

**Inclusive Planning: An Assessment of Safety and Location
Patterns of Transgender in Major Cities of Punjab, Pakistan**

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Inclusive Planning: An Assessment of Safety and Location Patterns of Transgender
in Major Cities of Punjab, Pakistan

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Dedicated to my beloved parents and husband

Plagiarism Certificate (Turnitin Report)

This thesis has been checked for Plagiarism. Turnitin report endorsed by Supervisor is attached.

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Abstract

To make a community, socially, economically and environmentally sustainable, the major part of urban planning is to plan for a community with different strategies and policies. Therefore, the transgender community is one of the most marginalized communities to be addressed at national and global level. The world is talking about their rights but in Pakistan they are still ignored to be deliberated. There is no single academic research found on transgender under urban planning department, therefore this research addresses this emerging social issue, first time with particularly urban perspective.

This research has been categorized into three main parts. One is about their socio economic characteristics in Punjab, Pakistan. Secondly to consider transgender urban safety and the last to discuss their location patterns in cities.

To conduct this research, the data has been collected from five major cities of Punjab, including Lahore, Faisalabad, Multan, Sargodha and Rawalpindi. The reason behind selection of these specific cities is that the ratio of transgender population is higher as compared to other cities.

Moreover, there is no doubt that the transgender are illiterate and poor class of Pakistan, having a lot of reasons behind this phenomenon. One of major phenomenon is the negative behavior of people against them at all level. By profession they are famous for dancing and prostitution, therefore they are far away from the normal society. In fact, they are compelled to do this as they have no education and sources of income so they can live a life of dignity. Hence, proper planning, standard operating rules (SOPs) and policies should be developed and enforced to educate as well as finance them, so that then can also be a strong part of the society.

Similarly, while having no identification in respect of right of inheritance, no family protection and no self-respect they are more targeted people in harassment and violence cases, specifically in urban areas. In result they feel more discriminated and unsafe behavior on gender based issues and have no respectable status in the society.

Having no shelter and source of income, they have been seen everywhere in the city, including commercial, industrial, suburban and residential parts. They have no appropriate locations to live for. Therefore, through this research an effort has been made to address their social issues and it

is recommended that there should be proper law, rules and regulations and policies to accommodate them in respect of shelter and source of income , so that they can live a respectable life.

Key Words: transgender, marginalization, urban locations, safety, map, household, facilities

INTRODUCTION

Social inclusion is the process that enables equal opportunities for everyone in a society. It is not only confined to economic opportunities but extends to all other aspects of human life such as education, profession, health, safety etc that ensure individuals to participate with the full potential of their life.

One of the steps towards social inclusion is provision of better living conditions for poor and vulnerable communities in cities. A concept of inclusive cities has emerged lately, which involve a complex web of multiple spatial, social and economic planning factors including planning for poor and vulnerable (World Bank, 2016).

In contrast of social inclusion, social exclusion is a process or a state that prevents a community or an individual from completely participating in social, economic and political activities and from upholding its rights (Khan, Hussain, Parveen, Sarker & Sikder, 2009).

In this context the “transgender community” is one of the most vulnerable communities in the whole world. Transgender is a term which is used to define the people who have a different sign of sex (gender) at the time of their birth. In fact they are individuals whose gender identity or expression varies greatly from their birth sex, making it difficult for even gender educators to place them into a context (Thomas et al.2017).

As described by (Shelton, 2015) due to different gender status, the transgender people are forced to live separately from their normal society that is why they are used to live different places which are not good reputed and have living standard. Factors associated with transgender discrimination are same all over the world like gender, tiny status of socioeconomic, having racial and ethnic minority, less health facilities, signs of gender change, physical and sexual violence, usage of tobacco and alcohol and social factors for example, support of family support and community attachment (Bradford, Reisner, Honnold, & Xavier, 2013).

As compare to normal youth, transgender people are more ignorable from their own family, mainly due to gender identity or gender expression. If they have shelter and basic health facilities, they can have access to a many other opportunities, but if they have no shelter and other basic necessities of life they have to compromise in every walk of life either for a better life or for the best job opportunity. Therefore, safe and secured places are required where they can have basic needs of life. Likewise as stated (Shelton, 2015) if they have no such opportunities they are most likely to have cases of social harassment and other unethical behaviors.

However, the typical behavior and notorious nature of people, the area regarding rights of transgender is not even discussed in Pakistan but also it is more reject able by normal people in all over Pakistan (Akhtar, 2016).

After a long period of time the Supreme Court of Pakistan gave them a title of 'third gender' in 2009, which later on appeared on all official documents (Majeedullah, 2016). After that, the court also guaranteed the previously denied inheritance rights and assured them of its protection.

Recently in 2017, two bills of transgender rights, namely: "The Transgender Persons (Protection of Rights) Act 2017" and the "Transgender Persons (Protection of Rights) Criminal Law

Amendment Act 2017”, have been prepared by a task force constituted by Wafaqi Mohtasib. These bills cover various issues like inheritance rights, education rights, occupation, polling, holding public office, health facilities, access to public places etc and propose action against the abduction of transgender people and sexual assault. The buying and selling of transgender for the purpose of rape and other illegal works have been strictly banned by these bills (Abbasi, 2017).

Estimated population of transgender in Pakistan varies from 150,000 persons (according to The 2015 Country Progress Report by the National AIDs Control Program under a UNAID funded surveillance project,) to 10,418 (Pakistan Bureau of Statistics, 2017), hence no exact transgender population size is known till date. Their occupation is usually dancing and singing in Pakistan while in other countries they are doing honorable jobs (Program, 2016).

Issues faced by transgender are now highlighted around the globe including Pakistani society through efforts of social activists and portrayals at local and international media.

As highlighted by (Bhutta , 2007) in urban areas of Pakistan, transgender are living among their own communities and with their own cultural but with a lot of discriminated challenges. Certainly, due to the social disgrace they are also shunned within their own families and unable to access family property and resources.

At Governmental level, it has been a neglected policy in Pakistan to provide sufficient employment opportunities for them, as there is still no reserved quota for the transgender in public sector jobs at any level. Except of Punjab, other provinces even do not mention transgender as a distinct gender category in the eligibility criteria for jobs posted in the press, by provincial Public Service Commission (PSCs) (AAWAZ, 2016).

The main source of their income is singing, dancing at birth celebrations, marriages, other functions of the society, begging in streets and road and through other unethical works like physical prostitution etc. However, there is also an educated English speaking class of transgender who does not feel like transgender and they are those people who are professional, fashion designers, makeup artists, interior decorators, hair stylists and somehow are settle somewhere abroad (Bhutta, 2007).

On the other hand, these limited employment opportunities and limited educational opportunities, also result in transgender sexual harassment, target of blackmailing and criminal mishaps. The level of literacy in transgender in Pakistan is very low not only because of money problems but also due to lack of support from family and social disgust (Nazir & Yasir, 2016). With minimum resources, some ended up living in tents, while others are able to rent in slums. Apart from poor living locations, they also have to bear the aggressive attitudes of other residents in the area.

The descriptions of insecurities related to their daily lives in public spaces, workplaces and housing situations are extreme social stigma and harassment while their interactions at public spaces. Sometimes they have to dress in neutral colors and not wear make-up to ensure that they do not attract undue attention, which could result in harassment.

It is need of time in Pakistan to prepare a detailed mapping of transgender population in all the provinces along with detailed documentation of their skills and the challenges they face, which will enable the Government to take corrective measures to advance the quality of life in respect of transgender people (Nadeem & Tarar, 2017). The basic aim of “Urban Planning” is to attain the social and physical or structural development, in predefined directions, to produce a city with

desirable or “good” characteristics (Miyamoto, 2009). Urban planning is an extensive field so any research under this department can be multipurpose. The present research is conducted to analyze their socio economic status, safety issues and location patterns of transgender in Punjab province, Pakistan.

1.1 Problem statement

Transgender community is facing discrimination at both institutional and societal level in Pakistan. Although, the Constitution of Pakistan protects rights of all citizens without gender or status discrimination, still vulnerable groups like transgender have to face difficulties in getting rights (Foundation, 2016).

Since transgender never have been under population census before 2017 and no exact number is known till now and estimates range from 10,000 (Pakistan Bureau of Statistics, 2017) to 150,000 (by the National AIDs Control Program under a UNAID funded surveillance project 2016).

In Pakistan there is a little work done on this minority class. The available literature falls under two categories in a broader context: at first, anthropological surveys of their gender identity and lives, secondly, this research aimed to examine their social exclusion with its impacts. Many researches (Akhtar et al., 2012; Collumbien, Chow, Qureshi, Rabbani, & Hawkes, 2009; Redding, 2012) lead to their mental and physical health (psychological and medical). Social studies sector is writing articles on access of their public rights (Abbas, Nawaz, Ali, Hussain, & Nawaz, 2014; Collumbien & Qureshi, 2009). Pakistan government is taking at very basic level steps for them like their gender recognition, voting rights (Islam, 2013), but planning and housing departments are far away from this very important issue and neglected part of society.

Present research is a first study in Pakistan to explore the urban safety and obtain authentic data about location patterns of transgender community. This study is limited to one region i.e. Province of Punjab, because it was conducted to meet the requirements of MS dissertation.

1.2 Research questions

1. What are socio-economic characteristics and living conditions/standards of transgender community in Pakistan?
2. How transgender community feels different at urban places regarding self-safety/security?
3. In which parts of cities transgender live? Does their location and moving pattern change from one city to the other?

1.3 Objectives of study

1. To explore socio-economic characteristics of transgender.
2. To investigate the perceptions of transgender community regarding self-safety and comfort at different urban places.
3. To analyze their location and moving patterns in cities, and show them through maps, where they are currently living.

1.3 Study area

For this research, five major cities of Punjab Province of Pakistan have been taken, including Lahore, Faisalabad, Multan, Sargodha and Rawalpindi.

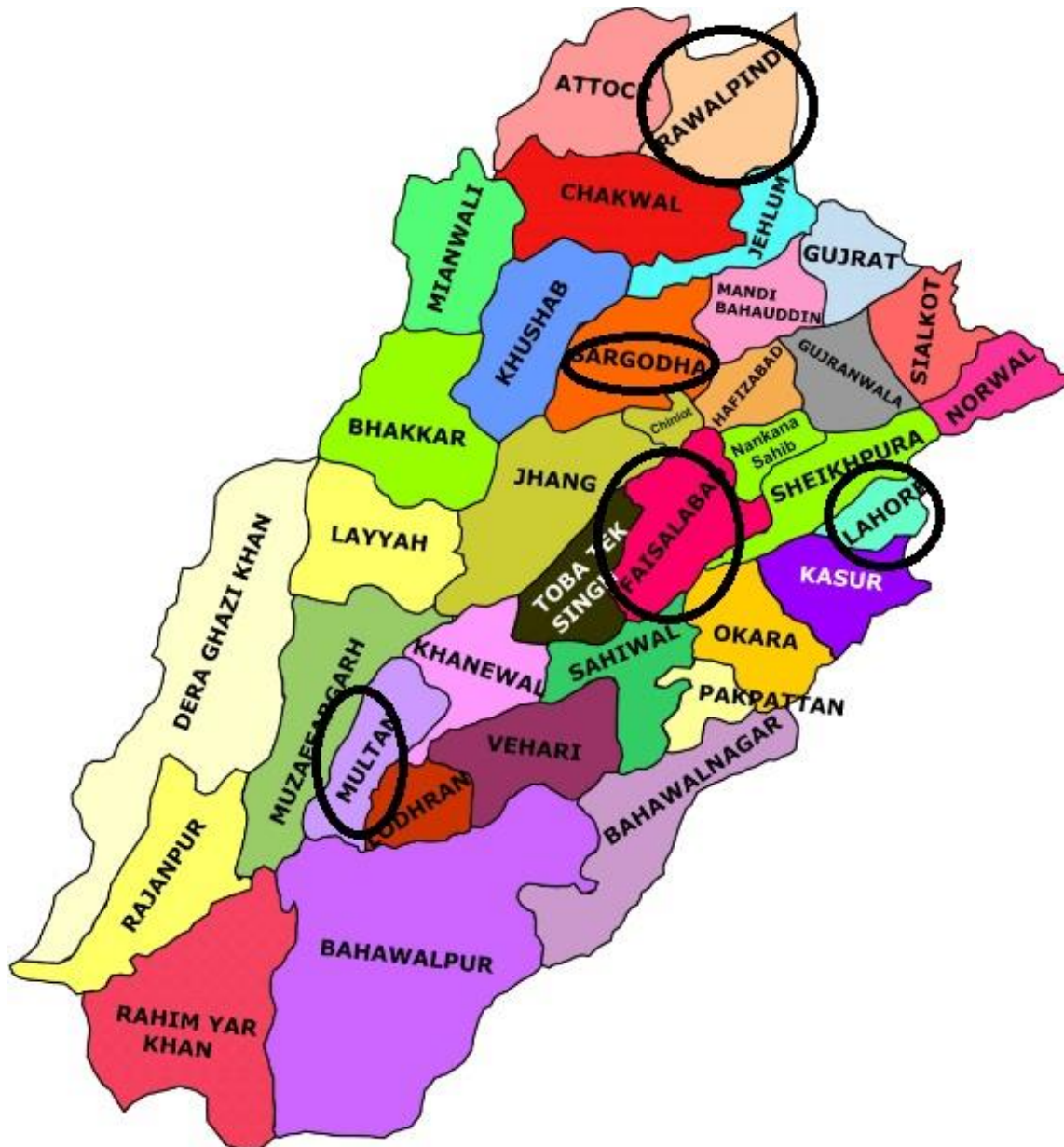


Figure 1: Map of cities of Punjab Province

LITERATURE REVIEW

2.1 Inclusive planning and transgender

While addressing development issues, inclusive planning is an approach that targets all communities including marginalized groups. The “World Summit for Social Development” held in March 1995 began a well-established people oriented method towards development, considering the reputation of “social integration” as the key to produce “a society for all”. This method mainly supports eliminating, poverty and producing creative occupation for all. A ‘Society for all’ was the goal of such a declaration where everyone with their rights and responsibilities can have active role to play at government level as well as in the society they are living (DESA, 2009).

Failure in achieving social integration leads to social fragmentation, increased disparities and inequalities within societies and thus threatens the social cohesion. Usually topmost priorities in the planning process include poverty reduction, eradication of hunger, reduction of mortality for children and women, education for all and such other programs at both international and national levels. These priorities and planning programs based only on these issues, are good but not necessarily the only measure to ensure weaker sections receives the attention. The danger is that by just including a few token such programs for the vulnerable groups, the responsibility of inclusive planning cannot be thought to be completed and such approach may actually harm the whole process more (Sadeque, 2009).

The development of any human being should not depend on factors like the gender recognition, access to health facility, basic education, or work, however when the situation comes to transgender people, they bear a humiliating and violent extremes of society just because their gender is not-confirmed (Ghoshal, 2016).

Transgender are people who have a different sex identity or gender expression from their assigned gender at the time of birth (Davis, 2012). The word “transgender” is usually taken into two meanings. The first and basic approach takes transgender as an adjective i.e a transgender person is a gender non-confirming person or whose uniqueness of gender is dissimilar from his/her physical masculinity at the time of delivery. The second method takes transgender as an umbrella-term that includes all gender unexpected and gender-variant individualities that differs them physically at the time of labor (Foundation, 2016).

The word transgender is becoming aware of worldwide, although other culturally specific terms may be used to describe people who have non-gender binary identities, such as hijra (India), waria (Indonesia), muxé (Mexico), fa’afafine (Samoa), kathoey (Thailand) and Two-Spirit (indigenous North Americans). Many cultures and countries including Australia, Bangladesh, Germany, India, Ireland, Nepal and Pakistan recognize a third gender both in laws and in cultural behaviors (Thomas et al. 2017).

In Pakistan transgender are also called Khwaja-Sira, Hijra, Khusra, She-male and eunuchs by the Supreme Court. “Khwaja Sira” was the title given to chief transgender in Mughal court, an Urdu word from Persian origin. Transgender had high ranks in Mughal empires in subcontinent before separation of India and Pakistan. The Chief Transgender served army as generals, harem guards and advisor. Lower ranked transgender performed duties of messenger and watchmen. Also, they

possessed high status in court and society (F. A. Khan, 2014). However, after that period British laws of ethics such as the Criminal Tribes Act and the Dramatic Performance Act constrained the undertakings of transgender (Tanveer et al., 2014). Currently, this community is facing multiple levels of legal and institutional discrimination as well as social disrespect in Pakistan, depriving them of their fundamental rights (Foundation, 2016).

Countries like Malaysia, Kuwait, and Nigeria, enforce laws that outlaw transgender people's very existence (Ghoshal, 2016). However the laws of other countries abstain from harassment and other discrimination on the bases of freedom of expression of transgender society. These biased laws create public rejection, as well as dislike crime, abuse of police, maltreatment, family and community violence, and undesirable affect on public health by delaying access to health and HIV facilities (ILO, 2015).

Inclusive planning should be adopted in strategic objectives. The issues of weaker communities such as transgender can be better addressed through "standalone initiatives for the vulnerable groups" (DESA, 2009).

2.2 Worldwide challenges faced by transgender

Discrimination factors associated with transgender are of geographic context, poverty, low literacy rate, being a racial minority, poor health status, sexual and physical violence, (Bradford et al., 2013), homelessness (Shelton, 2015), and low safety measures (Doan, 2009).

The marginalization, impacts the life of a trans person are consistent, separation and trans phobia, scarcity, harassment and ferocity, lack of social and economic support, diseases, low life

expectancy and poor health. Each condition relates to and often inflames the other (Divan, Cortez, Smelyanskaya, & Keatley, 2016).

2.2.1 Legal respect

Many transgender people are facing problems in their routine life just because of their legal identity cards do not match with their actual gender uniqueness. This problem creates symptoms of harassment and even violence in many situations like receiving a parcel at the post office, applying for job or filing a harassment grievance. The purpose of gender recognition is to give an authorized acknowledgment to a trans person's gender identity. As it is compulsory in order to make transgender people to live a life of self-respect and admiration (Europe, 2014).

Globally the transgender people, faces a kind of life-threatening public rejection that turn into increased susceptibility to HIV and other diseases, like mental health conditions, partial access to education , lack of service opportunities and less socio economic development. However the legitimate systems often improve this relegation, feed inequality and extend violence against trans people. Furthermore as all people are allowed for their basic human rights and nations are obligated to provide for these under international law, including guarantees of non-discrimination and the right to health but the trans people seldom get such protection under the State Obligations (Divan et al., 2016).

Additionally, in many countries the penalizing laws, rules and regulations create trouble among transgender people, including: difficult measures for varying documentation, raid transgender people's rights and limited access to justice. Hence, all this create overall defilements of human rights at the end of state policy makers. On the other hand, transgender people who seek health

care somehow, face unnecessary questioning and humiliation because of having no identity documents (that match their gender presentation). Where transgender identities are illegalized, access to health care measures is even more distressed (Ghoshal, 2016) (Thomas et al., 2017).

The Council of Europe, demands that forty seven member of different states provides legal recognition for gender but only thirty countries in Europe have strong legal processes. Twenty countries in Europe demand that transgender experience purification before their gender identity is recognized. Apart from this demand, other requirements include medical treatment, aggressive surgery, diagnosis of a mental disorder, and assessment of time lived in the new gender identity. These requirements destroy not only a person's dignity, physical integrity but also right to form a family. These procedures ultimately leads most transgender to a situation where they trapped with documents that do not match their gender uniqueness (Europe, 2014).

In Russia, the current Russian legislation and practice do allow change of a trans persons' documentation but there is no quick, transparent and easy procedure for legal gender recognition. These procedures require "Sex change" certificates, personal application to civil registry office at the birth place and expensive gender reassignment surgeries (despite the fact that according to the Russian legislation, no medical interventions are required for transgender) (Project, 2017).

Still in recent years, transgender people at global level have made steps to achieve legal recognition. Argentina at the top of list, took an initiative in 2012 with a law that measured a standard for legal gender acknowledgement. According to this law any person above 18 years of age have a right to select its gender individuality, feel gender reassignment and review official documents without any type of approval from court or medical officer (Rodriguez-Ferrand, 2012). It further states that children or people below 18 years of age can also do the same, with

the permission of their legal representatives or through judicial custody ("Argentina Gender Identity Law," 2012).

In the past three years, four more countries like Colombia, Denmark, Ireland, and Malta have also taken forward steps towards gender recognition by removing significant barriers. According to Transgender Europe (Ansari, 2017), Denmark is the only European country that does not want any psychiatric diagnoses or any certificate by a medical professional, Australia and New Zealand both have "X" as an option for gender non-conforming people, in addition to "M" (male) and "F" (female) on passport applications (Knight, 2007).

In South Asia, transgender people are only not legally recognized in many countries. Now activists are pursuing the aim of the formal recognition of a third gender. The traditional status of transgender, which included bestowing blessings at weddings, had provided them some protection and respect. But they were regarded as marginal rather than being viewed as equal to others before the law (Neela Ghoshal, 2016).

In 2005 India's third-gender citizens were allowed to register for passports as "eunuchs," denoted by an "E." In 2009 an "E" designation was added to voter registration documents in India. In 2007, the Supreme Court of Nepal ordered the government to recognize a third gender category based on one's "self-feeling." Afterwards activists in Nepal successfully advocated with government agencies to include the third gender category on voter rolls (2010), the federal census (2011), citizenship documents (2013), and passports (2015). Bangladesh also allows citizens to register to vote as "eunuchs (Knight, 2007).

In 2009, the Supreme Court of Pakistan (SCP) recognized transgender as a third sex, and in Bangladesh, the cabinet issued a 2013 decree recognizing transgender as their own legal gender.

In 2014, India's Supreme Court issued an expansive judgment recognizing a third gender, affirming "the right of every person to choose their gender," and calling for transgender peoples' inclusion in state welfare programs (Pasquesoone, 2014).

2.2.2 Health issues

Transgender people have common health issues as a general population, but may have other special health care needs, such as surgery. But apparently transgender people often experience an inappropriate high burden of disease (including mental, sexual and reproductive health issues). Subjection to violence, harassment, isolation and discrimination is also higher in this population. Social exclusion is another key factor that put them at more health risk and lower health status (Galabuzi, 2004). In addition, they also face barriers (largely kind of legal, economic and social distress) (Thomas et al., 2017).

Transgender population is as much as fifty times more likely to acquire HIV than the others because of isolation and discrimination create barriers to access health services. Studies in the US, Canada, and Europe have found low life expectancy in trans persons having high rates of suicide attempts among transgender people, a response to systematic vulnerability and disgrace (Neela Ghoshal, 2016). According to a detailed study (Foundation, 2016) the overall HIV rate frequency was at 7.2% among transgender those who are used for physical use or prostitution.

Trans persons are at increased risk for certain types of chronic diseases, cancers, and mental health problems. Vanderbilt University Medical Center highlighted following ten key concerns of transgender health (2018):

- *Access to health care:* Health facilities are difficult to access for transgender because of fear of rejection, negative experiences with health care providers, less knowledge about transgender issues and financial problems.
- *Hormones:* Hormone therapy is often used by transgender person but it takes high risk as it can damage human body organs like liver, increase blood pressure and blood clotting, disturb electrolytes and dehydrate the body.
- *Cancer:* Trans persons are at high risk for cancer in reproductive organs.
- *Injectable Silicone:* Many transgender persons use silicone injections to enhance their appearance. These injections are not medically approved and causes hepatitis.
- *Use of Substance:* Use of drugs in transgender persons has been linked to higher rates of HIV transmission and serious undesirable health issues.
- *Anxiety and Depression:* The rate of anxiety and depression is high in transgender persons as compared to others are due to inadequate social support and being unable to express their gender identity. As a result, teenagers and young adults have an increased risk of suicide.
- *Sexually transmitted disease (STDs):* Transgender persons are at risk for sexually transmitted diseases for which treatments are more limited (HIV, hepatitis A, B, or C, human papilloma virus).
- *Alcohol:* Use of Alcohol is very common problem among transgender persons which causes serious injuries and often leads to crimes
- *Tobacco:* Transgender persons are used to smoke and use of tobacco at high level, which indulge them serious health issues like heart disease, high blood pressure, lung disease, lung cancer and etc.

- *Heart Disease*: Due to smoking and fatness, Transgender persons are often at higher risk for heart disease (Venderbilt, 2018).

Although World Health Organization (WHO) is struggling in the context like “Proposed revision of the ICD” (International statistical classification of diseases and related health problems) that would lead transgender identities not be classified under the category of “Mental health and disorders” but would be classified as “Gender incongruence of adolescence and adulthood” under the category of “Conditions related to sexual health” and the proposed reclassification is expected to reduce the perception of illness and stigmatization of transgender people, and to lead the way for improvements in such course that transgender health can be understood, measured and addressed. The reclassification is also likely to have positive affect how gender identity is viewed by society more broadly. Hence A move from a disease-centered to a person-centered approach is expected that puts the rights, preferences and voices of transgender people at the heart of policy and programming (Thomas et al., 2017).

2.2.3 Education and employment

Education and skills opportunity plays pivotal role in enhancing economic and jobs opportunities for an individual (Rajkumar, 2016). As highlighted by (E.Rands, 2009) that schools are places where students come to learn and it can provide a platform where they can be provided better education to understand the concept of gender but unfortunately the aspect of transgender is not discussed as it is required. In case of transgender, school is the first public place stage to experience personal threats. Transgender people mentions the experiences of verbal harassment to physical and sexual abuse at schools and these insecurities at educational institutes are

overcome through avoiding school and finding a safe place with older transgender (Tanveer et al., 2014).

Young transgender people are often offered to employment or enrollment in school just to gain some benefit through a longer term transitional living program (from Government or an NGO) at the end. These transitional living program should also guide young people to path of independence, as staying in school makes one better suited for a competitive job market and getting employment allows them to save for independent living (Shelton, 2015).

The Tamil Nadu state of India has set a good example of transgender inclusion by introducing the transgender welfare policy. According to that policy , transgender can get free admission in government colleges with full scholarship for higher studies, and alternative sources of livelihood through formation of self-help groups and initiating income generation programs (IGP) (Rajkumar, 2016).

In Pakistan, Allama Iqbal Open University (AIOU) offers distance learning education; it has taken a step towards transgender education. It has announced that it will offer transgender free education from matriculation to PhD as well as vocational training. The students can choose any subject they wish to study (S. u. khan, 2017). A small but initiative step at school level is taken Mount Hira School based in Pakistan's capital, Islamabad. This school is trying to teach the poor free of cost and initiated a project in collaboration with Faiz-e-Aam welfare trust to enroll transgender in their school for basic education. The school plans to provide Quran Majeed learning and computer skills classes to the transgender community. The project involves teaching how to do type writing, use of Microsoft Office, and use of internet browsing etc.

2.2.4 Housing and shelter

Transgender people in particular are affected by violence and discrimination that leads them to homelessness and keep them away from accessing necessary shelter and services (Canavan & Ledger). Transgender people frequently report that they are rejected for jobs and housing for just their gender identity (Ghoshal, 2016).

Trans persons when express their gender identity at their birth time, they are rejected at first by their own families. Due to this, they are more likely to be thrown out of their homes to trans gender community. If not thrown out from their homes, they are avoided within households resulting in lack of opportunities for education and with no attention to their (mental and physical health) needs. Those who express their gender identities later in life often face rejection by mainstream society and social institutions (Divan et al. 2016).

If they are in a shelter, they have access to many other opportunities, but if they are sleeping on the subways, parks, or street, their orderly ability to give an interview or for a job is likely to be severely compromised. There is a need for safe places for transgender and gender expansive young people; the spaces in which other youth also might feel safe having social services, health care clinics, schools and homes. Unfortunately, these are often the places where trans people are subjected to violence and harassment, facing institutional barriers as well as interpersonal challenges exist that make the successful navigation of homeless youth programs difficult for the transgender (Shelton, 2015)

At global level, one of the good examples is the US HUD (United States Housing and Urban Development Department) introduced by Equal Access Rule in January 2012, that requires fair administration to all its funded projects including emergency shelter services, regardless of

marriage status, sexual orientation or gender identity and in September 2016, it further required that decisions related to accommodate in single-sex shelters and facilities must be made in accordance with the resident's gender identity (Canavan & Ledger)

The Indian state Tamil Nadu has been the only state in India, which has successfully introduced transgender inclusion by initiating the transgender welfare policy that claims to provide transgender can access free Male-to-Female Sex Reassignment Surgery (SRS) in the Government Hospital, a free housing program and various citizenship documents (Rajkumar, 2016).

2.2.5 Social exclusion and urban challenges

Social exclusion refers to the process by means of which individuals and groups of people have limited opportunities and rights to become fully integrated into society (Rondón et al., 2016). Several studies have described those transgender individuals commonly experience a lack of support from family (McNeeley, 2009). Transgender is firstborn recognized by their own families (Kamran et al., 2017). Furthermore, the research by (Majeedullah, 2016) showed that when the parents came to know about the type of gender to newly born baby, they mostly feel sham and when he or she grew up and their family observe their activities most likely to vise versa gender, they usually misbehave them and sometimes beat them on their actions and at the end their family ultimately expel them from their own homes. Therefore, when they are expelled, they become part of more vulnerable society.

Social exclusion occurs through historical and structural processes that generates social inequalities. Norms play a crucial role in the process of the production of space (Baillergeau).

Relations with other people can create and maintain ideology, but relations within the transgender community increases the likelihood of sharing their common concerns (Lombardi, 1999).

In an urban environment transgender organize themselves in social systems distinguished by personal bonding, common identities, social cohesion, emotional connections, and temporal continuity (Pinto, Melendez, & Spector, 2008). Therefore, the investigation of the nature of transgender social networks and both formal and informal sources supports is critical. Although numerous studies over the past decade have been conducted on transgender issues, mainly on HIV/AIDS risk, very few have focused on the social support networks of transgender persons (McNeeley, 2009).

However, social exclusion is affecting the transgender community in multiple ways, like in Pakistan; this phenomenon is leading them to indulge in commercial sex and putting their lives at risk (Abdullah et al., 2012). Social exclusion is one of the key components that put transgender at more health issues (Galabuzi, 2004). In the whole world transgender experience extreme social exclusion that push them to increase vulnerability to HIV, other diseases, including mental health conditions (Divan et al., 2016). This situation also keeps them moving from one place to another that can be a dangerous and humiliating experience (Ghoshal, 2016).

Safety of transgender people is also an emerging issue. Here safety comprises of both physical and emotional safety. As for as physical safety is concerned, it means transgender live a life without physical harm. While emotional safety stand for, to accept the transgender as it is without changing their physical appearances etc (Shelton, 2015). But this unsafe environment

also implants negativity and a trans phobia in trans people and also discourages them to apply for different jobs (Divan et al., 2016).

Poverty is a key cause as well as product of social exclusion. Furthermore racial and gender based reasons also create differences in their social and economic status. Aggressive environments that fail to understand the needs of trans people threaten their safety and are unable to offer sensitive health and social services. Such discriminatory and exclusionary environments fuel social vulnerability over a lifetime (Galabuzi, 2004). Social exclusion that leads to ignorance and negativity requires a global strategy that originate from a participative perspective (Rondón et al., 2016).

2.3 Transgender in Pakistan

2.3.1 Transgender history in the context of Pakistan

Transgender were called Hijra, Eunuchs or Khwajasara in Sub-continent (before 1947). In the Mughal-Era (1526-1858) transgender were found mainly in Islamic Courts and known as khwajasara and used to wear gent's clothes and turbans (Jaffrey, 1996).

The eunuchs in that era had prestigious roles. Being trustworthy persons they were able to influence state decisions (Jami, 2005). They were also appointed on honourable jobs such as guarding the ladies in courts and looking after their children, particularly the "chief eunuchs" attached to the queens were influential. They are also believed to have been the lovers of kings and princes and some eunuchs received large amounts of money and were buried in lavish bejewelled tombs. However, as the nobility declined in India so did the eunuch's esteemed position, as they became too expensive to be maintained (Jaffrey, 1996). They were considered

as important part of in society, as they were working for everything, from cooks to advisors to people managing the harems (Diwan, 2005).

Afterwards transgender were discriminated against the Tribal Act [Criminal Tribal Act, 1871, which lumped the transgender community with "habitually criminal" groups like thugs. Section 377 [of the Indian Penal Code, which criminalized sexual activities "against the order of nature" also discriminated against them (Diwan, 2005).

2.3.2 Transgender in Pakistan today

Academic literature in English about the transgender in Pakistan is scarce (Hahm, 2010).

However, this community is facing multiple levels of legal and institutional discrimination as well as social disrespect in Pakistan, depriving them of their fundamental rights. In Pakistan, the Supreme Court of Pakistan (SCP) recognised the gender identity of transgender in 2009 and given a 'third gender' status, which was to appear on all of their official documents. The court also guaranteed the previously denied inheritance rights and assured them of protection from abuse (Majeedullah, 2016; foundation, 2016).

There were many issues in respect of, calculating population size of the transgender community in Pakistan. The first official survey to calculate transgender population was in 2009 following the orders of the Supreme Court of Pakistan (SCP), estimated 2,167 transgender Punjab and 324 Khyber Pakhtunkhwa. But these results had been rejected by transgender rights activists as they claimed that this survey was not conducted in accordance with recognized standards of research and just made to satisfy the SCP (AAWAZ, 2016).

At the NGO level, the United Nations AIDS (UNAIDS) Control Program's annual reports mentions a conservative estimate of the transgender population to be somewhere around 150,000 in the Pakistan. (Program, 2016).

In Pakistan, according to the census which was carried out in 2017, there are about 10,418 transgender persons in overall Pakistan, categorically 6709 in Punjab Province, 2527 in Sindh, 109 in Balochistan, 913 in KhyberPakhtunkhwa, 27 in FATA and 33 in Islamabad Capital Territory (Statistics, 2017).

The 1973 Constitution of Pakistan clearly stated the following articles that there is no discrimination on the basis of race, religion, caste, sex, residence or place of birth is exist;

- Similarly the Article 25 A - Equality of Citizen:
 - i. All citizens are equal in front of law and are entitled to equal protection of law.
 - ii. There shall be no discrimination on the basis of sex.
- Article 26 - No Discrimination in Respect of Access to Public Places:
 - iii. In respect of access to places of public entertainment or resort, not intended for religious purpose only, there shall be no discrimination against any citizen on the grounds of race, religion, caste, sex, residence or place of birth.
- Article 27 - Safeguard against Discrimination in Services:
 - Iv. No citizen otherwise qualified for appointment in the services of Pakistan shall be discriminated against in respect of any such appointment in the ground only of race, religion, caste, sex, residence or place of birth (Foundation, 2016)

The Pakistani Government and Foreign Donor Agencies have encouraged to address the plight of transgender, but they just have only focused on their health issues rather than addressing their systemic social and economic exclusion that results, their non-conforming gender and sexual identity (Majeedullah, 2016)

At the beginning of life, instead of safeguarding a trans child from the mental and physical torture imposed on them by society, the family itself disgraces, taps and in most cases, expels the child from their own house. Losing the family protection leads to losing social identity and safety. It makes them an easy prey of harassment, violence and physical assault that make them psycho and they have the feelings of rejection. Hence transgender persons isolate themselves in different groups or community, under a leader (called GURU in Pakistan), they adopts transgender children after disowning and rejecting by their parents at a very young or early age (Foundation, 2016).

Apart from the identification issues, it has also been a neglected policy by the state to provide transgender sufficient employment opportunities on as there is still no reserved quota for the transgender in public sector jobs at any level. The only province that mentions quota for transgender is Punjab. Other provinces do not mention transgender as a distinct gender category in the eligibility criteria for jobs posted in the press, by provincial Public Service Commission (PSCs). Also in Punjab, the scope of this provision is very limited since transgender are lacking a third gender CNIC so a majority cannot benefit from it. Transgender who hold male/female CNICs may still be able to apply for jobs given by the Punjab PSCs (AAWAZ, 2016).

There is a extensive range of linkage of non-governmental organizations (NGOs) and community based organizations (CBOs) in Pakistan that are working in the SRHR (Sexual & Reproductive Health Rights) sector under the technical and financial sponsorship of public sector and other

multilateral organizations and programs (e.g. National and Provincial AIDs Control Programs, UNAIDs and UNDP). Services available through these community based organizations include HIV/AIDs testing, awareness programs on safe sex practices, psychological counseling Centre and occasional recreational facilities. The persons after positive examination are referred for treatment towards these centers, operated under the National and Provincial AIDs Control Programs. Most of these community based organizations employ Transgender in roles such as center coordinators, and field and outreach officers (AAWAZ, 2016).

2.3.3 Transgender in Urban areas

According to (Bhutta, 2007) in Pakistan, transgender people are living among their own communities and within their own cultural norms, but this type of life which they are living is also full of challenges and discrimination.

Transgender are an important part of social structure in Pakistan, especially in urban centers. Transgender live mostly in the slums near transport terminals. The reason is that the same area is mostly preferred by economic migrants (although for different reasons of convenience) and transgender are attracted to them for financial reasons. Hence, transgender usually occupy a social space, always shifting from place to place, because of their preference being in urban centers and being near migrant workers (Ahmad, 2010).

Affordability is another factor for migration, for example transgender people are forced to live in slums in Lahore, because they can only access housing in certain areas where landlords are willing to rent out them. Moreover, due to the social disgrace they are also avoided within their own families and unable to access family property and other resources. Within minimum resources, some end up living in tents, while some become able to rent in slums. Apart from poor

living locations, they also have to bear the aggressive attitudes of other residents in the area and the continual harassment by landlords. This hostility manifests itself to a greater degree if there is only one transgender household in the community (Majeedullah, 2016).

2.3.4 Income, professions and education

Transgender community is likely to be illiterate in Pakistan. Some transgender people have completed up to secondary education and a few at inter/graduate college level. Transgender in Pakistan having limited employment opportunities, (including some jobs provided by SCP in government departments e.g. jobs in social welfare department and revenue collection, and in polio vaccination teams; but still very limited) limited educational opportunities, become the targets of blackmail, carnal violence, and illegal gangs (Foundation, 2016).

Social discrimination in employment is one of the main factors of their involvement in sexual activities to earn money. Unfortunately, the unavoidable set-up of many transgender in prostitution reinforces the disgrace of the whole community as outcasts. Rejected by the families, unable to obtain proper documentation, lack of education and employment, many transgender children involve in sexual activities, so that they can survive in an unfriendly environment (Bhutta, 2007).

However, transgender in Pakistan are probably living Up to 90% under poverty line (20,000 PKR/Month) and Only 4-5% having income up to 30,000 PKR/Month (Foundation, 2016)

Another factor “Seasonality” (Seasonality is a characteristic of a time series in which the data experiences regular and predictable changes that recur every calendar year) affects the quality of life of transgender in regard to their housing and employment. In the case of housing, those living in tents suffer the most as they have to bear the harsh weather conditions (summer sun and

the brutal winter cold) without any form of protection. Some who engaged in begging have to do so in extreme weathers to go out begging to earn the food even if the temperature is enough hot or cold. Moreover, transgender involved in dance profession are left unemployed in the Islamic calendar months of Ramadan and Muharram, because all dance activities are suspended in these months due to religious aspect. These dimensions make them susceptible to income shocks, as well as affecting their health (Majeedullah, 2016).

Transgender must also work in unsafe conditions with no regard for their well-being. While begging they not only endure harsh weather but also insecurity on roads, with insulting and careless behavior of people in vehicles. Similarly in dance activities, they have to face unsafe and hostile locations where people call them for dance, mostly harass them (Majeedullah, 2016). In our society the low status and difficulties of transgender are not because of gender role or professions like dance they adopt, but as they are interdependent means they intersect for the obvious reason of the limited options offered to them by Pakistan's rigid patriarchal system (Bhutta, 2007).

As stated by (Nazir & Yasir, 2016) the rate of literacy among transgender is below average in Pakistan, the reason is that their own family do not support them or even do not respect them. Therefore the financial discrimination create an injustice environment among them.

2.3.5 Transgender social relations and insecurities

Usually transgender people experience social relations and insecurities at three levels. The first is their relationship with their biological family. They force them to leave their homes. Transgender therefore create substitute families with other transgender as a support network. They view their family structure through the lens of heteronormativity. The second level is social relations with

wider society or non trans individuals. Stigma abuse and violence characterize these relations. The last level is relationships of love. They are disappointed in love because they continually experience a lack of honest and loving companionship (Majeedullah, 2016).

The personal affairs of the transgender community, range from settling disputes, identity, spirituality, status assignment to socialization and, in due course if required, punishment (Ahmad, 2010)

Transgender in Pakistan have weak political influence in their communities, as this is apparent that how political parties do not reach them as potential voters. They are also unwilling to organize for their rights because they believe that stigma made them more susceptible to abuse and harassment by the general public and state authorities (Majeedullah, 2016).

The descriptions of insecurities related to their daily lives in public spaces, workplaces and housing situations are extreme social stigma and harassment while their interactions at public spaces. Sometimes they have to dress-up in neutral colors and without make-up to ensure that they do not attract undue attention, which could result in harassment. Deeply enrooted in the transgender mind is a constant fear for their lives, because they feel that if they were killed, the social services would not take any step. Moreover, transgender claim that they need to keep quiet in most situations to make sure that they are not harassed. Also, they are afraid to take collective action and speak up for their rights because they feel that it could not only make the abuse worse, but also make their lives more insecure. Secondly, transgender also experience insecurity at work places because employers threaten them if they try to leave. Usually in their housing situations transgender experience constant fear of being robbed and losing property (Majeedullah, 2016).

Planning agencies and organizations must consider the vulnerability of the transgender while looking at different issues (Doan, 2009). It is dire need of time that the Government of Pakistan prepare a detailed mapping of transgender population in all the provinces along with detailed documentation of their skills and the challenges they face, which will enable the Government to take corrective measures to improve the quality of life of transgender people (Nadeem & Tarar, 2017).

RESEARCH METHODOLOGY

3.1 Introduction and Overview

To assess safety and location patterns of transgender community in Punjab, Pakistan the research was divided into three main parts. First part was about exploring basic socio-economic characteristics of transgender community in Punjab province. Second was the investigation of perception and experiences of transgender community about their safety at different urban spaces and the third part was related to their locations and moving patterns in cities.

Mixed method research design is used for the present research since it is an explanatory (qualitative) and descriptive (quantitative) research. The main tool used in the current research is a survey questionnaire that included both closed ended and open ended questions. Hence, these qualitative and quantitative methods are used simultaneously in the research. The socio economic characteristics and close ended statements are presented through descriptive method and open ended statements and details explained by qualitative method.



3.2 Research Sample:

3.2.1 Sample Population

In Pakistan, transgender is special group of people and their exact estimated population size is not known till to date. The United Nations AIDS (UNAIDS) Control Program's annual reported estimates of the transgender population in the Pakistan to be somewhere around 150,000 that is mentioned in 2015 Country Progress Report (prepared by the National AIDs Control Program under a UNAIDS/UNDP funded surveillance project (Program, 2016). While Pakistan Bureau of Statistics reported in Census 2017, an exact number of 10,418 transgender persons all over the country. However, this result is not satisfactory for the majority of transgender people in Pakistan as they claim that only registered population is counted in census 2017. This shows a huge difference in calculation of the exact population, which leads to problem in defining sample size for survey purpose.

However, the survey was conducted in five major cities of Punjab province including Lahore (the capital of Punjab), Faisalabad (second most populous city in Punjab), Multan, Sargodha and Rawalpindi. Due to limited time frame of MS research, it was not possible to collect data from all cities of Punjab; therefore these specific cities were selected due to higher transgender population.

Lahore is the capital of Punjab and having an estimated population nearly 11.1 million (census 2017). This city is historic city of Punjab exerting a strong cultural influence in Pakistan. Lahore is also a major center for education, trade, business and tourism.

Faisalabad a fast growing city, second most populous in Punjab and third in Pakistan after Karachi and Lahore, has an estimated population nearly 5.4 million (according to census, 2017). Because of its central location in the region and connecting roads, rails, and air transportation, this city has grown to become a major industrial and distribution hub. Faisalabad is an industrial center with major railway repair yards, engineering works, and sugar & flour mills, cotton and silk textiles, hosiery, dyes, industrial chemicals, beverages, clothing, pulp and paper, printing, agricultural equipment etc.

Rawalpindi adjacent to Islamabad (the capital city of Pakistan) is the third largest city of Punjab with an estimated population of nearly 2.1 million (census, 2017). This city is a major transportation and logistics center for northern areas of Pakistan.

Multan is also among the major cities of Punjab with an estimated population nearly 1.87 million (census, 2017). This city is famous for its antiquity and a large collection of Sufi shrines. Sargodha city possesses nearly 1.5 million population (census, 2017) and among the fastest growing cities of Pakistan. It was a small town at the beginning but after British Royal Air force built it is growing fast.

So for the transgender community is a special and rare group of people and their socio-economic status, location patterns and safety experiences are changed from one city to the other, hence at the end of the survey a general overview Punjab province will be presented in respect of transgender.

3.2.2 Sample size

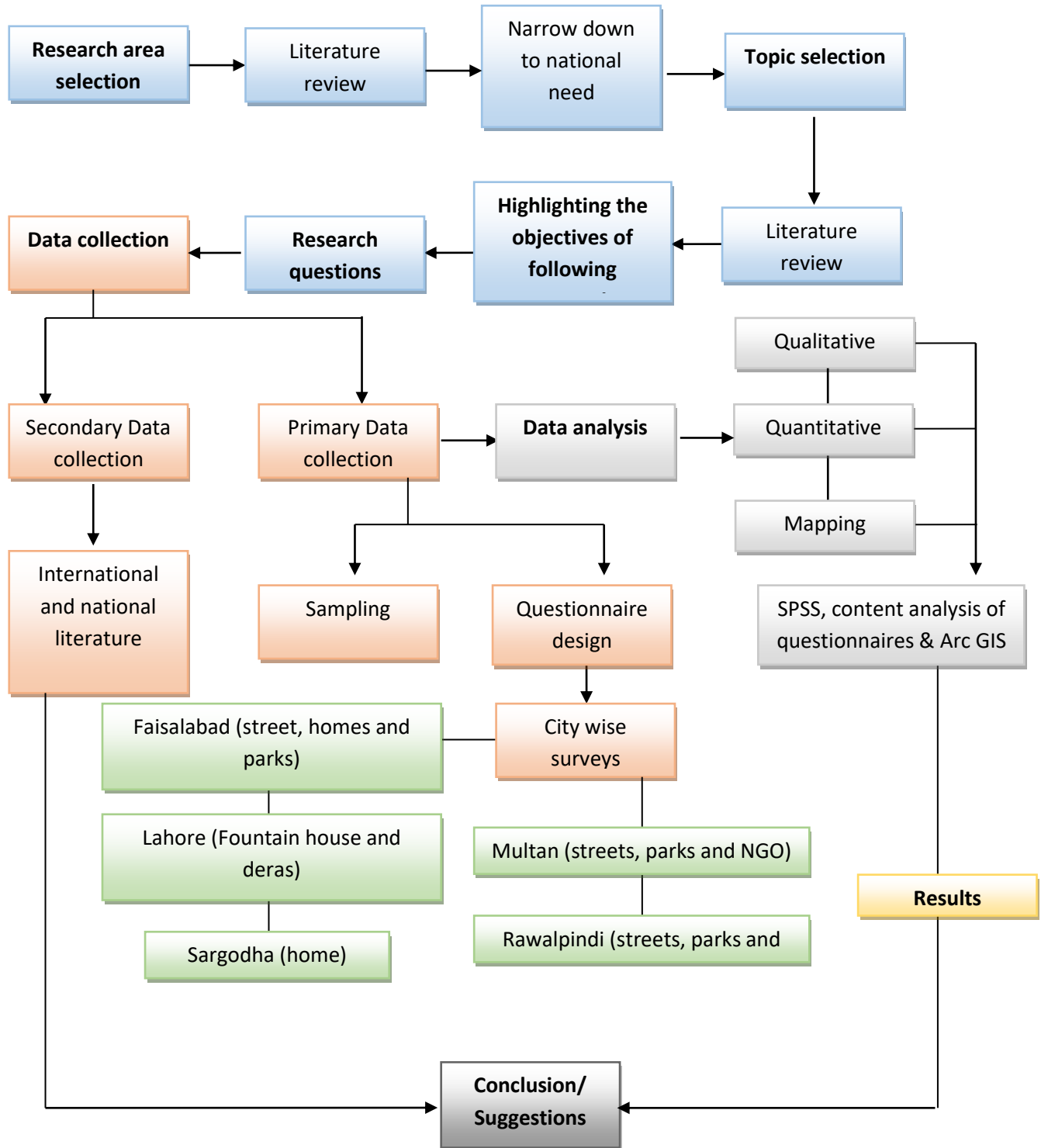
Snow ball sampling method is used to recruit participants. Thus researcher made best effort to access maximum number of transgender person during these three months of data collection. A

sample size of (N=230) found to be appropriate to meet the statistical analysis requirements for this research.

Table 1. Sample Size

City	Lahore	Faisalabad	Multan	Sargodha	Rawalpindi	Total
No. of respondents	60	60	25	60	25	230

3.3 Research Design Overview



3.4 Data-Collection Methods

3.4.1 Primary data collection

The already reviewed literature helped to demonstrate the information regarding basic problems of transgender community in Pakistan and worldwide, it further facilitated to design questionnaire for the current study. The surveys were conducted during three months from September 2017 to November, 2017.

3.4.2 Questionnaire design

A “questionnaire” is a research instrument consisting of a series of questions for the purpose of gathering information from respondents. This technique is used in both qualitative as well as quantitative research methods. Hence, it was considered to be the best technique in the following research. The designed questionnaire comprised of five major parts about their socio-economic profile, public facilities access, health, social integration and perceptions about safety at different urban places. All parts were close ended questions except of the last part that was about the experiences of harassment and violence of the respondents in cities with open ended questions.

3.5 Data analysis and synthesis

SPSS (Statistical Package for the Social Sciences) is a software package used to perform data entry and analysis and creates tables and graphs; therefore quantitative data was analyzed through it. Open ended statements in the following research were analyzed through a technique which is called content analysis. The content analysis is used for qualitative research method to study documents and communication items that can be texts of various layouts, images, auidial or

audio or video based. The mapping of the current locations of transgender in cities was done through ArcGIS Desktop.

3.6 Ethical Considerations

- All the respondents participated in the current research voluntarily.
- All the respondents participated on the basis of informed consent. They were told about the objectives and purpose of research before filling the questionnaires. However, situation was varying from city to city. In Sargodha and Faisalabad, respondents were informed on telephones about the purpose of research and after that they were visited at their places. In Lahore, some interviews were conducted at “Fountain House, Lahore” in a transgender awareness seminar with the permission from the concerned authority. Other respondents were informed personally or via telephone. In Multan and Rawalpindi, they were interviewed at roads, parks and other public places and they were often informed on spot.
- All the discussions and interviews were held in a friendly and safe environment.
- Questionnaires were printed in English (official/academic language) as well as in Urdu (local language), so that they can understand easily.
- All the data was kept confidential and is used only for academic purpose. Name of respondents are not mentioned in research, if mentioned somewhere they are not with their real names.

3.7 Limitations of the study

The current research is conducted in a limited time frame, when it is applied at large scale, its results and findings can be changed.

DATA ANALYSIS AND RESULTS

This research is divided into three main parts. At first, the socio-economic characteristics will be presented in a generic picture of transgender' living style, their education, professions as well as reason behind these factors. Secondly, the perceptions regarding safety will be explained that how they feel and experience urban life and its environment. At the end the location patterns will be presented through the picture of current locations of transgender in cities.

4.1 Socio economic characteristics

4.1.1 Social characteristics

Firstly, personal and social characteristics of respondents were analyzed on the basis of variables like gender (trans-men/ trans-women), age, marital status, profession, identity cards, and property type they own (Figure 2).

Gender can have an impact on a trans person, e.g a trans-woman (a trans person who was assigned male sex at birth) can be much interested in dancing profession rather than a trans-man. Their safety can also be changed at public places like trans-woman can be a frequent victim of physical abuse as compared to trans man (Figure 2).

Age is another important variable that can change experiences of one's life. Four age groups were adopted, below 20 years, 21-40 years, 41-60 years and above 60 years. A trans-person below 20 years would be a dependent person while 21-40 years, experience with education,

occupation, income and safety would be completely different. Similarly above 60 years one person usually faces health and financial problems.

Results of this research shows that there were 73 (32%) trans women as compared to 157 (68%) trans men out of 230 of different age groups, mostly falling between 21-40 years (49%). Least respondents were from age groups of under twenty years 20 (9%) and above sixty years 6 (2.5%) (Figure 2).

Marriage of a transgender is an interesting fact to know. A fatwa (single Muslim jurist's opinion), by Tanzeem Ittehad-e-Ummat (Organization for the Unity of Muslims), released in 2016, said that marriage with a transgender is lawful, and a trans-man (with visible signs of being a male) may marry a trans-woman (with visible signs of being a female) and vice versa. This fatwa further explained that a trans-person with visible signs of both genders may not marry anyone (Reporter, 2016). But, previous studies shows that a very less number of transgender marry in Pakistan (Foundation, 2016). While the present research, there were only 8 respondents (3.5%) who were married otherwise single (Figure 2). The reasons behind not getting marry were different, for instance they still think that it's a sin in religion. The respondents who got married were due to family pressure, property issues and sometimes for social support to a widow.

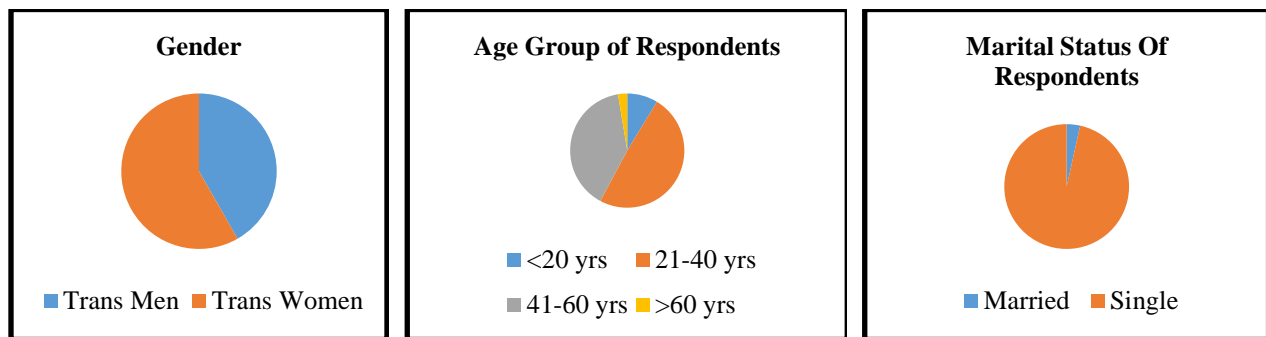


Figure 2: gender, age and marital status of transgender

Most common sources of income among transgender is dancing in parties or functions, as 103 (44.5%) belonged to this. If we analyze on the basis of cities it is clear that majority of dancing professionals belonged to Sargodha, Multan and Faisalabad. There were 17 (7%) respondents (who either fell in overage category or some serious health problems) did not have any work to do. There were 24 (10.5%) respondents who earned money from marriage ceremonies or child birth celebration events. They were mostly above 40 years of age. They did not go to dance parties usually. 45 (20%) respondents were beggars on roads and markets. Only 9 (4%) had a professional background like doctor, teacher or some NGO worker. Then there were laborers 4%, housekeepers 4% and others like tailors, street vendors 4% etc. Also, 3 people had their own business like a small hotel or a small shop at village (Figure 3).

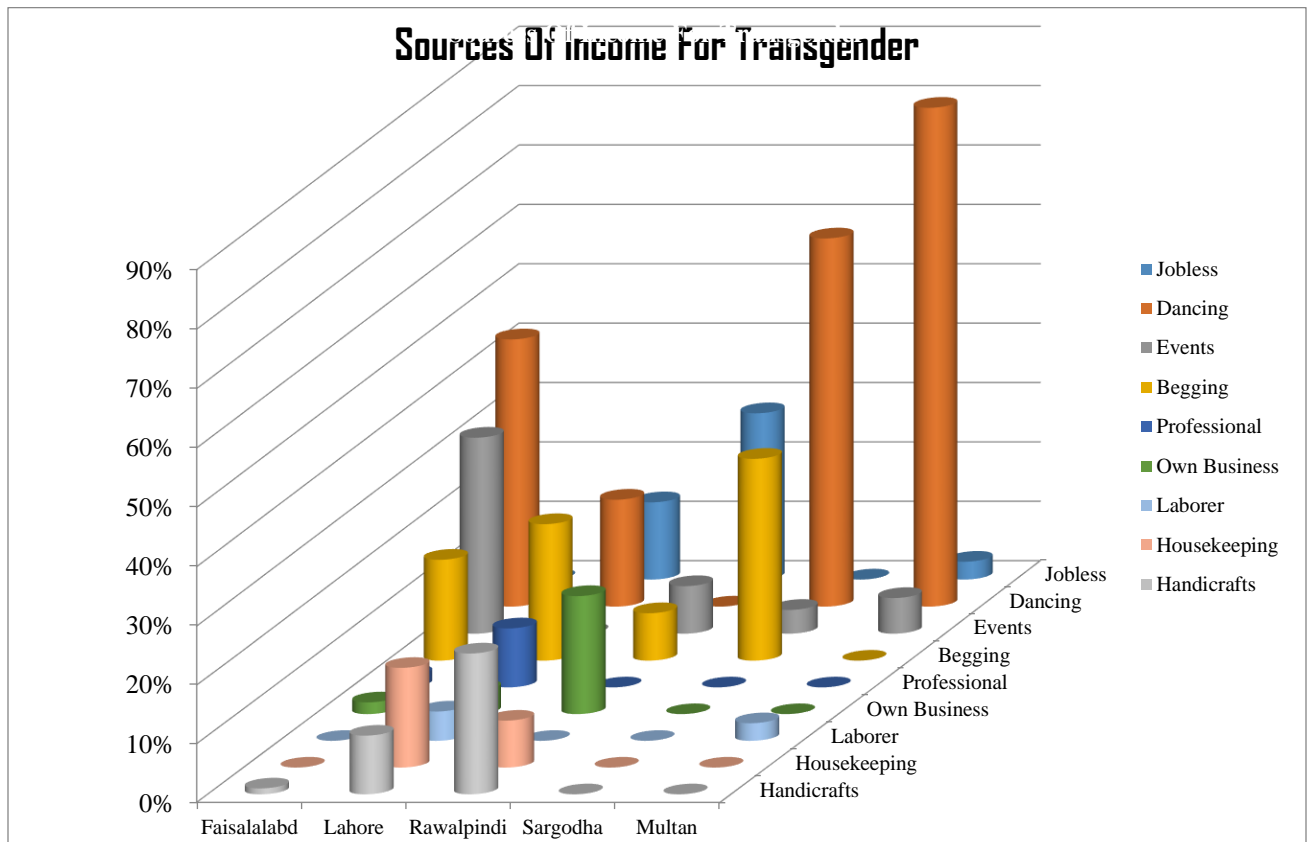


Figure 3: sources of income of transgender

National identity card (CNIC) is mandatory in Pakistan and a very basic requirement to obtain other documents like license, cellular connections, admission in educational institutes, bank accounts etc. Having no CNIC generates many other problems, like one can be much exposed to insecure environment and can't register any complain in Police station. But about 39% of transgender respondents did not have it, mostly from Sargodha city (72%). In 2011, third gender identity recognized in Pakistan, and there were 90 respondents (39%) who had a female or male identity cards (didn't have their actual third gender cards) issued before 2011. Only 22% respondents were registered as third gender after 2011.

4.1.2 Economic characteristics

Economic characteristics that were taken into account were their level of education completed, job status (in past and present), type of job (governmental, private, own business or laborer), reasons behind not getting job and monthly personal incomes (Table 2).

Most basic factor is education that affects occupation, income and living standard of a person. Results clearly show that a majority of 61% was completely illiterate, only 4% completed their matriculation and 2% inter college. Only 1% was post graduated (lived with their families). Furthermore illiteracy (having no formal education) of respondents is not changing in three big cities Lahore, Sargodha and Faisalabad, where it is about 68%, in Rawalpindi it is 44% although in Multan it is about 24% (Table 2).

Next to education, they were asked about jobs, and 209 respondents (91%) respondents told that they had never even applied for any job. 21 respondents (9%) applied at least once in their lifetime for either government or private job and only 10 respondents (4.3%) were doing jobs at the time of interview either full time or part time. 8 respondents among them were doing jobs in

government institutes (teacher, doctor etc.) or private NGOs (field surveyor or private clinic doctor). 3 respondents were doing some laborer jobs and 3 had their own business (shops) (Table 2).

Furthermore, they were asked about the reasons behind not getting jobs and the major reason (among 83% of respondents) found behind that was clearly “no education”. Then there were 15 respondents (6.5%) educated respondents who told the reasons “high competition” and “no opportunities”. There were also 15 respondents (6.5%) who were even not interested in jobs.

Table 2. Economic characteristics of transgender in Punjab Pakistan

Economic Characteristics	City name					Total	
	Faisalabad	Lahore	Rawalpindi	Sargodha	Multan		
No formal education	41 (63.33%)	41 (63.33%)	11 (44%)	41 (63.33%)	6 (24%)	230	
Primary school	11 (18.33%)	1 (16.67%)	3 (12%)	6 (10%)	9 (36%)		
Middle school	7 (11.67%)	4 (6.67%)	6 (24%)	9 (157%)	7 (28%)		
Secondary school	1 (1.67%)	1 (1.67%)	2 (8%)	2 (3.33%)	3 (12%)		
Inter college	0 (0%)	3 (5%)	1 (4%)	0 (0%)	0 (0%)		
Graduation	0(0%)	1(1.67%)	2 (8%)	1(1.67%)	0 (0%)		
Post grad	0(0%)	0(0%)	0 (0%)	1(1.67%)	0 (0%)		
Ever applied for job	Yes	0 (0%)	6 (10%)	11 (44%)	2 (3.33%)	2 (8%)	230
	No	60 (100%)	54 (90%)	14 (64%)	58 (96.67%)	23 (92%)	
Never applied	60 (100%)	54 (90%)	14 (64%)	58 (96.67%)	23 (92%)		

Current job status	Not working at the moment	0 (0%)	2 (3.33%)	5 (20%)	0 (0%)	0 (0%)	230
	Full time work	0(0%)	4(6.67%)	2 (8%)	0(0%)	0(0%)	
	Part time	0(0%)	0(0%)	4 (14%)	0(0%)	0(0%)	
Type of job if currently doing	Gov. sector	0(0%)	2(3.33%)	1 (4%)	0(0%)	0(0%)	14
	Private sector	0(0%)	2(3.33%)	3 (12%)	0(0%)	0 (0%)	
	Own business	0(0%)	2(3.33%)	1 (4%)	0(0%)	0(0%)	
	Laborer	0(0%)	0(0%)	3 (12%)	0(0%)	0(0%)	
Reasons for not having any job	Not interested/ have job	1 (1.67%)	4 (6.67%)	9 (36%)	1 (1.67%)	0 (0%)	230
	Absence of basic documents	1 (1.67%)	1 (1.67%)	0 (0%)	2 (3.33%)	1 (4%)	
	Have education but no opportunity	1 (1.67%)	1 (1.67%)	1 (4%)	1 (1.67%)	6 (24%)	
	No qualification	56 (93.33%)	53 (88.33%)	11 (44%)	55 (91.67%)	17 (68%)	
	No working skills	0 (0%)	0 (0%)	3 (12%)	0 (0%)	1 (4%)	
	High competition	1 (1.67%)	1 (1.67%)	1 (4%)	1 (1.67%)	0 (0%)	
Monthly personal income (PKR)	<10,000	38 (63.3%)	60 (100%)	10 (40%)	55 (91.67%)	4 (16%)	230
	10,000-30,000	20 (33.3%)	0 (0%)	8 (32%)	5 (8.33%)	9 (36%)	
	30,000-60,000	2 (3.33%)	0 (0%)	7 (28%)	0 (0%)	11 (44%)	
	➤ 60,000	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	

Coming towards monthly personal income, there were 167(71%) respondents who earned less than 10,000 PKR monthly, 42 (19%) ranged between 10,000-30,000PKR, and 20 (9%) between 30,000-60,000 PKR. There was no respondent who earned above 60,000PKR monthly or above.

This figures shows that they belong to lower income class, that ultimately makes them most marginalized and vulnerable class of the society (Table 2).

4.1.3 Transgender living in their families and groups

The data regarding transgender persons living with their families and groups shows that 216 out of 230 transgender respondents knew to whom they belonged to and only 14 respondents did not know. But when it comes to living with parents and siblings, only 63 respondents out of 230 (27.3%) answered in yes while others were separated. These respondents belonged to Faisalabad's (n=22), Lahore (n=20) and Sargodha (n=21) city. (Figure 4). The respondents who were living with their families told that either they financially supported their families or otherwise their parents were quite polite with them. Although most of respondents complained that their siblings were not happy with them but they did not pull them apart.

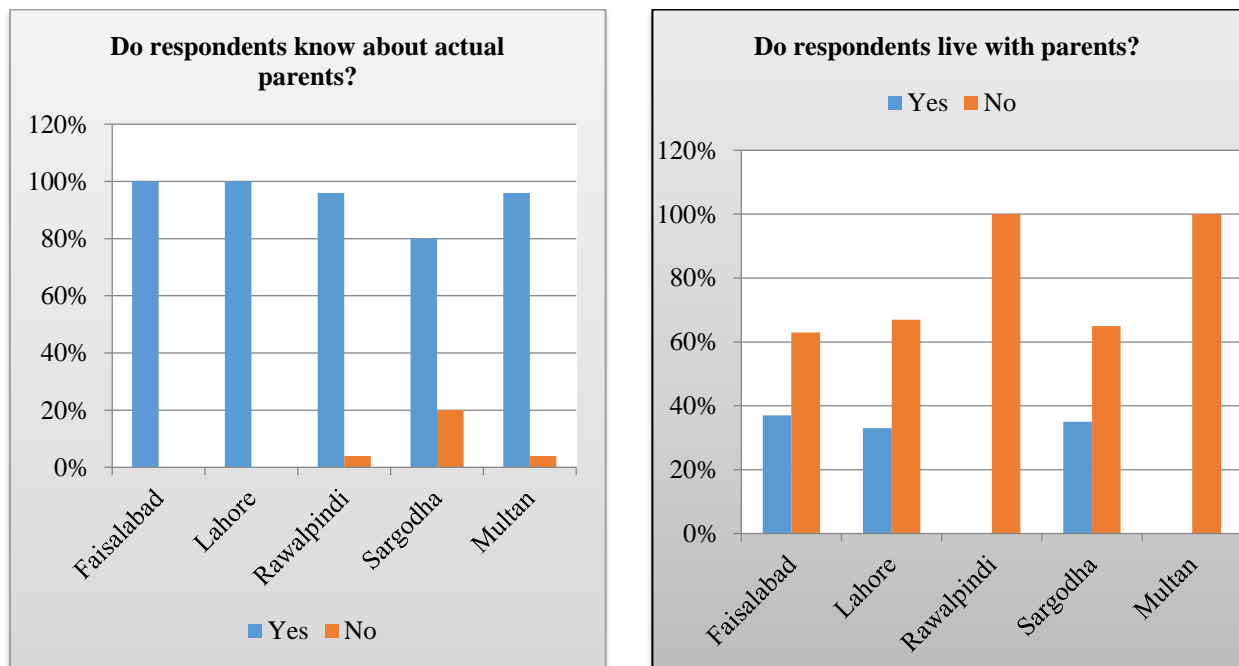


Figure 4. Family of transgender

Otherwise 167 respondents (72.6%) were living far away from their families. Lack of family acceptance was not the only reason, but sometimes transgender persons did not feel comfortable with normal people and their families. Rather they run away and join other transgender groups.

Results clearly show that this situation is not changing with location or city. Respondents were further asked about the property ownerships. Transgender people are either not given property by their parents and families most or sometimes they refuse to take it by themselves, as they think that they would not have children. Having a look on property ownership it is very clear that 211 respondents (92%) had no property (Figure 5).

Only 12 out of 230 respondents (5%) owned their houses, given by their parents or Gurus (master of transgender group), 3 respondent (1%) had vehicles (motor bikes) and 4 respondents (1.7%) had inherited property like a small piece of land or a small shop (Figure 5).

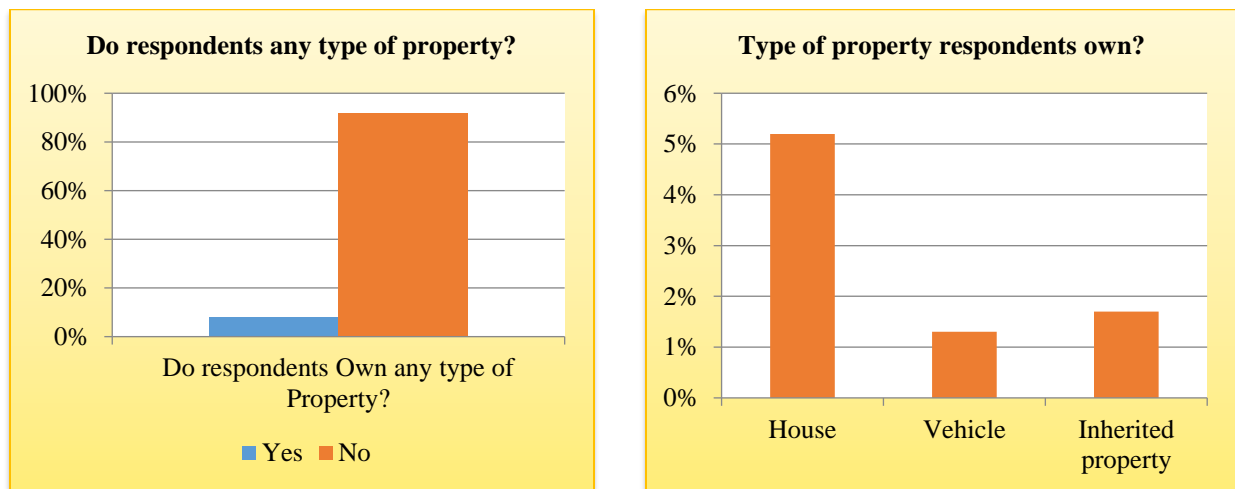


Figure 5. Frequency of transgender person own property and type of property

Those who didn't live with their families started living in either groups or in isolation. In the current sample overall 30% respondents were living alone. In cities this pattern is changing as in

Faisalabad 60% of respondents, in Lahore 37% and in Sargodha only 13% were living alone. While in Multan and Sargodha all respondents were living in transgender groups. The size of group was also changing, as overall 21.5% respondents living in small groups of 2-4 persons, 27% in 5-7 persons and 21.5% in 8 persons or above (Figure 6).

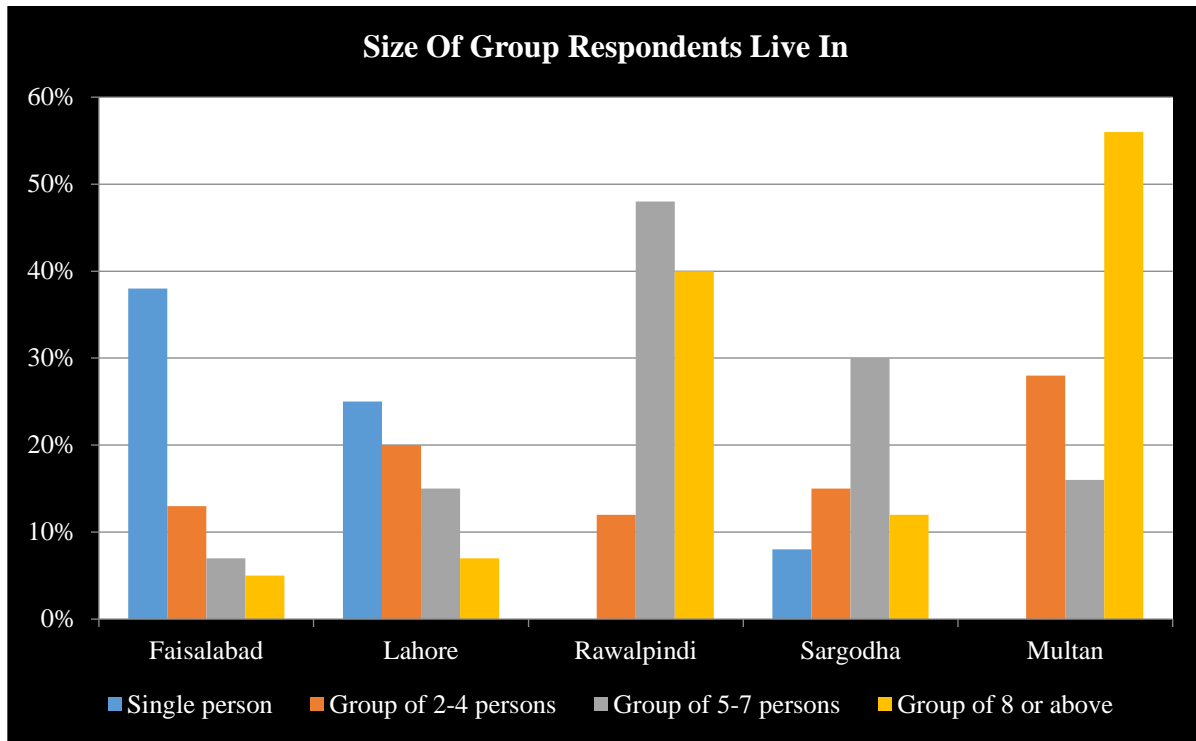


Figure 6. Size of groups transgender live in

To observe their social relations they were asked either they have good relation at working places or not, and what type of people they feel most comfortable with? 153 out of 230 respondents (66.5%) had good relations at working places while rest of the respondents had vice versa. Majority of respondents (55%) felt comfortable with all people during working hours or at working places. Only 1.5% people were there who said that they were comfortable with none. 7% said that they were more comfortable with non-transgender people as they had bad relation and many problems with transgender. 36.5% were comfortable with transgender only (Table 3).

Table 3. Relations of transgender with people at work

N=230					
Do respondent have good relations at work		Type of people respondent feels most comfortable with			
Yes	No	Non-trans only	Transgender only	None	All type
153 (66.5%)	77 (33.5%)	16 (6.95%)	75 (32.6%)	4 (1.73%)	135 (58.7%)

4.2 Basic public facilities

In this survey only six types of basic facilities are highlighted including electricity supply, water supply, public transport, house renting and bank accounts and health.

4.2.1 Electricity, water supply, house renting

Result shows that majority of the respondents (88%) had electricity in their houses in every city. Only a small number of populations (12%) were facing difficulties in electricity or have no electricity facility. In this situation some were homeless people (4.3%) who responded in no answer or some people who belonged to small villages, who had no sufficient income to pay the electricity bills.

40 % of respondents had problems with water supply and 21% of them belonged to Sargodha (82% of Sargodha's total respondents). But this was not gender based problem in Sargodha rather it is problem of all over the city.

Moving forward to renting homes in cities, it may be a gender discriminated issue. Results show that in major cities like Lahore and Faisalabad less people (30%) have problems in renting houses (Table 4). That can be one of the reasons behind the fact that transgender were spread in these cities, and not living in fixed parts of the cities. Many of them had their own houses in the cities so they were not concerned with the rental problems. On the other hand about half of the respondents from Sargodha city were having difficulties in renting houses. While in Multan majority (84%) of respondents had difficulties in renting houses (Table 4). That was purely a behavioral problem from the society. They don't accept transgender easily.

Table 4. Access of transgender to basic public facilities

N=230						
City name	Have Electricity		Problems with Water supply		Problems in Renting houses	
	Yes	No	Yes	No	Yes	No
Faisalabad (n=60)	56 (93.33%)	4 (6.67%)	14 (23.33%)	46 (76.67%)	19 (31.67%)	41 (68.33%)
Lahore (n=60)	54 (90%)	6 (10%)	18 (30%)	42 (70%)	17 (28.33%)	43 (71.67%)

Rawalpindi	24	1	6	19	11	14
(n=25)	(96%)	(4%)	(24%)	(76%)	(44%)	(5%)
Sargodha	44	16	49	11	31	29
(n=60)	(73.33%)	(26.67%)	(81.67%)	(18.33%)	(51.67%)	(48.33%)
Multan	24	1	5	20	21	4
(n=25)	(96%)	(4%)	(20%)	(80%)	(84%)	(16%)

4.2.2 Bank accounts

Banking is very common now a days but if we look at the results from the survey, it is very clear that majority of the respondents in each city had no bank account, there are many reasons behind this, like in Sargodha majority of respondents did not have CNIC (computerized national identity card), so they could not have a registered account on the bank. And a majority of respondents were living under poverty line (less than 30,000 PKR/month) so they were not willing to open account in banks as they cannot afford.

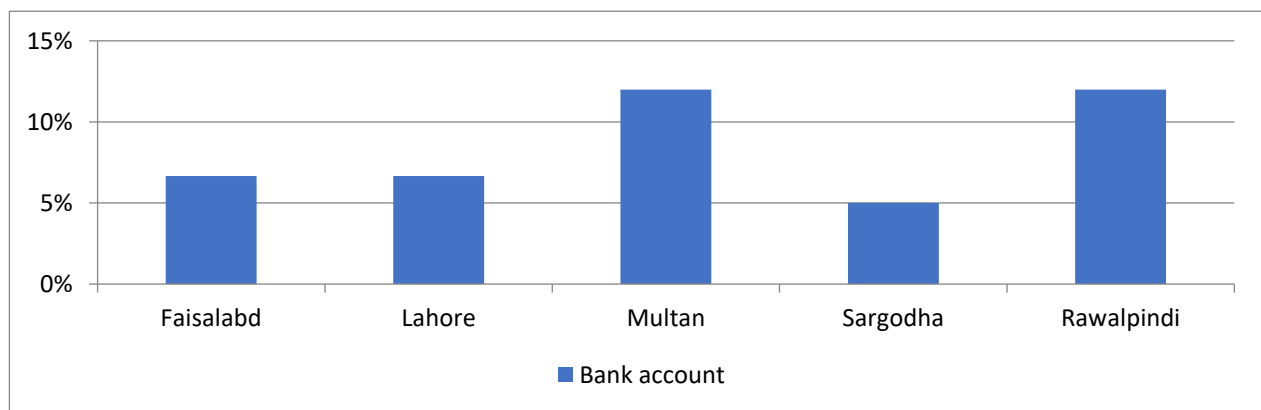


Figure 7: Bank accounts

4.2.3 Health Facilities

Respondents were from different age group and 40 % of them had permanent or chronic diseases (Table 5) like heart problems, diabetes, HIV positive, physical disabilities, ENT (ear, nose, throat) problems and many others. Others didn't have permanent problems although they used to go to hospitals for minor problems. Only 36 % of all were satisfied with health facilities (medicines, hospitals, doctors etc) and other 62 % were highly unsatisfied (Table 5) (mostly went to governmental hospitals. Only 10 respondents (4 %) had undergone through gender reassessment surgeries (private). Others didn't have any facility or aid to do so.

Table 5: Health issues of transgender

Have permanent/chronic disease	Undergone gender reassessment surgery ever	Satisfied with health facilities in city
92	10	83
(40%)	(4%)	(36%)

They had different problems, including financial, provision in medicine, delays, behavior of doctors and staff etc (Figure 8). They also told that medicines are very expensive and they had no sufficient money to buy. They don't get free medicine from hospitals usually. One problem was "delays" in their checkup. When they go to hospitals they are treated at the last or ask to come again. Staff doesn't cooperate with them many times. So there are different problems they frequently face at hospitals (Figure 8).

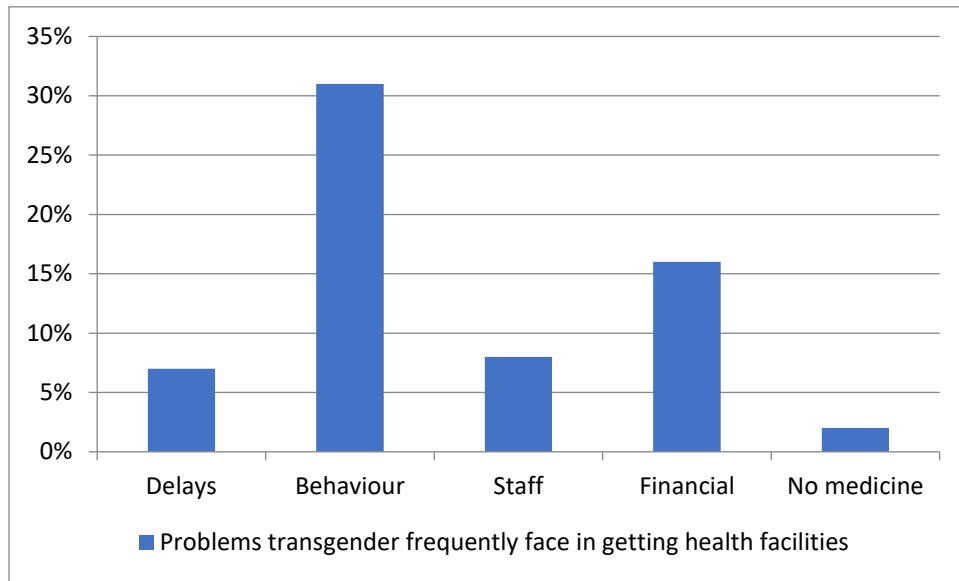


Figure 3: Problems frequently face in health facilities

4.2.4 Public transport

Results show that auto rickshaw was the most common transport mode in all cities among transgender. Faisalabad and Lahore shows similar results as these are big cities, so rented vehicle are expensive mode and there was no common trend of rented vehicles. Respondents from Lahore and Faisalabad were also living in suburbs, villages and outer parts of city so it is difficult to use bicycle for moving from one area to the other. Otherwise in Lahore they use Metro bus frequently. In Faisalabad public buses are also commonly used to move within or out of city. A few people who were living with their families or recognize themselves in Male category had also motorcycles. In Rawalpindi all modes of transport are used somehow (Figure 9). While in Sargodha most common mode was rickshaw, otherwise they walk from one place to the other. They use public bus less as there is no proper public bus system to move within the city however they use it while moving to other cities. Motor cycle, bicycles and rented vehicles

are least common among respondents in Sargodha city. In Multan auto rickshaw is used frequently and there is no other common transport mode, only buses are used sometimes to move out of city.

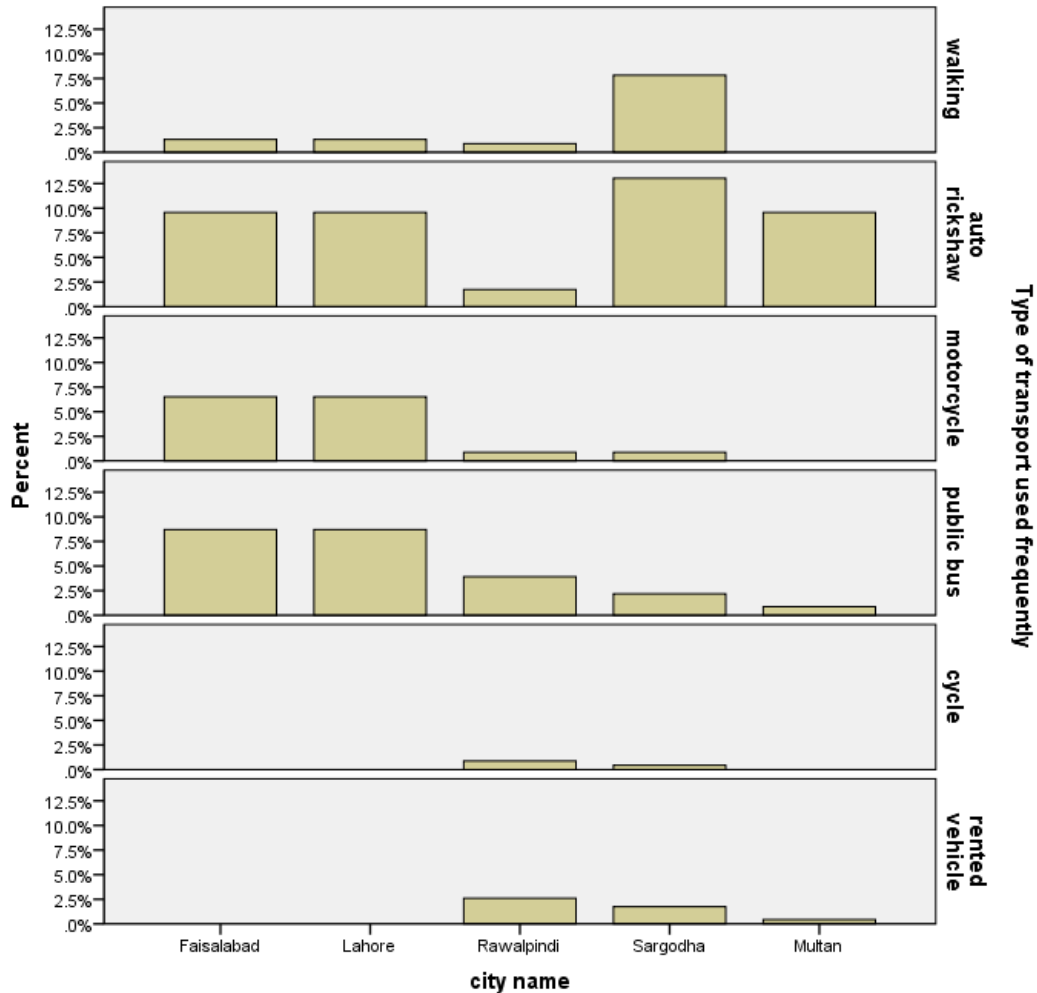


Figure 9: Type of transport frequently used

4.3 Safety at urban spaces

The first question in the designed questionnaire was “do they feel city a safe place for them or not? The result shows that overall almost 60% respondents felt safe with majority in Faisalabad

(70%) and Lahore (72%) felt safe, while in Sargodha (47%), Rawalpindi (64%) and in Multan (24%) felt safe (Figure 10).

They were asked in details about safety at different urban places including roads, markets, hospitals, mosques, police stations and schools and the harassment and violence or killing attack experience they had ever faced.

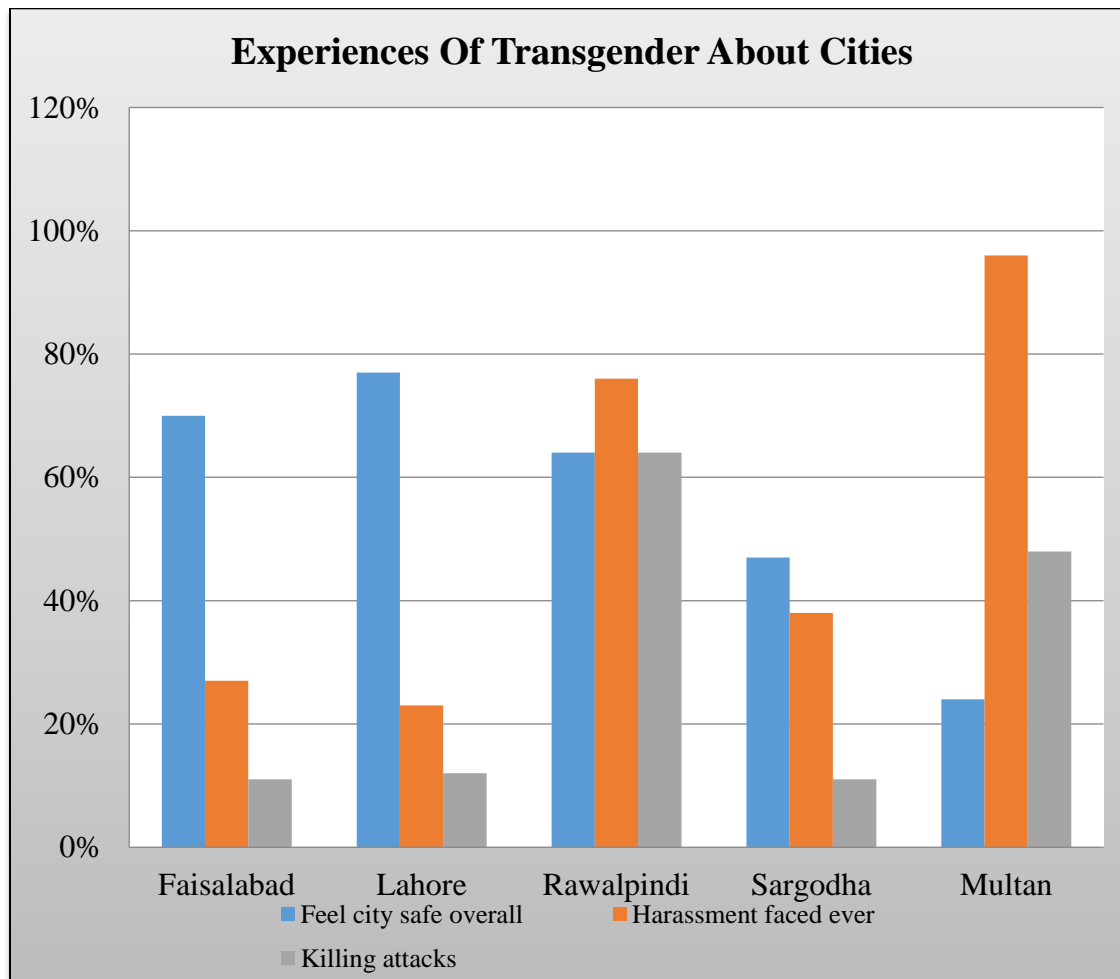


Figure 10: Experience of transgender about cities

Overall 36% of respondents faced public harassment at least once in lifetime with the highest percentage (96%) in Multan, Rawalpindi (78%) and then in Sargodha 23 out of 60 (39%) faced

such situations. In Lahore (23%), Faisalabad (26%) situation was quite better where majority (75%) felt no harassment at public place (Figure 10). 49 respondents (21%) faced killing attack either by Police or public (Figure 10).

While analyzing the details, the results changed for different urban spaces, on roads 145 (63%) of respondents felt safe. This ratio changes throughout the cities. City based analysis shows that road safety was poorest at Multan city where 80% respondents felt unsafe. While in Sargodha about 52 % felt safe and 48% unsafe and in Rawalpindi 60% felt safe while walking on roads (Figure 11).

They told that the major problem on roads is behavior of people with them. People make fun of them and sometimes verbally abuse them. When they walk in groups nobody try to harass them at all, but walking alone is difficult sometimes. Roads situation was better in Lahore and Faisalabad where (78%) felt safe (Figure 11).

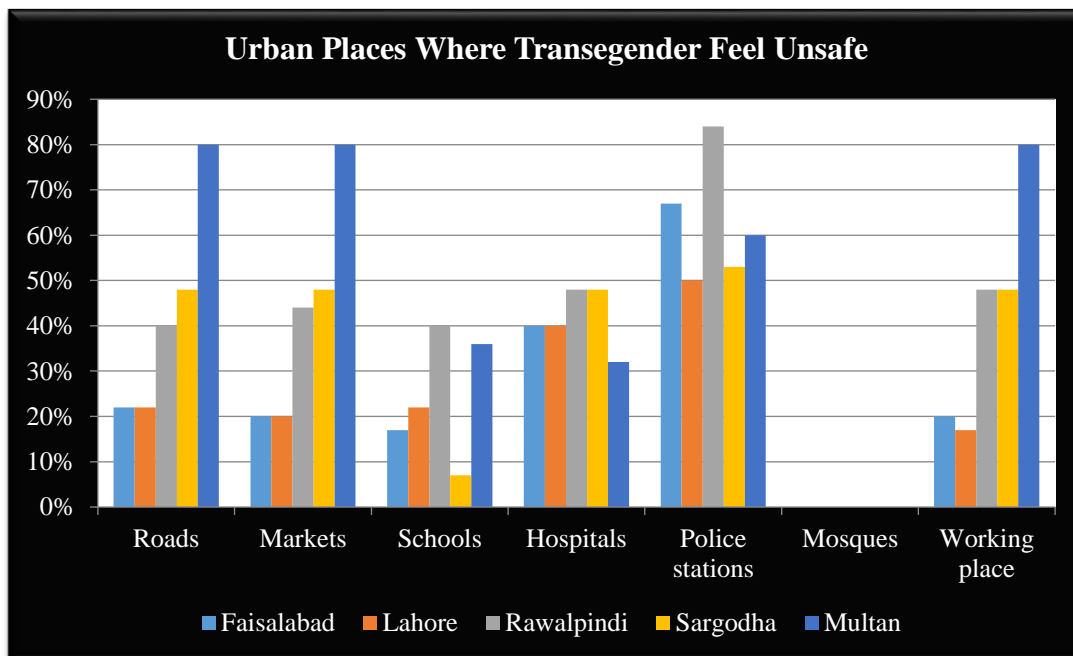


Figure 11: Safety of transgender at urban places

The same situation is with markets, respondents who didn't feel safe on roads also felt uncomfortable in markets stating the same reasons like behavior and verbal abuse. No respondent faced any type of physical abuse on roads or markets.

In schools 68% stated as safe but they were mostly those people who either never went to school or left schools at very young age. But they think schools are safe for transgender as private schools are concerned with fees only and don't exclude any student without any big issue. Remaining 32% were those who went to schools, and left the education at very beginning or completed school education. And among them most respondents faced behavioral problems from other students and a very few times from teachers or staff (Figure 11).

At hospitals again 69% felt safe. However, they were those who either don't go to governmental hospitals, or otherwise feel comfortable there. In the fig below these respondents are shown in NA (not applicable) part, means they had no problems in hospitals.

The situation regarding safety is worst at police stations with a 60% "not safe" answer (Table 11). The people faced harassment mostly from police. They didn't feel comfortable in front of police. Police many times disturbs them on parties and functions. When they go to police stations they don't take any notice rather make fun of them or harass them. Some respondents faced killing attacks by police. Police situation is bad in every city including Faisalabad, Lahore, Rawalpindi, Sargodha and Multan.

Mosques are most safe public places for transgender. None of the respondents faced any type of bad behavior in mosques. Rather they told that they often perform prayers in mosques, also they preach in mosques. They feel happy there.

36% of respondents didn't feel comfortable at their working places. About 8% were jobless people and they told that working places as safe ones. They don't apply for any job most of the times as their applications are not acceptable (these vacancies are either for male category or female). Or otherwise people make fun of them, so eventually they feel comfortable in working with other transgender (Figure 11).

4.4 Mapping and Analysis of Location pattern

If we look at city based result of respondents' location, it will be clear that they are living near markets or commercial areas of every city. During survey they told that house rents in upper stories of old markets are less as these were mostly narrow and small without any proper ventilation and water supply. Also, they prefer living in such areas as sometimes they work in markets (Figure 12).

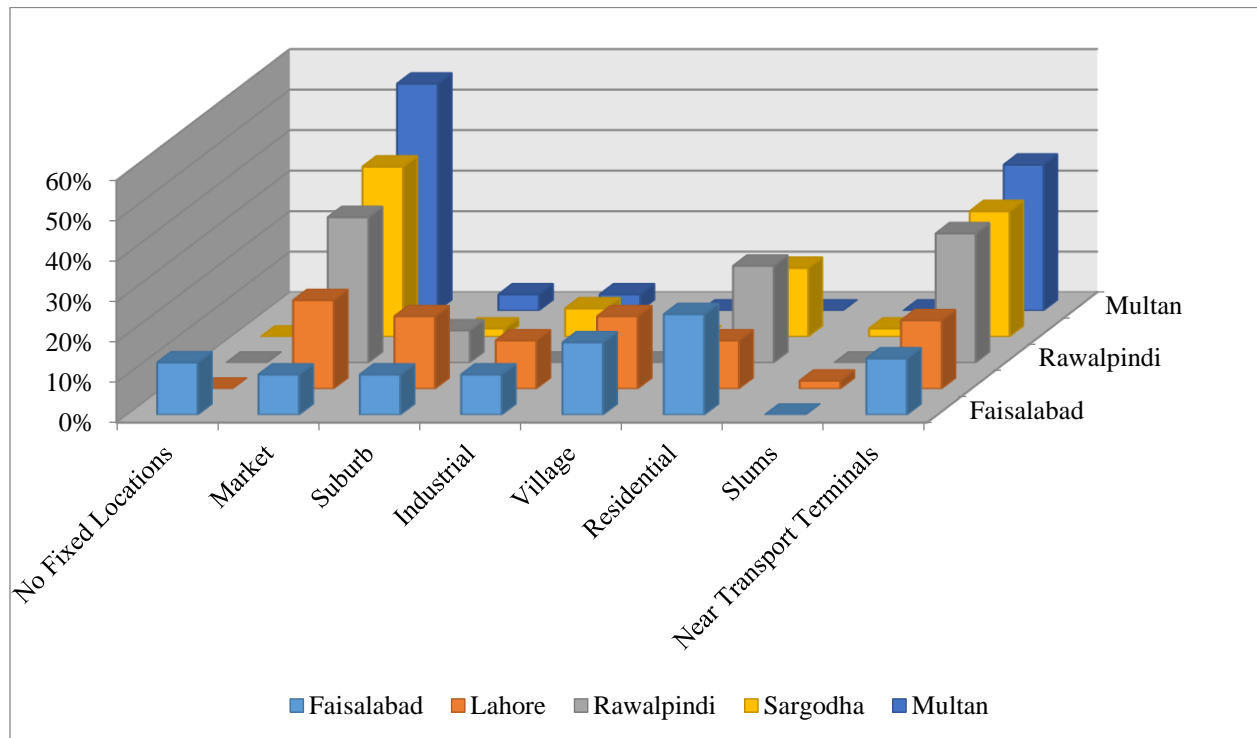


Figure 12: Location of transgender in cities

In Faisalabad some respondents had no fixed location as they were living with their friends and keep shifting from one to another friend. In Faisalabad and Lahore it was a very interesting phenomenon that respondents were living in almost every part of city including suburb, villages, planned residential areas, industrial part etc.

In Rawalpindi city the trend was usually towards less expensive areas like slums, suburbs, markets and few were living in properly planned residential areas. In Sargodha market and transport terminals are more common locations than other, while a fair number was also living in planned residential areas.

In Multan respondents preferred living in markets or near transport terminals (Figure 12).

The reason will be explained better in (Figure 13), which is about the causes behind preferring to live on current locations. A small number of 8 respondents had no fixed locations.

In Faisalabad many of respondents own homes either given by parents or Gurus (head person of transgender groups) and mostly they belonged to villages or planned colonies. In Lahore as they were spread throughout the city so there were different causes behind different locations like poor preferred living in slums, some were residing because of their groups and friends, some owned their houses in colonies, some living in markets and near transport terminals due to employment opportunities. Similar phenomenon can be observed in Sargodha, Multan and Rawalpindi city (Figure 13).

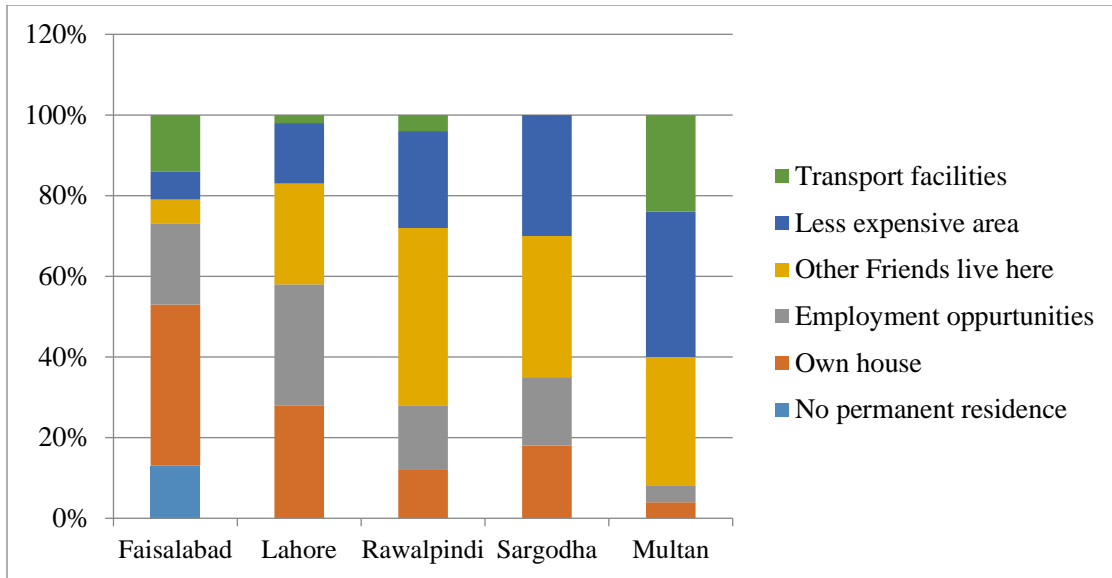


Figure 13: Reasons behind preferred locations

Furthermore, they were asked about the ownership status of their house they are currently living in and the result was clearly showing that majority of transgender people is living on rent either paying rent or sometimes not paying rent (when given by some rich employer). A very few people owned their houses in cities other than Faisalabad. And those who were living in their own houses were living with their siblings and parents having no property rights. In Faisalabad city, about one fourth of total respondents were living in their own houses (Figure 14) given by their Gurus (their masters or head members) that transfer from one to the other after one's death

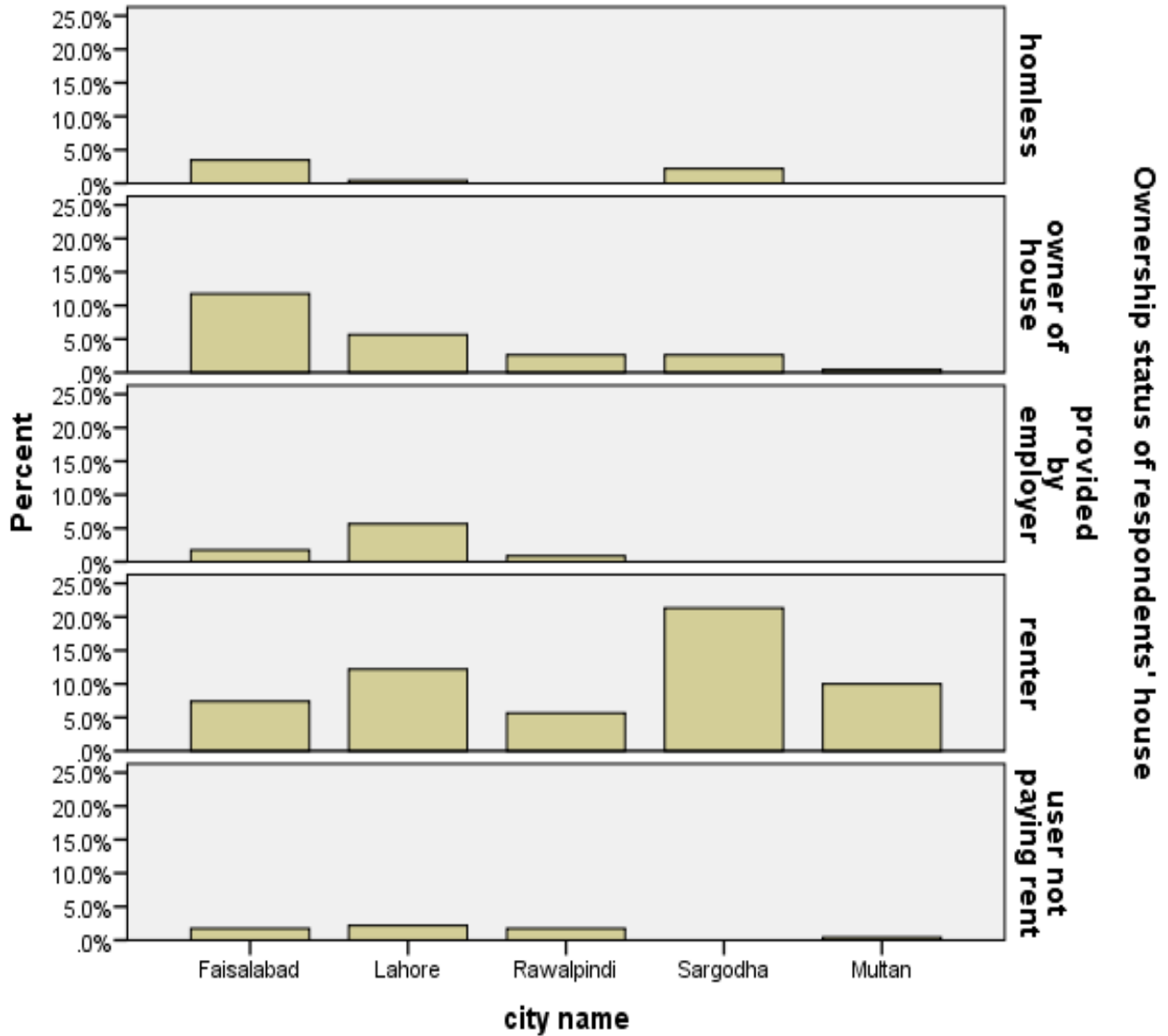


Figure 14: House ownership status

To analyze the pattern of moving from one place to other, they were asked the question that for how long they were residing on the same place as was assumed that they keep moving and have no permanent residence.

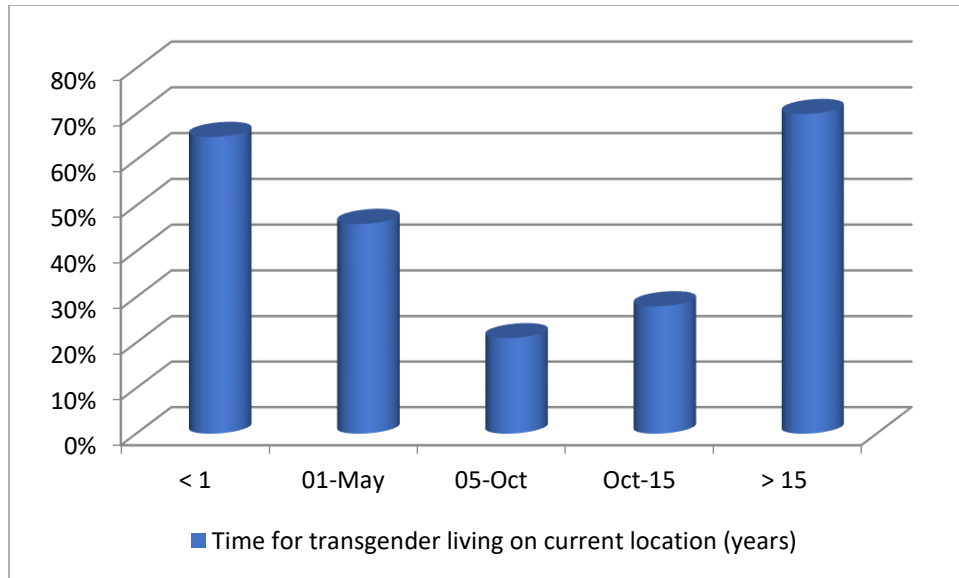


Figure 15: Time of staying on current locations

The research result shows that there were few respondents who moved on current place in last year, otherwise they were living on current location for a long time even majority were residing on current locations for 1-10 years. And nearly 45% were living for above 10 years (Figure 15).

4.4.1 Mapping of current location of transgender

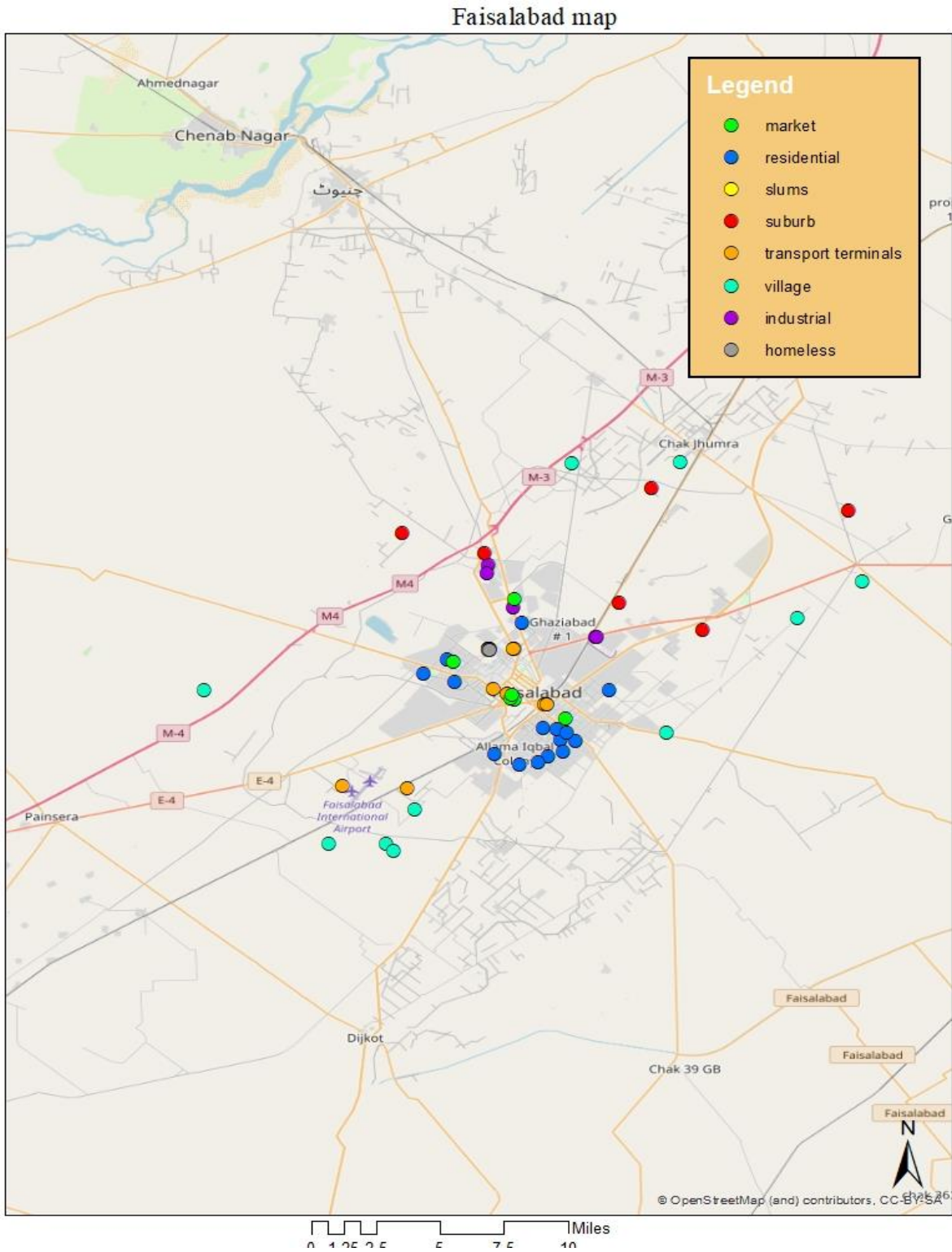


Figure 16: Faisalabad map

Lahore Map

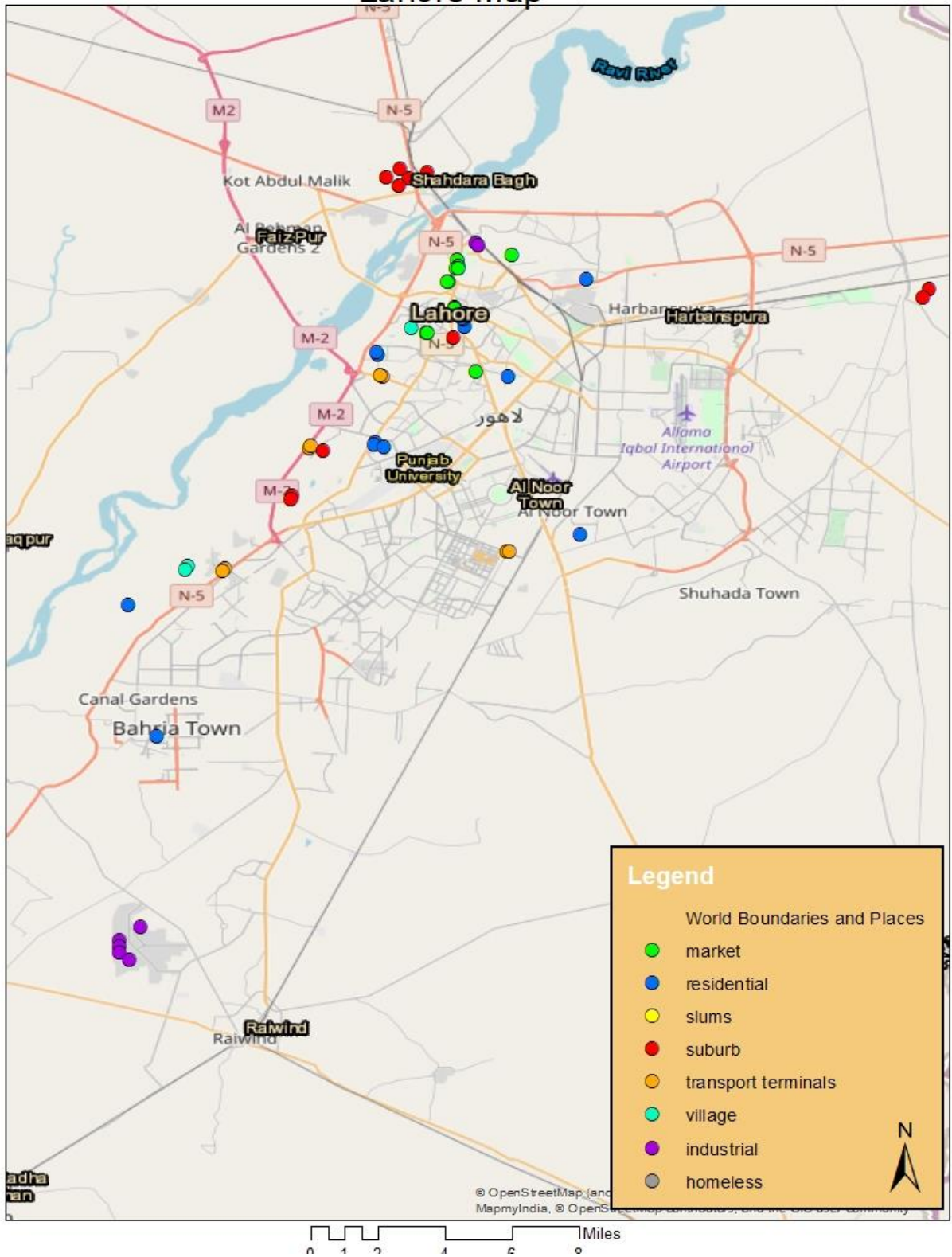


Figure 17: Lahore map

Lahore Map

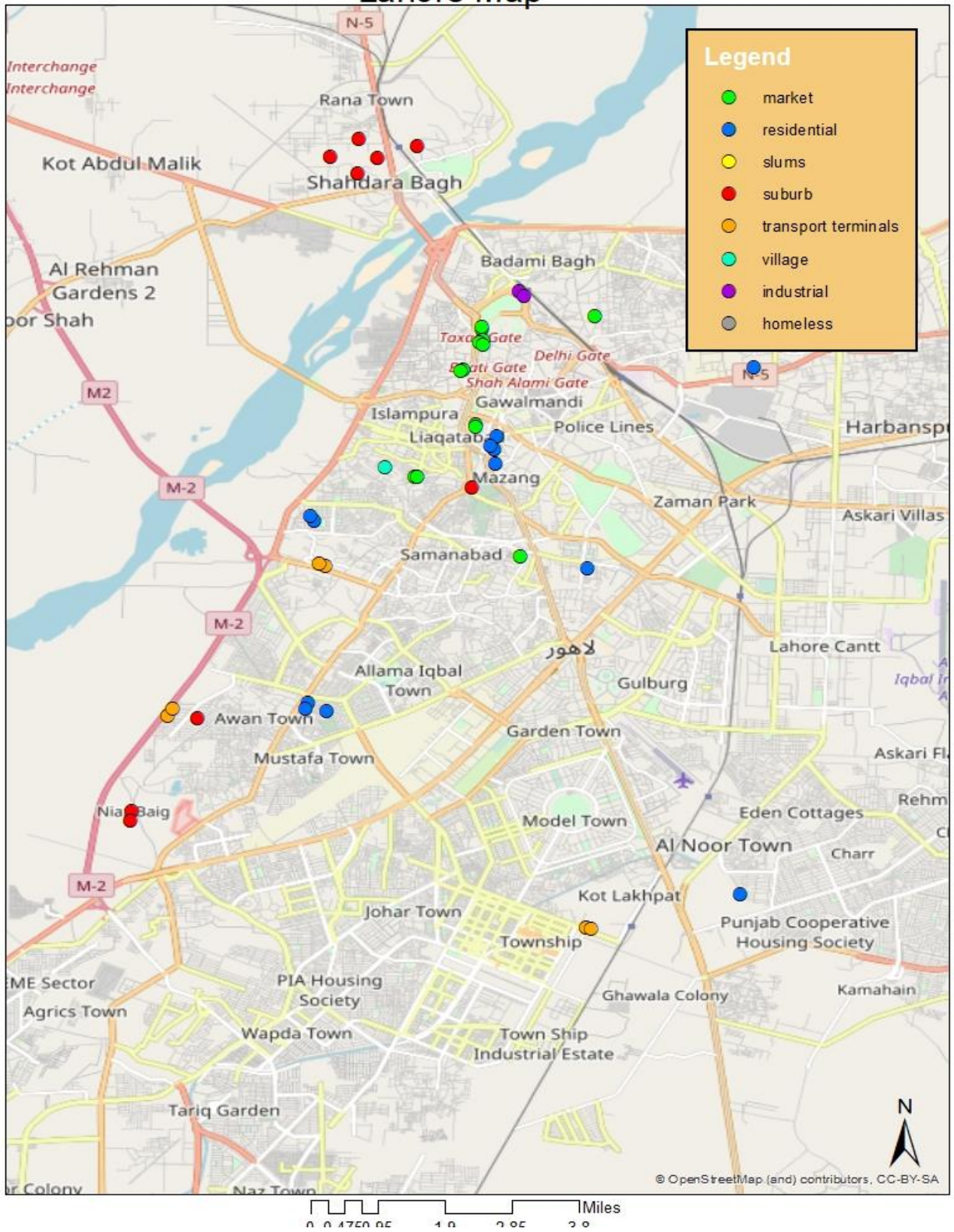


Figure 18: Lahore map (upper part close u

Lahore Map

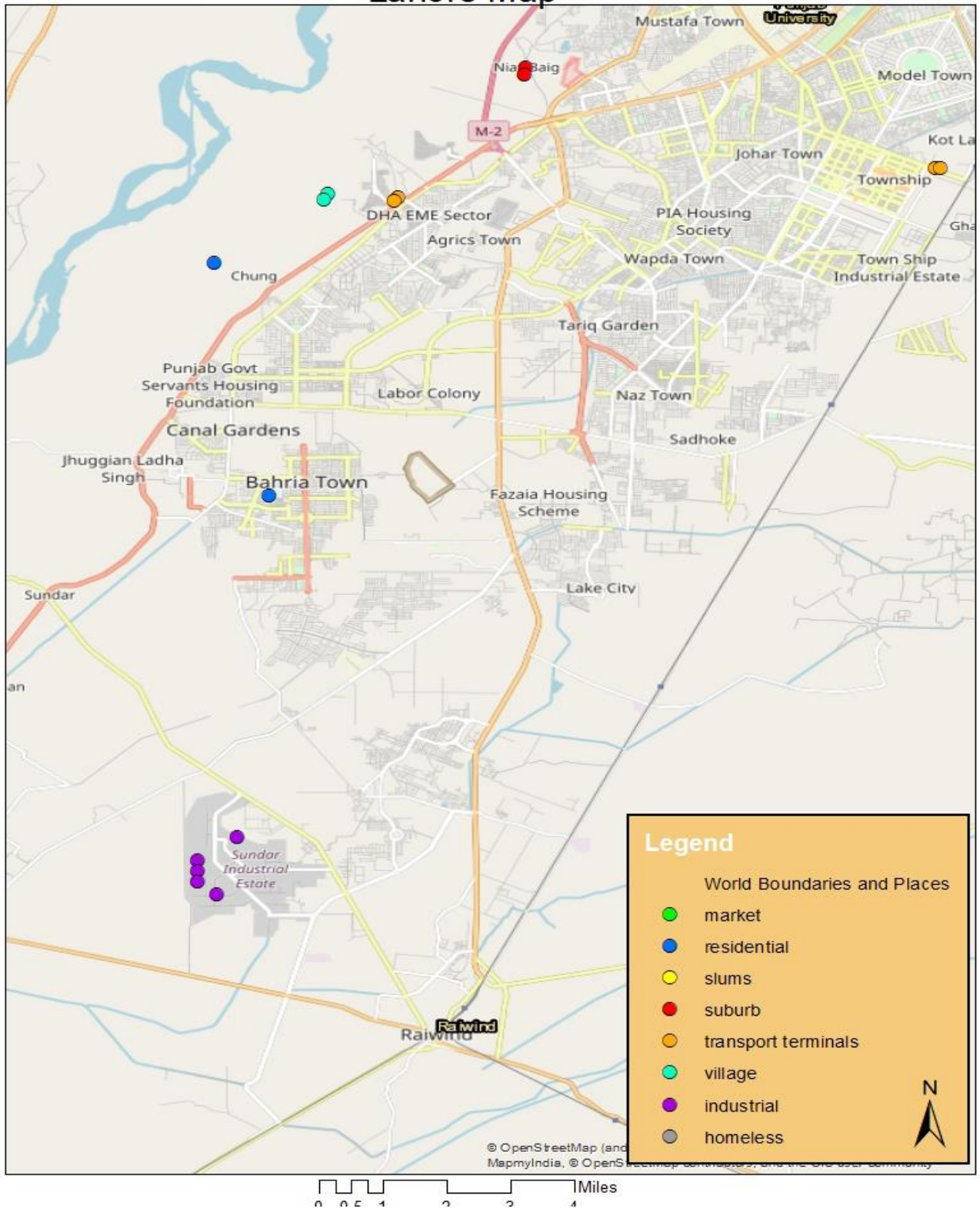


Figure 19: Lahore map (lower part close up)

Rawalpindi map

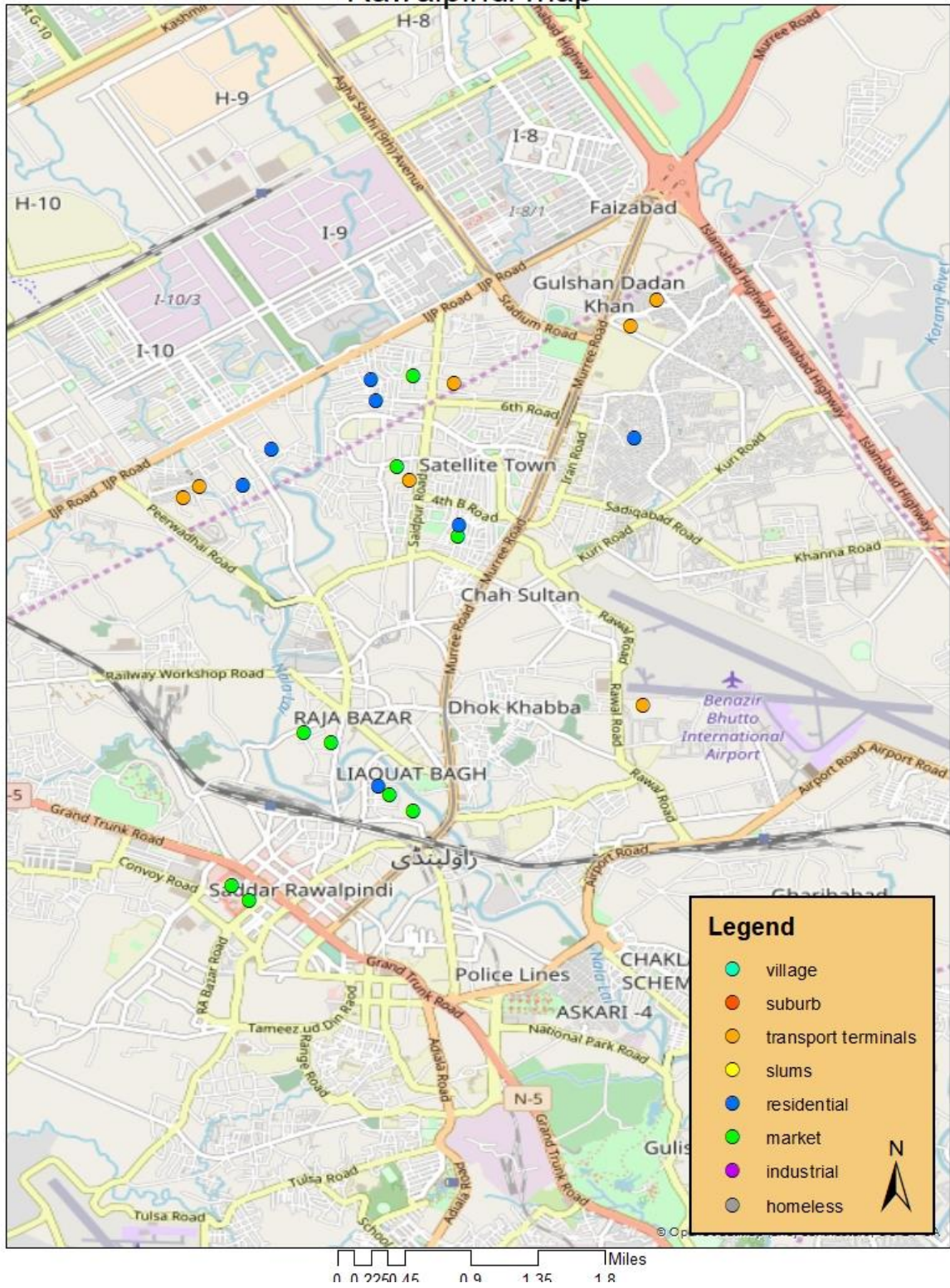


Figure 20: Rawalpindi map

Sargodha map

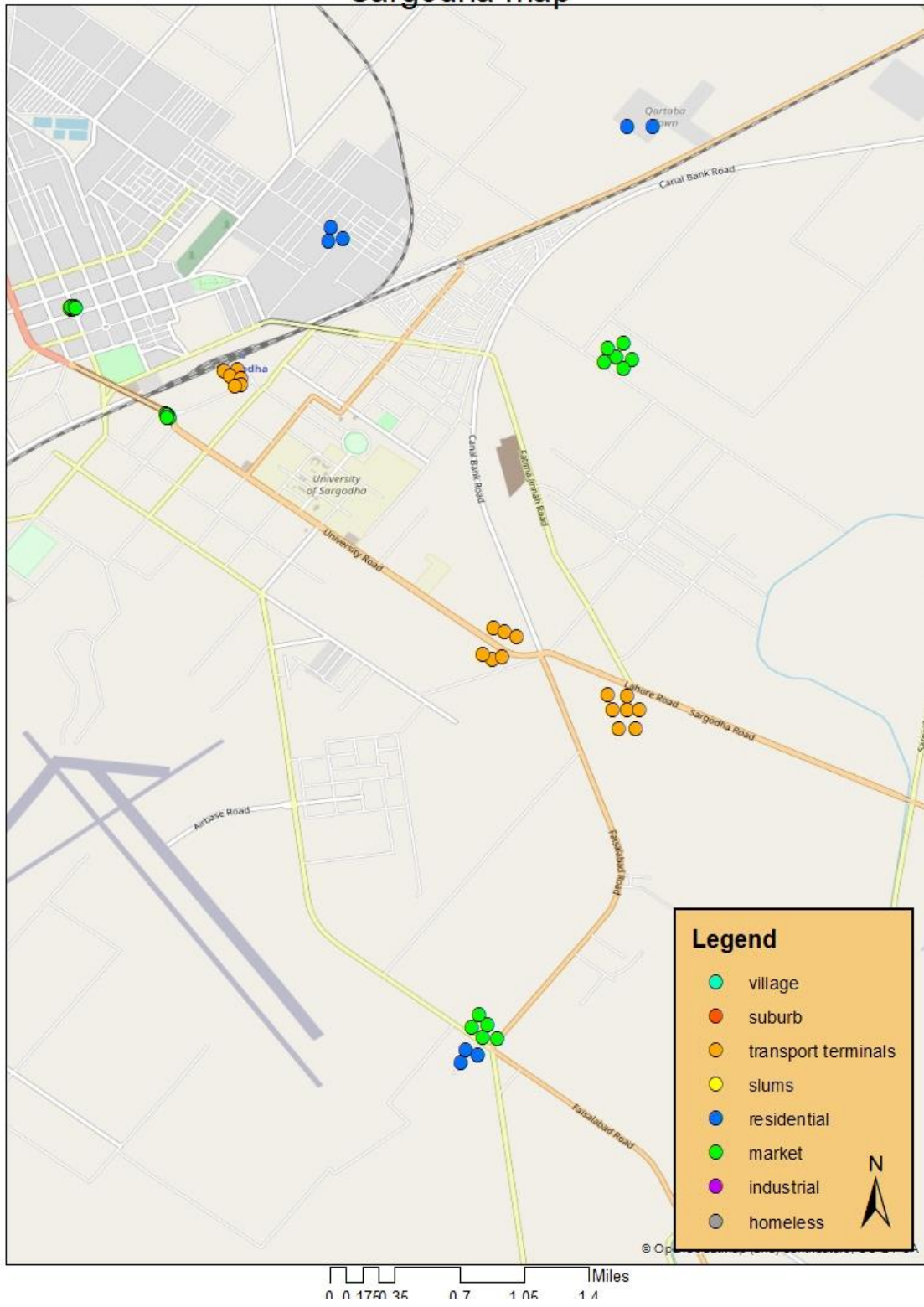


Figure 21: Sargodha map

Multan map

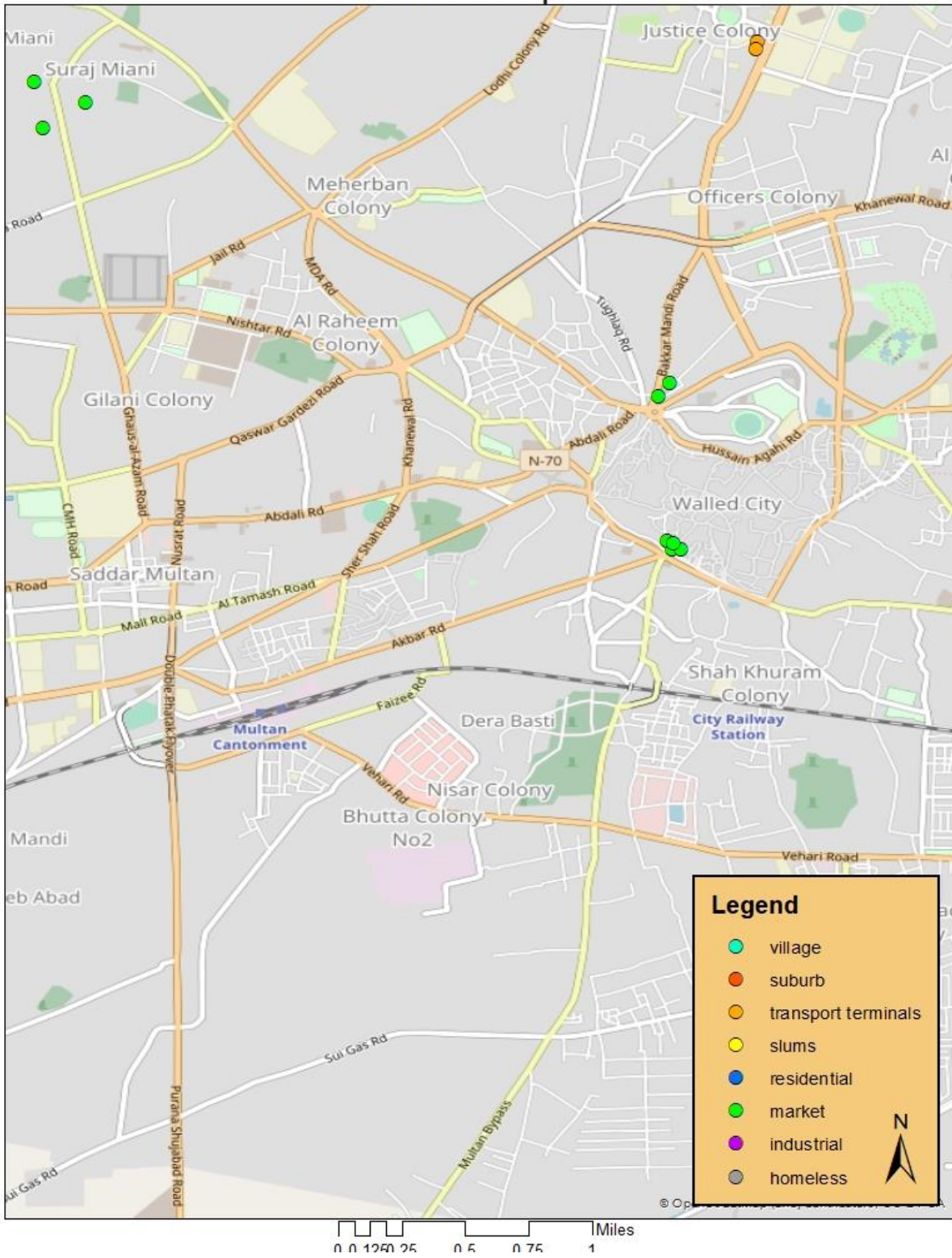


Figure 22: Multan map

DISCUSSIONS CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

The findings of this research and literature reviewed shows that transgender people are more disregarded and ignored community at both levels nationally and internationally. As for as Pakistan is concerned, they are treated as segregated people, due to their birth signs, therefore from the very first stage of life, their own family and society do not treat them as equal as they themselves are.

Mostly Parents of transgender either behave very strictly or totally ignore them as other family members that ultimately create a gap among them. During family get together or formal functions, parents avoid to take with them or even feel insult and embarrassment to introduce as their children. Another major discrimination parents do with them is to deprive them from their right of inheritance. Even if, the transgender marriages were not allowed in Pakistan but recently they have been allowed to marry each other subject to the condition that they cannot have children.

Another aspect that parents cannot keep them with their normal family is that as soon as the transgender children grow up their needs and demands differ from their normal siblings, that

causes problems for family and parents ignore them. All these circumstances create situation that the transgender have to give up their own families and have to move their own community.

The reasons of their miserable lives vary from situation to situation, those transgender who have been given right of inheritance and have establish themselves through some business like makeup artist, dress designer and fashion designer etc they also educated themselves and are living a good life. In contrast, those who are not more educated and have just source of income through dancing and begging they are living a miserable life. Majority of them belongs to extreme poor class (monthly income less than 10,000 PKR). Illiteracy rate is very high and common among this community and this is the major root cause behind their low status professions and not getting respectable jobs.

From the survey in different cities, it seems that the most of the transgender people have basic facilities of shelter, water, electricity and have income for daily transportation. Along with it, it is also obvious that some of their communities do not have even basic needs and facilities of life for example they don't have proper shelter, neither proper clothes nor enough money to eat respectably. Apart from all this, a common facility which is not available for these types of people is the health facility. They have to face a lot of problems in hospitals and have to face unethical behaviors of hospital staff. Those who have financial problems they have to suffer and face more problems in respect of treatment and staff behavior.

As discussed earlier, shelter is more common and basic problem of the most of the transgender community. Mostly, transgender persons are living on rental apartments in very poor conditions and even many times people don't allow them to rent their house. There is no government or

private policy that can facilitate them. That is why they have been seen in every place of the country.

Additionally, as for as safety and security is concerned at urban development level, they have been found more safe in Lahore, Faisalabad and Rawalpindi cities as compared to Sargodha and Multan. Even Multan city is the least safe among all. There are many factors that affect their safety in the society including; education, family relationships, income level, and professions. House location is another important factor that effects on one's safety. Respondents who lived in planned residential areas (mostly living with their parents) had higher security arrangements than other areas like markets, main roads, villages and slums. Homeless people living in shrines (in Lahore Data durbar and in Faisalabad Qaim Sayen) were most exposed to the violence. Safety does not mean being physically safe but also it needs mental peace. Most transgender insecurities are not only related to police level but with all institutions, including government, health and educational institutions. Safety of transgender should be at all level of state, institutional and personal. There should be proper policies from government to protect minorities and marginalized communities. Appropriate institutional instructions and arrangements are necessary to establish the basic needs of transgender. For example if they are not comfortable with other people in hospitals or vice versa, a proper mechanism may be developed to treat both the groups , so that every human being should be treated equally, for this clear instructions should be given to the quarter concerned.

The last but not the least, it is analyzed from this research that location pattern of transgender community vary from city to city. Sometimes, it depends upon factors like, ownership status of house, rental problems, transgender face, employment opportunities, and low and high income levels. However, facts and figures in the results of this research can be different with change in

sample size, respondents or cities but the highlighted problems will remain same. Therefore, it is very important to take transgender community as an important part of the common society both at urban and rural level and its issues should be addressed at planning and policy level, for which appropriate development of mechanism is required to do.

5.2 Discussions

On the basis of data analysis and results of this research study, it is described that in Pakistan there is no detailed survey conducted in respect of basic characteristics of transgender. That is the reason that there are no facts and figures available for their jobs or proper quota for reserved seats for them at public sector organizations of Pakistan. Furthermore, regardless of age, gender (trans-men/ trans-women) or marital status, transgender are facing a lot of problems in Pakistan, due to negative behavior of normal people with them. Even there is no single initiative found, to educate them. Which ultimately results in lack of confidence, no source of income and depending upon others, all these circumstances compel them for begging, dancing and all types on unethical conducts. However, there is lack of planning and policy due to which they are most complex and effected community of the society. To live a life of dignity with ethics and moralities, the policy makers should develop proper policy, law, rules and regulations to make them active and proud citizen of Pakistan.

Moreover, on the basis of findings of the current research, based on inclusive urban planning will be a way forward towards making minorities practical and sustainable, by eliminating root causes and hurdles as discussed in this study. As for as the results of urban living pattern are concerned they will open new directions for further research in fields of education, housing and planning department, economic policies like allocation of seed money to start a new and own business, social issues regarding the rights, problems and current scenario of transgender in

Pakistan. Besides, there is also dire need to take steps for their safety and residence problems. In short, proper mechanism should be developed at government level to address all these issues pertaining to life and dignity of transgender community. They are also human being like other normal people and should be treat on equal basis.

5.3 Recommendations

The results of this study have also some implications, primarily the findings provides that there is need of detailed mechanism report is necessary to develop at country level regarding the transgender community and their basic needs, problems and issues.

Government of Pakistan should take positive steps for transgender population to make them active and independent citizen of Pakistan like normal human beings. These steps may include, to get compulsory basic education, awareness programs, seminars, training programs, compensation for higher education (not only fixing a minor quota), serious punishments against misbehave of staff, teachers or students in educational institutes and also provide them basic seed money so that they can develop their own business, for example, tailoring, beauty salons, coffee/tea shops and many others jobs to improve their income level and living standard.

Additionally, transgender special quota should be added at admissions level, in vocational programs, short courses like baking, cooking, stitching & knitting, computer programming, fashion designing and specifically at recruitment level, along with special waver of fees and other charges.

In addition to the above, proper society should be developed for their shelter, for instance, building small apartments (may be consisting of one or two rooms) in big cities having sufficient number of trans population. Apart from this, quota for their residence may be provided in large

housing schemes. In fact, they don't require luxury apartments but they need a comfortable space where they can live a life of respect and dignity.

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7. Appendices

Appendix A

General Questionnaire

This research is being conducted on assessment of safety and Location Patterns of Transgender In major cities of Punjab, Pakistan, under the department of Urban and Regional Planning, NUST. All the data will be kept confidential and used only for academic purpose.

Carefully read the following and answer accordingly.

Your co-operation will be highly appreciated.

Overview profile

Respondent number _____

Head member of household (Yes / NO)

Name: _____ Age: _____

Gender: _____ Marital status: _____

Education: _____ Address: _____

Profession: _____

Socio Economic Profile

- | | | | |
|------|--|-----|----|
| i. | Do you know about your actual parents and family? | Yes | No |
| ii. | For how long you are living away from your parents? _____ | Yes | No |
| iii. | Do you have CNIC? | | |
| iv. | Year of issuing CNIC? _____ | | |
| v. | Total number of household persons? _____ | | |
| vi. | What is your ownership status of your house? | | |

- Owner of the house
- Renter
- Other (mention)_____
- Provided by employer
- User not paying rent

vii. **Do you own any type of property?** Yes No

viii. **If yes then mention the type?** _____

ix. **In which part of city you live?**

- Commercial part (market area)
- Industrial part of city
- Planned residential area
- Slums
- Near any transport terminal
- Suburb
- Outside the city (village or small town)
- Any other (mention) _____

x. **For how long you are living in this area?** _____

xi. **Why you prefer living in this area?**

- You own your house here
- Many other friends live here
- This is a less expensive place
- Transport facilities
- More employment opportunities (if yes then mention)
- Any other (mention) _____

xii. **What level of education did you complete?**

- No formal education
- Middle school
- Intermediate college
- Graduation
- Primary school
- Secondary school
- if any other then mention _____

xiii. **Do you have completed occupational or university education?**

- No
- Yes (mention the degree title)_____

xiv. **(xiv-xviii; For professionals) Have you ever applied for job?** Yes No

If no then why? _____

xv. **Which of the following statements about job/occupational status apply to You?**

- Not working at the moment
- Full time work
- Part-time or hourly work (< 15 hours per week)
- In training

xvi. **Which type of job are you currently doing?**

- Government sector job (mention current designation)

- Private sector job (mention current designation)

- Own business (mention the name/type)

- Laborer (mention the type)

xvii. **If you are presently not working. Did you ever work before?** Yes No

xviii. **If you have never been on a job then mention the reason? (One or more please mention)**

- Absence of basic documents
- Have education but no job opportunity/vacancies
- No qualification
- Any other reason
- No working skill
- Disability/ Disease

xix. **What is your monthly personal income?**

- < 10,000 PKR
- 30,000 – 60,000 PKR
- >100,000
- 10,000 – 30,000 PKR
- 50,000 – 100,000 PKR
- No income

xx. **What are your main income sources from government? One/more (mention)**

- Wage/salary
- Farming _____
- Wood and wood products
- Tourism
- Trading
- Rental income
- Assistance of relatives
- Pensions
- Poverty funds (mention) _____
- Other governmental aids/assistance (i.e. unemployment wage)
- Aids/assistance from NGOs
- Any other (please mention) _____

xxi. **Do you own a vehicle?**

Yes No

If yes then mention the type or model _____

Public Facilities Access

- i. **Do you have a bank account?** Yes No
 If no then mention the reason? _____
- ii. **Do you have any problems with water supply?**
 If yes then mention _____ Yes No
- iii. **Do you have electricity in your house?**
- iv. **Do you face difficulties in renting house in residential colonies?**
 If yes then mention _____ Yes No
- v. **What type of transportation you often use to move within/out of the city?** Yes No
- Auto rickshaw
 - Public Bus
 - Train
 - Rented vehicle or Taxi
 - Motorcycle
 - Cycle
 - Any other (mention) _____

Health

- | | | | |
|------|--|-----|----|
| i. | Do you have a permanent/chronic disease/health problem? | Yes | No |
| | If yes then mention _____ | | |
| ii. | Have you ever undergone gender reassessment surgery? | Yes | No |
| | If no then mention the reason _____ | | |
| iii. | Are you satisfied with the health facilities in the region? | Yes | No |
| iv. | What are the problems you frequently face in getting health facilities? | | |
| | Mention _____ | | |
| v. | Have you ever faced a killing attack by police or public? | Yes | No |
| | If yes then mention _____ | | |

Social Integration And Cohesion

- | | | | |
|-----|---|-----|----|
| i. | Do you think that you will have good relations with the people who might come for working purposes with you? | Yes | No |
| | If no then specify the reason _____ | | |
| ii. | What type of people you are most comfortable with? | | |
| | <ul style="list-style-type: none"> <li style="width: 50%; margin-right: 50%;">• Transgender <li style="width: 50%;">• Non transgender <li style="width: 50%; margin-right: 50%;">• None <li style="width: 50%;">• All | | |

Perceptions About Safety At Urban Places

- | | | |
|---|-----|----|
| i. Do you feel the city is safe for you? | Yes | No |
| ii. Did you ever face a violence or harassment at any public space?
If yes then mention the place(s) _____ | Yes | No |
| iii. Do you feel safe while walking on roads?
If no then mention why? _____ | Yes | No |
| iv. Do you feel safe at market areas?
If no then why? _____ | Yes | No |
| v. Do you feel safe at schools (if you ever gone)?
If no then why? _____ | Yes | No |
| vi. Do you feel safe in hospitals?
If no then why? _____ | Yes | No |
| vii. Do you feel safe in police stations?
If no then why? _____ | Yes | No |
| viii. Do you visit a religious place frequently?
If yes, then do you feel mosques are safe places?
If not then mention the reason _____ | Yes | No |
| ix. Do you feel safe in offices/work place (if you have any experience)?
If no then why? _____ | Yes | No |
| x. Do you feel safe in banks?
If no then why? _____ | Yes | No |
| Any other issue regarding safety? _____ | | |

OTHER VIEWS:

Appendix B

عمومی سوالنامہ

یہ تحقیق ٹرانسگینڈر کے حفاظتی اور مقام کے پیٹرن کی تشخیص پر کیا جا رہا ہے پاکستان کے شہروں میں شہری اور علاقائی منصوبہ بندی کے سیکشن کے تحت، NUST کی جانب سے تمام اعداد و شمار خفیہ رکھا جائے گا اور صرف تعلیمی مقصد کے لئے استعمال کیا جائے گا۔ احتیاط سے مندرجہ ذیل پڑھیں اور اس کے مطابق جواب دیں۔ آپ کے تعاون انتہائی تعریف کی جائے گی۔

جائزہ پروفائل :	
مدعا تعداد میں _____	گھر کے سربراہ رکن (ہاں / نہیں)
نام: _____	جنس: _____
تعلیم: _____	پیشہ: _____
عمر: _____	ازدواجی حیثیت: _____
پتہ: _____	

سماجی اقتصادی پروفائل

- i. کیا آپ اپنے اصل والدین اور خاندان کے بارے میں جانتے ہیں؟
جی ہاں _____
نہیں _____
- ii. آپ اپنے والدین سے دور رہتے ہیں کتنا وقت تک؟

- iii. کیا آپ CNIC ہے؟
جی ہاں _____
نہیں _____
- iv. CINC جاری کرنے کا سال؟

- v. گھریلو افراد کی کل تعداد؟

- vi. آپ کے گھر کی ملکیت کی حیثیت کیا ہے؟
• گھر کے مالک
• آجر کی طرف سے فراہم کردہ
• دیگر (ذکر)
• ریٹنل
• صارف کرایہ ادا نہیں کرتے
- vii. کیا آپ کسی قسم کی ملکیت کا مالک ہیں؟
جی ہاں _____
نہیں _____
- viii. اگر ہاں تو اس قسم کا ذکر کریں؟

- ix. شہر کے جس حصے میں آپ رہتے ہیں
• تجارتی حصہ (مارکیٹ کے علاقے)
• منصوبہ کردہ رہائشی علاقے
• شہر سے باہر (گاؤں یا چھوٹے شہر)
• شہر کا صنعتی حصہ
• نقل و حمل کی ٹرمینل کے قریب
• دیگر (ذکر)

x. کتنی دیر سے آپ اس علاقے میں رہ رہے ہیں؟

xi. آپ اس علاقے میں کیوں رہتے ہیں

- بہت سے دوسرے دوست یہاں رہتے ہیں
- نقل و حمل کے سہولیات
- دیگر (ذکر)

- آپ یہاں اپنے گھر کا مالک ہیں
- یہ کم مہنگی جگہ ہے
- روزگار کے مواقع

xii. آپ نے کتنی تعلیم مکمل کی

- پرائمری اسکول
- ثانوی اسکول
- گریجویشن

کوئی رسمی تعلیم نہیں

- مڈل اسکول
- انٹرمیڈیٹ کالج
- دیگر (ذکر)

xiii. کیا آپ پیشہ ورانہ یا یونیورسٹی کی تعلیم مکمل کر چکے ہیں؟

• نہیں

• ہاں (تگڑی عنوان کا ذکر کریں)

xiv. کیا آپ نے کبھی نوکری کے لئے درخواست کی ہے؟

• ہاں

• اگر نہیں تو کیوں؟

xv. آپ کس قسم کی نوکری کر رہے ہیں؟

- پارٹ ٹائم یا گھنٹہ کام (>15 گھنٹے فی ہفتہ)
- تربیت میں

- اس وقت کام نہیں کر رہا ہے
- مکمل وقت کا کام

xvi. آپ کس قسم کی نوکری کر رہے ہیں

• سرکاری شعبے کا کام (موجودہ نامہ نگار کا ذکر کریں)

• نجی شعبے کا کام (موجودہ نامہ نگار کا ذکر)

• اپنے کاروبار (نام / قسم کا ذکر کریں)

• مزدور (قسم کا ذکر کریں)

xvii. اگر آپ ابھی کام نہیں کر رہے ہیں. کیا آپ نے پہلے ہی کام کیا تھا؟

• نہیں

• جی ہاں

xviii. اگر آپ کسی نوکری میں کبھی نہیں رہے تو اس کی وجہ بتائیں؟ (ایک یا زیادہ

براہ مہربانی ذکر کریں)

- تعلیم بے لیکن کوئی نوکری کا موقع نہیں
- معذور / بیماری

- بنیادی دستاویزات کی غیر موجودگی
- کوئی کام کرنے والی مہارت نہیں
- کسی اور وجہ سے

xix. آپ کی ماہانہ ذاتی آمدنی کیا ہے؟

- کوئی آمدنی نہیں
- 10,000 – 30,000 روپے
- 30,000 – 60,000 روپے
- 60,000 – 100,000 روپے
- 10000 سے کم روپے
- اس سے زیادہ

xx. آپ کے بنیادی آمدنی والے ذرائع کیا ہیں؟ ایک یا زیادہ (ذکر)

- مزدوری / تنخواہ
- لکڑی اور لکڑی کی مصنوعات
- تجارتی
- کاشتکاری
- کرائے کی آمدن
- پنشن
- دیگر سرکاریامداد / امداد (یعنی بے روزگاری اجرت)
- غیر سرکاری تنظیموں کی مدد / امداد
- کسی اور (براہ مہربانی ذکر کریں)

xxi. کیا آپ ایک گاڑی کا مالک ہیں؟

اگر ہاں تو اس قسم یا ماڈل کا ذکر کریں۔
جی ہاں _____

نہیں

عوامی سہولیات تک رسائی

i. کیا آپ کے پاس ایک بینک اکاؤنٹ ہے؟

نہیں

جی ہاں

اگر نہیں تو کوئی وجہ؟ _____

ii. کیا آپ کو پانی کی فراہمی کے ساتھ کوئی مسئلہ ہے؟

نہیں

جی ہاں

اگر ہاں تو ذکر کریں

iii. کیا آپ کے گھر میں بجلی ہے؟

نہیں

جی ہاں

iv. کیا آپ رہائشی کالونیوں میں گھر کرایہ پر لے کر مشکلات کا سامنا کرتے ہیں؟

نہیں

جی ہاں

اگر ہاں تو پھر (ذکر) _____

v. شہر کے اندر / باہر منتقل کرنے کے لئے اکثر آپ کی نقل و حمل کا استعمال کیا جاتا ہے؟

- آٹو ریکشا
- موٹر سائیکل
- ٹرین
- کسی اور (ذکر)
- عوامی بس
- کرایہ شدہ گاڑی یا ٹیکسی
- سائیکل

صحت

i. کیا آپ کو مستقل / دائمی بیماری / صحت کا مسئلہ ہے؟

جی ہاں
اگر ہاں تو پھر (ذکر)

ii. کیا آپ نے گزشتہ سال کے اندر صحت سے متعلق مسئلہ کا سامنا کیا جس کو علاج کی ضرورت تھی؟
جی ہاں
نہیں

iii. کیا آپ نے کبھی جنسی سرجری کا سامنا کیا ہے؟
جی ہاں
اگر کوئی وجہ (ذکر)

iv. کیا آپ علاقے میں صحت کی سہولیات سے مطمئن ہیں؟
جی ہاں
نہیں
v. صحت کی سہولیات حاصل کرنے میں آپ کو اکثر کونسی مسائل کا سامنا ہے؟
vi. کیا آپ نے کبھی خودکش حملہ کیا؟
جی ہاں
نہیں

vii. کیا آپ نے کبھی پولیس یا عوام کی طرف سے ایک حملے کا سامنا کرنا پڑا ہے؟
جی ہاں
اگر ہاں تو پھر (ذکر)

سماجی انضمام اور ہم آہنگی

i. کیا آپ کو لگتا ہے کہ آپ لوگوں کے ساتھ اچھے کام کریں گے جو آپ کے ساتھ کام کرنے کے مقاصد کے لئے آسکتے ہیں
جی ہاں
اگر نہیں تو پھر (ذکر)
ii. آپ کے ساتھ کونسا لوگ آرام دہ ہیں؟

شہری مقامات پر حفاظت کے بارے میں خیالات

i. کیا آپ محسوس کرتے ہیں کہ شہر آپ کے لئے محفوظ ہے؟
جی ہاں
نہیں
ii. کیا آپ نے کسی بھی عوامی جگہ پر کبھی تشدد یا ہراساں کیا تھا؟
جی ہاں
اگر ہاں تو پھر جگہ () کا ذکر کریں
iii. کیا سڑکوں پر چلتے وقت آپ کو محفوظ محسوس ہوتا ہے؟
جی ہاں
اگر نہیں تو کیوں؟
iv. کیا آپ مارکیٹ کے علاقوں میں محفوظ محسوس کرتے ہیں؟
جی ہاں
اگر نہیں تو کیوں؟

وی. کیا آپ اسکولوں میں محفوظ محسوس کرتے ہیں (اگر تم کبھی گئے ہو)؟
 جی ہاں _____
 جی نہیں تو کیوں؟ _____

vi. کیا آپ ہسپتالوں میں محفوظ محسوس کرتے ہیں؟
 جی ہاں _____
 جی نہیں تو کیوں؟ _____

vii. کیا آپ پولیس سٹیشنوں میں محفوظ محسوس کرتے ہیں؟
 جی ہاں _____
 جی نہیں تو کیوں؟ _____

viii. کیا آپ اکثر مذہبی جگہ پر جاتے ہیں؟
 جی ہاں _____
 جی نہیں تو کیوں؟ _____

ix. کیا آپ دفاتر / کام کی جگہ میں محفوظ محسوس کرتے ہیں (اگر آپ کا کوئی تجربہ ہے)؟
 جی ہاں _____
 جی نہیں تو کیوں؟ _____

x. کیا آپ بینکوں میں محفوظ محسوس کرتے ہیں؟
 جی ہاں _____
 جی نہیں تو کیوں؟ _____

xi. کیا آپ رات روز سے آرام دہ اور پرسکون محسوس کرتے ہیں؟
 جی ہاں _____
 جی نہیں تو کیوں؟ _____

حفاظت کے حوالے سے کسی دوسرا مسئلہ ہے؟
 اگر ہاں تو پھر (ذکر)

دیگر خیالات

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