

HOUSEHOLD DYNAMICS OF TRANSGENDER COMMUNITY

(A Case Study of Bhara Kahu)



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Islamabad – Pakistan
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Thesis submitted to the Department of Anthropology, Quaid-i-Azam University Islamabad, in partial fulfillment of the degree of Master of Science in Anthropology.

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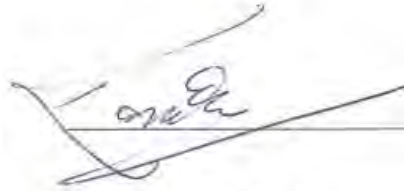
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ABSTRACT

The current examination goes under the space of financial and Anthropology. The point of this research is to explore those functioning regions where transgenders were taken advantage of during work. Further, it additionally takes up the household dynamics of transgender community and how they practice their rituals and ceremonies. In the first chapter, the researcher has tried to explain the introduction and the problem of the study. While the 2nd chapter focuses upon the relevant literature on the topic. In the 3rd Chapter Area profile has been discussed briefly. The 4th chapter discusses the research methodologies which are used during the field work. The 5th Chapter is about the Socioeconomic status of the transgenders and their community. In this chapter, those areas are explained where the transgenders live and how they manage their economic conditions. Chapter 6th will focus upon the religious rituals and ceremonies. In this chapter, it is discussed how they perform their rituals practices and what are their beliefs. And the 7th chapter is the focuses upon the summary and conclusion of the overall study. While this was an effort made by the researcher to explore some sort of information through anthropological research base study about the household dynamics of transgender community.

CHAPTER 1

1 INTRODUCTION

It is more normal for us those individuals are isolated into two organic genders, male and female, and into two sexes manly and ladylike, the division of people into two genders happens upon entering the world. Sex task is male or female which is thought to be long-lasting. The idea of sex and sexual orientation as an arrangement of two restricting, non-alterable classifications male and female is regular and is normal in sociology.

The cycle is all-inclusive: when a child is conceived, a specialist, parent, or birth orderly declares the appearance of a "baby girl" or "kid." That brief instant task directs different parts of our lives. It is likewise something that most of us never question. Be that as it may, a few people's sex advances in an unexpected way, and probably won't fit inflexible conventional thoughts of female or male. That ought to make little difference to whether somebody can appreciate crucial rights. However, for transgender individuals it does—to a mortifying, savage, and in some cases deadly degree.

Gender is used to describe the socially constructed characteristics of men and women while sex refers to biologically constructed characteristics. As people grow up, they learn how to act according to their specific gender through their surroundings whether to behave as a male or female. This learned behavior makes up gender identity and determines gender roles (WHO, 2013).

The people who are not included in the male or female gender are called transgender. According to one survey report, there is only 1% born transgender in Pakistan. (Latif, 2002)

Transgenders in Pakistani society are confronting many issues on each level, I-e, institutional, lawful, and societal. While being a resident of the nation under the to ensure the privileges of and as a substitute, it turns out to be right of each existence with respect with not to be segregated in any circle of life. The circumstance becomes tricky with regards to the topic of the

underestimated populace, particularly install of the constitution, it is the obligation of the express every single resident in its purview, individual to live his/her the transgender local area living the nation over. As they are socially untouchable and denied of even major rights which are given to them by the state. Attributable to these primary issues, they are confronting numerous degrees of segregation as a provocation, brutality, and murders dependent on their sex personality.

In the South Asian context, much of male-to-male sex is framed within a gendered dynamic and sexual role, where self-identities are based, not so much on sexual orientation, but rather on gender performance and sexual receptivity. Thus, the feminized and sexually penetrated partners perceive themselves and are perceived to be, “less than men”. They usually identify themselves with terms like Kothi (India), Meti (Nepal), or Zenana (Pakistan). Their sexually penetrating partners, in most cases, are perceived and perceive themselves as “real men”, normal “heterosexuals” (GEP, 2016)

In this regard, the Supreme Court of Pakistan in 2009 has given explicit orders that “transgender be given equal inheritance and job opportunity rights, amongst others” while no practical measures have been taken by government machinery to ensure their rights, along with this, there also exist centuries-old orthodox cultural practices and traditions, which also played a part in inducing discriminatory practices against these Transgender people. According to a report about Transgenders (Lewis, 2016)

Family as a primary social institution also plays a vital role in the marginalization of Khwaja sira/transgender. The strict family rules and lack of acceptance for the third der category at times add to developing a social mindset, which does not only es the third category but also creates hatred for Transgenders, thus leaving little space for transgenders to live their lives in a society without discrimination. These standards within a family do not affect the Transgender community outside the home; instead, it also endangers their offspring, which are born with genetic abnormalities. Instead of protecting their rights and understanding the differences, most of the families even cast them away from home and force them to join the „marginalized community of Transgenders. Owing to these issues, Transgenders in Pakistan have faced a multitude of dangers from religious, law enforcement, and social institutions, living no room for them to live freely (Wilson, 2017).

In a country that is underdeveloped, and people are lacking fundamental rights, so one should never think of living as a third gender community. Pakistan is a Muslim country, and its constitution defies homosexual behavioral patterns and calls them against Sharia law. Under the shade of illiteracy and the person who doesn't know how to read and write just follows as the non-educated Molvi says, so the gap between the Transgender community and society widens. On the other hand, Islam is the religion of peace and love, Islam does not create hatred among humans, it always gives the message of love with humanity. And Islam forces its followers to show respect and love to other communities and religions.

On the cultural and societal level, the act of homosexuality is highly tabooed and stigmatized. Apart from being culturally declared taboo, it is also considered as the carrier of unsafe health conditions like HIV in the sociality of Pakistan, cross-dressing and disguising oneself with feministic characteristics are considered immoral and sinful acts.

Transgenders are also facing an identity crisis. Governments all over the world are working on it and showing some positive results as well. In Pakistan, now they can get their CNIC from NADRA and they can also have property as well. After making this procedural change, governments should adjust all relevant systems—including the multiple documents we carry in our daily lives, national databases such as the census, and any other gendered space ranging from restrooms to prisons. Dignity on paper must be ensured in practice as well. Sexual orientation is profoundly felt by people; governments ought not to be in the business of mediating this personality through harsh conventions and regulatory tangles. To lighten this bad dream, governments should find a way to isolate lawful and clinical cycles identified with sex change. In other words, permit individuals to change their lawful sex as a regulatory cycle and give quality progress related medical care as a different issue.

Some accept that an interaction some transgender individuals go through to start living as the sex with which they distinguish, as opposed to the sex doled out to them upon entering the world. There are some normal social changes numerous transgender individuals go through that incorporate at least one of the accompanying changes in apparel and prepping, taking on another name, utilizing chemical treatment therapy, or potentially operations that adjust their body to adjust to their sexual orientation character. Also, transgender individuals frequently acquire new

personality archives, where allowed under the law, that mirror the progress and their character precisely. Comprehend that there is nobody approach to change. Maybe, transgender individuals might choose to take at least one of these means - of none by any stretch of the imagination!

Achieving the right to legal gender recognition is crucial to the ability of trans people to leave behind a life of marginalization and enjoy a life of dignity. A simple shift toward allowing people autonomy to determine how their gender is expressed and recorded is gaining momentum.

Keeping in see the outrageous minimization bringing about weakness and misuse, the current examination means to set up a superior comprehension of the transgender local area and their way of life. The fundamental reason for existing is to investigate the social world for example bunch life of the transgender people group further elucidating; what is a transgender family, social association, strict, political, and monetary parts of their life.

The assessment is to see the lifestyle of transgender organizations. How do they live in families? How are associations created and terms of address for associations? As transgender set up a game plan of imagined association for instance shadow association with interface with each other, the correspondence and responsibilities relate to the family terms. Also, the perspective on neighborhood towards transgenders and adjust-up frameworks concerning transgender social class has been a point of convergence of this examination.

While talking about friendly components, implies is essential and central. The examination focused on the asset frameworks of transgender social class. Thinking about wonders from any perspective, we can't neglect to recall the association of power and legislative issues. The administrative issues are depicted in human culture, economy, the public eye, and religion. Power is related to transgender, they are continually exploited by power components like state, winning people in the district, position system, and social levels of leadership. Hierarchies and power relations are accessible in transgenders social class as well.

1.1 Statement of problem

The focus of my research revolves around the issue faced by the transgender community in non-developed countries. The main concerns about them are how they perform socio-economic

activities and their religious practices. In a transgender community, the finances of their family and connection between the transgender and their local area. People mostly treat them badly in society. They are considered not as human in society and don't have any dignity and respect in society in general. The transgender community also follow the rituals and practice Islam as any other Muslim performs. We should respect them as any other human being deserve.

To minimize the issues and to highlight the difficulties they are facing in this society I have conducted this research. This research will not only raise the voice of the transgender community. I want them to live as any other human being is living in this society freely.

1.2 Objectives

- 1: To explore the socio-economic households of the Transgender community.
- 2: To explore the religiosity among the Transgender community.

1.3 Significance of Study

Several studies have been done in the domain of social anthropology on transgender communities to explore the sexuality and identity crisis issues. Currently, the transgender community is much visible to mainstream public having numerous worldviews about them. This research helps to comprehensively explain the living, economic and household pattern of transgender people by eliminating misconceptions about them. It also uncovers the struggles faced in becoming and entering transgender family.

It aids in defining the religious perspective of transgender people that how they perceive and practice religion in their life by performing religious activities, and how they manage and celebrate different events and occasions.

This study will be helpful in the partial fulfillment of master's degree of the researcher. It has provided opportunity for the researcher to use various qualitative research methods. Additionally, it will help in policymaking about transgender communities and help to demonstrate a framework that will work for the betterment of transgender communities

In the context of literature in the field of anthropology, this research is a contribution to existing anthropological literature in Pakistan which helps in initiating future academic research. This research also bridges the gap in the existing literature about transgender.

CHAPTER 2

2 LITERATURE REVIEW

For a very long, various researchers have attempted to comprehend the marvel of transgender from an assortment of focal points. Each language has its implications and verbatim for the network, though now because of globalization, the term transgender is acquiring energy and acknowledgment.

The increasing visibility and political gains of transgender communities have sparked evolutions in the language used to describe this diverse group. Any discussion that attempts to define the terms beneath the transgender „umbrella should first offer the caveat that putting labels on an area around identities is a politicized practice that can be a difficult, awkward and exclusionary process(Tre, 2008).

Accordingly moving with the politicization of term as talked about over, one needs to name and tag for reference and comprehension. In this examination, it is remembered, and the emic terms utilized by the network it has been utilized. Nonetheless, to operationalize the idea, some definition is required.

Hijras as they begin their life are complete men. But they express their identity as women by wearing female attires, and clapping hands in a ridiculous manner, at times of joining the Hijras community they change their names with female ones, feminine expressions can be observed in the language they use. Therefore, it would be more suitable to use pronouns such as She/Her etc. (Serena, 1990).

The Hijra started their life looking like a man. Later, they got female by keeping the perspective on ladies with regards to their social qualities; they likewise change their names in understanding the female association and acknowledged the life of ladies as needs are.

Mohan puts the term in more a political way.

A Hijra is someone feminine but not a woman, masculine but not a man, a person beyond the boxes of man and woman. The person follows the rules and regulations of the community, has a guru, lives in feminine attire, may or may not be castrated (Mohan, June 2007).

As per the Mohan, the Hijra is ladylike yet with a quality of ladies in him/her, he/she is a combination of both male and female, Hijra keeps the principles and guidelines of a specific network, has a tutor (additionally called GURU in their concerned language), and lives in female style.

Basic civil rights protections for Trans people ensure their ability to live and work as productive members of society. Even from a purely pragmatic perspective, the social cost of discrimination is much greater in the long run than the cost of inclusion. Anti-Trans discrimination forces many Trans people into a deadly cycle of poverty and unemployment. It prevents them from putting their abilities and skills to constructive use and often forces them into illegal activities to survive (Minter).

The author is of the view that an assortment of Scholars has investigated the Transgender world from very extraordinary and remarkable viewpoints. Fundamental social liberties insurance for trans individuals guarantees their capacity to live and function as a gainful citizenry, however comparatively hostile to trans separation powers act to forestall transgender to helpful activities and break their capacities to profitable use.

Historically, the reign of Mughal Emperors in India from 1526 to 1857 was a glorious period for people belonging to the Third gender, this was a time when these people look after royal harems and were treated as ting boundaries most trusted companions often appointed as key advisors. In 1870, Ethic laws were introduced by the British, such as the Dramatic performance act and Criminal Tribes Act. These laws limited/banned the activities of Hijras, their right of inheritance, other basic human rights, and blamed them for “sodomy”. Masters of colonial India regarded Hijras as a threat to Indian society (Abbas, 2014).

The author tells the story from the recorded foundation concerning the Hijra's, that the time of Mughal was the brilliant period for Hijra people group, they took care of honorable collection of mistresses and were selected as lawful counsels for the regal family, yet in 1870 the British

declared the law of standing which prohibited the Hijras against emotional perform among individuals. Later, there were viewed as revile for the public.

A Nepali lexicon claimed that the word Hijras is derived from the Persian language word “Hiz”, its meaning is effeminate or disdain women (S Nanda, 1990). Another scholar Muzaffar Alam confirms that HIZ means incompetent and ineffective, other Persianists believe that the word Hijras is originated from HICH and that word from *hichgah*, meaning nowhere, means the thing that has no place, a person who is nowhere, with no identity, personality. (Jeffery1996). Another name for Hijras is Kinar which is still used by few Hijras and is considered a more respectable word (Chattier, 2014).

As per the creator, the Nepali dictionary has asserted that the word hijra has been acquired from the Persian language which represents the Disdain Women, and another researcher Muzaffar Alam affirmed it HIZ implies awkward and insufficient individual. Persians accepted that Hijras' word started from HICH implies no spot, no character. There are surely other names for Hijras, yet Kinar is regarded extensively all around the globe.

The contemporary term “transgender” arose in the mid-1990s from the grassroots community of gender-different people. Unlike the term “transgender,” it is not a medical or psychiatric diagnosis. In contemporary usage, transgender has become an “umbrella “term that is used to describe a wide range of identities and experiences, including but not limited to: preoperative, postoperative, and non-operative transgender people; male and female cross-dressers (sometimes referred to as “transvestites,” “drag queens “Or “drag kings”); intersex individuals; and men and women, regardless of sexual orientation, whose appearance or characteristics are perceived to be gender atypical. In its broadest sense, transgender encompasses anyone whose identity or behavior falls outside of stereotypical gender norms (Currah).

The essayist is of the view that the term transgender arose in the 1990s, which is an umbrella term generally used to connote different variables of people, including male, female, and neutrals, anyway, is it preoperative, post-employable, and non-usable. Transgender individuals, male and female drag queens (some of the time alluded to as crossdressers, crossdressers or drag rulers“ intersex people, and people, paying little mind to sexual direction.

There is likewise social persecution, and social powers which cause obstructions for the impotent in the public, there are different other significant words for the transgender, which recognizes their economic wellbeing, as sex variation, sexual orientation extraordinary, etc.

The term gender identity has been used to describe an individual's internal sense of self as male, female, or any identity between or outside these two categories. Individuals whose biological sex assignment matches male or female gender identity and the range of related behavioral expressions deemed acceptable by societal norms may be referred to as traditionally gendered. The term transgender focuses on individuals whose gender identity conflicts with biological sex assignment or societal expectation for gender expression as male or female (Wilchins, 2002).

People in Pakistan have plenty of contrary contemplations regarding the transgender neighborhood. They consider the neighborhood horrendous foretoken for the overall population. The lead of normal people with this sort of gender is extremely offensive and disturbing. Composing Uncover is a part of the segments that lead such gender variety people to join transgender neighborhoods according to the accompanying: Social affirmation and support is the chief need of transgender that led them to join solid organizations. There is no organization help or genuinely strong organization to help these individuals continue with a commonplace life. Government associations and other regulating bodies are extensively known to mess with these individuals.

Our society holds a disgusting mindset for the transgender community. They face abuse on every step of their life and their own parents consider their existence a disgraceful and stain upon their family as well as upon society (Berk, 1999).

Because of individuals' common outlook, they are not permitted to get schooling and regard locally. The transgender depicted being beaten at school by instructors and colleagues and being physically and verbally irritated. Beating by educators at school was not limited to the hijras, yet a few interviewees felt that they were beaten even more frequently thus if their womanliness.

Transgender is an umbrella term that describes many people who transcend "normative" embodiments of masculine and feminine, including transgenders, crossdressers, drag queens and kings, genderqueers, and other gender-variant people. Most misuse transgender synonymously

with transgender, which identifies people whose gender identity conflicts with their ascribed gender, and they may take hormones and/or undergo surgery. Trans women are people who were assigned male at birth but identify as female. Trans men are people who were assigned female at birth but identify as male (Wentling, 2007).

The author is of the view that the umbrella term transgender is attributed to certain males and females who are transgender in their inclination, who additionally go through with certain careful activities and take a huge number, transgender individuals sex articulation, are not like others that is the reason a ton uniqueness is made among other society individuals.

In many countries (and in many languages), the term "transgender" does not exist or is largely unrecognized, and the older terms "transgender" or "transvestite" are used in the vernacular, or entirely different terms, such as hijra" or "kathoei," with varying degrees of acceptance and pejorative are used (Weiss, A twenty-first-century approach to teaching social justice: educating for both advocacy and action, 2009).

In the postmodern world, the transgender has gone under the spotlight because of various reasons, consequently convincing researchers to examine them. This has additionally come about into the advancement of terms in the most widely used language also.

Motivation to join the transgender community arises only when one experiences rejection from the family. The children who were taken away forcibly by transgender sometimes do not adjust in the transgender community. They run away from a place to place but ultimately, they take refuge in the transgender community for their survival and transgender forces them to live with them (Sharma, 2000).

Sharma found that 68% join this neighborhood while the remaining was presented as terrorizing. Out of outright, 32% were given over by watchmen themselves at various ages among which half were given over when they were very few days old. People inside the transgendered neighborhood that there is an unavoidable illustration of detachment and inclination against trans-people inside society.

Poverty is a significant reason where parents demand money as compensation for handing over their child to the transgender community. Experiencing minority stress (stress resulting from a

person's stigmatized status) increases gay men's feelings of distress. It is possible that victimization could also have the same effect on trans people (Meyer, 1995).

Exploitation could likewise affect individuals' lives in alternate manners like substance use. Further examination is expected to comprehend the impacts that segregation and bias have upon the existences of transgender individuals. An individual's satisfaction is reliant upon the exogenous realities of their life and endogenous discernments the individual has of these elements and oneself.

Quality of life is defined by the World Health Organization Quality of Life as individuals' perceptions of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards, and concerns (World Health Organization, 1995).

This definition reflects the view that individual fulfillment implies an enthusiastic evaluation that is introduced in a social, social, and normal setting. Individual fulfillment is affected by the combination of conditions including the person's real prosperity, mental state, level of self-rule, social associations, feelings, and their relationship to critical arrangements of the environment.

Transgender individuals in India are broadly called Hijras, Kinars, and Aravannies in different parts of the country. Transgender is a general term applied to a variety of individuals, behaviors, and groups who tend to diverge from the normative gender roles. The term transgender itself is the symbolic representation of crossing boundaries, and it has been derived from two different languages; the Latin word "Trans" and the English word "gender". There are preconceived notions that Hijras are "neither male nor female", Hijras are mostly people who are born with male physiology; adopt feminine gender identity, women's clothing and other feminine gender roles (Joseph, 2010).

The author tells the story of India that how an individual is seen as transgender, in India, there are sure names for barren, which are Hijras, Kinnars, and Aravannies in various elements of the nation, the term transgender is a portrayal of an interesting person who is neither male nor female but a combination, which comes from both male and female separately. When Hijra is

brought into the world with the actual appearance of male however he/she wears the lady material and acts like ladylike nature.

The term sex is the biological constituent whereas gender is the socio-cultural and psychological component. Social and psychological aspects dimensions of gender are in contradiction with biological or physical aspects. Such conditions dominate biology and influence the gender role, and also determine the identity of gender. The stigma attached to this community increases the collective and shared sense of identity that leads to collective action, hence helping in establishing in-group out-group boundaries (Broad, 2002).

Social associations space consolidates perspectives concerning satisfaction with social assistance, singular relationship with others, and sexual life. This is exhibited by satisfaction with money related resources, vibes of chance, real prosperity, and security, home environment, satisfaction with accessibility and nature of prosperity and social thought organizations, venture similarly as promising conditions for amusement works out, satisfaction with a genuine environment that fuses effect of climate/traffic/uproar/pollution and satisfaction with the odds for the technique for transportation. All these pieces of this neighborhood have been examined in Pakistani culture.

It was further argued that gender is an affix and people interpret everything through the lens of their decision of what you are. Finding outlets for expressing deviant and different behavior and desires is due to the co-production of not acting according to the normative beliefs about gender and sex. Forcefully culminate attitude towards deviant especially by family, friends, and society may lead to the emergence of small, organized support groups where the deviants find appreciation and acceptance regarding their identities and behaviors, these kinds of groups are found with different titles all over the world(Pamment, 2010).

Various societies have a distinctive arrangement of convictions about them, in certain societies, they are accepted to have divine forces and endowments of God. Then again, a few societies are taken as neither ladies nor men, on occasion not named as degenerates by involving good positions. In the Indo-Pak sub-landmass, Hijra is an umbrella term for the most part utilized for men who are bisexuals, between sex, transgender, eunuch, drag queens, gay people, or bisexuals, Monetary factor assumes a significant part when transgenders are searching for specific assets to

procure the vocation. There are numerous issues looked at by transgenders who are typically from a poor financial foundation.

CHAPTER 3

3 AREA PROFILE

This part manages the region where I directed my exploration. The research was directed in the Mohalla qazi Abad, Nai Abadi, Athal Chowk, and Madina Chowk. These are the regions in Bhara Kahu. This part helps with understanding the lifestyle, history, people, and separate the social circumstance of them close by. The inspiration driving why I pick this spot is that there has not been any Anthropological investigation on Transgenders. The assessment area was picked for the going with reasons. The area has not as of now been investigated by any investigation regarding human sciences.

3.1 Bhara Kahu

Bhara Kahu is a half-made region that contains both, the metropolitan and provincial regions. Its marriage configuration is similarly not uncommonly an incredible same as the ones outside the public authority space for instance of Punjab. The space of my assessment is (Bhara Kahu) which is about 43.3 km far away from Islamabad.

The capital city of Pakistan, Islamabad is arranged in the northwest of the country in Potohar Level. This district has been enormous in history for being a piece of the intersection of the Rawalpindi and the Khyber Pakhtunkhwa (KPK). The city was implied during the 1960s to override Karachi as the capital, which it has been since 1963. Stood out from various metropolitan networks of Pakistan, Islamabad is considered the cleanest, open, and calmest of all with lots of plants. However, tragically, since the past couple of years, its vegetations have decreased all around on account of different improvement anticipates for instance new pipelines, Platforms, etc.

3.2 Language

Language is fixed of pictures getting used explicitly for conversation. The pictures may be spoken or formed. Language is a piece of human bearing. Alive and well it's miles a long-time record of expertise from one period to the going with all the while as in spoken design it is a

technique for dispatch. Language is the basic thing of human information. People used to impart in different tongues. in my investigation district, people have a spot with different locales and convey in different lingos. Ordinary lingos are.

- Panjabi
- Pashto
- Pothwari
- Shina
- Urdu

All people of my assessment locale grasp and impart in the Urdu language. People who have a spot with Murree speak Pothwari, and people who have a spot with the district of Punjab convey in Punjabi. Pathan living in this space conveys in Pashto. people who have a spot in northern areas speak Shina. Urdu is the solitary language that has a resemblance with any excess lingos, thusly people use Urdu as the vehicle of direction for correspondence transparently.

3.3 Ethnic Groups

There are various ethnic social events. People have migrated from different locales. Pathans migrated from Peshawar. Numerous people migrated from northern locales and. Punjabi living here moved from the Punjab domain. An ethnic get-together is a collectivity inside a more noteworthy people having a veritable or putative normal legacy, recollections of a typical past, and a social affirmation upon at least one noticeable significant segment which outline the establishment's separating evidence, like family relationship, certainty, language, shared area, character, or genuine appearance. Individuals from an ethnic affiliation think about having a spot with an ethnic affiliation.

3.4 Religion

Islam is the religion followed by most people. The minority of people follow various religions for example Christianity. Numerous people have different feelings concerning Islam some call

themselves Sunni and some call themselves Shia. Sunni also has many sub-requests like Barelvi and Ehl-e-Hadees.

3.5 Culture

Culture is the very puzzling opening that consolidates data, conviction, craftsmanship, law, and customs of people of any overall population. People in my locale follow the way of life of areas where they ought to be from. People give high necessities to their social characteristics. Azan is gotten the ears of a young person on the first experience with the world. The family system is routinely followed by people. Nikkah is a severe event to tie two people. Food is considered three days by relatives on the passing of any person.

3.6 Ceremonies

Offer love, and respect. Eid is huge for people to the wedding, remembrances, are a couple of capacities. People share their happiness and issues with their relatives and take the plan to settle it thusly they advance love in the public eye. Eid Milad un-Nabi and Ashura are moreover praised here in Bhara Kahu. Close by these good times, Shab e Barat, Basant, Shab e Qadr are moreover celebrated.

3.7 Birth

In birth administrations, by and large, all family, relatives, and allies get together to recognize the presence of the child. By and large, the male child is preferred and any female who delivers a youngster is more respected. The relatives and friends offer gifts to the baby adolescent and money, close by that the senior of the family gives the child the principal food in any case called Gutti (sweet things) in neighborhood language. It is said that the young person encourages the properties of the person who gives him his first food and hence the more established people of the family, by and large, the grandparents, find it their privilege to do accordingly.

3.8 Dress Patterns

Regularly, young fellows wear pants and agreeable shirts, and older men wear shalwar and kameez. Females also wear shalwar and kameez and certain women who have a spot with selective class similarly wear western dresses. Dress models also have different opinions from age social affair to age pack and from one's special urge to act. Male people on Friday for the most part wear shalwar kameez.

3.9 Food

People in Bhara Kahu eat different kinds of food. They regularly eat roti made of wheat flour and rice is furthermore eaten by them. vegetables and pulses are similarly used by people of Bhara Kahu. A gigantic combination of natural items is in like manner open in business areas in Bhara Kahu.

3.10 Mosque

There are some little mosques in Bhara Kahu where people practice petitions multiple times every day. People send their adolescents to the mosque to get Islamic data like Namaz and Quran. People have a spot with two gatherings of religion that is Shia and Sunni. They have different mosques.

3.11 Basic Facilities of Life

Bhara Kahu is a town that is annexed to Islamabad and Murree. This area has been set up a ton. In that space, water is furthermore available. The public authority furthermore gave Sui Gas. In that space, taxis are furthermore available for people to move between different spots. In the area there are various workplaces, they are following:

- Electricity
- Education
- Health

- Market facility

3.12 Sorts of Family Framework

There are two types of family frameworks in Bhara Kahu. These are the following.

- Nuclear family
- Joint family

3.13 Games

There is no optimal wilderness exercise center except for little grounds where little youths are used to playing different games like *Pithoun Garram* (potsherd), cricket, and *Chrichikka* (Badminton). Youths similarly play in their streets. Kite flying is appreciated by kids similarly to young people. Young fellows in Bhara Kahu similarly play cricket as there is certainly little ground for cricket. There are in like manner exercise centers in Bhara Kahu male people from Bhara Kahu go there for genuine wellbeing. There are in like manner exercise centers for women where they can moreover go to keep them fit and sound.

3.14 Family design

There are different sorts of houses in my space. Most of the houses are contained cement a ton. A couple of houses are contained mud and cement. People who have a couple of parts of their homes have rented them to organizations and school staff or families. There are little gardens in specific houses where numerous people have grown new vegetables. Moreover, people have pets like parrots, hens. They keep content with them.

3.15 Dams

In Bhara Kahu, there are additional dams where the nearby populace including little youngsters and elderly people men go to wash up in blistering summer. Simli dam is the most renowned dam situated in Bhara Kahu. Individuals utilize the water from this dam for drinking and other homegrown use.

3.16 Flora and Fauna

Flora and fauna are phrases beginning from Latin. Vegetation in Latin way goddess of the blossom. Vegetation is in addition gotten from the articulation herbal; this suggests that relating to blooms. Consequently, vegetation is a social occasion of local vegetation in a climate of a geographical region. The beginning of the articulation fauna is a bit canvassed stealthily. concerning Roman old stories, Fauna insinuates the goddess of productivity. Fauna is at times known as Fauns, which implies forest spirits. With the aid of definition, fauna is a lot of local animals of any geographical region. Planet earth has been regarded in more significant procedures than one. We have tangled normal plans that starting now not most straightforward offer us with resources, yet make the field a more unmistakable amazing locale to stay in. Little of this will be possible without the diverse vegetation and fauna of the earth.

3.16.1 Flora

Flowers are the consideration given to the aggregate blossoms that develop or once filled in a positive area all through a given time. It regularly suggests to the local vegetation present, notwithstanding, incorporates new species which have been presented as pleasantly. The blossoms and fauna of the earth have names gotten from Latin.

There are different sorts of plants and trees in Bhara Kahu. Plants on earth may be outstanding from each dissimilar solely. The simple is to segregate on the spot. Blooms that cultivate leaves no doubt inside the mountains can be particularly extraordinary from those that fill in the forsaken parcel. Besides, the vegetation which has acclimated to remaining lowered is treated as an exceptional condition of plants. Analysts similarly can think about 'Fossil vegetation', which obliges of blooms that changed into saw in pre-old events. The high-level vegetation and fauna of the earth are likewise apportioned on the chance of the ecological components wherein its miles created or clear typically.

3.16.2 Fauna

Birds are available in crowds and feast on dinners on roofs, at the same time as some fly down and some at the same time fly up and watch those sublime flying machines of nature. On the off

chance that we begin celebrating such a day in our cherished Islamabad, it will make a ton of fellowship and thought generally birds. Fauna, then again, is the thought given to total animal lifestyles that live or changed not settled forever in a positive spot or term. In Latin, Fauna is gotten from three unquestionable resources. Fauna through itself transformed into the call of a Roman goddess tending to wealth and the earth and Faunus changed into another Roman god. after which there had been Fauns, which were seen to be backwoods spirits. I'm believing it will assist us with proportioning birds and the different ordinary world as agreeably in Bhara Kahu. People in Bhara Kahu have kept dogs of different varieties as pets. Some unmistakable dog varieties are kept by them it consolidates German shepherd, Labrador, Rottweiler.

I have furthermore found people who have kept local hens and chickens at home. They have kept them to get eggs in cool winter. There are furthermore dairy farms people favor local milk over tetra pack milk.

3.17 Castes

Caste is a social affiliation that involves people of unclear money-related reputation, calling, or rank. In India, the firm position gadget detaches people by well-disposed separations into hereditary endeavors which have careful preventions and benefits, dependent upon where the man or woman is on the social layers. even though it is unlawful in India these days to isolate on a very basic level ward on rank, the device for the most part prevented the ones inside the decrease stations from updating their financial and social standing.

One of the more unassuming in any case most outrageous powerful ranks is the contender class. they may be the authority unit of the 3 militaries. They are a piece of those organizations usually from the capable center style anyway as they up push-in position, they shape their special position and structures viably to monitor its inclinations. They for the most part recall themselves as the sole protector of the state and do now don't extra a second to nullify the agreement on every occasion they remarkably feel the state is in danger.

In Bhara Kahu, various individuals have a place with various positions. A great many people who are from Murree are Abbassi. The local individuals are Raja, Kiani. Different positions additionally incorporate Maliks, Rajpoots, Janjuas, Yusuf Zai. There are likewise Syeds living in

Bhara Kahu. Syeds are given gigantic regard in Bhara Kahu and pretty much every Muslim society as Muslims connect strict qualities with them.

3.18 Transport

Transportation is an outstandingly chief need of every open. In Bhara Kahu, this need is fulfilled by different means. Public transportation is a huge carrier that ought to be given through the public position to its occupant. be that as it may, it is before long difficulty looked by using a cutoff of agricultural countries any place in the around the world. inside this current the truth, experts' rules presumably will not obtain the levelheaded and the veritable longings, most agrarian nations have contributed such endless undertakings toward giving better open transportation, yet the execution reliably went up against with various issues.

Little adolescents here generally drive bicycles and numerous people have their labor force vehicles. Motorbikes are very ordinary in Bhara Kahu. it's far the vehicle that works inside the development of uncooked substances, fuel, mother hardware, and various others from the characteristics of creation and completed item to the components of publicizing and utilization. The transport furthermore allows inside the higher and all the fuller utilization of resources of any backward locale through interfacing something almost identical with the noticeably extra advanced and advanced one.

3.19 Amusement

Delight is a framework for stifling out the gruffness of steady lives. it very well may be considered as a move away directly into a make-perceive as clear with worldwide of pixie story appraisal, happy/upset endings, or an encounter of terrible conduct and reprisal. on each event we're taking a gander at the film, we end up being reckless of happenings in our reality and our current circumstance, notwithstanding the way that it's anticipated three hours.

Delight is key from the financial factor of view since it produces work paying little heed to income. It's in like the way in danger of outlining our perspectives, for the most part, the general populace we stay in and the way wherein we talk administrative issues. films in addition go likely as pleasing couriers to zero in on indecencies and benevolence guidelines in the public eye.

Individuals in Bhara Kahu have various types of redirection sources relying upon the age get-togethers and separation in the personality of people. Little associates like to watch films and created men like to zero in on news and watch diverse news channels. Women at home prefer to watch shows and go outside for trips.

3.20 Nongovernmental Organizations

A non-governmental organization (NGO) is a non-benefit, occupant-based foundation that features independently of the organization. NGOs, now and then known as normal social orders, are prepared on the association, public and overall degrees to serve momentous social or political limits, and are pleasing, in the tendency to mechanical, in... several NGOs, essentially the ones generally arranged in dictator overall regions, can be made or administered by using governments. using most noteworthy definitions, political events and criminal or horrible guerrilla associations are not contemplated NGOs.

In Bhara Kahu, a few non-government affiliations are working for the public authority's help of occupants. For instance, there is a non-government affiliation named "Bint e Fatima" in Shapur where a few old individuals' women are living, and various occupants related to the clinical field each day visit them deliberately.

3.21 Climate

The climate is a spot's enduring period climate styles. The handiest technique to portray the climate is to investigate typical temperature and precipitation as time goes on. Unmistakable invaluable components for portraying the environment involve the sort and the situation of precipitation, the proportion of light, typical breeze rates and rules, the extent of days above freezing, environment cutoff points, and neighborhood geography.

The climatic territories of Bhara Kahu are genuinely sure and for the most part, it's not as much hot as it should be because it is near Murree which is an inclining locale and there are Margalla slants. Consequently, temperature or we can say that the climate of Bhara Kahu is enchanting. In summer during the significant stretches of June, July, and August there is a boiling environment.

3.22 Roads

There are roads in Bhara Kahu in all the mohallas. Most roads in Shahpur and Phulgran are exceptionally huge. Roads in specific regions are not as better as they were a direct result of the progression of time. Certain roads have additionally been fixed by concerned specialists occasionally.

3.23 Occupations

There are different occupations of people in Bhara Kahu. As Bhara Kahu is uncommonly close to the public authority capital Islamabad of Pakistan so people from wherever over the country come here searching for a work technique. A couple of gatherings are doing government occupations while some are overseeing liabilities in private affiliations. There are furthermore neighborhood people who don't do any kind of occupation as they have arrived in Phulgran and they make satisfactory to pay for themselves and they don't need to do private positions.

There are also private associations of people in Bhara Kahu even untouchables come here from wherever in Pakistan, and they are keeping up with their associations. There are also shoemakers, cosmetologists, and other manual works are in like manner found here in Bhara Kahu. There are furthermore motor expert shops where mechanics are gaining pay by doing fixing vehicles and motorbikes. Close by shops are moreover here in Bhara Kahu so we can say that we find little undertakings.

3.24 Division of role and Gender

Game plans for sexual direction socialization start even before the beginning of the youngster. One of the essential request's individuals present from energetic moms and father is the sexual direction of the adolescent. Generally speaking, there is a man-driven society in Bhara Kahu that male people are the head of families. In addition, men go out to acquire employment and women stay at home to manage kids. Even though there are working women in Bhara Kahu, yet their extent is low when diverged from non-working women.

3.25 Political Cooperation

Individuals in Khara Kahu are unbelievably politically incredible. Overall area individuals support one party, and the untouchables have political affiliations. Individuals routinely cast their decisions for various reasons. These bases join companion pack influence, family crushing variables, and others. Ladies' support in regulatory issues is low when veered from men and regardless, for the most part, ladies don't project their votes promptly rather, they are affected by their male relatives. Ladies' political interest and security of women's benefits have industriously been an undertaking inside the non-mechanical nations. In any case, the truth is that Pakistan is making a financial framework, at any rate, young ladies have sufficiently been trying to take an interest in government, and improvement of ladies engineered ordinary society.

3.26 Settlements

The population of Bhara Kahu is mostly migrated from different cities and nearby areas. The people who migrated here belong to a poor background. Their occupations are largely based on daily wage works like some of them are taxi drivers, some are waiters in the local area, or some work in Islamabad city as waiters, security guards, or servants of elite families. The almost low middle class is living in the area. The transgender community is also living in some non-developed areas of Bhara Kahu. Mostly, I have conducted my research in Mohalla Qazi Abad, Nai Abadi, Athal Chowk, and Madina Chowk. They are living behind the main markets in their Khools.

3.27 Patterns

During my research, I have observed the condition of the places where the transgender community is living in their Khools. Mainly, Khools are situated separate from the local community houses, but some Khools are near the houses of the local community. The Khools which are very weak structured are made up of cement blocks and the roof is made up of steel sheets. Some are constructed with cement and bricks and have RC roofs. Some transgenders are living on rent in the area.

CHAPTER 4

4 METHODOLOGY

The Methodology is the blend of mechanical assemblies and methods, which are used to accumulate information for the assessment reason in human examinations. The anthropological data can be assembled by numerous devices and methodologies that may be parceled into fundamental sources and assistant sources. Distinctive mechanical assemblies and techniques are used to accumulate data. Strong and real data is assembled by numerous gadgets. These devices were picked and used keeping the good and master necessities of the assessment in mind. Methodologies like insight and field study are local to humanities. Diverse contraptions have been melded in these gadgets to deal with the quality and measure of data.

According to Bailey: "The observational method is the primary technique for the data collection of data on non-verbal behavior usually visual data collection, hearing, touch, and smell."

I have used some procedures with the ultimate objective of my assessment and data arrangement. Going with methods and instruments helped me with obtaining strong and authentic data. I have used discernment. I have used direct subjective reviewing. The investigation depends on emotional methodology. I have used the talk with a procedure for my investigation. I have used purposive, snowball, and coincidental inspecting.

4.1 Rapport Building

The underlying stage in the field is rapport building. The critical development has taken toward the start of an assessment that continues to go long and the examiner advances phenomenal endeavor to have an extraordinary association with the neighborhood to coordinate examination effortlessly. Anthropologist reliably prefers to cover in the field of assessment is an unmistakable paper having no association locally. While being there in a dark neighborhood, an expert should get comfortable with the practices and customs and cultivate a comfortable relationship with the neighborhood and observe the dress model or norms according to the area. For a huge investigation in the field, Anthropologist likes to be in contact with more established people and surprising individuals.

According to Bernard, “Indeed, the process of involvement is circular and cumulative the less anxious a field worker is the better he works and as he becomes aware that he is doing good work he becomes less anxious. Usually, the essential factor in this transformation is assistance and supports the reciprocal social response given to him by some of his host selected community.” (Bernard, 2006)

Immediately, I had stood up to a couple of difficulties in understanding their strategy for talking, culture since I have never been there that way, toward the beginning I was new in the locale, and I had defied difficulties in conversation with my respondents. I was new to my respondents, and they were in a like manner new to me, and they were accepting that I am a trained professional or an organization expert who needs their information. Even though I was not new to my respondents, yet it takes me 2 to 3 days to make them agree to give me interviews. After my third or fourth visit, I had fostered my liking and made a cheerful relationship with the whole neighborhood. Anyway, by then, I let them ponder my investigation that I came from Quaid I Azam University, and I'm doing my assessment regarding this matter. Before all else, my respondent was postponing in giving essential information about them, yet after some time I foster my similarity and made a pleasing relationship with the whole neighborhood, amassing the information that I expected to accumulate. They said that numerous people like you came here and use us. In any case, they never give us any benefits. They simply get what they need, anyway they never give us what we need.

4.2 Observation

Observation is the collaboration through which an event situation is kept seeing and noticed carefully. Observation is a course of watching and seeing mindfully all the activities and step by step plans during field research.

The research conducted was a non-participant observation, in which at first, I have met my respondents formally, and when I got information about when they came on streets and shops. I tried to get on time and observe them. I went to their Khool and observed their living conditions and how they manage their activities and economical terms. I have also seen them while performing religious activities.

4.3 In-depth Interview

An In-depth interview is a vital method to gather information. This strategy gives a ton of abstract data to the examiner. The gathering is a huge gadget used in the hands-on work for all-around data on the respondent. The expert accumulated point-by-point information with the help of a gathering plan. The anthropological investigation incorporates an arrangement of gatherings. Through and through gatherings are inaccurately coordinated gatherings used in an abstract investigation.

According to Taylor and Bogdan in-depth interview is defined as:

“In-depth interviewing is repeated face to face encounters between the researcher and informants directed towards understanding informant’s perspectives on their lives, experiences or situations as expressed in their own words.”

I have used top to bottom meetings in my investigation project since it was critical for my dare to collect ordered information about my respondents. It was needed to know and examine the information and to know the nature and level of transgenders and to understand that how it is affecting the presence of a transgender and what impacts it can cause on society. To know the issues and their answers that they face during work and what it means for their monetary condition.

4.4 A.V Recorder

It is an uncommon starting miracle in the anthropological assessment. We will use it to record a couple of good times and administrations where part discernment can't be completely used, inferable from different practices and customs performed at the same time, this strategy will assist us with getting all such practices which will later be combined in research after hands-on work.

I have used the sound recording method to take note of all that was mentioned by my respondent. Be that as it may, given the possibility of my point, I was facing a couple of difficulties in a solid

recording. In the sound recording, I have managed moral standards. In any case, I had asked my respondents that expecting they feel incredible, I record their gatherings if the individual said without a doubt, I had recorded on the off chance that they excused me I had never recorded their gatherings.

4.5 Informal Interviews

Informal or unstructured interviews, which were contained open-completed requests, give interviewees a boundless scope of where they ought to react to the request. This is particularly useful in getting a start to finish response/answer. In an anthropological examination, the close-by or interviewees hold the center stage, and their perspectives should be appropriately tended to and not limited by close-completed surveys.

Informal interviews were used to gain through and through information about transgenders. Such relaxed gatherings were coordinated to do context-oriented examinations and to get a comprehension of the reasons for the transgender issues and other pertinent pieces of my assessment

4.6 Photography

Photography is a visual depiction of some reality. It limits as verification to an attestation or a word. Current investigation devices are moreover helpful to propel the combination of information with envisioning events and make them the piece of assessment which focused in extra on the style of the neighborhood. The visual pictures gave more noteworthy clarity on research subjects, about people, area, and their techniques for living. It is said that a picture is more striking than a colossal number of words.

4.7 Field Notes

It was exceptionally difficult for me to remember all gatherings. Thusly, I took field notes. In this system, whatever the respondent uncovered to me I note that down in my notebook. Along these lines, it ended up being straightforward for me to empty all of the things that I needed for my assessment.

4.8 Sampling

Strategy for inspecting is embraced at whatever point a little is chosen from the entire populace, that gathering should be the delegate of the entire local area. As per Great and Hatt testing is:

“A smaller representation of the larger whole” (Hatt, 1981)

4.9 Purposive Sampling

In purposive sampling, the researcher finds the respondents on purpose. Purposive sampling also known as judgmental sampling; is a type of non-probability sampling technique. “In purposive sampling, the researcher decides the purpose you want informants (or communities) to serve, and researcher goes out to find some”. (Bernard, 2006, pp. 93-96)

According to Babbie, Purposive sampling is selecting a sample “based on your knowledge of the population, its elements, and the nature of your research aims”

I deliberately pick subjects who, from my perspective, apply to the endeavor. The choice of the respondents is coordinated by the judgment of the investigator. In such cases, the huge norm of choice is the data and inclination of the respondents, and hence their sensibility for the examination. I have used the strategy for purposive looking to accomplish the data on Transgenders. So, I deliberately select them according to my subject and assessment.

4.10 Accidental Sampling

In this method, the researcher, independent of any earlier arrangement, haphazardly requests that the respondents take an interest in the analyst. The scientist additionally utilized incidental examining because it was a convenient strategy for information assortment, as more regularly, we discovered transgender individuals asking on the lookout. The respondents/transgenders were approached to take part in the exploration at whatever point the specialist discovered them around.

During the time of exploration, the scientist was going to his town, and afterward, unintentionally, he saw a transgender who planned to visit the otherworldly burial chamber. The

analyst mentioned her to give some data about their imaginary family relationship and social association, including the force dynamic of the family. She gave a positive reaction to the connection between Guru and chela and offered to visit her home close to his local town.

4.11 Snowball Sampling

Snowball sampling in any case called respondent-driven testing (RDS) and chain reference assessing. It is a kind of testing, in this sort of reviewing researchers pick or meet with another respondent with the help of the primary respondents, the expert will use Snowball examining because by one respondent he will find another respondent.

“In the snowball technique, you use key informants and/or documents to locate one or two recommend someone from the list with whom you might interview”. (Bernard, 2006, pp. 97-99)

In this methodology, I a few respondents using purposive assessing and solicitation that they propose other people who meet the proportions of the investigation and who might participate in the assessment. I have used this procedure of analyzing to push toward the best people concerning the subject of the investigation.

4.12 Validity and Reliability

Validity and reliability ought to likewise be considered critical to have a decent quality exploration. To stay aware of steady quality, I took reference to the Flicks thought of constancy, which says that, during all of the gatherings with the respondents I have reliably taken they are rising around the beginning of the gathering and gave the copies of the material which they required. I make them sure concerning keeping the importance with the assessment questions and put forth a legitimate attempt to restrict the obstacle from my side.

The analyst should make the accomplished information more fascinating with the goal that this information could have any commitment in the scholarly field too.

4.13 Ethical Consideration

During the interviews, when I was presenting requests or changing the fitting reactions, I have put forth a fair attempt to remain tendency-free since it's anticipated that previous data and biasness redirect individuals sooner or later. I worked on similarity building which I accept is a crucial piece of meetings since it associates the openings among examiner and interviewee, so I cultivated a good fondness in the field to make the environment pleasant.

The determination of interview place is likewise a significant part, and it was chosen by the respondent's solace. As guaranteed, the obscurity of the interviewees was conceded. The material has been utilized in writing audits including reports, articles, books, and diaries, these all were gathered from dependable assets and did its in-text reference.

Research ethics is all about our attitude towards the participants of our study and after getting the data what are the techniques to handle it. According to the Belmont, Report researchers should be concerned about three ethical issues which include respect for persons, beneficence, and justice (Johnstan, 2009).

CHAPTER 5

5 HOUSEHOLD DYNAMICS OF TRANSGENDERS

This chapter investigated the underlying and utilitarian parts of a Khool family. It is a position of abiding of Trans-sexes where particular types of strength and homegrown administration are working to make the living of occupants smooth.

The family arrangement of transgender orientations living in Khool is more like the run-of-the-mill family set up of normal individuals sharing blood relations and feelings, hence working as a fundamental unit of social attachment and reconciliation. The conversation of critical attributes and arrangements is beneath.

5.1 Household

Anthropologists use the term household loosely to refer to a residential unit, whose members cooperate in some activities of production, consumption, or child-rearing. They differentiate the household from the family by defining the former as a residential unit and the latter as a kinship unit.

5.2 Khool

The home of transgenders is termed as "Khool" in the neighborhood language. Khool is a nearby word that implies home. Khool is a hallowed and respectful spot for transgenders, away from cultural pressing factors where a transgender individual discovers shelter and isolation in rest of the society. This part explains the basics of Khool, its individuals, and its participation. It is the most extreme obligation of the supporters to keep up with the decency and holiness of their Khool, which is the reason it is viewed as untouchable to give sexual administrations inside Khool. Just those transgenders are permitted to live inside the family who are individuals from the Khool.

5.2.1 Physical Layout of Khool

The physical layout of Khool is extremely important as it identifies the status of transgender within the Khool. Well-decorated and appropriate rooms of the Khool are for the Guru. Many transgenders are accommodated in a single room depending on the size of the room whereas the Guru has a separate place for residence. No one is allowed to enter that room or to use the things and commodities of Guru without prior approval of the Guru.

The Khool near Athal Chowk had 4 rooms, a washroom/bathroom, and a kitchen. One of these rooms was for the Guru whereas the other three rooms were shared by 7 transgenders. The room of the Guru also had a TV and other commodities that other rooms lacked. The three senior transgenders based on their age and experience were living in a single room. The other room was shared by 4 relatively young transgenders with less experience. The last room known as Kothi located close to the street was used for sex work by the young khool members who participated in these activities. Transgenders living in this room shared their cupboards to keep their stuff. Mattresses (Gada) were used by them for sleeping. Kothi is well-decorated with a proper bed and carpet and with good lighting and ventilation. The kitchen in the Khool was mainly used for preparing breakfast. Other meals of the day were mostly begged for, or the neighbors delivered them with food for dinner. They also get food from the events they attend. All four rooms had one feature in common which was the makeup table. It contained all the necessary items for doing makeup.

5.3 Membership of Household

The enrollment rules to get acknowledged into Khool are as per the customs of the transgenders' people group. The section into the Khool is severe and not clear. All things being equal, the Guru and educates first notice the total profile of the individual and afterward conclude if to permit him or not. They initially deter him from joining the Khool attributable to the difficulties they are confronting, which are not normal for the normal families of the public. When he gets the enrollment of Khool, he/she should comply with the principles of Khool just as his/her seniors, principally Guru.

The point when Transgenders come to take the newcomer at Khool (TransgenderFamily), first, they give a shower to the newcomer and give new garments and adornments. From that point forward, they sit him there at a different place and play out a custom known as *NathPara'in* (Nose Ring).

A respondent narrated: “*Jadon mai Khool vich aya saan ty menu pehlan nawa ky guru ny nawy kapry paway san. Fair mery nak wich nath pawayi ci ky tu aj toun sadi bradari da hissa aen*” (When I became a part of the transgender family, our Guru instructed me to take bath and then offered a nose ring which indicates familiarity).

At last, they make a vow from that new contestant as per their Khool decide that he/she should submit to his/her Guru and will live with him/her for eternity. That youngster will be important for Khool solely after tolerating these guidelines.

Guru of the Khool told that there are three phases to become replacement and getting the situation with Guru as per the accompanying necessities.

1. The replacement ought to be a devotee of the deceased Guru.
2. The devotee should be a nearby friend of Guru in contrast with others.
3. One who could bear the cost of death service expenses that incorporate introducing gifts to the visitors, taking part in the burial service function, and pledging to take a function of replacement Guru.

Along these lines, she can secure the situation with Guru, and the important framework works accurately. The member who is awarded getting more favor is the best approach to choose the replacement and legacy, and property sharing framework. The replacement takes authority and by and large resources of the past Guru, which is expected as the property of all relatives. The replacement couldn't sell out the property of her own will. The agreement of all relatives is considered fit for any deal whenever required.

5.4 Rituals/Ceremonies

According to Shehzadi a respondent, exclusively by turning into an individual from a Khool through appropriate custom and stately festival one can live in it. The stately and ceremonial festival incorporates the enrollment of a person into a Khool among the transgenders people group. At the point when a pupil joins the family bond, she should be clothing like a lady of the hour. She needs to wear out-fits like ladies. She additionally needs to make herself generally wonderful for that uncommon event of joining the new family.

A respondent recounted: “*Jadon koi hissa bannan lgda ay na ic ghar da unho boat special feel krandy ny. Nawy kapry, jewellery, paisy aur tohfy v dendy ny ky aj tou tu sada hissa aen*”(Whenever a transgender become a part of Khool, they are treated special by giving them new clothes, jewelry, gifts and cash to make them realize a part of a family).

The specific festival, just as ritualized minutes, has changed her status in the public arena, remembering for the transgenderpeople group. She uses to get her nose sewed/stuck with a needle for taking nose-ring. At the said occasion, the pioneer approaches a social event, welcoming all relatives and individuals from different families as well. The devotee pays the pioneer the base measure of Rs.1250, and the greatest can as she can manage. The invitee gifts the recently joining devotee. The gifts go as upwards would be as cash, antiques, and important merchandise for day-by-day life. It stands the personal conduct standard of the new part under the principles and guidelines of Khool; also, it is a public depiction of the new relationship. This relationship fills in as a benchmark to gauge the conduct of transgender. Because of a social blacklist from Guru, this public depiction can become deadly for transgender because the local area abandons the boycotted transgender. No Guru in the area can offer asylum to boycotted transgender.

5.5 Age of Joining into Khool

During interviews, the researcher saw that inspiration to join Khool emerges when they experience dismissal from the organic family. Usually, a portion of the transgender after dismissal from their families straightforwardly join the Khool or transgender people group.

A respondent stated: “*Khool vich jaan layi koi khas umer di lor ni hondi. Ay saryan nu har waely welcome kar lenda ay. Sanu zayada dar sady ghar awly qabool ni kr dy fair asi ina kol chaly jany aan*” (To become a part of transgender family, one does not require to be at a specific age. We become a part of it as our family disowned us or refused to accept us). Transgender family consistently welcomes the individuals who needed to set up ties. There are no principles and guidelines or age cutoff points to join the Khool. It relies on the conditions of the novice; now and again upon the authorization or passing of guardians or upon dismissal from their families

Most transgender join Khool following 15 years, yet some transgenders likewise join at a lot more youthful age like ten years.

5.6 Medium of Communication within Khool

Another respondent talked about the language they use in the Khool. Transgender over the period have fostered a language called Farsi Chand, in which each transgender talks inside the Khool or with her kindred transgender. It is a blend of various dialects. They lean toward their language at whatever point they would prefer not to unveil their privileged insights, which might hurt them, though managing different citizenry is imparted in nearby dialects. Also, every newbie needs to discover that language, which gives her character among the local area individuals.

5.7 Types of Members

There are three noteworthy classifications of transgender in any society. They follow the norms, values, and customs. Indeed, they act like ordinary people and share status according to their worth and expertise. The classification is mentioned here as under:

5.7.1 Transgender

Transgender, as an organic classification, doesn't go under install of both sex classes, i.e., female, or male. As per clinical science, Transgender is a physiological irregularity that causes oddities in sexual direction since they can't add to the multiplication cycle. This organic assurance

likewise makes social oddities as most of the sex jobs in the public arena rely upon male and female division, consequently practically ruling out transgender to take part in friendly practices and jobs.

Around the globe, there are different names for transgender people. The famous names in Pakistan are *Hijra*, *Khuwaja Sira*, *Khusra*, *Moorat*, *faqeer*, Third gender, and many more.

5.7.2 Transgender by Birth

Transgender by birth alludes to individuals who have inadequate sexual organs, normally male and female. They are isolated into various classifications dependent on conceivable sexual organs; (Faqeer is an unadulterated creature of God).

5.7.3 Male Transgenders

The male transgender by birth has a more modest male sex organ, lacking in gathering the sexual need and progression of mankind. The fragmented organ gets the job done simply for urine purposes, while it isn't fit for intercourse and insufficient for richness. The birth male transgender use to remain at Khood with her local area. Accordingly, she acts like a normal relative and keeps a renowned situation in all features of the undertakings of Khood.

5.7.4 Female Transgenders

Female transgender individuals are inadequate normally also, keeping the fragmented female sex organ, which is only fit for releasing the pee. The organ is more modest in size, in contrast to the regular female organ, which can't be intended for intercourse and preparation.

The proportion of male and female transgender by birth is small nearby Bhara Kahu. They used to gather noble causes, run their family, and address common requirements. On past occasions, transgender had the situation with favored individuals, and they used to keep a flawless and clean person as far as love, charity, and mankind. In the good 'old days, these Transgender individuals use to visit various towns while thumping drums. All age bunches then, at that point invited them with trademarks like "hurrah faqeer has come!" "*faqeeraagai... faqeer aagai*". The medieval

masters were regarding faqeer and contributing cause in their name, and correspondence faqeers should move to a drum and applaud with delight.

5.7.5 Narban Transgender

The word Narban is Persian, which implies one who penances. The inadequate male transgender cut his male organ and go to be a finished transgender because of many reasons. A person who is crippled and insufficient in the male sex by birth, cut his inadequate sexual organ in middle age. This sort of individual is named Narban in the transgender people group. This term is a blend of two words Nar and Ban, where Nar's words allude to manly sex and Ban intends to forfeit. The term Narban likewise implies a man who forfeits his manliness. During the hands-on work the analyst came to think around two subcategories of Narban;

1. The individuals who were brought into the world with little sexual organs and in the wake of joining this local area cut their sexual organs.
2. The individuals who are brought into the world with a normal male organ yet embrace other gender directions as far as non-verbal communication like females and turning into someone who is addicted to offering sexual types of assistance. So, he will cut his sexual organ and accomplishes becoming a total Narban.

A respondent narrated: *“Narban jadon khool da hissa ban janda ay ty jery aurat transgender ny onha di wajah toun ono apna jinsi ozo katana penda ay fair ee o uthy reh skda ay ty narban ban skda ay wrna onu apna ap lako ky rkhna penda ay”* (In the main class, Narban consents to get sliced sexual organs because of the female direction of Khool individuals. If a Narban a does not get a position in the Khool, by its different sexual identity than other devotees must not expose his fragmented sexual organ. In this way, inferable from these issues at a position of living, one needs to change himself into a total Transgender).

Another respondent narrated: *“Jera vi guru di marzi dy khilaf janda ay onu na koi rutba milda ay khool wich ty na khool da mahool change rehnda ay. Ici wja toun sadi family wich larai jgary nhi hondy”* (Anyone who opposes the interest of Guru, and her senior pupils cannot achieve the recognizable proof, occupation, and amicable collaboration with other transgender individuals.

This standard of Khool fundamentally targets keeping away from the transgender individuals becoming outlaws and dangers to the solidarity of Khool).

5.8 Process of becoming a Narban

A transgender identified that for the most part, Guru plays out the technique of cutting sexual organs, while different devotees of Khool help the Guru during the activity. In any case, if any issue emerges during or after the activity or when the working group thinks that the state of the patient is riskier really at that time, they get the administrations of a specialist. As per the principles of the local area, at first, they don't carry the patient to a medical clinic; all things considered, a specialist is called at Khool. On the off chance that a specialist recommends they take the patient to an emergency clinic, they would consent to do as such. Individuals who live near transgenders told that most Narban's counsels the specialists before the activity, while transgender rejects the thought of counseling specialist before the activity by expressing that, Guru has a wide range of limits and powers to control such circumstances.

A respondent narrated: "*Guru ty sb e janda ay onu kisi toun pochan di koi lor ni*" (Guru knows everything about the process, he/she does not need help).

Guru utilizes practically similar instruments, which are for the most part utilized in circumcision, like razors, sharp edges, debris, a cream of regular spices, and other such drugs. Before the activity, Guru utilizes the old homegrown plans or new showers to numb the sexual organ of forfeiting supporters, and at the hour of activity, 3 to 4 pupils hold the Narban tight, so he must not be able to move or hop. It was told by the respondents that; incredible devotees have loosed their mental courage in pain during the activity.

5.9 First Step of Narban Ceremony

As indicated by their traditions and customs, first and foremost, they tie yarn with her sexual organ, as the organ becomes more vulnerable as time passes the Guru leggings the yarn all more emphatically. After a significant time when the organ turns out to be a lot more vulnerable and psychologists the Guru then, at that point ends it at all through surgery.

A newly converted Narban narrated: “*Jadon mai convert hon lgi saan ty meri ijazat dy nal mera jinsi azo katwaya gya c surgery kra ky ody bad baqi sary ghar awlyan ny mil ky jashan manan da sochya ky ik nawan narban ona dy ghar wich aya ay*” (At the time of her conversion she consented to get cut her sexual organ, the transgender individuals fixed a festival date).

The people group individuals visit to show compassion and praise her when Narban cuts her sexual organ and accomplishes the situation with the separate individual from the transgender people group. They accompany things like natural products, milk, margarine, meat, which are thought to have magnificent recuperating properties. They mastermind a climate of good times for her diversion and to energize her. The Guru caused the costs of the entire cycle with the assistance of his pupils. These are the proceedings that every Narban must go through.

5.10 Murat Transgender

The male with the total innate capacity to have marital life, yet they act like the female since youth is called Murat. Murat is a finished man yet has a ladylike mentality normally as far as non-verbal communication. Murat is recognized in the transgender people group as a half male because of some inward side effects of females, yet their outer elements resemble a male.

A respondent narrated: “*Sanu ty lok na marad smjhdy na aurat. Sada apna dil andar toun aurat da e honda ay bs jism marad da ay*” (People do not consider us either male or female. We have feminine qualities by heart having body of males).

These individuals are attempting their consideration in the transgender people group because of the dominancy of female characters normally. They include themselves in sexual exercises, are enthusiastically attached to gay assistance in the public eye, and guarantee aptitude in said field. Notwithstanding, they are the most detested individuals among the transgender as they can't change themselves into complete Narban, nor they can apply a level of social power over them as on account of other transgender individuals.

5.11 Family Tree

The people group of transgender uses to live in a composite type of family. They notice the family rules and guidelines. The people group of transgender has faith in imaginary family relationships. This sort of relationship directs love, fortitude, concordance, and resilience. The family chief, normally named Guru, has outright authority over the family. Consequently, the rest of any remaining relatives are named and expected as the pupils, named as *Chela*. The system of the family is additionally talked about underneath.

5.12 Family Structure

Mahi stated that when another individual from Khool follows and offers accommodation to the Guru, then, at that point by the temperance of Khool custom, the Guru turns into her caring figure, though any remaining individuals from the Khool would turn into his siblings. The rank inside the family structure depends on the time of participation instead of on age. The expansion of new individuals into the family is commended by facilitating a gathering for all individuals from the transgender people group nearby. One of the ceremonial exhibitions during the party is of nose sewing of *Chela* (supporter), which is an indication of accommodation. Alongside this, a conventional deed of twelve hundred and fifty rupees is additionally set apart as a legitimate token, and it is necessary for each new coming part.

5.12.1 New Disciple Joins the Family

During the research, the researcher has gathered the information that there is one infamous condition before any new joining part that she needs to comprehend the standards and guidelines. It is required to go in contact with each system. It is fundamental for another part who needs to turn into a dependable individual from the family under the authority of Guru.

5.12.2 Condition of Submission for a Disciple (*Chela*)

Rubi one of my respondents stated that a senior member of the community should contact any lesser transgender and enlighten her concerning his desire to join the family. The lesser transgender individual initially notices his non-verbal communication, including his way of life

and schedule. On the off chance that he appeared to be equipped for joining the local area, he was invited by a follower, and both went to the Guru for her accommodation. At Khool that Guru didn't acknowledge him at the primary visit as she needs to notice his temperament, including body movement and conduct, and educates the new forthcoming part to visit once more. at the point when he passes every one of the means, then, at that point he can turn into an individual from the transgender family lastly be distinguished as a transgender inside their local area.

A respondent narrated: *“Koi naya bnda jadon khool vich anda ay ty Guru pehlan onu approve krda ay. Pehly onu changi tarhan oda jisam odha chalna gal krna sb check krda ay”* (Every new member get approval from the Guru when she checked his way of talk and body language).

The supporter should get through a senior transgender individual to start with. He visits the Khool on different occasions, and in such a way, he builds up great relations with the Guru and with second family trains. He needs to make great relations with all relatives and adjust their way of life and really at that time can introduce himself for accommodation. In such a manner, the Guru awards consent.

5.12.3 Surety Bond (*Sannad*)

There is a practice when a follower acknowledges Guru as an educator, then, at that point, the Guru requests some sum and other pay as a guaranteed bond (*Sannad*). After paying a specific sum, another part meets all requirements to turn into a supporter (*Chela*). The badge of guarantee is obligatory to make a connection with a newcomer. The essential condition acknowledges novices to acknowledge the guidelines and guidelines of parental Khool.

A respondent narrated: *“Jadon mai ay Khool wich ayi saan ty mai guru ny thory paisy dity san o mery ty guru dy rishty di sannad hoi c. Ic toun bad o mera Guru ban gya c ty mai odha Chela”* (When I became a part of transgender family, I gave some money to the Guru as a stamp on our teacher-student relation).

5.12.4 Condition for Breaking Surety Bond

Assuming a supporter needs to change her Guru or Khool in the two circumstances, *Chela* needs to pay some fine against the guaranteed bond. Solely after suffering off the consequence, she can take off from the house or join another Khool. Alongside this, the Guru can likewise accuse the leaving individual of some additional fine, yet the fines in all conditions are ostensible.

A respondent narrated: “*Mai ay khool chadna chahni aan ty mery kol iny paisy ni ny. Menu taqreban panjan hazar rupee chaida ay taky mai azadi nal reh sakan par mery kol siraf tee hazar rupee ny*” (I am willing to leave the Khool and pay my fine to get rid of this community. I have some amount approximately 30,000. I need 50,000 in total to leave the Khool and live freely).

During the research, that respondent asked the researcher to give her some money to pay her fine.

5.12.5 Identification

When a disciple joins a family of transgender, she is identified with the name of her teacher and leader, Guru. They used to title the identification like the common caste and tribes of ordinary people at villages, towns, cities, and metropolitan cities

5.12.6 Disciple (*Chela*)

Every individual from the family is known as a disciple (*Chela*), one who follows and submits herself before the authority of a pioneer (*Guru*). In the compatibility of forming a progressive system, each senior pupil could have some own lesser followers. The title and status of the followers rely upon the decency and liberal disposition of possessing an expert as far as her way of life, customs, and schedule. She ought to follow the request and mandates of Guru openly decisively. Also, it depends on the fascination and motivation that a lesser supporter feels towards any senior pupil. The lesser follower then, at that point begins following a senior disciple and thinking about her as a dad/mother. Senior supporter's civility, standards, qualities, thoughtfulness, and amenability is an exercise for others that such strides of goodness and generosity are fundamental to fit the bill for turning into a forthcoming pioneer (*Guru*). The

supporter thinks of her as chief as an educator. Surely Guru directs her about the qualities, standards, culture, history, and managing in cultural undertakings.

5.12.7 Social Protection

She looks for social assurance as far as security, economy, and ordinary culture. The shared trait of propensities matches with the remainder of any remaining mates. They have a sense of security for each psychological harmony and actual delight up to the degree of fulfillment.

5.12.8 Leader of a Family (Guru)

A Guru is an individual who is acting obligingly, and meets with everybody without disgrace, goes about as some assistance, deals with all transgenders in each need. Because of her delivered administrations, along these lines, all local area individuals regard her a great deal with commitment and devotion. Accommodation before the authority of guru is being compensated and considered because of her integrity and altruistic works. At the point when the administrations of a guru are acknowledged and appreciated, then, at that point, the remainder of the other local area individuals begin to comply and follow her suggestions, orders, and begin to join her home. The compliance with rules and guidelines prepares out to turn into a Guru. There is no decent state old enough breaking point, and the Guru might be either more youthful or more seasoned. The pioneer is consistently there and helpful with her subsequent kinfolk. Likewise, the followers comply with her like their folks.

A respondent narrated: *“Sady liye ty sada maa peo vi Guru hi honda ay ty sada ustaad vi. Asi odhi boat izzat krdy aan. Sada bohat khayal rkhda ay. Asi odhi har gal nu hukam da darja dendy aan”* (Our Guru is the most respectable person for us. We regard her as our parent and teacher because she look after us. We obey her orders).

By and large, the main individual (Guru) is insightful and passable, as referenced prior. she keeps a family with the assistance and commitment of any remaining individuals from the family, where every member (Chela) offers to run the family. The sharing sum relies upon the entirety of acquiring; they openly take on the wellspring of procuring as an occupation. In this association of choosing an occupation, each transgender individual looks for counsel from the pioneer

(Guru), however, it isn't obligatory. Guru is only securing and advancing the observation of family. She is the representative distinguishing proof of a tribe. Thusly, untouchables can recognize the individuals from the family from the name of Guru. In this way, Guru maintains an authority to hold the idea of impact and force. Such, she can keep the power to resolve debates among individuals from between families and clashes with different networks in the public arena. She additionally has expertise as far as noticing social commitments, functions, and celebrations.

5.13 Division of Labour

The transgender family framework deals with their homegrown errands by distributing various obligations and obligations to everyone from Khool. The lesser followers are frequently finishing errands of cleaning. Though different tasks are apportioned dependent on their ability in important fields, such as cooking. Besides, the person who is a specialist in cooking will consistently lead this obligation, while her lesser pupils will help her in cutting, washing, and getting ready essential groceries. While it is a self-obligation of every part to wash her garments however there is an exemption for Guru in this standard. As it turns into the obligation of everyone from the Khool to wash her Guru's garments.

A respondent narrated: *“Khool wich saryan dy kam alag alag hondy ny. Guru koi kam ni krda odhy kam v asi mil ky krdy aan. Koi khana pka lenda ay koi kpary dho lenda ay”* (In transgender family, different tasks are assigned to different individuals expect Guru. We all collectively perform duties of Guru. Some individuals do cooking while other wash clothes).

For each errand, Guru's orders are of most extreme significance. She can relegate any errand to any of the relatives, which they need to comply. Besides, she can change the portion of obligations all things considered at her circumspection. It is through these little divisions of work inside the Khool that Guru controls and keeps up with the working of Khool as a family unit.

Family errands are split between transgender by Guru. *Chelas* are not permitted to answer thump calls at the door. Only Guru can proceed to address the outcast, consequently putting a severe assent on cooperation with the local area.

5.14 Cleaning

It is the obligation of senior members from the Khool to keep up with the living region just as its neatness. Mahi told each person who is handling a room turns into her obligation to clean it without anyone else. While, if they are living in a gathering, it is conveyed among the flatmates day by day, i.e., everybody will clean it on her turn, also work like cleaning floor and tidying is given to junior pupils, though the senior will look after their work.

5.15 Cooking

Shehzadi told to a researcher that it is the obligation of the senior individuals to cook at Khool and that they ought to be acceptable at cooking. Inside the Khool, few out of every odd part can prepare the feast, rather it is credited to those senior individuals who have great cooking abilities and taste. During the cooking, the lesser supporters help them in cutting and cleaning the food item. The individuals who are specialists in preparing can prepare the supper in turns dependent on eating times like breakfast, lunch, and supper.

5.16 Laundry

There is a particular day for washing the garments, frequently on Fridays, everyone from Khool quits accomplishing outside work and stays inside while washing their garments all things considered. If anybody needs to wash their garments earnestly, they can do it any time, and there is no limitation. Even though it is the aggregate liability of the pupils to wash the garments of their Guru. During the aggregate washing, every part is relegated to a particular undertaking like organizing warm water, washing, and drying garments, and so forth.

5.17 Economic Affairs of Transgender

Like a common family arrangement, the transgender people group deals with their family undertakings. They accept that acquiring to support their work is prime liability through which they deal with the tasks of Khool, which goes from food security, wellbeing uses to purchasing homegrown things for family errands.

5.17.1 Household Expenses

All members are obligated to contribute their offer for family use. The Guru keeps up with it to guarantee the smooth running of family tasks. She gathers the offer from relatives as indicated by their income. The individuals who acquire from sexual administrations are likewise responsible to contribute their offer. The paid cash is utilized for running families, and the lay is spent on close-to-home requirements like cosmetics, dressing, and so on.

5.17.2 Sources of Earning

There are various courses through which they are acquiring, going from sexual administrations, asking, to amusement administrations like moving, and so on They select callings dependent on their body capacities and individual abilities. The significant wellsprings of their pay are examined as under.

5.17.3 Performing Dance in Ceremonies

Not many of them perform moves on events of joy like marriage, birth, and other social events. They are acceptable at performing moves in various tones, though all of transgenders have an unmistakable fascination for moving. The individuals who are lovely, youthful, and great artists incline the sociality, and it is one of the rewarding administrations among transgenders.

A respondent narrated: *“Sady wich jery khobsurat hondy ny o lokan dy functiona wich ja ky perform krdy ny kisi da viyah howy ya bcha paida howy jinu dance krna ya gana anda howy onu guru bhej denda”* (Among us, the individuals who are physically attractive and knows singing or dancing are selected by the Guru to perform at the wedding or birth of children).

5.17.4 Collecting Charity (*Murad*)

This calling among the transgenders is embraced simply by the individuals who are by birth transgenders. On events like Eid and relationships, they visit better places and houses around them who give them Murad/good cause as a badge of satisfaction. They think it is the lone

method of procuring for them, and in this way, acquiring through causes turns into the only method of their financial interests.

5.17.5 Participation in Shrine (*Peer*) Festivals

Another type of revenue is through their investment in sacred places especially Shrines celebrations, which is certifiably not an ordinary pay age procedure as compared to normal days. At these events, they perform moves, just as gathers good cause. As there is a more prominent flood of individuals from various regions, so this now and again builds their odds of being occupied with sexual exercises.

A respondent narrated: “*Jery faqir transgenders hondy ny o mazaran ty ja ky bheek mangdy ny. Lok ona di madad krdy ny khana v dy dendy ny*” (The old or Faqir transgenders went to Shrines and collect food and money through begging or some people donate them for good cause).

They do Dua for the people who donate or give money and food to them, and some people were of the view that the Dua given by them do impact their lives. In this way, the Faqir transgenders earn a good amount which helps them in circulating their financial activities.

5.17.6 Sexual Services

The individuals who bring in cash through prostitution doubtlessly work in neighborhoods sex laborers and have separate *Kothi* (room) adjacent to Khool, where they offer sexual types of assistance. As they engage in such a calling from the beginning, so they foster a capability of recognizing their clients. As one of the respondents expressed that, during their conversation, they use to pass judgment on his monetary status so they can charge more for his requests.

5.17.7 Begging

Asking among the transgenders is perhaps the most widely recognized callings. It is generally picked by the individuals who are not able to do some other errand. They visit advertisements every day, and they likewise assign regions for one another so they can't ask outside their distributed regions. Asking, as per a transgender individual, requires unique abilities, such as

dressing designs, i.e., to look more alluring, way of conversing with individuals like utilizing extraordinary discourses, which they gain from their seniors.

5.18 Ascribe Status

At the point when a Guru dies, the oldest little girl maintains all authority to take authority and part of her property. by Guru as of now selects the senior girl, and all devotees of perished Guru acknowledge accommodation before the senior little girl. She will get every one of the things and assets of the perished Guru. Though, before the progression, if the designated pupil changes her Khood, she loses the right to progression.

A respondent recounted: *“Sb toun wadi kuri guru dy bad uci surat wich guru di jagah sambhal sakdi ay jeri ghar nu sambhaly ty badlan di koshish na kary”* (Only the oldest girl becomes Guru after the demise of Guru if she does not change the Khood).

5.19 Inheritance Rights

After the passing of Guru, her property is conveyed among every bit of her nearby immediate daughters (supporters/*chelas*). All pupils have the right to take share from her property, though, junior followers of quick trains can't guarantee the property. Then again, when Guru is alive, none is permitted to guarantee her property, even senior devotees couldn't profess to claim the offer.

CHAPTER 6

6 RELIGIOUS RITUALS and CEREMONIES of FAQIR TRANSGENDER

6.1 Religious Rituals of Faqir Transgender

As per Shahzadi Faqir, this is the Muslim greater part country so the ceremonies of Faqir transgender are additionally similar which normal Muslim practice. As Muslims praise strict customs or days Faqir transgender additionally commends similar ceremonies. For example, to perform Hajj/Umrah, Supplication, to keep Fasts, to observe Eid-ul-Azha, Eid-ul-Fitter, to do Langar (Niaz) on the long stretch of Muharram-ul Hiram, Noble cause (Zakat,) and to revere Holy people of the nation, and so on that event, they don dark and new dresses, praise bliss and distresses and sits together. To satisfy mental and mental necessities Faqir transgender performs various kinds of strict and social customs. The customs or services performed by transgender before the local area are referenced underneath.

6.2 Prayer (Namaz)

A respondent said that petition is a blend of actual activities, verbal saying, and an inner inclination in the heart. Muslims are needed to be in a condition of smoothness, quietness, and humbleness while playing out their supplications. When the prayer is begun, a progression of refrains is discussed. The adage incorporates recounting portions of the heavenly Quran Majeed, the sacred book of Islam, just as different maxims commending ALLAH and saying thanks to Him for the entirety of His gifts upon them. It additionally offers Muslims the chance to ask ALLAH for anything they want. A respondent narrated: "*Asi namaz parhdy aan taky Allah kolon madad mang skiye ty apny gunahan di toba kriye*" (We offer prayer to remember requesting help for getting assets, having great wellbeing, and requesting ALLAH for the absolution from sins).

Furthermore, the Faqir transgenders are strict to Sufi individuals that are the reason they follow strict traditions. Generally, Faqir transgenders implores all prayers in a day and some of them pray a few times.

6.3 Keep Fast

During research when the analyst asked a Faqir transgender, do you keep fasts? Then, at that point, she told that obviously because Ramazan is the long stretch of (Barkat) and fasting is a commitment on each Muslim that is the reason they additionally keep fast. Besides, she talked about the worth and which means of fasting, fasting implies, to shun having a wide range of food, drink, and sex from first light to nightfall. Ramazan is a month dependent on the lunar cycle, instead of the sunlight-based schedule utilized today by a great many people. Subsequently, the beginning and month's end of Ramazan changes every year as indicated by the lunar cycles. The period of Ramazan can be either 29 or 30 days. It is likewise a chance for well-off Muslims to encounter existence without food and drink for a day, which is intended to help them to remember poor people and urge them to have compassion and to be liberal in giving to help poor people and the destitute individuals.

A respondent narrated: *“Mai namaz ramzan dy maheeny wich parhda aan. Khool wich Quran di talawat v krda waan aur koshsh hondi ay koi ghalat kam na kran”*(I try to keep fasts in the month of Ramazan. In our Khool, I recite Quran Majeed in the month of Ramazan and try not to do any wrong things).

6.4 Perform Hajj / Umrah

As per Haniya Faqir, Journey otherwise called the Hajj, Hajj is a physical and otherworldly excursion that each monetarily and truly capable Muslim ought to perform to some degree once during their life.

A respondent narrated: *“Mai Hajj kita hoye ay. Asi mil ky paisy jory ty Hajj kr aye apas wich aik dosry di madad kiti”* (I have performed Hajj by managing to go there with the help of other Khool members. The members of the Khool donated and contribute to the shape of money and other requirements).

After performing Hajj some of the transgenders leave their Khool and live separately and live their life freely. While on the other hand, some continue to live in the Khool with other members, but they suspend their past works, and they just take part only in religious activities.

6.5 Zakat (Good cause)

As per Huma Faqir Zakat is the main mainstay of Islam so every capable Muslim ought to be offering good cause to poor people and destitute people. Since Zakat is an (Atiya) which implies a portion of destitute individuals, or potentially an expense of each Muslim's wellbeing and abundance which they should pay each year, in any case, God won't pardon that Muslim. They also give Zakat in the shape of food and money at the Masjid. The transgenders are very much curious about their afterlife so they contribute to these activities as much as they can.

A respondent recounted: *“Allah ny sanu ditta ee ic wja toun ay ky asi apny gawandiyen nu khush na khush denty rehny aan. O sady toun ghareb ny asi ona nu kadi dudh, lassi ty kadi ata denty aan. Kadi paisy v dy deny aan”* (Allah gives her more that is the reason they give everyday compensation things to their neighbors since they are more destitute. On an everyday schedule, I give the Milk, Lassi, and some time flour and some cash to their poor and helpless neighbors.

Another respondent narrated: *“Mai ici wja toun zakat deni aan ky Allah qayamat dy roz menu mafkr dwy”* (I donate my saving so that ALLAH will forgive me on the day of judgment).

6.6 Eid-ul-Azha

Eid-ul-Azha marks the finish of Hajj, the hallowed journey to the heavenly city Mecca. It is standard for each capable Muslim to go on a Hajj in some measure once during his/her lifetime.

Eid-ul-Adha is commended by Muslims all around the world as well as the transgender community as told by respondents. She further added that they wake up early in the morning and the first thing they do is clean the Khool and every member of the Khool take part in it. After cleaning the Khool the next step is to take bath and wear new clothes which they have stitched by themselves, and some have bought ready-made dresses for themselves.

The clothes of Guru are stitched by the member of the Khool and they give as a gift to their Guru. After wearing new clothes, the next step is makeup. The members of the Khool help each other with makeup because it is very essential and has great importance in their life. After getting ready the members of the Khool went to their neighborhood and ask for the money and meat

from the local area people who have sacrificed animals in the name of ALLAH. Some old transgenders also take part in the scarification of the animals. They do this by giving money to the Masjid or contributing to their neighbors.

A respondent narrated: “*Eid dy dehary sada pehla kam ghar di safai honda ay. Fair asi tayar hondy aan. Fair gawadiyan kolon paisy ty gosht mandgy aan. Sady jery bazurg ny oo ty qurbani vi krdy san*” (On the day of Eid, we clean our house and get ready by wearing new clothes. After that, we visit our neighborhood and ask money or meat. The older members of our transgender family also take part in sacrifice of animals).

6.7 Eid-ul-Fitr

As all Muslims observe Eid-ul-Fitr, transgender Faqir likewise commends this strict occasion from the center of the heart. Quite possibly the main celebration, Eid-ul-Fitr is commended toward the finish of the heavenly month of Ramazan. As different Muslims observe Eid the strict celebration, trasngenders also commend this heavenly celebration.

A respondent narrated: “*Sady layi vi Eid ona e zrori ty Mubarak din ay jina baqi lokan wasty honda ay. Asi vi uci tarhan khushiyan manady aan ty eidi mandgy aan*” (Eid is as important for us as for other Muslims. We celebrate it enthusiastically and collect Eidi from people).

Before beginning the festival, they purchase new garments, desserts, and distinctive food things and cook food, and from that point forward, they wear new dresses and supplication and afterward, they praise this occasion. Some of them go to their genuine guardians some go-to companions to observe Eid just as go for giving or taking (Eidi) pocket money. And some go to their neighborhood to collect Eidi from the rich people of the local area and some went to Islamabad city as there are more rich people and they give them much Eidi as compared to their local area.

6.8 Muharram-Al-Haram

Muharram is the main month of the Islamic schedule. On the principal day of Muharram, the Islamic New Year is seen by Muslims. The period of Muharram is of incredible strict importance

to Islamic individuals from one side of the planet to the other. "Ashura" is a profoundly significant day for the two groups of Islam the Shias and the Sunnis.

A respondent stated: "*Jery sady nal dy Faqir ny o zada tar shia ny ic wja toun o Muharram nu soag manady ny. Nowi aur dasween muharram nu oo langar ty niyaz da vi ehtamam krdy ny*"(Most of the transgender Faqirs are Shia Muslims along these lines, in the period of Muharram they additionally wear Black Dresses and serve free food on ninth and tenth Muharram).

In his month, they collect a lot of food and eatables from the *Sabeels*. And the Shia community donate as much as they can because this month, they help the needy and poor people in remembrance of a historical event that happened at that time.

6.9 Langar/Niaz

The idea of Langar (Niaz) in the transgender people group is that transgender Faqir additionally circulates Langar (Niaz) in the long stretch of Muharram. Langar (Niaz) is the term utilized for the shared supper or local area kitchen in a Khool where a free dinner is served to everyone individuals, without qualification of religion, rank, sexual orientation, financial status, or identity. Individuals sit on the floor, eat together, and the kitchen is kept up with and overhauled by transgender people group individuals.

6.10 Annual gathering

Yearly assembling implies the yearly gathering of the Faqir transgenders people group. As indicated by Faqir transgender, consistently we praise a yearly assembling. In which we call to the Faqir transgender from various Khool and praise this occasion. On this occasion, we cook various types of food varieties and sweat dishes and eat together. The main thing about the yearly assembling is that, on this occasion, we share our satisfaction, issues, wellbeing, occurs and everything of existence with one another just as take an interest with one another. Also, we need to take care of those issues. In the end start music and we sing various melodies and dance together.

6.11 Death rituals of Faqir Transgender

Many myths are related to Faqir transgender's death ceremony. When I asked Faqir transgender about their death ceremonies, He/She told that if any death occurred in Faqir transgender community, first we try to call his real family if the family has no response or do not want to come, or they simply say to bury the dead body.

It was the trust of the earth and sends it back to the earth (Haniya Faqir). Then we inform neighbors and all transgender Faqir start cry, when neighbors came, they buried the dead body in the same graveyard where all individuals do and we perform all death rituals, according to some traditions, we bury the dead body. Its announcement is made in the Mosque and the common people take bath to the dead body. We do not go to the graveyard. We stay at home like other women. And mourn like women. Finally, perform Namaz-e-Janaza. Recitation of the Holy Quran and Khatma performs. Then we perform all death ceremonies. Their graveyards are not separate, they bury their dead body in the same graveyards because she said, we are also human beings, and we are from you. (Hajji Haniya Faqir).

7 SUMMARY & CONCLUSION

The study being qualitative research was focused on exploring the social and household dynamics of transgender community. Furthermore, the religious domain of transgender people was also examined. By using qualitative research methods including purposive, accidental and snowball sampling, research respondents who belong to transgender community were selected as research sample to conduct this research. Several other methods such as in-depth interview and observation were also employed. This research was conducted in Bhara Kahu.

According to the research findings, the place where transgender people reside is locally called as “*Khool*”. The living orientations of *Khool* is basically the fundamental unit of social attachment and reconciliation. The transgender people live as a family share the same feelings as blood relations. The head of the transgender family is called “*Guru*”. The decedent of the guru is termed as “*Chela*”. The Guru set all the norms and values within the family, take care of all family members and their needs. As far as the living conditions of transgender family is concerned, a single room is accommodated by many transgenders whereas the Guru has a separate room. No one is allowed to enter that room or to use the things and commodities of Guru without prior approval of the Guru.

The inclusion of any transgender into *Khool* follows a custom and ceremony. When any transgender enters the family, new clothes, nose ring and other things are given to the newcomer in a ritual. Mostly, transgender join the *Khool* at the age of fifteen or below when their families refused to own them. The language spoken over the long period by transgender family is Farsi Chand.

In research setting, transgender people are called from various names including *Hijra*, *Khuwaja sira*, *Khusra*, *Moorat*, *faqeer*, and third gender. Transgender by birth alludes to individuals who have inadequate sexual organs, normally male and female. There are several categorizations of transgender. The male transgender by birth has a more modest male sex organ, lacking in gathering the sexual need and progression of mankind. Female Transgender individuals are inadequate normally also, keeping the fragmented female sex organ, which is only fit for releasing the pee. The organ is more modest in size, in contrast to the regular female organ,

which can't be intended for intercourse and preparation. The transgender called *Narban* is a inadequate male transgender who cuts his male organ and go to be a finished transgender because of many reasons. The male with the total innate capacity to have marital life, yet they act like the female since youth is called Murat.

In the family of transgender, there is also division of labor among transgenders. Different tasks are assigned depending on their ability in important fields, such as cooking, washing, and cutting. Besides, the person who is a specialist in cooking will consistently lead this obligation, while her lesser pupils will help her in cutting, washing, and getting ready essential groceries. The economic organization of transgender people is dependent on various economic activities including performing Dance in Ceremonies, charity collection, participation in shrine festivals, begging and sexual services.

Transgender people practice religious duties and obligations like other Muslims perform religious duties. The *Faqir* transgender additionally commends similar ceremonies. For instance, they perform Hajj/Umrah, Supplication, keep Fasts, observe Eid-ul-Azha, Eid-ul-Fitter, do Langar (Niaz) on the long stretch of Muharram-ul Hiram and for noble cause Zakat. Transgender community offer prayers to satisfy their mind and seek forgiveness for their sins. They become more religious during the Holy month of Ramadan. Transgender people being a marginalized group of society has their dynamic way of living, maintaining their relationships, social values, economic organization, customs, and norms. Being deprived of mainstream society, they have established their own sub-culture practicing daily life activities and religious duties.

7.1 Recommendations for Future Research and Policy

Following recommendation can be proposed based on the research findings for future research and relevant policy making.

- There is much opportunity for future research to be conducted on social and economic issues of transgender people.
- The long-term effects of challenges faced in health care domain by transgender could be a center for future projects.

- Future research can also be extended on issues related to social violence and worldviews about transgender community.
- In current study, it is revealed that there is no proper way of income for transgender people so, government should create adequate employment opportunities with transgender quota.
- Being a social group, people rather than defaming and criticizing transgender should voice for their rights.
- It is observed that religious is an important institution for transgender people as they keenly perform religious duties and rituals, thus religious scholars and authorities should help in forming their good image for civil society and should not object their religious devotion.

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