

## Social Adjustment of Transgender: A Study of District Chiniot, Punjab (Pakistan)

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### Abstract

*This research paper looks at social adjustment of transgender of Pakistan and how they are survives in this society. In Pakistan transgender are a marginalized group and are commonly associated with dancing, prostitution and begging. This research looks at five dimensions of transgender, psychological, social, political, religious, and their individual adjustment. Based on fieldwork conducted in Pakistan the main factors influencing of the transgender are age, education, family structure and family members. One of the main features of the lives of many transgender is membership in a transgender community, which this research shows can have both positive and negative effects on society. The present study was designed to explore the social adjustment of transgender in district Chiniot. For the purpose of the study existing literature on the topics was thoroughly reviewed. A sample of 120 respondents was taken equally (40 from each) three randomly selected localities Towns, Villages and Mahallas. Questionnaire was prepared in the light of research objectives for data collection. Suitability of the questionnaire was examined through its pretesting on the twenty respondents Interviewing with questionnaire schedule was use as a tool to collected data. SPSS (statically package for social sciences) was used for data analysis. Statistical analysis Chi-Square secure test was taken to check the relationship between the independent and dependent variables.*

### 1. Introduction

This topic explains the sociological, psychological, cultural, educational, political and individual life of transgender in Pakistan choose the "social adjustment of transgender" because the only word social explains all these terms. In our culture they face a lot of problems as when we compare with the males and females. Our religion Islam gives all the human rights to transgender but our culture against it because we are the part of sub-continent's the Hindu culture inherits with our culture. Peoples use bad words and bad words in daily practice. This topic "social adjustment of transgender" have view tip social life of transgender in Pakistan. In Indo-Pak Sub-Continent *hijras* are sole and closely knit such group. *HUra* is an umbrella term used for those men who are transgender, eunuch, transvestites, and hermaphrodites or intersexes, bisexuals or homosexuals (Nanda, Brettell & Sargent, 1997; Sharma, 2000).

In Urdu another common phrase is *khawaja Sara* (خواجہ سرا). In India, an older name for *hijras* is *kinnar*, which is

used by some hijra groups as a more highly regarded and formal term. In Punjabi, both in Pakistan and India, the term *khusra* is used.

### 1.1 Adjustment of Transgender in Pakistan Society.

They face a lot of harms which are sociological, psychological, cultural, educational, political and individual. Third Gender referred as Hijra in Pakistani society i.e. eunuch or genderless. They consist of hermaphrodites and women generally unable to lead usual life, unable for marriage and producing children. Most of them are close to men but they prefer to be recognized as female then masculine due to their inclination to lead a life of women. A sociologist describes them as "man minus maleness" and "man plus woman". Replica smile on their face, adorn themselves with kajal, makeup, lipstick, dressed in multicolored saris, in a horrible parody of women in a unique style, they roam the busy marketplaces in groups for their income.

### 1.2 Historical background

Third Gender – mostly castrated male has a long history date back to 9th Century B.C. They were in accepted demand to guard imperial harems. The practice believe to have started in China, where eunuchs were entrusted with the task of defensive royal harem and similarly, they were preferred over other genders due to their weak characteristics and coward attitude. The golden era for third gender was during the time of the Mughal monarchs, from 1526 to 1857, when eunuchs and hermaphrodites oversaw the harem, often becoming key advisors. According to the modern generation, "our forefathers served the Mughal in the palaces, and people wanted to learn from them because they were great people". Their status deteriorated with the destruction of princely rulers and finally fettered to begging.

After 1870, however, British ethics laws such as the Criminal Tribes Act and the Dramatic Performance Act restricted the activities of hijra and their inheritance and other human rights, tarring them as "sodomites." The British rulers in colonial India stripped the hijras of the laws that granted them the fortification they received under Muslim rulers and regarded them as a threat to society.

### 1.3 Sociological and psychological problems

People don't consider them as human beings. They don't like to gobble with them, drink with them or quake their hands, but they are full citizens of Pakistan like everyone else. But behind the happiness, adjustment of transgender life can be lonely and dangerous in a traditional society such as Pakistan. More so they are also deprived of health and Psychological/psychotherapeutic assistance. Frantic and jobless youth is involved to transgender community to earn this easy money. Secondly, lack of knowledge toward psychological remedial of evils in most of the low class families led their children to take shelter in the so-called safe haven transgender of community. Advertising of children to transgender community due to poverty is yet another important reason for flattering transgender. Beside this, educated English speaking class of eunuch is enlarging in Pakistan. They do not face this action because of their social and economic position in the society. They become fashion designers, interior decorators, hair stylists' etc. It is factual that human psychology is a wounded to the supremacy of heterosexual society contrived by culture and society. But it is also ironic to blame whole society wrong in its demeanor against hijras. They have their part in fabricating this approach toward themselves. A great number of them are turning to prostitution, which goes against the hijra ideal of asceticism.

There are signs that the majority views in psychiatry may be shifting. For example a document recently issued by the UK Royal College of Psychiatrists states that terms such as transsexuals and GID are clinical labels for 'atypical gender development', adding that 'the experience of this dissonance between the sex appearance, and the personal sense of being male or female, is termed gender dysphonic. The diagnosis should not be taken as an indication of mental illness. Instead, the phenomenon is most constructively viewed as a rare but nonetheless valid variation in the human condition, which is considered unremarkable in some cultures' (Royal College of Psychiatrists, 2006).

### 1.4 Religious perspective

Islam affords equal rights and opportunities for all. However, certain restrictions are imposed on those who disobey and violate the conjunctions defined in *Quran or Hadith*. Occasionally, sexual deformity is marked sufficient that it is difficult to allocate any sex to the child called as *Khunsa-e-Mushkil* (intersexes). Still, the obligation is to assign sex on the

examination of sexual organs and urination system, viz-a-viz man and woman. Otherwise, better to assign female sex to preserve the respect and solitude of the individual (Badae Sanae, 1995).

However, marriage is hallowed through lawful consummation (sexual intercourse); not possible in case of hermaphrodite/ intersexes. Thus, the individual proposing to marry must inform the other about his/her impotency. Otherwise, being a purposeful cheat will be penalized under Islamic law (apkar pk, 1997).

Rules are clearly set concerning the dressing/ roles of men and women in Islam. The Prophet (SAW) has cursed those men who are in similarity of women and vice versa. Prophet Muhammad (SAW) not only cursed them but also ordered their notice from the houses. The Prophet (SAW) personally did so and Caliph Umar (RAA) also did the same (Sahi Bukhari, 1986, & Sunnan-e-Ibne Maja, 1983).

Prophet Muhammad (SAW) has strongly prohibited the castration and forbade refraining from marrying. Certain companions required permission from the Prophet (SAW) for getting them castrated to guard themselves against possible treat in sexual wrongs since they could not pay for marriage. Prophet Muhammad (SAW) strictly forbade them by saying that it (sex) has been written in the fate of an individual and one cannot modify the destined fate by getting castration, so there was no benefit in doing so (Sahi Bukhari, 1986).

Islam does not hold back any natural human feeling or desire. Allah commands, "O you who believe! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression. The heterosexual relationship (by making pairs) is for the progression of human life as also the fulfillment of sexual desires which Islam grants provided that is practiced in lawful manner. Islam does not allow promiscuity and perverse and forbids what is harmful to individuals society.

Homosexuality is considered to be a great sin in Islam. Allah has condemned Prophet Lot's people who indulged in homosexuality warning them of dire consequences against transgressing the limits Allah has defined limits for sound human values (AlQuran; apkar pk, 1997). Similarly, Prophet Muhammad (SAW) has strongly condemned those women who look/ touch each other in nudity and describe her to as her husband (Sahi Bukhari, 1986). This *Hadith* holds good for the men also.

Although various Indian researchers have traced the religious connotation of *hUras* in Hinduism, but *HUras* in Pakistan do not associate them with that concept (Sharma, 2000; Talwar, 1999)

### 1.5 Objectives

- To elaborate their psychological, physical, and social differences.
- Educational problems of transgender.
- Religious point of view about 3<sup>rd</sup> gender.
- Political problems of transgender.
- Individual point of view of transgender.

## 2. Review of Related Literature

### 2.1 Education

Papers that are concerned with gender dysphonic and disorders of sex development (DSD). Haider and Bano identify and (over-)classify the different kinds of *hijra* with the aim of raising awareness that there are many types of gender dysphonic in Pakistan. Later Haider in a separate study discovers that university scholars are not well-informed about the range and diversity of *hijra* (Haider 2008).

The most relevant paper to human security is by Warne and Raza, which although only occasionally specifically referring to Pakistan, describes the difficulties surrounding pre-natal testing for DSD, and the problems of education faced by children and adults with DSD in developing countries (Haider, Warne and Raza 2008, and Bano 2006).

For many *hijra* school is the first stage in the public arena in which personal insecurity is experienced. Verbal harassment, physical abuse and sexual abuse at school were occurrences mentioned by *transgender* (Riaz, H. 1996).

The *transgender* and described being beaten at school by teachers and classmates and also being sexually and verbally harassed. Beatings by teachers at school were not restricted to the *hijra*, but some interviewees did feel that they were beaten more often as a result of their femininity (Berk, L. E.1999).

Personal insecurity at school was overcome through avoiding school and through finding a safe haven with older *hijra*. Two *transgender* mentioned how they met people like themselves on the way to school and were enticed away

(Eriksen, T.H. 2010).

Avoiding school is not the only way of overcoming personal insecurities and one *transgender* explained how s/he experienced harassment throughout school life, but was able to overcome this largely because of a high level of economic security. S/he explained how s/he originally attended a boys' school, but after complaining to teachers about being touched and teased by classmates was moved to a mixed school. The same person who completed a college degree twenty years ago also explained how the harassment at a boys' college was so great s/he had to leave and received private tuition at home (Haider, G. 2009).

## 2.2 Family Life

One *transgender* described how s/he played with dolls, used make-up and wore girls' clothes from around age seven. This was disapproved of by his/her father, brothers and male cousins and she was teased and beaten. The men were not only ashamed of their "brother", but their "brother" had also brought shame upon the family and the family had no respect in society. Similar stories were told by several interviewees and shame seems to be significant. Another *transgender* explained how although s/he was accepted at home, s/he felt s/he had brought shame on the family (Jami, H. 2005).

The victimisation comes mostly from the men of the family. The mothers and sisters are generally more understanding towards their gender-dysphonic family member, although not always. Sexual abuse by family members was not mentioned by any interviewees. It was also not directly asked about. There was no regional difference in family receiving of children with gender dysphonic. The reaction of families in Khyber Pakhtunkhwa was though more great with a kind of honour killing, based on family shame, being mentioned (Khan, A.A., N. Rehan, K. Qayyum and A. Khan 2008)

It is though a problem for some who are born "like that" and babies with DSD may be denied access to health treatment. Based on a study in Karachi, conclude that because parents are dependent on children in old age, some are reluctant to seek medical attention for babies with DSD, and many are dying (Warne and Raza 2008).

## 2.3 Social life

In some cultures they are considered as neither men nor women and not necessarily be considered as deviant as they occupy respectable social adjustment (Herdt; Nanda; Williams, Bartlett, Vasey & Bukowski, 2000). While, in some cultures people believe that they are blessed with some divine power (winter, 2002). In Indo-Pak Sub-Continent culture hijras are unique and closely knit such group (Ali, 2003; Zafar, 2004).

## 2.4 Body shape

Sharma defines as, "Normal male, physically hale and hearty, born with normal genitals and testicles, which may or may not be castrated later and attire in female garbs". Most importantly, they are all men, including hermaphrodite or intersexes, which wear female clothes and behave like women or try to attain female identity (MF). Women who wear men clothes or try to attain male identity (FtM) do not fall in the category of hijra (Sharma, 2000).

Hera is considered physically and psychologically ambivalent and because of ambivalence people consider them freaks (hiding their sexual identity). Therefore, they are a marginalized/ stigmatized community. Coway tried to trace the prevalence of hijras in India and gave rough about hijras in India; very little is documented about them in Pakistan (Coway, L. 2002).

The most relevant paper to human security is by Warne and Raza, which although only occasionally specifically referring to Pakistan, describes the difficulties surrounding pre-natal testing for DSD, and the problems faced by children and adults with DSD in developing countries ( Haider, Warne and Raza 2008, and Bano 2006).

All of these books have anthropological bases and study small groups of *hijra* (Transgender) living in India. The books are very similar and describe the role of *hijra* in Indian society, history, rituals, everyday lives and types of *hijra*. Nanda and Reddy also discuss gender and *hijra* identity (Nanda 2001, Reddy 2003).

## 2.5 Income

In the early 19<sup>th</sup> century the threat to reveal, and revelation of genitals, if people refused to give alms, and the public humiliation of married, childless men were both ways by which *hijra* extorted money. The British attempted to criminalise these practices but were unsuccessful due to the tolerance of the Indians and because it was a convenient income for the

transgender. *Hijra* in India still threaten to reveal non-existent genitals (ibid and Nanda 1999).

Later in 1871 hijra were included as dangerous outlaws in the Criminal Tribes Act in which all hijra who were suspected of kidnapping or castrating children or of committing criminal offences were to be registered. The act also allowed the arrest of hijra who were dressed as women in public, or could be seen dressed as women from a public place, those who engaged in dancing or played music in public and any hijra who had a boy under 16 living with them or under their control. The punishment for such activities was up to two years imprisonment, a fine or both. Making gifts, testaments, and the adoption or guardianship of children was also forbidden for hijra (Jaffrey 1998, Reddy 2005).

### 3. Materials and Methods

With the help of methodology I can explain techniques and tools that are used for data collection and research work. The materials and methods used to provide the researchers a path to complete the Process of collection, analysis and interpretation of the data. The research design is the "blueprint" that enables researcher to come up with solutions to the problems encountered during the research (Nachmias and Nachmias, 1992). Therefore, the main objective of this chapter is to explain various tools and techniques employed for research.

#### 3.1 The Universe

The universe is commonly defined as the totality of everything that exists (WBI, 2010). Then universe of the present study was the total number of transgender living in district Chiniot

#### 3.2 Sample

According to Narain (2007) "In social research as in everyday life, when we sample we gather information about a few cases and seek to make judgment about a much larger numbers of cases". Therefore, in present research, the sample of 120 transgender people was selected.

#### 3.3 Sampling design

The process of obtaining information from a subset (sample) of a larger group (population). The results for the sample are then used to make estimates of the larger group. Faster and cheaper than asking the entire population. This study was conducted in district Chiniot. 120 transgender were selected through simple random method technique. A well structured questionnaire schedule was used for collecting data. The data were analyzed through the software "Statistical Package for Social Science" (SPSS).

Purposive sampling A type of non-probability sampling in which the researcher consciously selects specific elements or subjects for inclusion in a study in order to ensure that the elements will have certain characteristics relevant to the study (Given, 2008)

#### 3.4 Tool for data collection:

The most important-art of statistical work is data collection. The data were collected in 10 days by the researcher himself in a face to face situation. All the respondents were interviewed personally.

#### 3.5 Interview schedule

The interviewing schedule is considered as an appropriate tool for collecting requisite information. It was formatted in English language for academic purpose. But the questions were asked in Urdu and Punjabi also according to the situation in order to get maximum information. However the translation was done very carefully so that the actual meaning of the question might not get lost. The interviewing schedule was consisted of both open and close ended questions.

### 3.6 Statistical Techniques Used:

The following statistical techniques were used for data analysis:

1. Data were analyzed using the Statistical Package for Social Sciences.
2. Descriptive statistics, including frequencies, percentages, were used to summarize different variables.
3. Chi-square test and gamma test was used to assess the relationship between independent and dependent variables.

#### 3.6.1 Percentage

In order to bring the data into comparable form, percentages of various categories of data were used in the present study.

The percentages were calculated by following formula:

$$\text{Percentage} = \frac{F}{N} \times 100$$

Where

F = Absolute Frequency

N = Total Number of items

#### 3.6.2 Chi-Square

In social research, the chi-square test is used to conclude the results of the research if pragmatic data diverged from those expected under a particular hypothesis. The same was done in the current study. The chi-square test is the most frequently applied technique for matching up occurrences or ratio (Grant and Ewens, 2001).

The chi-squared test statistics for the test of independence recapitulate how close the expected frequencies fall to the observed frequencies. It is represented by the symbol  $\chi^2$ . The formula used to compute Chi-square is given in the following:

$$\chi^2 = \sum \left[ \frac{(f_o - f_e)^2}{f_e} \right]$$

Where  $f_o$  is the frequency observed for a particular cell;  $f_e$  is the frequency expected for the same cell. The large summation sign,  $\Sigma$ , computes the fractions for each cell and then sum over all cells to get  $\chi^2$ . The following steps are involved to compute Chi-square:

1. Find the difference between each observed frequency and the corresponding expected frequency for each cell in the table.
2. Square each difference.
3. Divide each squared difference by its respective expected frequency and
4. Add the resulting quotients.
5. The sum of these quotients is the computed  $\chi^2$ .

The Chi-square test of independence has certain postulations. First, it is tacit that data are arbitrary sample of the population; second, the observations are independent, and third that no expected frequency in the contingency table being analyzed is less than 5. Chi-square sampling distribution does not represent adequately the distribution of the test statistic. The data is statistically analyzed on (PC) using the SPSS software.

### 3.7 Gamma Statistics

The value of Gamma showed the strength and direction of the relationship between independent and dependent variables. Calculations were made by using the following

Formula:

$$\gamma = \frac{Ns - Nd}{Ns + Nd}$$

Where:

NS = Same order pair

ND = Different order pair

#### 4. Results and Discussion

Analysis and interpretation of data are the most important steps in scientific research. Without these steps generalization and prediction cannot be achieved which is the target of scientific research. Generalization and conclusion are drawn on the basis of characteristics and attitudes of the respondents. Therefore, this chapter presents the required data analysis.

The purpose of this chapter is to present analysis and interpretation of data relating to the research problems under investigation. This chapter has been divided into two parts, Part A and Part B.

Part-A (Uni-variate analysis) deals with the analysis of the socio-economic characteristics of the respondents and their social adjustment.

Part-B deals with bi variate analysis showing relationship among various socio-economic characteristics with respondents' social adjustment.

##### 4.1 Part-A: Uni-variate analysis

**Table:** Distribution of the respondents according to their perception about educational and political adjustment

N = 120

Educational and political	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
	F.	%	F.	%	F.	%	F.	%	F.	%
Do you need a separate school for you?	7	5.8	107	89.2	4	3.3	0	0.0	2	1.7
Would you want to a job?	12	10.0	100	83.3	8	6.7	0	0.0	0	0.0
You want to get education?	10	8.3	108	90.0	2	1.7	0	0.0	0	0.0
You want to participate in politics?	6	5.0	105	87.5	7	5.8	2	1.7	0	0.0
You want to cost a vote?	8	6.7	104	86.7	6	5.0	0	0.0	2	1.7
Are you politically pressurized?	7	5.8	65	54.2	22	18.3	10	8.3	16	13.3
Do you want to seats in provincial and national assembly?	16	13.3	66	55.0	32	26.7	0	0.0	6	5.0
Government of Pakistan must give us special cottas in jobs?	10	8.3	90	75.0	6	5.0	4	3.3	10	8.3
Government should give us all facilities of males and females?	5	4.2	90	75.0	11	9.2	2	1.7	12	10.0

These tables present the respondents perception about educational and political adjustment. About 5.8 percent of the respondents were strongly agreed and a huge majority i.e. 89.2 percent of them was agreed with the statement "they need a separate school for them", whereas 3.3 percent of them were neutral and 1.7 percent of them were disagreed with this opinion.

About 10.0 percent of the respondents were strongly agreed and a huge majority i.e. 83.3 percent of them was agreed that they wanted to a job, whereas 6.7 percent of them were neutral with this opinion.

About 8.3 percent of the respondents were strongly agreed and a vast majority i.e. 90.0 percent of them was agreed that they wanted to get education, whereas 1.7 percent of them were neutral with this opinion.

About 5.0 percent of the respondents were strongly agreed and a huge majority i.e. 87.5 percent of them was agreed that they wanted to participate in politics, whereas 5.8 percent of them were neutral, 1.7 percent of them were disagreed with this statement.

About 6.7 percent of the respondents were strongly agreed and a vast majority i.e. 86.7 percent of them was agreed that they wanted to cost of vote, whereas 5.0 percent of them were neutral with this statement.

Almost 6 percent of the respondents were strongly agreed and little more than a half i.e. 54.2 percent of them were agreed that they were politically pressurized, whereas 18.3 percent of them were neutral, 8.3 percent of them were disagreed and 13.3 percent of them were strongly disagreed with this statement.

About 13.3 percent of the respondents were strongly agreed and more than a half i.e. 55.0 percent of them were agreed that they wanted to seats in provincial and national assembly, whereas 26.7 percent of them were neutral and 5.0 percent of them were strongly disagreed with this statement.

About 4.2 percent of the respondents were strongly agreed and a large majority i.e. 75.0 percent of them was agreed with the opinion "Government should give us all facilities of males and females", 9.2 percent of them were neutral, 1.7 percent of them were disagreed and 10.0 percent of them were strongly disagreed with this statement.

4.2 Part-B: (Bi-variate analysis)

4.2.1 Testing of hypotheses

4.2.1.1 Hypothesis: Higher the age of the transgender, higher will be the social adjustment

**Table:** Association between age of the respondents and their social adjustment

Age of the respondents (in years)	Social adjustment of transgender			Total
	Low	Medium	High	
Up to 25	14	28	5	47
	29.8%	59.6%	10.6%	100.0%
26-35	14	16	19	49
	28.6%	32.7%	38.8%	100.0%
Above 35	4	10	10	24
	16.7%	41.7%	41.7%	100.0%
Total	32	54	34	120
	26.7%	45.0%	28.3%	100.0%

Chi-square = .003, d.f. = 4, Significance = .008\*\*, Gamma = .315, \*\* = Highly significant

This table presents the association between age of the respondents and their social adjustment. Chi-square value shows a highly significant association between age of the respondents and their social adjustment. Gamma value shows a strong positive relationship between the variables. It means high age transgender had more social adjustment as compared to low age transgender. So the hypothesis "Higher the age of the transgender, higher will be the social adjustment" is accepted.

4.2.1.2 Hypothesis: Transgender body shape will be influence on their social adjustment

**Table:** Association between body shape of the respondents and their social adjustment

Body shape	Social adjustment of transgender			Total
	Low	Medium	High	
Male body	17	30	6	53
	32.1%	56.6%	11.3%	100.0%
Female body	15	24	28	67
	22.4%	35.8%	41.8%	100.0%
Total	32	54	34	120
	26.7%	45.0%	28.3%	100.0%

Chi-square = 8.024, d.f. = 2, Significance = .048\*, Gamma = -.175, \* = Significant

This table presents the association between body shape of transgender and their social adjustment. Chi-square value shows a significant association between body shape of the respondents and their social adjustment. Gamma value shows a negative relationship between the variables. It means respondents who had female body shape had more social adjustment as compared to those transgender who had male body. So the hypothesis "Trans gender's body shape will be influence on their social adjustment" is accepted.

4.2.1.3 Hypothesis: Higher the education of the transgender, higher will be the social adjustment

**Table:** Association between education of the respondents and their social adjustment

Education of the respondents	Social adjustment of transgender			Total
	Low	Medium	High	
Illiterate	16	23	6	45
	26.7%	51.1%	13.3%	100.0%
Up to Primary	12	12	13	37
	32.4%	32.4%	35.1%	100.0%
Middle to Matric	2	15	11	28
	7.1%	53.6%	47.8%	100.0%
Above matric	2	4	4	10
	20.0%	40.0%	40.0%	100.0%
	32	54	34	120
	26.7%	45.0%	28.3%	100.0%

Chi-square = 13.78, d.f. = 4, Significance = .008\*\*, Gamma = .271, \*\* = Highly significant

This table presents the association between education of the respondents and their social adjustment. Chi-square value shows a highly significant association between education of the respondents and their social adjustment. Gamma value shows a strong positive relationship between the variables. It means highly qualified transgender had more social adjustment as compared to low illiterate and less educated transgender. So the hypothesis “Higher the education of the transgender, higher will be the social adjustment” is accepted.

4.2.1.4 Hypothesis: Higher the income of the transgender, higher will be the social adjustment

**Table:** Association between income of the respondents and their social adjustment

Income of the respondents (in Rs.)	Social adjustment of transgender			Total
	Low	Medium	High	
Up to 10000	22	41	12	75
	29.3%	54.7%	16.0%	100.0%
10001-20000	6	8	13	27
	22.2%	29.6%	48.1%	100.0%
Above 20000	4	5	9	18
	22.2%	27.8%	50.0%	100.0%
Total	32	54	34	120
	26.7%	45.0%	28.3%	100.0%

Chi-square = 15.44, d.f. = 4, Significance = .004\*\*, Gamma = .373, \*\* = Highly significant

This table presents the association between income of the respondents and their social adjustment. Chi-square value shows a highly significant association between income of the respondents and their social adjustment. Gamma value shows a strong positive relationship between the variables. It means high income transgender had more social adjustment as compared to low income transgender. So the hypothesis “Higher the income of the transgender, higher will be the social adjustment” is accepted.

**5. Main Findings**

- A majority i.e. 62.5 percent of the respondents had up to Rs. 10000 monthly incomes.
- A majority i.e. 62.5 percent of them were strongly disagreed that they like to become a male.
- Almost 6 percent of the respondents were strongly agreed and a large majority i.e. 89.2 percent of them was agreed with the thinking that the freedom is their right.
- About 15.0 percent of the respondents were strongly agreed and a vast majority i.e. 74.2 percent of them was agreed with the statement “To keep him in female body is the demand of society and a way to earn money”.

- About 8.3 percent of the respondents were strongly agreed and a significant majority i.e. 71.7 percent of them was agreed with the statement "Males spent a lot of money on female body".
- About 10.0 percent of the respondents were strongly agreed and a majority i.e. 63.3 percent of them was agreed with the statement that the media shows us in negative manners.
- About 5.8 percent of the respondents were strongly agreed and a huge majority i.e. 89.2 percent of them was agreed with the statement "they need a separate school for them".
- About 10.0 percent of the respondents were strongly agreed and a huge majority i.e. 83.3 percent of them was agreed that they wanted to a job.
- About 8.3 percent of the respondents were strongly agreed and a vast majority i.e. 90.0 percent of them was agreed that they wanted to get education.
- About 6.7 percent of the respondents were strongly agreed and a vast majority i.e. 86.7 percent of them was agreed that they wanted to cost of vote.
- A huge majority i.e. 88.3 percent of the respondents had knowledge that Islam gives all the rights to transgender and a significant majority i.e. 78.3 percent of the respondents had thinking that in Islam they were equal to male and female.
- A huge majority i.e. 90.8 percent of the respondents had thinking that in Islam Janaza of transgender is performed and a great majority i.e. 91.7 percent of the respondents reported that they wish to perform Hajj like all Muslims.
- A huge majority i.e. 96.7 percent of the respondents had thinking that it is true that they are facing problems to perform religious customs by the society.
- A majority i.e. 74.2 percent of the respondents were having I.D. card and only 13.3 percent of the respondents were economically dependent on their parents.
- About one-fourth i.e. 26.7 percent of the respondents had thinking that the people hate them.
- A vast majority i.e. 81.7 percent of the respondents reported that they earn money by dancing and singing.
- A huge majority i.e. 84.2 percent of the respondents was involved in sexual abuse and a large majority i.e. 80.0 percent of the respondents were smoking and eating Pin.
- About one-fifth i.e. 21.7 percent of the respondents reported that their parents were tried to kill them and 41.7 percent of the respondents reported that their parents physical punish them.

## 6. Suggestions

1. Govt. should provide basic health, educational and other basic facilities in the transgender. Specially increase the literacy rate in transgender.
2. Govt. should built special schools "SATs" for transgender because they are also the part of society. SATs stand for (social adjustment of transgender in schools).
3. If Govt. should use the female body transgender in police department then it's a great thing to decrease crimes in females.
4. Privates department like that of banking can be use the transgender for recovery of payments or as cashier. They have 1% cotta in private sector. Jobs are necessary for the fulfillment of their economic needs.
5. Micro-credit facility should be provided to promote economic development and poverty alleviation in transgender. Govt. and NGOs should give the economic opportunities to address the economic needs of transgender.
6. It is advocated that Govt. should provide vocational, training and technical institutions for capacity building of transgender.
7. Govt. and NGOs should launch some projects to decrease the drug addictions in transgender. During my research I am observed that 80% are smoking, 51.7% are drinking wine, and 20.8% are using marijuana, heroin or hashish.
8. Our movees positively represents them in their religious addresses and give them religious education to perform religious rituals.

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