

**A PHENOMENOLOGICAL STUDY OF AGING
AMONG TRANSGENDER: A CASE STUDY OF
DISTRICT KASUR**



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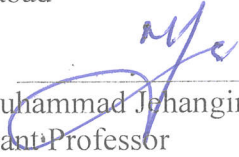
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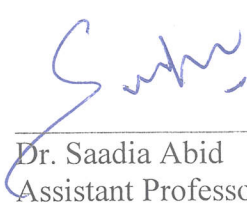
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Author Declaration

I am Shammouna Mehik hereby state that my MPHIL thesis titled “ A phenomenological study of aging among transgender” is my own work and has not been submitted previously by for taking any degree from Pakistan Institute of Development Economics or anywhere else in the country/world.

At any time if my statement is found to be incorrect even after my Graduation the university has the right to withdraw my MPHIL degree.



Shammouna Mehik

Dedication

To

My parents.

The spiritual teachers of mine...

For their

Eternal love, encouragement & countless

Prayers...

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I am thankful to ALLAH ALMIGHTY for granting me strength and the opportunity to complete this research. Several times during the study my will to complete it, broke and every time, I lost my heart, but something pushed me up from within, and this was nothing but the blessings of ALLAH. I am really privileged and feel great pleasure to express my heartiest felicitation for my teacher Dr. Arshad Ali. I am really thankful to him for his precious guidance, advice, creativity, affectionate criticism and keen interest in my research work. I am thankful to him for providing me an opportunity to learn from his experience and giving me confidence. He also provides me moral support and guidance during this time period. I have learnt a lot from his research experience. I expressed my gratitude with great pleasure for Fahd Zulfiqar (My internal reviewer) for supporting and providing me guidance throughout my research work. I am obliged to the PIDE University, for providing us a platform and all the facilities to have such an experience. At this moment, I will not forget to thanks my supervisor, Dr Usman Ahmad who dedicatedly guided me and pursued the timely completion of my thesis. I am also thankful to Dr Muhammad Jahangir Khan, my Co-Supervisor and I am also thankful to my HOD Dr. Rizwanul Haq, for his moral support and having keen interest in timely completion of my thesis report. This work would not have been completed without support of my parents and my siblings. I express my heartiest gratitude for my great mother and father, who provided me financial and moral support for accomplishing this project. Last but not the least; I am thankful to my respondents, without their cooperation, I would not be able to accomplish my goal.

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ABSTRACT

This ethnographic research is about the aging issues among transgender. Ageism is known as discrimination and stereotyping against aged person. Transgender person is considered as neither male or female or a combination of both male and female. Transgender population being marginalized community in Pakistan has to face multiple problems (religious practices, socioeconomic, psychological and health) with the increase in age. In this view, this research elaborates impacts of aging among transgender in multi-locales of district Kasur. Current research tries to dig out the impact of aging on the religious practices and rituals of transgender. It elaborates the educational, socio-economic, socio-psychological and medical impacts of aging among transgender. Therefore, Case studies method, In-depth interviews, focus group discussions helped to obtain reliable and valid data. This research was based on qualitative methods. The sample comprised of thirty-five aged transgender with age above 50 years was selected through snowball sampling techniques. The result indicates that usually aged transgenders were living in extremely alarming situations. Finding indicates that most of the older transgender profession was beggary. Transgender fall into the category of low income. Most of transgender health status was unpleasant due to lack clothes and sanitation system because they lived in the side areas of the city due to gender non-confirming. The study suggests further work on aged transgender people.

Keywords: Transgender, Aging, Social Impacts, Religious Practices, Rituals, Psychological Impacts, Economic Impacts, Medical Impacts, Educational Impact.

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CHAPTER 1

INTRODUCTION

The concept of ageism is associated with older people who remain vulnerable in their elderly life. Usually the aged people are discrimination and deserted in the society. It is an insidious practice which has a negative effect on the older adults' socioeconomic conditions. Normally, aged people remain marginalized and excluded in society. While talking about the aged transgender in society is a distinctive viewpoint because due to their gender non-conforming parents, community and friends left them at an early age and they become socially excluded from society. There are number of evidence and literature elaborate that transgender are stigmatized and suffer verbal abuse to physical violence which has negative consequences on their life (Jaspal 2012; Jones and King et al. 2014).

Researchers are interested to demonstrate particularly the life pattern of the older transgender as in the younger age; their source of income is begging and other questionable profession like dancing and prostitution (Khan 2009; Chettiar2015). With the passage of time they become aged like 50 years and above, people don't like them for dancing and sexual orientation. Even, they have no family bonding or kinship system like a cis gender due to gender ambiguity. This isolation covers all area from family, neighbors, peer group, community and other social relationship.

However, gap identified by the researcher "age and transgender" with respect to their age increased. Conversely, they faced problems to attain healthy socioeconomic status and to basic needs in everyday life. Therefore, present study fills the literary gap by exploring among aged transgender in Pakistani Society. Age is a significant factor to contribute in social and economic life. For aged transgender "ageism" is an everyday challenge for employment, health, and other social and economic services (WHO, 2018). In Pakistan, transgender is measured as an "unexpected", as they possess different identity as a gender as compared to the standard of gender (Nanda, 1999). The

problem arises when transgender disturbs the synchronicity between assigned birth sex and gender identity, where their sexual alignment as well as gender expression does not adapt to the social norms of gender. Transgender people have a gender identity or gender expression that defers from the sex that they were assigned at the time of birth. Due to this dichotomy the transgender having uncomfortable feeling, due to which mostly transgender personally decide change their sex. This has been quoted by so many transgenders during their interviews while collecting data.

In Pakistan different names have been awarded to 3rd gender, and these names are termed as Khusra, Hijra, Khawaja Sira, or Moorat. Pakistan is a religious country having predominant Muslim majority which provoked the dichotomous gender male and female. Religious faith, Islam, practiced in Pakistan, does not accept others beyond the male-female gender norms. Given the prevalence of faith within the society, transgender individuals are being forced to remain quiet and deter from revealing their identity. In Pakistan which serves as a support network and a safe environment for the reinforcement of socio-cultural practices. However, in such a closely-knit community it would not be possible for someone to maintain private boundaries (Jaspal, 2012). Therefore, revealing self-stigmatized identity to a limited people and on a preferred time is more difficult, almost impossible, in such inter-dependent family units. Similarly, in Asian culture singleness is not prized and is considered traditionally an anomalous deviant behavior, which disturbs the order of social life. Therefore, the third gender has no place in the religious, social, and cultural structures (Saeed et al. 2018).

It has been observed that transgender people are rejected or disowned by the family at younger stage because of gender not confirming (de Lindvan Wijngaarden et al. 2013). There is no policy in Pakistan to mainstreaming the older transgender and they spent their life in bleak condition. They could not perform their socially tagged duties as dancing, sexual orientation or other occupations in the older age for earnings. According to Latif, (2002), Hijra tends to be male to female, but even this vague application of identity is too specific. The majority of Hijra were masculine at birth, but chose a female gender expression, some of which are categorized as female as automatically as possible. It is a witness to the Hijra that they are still represented in Pakistani society (Lavin, 2005).

The phenomenon of transgender aging reflects a group of people, facing the least amount of value or privileges in Pakistan. A harsh word *Khusra* is a vigorous term to degrade the personality of transgender. In both India and Pakistan, the word *khusra* is associated with impotence, ineffectiveness and powerlessness which eventually define the current situation of the transgender community in both countries. Term *hijra* is frequently credited as exploitation to a man who is fanciful, feminine, powerless, or unsuccessful (Talwar, 1999).

The Pakistan Supreme Court delivered a pivotal ruling in 2009, declaring them to be the third sex under the equal protection clause of Pakistan's constitution and recognizing them as dignified citizens of Pakistan. Article 25 of the constitution of Pakistan states that: "There shall be no discrimination based on gender". The Supreme Court of Pakistan also noted that transgender especially older adult individuals have been neglected due to their gender orientation. Their right of inheritance has been denied, since they were neither sons nor daughters inheriting Islamic law. Now and then, it has been observed that families disown transgender children.

Transgender is frequently called an umbrella term for people whose gender identity and are gender expression differ from their birth sex. They may or may not seek to undergo gender reassignment hormonal treatment /or surgery. It refers to all sexual orientation variation individuals and incorporates a wide range of personality including transsexual people who intend to undo or undergoing or have undergone a process of gender reassignment to live permanently in the year acquired gender, transvestite/cross dressing people, those who wear clothing traditionally associated with the other gender either occasionally are more regularly (Mitchell & Howarth, 2009).

Most of the researcher focused on young transgender studies. Infact, they ignored aged transgender therefore, this study focuses on aged transgender. Moreover, this study will make use of phenomonogical method to investigate the issue, rather than using qualitative or quantitative approach to study this phenomenon. Furthermore, most of the studies consider 60 years or 45 plus for aged but this study considers 50 years to consider aged transgender (Shahzad et al., 2020).

1.1. Statement of the Problem

Researchers are interested to demonstrate particularly the life pattern of the older transgender as in the younger age their source of income is begging and other questionable profession like dancing, and prostitution (2009; Chatter 2015). With the passage of time they become older like 50 plus, people don't like them for dancing and sexual orientation. Even they have no family bonding or kinship system like cis gender. This segregation covers all area from family neighbors, peer group community, and other social relationships. However, gap identified by the researcher "age and transgender" with respect to their age increased. Conversely, they faced problems in attaining healthy socioeconomic and psychological status and basic needs in everyday life. Therefore, present study fills the literary gap by s a significant factor to contribute in social and economic life. For aged transgender "ageism" is an everyday challenge for employment, health, and other social and economic service (WHO, 2018).

The current study is one of the first to explore the religious and rituals perspective, socio-economic impacts as well as their existing health situation. Apparently old transgenders are more prone to be affected health wise and they are more sensitive to infections as compared to cis gender. The members of transgender community usually faced poor health condition and stay in depression and tension. The actual purpose of this research is to catch out the socio-economic influence of aging transgender in our society, the role of religion and ritual in the life of transgender people, and how they practice their religion. To know how they celebrate different religious rituals (e.g. *Eids*, Muharram, and death and birth ritual), the psychological and physical impacts of aging, and the other one is to examine the medical impacts of aging among transgender. In numerous social orders, there is much administrative and private oppression, that how old transgender individuals suffer in essential human needs (training, work, open lodging, open advantages and transgender-particular therapeutic care). The aging is foremost factor that affects transgender community like loss of housing, lack of availability of Jobs, experienced abuse, and violence was unable to access the health care they needed. They face constant discrimination in our society and no one is there to hear their miserable situation and to resolve their issues. They don't

get common rights like education, health, death, birth, religion or rituals practices, psychological issues, social and economic impacts of aging transgender, and how Pakistani society perceives transgender as a legal and religious entity.

1.2. Objective of the Study

- To study the impacts of aging on the religious practices and rituals of transgender.
- To study the impacts of aging on educational, social and socio-economic of transgender.
- To find out the impacts of aging on psychological conditions and medical status of transgender.

1.3. Research Questions

- What are the impacts of aging on the religious practices and rituals of transgender?
- What are the impacts of aging on educational, social and Socio-economic status of transgender?
- What are the impacts of aging on psychological conditions and medical status of transgender?

1.4. Significance of the Study

Current study revolves around the aging transgender community which is a global issue. Despite of existing literatures on social status, relegation, discernment and brutality faced by transgender individuals in Pakistan, yet there is lack of literature on impacts of aging on various social relevant statuses among transgender. This is substantial because present Muslim society of Pakistan frequently had a very problematic relationship with the phenomenon of transgender. It is considered as a taboo subject to discuss. Consequently, third gender issues have rarely been elaborated in researches, discourses and programs on human rights. This study serves as a corrective measure to the present gap in knowledge. The current study describes religious practices, socio-economic, psychological and medical impact on aging transgender, and reveal how a lack of favorable political structure, socio economic structure, lack of proper religious knowledge about transgender affects

transgender people's rights to gain health facilities, housing facilities, right of education, employment and a life of dignity and respect.

1.5. Definition of the Key terms

1.5.1. Phenomenology

The term “phenomenology” is the study of phenomena as they appear to the consciousness of an individual or a group of people, it is the study of things as they appear in our lived experiences (Desjarlais & Throop, 2011). The term focuses on the harmony of existing knowledges within a specific community and which can be used for qualitative research. This is basically a method which specifies an explanation of the nature of a specific sensation (Creswell, 2013). The nature of the current study is qualitative while phenomenological approach is used for data collection from the live experiences of transgender community. Phenomenological investigation helps in analyzing the embedded meanings in the human experiences so as to apprehend the fundamental nature of the phenomena being investigated (Lopez & D. G. Willis, 2004). Phenomenological analysis is a method that inspects through emic perspectives that are, how participants understand and ascribe meaning to their world (Dahl & Boss, 2005) (Smith & Osborn, 2008).

In this study, the main focus is on the impact of aging on religious, socioeconomic, psychological and health relevant issues in transgender. The researcher assembles information through inductive methods, that is interviews, and explain it from the participant's perspective (Creswell, 1998). The phenomenological approach in this study was directed by conflict theory, which fits with this research due to the discrimination, transgender people face in every field of life, including religious, socioeconomic, and psychological and health. Conflict theory, emphasizes on power differentials that are how a social group faces discrimination in a society. The present study covers a topic that has not been extensively researched in Pakistan as it is the least discussed topic in traditional societies, although now the trend has been changed still there is much gap to fill by anthropological research. So, in this study researcher tried to explore the issues in religious, socioeconomic, psychological and health status among aged transgender.

1.5.2. Transgender

This term is basically used to describe people who cross socially constructed gender boundaries (Chattier, 2015). The term recognizes all people who don't get identification of their assigned sex. Many transgender get awareness at the age of five where the typical signs start to appear. Cross-dressing is very common in these children (Chattier, 2015). According to Stryker (as cited in Meyer, 2004), transgender identity was generally thought to be a psychopathological conflict between gender identity and the biological sex of the individual. Bisexuality is often seen as an in-between stage between being a heterosexual and being a homosexual (Rust, 1997).

1.5.3. Gender

The term gender may be defined as the denotation which can be openly expressed for the purpose of living in a society either masculine or feminine. Social constructs form the basis for the development of the gender along with the biological influences (American Psychological Association, 2013). Gender is assigned at birth corresponding it to the biological sex. When there is ambiguity regarding sex, other criteria are examined before assigning gender (Kessler & McKenna, 1978). Gender reassignment refers to the change of one's gender which is officially and legally done (American Psychological Association, 2013).

1.5.4. Aging

As indicated in the productive or healthy aging concepts, this is the same pattern which is developed and may be termed as aging. (Marseilles, 2016). Concept of aging is further referred to as healthy aging where emphasis is given on the maintenance of healthy, nutritious and hygienic healthy practices in the later part of the life which also include physical activities and exercises (Foster and Walker 2013).

1.5.5. Impacts

The research will be focus on social, economic, psychological, medical and religious impacts of old transgender life. The impacts maybe variable in different perspective either in period wise, that can be long-term or short-term, it can be acceptance wise, which is considered to be optimistic and adverse; responsibility wise and locality wise. (Hunter and Green, 1995).

1.5.6. Social Impacts

Social impacts include those effects, which are related to society, behavior of people and their livelihood.

1.5.7. Economic Impacts

Economic impacts are related to money, economy and infrastructure.

1.5.8. Religious practices

Religious practices is a set of actions performed by the followers of a specific religion, where religion is a composition of beliefs which a group of people followed worldwide with passion and dedication in a sacred manner with utmost strength of spiritual force. Most of the opinions / beliefs according to few religious sects include Prayer, Fasting, Zakat and Pilgrimage which is connected to the supernatural beings, the Muslims believes it to be Allah and the others called it gods or spirits. (Rippin, 2014)

1.5.9. Religious Rituals

Religious rituals may be defined as, the set of customary actions of some specific community members in a specified way. These actions must conform to the rules and regulations set by the chosen religion and the procedure to perform these actions must be sacred and defined under the rules of the religion. Each community have a unique set of action to be performed as transgender religious rituals performed at Muharram, Eid - ul - Fitar, and Eid- ul-azha. It also focuses on the death and birth rituals (Nugteren, 2019).

1.5.10. Psychological Impacts

Psychological impacts are those created due to the effects of environment as well biological features which affect the individual social and psychological characteristics. Psychological phenomenon includes; such as perception, cognition, emotion, personality, behavior and interpersonal relationships. Psychologically impacts include; such as pressure, reverence, adoration, terror, scarcity, self-recognition, etc. (Finsterebusch, 1977). Psychological influences as specified by tension, foiling, or displeasure.

1.5.11. Medical Impacts

The department of health needs more attention and requires focused efforts to be carried out in different sections of health department like hygienic condition, anti-pollution strategies nutritious values and occupational safety etc.

1.6. Thesis Outline

The current chapter deals with introduction, whereas 2nd chapter highlights the literature review. The 3rd chapter covers the area profile and 4th chapter is about the research method and methodology. The 5th, 6th, 7th and 8th chapters explain about result and discussion, which further highlighted impact of aging on the religious and ritual practices of trans-gender's socio-psychological, educational, socio-economic and medical impacts of aging among transgender. The last chapter concluded the thesis with some recommendations at the end.

CHAPTER 2

LITERATURE REVIEW ANID THEORITICAL FRMEWORK

2.1. Literature Review

Self-identification of a gender may be known as transgender, although it is a wide-ranging term that is not related with that allotted gender that was initially fixed at time of birth based on which the physical buildup of the body was relied. All other 3rd sex categories are included in term of transgender. Generally, gender is a binary term which is restricted to sex classification: either male or female whereas all those genders except that of male or female will be concluded under the term transgender (Spagna, 2013). The nature of gender and their identity are not restricted to the binary categorization of sexes that is male and female (Jackson 2011). The literature evaluates the information collected by the previous work of different theorists. This topic is (A phenomenological study of Aging among transgender) very interesting for me. I touched different aspects of transgender religious, rituals, social, economic, psychological, physical, and medical. They face constant discrimination in our society and no one is there to hear their miserable situation and to resolve their issues. They don't get common rights like education, health, death, birth, religion or rituals practices, psychological issues, social and economic impacts of aging transgender and how Pakistani society perceive transgender as a legal and religious entity.

In Islam, Hijras view in different ways of In Islam, Hijras view in different ways of life according to different characteristics. According to Hahm (2010), Islam recognizes a person who is born biologically indistinct and gives them the same rights as men and women, even though men and women have different rights in Islam. It's not understandable that in which way they should have this right. Sometimes, in religion it is mention that Hijras are provided all rights according to the condition of considering them either male or female, on the other hand, men who do castration are considered as non-Muslims by the religion which show quite unsympathetic towards Hijras in Islam.

Religious and spiritual affiliations may also evolve over the life course as a result of life events (Garcia et al., 2008). Although little is known about the religious affiliation of sexual minorities, research does indicate that a majority do not currently practice their religion of birth, either as a result of migrating to a new denomination or practicing no religion (Couch et al., 2008; Garcia et al., 2008). Many transgender-identified individuals transition religious or spiritual affiliation as they transition their genders (Witten & Eyler, 2012).

In this regard sets of beliefs have variable impact depending upon culture to culture. As per certain beliefs of a specified culture they think that those people, who have cross genders, are the masters of divine powers. However, contrary to the previous set of beliefs, some other cultures do not consider them as part of the community and provide them not even a single position as they think that, neither they have male structure nor female. A huge culture of Indo-Pak where the 3rd gender is given a specific name known as Hijra, this is a broad term which covers all other genders other than male or female. Keeping in view the large number of variables; like poor health state, physical and psychological inter- harmony with other genders, interpersonal relationship with in and outside the transgender community, self-recognition, quantum of authority etc, that are affecting the life style of transgender, their standard of living and their way of living, usually not very comfortable. (*Dissart et al., 2000*) Now that these people are alienated from society, they use different means of earning money, one of which is to go to someone's house when a child is born. They demand good money from them. If it is a boy, they ask for more money and if it is a girl, they demand less money. They are also invited to the function, and they dance in that function. They sing there and are loved by the people which they consider trivial and fall prey to including a citizen.

Religiosity defined as strength of religious, beliefs as expressed in attitudes subjective importance of religion and behavior like church attendance (de Visser Smith, Richters, & Rissel, 2007) is often used for the validation of scales measuring attitudes related to sexuality (see e.g., Fisher & Hall, 1998; Fullard, Johnston, & Lief, 1998), transwomen (King, Winter, & Webster, 2009), homosexuality (Herek, 1998; Larsen, 1998; Zuckerman & Myers as cited in Zuckerman, 1998), LGBT (Oswald & Culton, 2003),

sexual ideology (Lottes, 1998), and sexual polarity (Mosher, 1998) that yielded positive relationship between religiosity and conservative attitude towards these issues (Visser et al., 2007). Church attendance/attending religious services (Denney, 2008; de Visser et al., 2007; Fisher & Hall, 1998; Fullard et al., 1998; Larsen as cited in Larsen, 1998) and importance of religion (Fullard et al., 1998) were taken to be indicator of religiosity for the validity purpose. Besides religiosity, many demographic variables are related to attitude towards sexuality and transgenders. Patton and Mannison (1998) while measuring attitude towards sexuality and Hill and Willoughby (2005) for the validation of their Genders and Trans-phobia Scale found significant gender differences (see also King et al., 2009). Men reported more genders (sexism), trans-phobia, and gender bashing than women. Women have more modern and liberal gender role attitudes and sexuality and less rejecting towards homosexuality (see also Larsen et al).

Measuring attitudes toward hijras 155 as cited in Larsen, 1998; White & Franzini, 1999) as compared to men. However, no gender differences were observed in attitude towards homosexuality by Zuckerman and Myers (as cited in Zuckerman, 1998). Since men undergo more sex-typed upbringing, they stick to traditional gender roles in Pakistan (Ahmed & Kamal, 2000; Anila, Khan, & Sabir, 1993; Khalid & Frieze, 2004), hence, get more disturbed by gender role violations than women (see Crooks & Baur, 2005; White & Franzini, 1999). Therefore, in the present study, we assume that men have more negative attitudes towards hijras than women for hijras violating gender norms. Much is known and written about hijras in India (Khan & Ayub, 2003; Nanda, 1999, 2008; Pande, 2004; Sharma, 2000; Winter, 2002) whereas, very little research evidences are available about hijras in Pakistan (Haider & Bano, 2006).

Whenever age of population is increasing, consequently, diseases are adding into the humans, and especially to the transgender, which affect the health budget. After the age is passed above 60 to 65 years, automatically all expenses are increased with the increase in disease rates, ratio of disability also tends to be on the high rise and mostly issue of impairment arises which leads to the increment of household expenses and affect the overall government functionaries. A general concept of old age is supposedly believed as that whenever a person lives beyond 70 years of age, they must have to be

add on some incapacity. These incapacitate numbers when touch the high mark in society, they must need to be supported with some additional measures for their living. (JilohaR. C., 2009).

A lot of misconceptions prevail about hijras as scientific and empirical studies conducted on this group seriously lack. People hold stereotypic beliefs that God has blessed them with powers in their blessings and curses being born with sexual deformity. People do fear this dogma (Sharma, 2000; Singh, 2001; Talwar, 1999; winter, 2002) and often get exploited by hijras in hoarding money and other favors. Deviant behaviors and ambivalent appearance make others apprehensive and annoyed in interacting with hijras, therefore, lead towards negative attitude towards them (see Nanda, 1999; Sharma, 2000; Talwar, 1999).

The traditional role of hijras in Pakistan that is dancing, singing, and seeking vadhai at the birth of male child and wedding ceremony of sons, has deteriorated with the passage of time (Hossain, 2002; Riaz, 1996). Many have turned to begging, dancing in functions, performing in fairs, and sex business. Their traditional role was ruined through communalism having Western musicalized concept of 'transgender' (Roen, 2001) in which individual has to exact the binary division of gender and has to pass as either gender category (Cowan, 2005; Hird, 2002, Tolentino, 2000; Van Borsel, De Cuyper, & Van den Berghe, 2001), not as a third gender role (Nanda, 1999).

According to Shehzad (2020) the high level of social exclusion of aged transgender and ageism is known as discrimination and stereotyping against aged person. Transgender person is considered as neither male or female or a combination of both male and female. Transgender population being marginalized community in Pakistan have to face multiple problems (i.e. economic, psychological and health) with the increase in age. In this vein, the current study was conducted to explore the socio-economic and health conditions of aged transgender in the Kasur district of Punjab province. Previously conducted study revealed that, majority of the transgender population in Pakistan was uneducated (Rehman, 2009). As a result, they join a transgender community where they participate in begging, dancing, and prostitution (Hahm, 2010). Similarly, a significant percent of the population was facing exploitation

at work or faced adverse job outcomes. Moreover, most of them lost their job because of their gender and were living in, below poverty line (Kriz, 2014).

Psychological health of a person includes negative and positive feelings, spiritual/religious/personal beliefs, level of self-esteem, level of learning/thinking/concentration and memory and certain concerns about appearance and bodily image. (Dissart et al., 2000). When talking about transgender, their quality of life is a very major indicator of well-being. Physical health indicates aspects such as activities of daily living, individual's energy level, dependence on medical aids and medicinal substances, fatigue he/she experiences, feelings of pain and discomfort, mobility, amount of rest and sleep and work capacity. The term sex is the biological constituent whereas gender is the socio-cultural and psychological component. Social and psychological aspects dimensions of gender are in contradiction with biological or physical aspects. Such conditions dominate the biology and influence the gender role, and also determine the identity of gender. Stigma attached with this community increases the collective and shared sense of identity that leads to collective action, hence help in establishing in group out-group boundaries. (Broad, 2002) Social relationships domain includes facets regarding satisfaction with social support, personal relationships with others and sexual life. This is indicated by satisfaction with financial resources, feelings of freedom, physical safety and security, home environment, satisfaction with accessibility and quality of health and social care services, participation as well as opportunities for leisure activities, satisfaction with physical environment that includes effect of climate/traffic/noise/pollution and satisfaction with the opportunities for the means of transportation. All these aspect of this community needed to be explored in Pakistani culture. It was further argued that the gender is an affix and people interpret everything through the lens of their decision of what you actually are. Finding outlets for expressing deviant and different behavior and desires is due to the co-production of not acting according to the normative beliefs about gender and sex. Forcefully culminate attitude towards deviant especially by family, friends and society may lead to the emergence of small organized support groups where the deviants find appreciation and acceptance regarding their identities and behaviors, these kinds of groups are found with different titles all over the world (Pamment, 2010).

In most cases, these people remain extremely vulnerable and secluded from the society and are often repulsed by their own family members. They are consequently faced to join their contemporaries in closely-knit communities of hijras as disciples (chaila) under gurus (as experienced elders in their community are usually called). Hijra is a unique form of gender role expression in Pakistan. Rabail Baig in a recent Foreign Policy article highlighting the recent Supreme Court decisions allowing khawaja-saras to register themselves as transgendered on national identity cards and to vote in general elections like other Pakistani citizens. According to Rabail, they have been denied basic human rights, education, health care and respectable job opportunities. (Rabail, 2012) 13 However, the reality of their lives is much harsher than the denial of identity and citizenship by the state. Traditionally, the media has always represented exaggerated stereotypical images of khawaja-sara on the television, however a recent news report showed the funeral of a transgender person for the first time in Pakistan's media history. The reporter explains that in the South Asian culture, there are a number of myths surrounding the burial services of khawaja-saras, many people believe that the khawaja-sara takes their dead to the graveyard at night and bury them standing straight up. But according to the findings of present research work, there is no such type of ceremonial activities on the death of transgender. Transgender people are normal human beings like everyone else and follow the same religions, rituals and beliefs as the rest of the society around them. The continued discrimination and repulsion for the transgender community has left them in poverty and other chronic social evils. They continue to be deprived of basic human rights in Pakistan, including respectable access to services like education, health and job opportunities. According to Zafar, hijras do not disclose their identity. Their identity is shrouded in myths and false portrayal. At one point, portraying the identity of hermaphrodite/ intersexes and claiming that they are third gender. Then, being man they portray womanhood by assuming woman's role. Large majority believe that hijras are those individuals who are born with sexual deformities (Zafar, 2004).

The condition of transgender individuals in third world countries like Pakistan having democracy in rule is far more miserable as compare to first world countries. In Pakistan transgender are consider as a marginalized group and usually associated with the profession of dancing, prostitution and begging. They face a lot of harms which are

psychological, sociological, educational, political and individual (Abbas, et al., 2014). Whereas it is often said that: A true democracy would have to embrace a much broader assortment of creatures than humans, for humans themselves are distributed into many creatures. Full democracy would be trans-species, transgender, trans-race, trans-regional, trans-class, trans-human; what Emerson termed as the democracy of chemistry (Ctahy, 2010).

An organization known as (GLSEN) which stands for Gay, Lesbian, and Straight Education Network, highlighted that sexual harassment either verbal or physical was resulted due to the absenteeism of students during classes which also resulted poor education performance in students of transgender. (Greytak, Kosciw, & Diaz, 2009). Hijra is a transgender, who is not included in male or in female, which is not even acceptable in Bangladesh. Transgender at the extreme margin of exclusion have no socio-political space to live their lives with dignity as a human being. Being detached from the standard has barred them from placing themselves with human potential and security in the superior society and this extreme social elimination reduces confidence and community obligation. According to the author Hijra, is facing severe problems in Bangladesh, their basic rights of identity, sexuality, citizenship and other social rights needs to be safeguarded (Khan et al., 2009).

Some researchers have suggested that higher rates of mental health problems in the transgender population are linked to gender minority stress, or the experiences of stigma and discrimination transgender and gender nonconforming individuals experience which contribute to poor mental health (Meyer, 2015; Testa, Habarth, Peta, Balsam, & Bockting, 2015). This has been supported by studies which have found associations in the transgender population between mental health conditions and level of social stigma experienced by participants due to their gender identity (Bockting, Miner, Swinburne Romine, Hamilton, & Coleman, 2013). One example of a social stressor experienced by some transgender individuals is “misgendering” or being treated as or labelled a different gender to their own gender identity. Frequency of experiences of being misgendered, as well as feelings of being stigmatized, have been found to be

positively associated with psychological distress in the transgender population (McLemore, 2018).

Despite rights regulated in legislation, aging transgender people are worried about future care, and fear being exposed to transphobia from care providers in the elderly care sector (Siverskog, 2016). Many older LGBTQ adults also experience a lack of knowledge among professionals and have low confidence in social institutions, such as healthcare and social services (Siverskog, 2014). This concern is partly due to previous negative experiences from their encounters with healthcare services, but also to the fact that transgender adults of this generation have lived at a time when repression against them was institutionalized (Swedish, 2020).

Numbers of researches also reveals that the need for transgender nursing was greater than the other community members. When these members get ignored from their homes and debarred from there, they started struggle to re-establish themselves in society to restore their identity, this struggle leads to depression and tension, which further lead to health issues and they face crisis. To feel as like in home situation and to survive in these situations, these members create emotional relationship with each other for their internal security of feelings. These relations are usually of feminine nature includes mothers, sisters, daughters ets which gave them a satisfaction of home like environment. Due to this disgrace attached with these community members they struggle on collective basis to share their identity as a community, thus helping to establish certain boundaries within the group and outside the group (Broad, 2002).

The larger social context may increase the risk of health problems as transgender adults experience a relatively high degree of violence and abuse and often are victims of hate crimes (Grant et al., 2011; Witten & Eyler, 2012); these often gonerported due to the fear that transgender victims will be mistreated by law enforcement officers (Xavier & Simmons, 2000). Transgender adults also risk discrimination, harassment, and victimization in health care settings (Grant et al., 2011). More than a quarter of transgender adults have experienced discrimination by a physician or have been denied enrollment in a health insurance due to their gender identity (Bradford, Reisner, Honnold, & Xavier, 2012). Other studies found that they are less likely than the general

population to have health insurance (One Colorado Education Fund, 2011), and for those with insurance, many transgender-related medical needs are not covered (American Medical Association, 2008). Research examining the social resources available to transgender adults is relatively mixed. Some studies have found that transgender adults have limited social support (Fredriksen-Goldsen et al., 2011; SAGE & National Center for Transgender Equality, 2012; Witten, 2003) and do not feel supported by the LGB community (Factor & Rothblum, 2008; Fredriksen-Goldsen et al., 2011). Despite the adversities that transgender adults face, a few studies have found that they have relatively large and diverse social networks (Lombardi, 1999), and they participate in spiritual and religious activities at levels comparable to their biological siblings (Factor & Rothblum, 2007)

Transgender adults earn less household income (Conron, Scott, Stowell, & Landers, 2012; Rosser, Oakes, Bockting, & Miner, 2007) and are more likely to be unemployed (Conron et al., 2012) than nontransgender adults. Findings regarding educational levels are mixed. Some findings suggest that transgender adults are more educated than the general population (Grant et al., 2011; Rosser et al., 2007). Others find that they do not differ significantly in their levels of education (Conron et al., 2012). Although relatively little is known about the physical health of transgender adults (Witten & Eyler, 2012), much of the research that does exist focuses on primary and secondary effects of hormone use (Berreth, 2003; Cook-Daniels, 1997). Research has found that transgender adults are at elevated risk of depression (Clements-Nolle, Marx, Guzman, & Katz, 2001) and attempted suicide although the risk of suicide decreases with age (Grant et al., 2011). Health behaviors that likely affect transgender health include higher rates of smoking (Conron et al., 2012; Grant et al., 2011), but little is known about other key health-related behaviors, such as excessive drinking, lack of physical activities, and obesity, which are known to heighten the risk of multiple diseases and poor health (Chipperfield, 2008; Ford, Moriarty, Zack, Mokdad, & Chapman, 2001; Sacco, Bucholz, & Spitznagel, 2009). Although lower rates of obesity (Conron et al., 2012) have been documented, the data are limited to young and middle-aged adults. The larger social context may increase the risk of health problems as transgender adults experience a relatively high degree of violence and abuse and often

are victims of hate crimes (Grant et al., 2011; Witten & Eyler, 2012); these often go unreported due to the fear that transgender victims will be mistreated by law enforcement officers (Xavier & Simmons, 2000).

Transgender adults also risk discrimination, harassment, and victimization in health care settings (Grant et al., 2011). More than a quarter of transgender adults have experienced discrimination by a physician or have been denied enrollment in a health insurance due to their gender identity (Bradford, Reisner, Honnold, & Xavier, 2012). Other studies found that they are less likely than the general population to have health insurance (One Colorado Education Fund, 2011), and for those with insurance, many transgender-related medical needs are not covered (American Medical Association, 2008). Research examining the social resources available to transgender adults is relatively mixed. Some studies have found that transgender adults have limited social support (Fredriksen-Goldsen et al., 2011; SAGE & National Center for Transgender Equality, 2012; Witten, 2003) and do not feel supported by the LGB community (Factor & Rothblum, 2008; Fredriksen-Goldsen et al., 2011). Despite the adversities that transgender adults face, a few studies have found that they have relatively large and diverse social networks (Lombardi, 1999), and they participate in spiritual and religious activities at levels comparable to their biological siblings (Factor & Rothblum, 2007).

the transgender older adult participants in the study were significantly more likely than non-transgender participants to have served in the military. Both the heightened likelihood of victimization and potential combat exposure place the transgender older adults at elevated risk of trauma-related conditions, such as post-traumatic stress disorder. Yet, transgender older adult veterans remain largely invisible and their contributions to this country are overlooked.

The Department of Veterans Affairs and Veterans Health Administration (2011) recently issued a directive declaring that “eligible” transgender veterans have the same rights to health and medical care as non-transgender veterans. Unfortunately, even with the repeal of “Don’t Ask, Don’t Tell,” transgender Americans still cannot serve openly in the military as gender identity disorder constitutes a designation that categorically bars entrance into or mandates separation from the military (Servicemembers Legal

Defense Network & National Center for Transgender Equality, 2010). Although the mediating effects of identity concealment were not as strong as internalized stigma and victimization, it still contributed to explaining the effect of gender identity on perceived stress, with concealment significantly related to higher levels of stress. Hyper-vigilance due to the risk of exposure and the fear of rejection by important others can result from concealing a stigmatized identity (Meyer, 2003). Still, transgender adults who have revealed their gender identities to their families report improvement in these relationships over time, with strong family relationships related to more positive health outcomes (Grant et al., 2011). Thus, creating environments whereby transgender older adults do not possess stigmatized identities and do not feel the need to conceal their gender identity is critically important. In terms of health care access, transgender older adults' fear of accessing services was a significant mediator across the physical and mental health outcomes in this study.

Transgender older adults are hesitant to seek medical attention, due to both negative experiences with and fear of judgments by health care providers (Cahill, South, & Spade, 2000; Cook-Daniels, 1997; Witten & Eyler, 2012). To date, many health care providers are inadequately prepared to address the needs of transgender older adults, a growing and underserved population (Cook-Daniels, 1997; Witten & Eyler, 2012). It has been suggested that those who disclose their gender identity are more likely to experience discrimination in medical settings (Grant et al., 2011). Most providers lack knowledge concerning transgender health issues both in their training and in the lack of frequency in which they encounter openly transgender individuals (Fallas, Landers, Lawrence, & Sperber, 2000; Grant et al., 2011). As a result, transgender individuals incur great time and travel costs necessary to reach trained and affirming providers (One Colorado Education Fund, 2011).

Transgender adults' reluctance to access health care and to at University of Washington on March 28, 2013 <http://gerontologist.oxfordjournals.org/> downloaded from Page 11 of 13 disclose their gender identity, combined with the failure of health care providers to deliver culturally competent care, are likely to create barriers to care and subsequently lead to diminished health (American Medical Student Association,

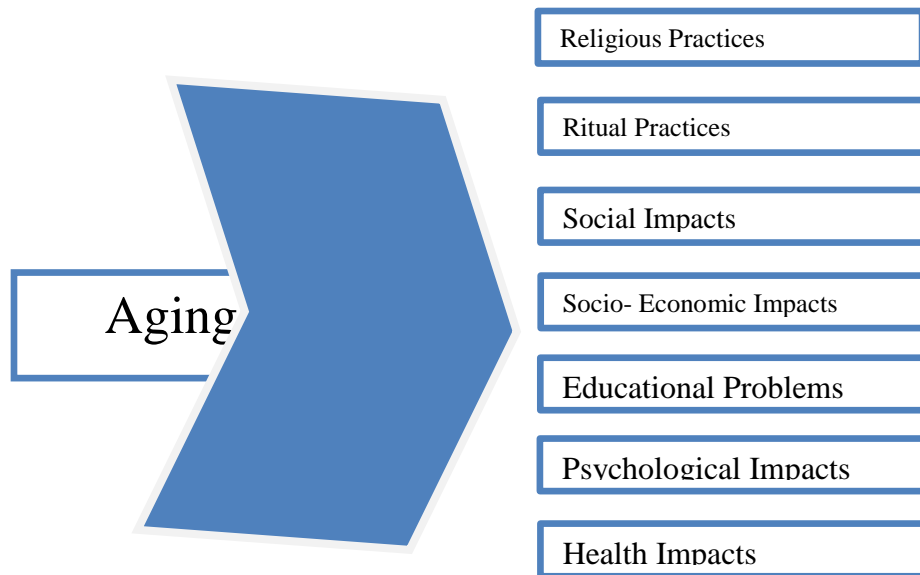
2012). Transgender older adult participants were less likely to be engaged in regular physical activity than the non-transgender older adult participants. The lowered levels of physical activities were linked with poor physical and mental health among transgender older adults. Reduced physical activity levels may be related to higher disability rates (Tak, Kuiper, Chorus, & Hopman-Rock, 2013). In addition, adults who have a history of discrimination are less likely to engage in protective health-related behaviors such as physical activity (Pascoe & Smart Richman, 2009). In this study, obesity mediated the effect of gender identity on physical health and disability. Although Conron and colleagues (2012) found no differences in obesity by gender identity, obesity becomes a more pronounced concern as age increases among transgender adults, particularly because obesity is associated with low levels of physical activity and increases the risk of other negative health outcomes, such as diabetes, coronary heart disease, and osteoarthritis (CDC, 2010). In the general older adult population, the prevalence of obesity increases with age (Han, Tajar & Lean, 2011) and is associated with comorbidities and mobility limitations that affect physical activity (Corona et al., 2013) and quality of life (Han et al., 2011). Han and colleagues (2011) suggest that weight loss management programs be tailored according to individual needs.

In this situation, financial aspect is very vital, because transgender is striving to get resources to live their lives comfortably and this is turning into a very great challenge. Most of these challenges are relevant to the financial aspect of the transgender (Pamment, 2010). Keeping in view the above mentioned poor financial and socio class seems to be deviating because it does not have many resources to achieve its goal of a poor standard of living. Due to deviation from conceptual norms of society, Senegal government has been very harsh to the transgender and homosexual community (Mebane, 2013). The main reasons for their abandonment are gender discrimination, sexual and verbal harassment, teacher beatings, and lack of finance. In another study, it has been explored that transgender are treated very harsh in schools both by teachers and students. The transgender face this situation due to their appearance as feminine and their way of talking and gesturing. Both the teachers and students beat them and harassed them mentally, verbally and physically (Berk, 1999).

2.2. Theoretical Framework

The theoretical framework is a key part of the research that broadens the research area in order to understand the essence of the research. Whereas, theoretical implication on research topic strengthen the research that studied areas are usually exists in the social phenomena. Theoretical side also provided the perspective to understand the area of research. The present research is enclosed in conflict theory. Conflict theories addresses how conflict among groups, generates tension and make agenda for domination of one group while increasing power and privileges of another. Conflict is a standpoint that highlights the religious, socio-economic, psychological and medical impact in different groups of aging among transgender that analysis transgender is culturally pushed to act like those who are sided from the society.

Figure 1: Diagrammatical Explanation of Theoretical Framework



Source: Self developed by the researcher

Conflict is also defined as a struggle or contest between persons with conflicting needs, thoughts, beliefs, values or objectives. Conflict in groups is unavoidable; though, the consequences of conflict are not determined. A significant role of conflict is to form the social circumstances and to manage the undercurrents of social life, which is been emphasized by the theorists of social conflict (Mucha, 1978). Henryk Białyszewski

defines social conflict as a consequence of the conflict between deferential social roles and status (especially occupational roles) and also analyzes situations of conflict at work (Białyszewski, 1983). The impact of beliefs, attitudes, stereotypes, and needs in situations of conflict (Adamus, Matuszyńska, 1998). So many other philosophers' ideas do match with the previous ideas regarding conflict and society. In their opinions the conflict is an internal portion of society. In the last 2 centuries conflict was adopted a regular sociological theory. These assumptions lead to a clear conclusion that leadership is the only way to control men.

In controlling the societies, the authorities must have some power to control the personnel, because there is a simple rule that “might is right”, means those who have power, can control the society in a better manner. Leadership tries to hold stronger and exploit the weaker ones. Hence the struggle for wealth and power started between the young and aged transgender, as both groups tried to fulfill their own interests. Many sociologists, including Karl Marx, put their efforts and have worked hard in formulation the theory of conflict. But keeping in view the most aggressive and authentic efforts put by Karl Marx is considered to be the father of this theory which is named as conflict theory.

According to this theory, society is all about the struggle between social groups for dominance and access of scarce resources (Knapp, 1994). If we talk about conflict theory in the framework of different sex or gender, it's obvious from its perspective, that man is more dominant in terms of power and authority as compared to woman. But here in this study gender is not confined to binary categorization as third marginalized category of gender is the focus of the study and women are also privileged as compare to transgender. Therefore, male or female being observed by the researchers and they monitor their daily routine in terms of their power adjustment to hold authority and to utilize their power to attain certain results, are the outcome of a researcher's observations and each researcher note down these activities in their own perspective.

The dominant group, while the transgender group is the subordinate group. According to the theory of conflict when leading groups, (i.e. gender normative) exploit or dominate subordinate groups (i.e. gender non-conforming), social conflict arises.

Consequently, in the result of social conflict a gradient arises which prescribes the power structure which has been mainly divided into a binary format of male and female, whereas in transgender this gradient increase by virtue of their transgender. In most of the societies of the world in which our society is also including, the power is always divided into a binary structure, where male counterpart is considered to be more dominant as compared to the female counterpart of the society. By distribution of this power element, society is clearly divided into two factors in terms of gender, either male or female. Society is divided mainly on ethnic, gender and racial grounds. Gender identity is one of the most important elements of the structure of society (Hausman, 2001). The social composition of this conventional gender binary layout upholds conventionality and does not limit binary gender (transgender) identities by offering two mutually absolute choices of gender identity (Dietert & Dentice, 2009).

While the expectation of a gender binary arrangement is persistent, transgender individuals challenge this unyielding concept of a gender binary arrangement resulting in a continuous conflict in society. Transgender is a number that describes individuals whose self-expression or sex does not indicate their identity in terms of gender classification as per the standard set by the society which is labeled to each individual at birth. Human bodies are worthy to see when they have been designed in a way which conforms to the standard set by the society as per their physical appearance either male or female which further nourishes the cultural values while surviving in a particular cultural system. Human while at birth is declared either male or female which is the next phase of transformation from piece of meat into proper human bodies. During this phase the humans as per their heterosexual system of the mankind (Stryker, 1994).

Society practices to label someone as good or bad in terms of their behavior associated to conforming religious matters as well as other legal or cultural responsibilities (Connell, 2002). The experiences of cross gender persons, those who do not follow the conventional binary gender identities, raise undeniable questions related to the nature of generally fixed Identity. A question arises that, does someone's previous identity which was allotted during birth should remain fixed in the body till end? Is it compulsory that a human born with one gender identity and wants to replace the

previous identity needs some approval from someone? Are there any restrictions for to change the gender classification or identity of the early allotted ones to the opposite one? How someone should treat the person who desires to change their identity being not comfortable with it? How the social workers of the society should deal these humans? (Neosho & Brzuzy, 2010).

According to Lane, 2009 transgender voices can be suppressed and eventually removed using the canopy of cross gender. To focus on cross gender uncertainty, there is an obvious alert came out in mind that if the transition to transgender is supported, the rise in transition may be faced by the society, as those persons, feeling domination of transgender in their bodies may definitely go for alternate gender to change in their bodies. Transgressed identities place transgender persons in conflict with norm driven society. One of the theorists who have worked on conflict theory, Alexander Liazos, 2012 pointed out that the individuals, who are usually labeled as deviants are quite incapable. The members of transgender society experience subjugation through the conflict of not expressing their gender within set standards of a society which polarizes and rewards gender normative behaviors of individuals. Many people have not even considered that there are genders other than men and women. Even in LGBT (Lesbians, Gays, Bisexuals, and transgender) community, they often overlooked. Conflict theory highlights the major differences, such as religious and rituals conflict, educational and socio-economical conflicts, health and aging conflict, psychological and medical conflict. Consequently, this is a micro level analysis of society. But here in this study we are trying to understand the conflict theory with reference to age. Transgender persons do not follow gender normative guidelines and face injustice and inequity as members of society. Transgender people are forced by the society to deal with problems related to: religion, education, and health.

Transgender in old ages usually fall seriously ill and indulge in multiple diseases due to their weak health and unhygienic system. When they're getting old, they lose their strength and because of losing their strength, their dancing stops, and they run out of money and they don't have two meals a day. When transgender become old, they cannot offer their prayers in mosques because of health issues and societal pressure. They told

that even they are aged but people don't let them offer prayer in mosques. Due to the government ignorance in terms of policy formulations and issuance of other identity documents they face multiple issues and problems in hospitals and travelling, which further suffered them from weakness and other health problems. All these discrepancies are created by the society which ultimately benefits their social group by exploiting the vulnerable group of transgender.

Summary

This chapter deals with study of different theorists, related to issues arising due to aging factor of transgender. The literature selected for the thesis is mentioned in this chapter and the findings and results of above mentioned literature, is similar to the findings and results concluded in this thesis. In the coming chapter; research methodology, tools / techniques and locale will be discussed.

CHAPTER 3

RESEARCH METHODOLOGY AND STUDY AREA

3.1. Research Methodology

To ensure that the research is as per the prescribed parameters, certain apparatuses, approaches and practices are used for all types of researches. This research may be natural or social for which the specialist tools may be used. To get and collect the required information / data for a specific research to be completed in certain area, some techniques are being used. Research methodology is an organized procedure consisting of certain rules and practices through which a researcher converts the collected information into a systematic knowledge. To authenticate the study and make it more reliable, certain methods are being used by the person who undertakes the research for collecting consistent information. In this study, Sample size selected, was comprised of 35 individuals, who were selected with the help of purposive and snowball sampling. In-depth interviews, case studies, focus group discussions which helped in obtaining reliable and valid data.

The researcher gathers information through inductive methods, that is, interviews, and explains it from the perspective of the participant (Creswell, 1998). The phenomenological approach of this study was guided by conflict theory, which is consistent with this research on discrimination against transgender people in every field of life, including in the legal sphere and in religious communities. Conflict theories focus on power differentials, that is, how a social group is faced with discrimination in society. As the subject is the least discussed in conservative societies, and although now the trend has been changed still there are many gaps to fill by social sciences research. Henryk Białyszewski defines social conflict as a consequence of the conflict between differential social roles and status (especially occupational roles) and also analyzes situations of conflict at work (Białyszewski, 1983).

3.2. Participant Observation

Participant observation is necessary procedure in qualitative research because without participation qualitative research faces difficulties to proceed. Systematic data may have biasness in it. The spectator takes part in the running events and note down the observations in the participant observation process. Reporting is the first and foremost step in field work where the researcher builds friendly relationships with the respondents, makes them feel comfortable, observes their activities and conducts interviews with them. It is very important to construct a friendly relationship among my respondents because, without it, exploration of real data is not possible. But researcher tried my best to understand the topic under study using as an emic approach. At the start, researcher faced difficulty in some aspects, because both respondents and the researcher are strangers to each other. So, to overcome this hesitation, researcher spends more than four months to prolong a healthy relationship with them. Researcher visited their deras and observes their household activities later on after few days, researcher started participating in their domestic tasks and their conversations as they get used to me.

As a female researcher, it is not possible for me to participate in their outside activities because of cultural-barriers. Therefore, I restrict myself to their deras and do participant observation over there. It provided me a clear sense about the respondents that how they are living in deras and what is their religious or legal status in the society. Participant observation is usually deals with the involvement of a researcher to become an observer in outer areas and to note down the movements and activities of the people / respondents to learn new things, take fresh experience and observe the living standard of people. In participant observation process, an observer study and watch the cultural phenomenon of different areas and societies and the ways of businesses they are carrying out (Bernard, 2006).

Researcher participated in current study activities including the religious gathering as a formal visitor through the reference of key informant; such observations provided better understanding of aging impact on religious, ritual, socio-economic and psychological as well as health and medical status among transgender.

3.3. Sampling

The respondent of the study was chosen through different sampling techniques because it is difficult for the researcher to cover the whole area so a sample which is representative of the whole community is taken. It is a process that permits the person who undertaking the research to select a small group of respondents (Berg, 1989). The sample size comprised of 35 individuals. The selected individuals are of age group 50 to 65 years and having occupations begging and vadhai in old age. Detail of these selected individuals is discussed in chapter 8th. Researcher kept research objectives in her mind while selecting the sample to carry out the research activity.

3.3.1. Purposive Sampling

This type of sampling is used by the researcher based on certain purpose which includes the knowledge background of the respondents of certain population. It also includes the aim and other elements of the research (Babbie, 1990). This type of interviews also used in those cases, where the researcher deeply knows the respondents and their life background and wants to get benefit out of that. The respondent willingly shares the information for the purpose to provide data to the researcher for the timely completion of the research. In this type of sampling, the researcher uses key respondents to conduct detail interview with them.

3.3.2. Snow-ball Sampling

A sampling mechanism, in which few respondents are selected for interview, and then ask them to motivate others to take part in the sampling of a particular research topic being undertaken. Once the other respondents get agree and take part in the sampling for data collection, so the number of respondents getting increased by this way and the procedure is known as snow-ball sampling. Usually minor populace areas are being selected for this type of interviews where key informant is living and for those areas where nature of societies are secret (Breweton and Millward, 2001).

3.4. Key Informant

Key informants are those persons who willingly share all their knowledge with respondent for the purpose to help the researcher. According to Bernard researcher cannot choose their key informant, while both key informant and researcher choose each other by their own will, over time (Bernard, 2006). As they have a lot of knowledge about their religious, social, psychological, cultures, customs and are there to cooperate with the researcher by sharing their knowledge. Researcher builds long term relationships with their key informant. In current study, the researcher explained the objectives of the study to the key informant.

A key informant was approached to gather information from transgender community about aging. Key informant was helpful in identifying those respondents who made beneficial contribution into the study. As the sample for the study was selected through purposive and snowball sampling technique, so this process was assisted by the key informant. My key informant name was dolly. She was forty-five years old and she was living in a dera along her Guru and fellows, she told me about the other respondent's place, and she took me personally at the place where the third gender community was residing. She facilitated me during my research as she acts as a gate opener at the transgender-society.

3.5. In-depth Interviews

Researcher used in-depth interviews because it is the requirements of topic. Researcher needed detailed information about a respondent's thoughts and behavior. In-depth interview helped in yielding rich data and provided an opportunity to explore in depth. For data collection a researcher usually select interview which is a basic instrument to be used. This instrument may be used to collect qualitative data to the researcher. (Dworkin, 2012). Depending upon the nature of topic, the researchers use to conduct in depth interviews for collection of required information from the interviewer. During this activity, the participant watches the respondent behavior and notes the observations for his analysis. The researcher also hears the tales of the respondents and their life practices which ultimately analyzed by the researcher as per requirement of the

topic.

3.6. Semi Structure Interview

A semi-structured interview is that meeting where the interviewer asks informal interview from the respondent to cover all relevant questions. The researcher asks more open-ended questions, instead of a straight forward and answer format, allowing for discussion with the interviewer. In some cases, the researcher may prepare a list of questions but not necessarily ask all questions or not use the specific order only that is called the interview guide. According to Wengraf (2001) this type of interview needs to be prepared in advance like any other form of interview, however, there is a room for the interviewer who can manipulate the questions as per his / her convenient to identify the required results out of the interviewer.

According to Wengraf (2001) it has to be planned and prepared for like other forms of research activity but what is planned is a deliberate half-scripted interview: its questions are only partially prepared in advance and will therefore be largely improvised by the interviewer. According to Wengraf (2001) it has to be planned and prepared for like other forms of research activity but what is planned is a deliberate half-scripted interview: its questions are only partially prepared in advance and will therefore be largely improvised by the interviewer

3.7. Focus Group Discussion

Focus group discussions help in getting pure data. This method plays a key role to explain the people's lives, perceptions, actions, their feelings and fears (Tapsell, Penning, Rowsell, Tunstall & Wilson, 2002). The researcher used focus group discussion to crosscheck and validate the data gathered through observation and interviews. Focus group discussion is conducted with a special target to fulfill research objectives. The researcher used this technique to know the perception of transgender about themselves and the surrounding society. The researcher organized three focus group discussions to attain the knowledge of the respective objective. The researcher conducted three focus group discussions to get detailed information about transgender

life and transgender different impacts of life, like religious and rituals, psychological, Health and medical status.

3.8. Field Notes

Field notes are important to be taken as they let the researcher lessen the burden from his memory. Field notes include field jottings which are noted down at the spot in a small diary or notepad in the form of key words. They are taken for formal interview, informal conversations and during observations as well. Field notes also include writing down the activities a researcher carried out every day in the field, details of the interviews and the description of the observation he made in the field (Bernard, 2006).

In this research, the researcher noted downs the interviews because it was difficult to memorize interviews. It made convenient for researcher to drain out extra things and extracts those things which she needed for research. It helped in collection of verbatim. Field notes elaborate reflection of the experiences and interviews. Every minor detail had been written in field notes. It helped to manage, arrange and code the data which researcher had collected in the field. Jotting is the practice of making rough notes. During the period of observation when it is possible, researcher made short, brief headings and keywords on a small notepad. Researcher used a daily diary on which all experiences and daily activities were written, which she had faced during research. In daily diary, researcher had written daily routine that today what she did, with whom she met, who suggested her to meet with someone else. Record of meetings and plans were noted in the daily diary.

3.9. Recording

Recording is used to collect, and record the requirement data. Researcher had recorded interviews and the focus group discussions because it was difficult to write all the words and after that analyzed required information. Researcher transcribes audios in the writer form that made her able to extract the required data relevant to the topic and get exact and the inner information (Basil, 2011).

3.10. Ethical Consideration

Ethics are the norms and values. Ethical consideration is the most important part of research and without this section then the dissertation may be condemned (Brymans and Bell, 2007). These ethics has been kept in mind while extracting data. As a researcher it was my responsibility to take permission from my respondents. I assured them that their information and identity will not be revealed. The participant privacy will be ensured. Similarly, Interviews of every individual will be recorded with his/her consent. The participant will be informed about the purpose of the research. Any deception and exaggeration about the objective of the research will be avoided.

3.11. Study Area

The area profile of current study locale is “District Kasur”. For that, the researchers choose multi-locale from the Kasur as transgender are living in scattered places. District Kasur is located in the south of Lahore, capital of the Punjab province, at a road distance of about fifty-three kilometers connected through Ferozpur road. District Kasur is bounded by district Lahore and district Nankana Sahib in the North East and North West respectively, by district Okara in the South West and by the Indian Territory in the East. Kasur is also the city name of the district headquarter district Kasur. Administratively district Kasur is subdivided into five (05) *Tehsils* and one hundred and sixty-seven (167) Union Councils (UCs). District and *tehsil* administrations mainly consist of civil bureaucracy and public departments performing different public administrative functions whereas Union Councils’ management consists of the local level public representatives who mainly look after the community matters and public services. Following table enlists the five *tehsils* and respective number of Union Councils in each *tehsil* of district Kasur.

Figure 2: Location of Kasur District (highlighted in orange) within Punjab



Source:

<https://maps.google.com>

Summary

In this chapter locale of the subject thesis was highlighted which is district Kasur of Punjab province. Moreover, qualitative research technique was applied for collecting data through participant's observations and in depth / structured interviews. Snowball and purposive sampling techniques were used during research. Key informants were selected to penetrate in the market, where focused group discussions were carried out along with recording of their interviews and prepared field notes to finalize the research. Meanwhile, the ethical considerations were taken care off so that no respondent may be affected. In next chapter, result and discussion regarding religious and ritual practices of transgender is highlighted.

CHAPTER 4

RELIGIOUS AND RITUALS PRACTICES OF TRANSGENDER

In current research, the most important part of this chapter is to learn about the transgender religion, and how much they are conscious about the religion i.e. may be Islam or others, and what they do in old age. But there are some transgender who have great faith in Allah Almighty. They fully exercise their civil rights. It means that, they follow civil rights to attend religious gatherings in mosques etc and other religious places. However, as time goes on they lose their power and move away from the civilization, which means they could not attend their religious obligations in designated places, i.e. mosques etc., but remember this does not happen to everyone.

4.1. Religious Practices

Religious practices are compulsory for Muslims to show their obedience to Allah Almighty and to do His worship. In my research, I studied and found something different during my research. Religious practices are like cis genders in the transgender community of Pakistan. All that transgender who are by birth *Khawaja Sara*, they performed religious practices in (the way as males do) male way. Here in this chapter, I discussed religious and rituals practices. I used to term “she” to refer to the member of the transgender community because in my personal experience and as far literature, I studied most transgender community people refer to themselves as female.

Transgender communities have not very different religious practices or rituals like other Muslims, but they have little bit different practices like the death ritual of the transgender community is different from cis gender. Likewise, other Muslim society, the transgender also performs their religious rituals inside their community. However, in case of death ritual the scenario is a bit different as they have to interact with the whole society for the funeral of dead body. The normal practices in our society like the announcement of death in mosque loud speaker and funeral practices or not accepted for

transgender community. As they are already rejected in our society, that's why they have to interact with their own transgender community by not involving the other cis gender. Almost all the death practices undertaken by transgender are same as followed by cis gender; however, there are few practices which are different from cis gender. For example, they buried their dead bodies in night. Because they are hesitant to bury their dead bodies in day time like cis genders do. Similarly, they were left by their families; so, on death the Guru sends the dead body to their relatives or family. If the family accepts the dead body then they are allowed to perform the funeral practices normally. But if they reject the dead body then the transgender Guru's set up their funeral practice according to their own community.

4.2. Religion for Transgender

When transgender gets old they get a strong belief, in old age they don't have anything to do they can't dance they don't have power so in old age they get a strong belief in Islam because they know it very well that sex, dance, begging and all that was wrong but now as they become free so they realize that they should worship to Allah and get the true meaning of life. Most of the respondents have the same response about religious practices like Namaz, Fast, Zakat, Hajj, Umrah and Reciting Quran daily, respect Holy Prophet (PBUH) and Punjtanpak and Reciting Quran daily, respect Holy Prophet (PBUH) and Punjtanpak is a religion for transgender community. Namaz is compulsory for all Muslim communities in Islam. Like other people, transgender people also offer Namaz five times a day. Some of my respondents said that, "they can't go to the mosque, because of their appearance, people's attention will divert, so they pray at our dera".

Roza is also an important part of Islamic practices and beliefs in the transgender community, most of the transgender does not strictly follow Roza practice. Transgender who belongs to the begging profession do not Fast because they say that if we do Fast, we are not able to earn because our profession demand to wander here and there and begging. On the other hand, Guru of the community has a very different opinion about Fasting. "They said that, they earn money for a whole year and if they sit at home for one month or find alternative ways, they can help their families and perform their

religious duties”. In transgender community many people are poor and they don’t have required amount of gold, silver or property. Some people like; Guru are economically stable people of the community. “They said that they spend their amount of zakat on transgender community”.

One of my respondent Guru, “who is very attach to religion, tells that, he wished to perform a Haj in his life, and to fulfill her wish, he wrote his gender as male in NIC, just because he is not able to marry and make a partner to whom he go to perform Haj. After coming back home she practiced religious practices like, going to the mosque and wearing a male dress. “She said, he is transgender but after Umrah, she changed his dressing but can’t change his soul”. Some aged transgender respondents said that, they cannot perform hajj rituals because of poor health.

One of the respondents said that” religion is serving humanity and five pillars of Islam. Islam tells us how to spend social life, how to behave with kids and elders, how to run marital life, how to do business, how to treat your parents, how to behave with women? Islam even tells us how to treat slaves and animals’.

Islam is a peaceful religion that prevents or stops hatred and fights and injustice. But now so-called Molanas *had* spoiled the name of Islam. These Islamic scholars use religion for their interests. They misuse the principle of Islam. They make people rebel, brainwash them and then get benefit from innocent people who sacrifice their lives in the name of Islam. These Islamic scholars use religion for their interests. They misuse the principle of Islam.

They make people rebel, brainwash them and then get benefit from innocent people who sacrifice their lives in the name of Islam. Allah said that, He will forgive His rights and duties on the man that ignores Allah’s messages. But the person who will hurt His human being, He will not forgive that person till the person forgives the man.

One of the respondents told that their dressing pattern changes when they grow old. They start to dress up simply. Mostly they started dressing like a male. They told that they did not care about beard when they grow old. If any one of them did Umrah or Hajj, it also affects their dressing pattern.

4.3. Religiosity and Spirituality

If we call a person religious it means that he belongs to a community that share believes, values and rituals which provide him guidance and support in daily life activities. It is all about performing organized practices as the rules are associated with the devotion. On the other hand, spirituality means to live a life without boundaries in which a person surrendered himself to reality and try to find out the real meaning of life by interrogating every reality, understanding it and showing appreciation, justice, humility, and love to this life changing or spiritual moments. Spirituality put an emphasis on the well-being of the "mind-body-spirit". Spirituality is always related with the internal life. These two are not adverse because religion is often containing the spiritual element.

Islam doesn't consider spirituality's a separate domain. As it is a common conviction that all activities must be in accordance with God's pleasure because God is the only one who is the savior, Guardian of humanity and without His will nothing is possible in this world. Allah has created the whole universe and only Allah is to be worshiped. The central idea of this belief is that all actions should be referred to the Allah. This creates a relentless mindfulness, and consciousness of presence of Allah in everything. But now due to lack of awareness people also included certain other activities in this unique program to form a bond with creator that is visiting shrines of the Sufi Saints and praying over there, listing to Qawalis, Dhamal (a special type of dance at shrine) etc. These are the persons who are seekers, open to any teacher or technique that nurtures sympathy and justice in them and the world. They are not directly concerned with religious claims to exclusivity or religious opinions about the hereafter and who is right and who is wrong and get damp in hell. They just want to find peace in their own selves without bothering any other individual.

The research revealed that the meaning of spirituality is different for every person and the notion of religiosity and spirituality is different in transgender community and vary from person to person. We can say that they are bit confused between being religious and spiritual as these terms religious and spiritual contains overlapping values, beliefs and experiences.

It is commonly observed that the visits to spiritual healers and saints' shrines are very common among transgender. On every Thursday number of transgender visits shrines, pray and do charity to poor by offering cooked rice or any type of white sweets. All the respondents 'visits shrines on regular basis as they are not banned by the virtue of gender division and prejudice associated with them. Therefore, they prefer to visit shrines as they are more welcoming than masjid and madrasas. This awareness is not stationary, it is dynamic. The level of spirituality is reliant on how strong the bond between man and his creator exists. By following a unique program of activities that have been prescribed by Allah Himself this bond get more strength.

4.4. Rituals Practices

A continuation of certain actions, functions, habits and movements under certain situation and occasion for the achievement of a specified purpose in a fixed location may be known as rituals (Lyons, 1999). When we were young it's easy for us to perform every ritual, but when we grow old our health fall day by day, we cannot perform properly as we did at our young age. Aging plays a negative role.

4.4.1. Eid Rituals

The Eid rituals is regularly being celebrating in this community as per the usual traditions as other Muslim community do. They also visit each other in their homes to meet Eid with each other's and also arrange functions and parties in this regard. Most of transgender celebrate Eid with their community as they were rejected by their families and not accepted as a human being. However, few of them celebrate Eid with their families they are supported by their family. They organized Melad at their homes in the month of Rabi ul Awal. In this function, they not only invite the Hijra community but also invite their families, friends, and common people for the sake of Prophet (PBUH). They also told that first Melad is arranged at their Guru's home then after that chelas start Melad at their own homes. They also arranged Niaz for Melad. They buy new clothes like the other two Eids. They do makeup for Melad and get ready for Melad like a wedding. They also recite Quran and Nat Khwani. Young transgender decorates their

home and celebrates Eid Milad-un-nabi but when they get old they don't celebrate because they don't have enough money for a celebration.

My respondent told me that after Eid when everyone came back to the community from families their Guru arranges a party for all those Chelas who were not able to meet with their families and spend their Eid at their deras. For them, Guru made food like biryani, beef korma, mutton korma vegetables and sweet for everyone. They said "We are lucky that we have a Guru like our parents who take care of us like her own kids. At this event, we bring a dress, fruits, and dry food for our Guru because she is taking care of us and it is our duty that we support her.

4.4.2. Birth Ritual

According to Guru "In past years when Hijra born at somebody's home then Guru bring that child with her and look after her till she became independent". Now a day to identify a Hijrah child is difficult because, who are called "Na mard" are born very rare that is called "intersex" or "complicated sex". Doctors tell about the child but Moorat Hijras are by a birth male they have no biological defects they can do marriage and can also produce children. The problem is psychological their body and their soul do not work with collaboration. They have a male body and female soul. They can't restrict their selves to the male gender that's why they leave their families and face hardships of life. Like other Muslim baby boys, their parents do "circumcision" called "khatna operation".

This ritual is common only in Muslim families and is prerequisite before joining the community. If someone don't have khatna at birth then Guru arranged circumcision operation for her, but it happens very rare. Like before there was no compulsion for transgender people that they join the community. Now due to awareness and deprivation of the transgender community from resources, transgender community itself wants that transgender child lives with family and families should own their child. Its GOD will. We requested the governments that do something for the Hijra community. Give us monthly stipends for old, disabled poor people of transgender communities in old age when they get old they realize that we should not have chosen this path and this is all wrong we miss our family, they stay aside and do not enjoy any of their rituals.

4.4.3. Death Ritual

In the transgender community, the death ritual is very different as compare to Muslim cis gender community. Special food cooked for guests in desi ghee according to guest choice. Food includes mutton, beef, vegetables, serials, and chicken. They recite the Holy Qur'an on the third and tenth day of the death and cook food and invite all people of transgender community and do prayer for died transgender. Guests also bring fruit, grocery items and dress for transgender Guru and for a family of that Hijra.

A pot like a bowl is sent to all transgender from a person who died and everyone gives 2000 rupees and registered their selves. This tradition is very common in past but now most people ignored it. This tradition is used for the collaboration of the transgender community when anyone faces a problem or event of happiness occurs everybody knows each other. They think that the transgender community is very separate from other communities and society not accepts them so that they help each other in this way. "Because society never leaves them even after death" Also one of my respondents told that there is a misconception about transgender death in a society that after death transgender disappears from the earth. It's not the reality they are buried in a grave and their dead bodies are saved. They are human beings how can be they disappeared?

When researcher asked Hijras about their death ceremony, they told that if any death occurs in the dera, first we try to send his body to his natal family. If the family has no link with the Hijra then all the Hijras of the community come for burial formalities. First, we give the last bath to the dead body, and then all his chelas stand around the dead body. The chelas don't wear colorful dresses. They all open their hairs and start crying. After that, we inform our neighbors about the death. They come and then we buried the dead body in the same graveyard where all individuals do at night and not during the day time. In their community when any death occurs, mostly the women who are living near our deras, they never, come in our' dera at death" when any aged Guru dies transgender made other aged transgender their Guru, young transgender cannot be a Guru as he doesn't know how to manage all chores an aged Guru divides the area and teaches how to earn money, some of them made Guru by their selves they come

to their Gurus home and say that they want to make them Gurus. Some Gurus are selected by transgender based on their abilities; they make bait with them which means they will consider them as their parents. Aged transgender feels so bad when they see any death nearby because they are almost near to that stage and they think that they will die soon so they feel so depressed and alone and they seek forgiveness. When any death occurs in the community, on the 40th day, Rasm-e-chehlum is arranged. In this ritual, all things of the deceased are divided among his chelas. The new Guru from the chelas of the deceased one is also selected and she takes the charge of a new Guru.

Summary

This chapter dealt with religious and spiritual practices of transgender, where it was highlighted that most of the transgender in their community in old ages tend towards religious practices, like offering Prayers, Zakat, Fasting and few of them are performing Haj. However, they do not visit Mosques due to society reaction and offer their prayers in their residents. In old age these transgender also follow and celebrate rituals like birth, death and Eid etc. Their death rituals are different from cis gender Muslims community, as they do not announce it openly in loudspeakers and perform their funerals mostly at night due to that factor of the society. Usually, Muslim cis gender community does not participate in their rituals. In the coming chapter, socio economic and educational analysis of transgender will be highlighted.

CHAPTER 5

SOCIO-ECONOMIC AND EDUCATIONAL ANALYSIS OF TRANSGENDER

In a society where, transgender have great difficulty in practicing this, the prevalent problem is lack of education. Now that these people are alienated from society, they use different means of bread earning, one of which is to go to someone's house when a child is born. If it is a boy, they ask for more money and if it is a girl, they demand less money. Transgender face many traditional encounters linked to growing old, exacerbated by unusual transgender-related stresses and challenges. Health care professionals as well as transgender individuals need reliable and representative knowledge about the elderly experiences and needs. To better understand their aging and care experiences and to illuminate successful and compassionate approaches to help them over the life course, research on the lives and concerns of transgender elders is needed.

5.1. Education

Most of the Hijra of my locale are uneducated or took the education up to primary level. It has been found that only five of them took formal education while two of them are castrated and after castration, they joined the transgender community. Most of them believe that they are born for singing and dancing. One of the educated Hijra who holds the degree of graduation during the interview said that "After joining this field his education is of no use ". Aged transgender feel difficulty in earning, they disheartened more in this age because they are not educated and cannot do any job which gives them pension in old age. They told that they did not focus on education because they had many means of earning when they were young, but now they feel that education was very necessary for their survivals at the old age. Our society doesn't accept transgender they don't accept them as a part of society so they don't get the educational opportunity. In addition, because of their sexual identity, appearance, dressing as well as their actions, transgender is considered unexplained, they also become a target of human

verbal, sexual and physical violence. People's frequent unkind and rebuttal actions, as well as no ways of having respect, no means of deferential earning and living, and incessant struggles with their own families and individuals are often the explanation behind their poor and vengeful conduct towards society. An aged transgender told me “that when at first, she went to school all her classmates made fun of her she was very hurt by that behavior; she told me that she is uneducated just because of all that issues, she learned cooking and other chores but she was not able to take education.”

One of the respondents says that “The largest obstacle is the factor of snatching rights. Our government cannot grant us total freedom as an Islamic state, but at least they can understand our society that we have certain rights as a Pakistani citizen, as a human being, and nobody can compromise on them”. Transgender community faces a lot of problem education problem is above all because people make fun of them.

5.2. Socio-Economic

As transgender people do not even have a given occupation, they have to suffer from the issue of preference. According to their own will, they do not choose any occupation. They have to choose a kind of career that has protection in them. According to the respondents, people view transgender as a thief; individuals predict that they are characterless and do crimes or sins. As they are unknown beings, people see transgender and they are here to serve them and believe that transgender has no feelings. They have a lot of work to do at younger age; however, when they get old they don't get any work so they face a lot of problems. One of my respondents said that, “the Guru allots them fixed areas for begging, it means that they can earn from those areas, and they told that, they are going in those areas from early childhood, so they built good relations with those homes. We are like their family members. Matchmaking made good earning, we get thousand or more and we also get clothes from those houses. They used to visit villager families in harvesting season to get crops and other eatables”.

Another respondent told that “when they were young they participated in every function and did dances and other participations, but now due to their age their lifestyle has been changed. They are mostly engaged in matrimonial matchmaking. Aged

transgender cannot dance because of their age. Old transgender goes after marriage to congratulate family and to make Dua for that family; in return they get clothes and money.

5.3. Financial

Aged transgender faced the financial problem during the elder age. They said that, we don't have sufficient money for the medication, and other assistance. However, their chela bears all the expenditure of medication. Sometimes they are unable to take expensive medicine. Ultimately, they could not attain the proper medication and health care due to lack of money. It can seem difficult to solve these issues, but one issues, but one can get support and take steps to change the situation. One of the respondents says that "she regret that she is getting old. The childhood was fantastic. She didn't have any concerns or any tension. They care for her when her family perceives her as a child, but right now there is a hell of a difference. With these limited and fewer chances, she has to earn her own". Young transgender people have a higher source of income because they use them and pay them a large amount of work they do and they beg, but when they get older they face a lot of financial problems because at that stage, they lost their source of income so they stay empty-handed.

As this study is done in the urban area, it can be seen here that transgender people from rural areas are moving to big cities in the hope of finding better ways to make a living. However, it is incredibly difficult for them to find a job because of a lack of education and skills. So, they're starting to make a profit from their traditional economic sources, which may be legal or illegal. The aged transgender of the targeted locale fulfills their economic needs by earning from different Sources. Followings are the main sources of income as mentioned by the respondents:

Informal Profession

- Begging
- Vadhai
- Function

Some of these transgenders do private jobs like cooking, surging in the cafeteria and working in saloons as beauticians. From statement of my respondent, it was found that, transgender do not earn money only from one source, she could have a different source of income i.e. if one transgender is a dancer she could be a prostitute as well.

5.3.1. Begging

Begging is a very common income source in the transgender community. They go to markets, malls, and Holy places like Mosques and Darbars, etc. Aged transgender also visits people's homes every week for begging. One of my respondents told me that she earns 500 per day through begging. When transgender get old they don't have the stamina to go here and there to beg, so they don't go out for begging, rather their chelas beg for them and bring the things for them as per their requirement, because old transgender are their guardians.

One of my respondents who was 50 years plus and she used to be a begging professional. She was very kind hearted and remained as Guru as well. She usually helped others in her community and remained social with others. For begging she usually selected crowded places, where she can earn more money and help more of her society members. She never used the begging money for her own self; she used to spend this money for the betterment of her transgender society. She was a brave and confident member of her society.

5.3.2. Vadhai

Few years ago, they were not invited to the wedding and birth of a child but even when they approach, people welcomed them and pay respect to them. People thought that they do pray for them and Allah listen their voices because they are very near to God, as they sacrificed their lives. But now they are discriminated against by society.

One of my respondents said, "It is only their right to take vadhai; others have no right to take this money. It is their source of income since the time of their forefathers. "When a baby is born nearby all transgender got there and asks for money. They take the baby in their hand and congratulate their family. Young as well as old, both trans go there and they dance there and give Dua's to a baby.

5.3.3. Functions

Functions are a source of income for the transgender community but this type of earning is seasonal and now the trend is changing. Most people don't like Mujra and dance at functions. Society thinks it's vulgar and against the norms of respectable society, according to some respondents. They face harassment during functions when people drunk a lot and hug them and kiss them and offer sex work. Sometimes they run away from functions to save themselves.

For them, sexual harassment is considered harassment but during the dance on functions if somebody kisses them, hug them, they think it's normal and people pay them for this. They don't even consider unwanted touch as harassment. One of my respondents told me that she was injured many times during functions because people want to misuse her and they follow them so sometimes she escaped or sometimes she caught but when she resisted she faced violence and sexual harassment. We are living in that society where not only women but men are also a victim of a patriarchal system, where power dictates and powerful people win the race of life. Hijras are deprived people, not only from their families but from the system as well. They suffer more, because they challenge the norms of patriarchy.

5.4. Residential

Residential status was asked by the researcher of the aged transgender. The result indicates that, some respondents have their own home and mostly respondents live in the rented house. They don't have sufficient money to buy the own house. They face social exclusion from their families and relatives. Moreover, their family did not provide the property rights due to gender ambiguity. The shelter is a secure place for survival to violence and other risk elements in the society. The current study aims to know the shelter status of the aged transgender which is included in the basic need of an individual.

The following indicators were discussed to explore the accommodation status; Residential status (own or rented), community behavior, settlement issues, housing expenses and owner behavior (if rented). Transgender also face the settlement issues.

Local people do not allow them to live in the community due to stigmatization. Sex work and dancing profession is socially constructed with the queer people. However, it became difficult to convince the owner of the house for accommodation. In return they have to double rent for the accommodation. There are three or four transgender live in one room as it became hard to pay the rent of house and other expenses individually.

5.4.1. Behavior of House owner with transgender

It has been resulted that most of the respondents are living in the rented houses. Most of them answered that owner behavior remains good with them and give relaxation to pay the rent in stipulated time. And some respondents answer was not positive about their owners of houses.

5.4.2. House Expenditure

To meet their basic needs, they adopt different activities and earning method. One of the most earning purposes is beggary and they live below poverty line. Hardly, they bear the house expenses. The aged respondent depends on their chelae's earnings. Their chelae's attend the parties and marriage functions to earn money for them. All the transgender that live in the same building contribute for the electricity bill, rent, water bill and other maintenance charges.

Summary

This chapter covered the educational problems of transgender and found that due to their less education, they have no proper job and earning source. Due to this reason they have adopted alternative earning sources like dancing, sex work, attending parties and begging etc. Due to limited income, their living standard is very low and living in miserable and unhygienic conditions. However, few of them like Gurus are earning much and having better standard for their living. Due to old age bracket, (most of the respondents) they have no better earning sources, they cannot perform dancing or sex work, so they tending towards matrimonial services and begging etc, due to which their socio economic status is not up-to the acceptable mark as per the society norms. The next chapter will through light on analysis, undertaken on socio psychological and health status.

CHAPTER 6

SOCIO-PSYCHOLOGICAL AND MEDICAL ISSUES

6.1. Socio-Psychological Analysis

This chapter is about the socio-psychological and medical impacts of aging among transgender. The first and most important thing to understand when a transgender get old, their journey starts from youth and they dance and sing which earns them money. Because of their gender they face a lot of difficulties like bullying, harassment, no equal rights and no justice. In old ages the people some time starts repenting over past deeds which they were not supposed to do and cursing themselves, sometimes they keep thinking about their past and gone into depression because of the ruthless society behavior. In elderly ages the transgender become more sensitive because of various reasons due to their expectations. These things make them tensed and create psychological issues. Old transgender also feel burden when they feel that they cannot contribute anymore in the society.

6.2. Socially Excluded

Due to their distinct gender approach and culture, transgender are excluded from all social, economic and civil rights but aged transgender are specially excluded because people think they are useless and they are not suitable for society. It was argued that individuals no longer call or even invite them to ceremonies that were previously incomplete without the transgender blessings in various ultra-modern pockets.

6.3. Community Behavior

The response demonstrates that community behavior regarding settlement or accommodation remained not good. Local people objected that our children or young people can involve in negative activities in their company. Ultimately, they live in the suburb areas and invisible places. Some transgender said: we became habitual of the

people bullying behavior, so we don't care about them. Certain aged transgender said, "Aged people of the community are well aware of them and give respect to them rather the younger people do not".

6.4. Psychological Issues

The aged transgender agree that psychological issue increases at late adulthood. As per transgender opinion, that said, that they can imagine that, their old transgender are not living there last years of life in happiness, but stress and strain keeps on increasing as they getting older. This stress may be due to any reason but along with changes in the family pattern transgender are becoming worse. Loneliness, depression, harassment, violence, stress and strain, tensions and insomnia these all are collectively threatening the life of old age transgender.

6.4.1. Violence and Harassment

The transgender community usually faces physical violence from all sphere of community. For many transgender, such violence causes extreme emotional trauma and mental agony. Another respondent articulated that "one attempt of her murder was tried to throw her outside from the fast-moving car and in another incident her thumb and finger got fractured. One man broke her thumb and finger just because she was not ready to satisfy his sexual needs". They face a problem of family insecurity. All the time they are harassed by other people. Through my research, I was also find that transgender, who work as sex workers are frequently subjected to sexual assault through heavy and unprotected sex. Her peers provide the most common support for a transgender person. Eventually, to deal with the distress, most begin to indulge in drugs and alcohol. Self-harm is prevalent among transgender people after facing assault to deal with agony and depression; some have suicidal thoughts as well.

One prostitute, Hijra, described her experience as a result of violence. She explained that "she was 35 years old, when one of her clients physically and sexually abused her and her clothes were torn, and she got naked, very tightly bound, and her mouth was taped. For three consecutive hours, he raped her, and then lit a candle and its burned oil threw drop by drop on her body. He lit a cigarette afterward and touched it

on various parts of her body. Now she was 55 years old aged transgender loses the beauty of her body so people don't like her anymore because people of our society are so mean and they die for beauty, they can't use old transgender for their sex work so they torture and abused them mentally and physically.

The other respondent, she was a prostitute, she went to Kasur for begging, a man offered her Rs.500 for sex and asked her to go with him in the bushes, the Hijra insisted to go inside the room but he didn't listen. In the bushes, more men came and they all raped her and also took away her money. She told that it was not the first time in her life. She said, out of fear of more harassment, they hardly reported any incidents to the police. Law-enforcing people abuse and harass young transgender more as compare to aged one, because aged transgender with time lose their beauty so people don't like them and they don't have much work with aged transgender as compared to young one.

Mostly people harass young transgender. People harass young transgender to fulfill their needs but 1 out of 100 people may harass aged transgender but one aged transgender said that: when she was young, she had a customer at first but after some time he started threatening her, he used to harass her to fulfill his sexual needs. He tortured her and usually hand over Rs. 500 but now as she is getting old, one day he said that, he doesn't like her anymore. He said that she was old then, and he does not like to have relation with her anymore. She told me that, she is very thankful to Allah because she was very fed up with that guy now as she was old and very relaxed because she was free from all kind of sexual harassment.

Humiliation is the basic factors in dropping the standard of shyness. For instance, post-traumatic anxiety problems, a transgender experiencing intense embarrassment may cause real discouragements, self-destructive states and severe nervousness states. Humiliated transgender may be incited to vengeance and some may feel worthless, miserable, vulnerable and self-destructive. One of the respondents said that "People in her surroundings humiliate her; she was trying to separate herself from society. So, in a corner, she put herself. She was forced away from her cousins and friends by mockery, making fun, and criticism. She left her family reunion and locked herself up in her room so that to save her family respect". Aged transgender faces a lot of humiliation

from society because when they get old they are nothing more than useless persons of society, people don't find them attractive anymore.

6.4.2. Depression

The stage of depression in old age is quite much common and general. Most significantly our old age transgender are depressed due to their life. One of my respondents said: that she has gone into a trauma, because of bullying, harassment, no equal rights. She survived alone throughout the life. She felt alone because nobody was at her back. Because of all these circumstances nobody was at her back. Because of all these circumstances she faced depression, at that stage of depression she cut off her hairs because, she wanted to find herself and get rid of depression. Depression is one of the most chronic diseases which slowly kill persons from inside.

One of the leading factors towards suicide in old ages transgender may be called depression, if it is not being cured in the early stage when it happens. Statistically proven that suicide ratio in old age transgender is higher just because of the higher ration of disquiet and sadness in this age group of transgender as compared to others. This problem is even more worst if the individual is less social and cannot openly express their issues and specially the inferiority complex of being a transgender. In this situation cultural services provider and mental health bureaus may play their role to prevent this development of mental illness.

6.4.3. Isolation

Isolation is another significant factor behind the transgender community's marginalization. Our culture ignores their existence and is not prepared to give them their fundamental rights. In their days of happiness and grief, they are all alone. While they proceed with their battle for parallel open doors in regards to education, health, and employment, their struggles in religion are not very different either. It will be true to say that Pakistan practices a policy of exclusion in regards to the transgender community and sadly this policy extends to religion too. The transgender hardly ever finds security or respectable conduct in religion, hardly ever accepted in mosques, religious processions, and festivals, either avoided or humiliated.

6.5. Medical Impacts

In this chapter we discussed about the health and medical issues of aging among transgender. Old transgender face comparatively high ration of health risk as compared to the younger ones. The old transgender face high health risks like, poor health symptoms, stress and depression and require special needs. In most of the cases pertaining to transgender, they face abasement in hospitals, physical harassment and having no equal opportunities for treatment in hospitals. Mostly older transgender reported verbal harassment, physical assault or denial of equal treatment in the hospital. Due to frequent sex, they face the serious health related issues like; in their community, HIV/AIDS and other common disease. According to my research, old age transgender agrees that when person enters in old age, main changes occur in the body function. Different types of diseases raise and make the person's body weak and feeble.

One of the respondents "After the age of 50 years, changes started in the body, person never remains same biologically. She has knee joint problem, walking was becoming difficult for her" Naturally, with the increase of age, the body mechanism gets weaken and metabolic system did not respond like a healthy young person. Therefore, all the human organs including brain were affected with the use of substandard diet, medicine and polluted environment. Unfortunately, even lifesaving drugs do not available and the medical practitioners having strong links with the pharmaceutical companies and do not take mercy and play with the life of poor people. This further deteriorates the health conditions of old aged peoples and doctors keeps on practicing the medicines with the life of the people regardless the after effects of theme declines.

One of the respondents said that: "Once she visits hospital for any treatment so the doctors and their paramedical staff treat her like animals. This happened not only once time, but it's a routine practice of doctors. While facing such problems, she said that once she decided not to go to hospital for any treatment". She also said that: (*she has her own traditional healing ways; whenever she gets ill, she used it*). Recently in one of the incidents took place in hospital with a transgender which was broadcasted on national media channels, where the doctors and staff sexually harassed a transgender who then recorded a video where her clothes were turned off and she was half naked and

she was crying for justice. Most of the researchers have also revealed that mostly their respondents use their home-made recipes for treatment and they never visit hospitals for treatment. Those transgender who are using drugs, have no regular sleep cycle, as they stay at beds most of the day times and at night they are using drugs, which is why their daily routine get disturbed and they cannot live relax life. One of the respondent said that, when she faces any health issue, she visits hospitals for treatment where she gets no value and no attention by the doctors, so she creates muddle there to grab attention and thus the doctors pay attention for her treatment. Few researchers also mentioned that, transgender prefer to go to private clinics instead of visiting government hospitals, as they think that in private clinic they get proper treatment as compared to the government hospitals.

6.5.1. Physically discomfort

Physically discomfort occurs in old age due to the sickness and diseases from which they are fighting but for fighting against the disease, it is important to be strong and think healthy but old transgender suffers a lot because of weakness and sensitivity. Some of my respondents were facing a lot of major diseases like HIV/AIDS, Hepatitis, Depression, Cancer and many more.

6.5.2. HIV/AIDS

Transgender with ages of 40 years and above were found to be at higher risk of having HIV infected, however, transgender having age 29 years and below have less infected ratio. (Hawkes et al, 2009). During the current study, it was found that most of the transgender leave prostitution after 40 years of age therefore they are at low risk of getting the infection. However, one of the respondents was positive with HIV infection. According to her at the beginning, she started to feel weakness and high temperature. Approximately few weeks later she felt flu, rash, sore throat, swollen glands, and headache, stomach upset, joint pain and muscle pain. With the passage of time her condition got worst then she consulted doctor at that time she confirmed HIV positive. According to her statement, the doctor recommended her some medicines to feel better as there is no cure or proper treatment for HIV/AIDS.

6.5.3. Hepatitis

Hepatitis is a liver inflammatory condition which is a response in form of swelling that occurs when the body's tissues are damaged or infected. In some cases, it could damage the liver. Hepatitis may be a serious infection or a long-lasting infection. The first mentioned type often disappears by itself without having any proper treatment (Jameson 2018). We need to rest and have enough fluids in our intake to feel better. But it may be more serious in some cases. We might go to sickbays for proper checkups and treatment to recover from the situation. It may involve admission in hospitals for long time or might be require undergoing any surgery and other therapies.

One of the respondents was a hepatitis patient; according to her she was started to get symptoms like weakness, fatigue and her color was getting pale. At the beginning she was getting traditional home treatments from her fellows however, with the passage of time her condition was getting worst and she got serious health issues as traditional home treatments were not that much effective. Then her fellow took her to the doctor for checkup while considering hepatitis relevant symptoms that she was going through the doctor at hospital recommended for checkup and screening of subject illness. When she received test reports from hospital she confirmed hepatitis positive. Then the doctor started treatment while advising her medicines to treat hepatitis virus. The respondent at the time of sampling was under treatment of hepatitis.

6.5.4. Insomnia

A phenomenon that occurs due to the psychological stress and strain, body feels pressure and face heavy trouble in old transgender, known as insomnia. (Punnoose et al, 2012). It's a false impression that a person get older and sleep cycle get disturbed. Moreover, many other medical situations may also cause sleep disorder which further can cause insomnia. For example, health issues such as stomach and breathing problems can disrupt sleep. Most of the respondents were suffering from insomnia and few of them were taking sleeping pills while rests did not prefer any sleeping pills. According to them sleep is a blessing because they could only sleep for 4-5 hours at night while rest of the time they thought on different matters which further causes tension and depression.

6.5.5. Cancer

The possibility of Cancer development in transgender patients may be due to the sexually communicated germs, more exposure to other drugs and use of contraband elements. Moreover, they are not appearing for their medical screening and checkups due to their restricted access towards medical setups. (Braun et al., 2017). Most of the aged transgender among respondents were drug addicted. They were using tobacco. However, there was no cancer patient reported from the respondent.

6.6. Collaborative care

Caring is important factor during the aged and vulnerable conditions. They don't have blood relatives for the caring. However, their chelas role plays like their offspring and relatives. They take care of them in inadequate situation. They said, their Guru is like their parents and it's their duty to serve them. Transgender individuals, particularly those who seek treatments and procedures that affirm gender, will require care from a variety of providers. The formation of interdisciplinary partnerships is promoted by mental health professionals. Provides are advised to look for the names of providers in their region who are considered to provide transgender clients and patients with assenting treatment. This may include doctors in primary care, endocrinologists, and surgeons.

Summary

This chapter highlighted the socio psychological as well as health issues pertaining to old transgender in the community. Due to their rejection faced from society and the un-acceptable behavior of society towards transgender, they become psychologically affected. Moreover, due to their unhygienic living standard and professions, they indulged in different chronic diseases. Neither had they sufficient resources nor facilities for better treatment of their diseases, so they feel more inferiority complexes while living in the society. In the next chapter different case studies will be

discussed of old transgender, that how they choose to live in transgender society and what challenges they are facing at old ages.

CHAPTER 7

CASE STUDIES

This chapter deals with some case studies of some of the respondents who's were interviewed. In these case studies symmetrical pattern has been adopted while putting the details of the cases. In each case study the respondents' early life has been described followed by their transition phase into transgender and selection of certain profession and at the end of each case study; their challenges pertaining to their old ages are discussed.

Case Study No: 1

One of the aged respondents told about her story, when she got breakup at the age of 15 after came to know about her desires and expectations were not natural and unlike other male members of the society. Unlike other boys, she desired to be a girl and loved to have kids. She likes to wear the lady dresses and keel inside houses to veil her face and also to use makeup like any other female do. She was very shy and prefer to avoid people, however, she did not want to be alone all the time. Apparently, there was no reason that why she is avoiding to face people.

She worries about the sexual lives of the individuals around her. There was a feeling of shame that moved her away from mixing her with other people of the society. Her parents didn't take this phenomenon seriously in the early days of her life; rather they loved to see her Mehndi designs on her hands and her lipstick. They didn't even think something was going wrong in her life. Her mother was slightly curious about her conditions but she did not try to cover this phenomenon from strengthen ahead. Few months back, her first boyfriend came and meets her father and told him about her conditions. Her father got annoyed while knowing all this and pushed away her from home and told her that leave the home and go where she wants to go. She also decided to leave the city and went to Kasur where she lived for about three years without the support of any one. This was very tough time for her, when she returns home; she

frequently encounters tyrannical actions from her older brother. As a transgender, the respondent family did not support her. She survived after the assassination attempt.

In her social circle she was not involved and does not have any friends, she was receiving just 6 to 7 thousand, so that her financial needs cannot be met. Her family cared about her when she was perceived as a child, but there was a hell of difference then. With these narrow and fewer chances, she has to gain by herself. In her view, the reasons behind this violence were that they can't accepted these so-called ghairatmand people in our Islamic society. In their world, they have no power over other things, so they minimize their anger by beating transgender people.

Case Study No 2

One of the respondent's families faced a lot of criticism from society because of her being a transgender. According to her at the age of 15 years, she started going out and made some Kwaja Siras friends. However, she was stopped by her brother to meet khwajasiras the more likely to her. When she used to visit a transgender, her brothers used to beat her with sticks and belts according to them she was being humiliating by them in the society, while meeting with khwajasiras. With the passage of time she started to get abnormal responses from the society and family then she started thinking about her identity and started to raise question from God that from where she came? Why she is in the society? why she? Slowly and gradually with the passage of time she got suffering from depression because of her unacceptable identity in the society.

One day her father asked her that if she wants to live with her family in her house she needs to live like a cis gender if she will continue her abnormal activities then she have to leave the house or they will kill her. At that time, she realized that she is not belonging to them and she has to find the community from which she belongs. Then she went to her transgender friends and shared her story with them. They told her about actual identity and the community to which she belongs. They told her to either come to them or run away to some other town or city. At the age of 20 she left her family.

To meet her basic needs, she started dancing in hotels and wedding parties to earn money. During this time, she came to know a lot about the world and learned how to deal with people during this time. With the passage of time her family came to know about her dancing in hotels and other wedding parties in Kasur city. That was an embarrassing situation for them after hearing this, her mother started getting depressed and with time her health issues got increased at that time she asked her father to get her back to home. Her father and brothers started looking for her in different areas. One day she encountered them when she was getting out for a wedding party. Her father asked her to get back to home. She denied to get back and said that she has broken all ties with them they were not there when she needed them and was alone and miserable, What's the point of them coming now? But when they mentioned her mother and told that she was sick and got a mini-heart attack.

She agreed to get back to see her mother's illness. When she gets back to her home she saw her weak mother lying in bed. Her mother asked her why she did not come back. So, there was no point in her return. How could she have come back? Her mother asked her if she did not remember her at all. She told her mother that she did not forget them even once throughout this time. There wasn't a day when she did not cry because of her family. She used to dance at the hotels and wedding parties till 2 am, and then cry all night. When her mother heard about her time spent, when she was out for a long time she decided to live with her from onwards. She told every member of the family that she is the part of this family. The respondent also wanted to live with her family but because of society criticism she couldn't survive in between cis genders she left her native town and rushed to community which is more relevant and acceptable for her. But she promised her mother to meet whenever she needs.

Case Study No 3

One of the respondents told her story when she was at the age of twelve that was her turning face of life when she felt characters more likely to girl she started to wear her sisters' outfits. As by born she got characters more resemblance to boy while during her transformation process she started to get characters of girls. With the passage of time,

her family came to know that she is not a boy, and then her family started criticism and forced her to leave. But her father allowed her mother to meet her. When she left home, she met with her old friend. She told him about a famous Guru of transgender community.

It was that phase where her life was totally changed and started new journey. Under her Guru supervision, she learned different transgender skills like, dance. Because of no family support her life became more difficult. Then she started work as a sex worker, and also join the functions to earn money. Initially she was very disturbed whenever she used to think over her conditions, that are why people in society hate her, why there is no liberty to humans to live their lives as per their choice. She faced so many challenges to earn money in her profession. It was a great desire in her soul that people should accept her in her present gender and live like cis genders of society. It was a great pain in her soul that nobody gave her positive response in her whole life. Eventually, she lost her stamina and was unable to continue functions and then she started her career as a Guru at her old age. During her present life she is almost near 50 years of age and she is facing multiple diseases but still fighting with it even in her limited resources.

Case Study No 4

One of the respondents told her story, when her father died, she was eight years old. She used to go to school and her elder brother was a drug edict and usually he used to torture her siblings and mother to give him money for drug purchase. Her mother was working as a maid in houses of others to earn some extra money for her son to purchase drug for him. They asked help from so many relatives to manage his treatment but nobody helped them. She was also being tortured many times by her brother by demanding money from her.

Once she reached her adult age she felt some maturity in her and decided to leave home and earn money for her family to support her mother and for treatment of her brother. She thought so many ways but ultimately, she decided to become transgender as

she thought, this is the only available option with her. So, she left her home and joined transgender community. During this phase she was manhandled by the new community members and did not cooperate with her, but someone guided her to approach to Guru and she did the same. Guru was very kind to her and she was accommodated and adjusted by the Guru in their society and she started to earn money initially by sex work and later on by attending parties and functions. With this way she started sending money to her mother. She was comparatively antisocial member of Guru Community, as she was not happy by the response of society towards her transition into transgender.

She used to perform dance and begging for daily earnings in her young age but now at her late age, she is also serving as a maid in different houses for her livelihood. Economically, she exists at the bottom line. Politically, she isn't much active because of the lack of political identity but still she has know-how of the current political situation. She mostly concerned with her budget as it has affected her seriously. She has no respect and view herself as the most denied creatures on earth as she is being treated differently just because of the non-conformity. In a nutshell, her life seems to be deteriorated with passage of time as her age is getting old. Similarly, she is feeling more home sick as compare to her early age.

Case Study No 5

From the onset of her consciousness, she is transgender. After her matriculation exams, in age of seventeen years, she wanted to become a transgender. The underlying changes in her mind urge her to decide about the change of her gender. Meanwhile she was facing some psychological problem for being in this condition because she didn't accept this phenomenon. She asks a physician to fix her problems. However, the doctor referred her to a psychiatrist, but later she does not manage to visit the psychiatrist. Her felicitation towards dancing and attraction towards feminine, removed her doubts to take the decision to become a transgender. As per her opinion, the distinction between cis gender and transgender is thought, habit and emotion. While a distinctive transgender she has more attraction towards males rather than females. People were humiliating her and trying to separate her from society. She was forced away from her cousins and

friends by the bullying, making fun and criticism. She avoided meeting her family and locked herself in a room because she didn't want to be another source of fun.

She has a completely different family. Her mother was her father's second wife, and she was their only son (prior to transition). She claims that along with family, a transgender could not live together because family considers this phenomenon distasteful. Many of other society members who are unaware of the facts behind this issue also consider it as an enigmatic one. They were unaware of the exact reasons behind this issue. Later on, she left her family and joined the transgender community. Initially in transgender community she faced a lot of problem due to her distinctive nature for being having attraction towards male rather than female.

Owing to her this distinctive nature she could not accumulated in their socio-economic activities and she decided to join a clerical job in an account office, but could not managed to survived in that office for a longer time and left the job after two years. She was able to grab the affection and attention of her Guru, who helped her in adjusting in transgender community. However, she lived in transgender community half-heartedly and spent her rest of life in same community. Presently she has completed her fifty years and now unable to earn money for her livelihood. She is also suffering from a chronic disease arthrosis and cannot move on her own and she is fully dependent on her transgender community.

Case Study No 6

In this case while the respondent was 16 years old, while her father passed away. Her family was financially poor and the living standard was very low. Keeping in view her family unstable economic situation, she decided to become a transgender and expose herself to earn money and support her family. She knew already that after transition she will not be accepted by anyone in society and people will hate her, but due to the poor economic situation, she suffered this hate of society.

Initially her relatives also criticized her mother and sister for her transition into transgender, however, her mother did not hate her and accepted her decision, as she

knew that by this way she will be able to earn money and will not be dependent on any one else in family. Her brother also treated their family in verse conditions, after the demise of her father. Therefore, her family has a soft corner towards her decision, because they have no other choice left with them. Initially she left her home for two months to evaluate her strength and test her abilities and confidence either she can survive or not in transgender society. She was of the opinion that a transgender cannot be forcefully converted into what she is, because each transgender is having female soul by birth irrespective of the apparent gender. She worked as a sex worker for earning the money. She says that “our society is Islamic” and people criticize our family, police abuse us, and in fact everyone considers us a weak creature and lesser human so they do whatever they want to do.

During these two months she fully realized that she must be part of transgender society and decided to join them. She continued to work as sex worker until her young age. However, while she is forty-eight years of age now and unable to continued her way of earning thus became an idle piece which is a liability on her society. At this age she is suffering from multiple diseases like hyper tension, sugar and heart problems. Now, she has the only options of begging to save some money to continue her treatment which is sometime remain just a hope.

Case Study No 7

In this case the respondent was 13 years old when first time she came to know that she like boys more than girls. She usually likes to use her sister dresses and clothes and desires to see herself as a female. During her transition period, she was having not a single practice of boys. She used to face the condemnation daily from her relatives and friends. The family had hesitation in the early times but when it was clear that she is not a man and then her family used to quarrel with her and pitched her away from home.

Her father announced in the society and to the villagers and provided a statement that anybody watch her, they should kill her. But later on with the passage of time, she used to send money to her mother. Meanwhile her father also permitted her mother that

she can see her one time in a month. After she left her home, she came across one of her friend, who helped her to connect with the transgender community. She joined the transgender community and started working there. She learned from their experiences and started earning money by adopting transgender profession. After some time once she got experience then she independently started working and needs no body help in this regard.

Although earning money is a difficult task, but now she is independent and needs to work to earn money. However, before this she had no responsibility to earn money and she was free from all tensions, but now she has to do this. According to her concept she said, that she is unable to understand, why people don't like transgender and they hate them. During her early age after joining the transgender society she opted to earn money by attending functions. However, in her later age she also started to earn money while working as marriage bureau agent. She selected this profession because of her social contacts during attending the functions. In her later age when she reached almost sixty years old she converted to become a spiritual icon for her community. She used to spend most of her time in worships and religious activities.

Case Study No 8

One of the aged respondents joined this community at the age of 14. She was from Syed family, and belongs to Sahiwal. According to her, as she grew up, sometimes her body gestures changes her emotions and feelings are just like females. She like to wear female dresses and do makeups. She further told that she was always the queen in school plays, and she played the role of a lady in dance functions. She could not discuss all this freely with her family because she didn't understand it herself; all she understood that she was drawn to males. She told that, at that age their family instead to understand her feelings, they punished her many times. At that time, she realized that she was not for them, and then, she started finding the people like her, who can understand her.

One day she went to lucky Irani circus, where she met dancer Hijra, first day she decided to go and talk to them, so next day she visited that Irani circus again to meet her

soul mates. She waited for a whole day to meet them and finally at 2pm she meets the people who were same like her, in first interaction they understood her and then she went back to her home. At that day she decided that now she will not live with them anymore. The next day she again went to circus without informing her parents and there she requested the Hijras that she want to join their community, they openly welcomed her in their community, that night she lived with them and next day, early morning they left Sahiwal, that was her last day there, she told that was the whole story of her life in Sahiwal, but actually she came into her actual life then.

After joining the community, she used to learn different dance stunts used in circus and thereafter she used to be a regular dancer of lucky Irani circus. In her early age, she used to be a famous dancer of the circus; however, in her later age ones she could not perform the dance herself she adopted her profession as dance choreographer in the same circus to train the new talent in the circus as well as in their community. Ones she reached the age of fifty-eight years she was selected as a Guru by her community members.

Case Study No 9

The respondent of this case was born in a family settled in Kasur city. The individual belonged to a certain segment of the society, which could be economically categorized as 'lower middle'. Upon her birth, the patriarchic family celebrated, and why should not they? As their son (prior to transition), was finally born after a row of 9 female children in their family. His mother was too old and weak to bare yet another child, in much hope for a son. Once she comes of age, she is to become the backbone of the family, a support for her then ailing parents and responsible brother (prior to transition) to her 9 sisters.

Though the youngest among her siblings, she is to take care of her elder sisters, making sure they are fed clothed and ultimately married off to a suitable candidate, whenever the time comes. She is, like other young men (Prior to transition) of her community, expected to lend a helping hand to her father to earn a living for their family. Additionally, she, as a 'man' (prior to transition) is expected to marry and

produce male off springs that in turn would be expected to share her burden when she grows old and weak. In a patriarchic society to which she is born, by birth she is expected to 'lead' her family (prior to transition), as well as produce a family of her own. She has to do it not for herself but for the sake of family honor, to make sure her forefathers name is carried on.

It is a true reflection of the eternal quest to gain immortality among human race. This provides much reason for the family and friends to celebrate upon her birth (prior to transition). She is now in her old age, her mother passed away while she had hardly reached the age of sixteen. A couple of years after the mother died, her father received a major injury resulting in the loss of his eye sight. Keeping in view, the family structure and their financial status, she left her home and joined the transgender community for earning money to support her family.

While staying with her family it would be impossible for her to earn money like transgender earns due to social restriction. She used to earn money while leaving in transgender community by adopting a dancer profession. She used to send money to her family but never visited herself to meet the family because she thought that due to her gender biasness her sister's life may not be affected. She continually supported her family till her younger age. However, once she reached the age of forty-five she could not earn so much to support her family members rather she could hardly survive herself in her earnings.

Summary

This chapter was about case studies of different respondents, who choose to be part of transgender community. In most of the cases the respondents were facing problems from own family or relatives. They used to isolate their selves in a room and later on decide to shift into transgender society. At early ages most of them selected few common professions like dancing, sex work, attending functions etc, however at old ages they faced common health issues and could not continue their professions and adopted alternative professions like begging, matrimonial services, or converted into religious practices and few of them opted to become as Guru. The next chapter is about

the conclusion of the research thesis and based on its results some recommendations are given at the end.

CHAPTER 8

CONCLUSION AND RECOMMENDATIONS

The research was conducted in locale of district Kasur. In this research, different issues of aging transgender are discussed, which are related to religious, socio-economic, medical and psychological factors. The researcher adopted certain methods and techniques for gathering reliable data i.e. Participant observation, Key informant, In-depth Interview, focus group discussion, Case study and also secondary sources were used in research. The data was collected using qualitative research methods. The phenomenological approach in this study was directed by conflict theory, which fits with this research due to the discrimination transgender people face in every field of life, including in legal sphere and religious communities. Conflict theory emphasizes on power differentials, which are how, a social group faces discrimination in a society.

Research finding reveals various reasons behind transgender community. As they are not accepted by the family and society so they have created their own community in which they live with each other and creates their own family in which they make relations like sister, brother, mother etc. with each other to create the feeling of belongingness as it exists in the cis gender communities. They also have their own cultural, social and economic life. For fulfilling their economic needs, they have to choose different profession, through which they integrate in the mainstream Population. Different professions which they opt includes begging, vadhai and function to fulfill their economic needs and to get respect and a proper place in the society as there is other occupation for them in our community. But still they are not seen as a productive member of the society as these professions does not contribute for the economic development of the country.

They have mentioned their everyday life problems and they want to receive social services so they can have an opportunity to become a part of the society. The Hijras of our country face systematic violence and social exclusion, the third sex is always recognized by the people. Different social practices and various activities as a source have been analyzed. Due to their identity crisis they have to face many problems

like they are not treated well by the society, they are harassed by the people as well as they are even not given the basic rights which make it difficult for them to integrate in the main population.

As they have no proper identity in our population so they have to face many problems to cope up in the Community. With reference to religion Hijras have little bit different religious practices like death ritual rest of the practices like Namaz, Roza, Zakat, Hajj etc. They perform like male because they think that they are male by birth so if they performed religious rituals and practices like female then God will show His anger on them. This research focuses on the health (both physical and mental) of old transgender and to identify some factors beneficial for their health. To formulate fruitful strategies, it is important to highlight both the mutual health hazards faced by older transgender and the special risk factors affecting transgender in older ages. According to my research these diseases create hypertension and depression. It makes physically discomfort for old transgender. Old person means that, their body functions are getting slow and everything inside body becoming weak. There are three types of ages which is chronologic age, biological age, psychological age. Chronological age means that person age in the years and along with that age, health problems develop.

Now similarly biologically age is that age in which person body changes with respect to time and Psychological age is how old one feels, acts, and behaves, and is thus not necessarily equal to chronological age, a person can therefore have a psychological age that exceeds their chronological age if they are mature or at least feel older than they really are. When the person enters in late adult hood their health condition got changes, different chemical reaction occurs and hearing, vision, voice trembling, metabolic system, immune system and thinking power changes these all changes make affects the weak old body.

8.1. Research Limitation

Since the study involved the purposive and snowball sampling selection of the study sample, and the size of the sample is very small so its results cannot be generalized. Time was very limited because of COVID-19. The goal of this research is not to generalize but rather to contribute portfolio information on the dimensions of stigma and

inequity experienced by transgender community. As a female researcher it was not easy to conduct frequent visits to the deras of transgender community as in Pakistani society the subject of transgender is considered as a taboo. People were busy and they didn't have much time for full interviews to be given. As a student, I face financial issues. I don't have enough budgets to take more interviews because my respondents demanded money for interviews. Most of the transgender were not ready for interview as they thought that, religion is their private affair so they don't want to share and that's faced excessive issues during my field work, because of people's attitude and societal taboos. (Price, et al, 2004).

8.2. Recommendations

- Government and local administrations should have arranged stipend for the poor's and provide employment to Hijras.
- Government should have to provide technical and vocational training programs for them.
- It is the responsibility of the State, as well as the community to work for their welfare by giving them their rights and proper place in the society.
- The government should arrange housing and medical facilities.
- Public harassment towards them, particularly by the Police, shall be dealt with stringent action which would turn down their resentment towards themselves.
- The government should take action to organize a work force that can understand the requirements of transgender community and provide a platform for their well-being and betterment. The efforts should be sufficient enough that transgender community may feel safe and comfortable.

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Appendix

A PHENOMENOLOGICAL STUDY OF AGING AMONG TRANSGENDERS: CASE STUDY OF DISTRICT KASUR

Questionnaire has a number of questions in order to study the impacts of aging on the religious practices and rituals of transgender. Also, to dig out find out the impacts of aging on educational, social and socio-economic status of transgender. Furthermore, to study the impacts of aging on psychological conditions and medical status of transgender in district Kasur. It is important that answer to each question is filled with honesty. Please answer each item. Your answers are Confidential. Thank you for your co-operation.

INTERVIEW PROTOCOL

S No	Questions
1	What are the difficulties you have to face in market?
2	Do people tease you?
3	Do you think that you can better answer to those teasing people when you were young or now in your older age?
4	Can you earn sufficient money for your living?
5	What is your opinion about the difference in money you are earning?
6	What is your religion?
7	From which sect do you belong?
8	Do you think religious practices helped in your life?

9	Which rituals you perform?
10	Do you feel social discrimination?
11	How can you elaborate this discrimination?
12	How do you see dance practice?
13	Is this dance practice related to any rituals?
14	What is your education?
15	Do you feel you are still young and energetic?
16	How would you describe your family relationships?
17	How would describe your social relationships?
18	How you can maintain your physical relationships?
19	Is their physical relation are short term or long term?
20	How would describe your mental health? (Do you feel happy? Do you feel struggle with mental health issues)?
21	How they grab or trap their customer?
22	When they get old how they earn?
23	The ratio of customers increases due to dance performance or physical relationships?
24	What are some of the biggest psychological challenges that transgender people face?
25	What is your current living arrangement?
26	Who are you attracted to?

27	How do you define your gender identify and how would you describe it?
28	How transgender perceive religion and how they see their identity as a Muslim?
29	Is there any conflict lies between religious and legal identity of transgender?
30	How societies perceive transgender as a religious and legal entity in Pakistan?