

**AWARENESS REGARDING DISSATISFACTION OF TRANSGENDER COMMUNITY
ON THEIR MISREPRESENTATION IN POPULATION CENSUS OF
PAKISTAN 2017**



NAUREEN NOOR MUHAMMAD

DEPARTMENT OF SOCIOLOGY

QUAID-i-AZAM UNIVERSITY

ISLAMABAD

2020

**AWARENESS REGARDING DISSATISFACTION OF TRANSGENDER COMMUNITY
ON THEIR MISREPRESENTATION IN POPULATION CENSUS OF
PAKISTAN 2017**



**“Thesis submitted to the Department of Sociology, Quaid –i- Azam University, Islamabad,
for the partial fulfillment of the degree of Master of Science in Sociology”**

NAUREEN NOOR MUHAMMAD

DEPARTMENT OF SOCIOLOGY

QUAID I AZAM UNIVERSITY

ISLAMABAD

Acknowledgment

First and foremost, I am grateful to ALLAH ALMIGHTY, for it is He who choose me to serve his subject through this humble service of mine.

With the completion of this study, my gratitude and hope that this effort may go ahead to serve as one of the many cornerstones for the empowerment of the transgender community in Pakistan.

This research study is made possible by the support of my respected research supervisor Dr. Imran Sabir. I am also grateful to Madam Sadia Jamil who helped me a lot throughout the duration of my research and thereafter. I am also very grateful to my Parents who emotionally support me throughout my career. I am also thankful to my Class Mates Sidra Shafie, Ubaidullah and Lateef Hussain who helped me out during collecting data and in approaching the respondents. Most importantly, I express my profound gratitude to the participants specially to those members of the community who took part in the study and provided with the material, also thankful to Wajood organization for their bravery and courage to open up their hearts and speak up to make this study possible.

NAUREEN NOOR MUHAMMAD

Abstract

Transgender (TG) are considered as the marginalized community of the society. Before the British Criminal law (1871), Transgender (TG) had respectful place in the society. To lookout the royal women households there were the great demand of Eunuchs, Masood and Salman (December, 2009) stated that the word Eunuchs derived from Greek which means “keeper of the bed”. There were about 70000 Eunuchs’ in majestic places of China, in the Ming Dynasty of China. They were hired as the guards of harem. After Criminals Tribes Act, 1871 restricted the activities of trans-genders and called them criminals (CSS Forum 2010). The present study is based on quantitative research analysis, while focusing on the Transgender (TG) community’s misrepresentation in the population census 2017 in Pakistan. It is a historic step to include the TG category separately for the first time in population census of Pakistan, as previously the TG members were counted under the label of disable population (Dawn 2019). Structured survey questionnaires was used with 72 Transgender respondents from the different areas of Islamabad. This research study employs the social exclusion theory that is given by Rene Lesion in 1947, and IBM statistics SPSS software is used to analyze the collected information. According to the research findings, respondents illustrate that they are not satisfied with recent population census 2017 in Pakistan, about 95.8% were not satisfied with the Population census of Pakistan 2017. 97.2% respondents were concerned that statistical misrepresentation affects the rights of gender identity of the respondents. This study advances understanding of how statistical misrepresentation affect the citizenship and societal rights of the individual and authentic data of population census is necessary to resolve the issues of Transgender (TG) Community and also budget allocation is linked with the population census of the society. Ninety Four percent of the respondents agreed that statistical misrepresentation cause all these problems. The statistical analysis shows that 95.8% respondents were said that government should conduct a census with accurate data and give authentic Statistical representation of Transgender (TG) community. After analyzing the results, it suggests that there is a need of policy at a state level that tackles the problems of minorities and to ensure the implementation of policy for the rights of Transgender (TG) community.

Contents

Chapter No.	Title	Page No.
1	Introduction	10
1.1	Statement of the Problem	11
1.2	Objectives	11
1.3	Significance of the Study	11
2	2.1 Review of the Relevant Literature	12
	2.2 <i>Significance of Population Census for the Society</i>	13
	2.3 <i>Importance of Gender Identity</i>	14
	2.4 <i>National Database & Registration Authority Initiates Policy to Register Transgender People 2010:</i>	17
	2.5 <i>Brief note on Transgender Identity</i>	19
	2.6 <i>Historical Glimpse on Transgender Community</i>	20
	2.7 <i>Transgender Exploitation in Pakistan</i>	23
	2.8 <i>Transition Period of Transgender Community in Pakistan</i>	24
3	Theoretical Framework	26
3.1	Social Exclusion Theory	29
3.2	Application of Theory	32
3.3	Propositions	33
	Hypothesis (Null, Alternate)	33
4	4.1 Conceptualization	34

4.2	Operationalization	36
5	Research Methodology	38
	Research Design	38
5.1	Universe	39
5.2	Unit of Analysis	39
5.3	Sampling Design	39
5.4	Sample Size	39
5.5	Tools for Data Collection	39
5.6	Techniques for Data Collection	40
5.7	Pre testing	41
5.8	Data Analysis	41
5.9	Opportunities and Limitations of the Study	42
5.10	Ethical Concerns	42
6	Results	43
6.1	Findings	44
6.2	Hypothesis testing	45
7	Discussions and Conclusions	52
	Suggestions	58
	References	59
	Annexure 1	62

List of Tables:

Table No.	Title	Page number
6.1	Demographic Profile of the respondents	34
6.1.1	<i>Age of the respondent</i>	34
6.1.2	<i>Education of the respondent</i>	34
6.1.3	<i>Occupation of the respondent</i>	34
6.1.4	<i>Income of the respondent</i>	34
6.2	Opinions regarding dissatisfactions of transgender community on Population Census of Pakistan 2017	35
6.2.1	<i>Information about the Population census of Pakistan 2017</i>	35
6.2.2	<i>Satisfaction on Population Census</i>	35
6.2.3	<i>Impact of misrepresentation on the gender identity of transgender community</i>	35
6.2.4	<i>Impact of misrepresentation on the citizenship rights of TG community</i>	35
6.2.5	<i>Impact of Misrepresentation on the mental and physical health of individual</i>	35
6.2.6	<i>Impact of misrepresentation on the societal validation of TG community</i>	35
6.2.7	<i>Impact of misrepresentation on budget allocation for the welfare of TG population</i>	35
6.3	Requirement of policy development that tackles the minority stress and discrimination.	37

6.3.1	<i>Need of policy development that meet the needs and tackle the minority stress</i>	37
6.3.2	<i>Benefits of identity cards issued by NADRA</i>	37
6.3.3	<i>State is responsible for the marginalization of transgender community</i>	37
6.4	Opinions regarding Transgender community’s leadership initiatives for their own Transgender community	38
6.4.1	<i>Satisfaction on TG community’s leadership initiative for the rights of Transgender community</i>	38
6.4.2	<i>Satisfaction with the existing TG leadership in highlighting the issues of TG population in Pakistan</i>	38
6.4.3	<i>Necessity of true representation to resolve issues</i>	39
6.4.4	<i>Need of government special measure to recollect the data for TG population living in the Pakistan society</i>	40

Chapter No. 1

INTRODUCTION

Numerous studies have shown that the discrimination towards Transgender (TG) population in societies is a longstanding issued faced by every Trans-person around the globe. Pakistan falls in the list of countries with extreme marginalization of Transgender (TG) community in South Asian region. Population Census of Pakistan 2017 which start on 15 March 2017 and ended on 25 May 2017. Pakistan Bureau of Statistics (BPS) conducted a census for the first time in 21st century after 19 years. The total population estimated at 20 crore (210-220 million). Results were finally presented to the Council of Common Interest on 25 August 2017 and then accepted and released to the public. Total Population of Pakistan is 212,742,631 estimated by Pakistan Bureaus of Statistics (BPS).

There are different nomenclatures for hijra. Louise Brown (2005:12) stated that, in the subcontinent transgender people are known as 'Khusra' which means half man and half woman. The term "Khawaja sira" is ancient term that was used for transgender who were appointed as guardians of female parts of palaces during Mughal era in the subcontinent (Latif, 2002). There are also some names given to hijras according to their type and sexual and physical features e.g. those who are having male sex organs but think they have ruh (soul) called Aqwa; those who are like Aqwa but living with a guru and convinced to be castrated are called Zankha; those whose ancestors belonged to the families of Khawaja Siras like to be called as khandani hijras and usually enjoy better status in their own community; those who get themselves castrated either on their own will or by being compelled are named as narban hijras (Khattak. 2004:47). The narban hijras are highly respected among their community whereas those non-emasculated hijras are regarded as fake' (Shah, 1961: 29). Narban is a Persian word which means 'sacrificing man' who are also taken equivalent to Khusra, after attaining asexuality through castration (Ali, Riaz and Zfar.2003, 1996, 2004). They claimed that female soul is enclosed in their bodies since birth which prompts them to behave like women.

In Population Census of Pakistan 2017, total Population of Transgender people counted as 10,418 nationally. Pakistan Dawn news (August 2017) reported that the figure of 10,418 claimed by Transgender rights campaigners is the underestimation of Pakistani's Transgender population in which Leader of a Lahore- based transgender right group known as the Khawaja Sira Society, Mona Ali, estimates there are 400,000 to 500,000 transgender people in the Punjab province only, Leader of the Karachi-based transgender right group known as Jiva, Bindya Rana,

estimates that there are 300,000 transgender people across Pakistan. The factor which became the main reason for underestimation of transgender community is that only those people are counted who have National identity cards, and not counted those who have no ID cards because some trans- people do not disclose their transgender status to avoid discrimination (Dawn, August 2017).

It is seemed in Census 2017 of Pakistan, Population of Transgender is distributed according to rural and urban residential status and results showed that the total Population of Transgender in Pakistan is 10,418 which include 913 of KPK, 223 in Rural setting and 690 in Urban setting of KPK, 27 in rural setting of FATA, 6709 in Punjab which include 2124 from rural Punjab and 4585 from urban setting of Punjab, 2527 in Sindh of which 301 of rural Sindh and 2226 of urban Sindh, 109 in Baluchistan in which 40 from rural Baluchistan and 69 from urban Baluchistan and 133 in Islamabad in which 52 from rural setting and 81 from urban setting of Islamabad. While talking to The Express Tribune (2017), transgender activists claimed that according to an estimate, there are more than one million transgender persons across Pakistan, adding that 5,000 to 10,000 living only in the twin cities and surrounding areas. Most of the transgender people complained that the census staff didn't visit their homes or refuse to count them because they didn't have CNICs. Shilpa Sanam, claim that 500 to 600 transgender persons are living in Nurpur Shahan and Bari Imam. Nighaian Kiyani a trans woman and she is from Jhelum, said that census team didn't visit her home and she also said it is a big joke that there are only 10,000 transgender people in Pakistan (Express Tribune 2017). Kashish, a transgender said that "Whosoever made a claim of being a transgender was counted as so without any verification," Several transgender persons who were mentioned as male or female in their CNICs, were not counted as transgender.

It is surprise that the population of transgender people as per the census (2017) is underreported as the reported news sources explained above. The United Nations Fund for Population Activities (UNFPA) checking the report on the Census mentions that the "Enumerators seldom asked questions on disability and transgender, the enumerators concluded the response on the disability and transgender because they felt it is culturally sensitive to ask from household such questions, "Do you have any transgender in your house?" etc. Naturally, questions are not a big problem, the problem is shame and psychological gracelessness linked with the admittances of

being a transgender introverted the record of actual numbers. As a result only 10418 transgender are documented nationwide in the latest Population Census of 2017. However, the statistical flaws of population census 2017 are questionable regarding the actual data of Transgender Population. Akhtar (2016) conducted a research on transgender People in Pakistan and stated that about 2 percent population of Pakistan is subjected to transgenderism. Almas Bobby told BBC Urdu in 2009, leaders of transgender community, estimated that around 300,000 transgender person are in Pakistan.

Punjab Social Protection Authority Pakistan (August, 2018), elaborated that Government of Pakistan efforts for the wellbeing of transgender community but it is limited to their identification and registration. Supreme Court passed an order in 2009 to include ‘third gender’ category in the national identity cards (Dawn, August 2017). In 2013 elections of Pakistan, a limited number of transgender persons in Pakistan who have Computerized National Identity Cards (CNICs) casted their vote by using their CNICs. After the visit of Fountain House Lahore in June 2018 by honorable Chief Justice of Pakistan, Mr. Justice Saqib Nisar, he took suomoto notice of the plight of the transgender community and focused the government to address the persistent issues of registration of the transgender (TG) community (Dawn, August 217). Akhuwat an organization leading with NADRA, registered the transgender person with the provision of monthly income and interest free loans. In 2011, a microfinance partner Akhuwat, started a programme ‘Lend with care’ in Pakistan, to reduce the social exclusion of khwajasiras. In the words of Akhuwat’s Founder and Director, Dr. Amjad Saqib, the aim was to work towards ‘creating a society in which the transgendered are treated as equal citizens without prejudice or discrimination’. While the programme has included a wide variety of activities such as painting workshops, quiz competitions and even sports events, the core of the programme has focused on giving way participants a small monthly grant of 1,200 rupees and, since the health of khwajasiras is generally at greater risk of infectious diseases, the increased provision of health services particularly focused on the prevention and treatment of diabetes, HIV/AIDS, and hepatitis. In 2013, Akhuwat has started to focus on improving the economic well-being of the transgender community and now provides vocational training and loans to start businesses. This was the great initiative by the government for the welfare of the transgender community.

The social life of hijras can be divided into two major categories: Hijra's life in a society and their life within their own community. Although there are rich and poor hijras, yet response to them in a society is usually uniform. Brown (2005) stated that in past, the Muslim world witnessed hijras playing very important roles in society and in the courts of Muslim rulers and they enjoyed the status of Deevan equal to that of a minister. But today there is almost no role for them to play in society. Therefore they are left with beggary and selling sex (Rais, 1993) and are ridiculed and disrespected in the society. Thus as a social revenge they are always looking for such children and men whom they could persuade to become members of their community.

Transgender Person Protection Act passed by the Government of Pakistan in May 2018 to provide them security, shelter, rehabilitation and relief for the welfare of the transgender person and other matters related to TG community (Dawn, 2019). This initiative is not limited to recognition and registration, government should require to establish protection centers, provide medical facilities, specific toilets for TG community and institute mechanisms for awareness and mainstreaming of the TG Community to enhance their skills and potentials.

Before partition of sub-continent, Transgender Community enjoyed a highly respected status in Mughal courts where they had been given the roles of sharing their wisdom and helping out the parsons in decisions making process. They also making significant contributions in art and music. Hinchy (2019) conducted a study in India and analyzed the history of Transgender community explained that As per the British rule come, worse period of Eunuch start and under the 1860 penal code clause 377 introduced criminal act by added up clause 294 and called them criminals. Banning their activities and the criminal Tribes Act 1871 made compulsory the registration, surveillance, and control of all eunuchs, and Eunuch is a "person with medical inspection and clearly appear to be impotent" are denied to adopt the Chelas and also forbidden for public appearances and if any eunuch who registered and if appears, dressed or ornamented like a woman in any public street or place, and who dances or plays music, or takes part in any exhibition or for hire in a private house may be arrested without warrant. This penal code remain intact in Pakistan penal code and was revoked in President and Field Marshal Ayub Khan's era. Hinchy (2013) stated that the Criminal Tribe Act, became the main reason for transgender people to face social discrimination started from family at very early age, because parents

considered them as less capable or important as compare to their rest of kids and family ignores and pay no significant attention.

This study is important to understand that Population census is also very important for the welfare and identity rights of the individual. The researcher conducted this research to get aware about the opinions of transgender (TG) community on the Population census of Pakistan (2017), a true representation of the population group is necessary for the mental and physical health of the individual and statistical misrepresentation is the violation of the rights of individual.

1.2. Statement of the problem:

To know about the awareness regarding dissatisfaction of Transgender (TG) community on their misrepresentation in Population Census of Pakistan 2017.

1.3. Objectives:

This Study aims:

1. To investigate the opinions of Transgender Community regarding the Population Census of Pakistan 2017.
2. To identify that Statistical misrepresentation in Population Census of Pakistan 2017 regularly lack the societal validation of Transgender (TG) Community.
3. To identify the benefits of ID Cards recently issued by NADARA, is it provided any kind of benefit in identity recognition.

1.4. Significance of the Study:

The current study will help in identifying the awareness about the dissatisfaction of Transgender Community on Population Census of Pakistan 2017. It will help in drive out the speculation that spread in media and other institutions about the dissatisfaction of transgender community on the misrepresentation of their population in Population Census of Pakistan 2017. This study will analyze the existing opinions of Transgender towards the Population Census of 2017 in Pakistan.

Chapter No. 2
REVIEW OF LITERATURE

2.1. Significance of Population Census for the Society:

For any developed or developing country, to maintain an economic, social and political growth and law and order in a country, one of the most important responsibility of the government is to make ensure the citizens of that country have proper access to water, sanitation, transportation, hospitals and schools amongst other things. But to do that one must have the knowledge about the size of its current population otherwise all planning or economic forecasting tools are useless. Henry & Daly (2001) described that Census is the only tool which can help effectively and accurately for collective future of the population and also play a vital role in maintain the socio economic profile of the population. Paul Williams (1998) stated that a census conducted in Australia in 2001, identified that the crucial advantage of the population census is that it contains detailed small area socio-demographic information. Gregory and Hunter (1995) and Vinson (2000) added that Census data is the only comprehensive data source in Australia with detailed information about the characteristics of households at the small area level. Another example from which we can see the importance of population census is Nigeria's development.

An examination of 2006 Population Census by Mrs. Adeline Idike and Okechukwu described that Today Nigeria is ranks among the poorest countries in the world. The Nigerian government understood the importance of an accurate census as the basic tool for development planning. World Health Organization (WHO) explained that Population data including the actual number of the population and its composition according to; age, and sex, residential status, birth place, employment, educational status, tribe, religion and marital status etc. In 1960, a Population Census conducted in Nigeria with more emphasis on the accurate data and this was considered the first step towards the Nigeria's development. Martin & Taylor (1995, 1996) added that in the last two years the word 'Census' has been so much in the news and it is expected that every Nigerian citizen knows what is Census.

Odewumi (2000) refers to the United Nation's (1970) recommendation on census defined the term 'census' as the total process of collecting, compiling, evaluating, analyzing and publishing demographic, economic and social data pertaining to all persons in a country at a particular time. According to Obama (1969), government's role in population census is of paramount importance.

So Population Census plays a vital role in the betterment of the residents of the respective country. To plan best for the future of any city or society one should know what the expected population levels would be at the date in the future. Census is important because this process helps compile a numerical profile of individuals. The numerical information informs at all levels both in government and the private sector to make decisions about the wellbeing of the respective population. The Misrepresentation of Population Census may result in the distortion in the resource distribution within a Society.

2.2. Importance of Gender Identity:

Gender identity play a vital role in the social recognition of the individual. Identity is the key that link social person with the social structure. It also helps in shaping the behavior (role performance) associated with the social position. To further identify the importance of gender identity. McSweeney (1999) stated that identity is central to understanding of social security. In 1998 Zalewski discussed on cultural identity and societal identity both are interrelated with each other. Recognizing gender as a significant dimension of identity and security and it also shape the individual security needs. In 1994 the United Nations Development Programs (UNDP) report defined the human security as freedom from fear, freedom from want, consisting of four characteristics: universal, interdependent, and it is easier to ensure through early prevention and also people centered. However Axworthy (2001) also stated that UNDP report also include seven basic categories in the human security that is economic, food, health, environmental, personal, community and political security. Though absence of recognition or identity there is no availability of basic needs too. Hence, it shows that gender identity is closely linked with social representation, which is necessary for the population census. The present research study is addressing this issue of misrepresenting TG population in population census of Pakistan conducted in 2017.

Furthermore, Stryker (1980), stated that identities are social positions which individual subjugate through interaction in performing their role in the society. Through role taking, individuals learn to see themselves as other see them as an inhabitant of the social position. Thus when an individual acquire an identity, he /she is constructing a self- structure in a society. Stryker (1980) summarized the relationship of individual and society as a 'mirror' that link individual with social structure.

Fairly, another study conducted by Markus (1977) in Australia, stated that social identity can be thought of as social categorization of oneself that is important for creating one's self-definition and identity consistent behavior. Forehand et al. (2004) said Identities may differ in self-importance. Self-importance refer to the depth with which one connect a specific identity as a part of him or herself.

So it is cleared that gender identity is very important for the individual personality and their social behavior. It is also the psychological aspect of the individual on which individual try to act and perform their role. As a social being it is very hard to live without any recognition or identity in a society. Any gender either masculine, feminine or third gender identity is the major cause of the existence of the individual in the world.

2.3. Brief note on Transgender identity:

Transgender who identify as three or more genders in societies considered as neither man nor woman. A middle state between man and women or the state of being both or the state of being neither, all are in reference to different cultures and individuals. McGee and Warms (2011) explained that different terms have been used for third gender in different countries like Hijra of India, Fa'afafine of Polynesia and Sworn virgins of the Balkans and tesrolingis of Nepal. To lookout the royal women households there were the great demand of Eunuchs, existed since 9th century BC. Masood and Salman (December, 2009) stated that the word Eunuchs derived from Greek which means "keeper of the bed". There were about 70000 Eunuchs' in majestic places of China, in the Ming Dynasty of China.

Since 2005, third gender category included by India on Passport application. It is estimated that there are 5 to 6 million Hijra in India. Different countries made significant progress towards transgender rights. Countries like Australia made major evolution for transgender rights. Transgender can easily apply for passports. The government of Australia ordered that there is no requirement of gender altering surgery to change their gender for citizenship. Term "other" added by Bangladesh for third gender category.

Roscoe and Will (2000), noted that in 2007 Supreme Court ordered the Nepal government to treat the third gender as equal to the other genders. In 2007a movement planned by the Supreme Court named "Nepal's sexual and gender minority rights movement" was seen as an effective

example of human rights activism in the world. Navi Pillay, the UN high commissioner for human Rights in Australia said that despite all these progress and development in Australia, transgender and intersex individuals face practical difficulty in job application process, opening of bank account and travelling etc.

Moreover, at International level discrimination towards Transgender community prevailed. Saudi Arabia bans transgender to permit them to get VISA for Religious pilgrimage to Mecca “UMRAH” and the notification were issued to all travel agents asked to bound it (Daily Pakistan, 2016). On this issue Qamar Naseem who is the activist with Trans action KP Pakistan, rejected the discussion that caused more confusion and discrimination for the Transgender community. Further a Religious Scholar, Javed Ahmad Ghamidi, told to the “*Pakistan Express Tribune Newspaper (2016)*”, “that government has no rights to prohibit transgender people performing hajj”. He further stated that: Transgender people are self-conscious, reasonable, body differences do not make them less human being, and they have rights to treated equally. He told to the newspaper, “that Mecca is the house of Allah so everyone should be allow to see it. Hassan (2016) stated that on this discrimination by International world, Transgender Issues in Pakistani Community European Academic Research, January 2017, said, all those who are medical fit so what and those who are born with medical disease are not their fault either. In our societies we considered them as alien, even though they are third gender and they have a right to live among us. Ghamdi (2006) add their remarks by saying that God has created them and they do accept God have created them, they have same rights to live among. Similarly Islamic Law have given full and equal rights to Trans genders. Ghamdi also said that According to Islamic Law all those parents who are not take care of such kids are violates the law and they should be considered the criminals. Misbehave with Transgender considered “Sin” according to Religion.

Laws and Rules give respect and dignity to the Transgender people without any discrimination. It is necessary to understand the place of Transgender people that Religion give them. Transgender communities are discriminated both at National and International level.

2.4. National Database & Registration Authority Initiates Policy to Register Transgender People 2010:

UN also highlighted the gender issue and documented the crucial record regarding third gender rights. Coppel and Rosenbloom (1985, 1995) noted that the first speaker to introduce the issue at a formal UN meeting was the junior minister Annelien, she also speech to the UN World Conference on Women, in Nairobi in 1985, here she begged for the lesbian rights. This voice break the silence, foretelling the struggle to put the sexual orientation on the agenda of the Beijing Conference in 1995. There were strong resistance faced by UN when the issues of LGBT rights and sexual Orientation issues related attempts put on the UN agenda. In 1994 Cairo ‘*International Conference on Population and Development*’ and in 1995, “*Fourth World Conference on Women*” in Beijing, these two debates were conducted at the UN over the meaning of the word “gender”. The Catholic Church opposed these debates. They feared that a culture view of gender could legitimize homosexuality and lead to the same sex marriage. In 1995, the Netherlands and Sweden moved to the EU to talk about this new issue and also joined by Canada and finally sexual orientation issue reached the UN agenda. Rothschild (2000) added that Main Committee of the Beijing Conference was also became the major reason in practically considered the issues on the UN agenda. Rothschild (2000) stated that it was an enormous victory for all and a central success of the conference that Sexual Orientation was effectively pushed off the agenda.

Sanders (2008) noted that Article 12 of the ‘International Covenant on Economic, Social and Cultural Rights’ recognized the; right of everyone to the enjoyment of the highest attainable standard of physical and mental health. World Health Organization (WHO) and the most national health associations recognized “transsexualism” as a medical condition and appropriate treatment can include hormonal therapy and sex reassignment surgery (SRS). Lithuania (2007) described that European Court of Human Rights recognized the rights of an individual who had been identified as transsexual to have the government medical system provide sex reassignment surgery. In Brazil panel of Judges ordered the public health system to provide the SRS without any charge, implementing a constitutional provision assuring medical care as a basic unit.

In 2004, a UN report issued by Paul Hunt on sexuality, the UN special Rapporteur on the right to health, including issues relating to sexual orientation and gender identity. He mentioned that government should ensure that sexual and other health services are available for men who have sex with men, lesbians, transsexual and bisexual people. Madam Louise Arbour (2006), UN high Commissioner for human rights, gave a speech at the international LGBT human rights conference and noted that some countries prohibit gender reassignment surgery for transsexual, it considered the violation of international human rights standards.

Current UN high Commissioner for human Rights, Madam Navi Pillay (2008), stated:

“No human being should be denied their human rights, simply because of their perceived sexual orientation or gender identity. Those who are lesbian, gay or bisexual, those who are transgender, transsexual or intersex, are full and equal members of the human family, and are entitled to be treated as such.”

Simmel and Foucault (1960-1980) argued that to avoid the oppression of the society, Secrecy was the protective device for those who are stigmatized such as third gender people. Georg Simmel (1950) in his essay “The secret and the Secret Society” offered that one who is anxious with social conflict, secrecy is the symbolic for divided society. Khawaja siras maintained their secrecy to avoid the Discrimination. Erving Goff man (1963) stated that an undesired discrimination arises stigma for the marginalized people. These people desired to integrate with these discriminations through several methods such as passing, covering and concealment of stigma symbols. These techniques are like games because marginalized people wants to maintain their perception and identity with relatives, neighbors, media outlets, government officials, NGO workers, and other members of mainstream society. These techniques enabled them to maintain multiple, fluid, situated and imbricated identities.

In Pakistan to empower the Khawaja Siras, different non-government Organization, Community activists and the state work together after the order of Pakistani Supreme Court in 2009, which has granted identity rights for TG community. In early years of twenty first century, Pakistani government and foreign donor agencies financially supported the NGOs that were worked for HIV intervention of Khawaja Siras to control the disease and support and empower the vulnerable groups. In Pakistan Khawaja siras are also known as hijras in many part of the south Asia as well with ambiguous gender identity.

2.5. Historical Glimpse on Transgender Community:

South Asia has a rich history of gender Ambiguity In 2005 an anthropologist Gayatri Reddy in South India has divided transgender identity into four periods: ancient, medieval, colonial and contemporary. Hijras appears in ancient Indian texts, medieval period focuses on eunuchs, or castrated men, who were known as Khawaja siras, these individuals served as army generals, harem guards and adviser to the emperors. In colonial time period British rulers identified hijras a criminal caste and classified under which they could subjected to notorious and arrested.

In the early 1960s during the presidency of Ayub Khan, after the partition of Indian subcontinent, there was a banned on the hijra activities. With Section 377 intact, the Supreme Court granted rights to Khawaja siras in 2009. Pakistan gave third gender status and recognized “Khawaja sira” as a separate sex in addition to male and female. CSS forum, (2010) presented a report which showed that after 1870, British Morality Law such as the Criminal Tribes Act, 1871 and the Dramatic Performance Act, 1876 restricted the activities of trans-genders as well their rights to inheritance and other rights and called them as “sodomites”. In colonial India the British Rulers exposed the laws that provided the hijra security that Transgender community received from Mughals and considered them as a danger to society. Hoda, (2010) argued that it was in the modern period of time that they are totally excluded from the mainstream society.

In December 2009, Chief Justice of Pakistan has ordered to provide the transgender community their identity as citizens of Pakistan and also recommended transvestites be hired for debt recovery but the community till face discrimination and also neglected by their societies. Ashraf (2010) stated that this was stated by Bindiya Rana who is transvestite and also running an NGO by the name of Gender Interactive Alliance in Karachi. He further stated that there was a census on transvestites in Pakistan which was carried out by the Social Welfare Department, they came up with about 1500 registrations in Punjab and about 800 in Sindh and over 0.4 million throughout Pakistan. Recently, in February 2012, Supreme Court has ordered the NADARA chairman to sort out the issue regarding registration of Third gender and also ordered that there is no registration of Fake transvestites allowed. Vice- Chancellor Sonali Chakra borty Banerjee stated on Friday Nov 24, 2019 University of Calcutta has included third gender in its admission forms from the next academic session, this decision was taken after a notice by the University

Grants Commission (UGC) called for the inclusion of Transgender as Third Gender in different scholarships and fellowships. VC Sonali Chakraborty Banerjee said:

“As per the judgment of the Humble Supreme Court of India, Transgender will be included as a third gender under the various scholarships/fellowships schemes of UGC.”

“The Pakistan Transgender Empowerment Association” aims to raise a voice for transgender community rights and issues at national level²⁴ November 2017, ceremony were welcomed and introduced by Ms. Bubbli Malik, who is the Wajood Executive Director and Ms. Aisha. As part of a series of events organized to mark World AIDS Day on 1 December 2017, the Wajood, a community-based transgender community organization in Pakistan launched the Pakistan Transgender Empowerment Association: voice for social change and empowerment at a ceremony on 24 November 2017 in Islamabad.

Ms. Bubbli Malik concluded the ceremony by stated that:

“Across the world transgender people experience high levels of stigma, discrimination, gender-based violence and abuse, marginalization and social exclusion. This makes them less likely or able to access services, damages their health and wellbeing, and puts them at higher risk of HIV. Overlapping social, cultural, legal and economic factors contribute to pushing transgender people to society’s margins. Transgender people are more likely to have dropped out of education, had to move away from family and friends, and faced workplace discrimination, limiting their educational and economic opportunities. They can encounter problems accessing basic health care and other services. More targeted prevention approaches are needed in combination with increased welfare and employment opportunities to address the specific needs of transgender people. We as a society should remember that each individual in the country, including transgender people, have the basic human right to seeking health care services including HIV treatment and care without discrimination. Only by doing so will we be able to address the gap between the recorded and the huge estimated number of HIV cases in Pakistan,”

2.6. Transgender Exploitation in Pakistan:

Transgender community faced marginalization due to high level of stigma and discrimination in every practical day of life. Disowned by Family was the first step towards transgender discrimination and then extends to neighborhood and society. Rejection and aggression right from home often faced by transgender, most of the families do not accept their child when they starts behaving in inappropriate way to the expected gender role. They were started to threaten scold and even assault for behaving or dressing up like girls or woman. Lev and Chakrapani (2004-2012) elaborated the reasons behind the family disowning of their child was such as, bringing disgrace and shame to the family, difficulty in marriage and also inability to take care of the family in the future. Transgender individuals faced verbal and physical abuse, rejection, isolation and denial of family property. Sometimes child or teenager may decide to run away from their home because they cannot bear the discrimination or not wanting to become the source of shame for their family. It is difficult for the transgender community male and female to claim for their property rights which would be lawfully theirs. Begging, dancing and sex workers were the professions of transgender by compulsion. Transgender community have even no separate public toilet facilities.

Padma,G.et al (2008) conducted a research in Tamil Nadu and reported that there were about 46 percent transgender who are forced for sex, 44 percent are physically abused , 56 percent are verbally abused, 31 percent are blackmailed for money and 24 percent had threat to life.

Further discriminations faced by transgender in schools facing physical, sexual, emotional violence, violence in term of neglect and discrimination (Asia Pacific Journal of Research).Shinu and Nagarai (2005) said that third gender often experienced isolation and abuses and are not allowed to share common grounds with class mates. This lead to zero acceptance level of transgender community in high schools, higher secondary and college level. Shinu and Nagarai (2015) raised another issue that teachers are not sensitive towards transgender issues and have no knowledge about gender issues. This insensitivity of teachers has an adverse impact on transgender community. Moreover exclusion from family and society along with not enough support from teachers forced to stop the education and spend marginalized life. In primary and secondary level there are low enrollment and high rates of dropouts. Bilodeau (2005) argued that these factors pushed them into illiteracy state.

In KP 2006, According to Farzana Jan the corporate executive of the transgender peoples of Khyber Pakhtunkhwa, filed a case against transgender violence that was Alisha's case registered as fifth case, she was the coordinator of the transgender alliance committee in Peshawar and was shot dead. She was one of the eight member of the transgender community that worked for the rights of transgender. When she was shot, she was reached to the Lady Reading Hospital but doctors were discriminated her on the basis of gender issue and patients and the hospital staff were not cleared to shift her in any ward because there is no specific wards for transgender and wards were specified for male and female. This caused Alisha for death and after her death there was a protest turned down by the transgender community members on social media.

Transgender Community have a huge challenge due to the gap between gender disparity and social marginalization. There is no special education or skills that should be learnt by transgender that could support third gender in spending their life happily. Marginalization by both family and education compel the transgender community to quit education and spend the stigmatized life. Lack of education leads to lack of employment opportunities which ultimately push transgender community in prostitution and begging. Chakrapani (2012) stated that many Tran's individuals try to sustain their jobs in spite of stigma and ignorance but at the same time many of them resign their jobs due to unbearable situation at work places. Qualified and skilled Transgender are not selected by the employers. Further in 2010 Chakrapani stated that lack of livelihood options forced transgender community people to choose sex work and it increased health risk and HIV disease.

2.7. Transition period of transgender community in Pakistan:

Pakistan also takes some steps for the betterment of transgender community's rights. Pakistan's Parliament approved the Transgender Person Protection Act, in May 2018. This act legalized after several years of intensive judicial activity, public discussions and engagement of transgender people for the transgender rights. In US 1990s, David Valentine Dates enter this term 'transgender' in political and social discussions. In Pakistan this term has probably been even more recent. The Supreme Court of Pakistan in 2009 stated that no Pakistani laws provide room to exclude transgender from their fundamental rights. Article 25 of the Constitution of the Islamic Republic of Pakistan guarantees to all citizens equality before law, clause (1) of Article 26 and clause (1) of Article 27, added that there should not be any discrimination on the basis of

sex, similarly Article 19 ensured that all citizens have a right of freedom of speech and freedom of expression. The Person Protection Act 2018 used this term in its title showing that widespread acceptance of 'transgender'. This Act seem to make clear that, under the law, identity of transgender person recognized as:

1. A transgender person shall have a right to be recognized as per his or her self-perceived gender identity, as such, in accordance with the provisions of this Act.
2. A person recognized as transgender under sub-section (1) shall have a right to get himself or herself registered as per self-perceived gender identity with all government departments including, but not limited to, NADRA [the National Database & Registration Authority].
3. Every transgender person, being the citizen of Pakistan, who has attained the age of eighteen years shall have the right to get himself or herself registered according to self-perceived gender identity with NADRA on the CNIC [national identity card], CRC [child registration certificate], driving license and passport in accordance with the provisions of the NADRA Ordinance, 2000 or any.

These provisions of the Act is very important for the transgender community in providing them social, economic and identity recognition rights. Supreme Court hearing about plight of TG community and then implement the Person Protection Act so that the discrimination, prejudice and marginalization should be eradicate that TG community faced in societies.

Gender Solidarity Society (GSS) is also the one of the registered body run by and for the Khawaja Siras. Since 2009, in the southern port city of Karachi it has been in operation and its primary function is to speak on the behalf of Khawaja siras. GSS has organized and engaged in various activist events, such as World AIDS Day festivities, national and provincial consultation workshops, press conferences, training programs and public protests. After the death of Alisha's brutal death the Government of Khyber Pakhtoon Khawa allocated 200 million from the annual budget 2016-2017 for the welfare of the transgender community. It was an important change for the whole community because before this initiative they faced hard situations and discrimination. So this was considered the sudden step to immediately support the TG Community. Khan, Shivananda and Tahir Khilji (2002) stated that along, different NGOs that specifically deal with health HIV/AIDS issues that spread speedy among the Transgender people. Some donor

agencies are also interested in funding the community based organizations (CBOs) in developing Countries that only worked for the welfare of transgender community. CBOs are the part of large NGOs that are nonprofit firms and working independently, or local communities which are may be self-funded and operate on voluntary basis. Some of the CBOs receive support from NGOs during their initial period. NGOs funded the CBOs on the basis of effective need provided to the target population.

Dr. Assai Ardakani, World Health Organization (WHO) Representative to Pakistan, at a ceremony on 24 November 2017 in Islamabad, “Pakistan Transgender Empowerment Association “said, Transgender people need to raise your voices and get them heard by those who can support you, in order to get empowered. Civil society should understand the transgender people as a part of community and the Transgender (TG) Community must advocate for collective access to health, social services, education, employment, and rule of law and accountability mechanisms. He further added that the right to health and the right to access quality health care services should be exercised by all, including the transgender community. Transgender person should aware of disease transmission and we hope for the day when there is not a single transgender person suffering from AIDS. Attitudes towards marginalized communities is changing now various education institutes, for example, the Allama Iqbal University, is offering free education to the transgender community in Pakistan. The decision of the Supreme Court of Pakistan announcing transgender people as full and equal citizens of Pakistan. WHO acknowledges the health needs of the transgender community, and when it comes to HIV and sexually transmitted diseases, testing and treatment facilities should be accessed by transgender people to get their status tested and to access a wide range of HIV prevention services which can help them to maintain a life without HIV. WHO strongly advocates that all forms of stigma and discrimination, within or outside the health system, should be recognized and similarly, all people should be protected from all forms of violence and human rights abuses” (WHO 2000).

Chapter No. 3

THEORITICAL FRAMEWORK

Theoretical framework is considered an important part of research in which Researcher focus on theory, generate assumptions and formulate a hypothesis which are tested by using statistical tool.

3.1.Social Exclusion Theory:

Social exclusion theory was first used in France, the term Social Exclusion was originally coined by Rene Lenoir in 1974. The concept of social exclusion is seen as covering a strangely wide range of social and economic problems. Social Exclusion is defined as a process in which individuals are obstructed from various rights, opportunities and resources that are normally available to members of a different groups and which are fundamental to social integration and observance of human rights within that particular group. Social Exclusion can be connected to an individual's social class, race, skin color, religious affiliation, ethnic origin, educational status, childhood relationships, living standards and or political opinions and appearance. These exclusionary form of discriminations may also apply to people with minorities, disable, drug users, institutional care leavers, the elderly and the young. Anyone who seems to depart in any way from accepted norms of a populace may become matter to abrasive and interstate form of social exclusion. The result of social exclusion is that the targeted individuals or groups or communities are disallowed from contributing fully in economic, social, and political life of the society in which they are spending their lives. Social Exclusion is multidimensional concept. Under social exclusion there is a combination of material deprivation, lacking to social rights, low social participation and also a lack of normal integration and assimilation.

United Kingdom government agency (Social Exclusion Unit 2001)given the definition of social exclusion “a short hand term for what can happen when people or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime environment, bad health and family breakdown.” Exclusion is not limited to minimum survival needs like food shelter and clothing but include political participation, access

to education, health, sanitation etc. Exclusion in modern times include Economic, political and social exclusion.

3.2.Application of Social Exclusion Theory by Rene Lenoir in 1947:

According to Social Exclusion theory individuals face marginalization due to the certain risk factors which include poverty, lack of education, gender ambiguity, drug abuse and alcoholism and so forth. In my research which is comprised on the misrepresentation of transgender community in Population Census 2017, the problem is the dissatisfaction of transgender community on their life standards because they face high level of discrimination on every stage of life and in every institution. If we start it from the family institution, transgender individual is discriminated in family members, no property, no share and ignorance and often rejected by their families. The risk factor behind this marginalization is ambiguity of sex, which deprived Trans-people from coping abilities, health, education, job, Labor market position etc. There is economic and social rights deprivation. Material deprivation and no access to sufficient social rights, insufficient normative integration and insufficient social participation. No adequate measures and policies formed by the government and the targeted communities become marginalized and stigmatized. Communities remain in the vulnerable condition and stigma remain for their entire life.

Researcher reveal that when transgender disclose their identity they always face discrimination and there is no acceptability of trans- people in their societies. Transgender communities are ignored at every level. Transgender community itself raised their voices for their rights but there is nobody ready to listen their voices. Census is very important for the country's population and their rights because on the estimation of population, resources are distributed and allocated on the private and public level. When there is no accurate estimation of the population, basic rights of the missing populations ignored and there is no equal distribution of resources. Inadequate implementation occurred. Researcher reveals that transgender people experience social exclusion that translate into increased vulnerability to HIV, other disease, including mental health conditions, limited access to education and employment and loss of opportunities for economic and social advancement. It is also revealed that transgender people face extreme violence, hatred and aggression from the people who are conform to social norm. Like all other human beings,

trans people have basic rights i.e. right to life, liberty, equality, health, privacy, speech, and freedom of expression but always face obstacle to these basic rights because of the rejection of the trans-person right to their gender identity. In these conditions there can be no success of plan or policy that set out for sustainable development of transgender community. When their identity and human rights are denied, no effort will be successful for their betterment.

Researcher reveals that Trans workers are the most marginalized and are excluded from gainful employment, with discrimination existing at all phases of the employment process including recruitment, training opportunities, employee benefits, and access to job advancement. This environment instructs transphobia in Trans people, and they are discouraged to apply for jobs. This environment push Trans people for sex work, dancing and begging. Trans people often live in criminalized settings. Being criminalizes, Trans people are discouraged from complaining to police, or seeking justice when facing violence and abuse. These experiences of severe stigma, marginalization and discrimination by families, communities and state caused to health risks for Trans people including HIV, mental health disparities and constituent abuse.

3.3. Proposition:

- i- Dissatisfaction of Transgender Community on Population Census of Pakistan 2017 is linked with the misrepresentation of Transgender Population.

Hypothesis:

H₀: Transgender population is aware about their population misrepresentation in the Population census of Pakistan 2017.

H₁: Transgender population is not aware about their misrepresentation in the population Census of Pakistan 2017.

Variables:

Independent Variable: “Dissatisfaction of transgender Community on their population Census” is independent variable.

Dependent Variable: “Misrepresentation in Population Census” is dependent variable.

Chapter No. 4

CONCEPTUALIZATION AND OPERATIONALIZATION

4.1. CONCEPTUALIZATION

There are four major concepts in this study to understand before the proceeding of research design and analysis that would help to measure the variables.

4.1.1. Transgender:

According to research data definition of transgender:

“Transgender is an umbrella term for persons whose gender identity, gender expression or behavior does not conform to that typically associated with the sex to which they were assigned at birth”.

World Health Organization (WHO, 2016) defines this state of gender as: “Transgender is an umbrella term for people whose gender identity and expression does not conform to the norms and expectations traditionally associated with the sex assigned to them at birth; it includes people who are transsexual, transgender or otherwise considered gender non-conforming”.

4.1.2. Awareness:

Definition of awareness by *Merriam Webster*

“The quality or state of being aware knowledge and understanding that something is happening or exists”.

Another definition of Awareness, proposed by Henley (1984):

“Is subjective and simply equates awareness with self-reports indicating that an observer "consciously sees" a stimulus. It is concluded that a better objective measure of awareness is needed to distinguish the subjective states of "seeing" and "not seeing" a stimulus.

4.1.3. Dissatisfaction:

According to the Merriam Webster:

Dissatisfaction is defined as the state of being unhappy, or the thing causing the unhappiness.

Cambridge Dictionary defines dissatisfaction as:

“Not pleased with something; feeling that something is not as good as it should be”.

4.1.4. Misrepresentation:

Duhamel organization defined the misrepresentation as:

“A misrepresentation is when you misrepresent, or lie about, something that happened”.

A misrepresentation is a misstatement of the facts. It’s more than casting a different light on something; it’s deceptive and untrue.

According to Business Dictionary a misrepresentation is a false statement of a material fact made by one party which affects the other party's decision in agreeing to a contract. If the misrepresentation is discovered, the contract can be declared void and, depending on the situation; the adversely impacted party may seek damages. In such a contract dispute, the party that made the misrepresentation becomes the defendant, and the aggrieved party is the plaintiff.

4.2. OPERATIONALIZATION

Operationalization relates to the theoretical definition and to particular procedures that help the researcher to evaluate the concepts empirically. Operationalization is helpful in explaining the variables and to link the variables with research.

4.2.1. Transgender:

Transgender Person is a person who is neither wholly female nor wholly male, a combination of male and female known as hermaphrodites and whose sense of gender does not match with the gender assigned to that person at the time of birth. The Term Khusra or Hijra is used for them in Pakistani context. Transgender is a modern term that is used for them instead of Khusra or Hijras. They are vulnerable group who face marginalization on the basis of gender. They spend their lives with their Gurus which adopt them when their families rejected them. There is Guru and Chalas relationship. Guru is the senior Transgender who supervised all the activities related to their community. And Chalas are those Hijra who are adopted by the Guru, students of Guru. Guru accommodate their students (chalas) in a specific setting area and put them for earning money through dance, begging etc.

4.2.2. Awareness:

Awareness means transgender community have any knowledge about their Population Census. In this study the researcher used awareness as a variable that link with the transgender (TG) People awareness about their Population Census that was conducted in 2017, and the Transgender Community showed dissatisfaction and claimed that census show under –representation of their Population. Researcher wants to check the awareness in a sense that the whole Transgender people living in Pakistan have any information about Population Census and what are their opinions on Population Census.

4.2.3. Dissatisfaction:

Dissatisfaction means a situation in which someone does not show their willingness and no happy with the situation. In this study dissatisfaction is linked with the Transgender Community Dissatisfaction on their Population Census conducted in 2017. Which means that they are not

happy with their current census and have objection for improvement. Transgender Community feel it as the violation of their rights and also have a danger to their citizenship rights.

4.2.4. Misrepresentation:

Misrepresentation means false representation of Transgender Community on Population Census of Pakistan 2017. Under- representation occurred and the facts and numbers are not correct. Actual number is not available and population counted wrongly and carelessly. Variable is linked with the Transgender Community Misrepresentation in Population Census of Pakistan 2017.

Chapter No. 5

RESEARCH METHODOLOGY

This chapter presents the discussion on the research methodology of the study, the subjects, sampling techniques, research instruments, procedure of data collection and statistical treatment that will be use accurate data analysis and interpretation. This research is based on the quantitative research strategy. In the quantitative research, hypothesis and theory are recorded and identified with the explanation of collected information. Quantitative method is more suitable for the research as the researcher needed to know about the opinions of transgender community regarding the census that was conducted in 2017 in Pakistan. Questionnaire was used to collect the relevant information from the respondents. It is an appropriate method of gathering accurate in formation quantitatively, as it is more exact than the qualitative information.

5.1. UNIVERSE:

The universe of the study was Bari Imam, Rawalpindi Commercial and F9 and I-10/2 Islamabad. The researcher also collect information from the Political Leadership of Transgender Community, Nayab who is the Minister of Human Rights and Ambassador Ayesha Mughal who is also the Social Activist for their Community. Researcher visit the “Wajood Organization” and met with Ms. Bubbli Malik, who is the Wajood Executive Director.

5.2. UNIT OF ANALYSIS (target population):

In this research, the respondents were chosen from the different communities of Islamabad Rawalpindi. The Targeted Population of the research was Trans- People lived in Pakistan. The researcher used the language that is familiar to their respondent in order to collect the authentic information for the research. The Researcher collected the information from 72transgender living in Bari Imam and Rawalpindi and other areas in Islamabad.

5.3. SAMPLING TECHNIQUE:

The Researcher used the non- Probability sampling technique, where snow ball sampling technique has been used due to the sensitivity of the topic and the respondent are not publically available. Researcher access the respondents through key informants.

Key Informant 1: Researcher met with Ms. Layla, who is the leader of the Rawalpindi Transgender Community. Researcher collect the data from her and she helped in identifying the residential places of transgender People.

Key Informant 2: Mr. Raja Nadeem, lecturer at the Iqra University, Islamabad, who is working volunteer with Wajood Organization for the empowerment of Transgender Community, to get an access to the Community in I-10/2 Islamabad.

5.4. SAMPLE SIZE:

The size of the sample was 72 which is identified by using formula. Researcher collect the information from 72 transgender to know about the opinions regarding the census dissatisfaction or misrepresentation of transgender community.

Formula used for calculating Sample Size:

$$\begin{aligned} N &= \frac{N}{1 + ne^2} \\ &= \frac{133}{1 + (133)(0.08)^2} \\ &= \frac{133}{1 + 0.8512} \\ &= \frac{133}{1.8512} \\ &= 72 \end{aligned}$$

5.5. TOOLS FOR DATA COLLECTION:

Structured questionnaire was used as a tool for the data collection. Self-administered questionnaire has been used to collect the quantitative information. All the possible questions enlisted so that accurate and complete information should be collected. The data was collected through face to face interaction with respondents.

5.6. TECHNIQUES FOR DATA COLLECTION:

Structured questionnaire was distributed among the respondents for the pretesting purpose. All the questionnaires were filled by the respondents, the researcher guided them when they had any problem while giving the answers of the questions. The researcher used the language comprehensible to the respondents.

5.7. PRE-TESTING:

To check the quality of the questionnaire pre testing is the best technique. The Researcher prior to the field research, collect the information from few respondents to check the familiarity of the

questionnaire either it is understandable by the respondent or the respondent face any problem while giving the information. For this purpose i collect data from few respondents within the Quaid-i-Azam University Islamabad.

5.8. DATA ANALYSIS:

The data had been analyzed through IBM Statistics, commonly known as Statistical Package for Social Sciences (SPSS). It makes the analysis systematic. It was easy and least time consuming. The graphs and tables generated through SPSS were further elaborated and explained in MS word software.

5.9. LIMITATIONS OF THE STUDY:

Transgender are socially marginalized group which makes it difficult to approach them. Identifying transgender in Pakistan is even more challenging task because firstly they are invisible, secondly societal prejudices and institutional policies that perpetuate discrimination against Trans people which made it very difficult for researcher to find transgender people for gathering the data.

5.10. ETHICAL CONCERN

Ethical research principles were maintained during the research. Each participant was provided the details about the purpose of the study, including research objectives, time required for data collection, who would have access to data and how data would be maintained. It was assured that any information identifying the participant's identity would be kept confidential. Most importantly, consent to participate in the study was taken from each respondent before collecting the data. Once the anonymity was firmly assured, participant of our study were happy and eager to participate. Many of the respondents were grateful for researcher interest in their lives and viewed the project as an opportunity.

Chapter N0.6

RESULTS AND FINDINGS

6.1. Demographic Profile of the Respondent:

Table 6.1.

Statements	Responses	Frequency	Percentage
Respondent's Age	<20	2	2.8%
	21-25	7	9.7%
	26-30	12	16.7%
	Above 30	51	70.8%
Respondent's Education	Middle	6	8.3%
	Matric/FA/FSC	46	63.9%
	MA/MSc	2	2.8%
	Illiterate	18	25.0%
Respondent's Occupation	Government job	0	0%
	Private job	42	58.3%
	Others	30	41.7%
Respondent's Income	<20,000	24	33.3%
	20,000-40,000	45	62.5%
	Above 40,000	2	2.8%
	Nil	1	1.4%

The table 6.1 shows the demographic profile of the respondents. The respondents' age range is categorized as less than year 20, between 21-25, 26-30 and above the 30 age groups. The respondents were asked about their education level in which 8.3% of the respondents had middle level education, 63.9% of the respondents had Matric/FA/F.Sc. education level, 2.8% had MA/MSc level of education and 25.0% respondents were illiterate. Table 6.1 further shows that 58.3% respondents were private employees and 41.7% had other occupations which include begging, dancing and sex work etc. 33.3% respondents had less than 20,000 income per month, 62.5% respondents had between 20,000- 40,000 income per month, 2.8% respondents had above the 40,000 income per month and 1.4% respondents had no income.

6.2. Opinions regarding dissatisfaction of Transgender community on Population Census of Pakistan 2017.

Table 6.2.

Statement	Responses	Frequency	Percentage
Information about Statistical representation of Transgender community in Population Census of Pakistan 2017.	Yes	53	73.6%
	No	19	26.4%
If YES, are you satisfied with Population Census?	Yes	3	4.2%
	No	69	95.8%
Do you think, misrepresentation affect the rights of gender identity of TG community in Pakistani society?	Yes	70	97.2%
	No	2	2.8%
Impact of misrepresentation on the citizenship's rights of TG community.	Yes	71	98.6%
	No	1	1.4%
Impact of misrepresentation on the mental and physical health of TG community.	Yes	64	88.9%
	No	8	11.1%
Misrepresentation lacks the societal validation of TG community.	Yes	67	93.1%
	No	5	6.9%
Effect of Misrepresentation on the budget allocation for the welfare of TG community.	Yes	69	95.8%
	No	3	4.2%

Table 6.2 illustrates that opinions of the respondents were asked that they are satisfied about the presentation of transgender (TG) community in the Population Census of Pakistan 2017. First the respondents were asked that they have the information about Population Census of Pakistan 2017, about 73.6% respondents had the information of Population Census but 26.4% respondents had no information about the Population Census of Pakistan 2017.

Respondents who had the information about the Population Census of Pakistan 2017, about 4.2% respondents showed satisfaction and 95.8% of the respondents were not satisfied with transgender population presentation in the Population Census of Pakistan 2017. Respondents who were not satisfied on the Population Census of Pakistan 2017, were asked about their opinion about that misrepresentation of population affects the rights of gender identity of Transgender community in Pakistani society, 97.2% respondents were of the view that misrepresentation affects the rights of gender identity and 2.8% respondents were not agree with this statement.

Further the respondents were asked that the statistical misrepresentation affect the citizenship rights, 98.6% respondents were of the view that it affect the citizenship's rights and 1.4% respondents said that citizenship rights does not affect with statistical misrepresentation. 88.9% respondents were of the view that statistical misrepresentation also affect the mental and physical health and 11.1% of the respondents had no effect on the mental and physical health.

This table further illustrate that statistical misrepresentation in Population Census lack the societal validation of TG community, the 93.1% responses were stated that statistical misrepresentation lack the validation of TG community in the Pakistani society and it is alarming for the existence of transgender community and 6.9% respondents showed that statistical misrepresentation in population census does not affect the validation of transgender community. This table further shows important findings about the relationship of budget allocation and the welfare of TG community, where statistical misrepresentation could be dangerous for the welfare of TG community, 95.8% respondents said statistical misrepresentation directly affect the budget that is allocated for the welfare of the TG community and that lead towards poor conditions and marginalization of transgender community. 4.2% respondent said that the statistical misrepresentation and budget allocation had no relationship in a sense of statistical misrepresentation affect the budget allocation.

6.3. Requirement of Policy development that tackles the minority stress and discrimination:

Table 6.3.

Statements	Responses	Frequency	Percentage
Necessary policy development for the establishment of welfare program that meets the needs and tackles the discrimination and stress of marginalizes class.	Strongly agree	65	93.0%
	Agree	5	6.9%
	Strongly Disagree	2	2.8%
	Disagree	0	
	Disagree	0	
	Neutral	0	
Provision of ID cards, provide any kind of benefit to TG community's identity recognition.	Yes	46	63.9%
	No	26	36.1%
Marginalization of TG community is due to state 'inefficiency.	Yes	64	88.9%
	No	8	11.1%

Table 6.3 shows the results about the requirement of policy development that meets the needs of marginalized community and tackles the stress and enhance the potential of discriminated community so that they become the productive citizens of the society. 93.0% respondents strongly agree with that there is dire need of policy that meets their basic survival needs and help them to become the good citizen of the society. 6.9% respondents agree for their welfare program and 2.8% respondents were strongly disagreeing with the policy development due to hopelessness of any betterment.

Respondents were asked about the Identity Cards (ID) recently issued by NADRA, these identity cards give them benefit in their identity recognition in their society, 63.9% respondents were of the view that identity cards give them benefit in respect of job and foreign travel, 36.1% respondents showed that identity card give them nothing and they face discrimination and marginalization instead of having ID cards in their pockets. This has brought a shocking revelation that a substantial percentage 36.1% is not satisfied with the provision of their identity

cards. It requires further research to investigate and a careful attention of the policy makers and state polices to address the TG population concerns with respect to their gender identity and entitled constitutional rights.

While considering the issues, respondents were asked that the marginalization that the TG community is facing today, state is responsible for their marginalization. About 88.9% respondents were of the view that state is responsible for their marginalization with no specific measure are taken for the TG community welfare. 11.1% respondents stated that state is not responsible for their marginalization. They stated that their community and their families are responsible for their marginalization.

6.4. Opinions regarding TG community’s leadership initiative for their own transgender community.

Table 6.4.

Statement	Responses	Frequency	Percentage
Satisfaction on the TG community’s leadership initiatives to take care the rights of TG population.	Yes	60	83.3%
	No	12	16.7%
Satisfaction on the Existing TG Leadership in highlighting the issues of TG population in Pakistan.	Strongly agree	58	80.6%
	Agree	5	6.9%
	Strongly disagree	4	5.6%
	Disagree	4	5.6%
	Neutral	1	1.4%
True representation of TG Population is necessary to resolve the issues.	Yes	68	94.4%
	No	4	5.6%
Need of special measure from government to recollect the data.	Yes	69	95.8%
	No	3	9.2%

Table 6.4 shows the findings about the transgender community's leadership which is somehow responsible for their community betterment and taking initiatives for their community betterment and speaking for them when they have any issue or trouble and the community members rely on leadership for their rights. About 83.3% respondents were satisfied with their leadership and 16.7% respondents were not satisfied with their leadership.

Respondents were further asked for their existing leadership which highlighting the Population misrepresentation issue in Population Census of Pakistan 2017, 80.6% respondents were strongly agree with their leadership initiatives for highlighting the misrepresentation issue and 6.9% are simply agree and 5.6% are strongly disagree with their existing leadership's initiatives in highlighting the population misrepresentation issue and 1.4% respondents were neutral in their responses.

Table 6.4 further elaborate the findings related the true representation of Population of TG community is essential for the improvement of their lives and also necessary to resolve the long list of issues. 94.4% respondents were of the view that true representation is essential key for the resolution of TG community issues and 5.6% respondents were stated that true representation is not linked with the improvement of TG community.

Table further explain the result about the government need to take special measures to recollect the data and give true picture of the TG community living across the Pakistani society. 95.8% respondents were realizing that government should take special measures to recollect the data and on the basis of correct data, policy for welfare of TG community should formed and 9.2% were not in the favor of recollection of data or census of population of TG community.

Correlations

	Impact of misrepresentation on the gender identity of TG community	Misrepresentation lack the societal validation of TG community.
Impact of misrepresentation on the gender identity of TG community	Pearson Correlation Sig. (2-tailed) N	1 .286* .015 72
Misrepresentation lack the societal validation of TG community	Pearson Correlation Sig. (2-tailed) N	.286* 1 .015 72

*. Correlation is significant at the 0.05 level (2-tailed).

This table shows a relationship between two variables. There is a positive correlation between impact of Statistical misrepresentation on the gender identity and lack of societal validation of Transgender (TG) community. Here the significant value is .015 and P value is 0.05. Significant value that is .015 is less than P level value that is 0.05. So here we accept the H_1 (alternate hypothesis) and reject the H_0 (null hypothesis). There is significant relationship between impact of statistical misrepresentation on gender identity of TG community and lack of societal validation.

Chapter No. 7

DISCUSSIONS AND CONCLUSION

DISCUSSION

This study set out to know about the opinions of the transgender community on their population Census conducted in 2017, as part of the population census 2017 of Pakistan. The first aim of the researcher was to investigate the satisfaction or dissatisfaction on Population Census of Pakistan 2017 from the TG community living in twin cities. The second aim of the researcher was to identify the opinions and analyses them by using statistical method of research and use the findings for the solution of issues related to population misrepresentation of transgender community. The researcher by using the quantitative method of research collected the information from 72 respondents living in local communities of Islamabad and Rawalpindi. Information collected through structured questionnaire consist of simple questions about their Population census. After collecting information, it was found that 73.6% respondents were aware of the Population census of Pakistan and 26.4% respondents were not aware of the population census. Respondents those were aware of TG community presentation in Population census conducted in 2017, 95.8% respondents were not satisfied with their presentation and showed dissatisfaction, only 4.2% respondents were satisfied. The researcher further analyzed the results and found that respondents were not only dissatisfied with their result but also considered the misrepresentation as the violation of their social, economic and political rights. Respondents were of the view that true Population census is necessary for their social, economic and political rights. 98.6% respondents were of the view that statistical misrepresentation affects the rights of economic, social and political rights of TG community.

Akhtar (2016) stated that about 2% of Pakistan's population is or affected by transgenderism. In initial step the families become hyper to kill Transgender or to throw them from their circle because they feel ashamed to have a transgender kid as a part of family. Hijra faced discrimination in family, communities, social groups, schools, and society it means in every single step of life. The researcher found that 11.1% of the respondent feel families are responsible for their marginalization and discrimination and 88.9% respondents feel state is responsible for their marginalization and plight. Respondents said that there is no specific policy or program for transgender (TG) community. There are no separate seats in buses or in public transport for transgender people. No separate public toilets for transgender (TG) community and

no wards are available in hospitals and clinics, while standing in rows there are two row for male and female, transgender are discriminated at small level to large level in society.

According to the Pakistani English newspaper (2009) Pakistan state times in Article which was published by Mehwish Akhter (2016, April 26th) stated that in 2009 the Supreme court former chief justice Iftikhar Muhammad Chaudhry declare rights that they are third gender and they have equal rights with national ID cards with free education, jobs and health care and everything. But members of transgender community don't have these rights and it is just certain records on papers. Researcher revealed that 36.1% respondents claimed that identity card issued by NADRA don't provide any kind of benefit, not helpful in identity recognition as the same time 88.9% respondents were of the view that government should provide them id card as a basic right of transgender community.

In 2017, first time in the history of Pakistan transgender people were also included in the census report. Pakistan Bureau of Statistics (PBS, 2017) revealed that the total number of transgender people in Pakistan is 10418. This number provided by PBS is highly controversial by the Transgender community and they claimed that this is misrepresentation of their community. Researcher found that about 95.8% of the respondents were not satisfied with the Population Census of Pakistan 2017.

H. Rao (2017) stated that Lahore-based Trans rights organization "NAZ" alone has 20,000 registered transgender people of Pakistan and they estimate the total population to be around the tune of 3 million. The reasons behind this misrepresentation is revealed by transgender community is that the census Officials rarely visited transgender communities and only those transgender were recorded those have national ID cards with them.

Researcher identified that about 95.8% respondents were demand the recollection of data for authentic Population Census, so that they gain their basic rights. Census is directly link with the distribution of resources at public and private level. Census help the government in the allocation of resources to different areas and create the opportunities according to the estimation of their recorded population. 95.8% respondent said budget allocation is affected due to misrepresentation of the population due to under record of the population. Minimum number of people get the benefit or achieve their rights. Respondents also uncover the reality that funds are not utilized for their nourishment. 94.4% respondents think that true Population presentation is

very necessary for the solution of problems. Further researcher found 95.8% respondents stated that Statistical misrepresentation affect the budget that is allocated for the welfare of Transgender (TG) community. Consider the issues caused by statistical misrepresentation, researcher identify the necessity of policy development that resolve the issues of Transgender (TG) community. About 93.0% respondents were strongly agreed that there should be a policy to resolve the issues of minorities.

While considering the Transgender (TG) community's leadership initiative for their community, 83.3% respondents were satisfied with their leadership. 16.7% respondents were not satisfied with their leadership. 80.6% respondents were strongly agreed with their existing leadership that highlight their community issues in Pakistan. Respondents also stated that leadership should be strong to highlight issues at state level and should make efforts to implement the laws for the betterment of community. True representation is important for the welfare of the community. About 94.4% respondents were demanded true representation of the Transgender (TG) community to resolve the issues.

CONCLUSION

Study was conducted to get the information about the awareness regarding dissatisfaction of transgender (TG) community on Population census of Pakistan 2017. Statistical misrepresentation affected the citizenship rights of the Transgender community and their social validation deteriorate. Statistical misrepresentation affected the budget allocated, for the welfare of Transgender (TG) community. Policy development is necessary to resolve the issues of Transgender (TG) community in Pakistan. Researcher collect data from the 72 respondents, living in the local communities of Islamabad. In Population Census of Pakistan 2017, Transgender community is misrepresented. Majority of the individual claimed that misrepresentation occurred due to the negligence of the authorities. As most of the individuals are facing difficulties in their lives. There is no improvement in their live. The fact is that Census play an important role in individual's lives. Majority of the individual were not counted by Census Officials. It is observed that statistical misrepresentation had negative impact on mental and physical health of individuals. Statistical misrepresentation affects the gender identity of the individual. By using social exclusion theory by the researcher, Transgender community has linked marginalization. Negligence by family leads to the marginalization at schools, neighbor, and workplace and in the society. Chief justice of Pakistan announced to give equal rights including ID cards, health facility and education to the Transgender community and introduce third gender for transgender community. But there is no improvement in their lives. People's attitudes towards transgender are still discriminated and abused. Their lives are still at the risk and danger of plight.

It is seem that transgender community is still in the hope of improvement and wait for a time when behavior of the people toward transgender are positive and respectful. It is observed that there is a great need of policy that only deal with transgender affairs. Health issues, sexual harassment, and abuse is very common in transgender community. They are not safe and secure even walking on the roads. Members of the transgender community considered Statistical misrepresentation as violation of rights of transgender community. Violation at national level as well as international level prevail. Executive director of transgender community Ms. Babbli Malik revealed that Saudi Arab restricted the transgender community to perform Hajj or Umhra

at MAKKHA. Vissa is not given to the transgender people for Hajj. It seems that people considered transgender people are born on their own choice and they are not born by God.

It is founded that the reason behind the statistical misrepresentation in Population Census of Pakistan is census official recorded only those people those have identity cards and those have not identity cards are not included in the population census. This create misrepresentation.

To conclude, despite increasing awareness and decreasing stigmatization of the transgender population, many barriers must be overcome before we can fulfill our long-term goal of achieving the highest standards of care for members of this diverse societal subgroup.

SUGGESTIONS AND RECOMMENDATIONS:

Researcher suggests few recommendations:

1. The families should understand and have the knowledge and information regarding TG issues and behaviors.
2. Government should provide particular opportunities for the empowerment of TG community.
3. Government should also develop programs to enhance and build up skills for better living for Transgender (TG) community.
4. Officials should consider Transgender as human beings and treat them equally to the other individual of the society.
5. Separate policy should formed that only deal with the issues of Transgender (TG) community in Pakistan.
6. Efforts should made for the Implementation of policies and procedure for the betterment of TG community.

REFERENCES

- Idike, A., & Eme, O. I. (2015). Census politics in Nigeria: an examination of 2006 population census. *Journal of Policy and Development Studies*, 289(1851), 1-26.
- Sharma, P. (2012). Historical background and legal status of third gender in Indian society. *International Journal of Research in Economics & Social Sciences*, 2(12), 64-71.
- Swiebel, J. (2009). Lesbian, gay, bisexual and transgender human rights: the search for an international strategy. *Contemporary Politics*, 15(1), 19-35.
- Sanders, D. *Transgender Rights*.
- Marks, S. M. (2006). Global recognition of human rights for lesbian, gay, bisexual, and transgender people. *Health and human rights*, 9(1), 33.
- Redding, J. A. (2019). The Pakistan Transgender Persons (Protection of Rights) Act of 2018 and Its Impact on the Law of Gender in Pakistan. Available at SSRN 3339759.
- Wadley, S. S. (2014). *South Asia in the World: An Introduction: An Introduction*. Routledge.
- Khan, F. A. (2014). Khwajasira: Transgender activism and Trans nationality in Pakistan. *South Asia in the World: An Introduction: An Introduction*, New York: Routledge, 170-84.
- Abbas, T., Nawaz, Y., Ali, M., Hussain, N., & Nawaz, R. (2014). Social adjustment of transgender: A study of District Chiniot, Punjab (Pakistan). *Academic Journal of Interdisciplinary Studies*, 3(1), 61.
- Stotzer, R. L. (2014). Law enforcement and criminal justice personnel interactions with transgender people in the United States: A literature review. *Aggression and violent behavior*, 19(3), 263-277.
- Haas, A. P., Rodgers, P. L., & Herman, J. L. (2014). Suicide attempts among transgender and gender non-conforming adults. *Work*, 50, 59.
- Hussain, F., & Qureshi, B. (2018). Social Media and Policy Making in Pakistan. *Pakistan Administrative Review*, 2(1), 208-221.

Tabassum, S., & Jamil, S. (2014). Plight of marginalized: Educational issues of transgender community in Pakistan. *Review of Arts and Humanities*, 3(1), 107-122.

Khan, F. A. (2014). KhwajaSira: Culture, Identity Politics, and " Transgender" Activism in Pakistan.

Majeedullah, A. (2016). Living on the Periphery: The Khawaja Siras of Pakistan (No. IDS Evidence Report; 165). IDS.

Zhang, Q. F. (2014). Transgender representation by the People's Daily since 1949. *Sexuality & Culture*, 18(1), 180-195.

Haas, A. P., Rodgers, P. L., & Herman, J. L. (2014). Suicide attempts among transgender and gender non-conforming adults. *Work*, 50, 59.

Herman, J. L., Haas, A. P., & Rodgers, P. L. (2014). Suicide attempts among transgender and gender non-conforming adults.

ANNEXURE 1

Awareness regarding Dissatisfaction of Transgender (TG) Community on their misrepresentation in population Census of Pakistan 2017.

I am the student of Quaid –i- Azam University Islamabad Sociology Department. I want to conduct a research on the above mentioned topic and you are selected as a sample for the present research. So it is requested that you kindly give few minutes to be a part of this research. The collected information only used for academic purpose anonymously.

Demographic and Socio - Economic Profile of the respondent

Qno1: What is your age?

- i- <20 ii-21-25
 Iii- 26-30 iv- Above

Qno2: What is your education?

- i- Middle ii- Matric/FA/FSC
 Iii- MA/MSc vi- Illiterate

Qno3: What is your occupation?

- i- Government Job ii- Private job iii- Others

Qno4: What is your Income?

- i- <20,0000 ii- 20,000-40,000
 Iii -Above vi- Nil

Opinions regarding the dissatisfaction of Transgender Community on Population Census of Pakistan 2017.

Qno5: Do you have any information about Statistical representation of transgender community in Population Census of Pakistan 2017?

- i- Yes ii- No

Qno6: If YES, are you satisfied with Population Census?

- i- Yes ii- No

Qno7: If NO, Do you think misrepresentation affect the right of gender identity of TG Community in Pakistani society?

- i- Yes ii- No

Qno8: Do you think statistical Misrepresentation affect the rights of citizenship of TG Community in Pakistan?

- i- Yes ii- No

Qno9: Do you think statistical Misrepresentation has a negative impact on the mental and physical health of the TG Community?

- i- Yes ii- No

Qno10: Do you think Statistical representation in Population Census regularly lack the societal validation of TG Community?

- i- Yes ii- No

Qno11: Do you think there is a need of policy development for the establishment of Program that tackles the minority stress and discrimination?

- i- Strongly Agree ii- Agree
iii- Strongly Disagree iv- Disagree v- Neutral

Qno12: ID cards issued by NADRA, is it provided any kind of benefit in identity recognition?

- i- Yes ii- No

Qno13: Do you think State is responsible for the Marginalization of TG Community?

- i- Yes ii- No

Qno14: Are you satisfied with the TG Community's leadership initiative to take care the rights of TG population in Pakistan?

- i- Yes ii- No

Qno15: Are you satisfied with the existing TG leadership in highlighting the issues of TG population in Pakistan?

- i- Strongly Agree ii- Agree iii- Strongly Disagree
iv- Disagree v- Neutral

Qno16: Do you think that the misrepresentation of TG population can affect the budget allocation for the welfare of TG population in Pakistan?

- i- Yes ii- No

Q 17. Do you think that true representation of TG population is necessary to resolve the issue of TG community in Pakistan?

- i- Yes ii- No

Q 18. Do you think that govt. need to take special measure to recollect the data for TG population living in across the Pakistani society?

- i- Yes ii- No