society does not realize the pain and trauma experienced by the individuals belonging to transgender community and the innate feelings of such individuals whose body and mind disown their biological sex are always ignored and not taken into account by others. That is why the members belonging to this community always experience exclusion from effective participation in cultural as well as social life. Moreover, such individuals are also excluded from various decision-making processes, politics and economy (Usman et al., 2018).

Transgenders face overwhelming economic hardship. They face numerous challenges and discrimination at the workplace due to which they have to suffer a lot due to financial strain. Lack of freedom of expression, sexual abuse, verbal abuse, physical abuse, not providing importance to ideas, lack of adequate knowledge about sexual minorities, unnecessary stress are some of the major issues faced by transgenders at workplaces. Lewis Turner, Stephen Whittle and Maryam AlAlami (2007) revealed that 6% of the transgenders have experienced physical violence at their workplaces whereas more than 10% faced verbal abuse. However, because of these bitter experiences at the workplace, the majority of such individuals preferred to change their current jobs (Stephen et al., 2007).

Either due to family rejection or housing discrimination one in five transgender people has been homeless and due to employment discrimination, family rejection and housing discrimination such people are more likely to live in poverty. Moreover, a lot of discrimination is faced by such individuals in the healthcare sector and to a great extent they face discrimination from health care professionals. A report based on discrimination against transgenders released by The National Center for Transgender Equality and the National Gay and Lesbian Task Force revealed the universal challenges faced by transgenders at the workplace (NCTE & NGLTF, 2009). According to the report some form of mistreatment and harassment at the workplace has been experienced by an enormous population (90%) of transgender people. However, due to their different gender less than half of transgender workers faced negative and hostile job outcomes. Other than that disallowance, disregard for a job, rejection to promotion are the major noticeable workplace difficulties. In order to provide a more favorable working environment to transgender community the next step could be the adoption of equal policies and opportunities for transgenders as compared to other genders by the employers (Swann, 2002).

As a result of the social stigma attached to such individuals and their queer identities transgenders also face a lot of apprehension, confusion, pain and frustration. Mostly transgender individuals encounter and come across many internal challenges that are the result of a world that stigmatizes and medicalizes gender nonconformity. Along with the internal struggles of transgenders there are also various noticeable external factors that drive inner feelings of dispute and a sense of insecurity among such individuals. The shame and fear that transgenders cope with is based in rejection, real violence as well as discrimination. Thus, social and psychological challenges are inseparably

linked concerns and are not separate at all. In Pakistan miserable conditions of these gender minorities are indicated by a number of incidents such as the mistreatment at governmental level that is in Public institutions and at private level that happens among society and general public such as kidnapping, rape and beating among others. On the computerized National Identity Card's registration Form three gender options rather than two were provided by The National Database and Registration Authority through which they would further be entitled to cast their vote in the elections. There still are various healthcare, education and social security issues in the way despite a positive start towards the journey of emancipation for gender minorities in the country including the transgenders. According to a BBC report, hosted by the US embassy Islamabad to support LGBT rights in the country, it is the first lesbian, gay, bisexual and transgender pride celebration in the history of Pakistan. However, by Jamaat-e-Islami on behalf of all other religious groups this act of the US embassy was taken as the cultural and social terrorism against Pakistan. There was another statement about LGBs and transgenders in which such individuals were considered to be social garbage and the curse of society. Our country Pakistan witnessed enormous incidents of transgender violence in the past. A 23 years old transgender named Alishba was shot down upon taking to the hospital her treatment was denied as it could not be decided by the hospital management whether to admit her in female ward or male ward that later on led to her death. However, this discriminatory and idiotic behavior of the hospital management caused her death. This example truly reflects the un-justice and mistreatment of trans-genders. Moreover in 2019, 45 trans-genders were killed, just in Khyber Pakhtunkhwa (The Express Tribune, 2016). The constructive changes with the support of NGOs, civil society, mass media and undoubtedly with the participation and involvement of transgender community itself has begun in the recognition of one of the gender minorities in recent years. Such as in the legal context, in 2009 with the orders of the Supreme Court of Pakistan the civil rights of transgender community were acknowledged.

Various other studies show that the transgender community is pushed towards inappropriate habits and they forcefully engage in dangerous and risky ways of earning such as dancing, substance abuse, sex work and begging etc due to social exclusion. Moreover, upon disclosing their sexual orientation such individuals repeatedly start facing violence, harassment and a lifetime of victimization from class-fellows in schools and even by their own home members. In a nutshell, this suppressed, cornered and stigmatized group has always been subjected to systematic and unending oppression. Furthermore, with the help of various studies that studied transgender

population the physical victimization rates were known. However, these rates were shown to be from 43% to 60%. Thus, such individuals are forced to leave their home due to these factors. Moreover, a great increase in drop-out rates from schools is also seen. Also, such individuals begin the violation of laws and indulge in various harmful activities that not only prove harmful for their own health but as well as for others health (Mizock & Mueser, 2014).

Moreover, an additional life threatening issue is associated with victimization suicidal attempts and ideation. Physical victimization and suicidal ideation are associated and due to physical victimization there is an increase in suicidal ideation in transgenders. Transgenders start living together in the traditional commune arrangement of five or more disciples known as Chelas and are supervised by a teacher commonly famous as Guru once they leave their house or are made forcefully to do that. However, each house has its own rules and history that is identified by its Guru. Transgenders are enabled to earn a livelihood after receiving training in dancing, singing and other activities. The chelas are expected to turn their earnings over to the guru as the Guru is responsible to meet the needs of chelas and for the management of the other funds. However, most of the times for financial support chelas become involved in commercial sex in case the guru is unable to cover all the desired expenses. Moreover, they are forced into sex trade and begging as the generation of income from dancing and blessing births has reduced. However, due to discrimination, stigma, religious prohibition and the risks attached to sex work it is rarely opted as a profession by choice.

Also, in order to earn a living they are forcefully made to sell sex in most of the cases hence putting themselves at risk and they also become a source of transferring sexually transmitted diseases. However, the causes of these risk behaviors due to which transgenders are pushed towards inappropriate habits should be identified and the understanding of social context is of great importance. The change in the life of transgenders could be brought by recognizing the factors earlier that lead to an increase in substance abuse and resultantly force them into suicidal tendency and commercial sex. However, with the help of this an effective intervention could be designed whose aim would be to protect the people based on their gender expression and identity as well as improve their behaviors. Family support is needed for the personality development of any individual. However, such individuals face many social and psychological problems due to the lack of support and reduced or no contact with their actual families. From several studies it has

been observed that transgenders are pushed into the ferocious cycle of social exclusion due to an absence of support from families, community members and relatives that resultantly lead them to more risky behaviors like drug abuse, begging, commercialized sex work and even suicidal tendency. Transgender community fail to seek medical assistance and visit a health care professional as they face a lot of discrimination at the hospitals as well. Such individuals are always scared that they would never be taken seriously by the doctors and would be mocked as everyone else does. Therefore, in order to bring an improvement in the conditions of sexual minorities, promotion and acceptance of environments is important. Moreover, gender-based prejudice should be decreased. The element of social exclusion should also be abolished by accommodating the transgender group into the mainstream. Moreover, transgender groups should be socially accepted and there is a need to educate the society about the transgender rights and increase their acceptance level towards this segment of the society (Usman et al., 2018).

### **Theoretical Framework**

The Transgender face a lot of discrimination and violence, both physically and mentally, and are immensely marginalized communities deprived of basic human rights. Because of this discrimination, stigmatization and social exclusion this community feels very different from the mainstreams. Despite facing all the unfair and prejudicial treatment in the society, a lot of transgender people have come into different kinds of employment where they still have to face bigotry.

Both gender and sex, are socially and culturally constructed terms, thus gender identity should not be merely reduced to the terms “man” and “woman” rather it should involve all the possible subjectivities which are not identifiable with these two terms.

In the 1990s queer theory grew out of gender studies and feminism. Queer theory looks at any kind of behavior or identity that is considered deviant and falls outside of the typical mainstream. This theory examines non-normative expressions of identity, sexuality and gender as the theorists believe that identities are changing and are not fixed (Queer Theory, 2018). Based on the above discussion, Queer theory is most relevant to the aim of this study given the emphasis it places on the attraction of individuals towards same sex individuals, or the individuals whose bodies are not in accordance with the prevailing norms set by the society. This theory does not talk about any specific identity category, rather it refuses and rejects all the labels and stereotypes established by

the dominant norms. This theory concerns the sexual identities of marginalized individuals that are not according to the influential societal discourse regarding gender and sexuality and legitimizes such individuals as alternate orientations of sex that can be defined under the “queer” term.

Current study aims at focusing on societal behavior and bias particularly towards employed transgender people in Pakistan and its impact on their psychological wellbeing and health. This study will aid in conveying the voices and experiences of such individuals that allows them to be recognized effectively as alternatives that are legitimate to dominant identities that are considered to be traditional.

## Literature Review

Chellammal et al., (2021) mentioned in a paper “Challenges and problems of transgenders” discussing that almost on a daily basis transgender people are discriminated against and cornered, transgender inequality is a just norm in every society and culture. The most vulnerable and highly marginalized community is that of trans-genders and such individuals always lag behind in every aspect of life most noticeably in the area of education. The personnel as well as college registration forms always ignore the complexities of gender as mostly the staff, students and faculty are asked to indicate whether they are female or male thus, signaling that gender variant people do not belong at the institution. Due to the lack of education and illiteracy of this population, the majority of them are not able to fully participate in cultural, political, social and economic activities. However, from this study conducted in India it was known that such people always have a sense of insecurity due to the discrimination they face in this society and they go through a lot of other problems and feel threatened by the societal people. Moreover, the study showed that due to their ignorance most of the respondents deposited their earnings in small chit funds and were being cheated as they were unaware about the various schemes given by the government. However, from the study it was known that such individuals were avoided by society due to their appearance. According to the researcher, the non-governmental organizations could help such people who were not having any work to do. Moreover, the researcher suggested that non-governmental organizations could help such individuals in getting a job. Society should show humane and benevolent attitude towards such individuals. However, from the study it was also known that most of the transgenders were struggling to get proof of ID that was issued by the Government.

Lenning & Buist, (2013) conducted a study on “Psychological, social and economic challenges faced by transgender individuals” in order to gain insight through personal narratives of the participants. However, according to them transgenders in their daily lives face considerable levels of discrimination, stigmatization and harassment and due to the rejection in society, isolation and violence higher rates of substance use and mood disorders, anxiety and suicidal thoughts are experienced by the transgender community. The noticeable ongoing risk for transgender population is suicide. However, due to some reasons the actual number of suicides is often unknown such as their true death cause is often kept hidden and suicides are often referred as accidents. However, this study that was conducted in the USA revealed the reported feelings of social stigma coupled with economic hardship and mental suffering. Moreover, the narratives of

all the participants were interrelated. The study participants made it fairly clear that being a transgender consumed their life. Furthermore, their gender identity affected their performance as well. Social challenges took a toll on their psychological health as their identity caused them to struggle with how to behave because they did not fit society's expectation and definition of female or male. However, in this study with the use of narratives the participants were allowed to have their own voices heard and their experiences were also privileged in order to further lend and elucidate an understanding to a community of such individuals who have been constantly ignored on both a societal level and within the domain of an academic research.

Michael et al., (2018) conducted a study on "Problems faced by transgender community in India". The aim of the study was to discover and highlight the most significant problems that are faced by transgender individuals in India, to create awareness among the society regarding the problems of transgender community and to improve the status of such individuals by providing various suggestions. In contemporary India, in all respects, severe harassment and discrimination is faced by transgenders and they are subjected to unfair treatments like physical and sexual violence, verbal abuse, denial of share in their ancestral property, false arrests, services and admission to educational institutions etc. Moreover, they are victimized in multiple settings like educational institutions, family, health care settings, workplace and public spaces. The enforcers of discrimination and violence against transgender community include their own siblings, parents, friends, community members, neighbors, employers, school and college authorities, health service providers, house owners and police etc. However, the lives of transgender individuals are greatly and adversely impacted due to the discrimination and exclusion they face and as a result of that there is an increase in the dropping out rates of school at an early age can be seen among them. Moreover, they are unable to find regular jobs, they leave their home and family, have less available options than others, are unable to access various services, such individuals are always being ignored in the community and are thus isolated. Moreover, such individuals are unaware of what they are entitled to, face mobility, migrate to other countries for seeking safer livelihood, suffer due to lack of family and social support, lack of acceptance and hence they attempt suicides. However, the study also provided various actions in order to help in improving the status of such individuals such as schools and teacher education programs, awareness of gender diversity and the need to safeguard transgender youth from hostile school environments are all essential sites where the concerns and issue of transgender individuals need to be addressed. Moreover, in order to help

in promoting safety and health among transgender youth, various policies and practices can be implemented by schools that might include special schools for transgender students as well as providing free education from grade 1 to 12. With the help of Central and State Govt scholarship schemes for Higher Education can also prove beneficial for transgenders, respect for all students should be encouraged and harassment, bullying and violence against all students should be prohibited. Support from teachers, administrators and other school staff should be provided to TG youth. Furthermore, in order to sensitize the larger society on transgenders a chapter on transgenders can be included in the adolescent education curriculum in the school.

### **Indigenous Research**

Javeria, (2020) conducted a study on “discrimination faced by transgender”. This study was conducted in Islamabad in order to investigate the intricate experiences of trans-genders and to discover all the psychological, social and emotional challenges faced by them. The qualitative methodology was used to conduct the study. The purpose of the study was to get a deep insight and understand the subjectivity of the problem. From the study the problems of transgender, the attitude of family and society towards them, their quality of life and experiences regarding violence were known. Transgender individuals reported that they always had a feeling of being born into the wrong body. Moreover, according to such individuals, their internal gender identity was not in accordance with their physical sex. Various challenges and problems were faced by this particular group. However, with the help of in-depth interviews it was concluded that such individuals face a lot of discrimination due to the stigma attached to them as they were characterized as socially deviant and mentally ill individuals of the society. Furthermore, in every sector of the society trans-genders suffer emotionally as well as psychologically due to their identity conflicts. Most of the physical and mental health issues were encountered by transgender individuals. They faced a lot of bullying, harassment and discrimination in the society due to which the rate of mental illness among them was very high. Moreover, trans-genders face a lot of social, financial and interpersonal challenges and such individuals are most likely to live in poverty due to the discrimination and biased behavior of others towards them at the workplace.

Usman et al., (2018) in his paper “Challenges faced by marginalized communities in Pakistan” mentioned that Consequent banishment and social exclusion from the society makes a transgender’s life even more difficult, and such biased and discriminatory behavior of society towards

them force them to indulge in inappropriate habits. Such individuals are often provided with limited opportunities to make social contributions due to which they develop low self-esteem and self-confidence and resultantly become isolated. However, this study was conducted in Rawalpindi and Islamabad and it was known that in daily life the transgender segment in our society face discriminatory behavior and experiences high levels of physical abuse. However, such individuals become most vulnerable for risky behaviors due to such discriminatory attitudes of the society towards them and mostly they start using drugs, begging, become commercial sex workers or even become inclined to suicidal ideation. Moreover, the evidence from the findings has been provided that indicates, in Pakistan due to the extreme negative attitude of people and society towards the transgender community they suffer utmost form of social exclusion. Institutional discrimination, discriminatory victimization, forceful sex at a very young age, physical/verbal abuse and absence of support from the family and society all had the capability and potential for substantial effects on the high risk behaviors that include selling sex, drug abuse and increased rates of suicidal behavior and attempts in transgenders. Furthermore, the population being studied was forced to cross the line as the majority of them reported begging and selling sex despite their involuntariness. However, due to the absence of occupational, social and educational opportunities such individuals have no choice of earning their livelihood and are compelled to opt for ways that are not considered to be acceptable in the society as well as religiously i.e. dancing, begging and even selling sex. In the recent past due to their limited role in ceremonies and the rapid increase in inflation, for their economic sustainability transgenders are constantly struggling. The constant fear of sexual harassment and being ridiculed did not let them go out and work freely like other individuals of the community. Moreover, it becomes tougher for them to earn enough money to live on and fulfill their necessities due to the lack of occupational as well as educational opportunities. Hence, the findings were consistent with the study as for the struggle to earn their living transgenders had no other choice but to turn towards commercial sex work.

Ansari et al., (2021) in his paper “Expectations of transgenders in Pakistani society” discussed the deep insight of the society’s unique segment, known as transgender that has always remained a victim of marginalization in Pakistani society. In order to get in-depth insights of various aspects of such marginalized communities the qualitative methodology was used. With the help of study it was indicated that most of the transgenders felt that they cannot work anywhere in the society as they faced ridiculous behavior and harassment. Moreover, they held a belief that their miserable

conditions would always stay the same. However, with the help of this study voices of transgenders were raised as they demanded recognition in the society. Moreover, according to their expectations from the society, the majority of them demanded social inclusion, self-respect and acceptance, and held an expectation from the public to stop laughing at them. However, when talking about their ambitions and in life, in terms of profession selection almost half of such individuals had never thought about their future. Whereas from the other half most of the participants were willing to be an educationist i.e college or school teacher, to join medical profession as a dispenser or a doctor however, few of them wanted to become bankers. For example it was revealed from one of the respondents that he was a brilliant student in his school so he wanted to be a doctor however, due to the economic constraints after intermediate he was unable to continue his studies. Moreover, at the minimum many of the transgender participants demanded self-respect from the society. It was stated by one of the participants that “Us transgenders should not be considered as patients, rather we are mentally and physically healthy individuals just like other three genders. And we demand from the society to accept us as fourth gender” So, almost all the participants wanted acceptance of the fourth gender from the society.

### **Summary of Literature Review**

The literature is diverse and its review provides important insights into the transgender community. It depicts that the transgender experience is unique as well as fluid to each individual. However, the review of the literature suggests that almost all the trans-individuals seem to experience ridiculous behavior from the employer and colleagues and every such individual faces some sort of sexual and physical harassment at the workplace. Furthermore, every individual had to suffer from some sort of financial strain due to their gender because of the pervasive invalidation and discrimination in the society.

## **Rationale**

The term 'transgender' refers to the individuals whose internal gender does not match their biological sex. The assumption of the general population that sex and gender should match and societal expectations of gender are often challenged by such individuals. Solely due to their gender identity such people face unique challenges that make their lives miserable. In our society trans-genders are the most marginalized victims and they are often discriminated against and stigmatized on the basis of their gender identity and sexuality. Such segments of the society are often mistreated and are avoided by the people and bad words are used by people for calling them. However, the term 'psychosocial' refers to the social and psychological aspects and is a combination of both. Trans-genders face a lot of social and psychological issues in this world and their psychological health is adversely affected while living in this biased environment that is affected by the social construct known as gender. Such individuals are always cornered and their social and emotional needs always remain unfulfilled. Transgender people are often considered as objects of exploitation, ridicule, curiosity and abuse due to which they always experience distress and anxiety about their gender. In this society trans-genders face a lot of social, economic and psychological challenges. There are very limited livelihood as well as employment opportunities for transgender individuals due to their social exclusion and social stigma attached to them, especially in our society. Previous studies that have been conducted on trans-genders explored the challenges they face in this society due to social exclusion and discrimination. However, no such study has been found that specifically focused on employed trans-genders and the obstacles they face during their employment. So, the current study particularly focused on the employed trans-genders and the societal behavior towards them and its impact on their psychological health. Thus, this study would help in empowering the transgender voices and help in moving forward in understanding of the experiences of such individuals. Furthermore, it would increase acceptance among people and encourage them to be considerate towards such individuals.

## **Objectives**

- To know about the societal behavior towards employed trans-genders
- To discover the challenges employed trans-genders face while earning their livelihood
- To know about the impact of societal behavior on the psychological health of trans-genders.

## **Research Questions**

- What are the psychosocial challenges faced by the employed transgender community?
- What is the most detrimental societal behavior towards the employed transgender community in Pakistan?
- How does societal behavior impact the psychological health of transgenders?
- What are the coping strategies used by transgenders to deal with the challenges?

## **Chapter 2**

### **Method**

In order to gain deep insight and to know about the subjectivity of the issue this study was based on qualitative methodology.

#### **Assumption**

In research, epistemology describes how a researcher knows the truth and reality of something as the goal is to describe people's subjective lived experiences, realities and understandings. Moreover, from epistemological assumptions the knowledge is gained through an empathic understanding of participants' lived social realities. Epistemology also influences the ways researchers frame their research in their attempts to discover knowledge as the researchers also construct knowledge socially that is a result of their personal experiences of real life within the natural settings investigated (Punch, 2005). Furthermore, there is some sort of engagement between the researchers and their subjects through interactive processes in which they dialogue, intermingle, question, write, read, listen and record research data. In this study epistemological assumption was followed as the trans voices were heard and their lived experiences were known through the process of interviews by actively engaging with them.

#### **Interpretive Framework**

From a social constructivism approach learning occurs through social interaction that involves active engagement with a social group and knowledge is considered to be a product of group interaction as the main focus of this approach is on the collaborative nature of learning. Moreover, this approach seeks for understanding of the world in which individuals live and work. Social constructivism approach was applied for the research. Open-ended interview questions were prepared and the participating individuals were asked for their subjective views based on their own individual experiences and the complexity of views were also taken into consideration. Individuals had prior knowledge about the purpose of the research which led to a broad open discussion in order to look in depth, the complexity of the views.

#### **Method of Inquiry**

The study was based on IPA that denotes the lived experiences of participants. Phenomenological approach was followed as the main focus of the study was on the lived experiences of the participants. Moreover, phenomenology is considered to be a powerful approach of inquiry in

order to obtain subjective experiences of the individuals as well as to describe their lived phenomenon. However, throughout the research process the shared experiences of participants were studied and all the issues faced by transgender participants were heard. Hermeneutic phenomenology by Heidegger has been used in this research in order to understand lived experiences of individuals. According to this methodology all the individuals and their life stories are distinctive from one another (Frechette et al., 2020).

### **Sample and Sampling Strategy**

In the snowball sampling technique the research participants involved in the study recruit other similar participants that can be included in the research. However, this sampling technique is used where it is hard to find the potential participants (Crossman, 2019). In this study, a snowball sampling technique was used to collect the information from the participants. The participants were approached with the help of social media. The initial participant was asked to identify and refer to the similar participants. The employed four intersex individuals working in different professions were taken for the research.

### **Inclusion Criteria**

- Employed trans-genders were included in the study
- The individual who is by birth a transgender
- The individual who has a minimum annual income of Rs.80,000

### **Exclusion Criteria**

- The individuals with gender dysphoria were excluded from the study
- Trans-genders engaged in dancing and begging were excluded
- The individuals who are mentally disturbed were excluded from the study

### **Measures**

The names of the participants were kept confidential. The age of the individuals ranged between 28 to 42 years. Participant A worked in a salon as a makeup artist and had a monthly income of 30k. Participant B worked in an organization as a makeup teacher to intersex workers and his monthly income was 25k. Participant C was a tailor who earned 36k monthly whereas Participant D was a domestic worker and earned 8k per month.

Table 2.1

**Demographic Info Sheet**

Sr.No.	Participants	Age	Education	Occupation	Monthly income
1	A	28	Matric+ makeup course	Makeup artist	30,000
2	B	34	Matric	Organizational worker	25,000
3	C	42	Stitching course	Tailor	36,000
4	D	38	Illiterate	Domestic worker	8000

**Data Collection Method**

Interview guide was used as a research instrument for data collection. Telephonic interviews were conducted for information gathering as the participants were more comfortable with this method of inquiry. The interviews were bilingual in nature, however mostly Urdu language was used during the process of communication. Open ended interview questions were prepared and the participating individuals were asked for their subjective views based on their own individual experiences. Moreover, the interviews were semi structured in nature that consisted of opening questions, closing questions as well as probes. While conducting semi structured interviews few of the predetermined questions were asked however, the order of the questions was not followed and relevant additional questions were also inquired. Moreover, the interview was flexible in nature and participants were encouraged to elaborate and clarify their narratives. The interviews were recorded with the consent of the participants keeping their anonymity under consideration.

**Semi-Structured Interview**

In a semi-structured interview a predetermined set of open questions are used by the researcher that helps him/her in the exploration of particular responses or themes. It involves a deep exploration of the participant's beliefs, experiences and thoughts. In order to conduct a semi-structured interview the researcher prepares for the interview, writes an interview guide, and

introduces himself in order to build rapport. However, the researcher should be mindful of his questions and should start off with the simple questions and gradually move to the complex ones. The researcher should know when to end the interview and should record it for later use. However, in a semi-structured interview the questions are not set in a predetermined order and are often qualitative in nature. These interviews are a blend of structured and unstructured interviews that are often followed with probe questions in order to explore, further participant's response and the topic of interest. Semi-structured interviews allow a researcher to be focused on the topic of interest while still giving him/her an autonomy to explore relevant ideas that may come up during the interview. The semi-structured interviews are often used by qualitative researchers in order to explore various beliefs and thoughts of the participant as well as to collect new data about a particular topic. In qualitative research the semi-structured interviews are used for the collection of open-ended data by formally engaging the researcher and the participants. The interview guide is developed and utilized by the researcher and by making the use of open-ended questions the researcher and participants are able to discuss the topics of interest in more detail. However, the interview guide is followed by the researcher but he possesses the autonomy to stray from it and discuss other topics whenever he feels appropriate. The reliable and comparable data is produced by the use of semi-structured interviews as they provide flexibility to the researcher enabling him to ask follow-up questions. Furthermore, they help the researcher to avoid distractions and focus on the topic of interest by making the use of predetermined questions. Therefore, rich and detailed data is produced due to their flexibility to ask probing questions (Adams, 2015). Opening questions are important for a rapport building with the participant. However, these questions are in reference to all the key topics. Key questions are of the most significant importance that are to be asked in an interview as through these questions the main research questions are answered by getting detailed primary information. Lastly, closing questions are comparatively general and comprehensive in nature, asked to gradually reduce the rapport with the participant.

### **Interview Guide**

- For how long have you been working in order to earn your livelihood?
- What has been the greatest challenge for you in order to find employment?
- What challenges do you face during your employment?
- What are the overall psychosocial challenges faced by you as a transgender?

- What is the most detrimental (hurtful) societal behavior towards you?
- Which social class do you think shows the most offensive behavior towards you?
- How does societal behavior impact your psychological health?
- What is the most noticeable dreadful effect on your mental health?
- Do you think that your mental health has worsened or been better after you found employment?
- Do you think that societal behavior has improved towards you since you found employment?
- How do you cope with these challenges that you face during your employment?
- What else would you like to add in this interview regarding the challenges you face during your employment?

## **Procedure**

### **Pilot Study**

After the development of an interview guide this study was conducted on two participants before conducting the planned intended study. During the pilot study, it was felt that some of the questions were ambiguous and the interviewees were unable to comprehend the meaning, moreover the way of conducting the interview seemed to be a bit improper thus, after conducting the study on a smaller scale the desired changes were made in an interview guide in order to improve it for the actual research.

### **Main Study**

Total four participants contributed to the research study by voluntarily participating in the study and getting their interviews recorded. The participants were approached through snowball sampling technique. For the data collection interview guide was used. However, all the research ethics were ensured before and during the data collection method i.e prior consent, voluntary participation, giving prior information regarding the study and maintenance of confidentiality. All the participants were interviewed according to their availability as a total six participants were contacted for the interview purpose, however only four were available and interviewed after deciding the appropriate time with each participant's consensus. The interviews were telephonic in nature and audio recording was done as it greatly helps in transcribing the data later on. The interviews were semi structured in nature with open ended questions in them. However, probing

was also used in order to get a clearer picture of what the participants were describing. Moreover, some note taking was done and some of the main points were written during the interview that later helped for making the themes. However, the duration of each interview was approximately 40-50 minutes, as it totally depended on the information each participant provided as few of the participants were revealing less information by providing point answers so their interviews were comparatively short. The collected audio data was transcribed and major themes and verbatim were drawn out from the collected data. Lastly, for gaining major findings of the study interpretation and explanations of the themes were done.

## **Data Verification Method**

### **Peer Review**

Peer review is the critical evaluation of an academic work by others in the similar field of study. However, the evaluation is done by one or more individuals who possess similar competencies as the producer of the work. The main purpose of peer review is to provide constructive feedback to the researcher that helps him/her to improve the study. Peer review was done as a data verification method before conducting the actual research on a large sample. However, in my case everything including the interview guide was reviewed by the two experts who have been conducting qualitative research for the past two years.

### **Data Analysis**

- For the analysis of data Herschel's method that is thematic analysis was followed. Data was studied back and forth in order to identify the common themes.
- Firstly coding of data was done in which themes were sorted out. In open coding the initial raw data was organized to make sense of it.
- Then after that axial coding was done in which various categories were linked and lastly in selective coding all the categories were connected in order to formulate a story.
- Within the responses of participants common themes were identified and after that the major themes were drawn out.
- Lastly, in the stage of interpretation the major themes were mentioned along with verbatim drawn out from transcribed data reflecting the major findings of the study.

**Ethical Considerations**

- Informed consent was taken from the participants prior to the interview process and they were informed of the purpose of the study after which their voluntariness was ensured.
- Confidentiality of the participants was maintained throughout the research process and the participant's information was protected at any cost.
- The personal opinions of the researcher did not interfere with the data.
- The data was analyzed and reported accurately without the interference of the researcher's own views.
- Anonymity of all the participants was protected.
- Misleading information was avoided in order to ensure the participant's safety.

## Chapter 3

### Results

Following are the tables that illustrate the major themes of the study and significant statements of the participants that depict those themes.

Table 3.1

Sr.No	Major Themes	Significant Statements			
		Participant A	Participant B	Participant C	Participant D
1	<b>Societal Behavior</b>	<ul style="list-style-type: none"> <li>• “Mazak urate hain aur follow krte hain”</li> <li>• “Sometimes local travel krna parta hai toh log follow krne lag parte hain”</li> </ul>	<ul style="list-style-type: none"> <li>• “Log bohat zayada degrade krte hain aur hamai insaan hee nahi samjhte”</li> <li>• “Hamai koi value nahi deta aur na hee accept krta hai”</li> </ul>	<ul style="list-style-type: none"> <li>• “log aise hain joh aik achi nazar seh nahi dekhte”</li> <li>• “Mostly awein tang krne k liye ghuss aate hain dukaan mai”</li> </ul>	<p>“sab seh zayada takleef uss waqt hoti hai jab log Mazak urate hain”</p>
2	<b>Challenges faced during employment</b>	<ul style="list-style-type: none"> <li>• “Salary bohat kam thee aur kaam zayada”</li> <li>• “Koi platform nahi thaa apna kaam</li> </ul>	<ul style="list-style-type: none"> <li>• “discriminatio n bohat zayada hai aur hamai koi value nahi dete”</li> <li>• “Struggle bohat zada krni parti hai aur phir bhi</li> </ul>	<ul style="list-style-type: none"> <li>• “agar mai kaheen par jaati hoon toh woh log acha behavior nahi rakhte, Hamare jese logon k masle ko gair</li> </ul>	<ul style="list-style-type: none"> <li>• “sab seh pehle toh mujhe koi rakhne ko tayyar nahi hota thaa”</li> <li>• “Zaroorat seh zayada kaam ley kar</li> </ul>

		<i>dekhane k liye”</i>	<i>koi value nahi deta”</i>	<i>zaruri samjhte hain”</i> ● <i>“Zada tar awein tang krne k liye ghuss aate hain dukaan mai”</i>	<i>bhi paise kam dete hain”</i>
<b>3</b>	<b>Impact on psychological health</b>	<ul style="list-style-type: none"> <li>● <i>“Mai toh tang aa kr depression mai chali jati thee”</i></li> <li>● <i>“mentally bohat disturbed rehti hoon”</i></li> </ul>	<i>“Mental health par of course affect parta hai. Aur yahan par koi doctor bhi available nahi hai transgender community k liye”</i>	<ul style="list-style-type: none"> <li>● <i>“zehni tor par depress ho jati hoon aur zehni tor par dukh hota hai”</i></li> <li>● <i>“mind bohat stressful rehta hai aur mustaqil tension hoti haik hamare sath kya ho raha hai.”</i></li> </ul>	<i>“Zehni tor par bohat takleef hoti hai, likin mere paas koi chaara nahi hai siwaye iss k ky mai bardaasht kroon”</i>
<b>4</b>	<b>Self-satisfaction after employment</b>	<ul style="list-style-type: none"> <li>● <i>“Jab seh mujhe job mili hai mai sakoon mai hoon”</i></li> <li>● <i>“Mai apne kaam seh bohat zayada khush hoon”</i></li> </ul>	<ul style="list-style-type: none"> <li>● <i>“Mood acha rehta hai aur satisfied feel krta hoon”</i></li> <li>● <i>“Dil purskoon rehta hai”</i></li> </ul>	<i>“Mai apne aap ko ab kaafi independent samjhti hoon aur apni family ko bhi support kr rhi hoon”</i>	<ul style="list-style-type: none"> <li>● <i>“Mai ab bohat mutameen hoon”</i></li> <li>● <i>“Mustaqil rozgaar ki badulat zindagi sanwar gai hai”</i></li> </ul>
<b>5</b>	<b>Coping strategies</b>	● <i>“4/5 friends hain agar koi</i>	<i>“Mostly ham apne friends seh hee discuss</i>	● <i>“dimagh ko thanda kar k.</i>	<i>“Bas apne aap ko yahi tasali deta hoon</i>

		<p><i>problem ho toh mai unn k sath discuss krti hoon.”</i></p> <ul style="list-style-type: none"> <li>• <i>“Tanhai mai beth kar khud soch samjh kar faisla krti hoon”</i></li> </ul>	<p><i>krte hain aur aik doosre ko guidelines dete hain because hamara friend circle bhi trans hee hai”</i></p>	<p><i>soch samjh kr hal nikalti hoon”</i></p> <ul style="list-style-type: none"> <li>• <i>“Mai logon par dependent nahi hoon khudi soch bachar kar k faisla karti hoon”</i></li> </ul>	<p><i>k Allah sab janta hai”</i></p>
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## Description

Trans individuals had to face hostile attitude of people at all times and they passed insensitive comments towards them as one of the participants said *“Mazak urate hain aur follow krte hain”*. Moreover, they faced extreme forms of social exclusion as they were discriminated on almost a daily basis like one of the participants narrated in a way that *“Log bohat zayada degrade krte hain aur hamai insaan hee nahi samjhte”*. Almost all the participants pointed out the ridiculous behavior of people they faced during the employment as they were subjected to extreme discrimination, according to a participant *“discrimination bohat zayada hai aur hamai koi value nahi dete”*. Furthermore, there were inadequate opportunities for such trans individuals as reported by one of the participants *“Koi platform nahi thaa apna kaam dekhane k liye”* due to which they faced a lot of economic challenges and almost all the participants had lower incomes due to which they were unable to fulfill their desires as reported by a participant *“Salary bohat kam thee aur kaam zayada”* and trans individuals were not being paid as per their talent and struggle as one of the participants reported that *“Zaroorat seh zayada kaam ley kar bhi paise kam dete hain”*. They faced numerous challenges and discrimination at workplace due to which their mental health suffered a lot due to financial strain as narrated by one of the participants *“Mai toh tang aa kr depression mai chali jati thee”*. Moreover, because of these bitter experiences at workplace such individual’s mental health always remained disturbed as narrated by a participant *“mind bohat stressful rehta hai aur mustaqil tension hoti haik hamare sath kya ho raha hai.”* However, after

finding a suitable employment almost all the participants reported self-satisfaction and inner peace as narrated by a participant *“Jab seh mujhe job mili hai mai sakoon mai hoon”*, similarly, another participant said *“Mood acha rehta hai aur satisfied feel krti hoon”*. The participants were better able to support their families after finding an employment that further increased their self-esteem and made them feel self-sufficient as a participant said that *“Mai apne aap ko ab kaafi independent samjhti hoon aur apni family ko bhi support kr rhi hoon”*. Lastly, all the trans participants were asked about their coping strategies that they adopted in order to cope with all sort of challenges they faced during employment and majority of them reported taking social support and talking to their friends as their way of coping as narrated by a participant *“Mostly ham apne friends seh hee discuss krte hain aur aik doosre ko guidelines dete hain because hamara friend circle bhi trans hee hai”*. However, focusing on the positivity and optimistic approach was also used as a form of coping strategy as one of the participants narrated *“Bas apne aap ko yahi tasali deta hoon k Allah sab janta hai”*.

Table 3.2

Following table depicts the majors themes and the sub themes of the study:

<b>MASTER THEMES</b>	<b>SUB-THEMES</b>
<b>Societal behavior</b>	Unsympathetic attitude Lack of acceptance Insensitive comments Lack of empathy in all socio-economic classes
<b>Challenges faced during employment</b>	Inadequate opportunities Unresponsive attitude of employers Bullying Discrimination Lower incomes Poverty
<b>Impact on psychological health</b>	Excessive stress Isolation Anxiety provoking thoughts Depression
<b>Self- satisfaction after employment</b>	Providing support to the family Respectable profession Self- sufficiency
<b>Coping strategies</b>	Social support Focusing on the positive

### **Description**

The major themes of the study depict the issues faced by the trans-community in Pakistan which suggests that the trans-community face a lot of insensitive attitude of people and are immensely marginalized communities even deprived of basic human rights.

### **Unsympathetic attitude**

The society did not share the feelings of such individuals as almost all the participants reported about the people's negative and hostile behavior towards them. According to participant 1 *"Sometimes local travel krna parta hai toh log follow krne lag parte hain"*. Similarly, participant 2 reported *"Logon ka behavior, hamai insaan hee nahi samjhte"*.

### **Lack of acceptance**

All the participants complained about the non-acceptance of people towards them as the society refused to accept them due to which they had to face extreme forms of social exclusion. As reported by participant 2 *"Hamai koi value nahi deta aur na hee accept krta hai"*. Similarly, participant 3 reported *"log aise hain joh aik achi nazar seh nahi dekhte"*.

### **Lack of empathy in all socio-economic classes**

The insensitive behavior is not only limited to the specific class of the society and all the societal classes (upper, middle, lower) were involved in such detrimental behavior as participant 1 narrated *"Joh parhay likhay log hain who bhi isi trhaan treat krte hain aur joh low class hai who bhi ussi trhaan treat krte"*. Similarly, participant 2 said that *"Ismei sab classes aati hain. Lower and upper dono hee"*.

### **Inadequate opportunities**

Trans individuals are always kept deprived of any quota in employment and due to people's negative feelings towards them such individuals are also deprived of opportunities to take education as reported by participant 1 *"Koi platform nahi thaa apna kaam dekhane k liye"*. Majority of the population does not like to interact with them and do not prefer taking them as their employee as participant 4 reported *"sab seh pehle toh mujhe koi rakhne ko tayyar nahi hota thaa"*.

### **Unresponsive attitude of employers**

Trans individuals are often sidelined and treated as untouchables in society. They face numerous challenges and discrimination at workplace and their problems are not taken seriously by others as participant 1 said that *"mene bohat idhr udhr interview diye aur jagah jagah CV drop ki magar kaheen she bhi kuch response nahi mila"*. Similarly, participant 3 reported *"agar mai kaheen par jaati hoon toh woh log acha behavior nahi rakhte, Hamare jese logon k masle ko gair zaruri samjhte hain"*.

## **Bullying**

Trans individuals are always considered as a taboo and people are often seen humiliating them. As narrated by the participant 3 “*Zada tar awein tang krne k liye ghuss aate hain dukaan mai*”. Similarly, participant 4 reported “*sab seh zayada takleef uss waqt hoti hai jab log Mazak urate hain*”. People often used bad words for calling them and due to this attitude these individuals get hurt. However, participant 3 highlighted severe harassment on part of males as she said “*Mostly men burra rawaiya rakhte hain jese guzarte guzarte smile paas kar jate hain*”.

## **Discrimination**

All the participants faced different sorts of challenges based on their professions. One of the participants was self-employed (tailor) and the rest were employees i.e. makeup artist, organizational worker and domestic worker and due to this difference they faced contrasting hurdles and obstacles in their professional lives. As reported by the participant 1 “*Struggle bohat zada krni parti hai aur phir bhi koi value nahi deta*”. Similarly, participant 2 reported “*First of all toh log reject kr dete hain k ham trans ko rakhain kyun*”.

## **Lower incomes**

A significant wage gap is faced by transgenders and due to which they suffer from economic challenges and financial strains. Such individuals are not being paid according to their struggle and abilities as one of the participants reported “*Nahi income enough toh bilkul nahi hai, guzara hee hai bas*”. Similarly another participant narrated “*salary ko enough toh nahi kaha jaa skta, kam hee hai*”.

## **Excessive stress**

All the challenges adversely affected the mental health of all the participants and they suffered from constant depressive thoughts as narrated by a participant “*zehni tor par depress rehti hoon aur zehni tor par dukh hota hai*”. Similarly, another participant reported “*mentally bohat disturbed rehti hoon*”.

## **Self sufficiency**

Almost all the participants reported the feelings of contentment and denoted an improved sense of self-esteem after having an employment as said by participant 1 “*Mai ab bohat zayada pur sakoon hoon aur sara ghar mere sar par chalta hai*” however, participant 2 narrated “*Dil purskoon rehta hai aur bohat mutmaeen hoon*”.

### **Respectable profession**

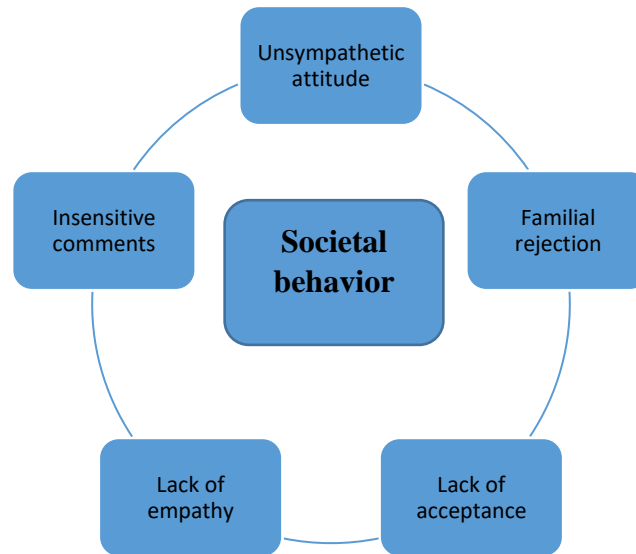
All the participants reported feelings of contentment after working in respectable professions as reported by participant 2 *“Dil bohat pursakoon hai”*. Similarly participant 4 narrated *“Mai ab bohat mutameen hoon”*.

### **Social support**

Lastly, the trans-respondents revealed their coping strategies and social support occurred to be one of the most significant coping mechanism as reported by participant 1 *“4/5 friends hain agar koi problem ho toh mai un k sath discuss krte hoon.”* Similarly, participant 2 reported *“Mostly ham apne friends seh hee discuss krte hain aur aik doosre ko guidelines dete hain because hamara friend circle bhi trans hee hai”*.

### **Focusing on the positive**

One of the coping strategies opted by two of the participants was positive self-talk and taking an optimistic approach as said by participant 3 *“mai apne aap ko yeh tasali deti hoon k mujhe kam seh kam kisi seh maangna nahi parta”*. However, belief in divine control was also opted as a coping mechanism as reported by participant 4 *“Bas apne aap ko yahi tasali deta hoon k Allah sab janta hai”*.



*Figure 3.1*

### **Societal Behavior**

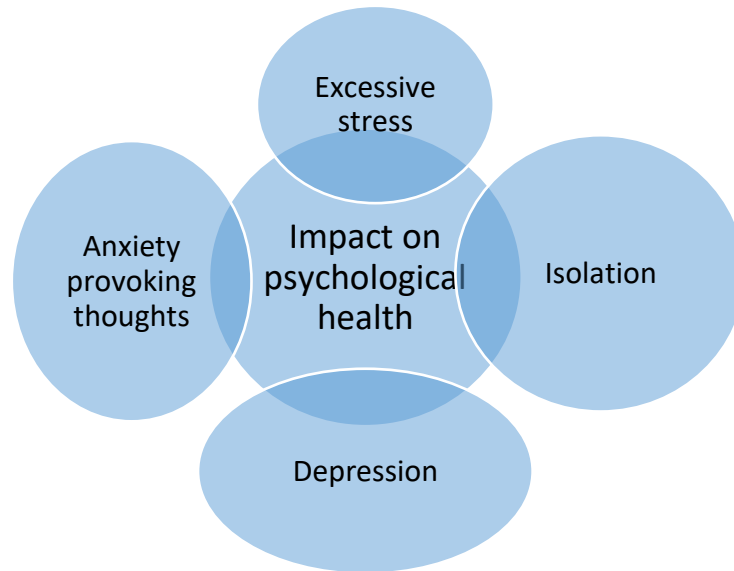
The trans-community faced a lot of insensitive and unsympathetic attitudes. However, this behavior was not only limited to the specific class of the society and all the societal classes (upper, middle, lower) were involved in such detrimental behavior. Almost all the participants pointed out the ridiculous behavior of people and they were subjected to extreme discrimination and familial rejection.



*Figure 3.2*

### **Challenges Faced During Employment**

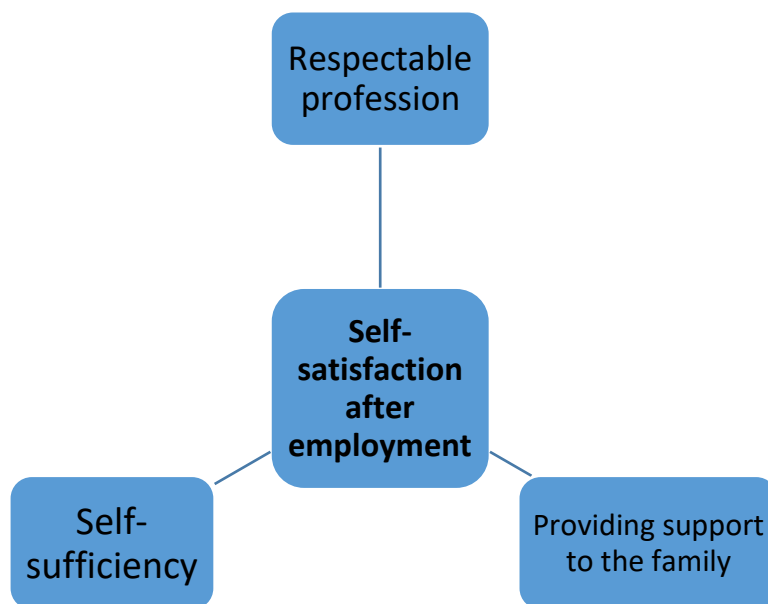
Nevertheless, ridiculous behavior of colleagues/employers at the workplace was pointed out by all of the participants. Self-employed participants complained about being bullied and not being paid the asked amount. The domestic worker faced the problem of inadequate opportunities as the people were reluctant to offer a permanent job. Whereas, the other working trans-participants also faced the issues of lower income and unresponsive attitude of employers.



*Figure 3.3*

### **Impact on Psychological Health**

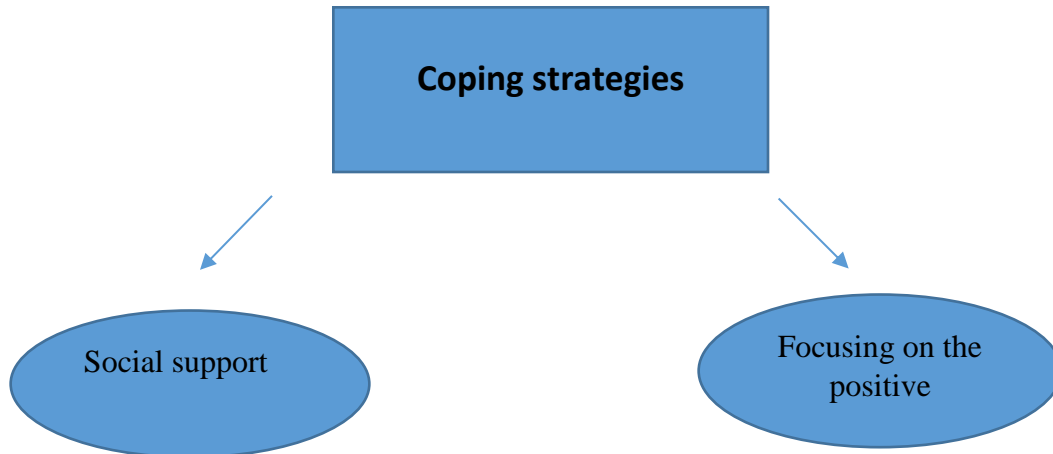
The responses about the impact of mental health were overwhelmingly negative as these challenges tend to adversely affect the psychological health of all the participants as they had to suffer from constant distress and had anxiety provoking and depressive thoughts that led to isolation in two of the participants.



*Figure 3.4*

### **Self-Satisfaction after Employment**

The participants reported feelings of self-satisfaction and contentment after finding employment and working in respectable professions, as few of them were solely responsible for their family's support and after finding a suitable job they found themselves to be self-sufficient in supporting themselves and their families. Furthermore, the respondents had an improved sense of self-worth and self-esteem after having an employment.



*Figure 3.5*

### **Coping Strategies**

Lastly, the trans-respondents revealed their coping strategies they used in order to cope with various challenges and social support occurred to be one of the most significant coping mechanisms as majority of them shared the problems with their friends and families and received their assistance regarding those problems. Moreover, one of the participants reported that focusing on the positive was her coping mechanism to deal with the negative in her life as she practiced positive self-talk occasionally that was a source of comfort for her.

## Chapter 4

### Discussion

The transgender community faced a lot of discrimination and such individuals were immensely marginalized as they were kept deprived of basic human rights. Such individuals are always cornered and people often show inhumane attitude towards them as reported by one of the participants “*Log Hamai insaan hee nahi samjhte*” and such individuals always lag behind in every aspect of life. The constant fear of sexual harassment and being ridiculed did not let them go out and work freely like other individuals of the community and it was really tough for them to earn enough money to fulfill their necessities due to the lack of occupational opportunities. However, despite of facing all the unfair and prejudicial treatment in the society, such individuals came into different kinds of employment however, they still faced a lot of biasness and humiliating attitude of people towards them as reported by one of the participants “*sab seh zayada takleef uss waqt hoti hai jab log Mazak urate hain*”. The participants were also asked about how their psychological health was affected due to such hostile attitude of people and almost all the responses seemed to be overwhelmingly negative as the mental health of all the participants was adversely impacted and they suffered from depressive and anxiety-provoking thoughts as well as depression as narrated by one of the participants “*Zehni tor par bohat takleef hoti hai, likin mere paas koi chaara nahi hai siwaye iss k ky mai bardaasht kroon*”. One of the studies indicated that most of the transgenders felt that they cannot work anywhere in the society as they faced ridiculous behavior and harassment and they held a belief that their miserable conditions would always stay the same. A study also indicated that such people always have a sense of insecurity due to the discrimination they faced in the society and they had to go through a lot of other problems due to which they felt threatened by the societal people. Similarly, one of the participants also complained about the lack of health care facilities for trans individuals and such individuals have to suffer on their own as participant 2 reported “*Mental health par of course affect parta hai, Aur yahan par koi doctor bhi available nahi hai transgender community k liye*”. However, the study looks at the satisfaction levels of all the participants after finding employment and almost all the participants reported significant changes in their contentment level and felt self-sufficient after finding a job. Moreover, participants also felt the changes in their self-esteem as reported by one of the participants “*Mustaqil rozgaar ki badulat zindagi sanwar gai hai*”. The participants were also questioned

about their coping mechanisms that they adopted in order to deal with the negativity and ruthless attitude of people around them and most of them revealed social support to be the most significant way of dealing with their problems as they received their family and friend's assistance regarding all sort of problems as reported by one of the participants *"4/5 friends hain agar koi problem ho toh mai unn k sath discuss krte hoon"*. However, focusing on the positive and alone time were also used by participants as coping mechanisms in order to deal with the negative and these coping mechanisms seemed to help the participants in exploration of the things imposed on them by society without any judgements and pressures as one of the participants said *"Tanhai mai beth kar khud soch samjh kar faisla krte hoon"*. Similarly another participant narrated *"Mai logon par dependent nahi hoon khudi soch bachar kar k faisla karti hoon"*

### **Conclusion**

From the utilization of self-narratives of transgenders, the present study concluded that almost all the participants encountered absurd and ridiculous societal behavior that resultantly had an adverse effect on their psychological health. Furthermore, the majority of the participants pointed out discrimination and inequality challenges they faced during employment. The findings of the study also suggest various coping strategies that were being used by the participants in order to cope with undesirable circumstances and majority of them reported social support and use of optimistic self-talk. In essence, the experiences and stories of all the participants were interrelated and fundamentally the use of narratives in the study enabled the participants to raise their voices and grant a deeper understanding to trans- community who is constantly being ignored on a societal level.

### **Strengths**

- The current study particularly focused on the employed trans-genders and the societal behavior towards them and its impact on their psychological health as no previous such study was found that specifically focused on employed trans-genders and the obstacles they face during their employment.
- With reference to our society the present study would fulfill the research gaps in the field.
- The present study would help in empowering the transgender voices.
- Moreover, this study would increase acceptance among people and encourage them to be considerate towards such individuals.

**Limitations**

- The present study only focused on the employed transgender community.
- The data for the current study was only collected from one major city of Pakistan.

**Recommendations**

- Similar research studies can be carried on in other cities of Pakistan.
- More studies can be conducted considering the transgenders wanting to get higher education.
- The present study focused on the employment sector however, more studies can be conducted by considering other sectors such as the educational sector.

**Implications**

- In the field of gender studies and sexuality studies the current study will provide empirical information to the upcoming research.
- In Pakistan the empirical information about this minority group is either not sufficient or is not available for the detailed account of these individuals. However, with reference to our society the present study can fill the research gaps.

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## **APPENDIX**

## Transcribed Data

### Interview I

Interviewee: AoA, kya haal hai?

Interviewer: W'Salam, bilkul theek. Aap kesi hain?

Interviewee: Jee, Main bhi theek hoon.

Interviewer: Jee toh phir shuru karain?

Interviewee: Hanji karain.

Interviewer: Aap ka profession kya hai?

Interviewee: Mai makeup artist hoon.

Interviewer: Aap kitne arse se kaam kar rhi hain?

Interviewee: Umm, mai 2014 she kaam kr rhi hoon.

Interviewer: Aap ko joh payment milti hai who enough hai aap k liye? Matlab aap ki guzar basar k liye kaafi hai?

Interviewee: Jee, bohat bohat shukar hai. Bohat acha guzara ho jata hai.

Interviewer: Aap k ghar walon ka rawaiya mulazmat she pehle aur baad mai kesa raha?

Interviewee: Jee, ghar walon ki taraf seh hamesha se support rahi hai mujhe.

Interviewer: Mulazmat Talash krne k liye sab seh bara challenge kya ha?

Interviewee: Koi platform nahi thaa apna kaam dekhane k liye ya kuch krne k liye, bas yeh mere liye bohat mushkil thaa. Mene kaafi time 3-4 saal mulazmat dhoondne mai nikale. Mene 2014 mai dhoondna shuru kiya thaa aur mujhe 2019 mai job mili thee. 2014 se ley kar 2019 tk mene bohat idhr udhr interview diye aur jagah jagah CV drop ki magar kuch response nahi mila, kaheen seh bhi.

Interviewer: Mulazmat k duraan aap ko konse masail ka saamna hai?

Interviewee: Ab to koi masail nahi hain. Theek hee chal raha hai matlab normal flow mai hai sab.

Interviewer: Aap k liye sab she zayada takleef deh sumaji rawaiya kya hai?

Interviewee: Mene jeans aur shirt mai zayada rehna hota hai toh aur mujhe sometimes local travel krna parta hai. Mai 92 news channel mai kaam krti hoonnaa toh who kaafi sunsaan ilaqa hai. Rickshaw waghera mai mujhe apne aap ko bohat cover kr k jana parta hai. Mai apne aap ko jitna bh cover krloon phir bhi logon ko pata chal jata hai. Mai zrra sa bolon toh unko pata chal jata hai aur phir log Mazak urate hain ya follow karne lag parte hain. Yeh bara mushkil hota mere liye apne aap ko cover krna parta hai phir mujhe.

Interviewer: Aap k khayal mai konsa sumaji tabqa aap ki taraf sab se zayada iss trhaan ka attitude rakhta hai?

Interviewee: Aaj kal naa high class log bhi isi trhaan k hain aur low class bhi. Joh parhay likhay log hain who bhi isi trhaan treat krte hain aur joh low class hai who bhi ussi trhaan treat krte hain. Koi farak nahi hai inn logon mai. Matlab jisnei baat krni hai usnei kar deni hai. Yeh nahi hai k usnei chup rehna hai. Parhe likhe ko knowledge ho bhi tab bhi usnei baat kr deni hai.

Interviewer: Aap ki nafsayati sehat kis trhaan seh mutasir hoti hai iss tarhaan k rawaiye ki wajah seh?

Interviewee: Mene kabhi bhi kisi ki tension nahi lee, mai bas apne kaam par dehan deti hoon. Mujhe kisi she koi garz nahi hai. Kisi neh mujhe kama kr nahi dena k mai unki tension sar pr ley kr beth jaon. Koi faida nahi hai aise fazool logon ki aap tension loh. Matlab aap bas focus karo aur apne kaam she kaam rakho. Joh aap k sath koi iss trhaan ka rawaiya rakhay ya kuch kare toh aap usko shut up call dey doh.

Interviewer: Jee bilkul. Aap ko lagta hai k aap ki zehni sehat mai mulazmat k baad behtari aai hai?

Interviewee: Bohat zayada.

Interviewer: Aap kitna pur sakoon mehsoos kar rhi hain mulazmat k baad?

Interviewee: Jee bohat zayada. Actually sara ghar mere sar par chalta hai naa, mere chote behan bhai hain. Aur jab she mujhe job mili hai mai sakoon mai hoon. Mera private kaam bhi hai, shoots waghera bhi. Toh mai apne kaam she bohat zayada khush hoon. Allah neh mujhe bohat

acha hunar diya aur mai itne ache tareeqay se kama rahi hoon aur kaam rahi hoon. Bohat shukar ada karti hoon Allah ka.

Interviewer: Mulazmat k duran darpesh challenges ko kis trhaan solve krte hain?

Interviewee: Bas yahi hai k meri 4/5 friends hain agar koi problem ho toh mai un k sath discuss krte hoon. Toh ham phir soch kr hal nikal lete hain. Toh krleti hoon manage.

Interviewer: Iss interview mai aap kuch add krna chahti hain?

Interviewee: Mai apni story bataoon gee. Mai pehle functions waghera karti thee. Dance karti thee, parties waghera mai jaa kar. Toh Saari raat mene dance karna toh log mujhe bohat tang krte thay. Batameezi. Kabhi kabhi toh bhaagna parta thaa wahan seh. Log drunk hote thay bohat zayada aur phir bohat zayada harass krte thay. Toh mujhe khud apne aap ko save krna parta thaa. Mene bohat struggle kee hai. Phir uss k baad mujhe job mili. Jab mene start kiya meri salary bohat kam thee. Mai hafte mai 5000-6000 kamati thee kabhi kabhi 10,000 bhi mil jata hai likin who bohat kam hota thaa. Mai toh tang aa kr depression mai chali jati thee k mai kya kroon ab. Sab kuch kar kar k tang aa chuki thee k aap batameeziyan bhi bardasht karo logon ki aur unko entertain bhi karo. Bohat zayad mushkil hota thaa. Aur bohat mushkil hota thaa. Mujhe bas yahi hota thaa k kaheen na kaheen mujhe koi job mil jaye bas aur mai dance chor doon, mujhe nahi krna yeh sab kuch. Mai sakoon ki nokri kr k kamana chahti thee phir mujhe koi janne wali thee uss ka ki dost thaa toh woh bhi kisi channel mai makeup artist hee thaa. Dunya news mai who job kr raha thaa usnei wahan k head seh meri job ki baat kee, kay meri dost hai who transgender hai toh aap usko rkh lein job par. Toh usnei aage seh itni batameezi seh aur burre tareeqay seh kaha k nahi nahi ham hijron ko nahi rakhte. Yeh baat mere dost neh mujhe nahi batai. Phir uss k baad usko kaheen aur she offer aai 92 news seh toh usnei kaha k jee ham 2 log hain. Aap 2 logon ko rakh lein gy? Unhoon ne kaha haan aap aajain. Toh phir mene jab job mai join in dee, phir mene yeh dance waghera yeh sab kuch chor diya. Shuru mai bohat mushkil halat thay kyun k meri salary bohat kam thee aur saara ghar bhi mere sar par chalta thaa. Phir bohat mushkil she mene apne ghar ko manage kiya aur mene bohat burra waqt bhi dekha hai. Bohat face kiya burra waqt, likin phir aahista aahista har cheez flow mai aati gai aur sab kuch behtar ho gaya. Baad mai private kaam bhi mile lag gaya. Aur ab toh sab acha hee jaa raha hai aur Insha'Allah aage bhi acha hee jaye gaa.

Interviewer: Jee, Insha'Allah. Aap ka bohat shukriya aap ne time nikala. Thank you very much.  
Allah hafiz.

Interviewee: Allah hafiz.

**Interview II:**

Interviewer: AoA, kya haal hai?

Interviewee: W'Salam, Alhamdullilah.

Interviewer: Jesa k aap ko pata hai I am student. Mai research kar rhi hoon employed transgenders par. Uss hawale seh aap ka interview krna chahti hoon.

Interviewee: Jee, Shuru karain.

Interviewer: Aap kya job karti hain?

Interviewee: I am working with an organization. Mai makeup sikhati hoon female sex workers ko.

Interviewer: Aap kitne arse seh kaam kar rhi hain?

Interviewee: By profession make mai almost 10yrs se kaam kr rhi hoon. Likin bohat zada involve makeup waghera mai 5-6yrs seh hoon.

Interviewer: Aap ki income enough hai guzar basar k liye?

Interviewee: Nahi income enough toh bilkul nahi hai, guzara hee hai bas. Mostly trans community ko family ko bhi support krna parta hai. Mere siblings hain aur mere father separate rehte hain. Meri mother nahi hain aur mai kaafi arsey seh struggle kar rhi hoon toh enough toh nahi kaha jaa skta. Mai khud apne expenses dekhti hoon, ghar k dekhti hoon, separate rehti hoon aur bohat saari cheezain hain toh enough toh nahi kaha jaa skta, kam hee hai.

Interviewer: What has been the greatest challenge for you in order to find an employment?

Interviewee: Employment dhoondne k liye wese aaj kal kaafi change aa chukka hai likin phir bhi struggle bohat zayada hai. Mostly transgenders ko kisi NGO mai hee job milti hai joh banai hoti hain ya trans se related hoti hain. Baqi professions mai job bohat mushkil seh milti hai. First of all toh acceptance nahi hai. Second yeh k koi para likha bhi hai toh job kaheen lag bhi jaye toh wahan wahan ki society aur log bohat zayada degrade krte hain aur discrimination bohat zayada hai. Mostly, trans community is related to makeup aur uss ilawa functions aur as sex workers earning krni parti hai.

Interviewer: During the employment aap ko kya challenges ya problems face krne parte hain?

Interviewee: Not so much, earlier bohat masle thay jesa k I told you earlier likin ab jis jagah par mai kaam kr rhi hoon 2 saal seh yeh mere liye bohat achi hai. Past mai mene bohat struggle kee hai, bohat aisi cheezain face ki hain joh bohat difficult theen.

Interviewer: Any example? Kis trhaan k challenges face kiye aap ne?

Interviewee: Logon ka behavior, hamai insaan hee nahi samjhthe. Hamai koi value nahi dete k ham bhi insaan hain, parhe likhe hain, kaam krna chahte hain. Koi kaam krta bhi ho tab bhi usko koi izzat nahi deta. Jese during traveling ya ese koi milta bhi hai toh woh sab seh pehle aap ko judge krta hai. Kyun k trans community k baare mai yahi bana howa k sirf yeh ya toh functions krte hain, dancers hain ya toh yeh sex workers hain. Jese k mai job krta hoon, I teach makeup and I am a teacher toh being a trans mujhe phir bhi yahi sunna parta “hanji, aajkal aap k functions ho rhy hain?” “Aap yeh kaam krta hain?”. Toh woh yeh nahi soch skte k mai koi acha kaam kr rhi hoon. Kisi achi jagah par mai kaam kr rhi hoon.

Interviewer: Aap k khayal mai konsi social class sab seh zayada iss type ka attitude rkhti hai aap k bare mai?

Interviewee: Ismei sab classes aati hain. Lower and upper dono hee.

Interviewer: How does such behavior of people impact your psychological health?

Interviewee: Mental health par of course affect parta hai. Kyun k yahan par koi doctor iss trhaan se available nahi hai transgender community k liye. Jese hormones k liye, therapy k liye, jisko I think so endocrinologist bolte hain woh yahan par koi nahi hai. Agar aap kisi se baat bhi karain toh unko pata hee nahi hota k how to treat a trans person, trans woman. Unko pata hee nahi hai jab k bahir k mulkoon mai toh bohat achi treatments hain, therapies hain aur bhi bohat facilities hain trans logon k liye. Khaas tor par jab trans community ki families unn k sath burra saloq karti hain phir woh uss waqt ghar se nikal jate hain toh zahir si baat hai woh uss waqt specially mentally bohat disturbed ho jate hain.

Interviewer: Aap ko lagta hai aap ki mental health behtar hoi hai, since you found an employment as compared to earlier?

Interviewee: Yes of course, jahan pr job krne jati hoon, job meri students hain they don't judge me. Employers bhi judge nahi krte mujhe toh who mujhe accept krte hain. Aur ird gird ka agar

aap ka atmosphere acha ho gaa, log aap ko value dein gy, insaan samjhein gy toh phir zahir si baat hai aap ka mood acha rehta hai aur uss sei automatically aap khush rehte ho aur atmosphere acha ho, log ache hon gy to mental health disturb nahi ho gee. Aur aap ko encourage krne wale log ho gy toh aap ko satisfaction mile gee.

Interviewer: Aap during employment aane wale challenges seh kese cope krte hain ya nimatti hain?

Interviewee: First of all toh log reject kr dete hain k ham trans ko rakhain kyun aur ham kis trhaan se treat karain unko. Yahi sab seh bara issue hai, aajkal changes toh ho rhy hain wese. Mostly ham apne friends se hee discuss krte hain aur aik doosre ko guidelines dete hain because hamara friend circle bhi trans hee hai. Dusre hamare friends nahi hote aur naa hee log zada banna pasand krte hain, kyun k unko yahi hota hai k log hamare bare mai pata nahi kya sochain gy agar ham isko friend banain gy. Kyun k log hamesha hamare bare mai burra hee sochte hain.

Interviewer: Is there anything you would like to add in this interview?

Interviewee: Mai add yeh krna chahti hoon k mere khayal mai sab se important hai k parents iss cheez ko highlight karain. Kyun k jab bache koi transgender dekh kr poochte hain k yeh kon hai toh parents hee keh dete hain k side par ho jao, yeh third gender hai door raho. Yeh hamari society ka part nahi hai. Aajkal toh choote bachay bhi trans ko dekh kr hooting krte hain, trans ko burre ilfaz kehte hain. Ismei parents ka role hona zroori hai k apne bachon ko ache ilfaz mai batain k they are part of our society despite of their third gender. Tab hee bache bhi burra salook nahi karain gy ya Mazak nahi banain gy. Mai bas yeh add krna chahti hoon k parents bachpan seh acha guide karain apne bachon k otoh kaafi change aa skta hai society mai.

Interviewer: Thank you very much, aap ne time nikala.

Interviewee: No problem, Allah hafiz.

Interviewer: Allah hafiz.

**Interview III:**

Interviewer: AoA, kya haal hai?

Interviewee: W'Salam, Theek. Aap sunain?

Interviewer: Jee, Akhamdullilah. Toh shuru karain?

Interviewee: Jee bilkul.

Interviewer: Aap kya kaam karti hain?

Interviewee: Mai tailor hoon.

Interviewer: Aap kitne arse seh kaam kr rahi hain?

Interviewee: Mai taqreeban 5-6 saal she.

Interviewer: Aap k liye employment haasil krne k liye sab seh bara challenge kya raha hai?

Interviewee: Yahan par problem sab se pehle start mai joh howa thaa who toh yahi thaa k as a transgender mujhe shop joh leni thee who mujhe koi dey nahi raha thaa kyun k mai transgender hoon. Uss k baad sab she zada challenging yeh thaa k jahan mai kaam kr rhi hoon yahan k log mujhe tang krte hain yahan k aas paas k log iss lihaz seh tayyar nahi thay k yahan koi transgender aa kr dukan khole aur kaam kare. Likin Shukar hai bohat zada masla nahi aaya logon ne accept kr hee liya iss cheez ko.

Interviewer: Jee, toh aap k paas clients waghera aate hain zayada ya nahi?

Interviewee: Jee, shukar hai ache clients aate hain joh appreciate bhi krte hain inn cheezon ko k aap yahan yahan par kaam kar rhi hain, aap ne shop banai hoi hai.

Interviewer: Aap ko during employment konse masail hain?

Interviewee: During toh koi bohat zada nahi hain, shukar hai. Likin kabhi kabhi thora sa problem hota hai jese agar mujhe koi shop se related problem hai aur shop ka masla hal karna ho toh mujhe jana parta hai, toh usmei thora sa problem aata hai k agar mai kaheen par jaati hoon toh who log acha behavior nahi rakhte, Matlab yeh k ham inki baat na bhi sunain toh khair hai. Hamare jese logon k masle ko gair zaruri samjhate hain.

Interviewer: Aap k liye sab seh zada takleef deh sumaji rawaiya kya hai?

Interviewee: Sab seh zada burra uss time lagta hai k jab ham mehnat kar k bhi apne aap ko manwa nahi paate. Ham kisi ghalat main nahi hain, mehnat kar k kama rahe hain aur ghar chala rhy hain aur apni zarooriyat purri krte hain likin phir kai log aise hain joh aik achi nazar seh nahi dekhte. Unn ka mindset hai k nahi yeh transgenders hain lazmi part time begging ya koi aur kaam hee krte hoon ya prostitution mai hain. Woh thora hurtful hai k nahi bhaee ham mehnat seh kama rahay hain, aap ko chahiye k hamai appreciate karain, Naa k baqiyoon k sath compare kr k hamai haqarat seh dekhain.

Interviewer: Aap k khayal mai konsa sumaji tabqa iss trhaan ka rawaiya sab seh zada zaahir krta hai?

Interviewee: Mostly men, guzarte guzarte aap ko smile paas kar jain gy. Aur zada tar awein tang krne k liye ghuss aate hain dukaan mai, acha acha aap kitni salai ley rhi hain? Hamne falane ka kapra silwana hai, yeh karna hai woh karna hai. Iss trhaan ki cheezain bohat irritate krte hain likin unko patiently treat krna parta hai.

Interviewer: Iss trhaan k hurtful rawaiya ka aap ki zehni sehat par kis trhaan seh asar hota hai?

Interviewee: Kabhi kabar free time mai beth k sochti hoon toh obviously depression hota hai k baar baar mujhe iss cheez ka ehsas dilaya jata hai. Yeh aik natural si baat hai. As a human agar treat karain toh acha lagta hai, likin agar koi hurtful baat keh raha ho toh bohat afsos mai jaati hoon aur zehni tor par depress ho jati hoon. Zehni tor par dukh hota hai. Khaali mardon ki baat nahi krte aksar aurtaain bhi aisi hain beech mai, joh dekhti hain au raise ajeeb sa behave krte hain k hamai feel hota hai k shayad ham kisi ghalat dunya mai aagaye hain. Iss trhaan mind bohat stressful rehta hai aur mustaqil tension hoti hai k hamare sath kya ho raha hai.

Interviewer: Aap ko lagta hai k mulazmat k baad seh aap ki zehni sehat mai behtari aai hai?

Interviewee: Koi itni khaas nahi aai, kyun k logon ka joh mindset bana howa hai, aur bachon ka joh unn k maa baap neh mindset banaya hota k they are transgenders. Inko aise bulana hai, inn seh baat nahi krni, yeh aise hote hain waghera. Toh aik cheez joh bachon k mind mai beth jaye woh khatam nahi hoti aur yeh purana mindset chalta aa raha hai, woh har insaan seh aage seh aage transfer ho rahi. Toh yeh mustaqil tension aur dukh sath hee hai, khatam nahi hota. Toh itna koi khaas change nahi aaya mulazmat k baad seh k mai kahoon mulzmat k baad bohat change aaya hai. Aisa kuch bhi nahi hai.

Interviewer: Aap khud kitna pur sakoon mehsoos kr rhi hain mulzmat haasil krne k baad seh?

Interviewee: Mai apne aap ko ab kaafi independent samjhti hoon k shukar hai Allah ka k mai apni family ko bhi support kr rhi hoon aur apne bhi expense utha rahi hoon. Kisi seh maangna nahi parta, Shukar hai Allah ka.

Interviewer: Aap mulazmat k duraaan darpesh challenges seh kese nimatti hain?

Interviewee: Woh situation par depend krta hai k kis type ki hai. Kuch log aise hote hain jinki mai pyaar she handle kr leti hoon, magar kuch log aise bhi aate hain woh iss trhaan ki baat krte hain ya iss trhaan ka rawaiya hota hai k ham unsei pyaar she nahi deal krte, gusse she krna parta hai. Kisi k sath batameez hona parta , kisi k sath polite. Jis trhaan ka insaan hota hai uss k sath uss hisaab seh deal krti hoon.

Interviewer: Generally bhi agar aap ko challenges aate hain toh unko kis trhaan solve krti hain?

Interviewee: Bohat patiently, dimagh ko thanda kar k. soch samjh kr krti hoon. Mai logon par dependent nahi hoon khudi solution nikal leti hoon.

Interviewer: Aap ko lagta hai k aap ki salaray guzar basar k liye kaafi hai?

Interviewee: Agar ham dekhain k bilkul guzara ho jaye toh kaafi hai, likin agar ham dekhain k hamari khuwahishaat bhi purri hoon, aur ham kisi ache lifestyle ki taraf jain toh who mumkin nahi hai. Likin shukar hai, manage ho hee jata hai.

Interviewer: Joh aap ko kaam k hisaab seh salai ki payment milti hai wo theek milti hai?

Interviewee: Kuch log hote hain joh theek dey dete hain, joh maanga hai dey dete hain. Likin kuch log aise hote hain k wo dekhte hain k nahi jee yeh toh transgender hain ham insie do chaar aur kum krwa hee lein. Ham khud jitna bhi rate neeche kr dein unki phir bhi koshish hoti hai k jee ham mazeed kam krwain. Wese shukar hai overall market rate k according mil hee jata hai.

Interviewer: Aap iss interview mai mazeed kuch add krna chahin gee?

Interviewee: Nahi filhaal toh nahi. I think aisa kuch nahi hai.

Interviewer: Theek hai, Thank you. Aap ne time nikala.

Interviewee: Nahi, koi masla nahi. Allah hafiz.

#### **Interview IV**

Interviewee: Hello

Interviewer: AoA, kya haal hai?

Interviewee: W'Salam, Theek Alhamdullilah.

Interviewer: Jese k aap ko pehle bataya thaa mene interview krna ho gaa aap ka, Mujhe aap ka thora sa time chahiye.

Interviewee: Jee shuru karain.

Interviewer: Aap kya kaam karte hain?

Interviewee: Jee, mai aik ghar mai kaam karta hoon peechle 5 saal seh ussi ghar mai hoon.

Interviewer: Acha sahi, Mulazmat talaash krne k liye aap ko kin muskilaat ka saamna howa?

Interviewee: Jee, sab seh pehle toh mujhe koi rakhne ko tayyar nahi hota thaa. Aur agar rkhte bhi thay toh bas zroorat parne par kabhi kabar bulate, full time nokri mujhe bohat arsa nahi mili. Likin ab Allah ka shukar aik ghar mujhe aisa mil gaya jinhood ne mujhe bila eitraz rakh liya.

Interviewer: Mulazmat k duraan aap ko kin masail ka saamna karna parta hai?

Interviewee: Mulazmat k duraan ab toh koi aisi mushkil nahi, Alhamdulillah jidhr mai kaam kr rha hoon bohat ache log hain.

Interviewer: Aap k liye sab se zayada takleef deh sumaji rawaiya kya hai?

Interviewee: Ummm, sab seh zayada takleef uss waqt hoti hai jab log Mazak urate hain. Jese mai agar sodah khareedne jaoon ya kaheen bahir jaoon jidhr mujhe kisi seh baat krna pare toh log baghar soche samjhe Mazak urate hain, haste hain aur baaz dafa toh naqal utaar kar aapas mai haste hain.

Interviewer: Aap k khayal mai konsa sumaji tabqa aap k sath sab se zada jaarhana rwaiya rakhta hai?

Interviewee: Zada tar banday dukandaar waghera mazak urate hain, jese agar mai dukaan par jaoon toh woh aapas mai hasna shuru ho jate hain.

Interviewer: Sumaji rawaiya aap ki zehni sehat ko kis trhaan mutasir krta hai?

Interviewee: Zehni tor par bohat shadeed takleef hoti hai, likin mere paas koi chaara nahi hai siwaye iss k ky mai bardaasht kroon. Bas apne aap ko yahi tasali deta hoon k Allah sab janta hai.

Interviewer: Kya aap ko lagta hai mulazmat k baad se aap ki zehni sehat mai behtari aai hai?

Interviewee: Jee bilkul aai hai, kyun k shuru mai mujhe full time rkhne ko koi tayyar nahi hota thaa. Jab koi function waghera hona tab ghar k bahir k kaam krne k liye bula lete thay aur bas ussi din farigh kr dete thay. Magar jab se aik ghar mai kaam mila hai, tab se bohat sakoon hai, kam se kam ab mera mustiqil rozgaar lag gaya hai maheene ka.

Interviewer: Mulazmat milne k baad se aap khud kitna pur sakoon mehsoos krte hain?

Interviewee: Jee, Allah ka bohat shukar hai. Mai ab bohat mutameen hoon.

Interviewer: Aap mulazmat k duraan darpesh muskilaat se kese nimatte hain?

Interviewee: Mulazmat k duraan toh mujhe koi khaas muskil peish nahi aati kyun k mai jis ghar mai kaam krta hoon wo bohat acha khayal rkhte hain.

Interviewer: Aap iss interview mai mulazmat k hawale se kuch aur shaamil krna chahte hain?

Interviewee: Jee nahi, agar aap ne kuch aur poochna hai toh pooch lein.

Interviewer: Chlain theek hai, Aap k waqt ka bohat shukriya.

Interviewee: koi baat nahi.

Interviewer: Allah hafiz.

Interviewee: Allah hafiz.