Transgender, Gender Affirmation and Resilient Strategies: A Case Study of Transgender Youth in Peshawar

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CERTIFICATE

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Syed Jawad Ali Shah

Dedication

This research is dedicated to my beloved grandparents and my parents whose love, affection, encouragement and prayers made me able to get such success.

Abstract

The narratives, policies and practices of development are inherently heteronormative in nature as literature suggests, and people with non-confirming gender such as transgenders are unfamiliar with the benefits of developmental outcomes. Using qualitative research strategy, and primary data collection via close ended questioners, in depth interviews and focus group discussion as research method, from two different UDC's, transgender youth and religious scholars, and choosing Peshawar City as study locale, this research study is an attempt to achieve three basic objectives: To document the current socio-economic status of transgender youth in Peshawar city. To explore the resilient strategies used by transgender youth for their gender affirmation in Peshawar city. And to understand the affordability of Prostitutions by transgender youth as resilient strategy particularly in the socio-religious context of Peshawar city. Using thematic analysis of qualitative data, this research study finds five different resilient strategies used by 'Transgender Youth' In Peshawar city. Family and friendship acceptance, (2) Interacting with healthcare services and social services organization, (3) Connection with a supportive community, (4) Dealing and building relationships with higher authorities, (5) and others which include Dancing, begging and prostitution.

Keywords: Heteronormativity, Transgender, Gender Affirmation, Gender Resilience.

Contents

CHAPTER 1   **INTRODUCTION**

1.1 Background of the study

The narratives, policies and practices of development are inherently heteronormative[1] in nature as literature suggests, and people with non-confirming gender such as transgenders are unfamiliar with the benefits of developmental outcomes, Majeedullah (2016). As a result, societies as well as international development fields have prioritized and normalized heterosexuality[2] under the binary notions of gender such as male and female[3]. In the social context of heteronormativity, social relations as well as hierarchies are discriminatory towards transgenders and their socio-economic exclusion is a talk of routine, Armas (2006). Transphobia[4] and Transprejudice[5] are common norms against transgender particularly in the social context of heteronormativity and consequently transgenders have been excluded socially as well as economically. For instance, poverty, lack of education and homelessness, unemployment, challenges related to health care, Prostitutions and non-consensual sex experiences are several socio-economic deprivation

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[1] Refers to 'institutionalization of the idea that only heterosexuality is normal, and only particular kinds of heterosexual relations are normal', underpinned by the idea of a male/female binary. All those who deviate from this model are referred to by the term non-conforming.

2 Heterosexuality refers to the sexual orientation of a person towards opposite gender sex and which is considered to be normal as well as acceptable mode of sexual orientation in various religion and societies and Pakistan has no exception in this regard.

3 Binary notions of gender systematically ignore third gender which is neither male or female I.e. third-gender.

4 Transphobia refers to expressions of fear and hatred of trans people and takes multiple forms. It is widely used by trans authors and activists.

5 Transprejudice refers to the systematic oppression, exclusion and discrimination against non-confirming gender.

among transgender community across the globe and have been well-documented (Majeedullah, 2016 & Armas , 2006).

As a group, transgender faces stigmatization, discrimination, and oppression in various realms of life and such experiences of transgender are neither continent nor country specific, Bornstein (1994). In other words, across the globe, transgenders experience extreme levels of stigma, discrimination, gender-based violence and abuse, marginalization and socio-economic exclusion. Overlapping social, cultural, legal and economic factors contribute to pushing transgender people to society's margins, Campuzano (2008). These factors push them more likely towards more drop out of education, to move away from family and friends, and workplace discrimination, limiting their educational and economic opportunities. They also encounter problems in accessing basic health care and other services. More targeted prevention approaches are needed in combination with increased welfare and employment opportunities to address the specific needs of transgender people (Cornwall, 2006).

In Pakistan the scenario is not different and transgender faces the same socio-economic exclusion as they experiences across the globe. For instance, according to Human Rights Commission of Pakistan (2017) transgender observes high degree of stigmatization, transphobia, and transprejudice. As per the reports, transgender are the most marginalized community and experience social, cultural, economic and political exclusion. Efforts for mainstreaming the transgender persons in Pakistan have shown some progress in recent years through judicial decisions and legislative instruments. However, despite fundamental guarantees under the Constitution of Pakistan, which

prohibits discrimination based on gender, special laws have had to be enacted calling for affirmative action by the government.

The binary gender definitions serve the purpose of the dominant majority and hence, the third genders, the transgender, do not fit in the binary gender mainstream. The struggle for mainstreaming the transgender persons is an on-going phenomenon around the world. However, their full-fledged acceptance into the gender codes remains to be achieved. The Supreme Court of Pakistan also recognized their marginalization and called upon federal and provincial governments to take necessary measures. These were to be done on a priority basis, to address issues of transgender persons related to their socio-political and economic rights. In 2019, the parliament in Pakistan has passed a law guaranteeing basic rights for transgender citizens and outlawing discrimination by both employers and private business owners, a move hailed by activists as "historic" for the conservative South Asian countries.

This study will shed lights on the causes of the notions of Transphobia and Transprejudice in Peshawar which is a subdivision in Khyber Pakhtunkhwa province of Pakistan., and will provide a brief account on their repercussions upon transgenders. In this regard, the current socio-economic status of transgender has already been documented in the face of Transphobia and Transprejudice by various researchers. This study is unique in the sense that it will provide the current socio-economic status of 'Transgender Youth'[6] (between the ages of 13 and 25 years old) and this section of transgender to our knowledge has been neglected in the research conducted previously. In

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[6] The term youth is described for this study as the periods of early, middle, and late adolescence (Kroger et al. 2010) between the ages of 13 and 25 years old.

addition, this study will examine and investigate the various resilient strategies which transgender youth employ for Gender affirmation[7] in social context of Transphobia and Transprejudice in Peshawar.

The importance of gender affirmation or Gender validation for transgender to avoid Transphobia and Transprejudice is being discussed in Nuttbrock (2002). As per the researchers, gender affirmation provides social recognition and support for transgender identity and expression in the social context of Transphobia and Transprejudice. However, Sausa (2007) argued that transgender women are involved in various risky behavior such as engaging in Prostitutions, drugs and substance use in order to obtain gender affirmation. Alternatively, transgender prioritize objectification experiences and Prostitutions in order to avoid Transphobia and Transprejudice because gender affirmation is easily accessible in these two domains.

In Pakistan, it has also been documented that many transgenders are involved in dancing, begging and Prostitutions as means of livelihood as they have limited options in other socially recognized professions. There are numerous studies that highlights the need for gender affirmation among transgender youth, its relationship with risky as well as socially contradictory behavior is rarely been investigated in Pakistan. In this regard, this research study will fill the gap and investigate the various resilient strategies which

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[7] Gender affirmation' the process by which individuals are affirmed in their gender identity by others through social interactions and has been was characterized as a highly important source of social support for Transgender.

transgender youth employ for gender affirmation in the social context of Transphobia and Transprejudice in Peshawar.

1.2 Explanation of Key Concepts

Following are the key concepts,

Heteronormativity; Refers to 'institutionalization of the idea that only heterosexuality is normal, and only particular kinds of heterosexual relations are normal', underpinned by the idea of a male/female binary All those who deviate from this model are referred to by the term non-conforming.

Heterosexuality; Heterosexuality refers to the sexual orientation of a person towards opposite gender sex and which is considered to be normal as well as acceptable mode of sexual orientation in various religion and societies and Pakistan has no exception in this regard.

Binary Gender; Binary notions of gender recognize only male and female and systematically ignore third-gender which is neither male or female I.e. third-gender

Transphobia; Transphobia refers to expressions of fear and hatred of trans people and takes multiple forms. It is widely used by trans authors and activists.

Transprejudice; Transprejudice refers to the systematic oppression, exclusion and discrimination against non-confirming gender.

Transgender Youth; The term youth is described for this study as the periods of early, middle, and late adolescence between the ages of 13 and 25 years old.

Gender affirmation; Gender affirmation' the process by which individuals are affirmed in their gender identity by others through social interactions and has been was characterized as a highly important source of social support for Transgender.

1.3 Problem statement

Transphobia and Transprejudice are the most prevalent norms against transgender throughout the world and 'Transgender youth' in Peshawar have no exception in this regard, and are facing extreme form of socio-economic exclusion in the society I.e. poor status of education, limited employment opportunities, stigmatization, oppression, challenges related to health care, and non-consensual sex experiences. Under such difficult conditions, the need for gender affirmation is high among Transgender Youth in Peshawar and in order to validate their gender Transgender youth are engaged in different resilient strategies which are both risky as well as socially contradictory in nature. In this research study, the researcher will examine the current socio-economic status of 'Transgender Youth' in Peshawar and explore the resilient strategies employed by 'Transgender Youth' in Peshawar to obtain gender affirmation. Various strategies have been used by transgender such as Prostitutions, dancing, drugs, and substance use to obtain gender affirmation. However, this research study is focusing on the need for gender affirmation among 'Transgender Youth' in Peshawar as well as its relationship with risky as well as socially contradictory resilient strategies. Alternatively, this research study will discuss why and how 'Transgender Youth' in Peshawar are engaged in prostitutions as a resilient strategy particularly in the socio-religious context of Peshawar which is an Islamic society and prostitutions is illegal as per Islamic consideration.

1.4 Research questions

The following research questions will be answered in this study:

1. What is the current socio-economic status of transgender youth in Peshawar?

2. What are the various resilient strategies transgender youth employ for Gender affirmation in Peshawar?

3. Why and how 'Transgender Youth' affords Prostitutions as a resilient strategy particularly in the socio-religious context of Peshawar which is an Islamic society and Prostitutions is illegal as per Islamic consideration?

1.5 Objectives

1. To understand the current socio-economic status of transgender youth in Peshawar.

In this objective the main focus of the researcher is to understand and highlight the socio-economic status of Transgender youth in Peshawar. Socio-economic status implies the openness of society as well as markets towards transgender youth in Peshawar.

2. To explore the resilient strategies use by transgender youth for their gender affirmation.

In the face of socio-economic exclusion, gender affirmation that is to validate their gender will be high among transgender youth and they pursue various resilient strategies to obtain the needed Gender validation.

3. To understand the affordability of Prostitutions by transgender youth as resilient strategy particularly in the socio-religious context of Peshawar.

Form the literature; it has been given that transgender in Pakistan opt for resilient strategies I.e. Prostitutions, which is both risky in terms of health as well as socially contradictory particularly in the socio-religious context of the country. Therefore, this

study will investigate the reasons and context of why and how transgender youth choose prostitutions as resilient strategies to obtain Gender affirmation.

1.6 Significance of the study

The importance of this study lies in the fact that transgender youth in Pakistan are in a vulnerable position compared to its non-transgender counterparts. The prevalent norms of Transphobia and Transprejudice in our society push them to the margins and consequently for gender affirmation they are indulged in risky as well as socially contradictory behavior I.e. Transgender youth are engaged in Prostitutions , drug abuse and Substance-use to reduce their marginalization. This is not an optimum behavior particularly in the socio-religious context of the country. This study will investigate the scenario by integrating various relevant theories and analyze why and how transgender youth are motivated in a risky as well socially contradictory behavior. In this regard, this study is important in a sense that Transgender youth experiences of resilience are important to understand for scholars and practitioners inside the country as well as across the globe. Further this study will highlight the need for more targeted prevention approaches with increased welfare and employment opportunities to address the specific needs of transgender people so that transgender youth will increase their human capabilities. In other words, this study will highlight the need for inclusive policies and practices towards transgender youth by eliminating the obstacles in the way of achievement their human capabilities.

CHAPTER 2   LITERATURE REVIEW

2.1 Type of literature review

Both Theoretical and Systematic literature review are suitable for this research study. Theoretical review is best when research study focuses on various theories that have been accumulated with respect to an issue, concept, or phenomenon. This research study will use theoretical review because the researcher is interested to understand and explore the lived experiences of transgender youth by integrating various theories that have been developed in this regard. This review will integrate and evaluate various theories and highlight the issues of transgender youth I.e. Gender affirmation, in dealing with the social context of heteronormativity and explore their various resilient strategies to obtain Gender affirmation.

2.2 Definition and Meaning of Transgender

According to the Cambridge dictionary, *transgender is someone who feels that they are not the same gender as the gender they were said to have when they were born.* Although the word "transgender" and our modern definition of it only came into use in the late 20th century, people who would fit under this definition have existed in every culture throughout recorded history. The transgender community is incredibly diverse. Some transgender people identify as male or female, and some identify as genderqueer, nonbinary, agender, or somewhere else on or outside of the spectrum of what we understand gender to be.

2.3 Biological view of Transgender

When the sperm cell from the father which carries an 'X' or a 'Y' chromosome fuse with the egg from the mother, which carries an 'X' chromosome. These chromosomes combine

to form XX and XY to produce female and male embryos. But there are some cases when rare combinations like 'XXY', 'XXX' 'XXYY' etc. are formed. After that, even people with XX/ XY Chromosomes that develop female/male genitals and characteristics due to the addition of X and Y parts over the formed gender, Nagoshi (2010)

2.4 Psychological view of Transgender

Gender identity is perhaps the most important aspect which determines the psycho-social behavior of humans. A gender identity crisis not only leads to a problematic social life but also lowers the self-esteem of an individual, which may potentially lead to his socio-economic and political alienation. Normalcy is defined as conformity to prevalent norms of the majority. Transgender and gender-variant people have a variety of concerns due to which there arise different psychological issues in them. In addition to the usual problems that may bring any individual to therapy, transgender and gender-variant people often seek professional help in understanding their gender identities and patterns of gender expression and in addressing the complex social and relational issues that are affected by these, Saus (2007).

Transgender persons not uncommonly seek medical services to make their bodies more congruent with their gender identities; involvement of mental health professionals is often necessary or desirable in arranging such services. Moreover, many transgender and gender-variant people experience stigmatization and discrimination as a result of living in a gendered culture into which they often do not easily fit. They may not only experience an inner sense of not belonging but also discrimination, harassment, sometimes lethal violence and denial of basic human rights. These issues, too, often bring transgender people into psychological problems.

2.5 Sociological view of Transgender

While the visibility of transgender people is increasing in popular culture and daily life, we still face severe discrimination, stigma and systemic inequality. Some of the specific issues facing the transgender community are lack of legal protection, poverty, harassment and stigma, anti-transgender violence. According to the Human Rights Campaign's 2014 State Equality Index, only 18 states and the District of Columbia prohibit employment and housing discrimination based on gender identity; only 17 states and the District of Columbia prohibit discrimination based on gender identity in public accommodations; and only 15 states and the District of Columbia prohibit discrimination based on gender identity in education. Similarly, in most of the states in US, transgender people lack legal protection in accessing different services in the public. This legal protection causes the unemployment for transgender in the community. The National Transgender Discrimination Survey (NTDS) found that 15 percent of respondents were living in severe poverty (making less than $10,000/year). For transgender people of color, those rates were even higher. Transgender people are still often met with ridicule from a society that does not understand us. This stigma plays out in a variety of contexts – leaving us vulnerable to lawmakers who attempt to leverage anti-transgender stigma to score cheap political points; to family, friends or coworkers who reject transgender people upon learning about our transgender identities; and to people who harass, bully and commit serious violence against transgender people,

2.6 Views of Different Religions on Transgenders

The relationship between transgender people and religion varies widely around the world. Religions range from condemning any gender variance to honoring transgender people as religious leaders. Views within a single religion can vary considerably, as can views between different faiths.

2.6.1 Christianity and Transgender

In Christianity there is a variety of views on the issues of gender identity and transgender people. Many Christian clergies vary in their position, ranging from condemning transgender acts as sinful, to remaining divided on the issue, to seeing it as morally acceptable. In June 2019, the Catholic Church published a document titled "Male and Female He Created Them", which summarized its official position. The document rejected the terms transgender and intersex and criticized the idea that people could choose or change their gender as a "confused concept of freedom" and "momentary desires". It asserted male and female genitalia were designed for procreation, Crincoli (2015).

2.6.2 Judaism and Transgender

Jewish views of transgender people have varied by time and denomination. Rabbinic Jewish texts discuss about different sex/gender categories. Tumtum (meaning "hidden") is a term that appears in Jewish Rabbinic literature and usually refers to a person whose sex is unknown, because their genitalia are covered or "hidden". The nature of the individual's gender is ambiguous. In Isaiah 56, God promises eunuchs who keep the Sabbath and hold fast to his covenant that he will build an especially good monument in heaven for them, to make up for their childlessness, Portugese (1998).

2.6.3 Islam and Transgender

In Islamic literature, the word mukhannathun is used to describe "effeminate men". The term has sometimes been equated to transgender women, men, members of a third gender, or intersex individuals, and it does not neatly fit into any of those categories. The role of mukhannathun varied throughout early Islamic history, and the meaning of the term took on new dimensions over time. In some eras, men deemed mukhannathun were persecuted and castrated, while in others they were celebrated as musicians and entertainers. In later years, the term came to be associated with the receptive partner in gay sexual practices, as homosexuality was seen as an extension of effeminacy. In the late medieval era, several Islamic scholars held that mukhannathun who had innate feminine mannerisms were not blameworthy as long as they did not violate religious laws concerning sexual morality. If we look at the history of the transgender community in the sub-continent, known by the term 'Khwaja Sara,' they held a special recognition in the society during the Mughal period, when they were employed as guardians of the 'Zanan Khana' in palaces. Moreover, they were also respected by the community, for superstitious as well as religious reasons, Paul (2018).

2.7 Transgender Theory

'Transgender theory' offers theoretical orientation as well as explanations for how to understand gender and sexual identity, and is highly significant in order to understand the unique lived experiences of transgender, Nagoshi (2010). As a matter of fact, experiences of transgender in the social context of heteronormativity challenge the socially defined notions of identity and in response 'Transgender theory' offers the required theoretical orientation that comprehends the unique lived experiences of transgenders. Prior to the

emergence of 'Transgender theory', according to essentialists view as argued by Hausman (2001) that 'Gender' as a category was based on rigid binary notions i.e. Male and female, and this 'Gendered Binary socialization'' was not open to interrogation because it was treated as natural. For instance, Connell (2002) explains the basic premises of essentialism regarding gender identity and sexuality. As per the research, essentialism assumed that masculine-act for male, considered as a normal act; a male must be sexually attracted to female. In the same way, feminine-act for female reflected as normal act a female must be attracted sexually to male, otherwise there are various enforcement mechanisms in the guise of religion, culture and legal enforcement to the devotion of gender roles.

For the first time, feminism in history challenged the notion of 'binary gender' and the alleged bodily superiority of male over female. In other words, according to feminist theory, gender as a category is socially constructed and work as an ideology to sex roles. However, as per Jagose (2009) the pattern of gender-deconstruction has remained a crucial issue among feminist and queer theory. Feminist theory mostly focused on the social oppression of women due to the vulnerability of female body compared to male body while treating the binary notion of gender as natural. Whereas Queer theory has appreciated nonheteronormative social context and presented philosophical understanding of nonheteronormative gender identity and sexuality. The attempt of feminist theory remarkably failed to acknowledged and addressing 'intersectional issues' as it has no answer to how an autonomous self in such an oppressive system seek empowerment. On the other hand, although queer theory proposed perspective of non-heteronormativity but it was unable to deconstruct

individual queer experience. Gender variability or Masculine females and feminine males are acceptable to queer theory but still the assumption of such bold statement is based on male versus female.

Transgender experiences thus challenges heteronormative assumptions of the nature of gender, sexuality, and identity in ways that cannot be fully addressed by feminist and queer theories and provides the room for the emergence of 'Transgender Theory'. 'Transgender theory' incorporates and exceeds feminist and queer theory by overtly incorporating ideas of the fluidly embodied, socially constructed, and self-constructed aspects of social identity as well as the dynamic interaction and integration of these aspects of identity within the narratives of unique lived experiences, Nagoshi (2010).

2.8 Resilient strategies used by transgenders to obtain Gender affirmation in the face of Trans phobia and Trans prejudice

The American Psychological Association (2014) defines resilience as "the process of adapting well in the face of adversity, trauma, tragedy, threats or even significant sources of stress." The concept of psychological resilience represents a progressive attribute within an individual to effectively adjust when faced with difficult or threatening situations by using their ability of handling difficult circumstances and adapting and bending psychologically and maintaining a satisfaction with life over time. Therefore, it can be said that psychological resilience develops over a specific time frame and needs for the individual to come across uncertain and or unsafe situations, Cohn et al (2009).

Transgender community has been used as an important remover of psychological distress as many transgender preferred living with their Gurus as compared to the ones

living alone or with friends. For instance, Hartling (2005) argued that community membership is crucial for transgender to avoid socio-economic exclusion. A major source of strength seems to be a person's feelings and connection with oneself and those around him/her especially in the face of adversities. level of education can also provide psychological resilience among transgender. For instance, Mann et al. (2004) has explained found that transgender individuals with higher levels of education have higher levels of self-esteem and psychological resilience as reflected by significant positive correlations.

2.9 Transgender and socio-economic exclusion in Pakistan

The binary gender definitions serve the purpose of the dominant majority and hence, the third gender, the transgender, does not fit in the binary gender mainstream. The struggle for mainstreaming the transgender persons is an on-going phenomenon around the world. However, their full-fledged acceptance into the gender codes remains to be achieved. Efforts for mainstreaming the transgender persons in Pakistan have shown some progress in recent years through judicial decisions and legislative instruments. However, despite fundamental guarantees under the Constitution of Pakistan, which prohibits discrimination based on gender, special laws have had to be enacted calling for affirmative action by the government. The Supreme Court of Pakistan also recognized their marginalization and called upon federal and provincial governments to take necessary measures. These were to be done on a priority basis, to address issues of transgender persons related to their socio-political and economic rights. In 2019, the parliament in Pakistan has passed a law guaranteeing basic rights for transgender citizens

and outlawing discrimination by both employers and private business owners, a move hailed by activists as "historic" for the conservative South Asian country.

As per Majeedullah (2016), literature related to transgender in Pakistan can be categorized into two parts. The first part of the literature related to transgender in Pakistan contains anthropological studies where scholars have investigated the lives of transgender and their identity. Whereas the second part of the literature is devoted to identify the causes and consequences of transgender socio-economic exclusion. In this regard some studies highlights the sources and types of transgender livelihood. For instance as per Abdullah (2012), begging, dancing and prostitutions has been noted as means of livelihood among transgender. Family rejection and early dropout from school is associated with restricted employment opportunities transgender often indulged in begging, dancing and sex fork as a profession.

Aurat Foundataion (2016) Offer a detail investigation of the lives and socio-economic status of transgender across Pakistan. According to the report, transgenders experience extreme levels of stigma, discrimination, gender-based violence and abuse, marginalization and social exclusion. Overlapping social, cultural, legal and economic factors contribute to pushing transgender people to society's margins. This push them more likely towards more drop out of education, to move away from family and friends, and faced workplace discrimination, limiting their educational and economic opportunities. They also encounter problems in accessing basic health care and other services. Further the report offers quantitative data related to transgender in Pakistan. As per the study, almost 35% of transgender have no educational carrier at all and only 5.4% and 4.9% of transgender have completed intermediate level and bachelors level of

education respectively. More than 40% of the transgender across the country chosen dancing, 15% Prostitutions, and 12% begging as their profession and source of livelihood. Monthly income of Transgender in Pakistan reported very low status and 47.1% of respondents reported earning an average monthly income of 0-10,000 Pakistani rupees, the highest average reported followed by 38.9% who reported 10,001-20,000 rupees.

2.10 Conceptual Framework

This section presents the conceptual framework of the study which is based on using and borrowing different concepts from various theories that have been discussed in the review section.

FIG 1.

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┌──────────────┐        ┌──────────────┐
│              │        │              │
│ Transgender  │        │ Transphobia  │
│ Youth        │ ══════>│              │        ┌──────────────┐
│              │        └──────────────┘ ═════> │   Gender     │        ┌──────────────┐
│              │                                 │  affirmation │ ═════> │  Resilient   │
└──────────────┘        ┌──────────────┐        │              │        │  strategies  │
                        │              │        └──────────────┘        └──────────────┘
                        │ Transprejudice│
                        │              │
                        └──────────────┘
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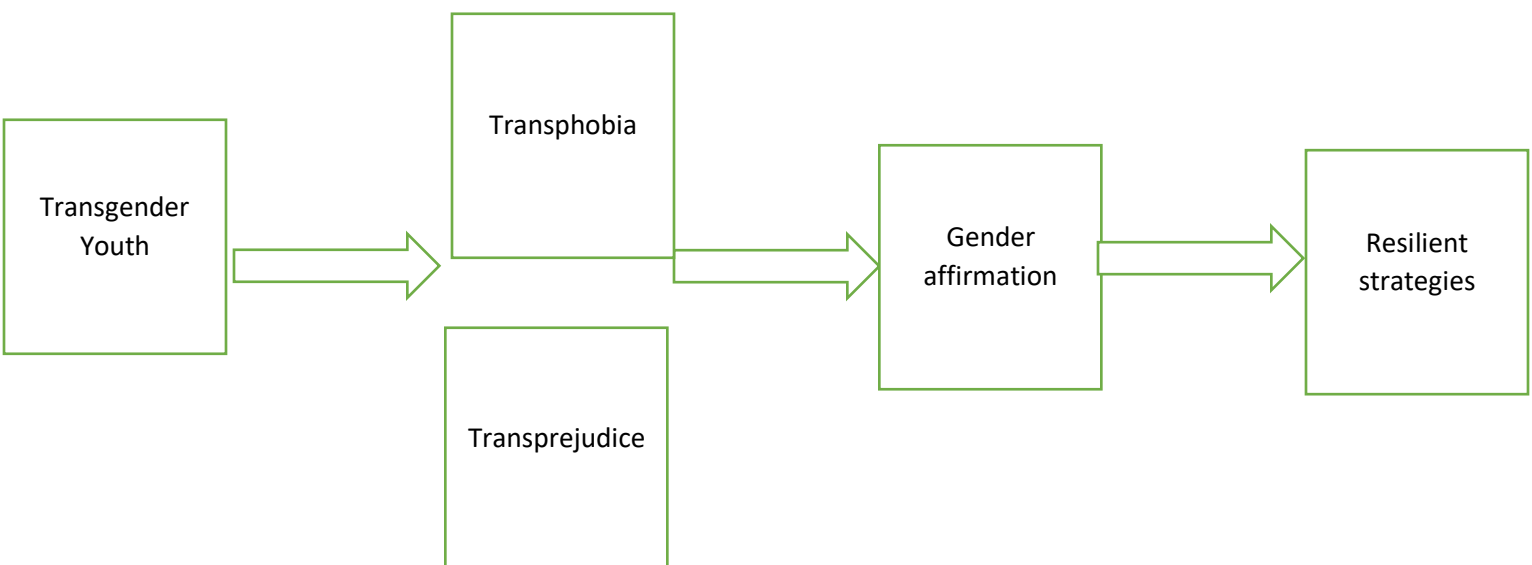
For this research study an intersectional approach is suitable as the researcher will integrate various relevant theories and investigate how the social context of Transphobia

and Transprejudice intersect and generate exclusive experiences for transgender youth in the pursuit of gender affirmation and consequently lead to risky and socially contradictory behavior. The proposed framework for gender affirmation will be based on the already established literature related to transgender youth and adjusts various theories I.e. Objectification theory (Moradi & Huang, 2008), identity threat model of stigma (Major & O'Brien, 2005).

Gender affirmation among transgender youth is unattainable particularly in the face of social context I.e. Transphobia and Transprejudice. Stigmatization and marginalization often drives transgender youth towards family rejection, early sexual harassment at school, and experiences of being sexually objectified. Transgender youth belongs to religious or conservative families faces family rejection and consequently early dropout from school motivates them to engage in sexual activities as a means of livelihood. This cycle of poverty, homelessness and prostitutions among transgender youth are associated with anxiety, depression and low self-esteem. As a result the need for gender affirmation is high due to the persistent psychological stressors.

Transgender of youth have been sexually objectified from their early childhood and ultimately associate objectification experiences to gender affirmation as transgender youth frequently find some sort of gender affirmation through objectified experiences (Nuttbrock, 2002). As per objectification theory, sexual objectification experiences include; anticipation of the male gaze, objectifying interpersonal encounters, appearance evaluations, cat calls, or other sexual gestures and vulgar comments. Regular sexual objectification experiences among transgender youth may lead to Self-objectification in which transgender youth will consider themselves as sexual object and navigate their

body to bring close to culturally admirable position (Fredrickson, 1997). The second theory of identity threat model of stigma elaborates the strategies that transgender hold in the face of anxiety. As per this model, psychological anxiety increases the need for gender affirmation whereas socio-economic exclusion block access to gender affirmation and consequently transgender faces identity threat in such a situation. In other words, anxieties related to body shame and stigma related to socio-economic exclusion often leads transgender youth to engage in risky and socially contradictory behavior such as engaging Prostitutions (Major & O'Brien, 2005).

CHAPTER 3   **METHODOLOGY**

3.1 Research strategy

Qualitative research strategy will be used considering the research questions of the study that include what and why and how type questions. In other words, research strategy allows the researcher to answer the research questions and how to implement methodology. The use of qualitative research strategy will be helpful and allows the researcher to access rich information in less time. It involves research design, research methods and sampling technique. In the following section, the researcher will explain and discuss research design, different research methods for various UDC's and sampling technique.

3.2 Research design

Research design refers to the practical choice about how the researcher will implements the research strategy into practice. In this stage, the researcher must be able to present what type of data or evidences will be provided to address the research questions and objectives. In this regard, the researcher is clear that primary data collection via close ended questioners, in depth interviews and focus group discussion will be used as the research methods appropriate for this research study.

3.3 Research methods

Various research methods have been used in previous conducted research. The following research methods have been commonly used;

- Observation / Participant Observation

- Surveys

- Interviews

- Focus Groups

- Experiments

- Secondary Data Analysis

- Mixed Methods (combination of some of the above)

Considering the objectives of this research study, the researcher will opt for mixed research method because any of the above single method will not allow the researcher to obtain sufficient amount of data.

3.4 Units of Data collection (UDC's)

This research study will use two different UDC's to obtain relevant data considering research objectives.

3.4.1 Transgender Youth

Most of the data collection procedure will focus on this UDC's. Researcher will obtain the most needed data about socio-economic status of transgender youth via close-ended questioner from this UDC. Transgender youth are in fact facing live experiences where they have been constantly excluded both socially and economically. In other words, in the face of socio-economic exclusion, transgender youth to obtain gender affirmation opt for various resilient strategies. Therefore, the researcher will focus on transgender youth to obtain data considering the objectives of the research study. Close ended questioners will be use to obtain data regarding socio-economic status of transgender youth in the study locale. While in depth interviews will be conducted to explore various resilient

strategies used by transgender youth to obtain gender affirmation in the study locale. Finally, focus group discussion will be conducted from transgender youth to discuss prostitutions as a resilient strategies used by transgender youth considering the socio-religious context of the study locale.

3.4.2 Religious scholars

Our second UDC's will those religious scholars who have deep understanding of the issues related to transgender in the study locale. Focus group discussion will be used as a research to obtain data from this UDC's. Considering the third objective of research study, data form this UDC's will allows the researcher to discuss and explain how prostitutions is common as a resilient strategies among transgender youth to obtain gender affirmation.

3.5 Data collection tools

Following are the tools for data collection.

3.5.1 Questionnaires

Close ended questionnaires will be used to obtain information regarding the socio-economic status of transgender youth. It will include information such as age, level of education, source of livelihood, employment status, whether they have home or not, monthly income, obtain health care services etc.

3.5.2 Interview

In-depth Interviews will be conducted to explore transgender youth resilient strategies against Transphobia and Transprejudice.

3.5.3 Focused Group Discussion

Finally focus group discussion will be conducted to achieve the third objective of the study. That is to understand why and how transgender youth are engaged in risky as well as socially contradictory behavior.

3.6 Sampling technique

There are basically two broad categories of sampling techniques I.e. Probability sampling and non-probability sampling. In the former type, researcher can easily avoid the sampling error because of the availability of a complete sampling frame of all individuals form which selections of sample can be made. In this type of sampling, generalization of the results can be easily made as all eligible individual have a chance of being chosen for the sample. However, this sampling technique is both expensive and time consuming. While the later type of sampling, non-probability sampling is neither expensive nor time taken and thus suitable for this research study because of the resource and time constraint and are useful for exploratory research. However, the only short coming of non-probability sampling is that since the researcher do not start with as complete sample frame and thus results obtained through this sampling lacked generalizability.

Despite of its short comings, the researcher will opt for non-probability sampling technique and will use convenience sampling which is one of the many types of Non-probability sampling. Convenience sampling is perhaps the easiest method of sampling, because participants are selected based on availability and willingness to take part. Useful results can be obtained, but the results are prone to significant bias.

3.7 Study locale

The locale of this study will Peshawar which is a subdivision in Khyber Pakhtunkhwa province of Pakistan. It is located near the eastern end of the historical Khyber Pass, close to the border with Afghanistan. Peshawar is the largest Pashtun majority city in Pakistan. Historically, the ethnic tribes of Pashtun are practicing religious Muslims and devoted to Islamic values. Considering the socio-religious context of Peshawar, it is imperative to understand and explore the various issues of transgender living in Peshawar. In particular, it is important to understand the routine life of transgender youth in Peshawar and compare their life with other transgender across Pakistan.

CHAPTER 4   **DATA ANALYSIS**

4.1 Socio economic Background of 'Transgender Youth' in Peshawar city.

As the first research objective is to provide socio-economic background of 'Transgender Youth' in Peshawar city, therefore in the following section researcher presents socio-economic background of 'Transgender Youth' in Peshawar city. These include, Homelessness among 'Transgender Youth', level of education, employment status, income status and whether receiving health facilities or not.

Table 1. Homelessness among 'Transgender Youth'

	Frequency	*percentage*
yes	16	75%
No	4	25%

In table 1, researcher has shown the current status of homelessness among 'Transgender Youth' in Peshawar city. For instance, out of 20 participants, total 16 participants experienced homelessness and only 4 participants received social programming from their respective homes.

Table 2. Level of education

	Frequency	*percentage*
≤ 5th Grade	4	20%
≤8th grade but ≥ than 5th grade	6	30%
≤10th grade but ≥than 8th grade	8	40%
≥than 10th	2	10%

In table 2, researcher has shown the current level of education among 'Transgender Youth' in Peshawar city. For instance, total 2 participants have completed their matriculation, whereas 8 participants are between grade 8th and grade 10th . Among the participants 20% of 'Transgender Youth' in Peshawar city only completes 5th grade in the face of transphobia and transprejudice.

3. Employment status

	Frequency	percentage
unemployed	17	85%
employed	3	15%

In table 3, researcher has shown the current level of employment among 'Transgender Youth' in Peshawar city. It is an irony that, out of 20 participants, total 3 participants are employed while the majority is unemployed. In the face of transphobia and transprejudice, unemployment opportunities are not open to wider population and consequently 'Transgender Youth' in Peshawar city are facing severe discrimination in jobs market.

4. Income status

	Frequency	percentage
≤ 10,000	4	20%
≥10,000 but ≤ 20,000	11	55%
≥20,000 but ≤ 30,000	5	25%

In table 4, researcher has shown the income status of 'Transgender Youth' in Peshawar city. Majority of the participants, almost 55% earn income between thee range of 10-20 thousands while 20% still struggling to make 10 thousand per month.

5. Receiving health facilities

	Frequency	percentage
Receiving health facilities	11	55%
not receiving health facilities	9	45%

In table 5, researcher has shown the percentage of 'Transgender Youth' in Peshawar city who are receiving health related facilities. For instance, majority of the participants, almost 55% earn are benefiting themselves from health services while 20% are still facing discrimination and not receiving health facilities.

4.2 Resilient strategies used by 'Transgender youth'' for their gender affirmation in Peshawar city.

In the face of socio-economic exclusion, gender affirmation that is to validate controversial gender is high among 'Transgender Youth' and consequently they pursue various resilient strategies to obtain the needed Gender validation. As per Nuttbrock (2002, gender affirmation provides social recognition and supports transgender in the social context of Transphobia and Transprejudice. And Sausa (2007) argued that transgender prioritize objectification experiences and sex work in order to avoid

Transphobia and Transprejudice because gender affirmation is easily accessible in these two domain.

In the following section, researcher presents major findings of 15 In-depth interviews undertaken with 'Transgender Youth' in Peshawar city. Researcher has used five different themes to collect qualitative data in this regard; (1) Family and friendship acceptance, (2) Interacting with healthcare services and social services organization, (3) Connection with a supportive community, (4) Dealing and building relationships with higher authorities, (5) and others which include Dancing, begging and prostitution. The above selected theme is borrowed from Singh et all (2011) and Singh (2013).

4.2.1 Family and friendship acceptance

Early rejection by the parents or famously known as 'homelessness', is one of the features of transgender throughout the world. The relationship between transgender and homelessness in the particular social context of transphobia and transprejudice has been well documented. Not only the family rejection but the relatives and friends follow too the path of rejection particularly in the social context of transphobia and transprejudice Singh (2013).

Two dimensions are much worthy to discuss. In the first place, if parents decided that they would not choose rejection and instead attempt to treat equally all of their offspring's including transgender, then this would have a very different impact on the lived experiences of 'Transgender Youth' in Peshawar city. Or at least, this attempt of not rejection would not be associated with catastrophic consequences. And secondly, on the contrary, if transgender faces early homelessness then this would have a very different impact on the lived experiences of 'Transgender Youth' in Peshawar city. For instance,

Singh (2013) finds that almost 84% of participants were influenced by the Family and friendship networks. However, out of 15 participants which are 'Transgender Youth' total 10 participants shared their early lived experiences of homelessness. While the remaining 5 participants shared their early lived experiences with friends and relatives in an attempt to explore their resilient strategies in the face of transphobia and transprejudice.

Homelessness reduces the opportunity to live with your family and in understanding the dynamics of life. On the contrary, living with a family in itself is a resilient strategy as it protects you through proper social programming. In this regard, one of the participants articulated that;

"If you are with your family as I was at my early age of childhood, you are more powerful than even in the presence of transphobia and transprejudice" (Participant. 4)

However, half of the participants among 'Transgender Youth' did not have this particular resilient strategy. In the face of transphobia and transprejudice, and lacking a wonderful resilient strategy, lived experiences of 'Transgender Youth' are much more hard and tough than those lived experiences with baking Home-Power. One of the participants shared her lived experiences of homelessness particularly in the face transphobia and transprejudice;

"At home it is easy to develop a sense of once own gender and it is also easy to fit into your expected roles when you are receiving social programming from the home.

But lived experiences of those lacking this opportunity often prone to anti-socially and culturally behaviors" (Participant. 7).

Apart from parent's or family support, there are relatives and friends to them this responsibility belongs. Among 5 participants who did not have family support at early age, two of them have shown support from friends and relatives as their early resilient strategies. One of the participant shared her lived experiences with friends and relatives at early age of homelessness;

"I spend almost two months in one of my relatives home after being thrown out of home. I left too this home when I met a wonderful lady on a occasion of wedding ceremony in the village and I feel that was a good decision. However, those lived experiences at my relatives home supported me to build my own view regarding my gender and sexuality" (Participant. 2).

In the end, last three participants among 'Transgender Youth' revealed that they did not have these support at early age of homelessness and never used support from family, friends, and relatives as a resilient strategies.

4.2.2 Interacting with healthcare and social services organization

Singh (2013) used a broader theme of 'adultism experiences' which include interacting with health care and social services organization. Lived experiences of 'Transgender Youth' usually appears in two shape while interacting with healthcare and social services organization. In the first place, attitude and behavior of these organization toward transgender replicate the attitude and behavior of other organizations such as law enforcement agencies as well as the general masses. On the other hand, these

organization can also feel the sensitivity of the issue and treat 'Transgender Youth' in a manner that would be quietly different form the normal behavior. Lived experiences of more than half participants in Singh (2013) falls into the first dimension mentioned above and experienced the same social stigma as 'Transgender Youth' experiences in their daily routine.

One of the of the participants shared her lived experiences;

"Being member of a marginalized community, when you (Transgender Youth) interact with your counselors, doctors, teachers and social workers, you expect the same gender validation as you expects from the rest of the society" (Participant. 5).

However, out of 15 participants which are 'Transgender Youth' total 7 participants shared their early interactions with counselors or doctors, while the remaining 8 participants shared their early lived interactions with school teacher, madrassah teacher, and other personalities in social services organizations. But again, more than half of the participants among 'Transgender Youth' in Peshawar city also falls into the first dimension mentioned above and experienced the same social stigma as 'Transgender Youth' experiences in their daily routine. In other words, only f5 out 15 'Transgender Youth' in the face of transphobia and transprejudice, have used interaction with counselors, doctors, teachers and social workers as its crucial resilient strategy. One of the of the participants shared her lived experiences;

"When I was 15, I met a lady doctor in LRH hospital in Peshawar city while investigating problem in my stomach. She was the first person outside my family who

knows my inner secrets at that time and she supported me a lot throughout difficult times in my life "(Participant. 1).

Whenever 'Transgender Youth' finds a cooperative and supportive counselor or doctor, she then finds a way to construct her own gender and sexuality. The help of supportive counselors or doctors would made it clear at early stage that expected lived experiences of 'Transgender Youth' are going to be tough**.**

4.2.3 Connection with a supportive community

Singh (2013) has used 'Finding once place in LGBTQ community' instead of connection with a supportive community. However, Singh et all (2011) used the same term connection with a supportive community. Gichki (2020) reveled that Guru-Chela relations among transgenders played an amazing role in the lived experiences of transgenders in Pakistan. In his Deconstructing Transgender Identities in Pakistan, India, and Iran in Colonial and Post-colonial Context, Gichki argued that the institution of Guru-Chela served the purpose of supportive community among transgenders and provided another resilient strategy in the face of transphobia and transprejudice. Majority of the participants among 'Transgender Youth' in Peshawar city are engaged in Guru-Chela relations as a resilient strategy against transphobia and transprejudice. One of the participants based on her lived experiences shared that;

"The Guru is your father, mother, teacher, and in short Guru is the only existing identity for you in this world who can protect you from every dark night" "(Participant. 6).

Out of 15, total 12 participants are currently engaged in Guru-Chela relations as are using Guru-Chela institution as their resilient strategy. It does not imply that Guru-Chela relations as a source of resilience is optimally operating in the city. It only implies that majority of the participants among 'Transgender Youth' in Peshawar city are engaged in Guru-Chela relations as a resilient strategy against transphobia and transprejudice. As one of the participants based on her lived experiences shared the shortcomings of Guru-Chela system;

"Guru is not like a benevolent social planner who would always take care of your interest, but some Gurus are self-interested and treats you like a harsh and bad teacher" "(Participant. 12).

Out of 15, total 6 participants have complained the shortcomings of Guru-Chela relations and most of them are professionally beggar's and dancers. In most of the time, these participants receive much lower attention in any concert or market and consequently earns lower income. one of the participants based on her lived experiences shared the shortcomings of Guru-Chela system;

"Every Chela must present some tributes to the Guru on every night or week or monthly basis. And you know well the dynamics of life as it does not treat you smoothly and in time of crisis you have to offer these tributes from your saving" "(Participant. 9).

"At least you are acceptable to one identity(Guru), in particular when you are in the midst of transphobia and transprejudice and when no one is acknowledging you

as human being, it is the Guru who supports you, look after you like your mother and teacher" "(Participant. 14).

But still more than half of the participants among 'Transgender Youth' in Peshawar city are satisfied with Guru-Chela relations and using this as their successful resilient strategy against transphobia and transprejudice.

4.2.4 Dealing and building relationship with higher authorities

Transgenders often being discriminated, stigmatized and sexually harassed by the law enforcement agencies. For instance, Mallory et all 2015) revealed that discrimination and harassment by law enforcement officers in the LGBT community are increasing and sexual violence against transgenders by the higher authorities push them to choose sex work as a means of livelihood. One of the participants among 'Transgender Youth' in Peshawar city claimed that;

"Law enforcement agencies or police in the city are involved in sexual harassment of Transgenders and other female sex workers. Otherwise you cannot see them (Sex workers) running their daily affairs smoothly" (Participant 3)

Out of 15 participants, total 4 participants among 'Transgender Youth" are engaged in a secret relationship with higher authorities in law enforcement agencies and using this as resilient strategy in the face of transphobia and transprejudice in Peshawar city. In this regard, one of the participants among 'Transgender Youth' in Peshawar city shared her lived experience that;

"Many of my colleagues are earning much more income than as they are engaged in risky professions. I am a professional dancer and earn total 15 to 20

thousands monthly but my colleagues are making more than fifty thousand"
(Participant .10)

Similarly, out of 15 participants, total 3 participants among 'Transgender Youth" have maintained strong connection with different traders in the market. One of the participants among 'Transgender Youth' in Peshawar city shared her lived experience that;

> *"I have been rescued by him twice in very difficult circumstances. If he could not arrive at the exact time during police investigation would lead me inside the bar"*
> *(Participant. 8)*

Similarly, Aurat Foundataion (2016) in a report highlights that 15 % of transgenders are engaged in prostitutions as their professions. This is an alarming figure and prove the above argument that somehow transgenders manage to build relationship with law enforcement agencies in order to move with their daily affairs smoothly. Consequently, as highlighted by Mallory et all (2015) that such reluctancy on the part of law enforcement agencies negatively affecting policing and monitoring of these communities by breaking the required trust between the two parties.

4.2.5 Dancing, begging and prostitution

All these professions are socially, culturally and religiously controversial and often being not optimally accepted by the rest of the society. Many factors have been enlisted in the literature which narrows the opportunity set to choose professions other than dancing, begging and prostitutions. Among these factors, Campuzano (2008) enlisted poverty, lack of education and homelessness, unemployment, challenges related to health care motivates the transgender to move toward more risky professions. In the same way,

Majeedullah, (2016) argued that lack of acceptance from the family and other socio-economic factors motivates 'Transgender Youth' to choose prostitution, dancing and begging as means of livelihood.

Out of 15, total 7 participants are professional dancers, 9 are both professional dancers and beggar's and only 2 out of them are engaged in prostitution as a source of livelihood. In other words, 'Transgender Youth' also uses dancing, begging and prostitution as resilient strategies to validate their gender particularly in the face of transphobia and transprejudice.

One of the participants among 'Transgender Youth' in Peshawar city shared her lived experience that:

"I am a professional dancer and earn total 15 to 20 thousands monthly. Many of my colleagues are being paid higher amount as they are more experienced than me (Participant .10)

More than 40% of the transgender across the country engaged in dancing as a source of livelihood as per the report of Aurat Foundataion (2016). In other words, dancing is major source of livelihood among 'Transgender Youth' in Peshawar city as well as throughout the country.

4.3 Focused Group Discussions

In the following section, researcher presents major findings of the two FGD's conducted to achieve the third research objective. As the third research objective is to understand the affordability of sex work by the "Transgender Youth" as resilient strategy particularly in the socio-religious context of Peshawar, therefore two FDG's have been conducted with

two different UDC's, Religious leaders and "transgenders youth" involved in sex work. Both of the two FDG's focuses on the following five major themes: (1) Interaction of Islam and 'Transgender Youth', (2) Islam and sex working as means of livelihood, (3) High prevalence of sex working as a means of livelihood among 'Transgender Youth' and the socio-religious context of Peshawar (4) Forces behind the progression of commercial sex working among Transgender Youth In Peshawar, and (5) suggestions and recommendations

4.3.1 Interaction of Islam and 'Transgender Youth'

The two primary sources of Islamic law are the Holy book Quran – Majeed and the Sunnah. Together, 'Quran and Sunnah' constitutes the whole perspective of Islam and its message for mankind. Islam recognizes gender into three categories male, female, Khunssa (Intersex) and Mukhannath (effeminates men). Khunssa (Intersex) is a special type of gender with two opposite sexual organs and sunnah tells us that Prophet Muhammad PBUH once had determined the gender of a child as Khunssa (Intersex). One of the participants among religious scholars quoted a Hadith (Abu Dawud, Vol.4; 228) and articulated that;

"Verdict of Prophet PUBH that the child is an intersex was based on critical observation of the organs related to urination".

Similarly, Mukhannath is another recognized-gender by Islam and it is used for all asexual-male-attendants who do not hold sexual orientation toward women. However, there are two kinds of Mukhannath, one without sexual orientation toward women and not morally corrupt but the other type is both morally corrupt as well as do hold sexual

orientation toward women (Ishak & Haneef, 2012). One of the Participants among religious scholars narrated the ordains of Quran – Majeed to the believing women:

"Tell the believing women, you must guard your chastity from all except your lawful family circle" (Qur'an 24: 31).

"The first category of Mukhannath served as gate-keeper of Masjid- Nabwi and were allowed to enter and mixed with female neighbors" (Participant 3).

Principally, Islam conveys a single message to all these gender-types and demands purification in every type of dealings, relations and conditions. More specifically, sexual-morality of Islam encourages sexual-purification on the part of each gender-types. As per Islam, this worldly life is not created on the basis of perfection but on the idea of examination or testing and the complexity of issues related to third gender are examples of this worldly examination or testing. One of the participants among religious scholars articulated that;

"As per Islam, Allah is testing or examining both the family and society by confronting them with third genders other than male or female" (Participant 1.A).

Gender disorder in the form of third gender and physical disorder in the form disability were present in each historical period. As per Islam, Allah is testing both the parents and society by confronting them with gender and physical disorders. In order to deal with these disorders, major responsibility lies on the shoulder of family and then would extend to the overall society. Social programming of Third genders should be carried out in the family and should not be programmed by a Guru as normally parents do not send their

disabled children to the mental or other disorder hospitals. One of the participants among religious scholars articulated that;

"If they (Third genders) manage to receive social programming in their family, or by their parents, then they (Third-genders) would have learn much more survival-skills than simply dancing and begging" (Participant 5.A).

If we accept this point of view that third-gender is also the creation of God then the existence of Transphobia and Transprejudice are both questionable. One of the participants among 'Transgender Youth' highlighted the fact that:

"They (Transgender) are prone to both transphobia and transprejudice despite living in a Muslim society" (Participant 1.B).

Fundamental Islamic principles are known to each and every Muslim, so practicing Islam in normal conditions is not so much hard and difficult and 'Transgender Youth' has no exception in this regard. But in the presence of transphobia and transprejudice, third-genders are the most marginalized group of the society. All their efforts and attempts are for the sake of survival. If any third-gender deviates from the true path and lives a life that is contradictory to the principles of Islam, then it must be acknowledged that it is a temporary deviation and for the sake of survival. Further highlighted by the second participants among 'Transgender Youth":

"Tell me one thing, don't we have other groups in the society who are temporarily deviated from the true-path. Those parties involved in businesses based on the rate of interest are also deviated from the true-path but society's hypocritic attitude

is visible here as you can see the difference between social status of third genders and social status of businessman's" (Participant 2.B).

4.3.2 Islam and sex working as means of livelihood

Islam is a complete code of life and thus guides humanity in finding the path of success and demands from its followers to surrender to the will of Allah. According to Islamic traditions, 'Liberty' is not the basic and fundamental value of Islamic system as it took higher ranking in capitalistic system, but 'Servitude' is the basic value of Islamic system. Islam offers restricted sexual liberty to Muslim being and no gender-type is excluded in this regard. Throughout Islamic traditions, chastity has remained as virtue and every gender were equally liable to sustain chastity as virtue, and sexual relations must pass the criterion of purification and must be subjected to 'Nikkah'(Ghamidi: Treating transgenders)

The previous argument that sexual relations must pass the criterion of purification and must be subjected to 'Nikkah' is a straightforward condemnation of sex working as means of livelihood. Sexual relations other than between wife and husband are not acknowledgeable to Islam as they are posing threats to the family system.

> *"The importance of Nikkah as an institution and building block of the family system has remained throughout Islamic civilization" (Participant 5.A).*

The existence of family system is critical as the newly born child is weak and cannot afford existence by himself. In other words, as the newly born child is weak and cannot afford existence by himself and if there exists no family system then who will take care of this new comer?

One of the participants among religious scholar revealed that:

''If sexual relations are not subjected to 'Nikkah' then we could not sustain our family system as sexual loyalty is critical for the sustainability of family system'' **(Participant 10.A).**

Islam through institution of 'Nikkah' provided a very strong basis for the family system. And existence of any other institution such as sex work is an equivalent of weakening the strong basis of family system, therefore commercial sex working as a means of livelihood is against the fundamental Islamic principles.

Apart from Islamic values, social norms in the society also reject commercial sex working as a means of livelihood. The first participant among 'Transgender Youth' shared her views in this regard;

"Society if has to respect those who are against the fundamentals of Islam such as Hindu's Jews, atheist etc, then it should respect those who are not against the fundamentals of Islam but temporarily deviated from the true path"

'' and mentioned that it is an act of survival and this is not an ordinary commercial sex working but survival-sex-working.

And

''She also revealed that she would shift to an alternative profession if she able to find an alternate profession'' **(Participant 1.B).**

Despite the social and religious rejection of commercial sex working, still we find evidences of commercial sex working in Peshawar city. But society and religion also

rejects alcoholic-related activities, and still we can find evidences of alcoholic-related activities in Peshawar city. This would be the part of discussion in the next theme.

4.3.3 High prevalence of commercial sex working as a means of livelihood among 'Transgender Youth' and the socio-religious context of Peshawar.

'Transgender Youth' is currently interacting with significant discrimination in terms of Transphobia and Transprejudice which are pushing them to the margins of society (Garofalo et al. 2006). The lived experiences of 'Transgender Youth' are open to the entire society and society knows even well the nature of such lived experiences of 'Transgender Youth'. The story begins with the family who failed to fulfill the upbringing liabilities including social programming of the children. Homelessness and high prevalence of sex working as a means of livelihood are corelated and can be found livelihood **(Israel and Tarver 1997; Pazos 2009).**

It was a common view of both religious leaders and 'Transgender Youth' where they demand support from parents or family while dealing with third gender and believe that victimization starts when parents to failed to fulfill upbringing responsibility.

"Acceptance from the family is the key to avoid and eliminate Transphobia and Transprejudice from the social setting" *(Participant 2.B).*

And,

"If they (Third genders) manage to receive social programming in their family, or by their parents, then they (Third-genders) would have learn much more survival-skills than simply sex working" (Participant 5.A).

Many other socio-economic, cultural, legal and factors contribute to pushing transgender youth to society's margins. For instance, Campuzano (2008) enlisted these factors as poverty, lack of education and homelessness, unemployment, challenges related to health care, and non-consensual sex experiences are several socio-economic deprivation among 'Transgender Youth'. In the same way (Majeedullah, 2016) argued that Lack of acceptance from the family and other socio-economic factors motivates 'Transgender Youth' to choose commercial sex working as means of livelihood.

Criminalization of sex working promotes vulnerability in one hand and on the other hand legitimize sexual violence against commercial sex workers especially from authorities such as Police and health care providers. The second participant among 'Transgender Youth' shared her views in this regard;

"That, sexual violence on the part of authorities is one of the leading causes of commercial sex working in the city. The engagement of law enforcement agencies in these matters offers you (Sex worker) a way out and to continue with your profession" (Participant 2.B).

Similarly, according to a report, criminalization of sex working offers two types of challenges. In the first place, it has stopped sex workers to openly declare themselves as sex workers and limits their access to health care services. And secondly, it has increased sexual violence against commercial sex workers especially from authorities such as Police and health care providers.

Like any other Islamic society, social norms as well as legal rules in Peshawar city also reject commercial sex working as a means of livelihood. One of the participants among religious scholar shared his views in this regard;

" Majority of the population in Peshawar city fully devoted to the Islamic values and sexual relations other than legal one are prohibited as per the Islamic as well as social norms of the society" (Participant 2.B).

However, on the ground and in real terms Pakistan has a long history of sex work. Though, commercial sex work is illegal but again it is acknowledged to be an 'open secret' and part of the society. For instance, as Emmanuel et all (2013) highlighted that either regularly or occasionally female sex workers receive money or goods in exchange for sexual services. And also there are more flexible ways to deal with issues related to 'Transgender Youth'. For Instance, as per Barmania, & Aljunid (2017) Iran is the only Islamic society that permits gender reassignment surgery. These divergent pattern of dealing Transgender related issues in many Islamic societies also justify the operations commercial sex working in Peshawar city.

Alternatively, the interaction of Islamic societies with commercial sex working is different across various Islamic societies. Consequently, this variation in dealing with sex work across Islamic societies offers an opportunity for commercial sex working in Peshawar city. However, one of the participants among religious scholar articulated that;

"It is not the variation of dealing rather it is an inefficiency of law enforcement agencies that gives a way" (Participant 2.B).

4.3.4 Forces behind the progression or growth of commercial sex working among Transgender Youth in Peshawar city.

Sexual liberty under capitalism is often taken for granted by its followers but the situation is quite different under Islamic system. The difference appears in the domain of value system; as the former assumes liberty as the supreme value while the latter is strictly attached to servitude as its supreme value (Ghamidi: Treating transgenders). One of the participants among religious scholars revealed that;

> *"Under liberal hegemonic order, the primary concern of US foreign policy makers is to expand liberal values as far as they can" (Participant 2.B).*

Globally, the successful-penetration of capitalism in various Islamic societies has extended its domain of influence and currently these Islamic societies are facing growth in commercial sex working. In the first place, capitalistic penetration attacks the sexual morality of Islam and demands liberty in sexual relations. While in the second phase, consequently, we have flourishing institutions such as commercial sex working.

Similarly, sexual violence and abuse of sex workers by the law enforcement agencies also helped in legitimizing as well in the progression of commercial sex working. Similarly, according to a report, criminalization of sex working offers two types of challenges. In the first place, it has stopped sex workers to openly declare themselves as sex workers and limits their access to health care services. And secondly, it has increased sexual violence against commercial sex workers especially from authorities such as Police and health care providers. In other terms, this is well articulated by the second participant among 'Transgender Youth';

"That , sexual violence on the part of authorities is one of the leading cause of commercial sex working in the city. The engagement of law enforcement agencies in these matters offers you (Sex worker) a way out and to continue with your profession" *(Participant 2.B).*

Lived experiences of 'Transgender Youth' in terms of early family rejection and homelessness, discriminatory practices in labor market, lower educational achievements due to social stigma and poverty also play a crucial role in the progression of commercial sex working. As highlighted in (Garofalo et al. 2006) that 'Transgender Youth' is currently interacting with significant discrimination in terms of Transphobia and Transprejudice which are pushing them to the margins of society .and it was a common view of both religious leaders and 'Transgender Youth' where they demand support from the parents or the family while dealing with third gender and believe that victimization starts when parents to failed to fulfill upbringing responsibility.

"Acceptance from the family is the key to avoid and eliminate Transphobia and Transprejudice from the social setting" *(Participant 2.B).*

And,

"If they (Third genders) manage to receive social programming in their family, or by their parents, then they (Third-genders) would have learn much more survival-skills than simply sex working" *(Participant 5.A).*

CHAPTER 5   CONCLUSION AND MAJOR RECOMMENDATIONS

5.1 Conclusion

Gender as category is socially constructed and concerned with norms that permit and constrain certain forms of social and sexual expression, Runeborg (2008). In other words, Gender refers to a 'broad range of socially constructed relations that are based on, and which tend to correspond with, people's biological sex such as male or female. While Trans refer to someone whose Gender differs from the one, they were given whey were born. I.e. 'Transwomen' assigned male at birth, but identifying as female, and 'Transmen' assigned female at birth, but identifying as male. As a result, Transgender is the state of one's gender identity or gender expression not matching one's sex. The narratives, policies and practices of development are inherently heteronormative in nature as literature suggests, and people with non-confirming gender such as transgenders are unfamiliar with the benefits of developmental outcomes, Majeedullah (2016). Heteronormativity is an idea based on binary gender role I.e. Male/female. It refers to the normalization of heterosexual orientation, expression, behavior and relations, and all those who deviate from this model are referred to be the term non-conforming. In the social context of heteronormativity, social relations as well as hierarchies are discriminatory towards transgenders and their socio-economic exclusion is a talk of routine.

In Pakistan the scenario is not different, and transgender faces the same socio-economic exclusion as they experiences across the globe. For instance, according to Human rights commission of Pakistan reports (2017) transgender observes high degree of

stigmatization, transphobia, and transprejudice. In Pakistan, it has also been documented that many transgenders are involved in dancing, begging and Prostitutions as means of livelihood as they have limited options in other socially recognized professions. There are numerous studies that highlights the need for gender affirmation among transgender youth, its relationship with risky as well as socially contradictory behavior is rarely been investigated in Pakistan. In this regard, this research study is an attempt to fill the gap and investigate the various resilient strategies which 'Transgender Youth' employ for gender affirmation in the social context of Transphobia and Transprejudice in Peshawar.

Using qualitative research strategy, and primary data collection via close ended questioners, in depth interviews and focus group discussion as research method, from two different UDC's, transgender youth and religious scholars, and choosing Peshawar City as study locale, this research study is an attempt to achieve three basic objectives: To document the current socio-economic status of transgender youth in Peshawar city. To explore the resilient strategies used by transgender youth for their gender affirmation in Peshawar city. And to understand the affordability of Prostitutions by transgender youth as resilient strategy particularly in the socio-religious context of Peshawar city. Using thematic analysis, this research study has achieved all of the research objectives.

5.2 Recommendations

Followings are the major recommendations;

1. Awareness-related attempts should be frequent while targeting homelessness. In this regard, awareness campaign must highlight the role of parenthood via mentioning and emphasizing family's Islamic obligations dealing with transgenderism.

2. In a different approach, awareness campaign must highlight the negative consequences associated with the family rejection of transgenders such as dancing, begging and commercial sex working.

3. There are spaces in various government and private sectors, such as transport sector, where there are chances of transgender employability. Already in Pakistan 'Faisal Movers' a private led enterprise is taking services of 'Transgender Youth'

4. Government should take notice in various interacting departments with Transgender Youth such as social services, health services and law enforcement agencies.

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