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Margin to Mainstream: An analysis of anti-discriminative Pakistani legislation and of supportive role of TV drama and film to reinforce county's transgender.

Quratulain Farooq

M.Phil. (English Literature), Minhaj University Lahore, Pakistan

Abstract:

It is impossible to deny the existence of divers third genders all over the world, although different eras, religion, culture have given them different names like *Mukhannathun* in Arab, *Kinner* or *Murat* in India, *Khawaja Sira* , *Hijra*, or *khusra* in Pakistan or transgender, Intersex in US etc. They were discriminated and degraded, physically and verbally because of their physical distinction globally. In most areas of Pakistan, they were treated as margin, jinx or creepy creatures. They faced insult and a status of 'others' but this dismay situation has been significantly changing for them since the marvelous supreme court order of 2009. The law gave them equal rights to choose self-identity in documents "including National Identification Cards, passports, driver's licenses and education certificates" like any other Pakistani. The endorsement carried the orders to provide education, health assistance, and protection from harassment like any other Pakistani. The Government assigned broad obligations to provide medical and psychological assistance, small business loans and vocational training, sensitivity training for police and helping professionals, separate prison facilities, and safe houses. After these amendments in law these people are making their appearance more visible in all sphere of life. They are becoming visible mainstream instead of alienated margin. They are not only supported by law but our electronic media, film and drama writers also trying to elevate their problems and reducing transphobia. The article intends to focus the positive changes in the lives of *khawaja Sira* community from 2009 to 2020. It also contains the evidence how Pakistani film and drama has changed its perspective of portraying transgender to eradicate transprejudice. It interrogate

trans characters of two dramas *Khuda Mera Bhi Hai*, *Alif Allah or Insaan* and two films *Bol, Rani*; which tried to abridge the fissure between society and them reinforced image of them.

Key words: discrimination, transgender rights law, transprejudice, transphobia, mainstream, Pakistani media, drama, film

Introduction:

Transgender, transvestite, transsexual, cisgender, gender fluid, gender queer, intersex and LGBT are general terms coined for the people who are born physically neither as male nor as female. They are the natural challengers of conventional boundaries of genders. Trans genders; being a third gender, has been struggling for their right for centuries in the world of divided identities, where they have been treated as margin by mainstream, namely male and female. This prejudice and subjectivity is called transphobia.

They are trying to seek their place in the complex world where human beings are bias and ruthlessly assassinate their own world fellows just because of their creed, color, and region. *Hijra, Khawaja Sira, Chuka, Murat, Khusra* and Eunuchs are the name mostly used in Pakistan for transgender people. Although there are diversities and sexual transitions in these transgender people, most of them have inclination towards women attributes. They like to groom like women and most of them adopt feminine names, pronouns, clothing as well as jewelry. Pakistan is one of those countries where trans people are mostly consider merely a sex object easily assessable for everyone, with no fear of getting a news of ‘pregnancy positive test’ or street dancers. Pakistanis have different opinions about this third gender. If a male fails to fulfill his patriarchal role to control his females, is called a *kushra* (transgender) or if a male wear any female attributes like nose pin earrings, bangles, necklace or bright colors is regarded as transgender. A woman wearing bold colors of makeup is taunted as transgender. But I have seen women who have soft corner for these *Khawaja Siras*; they are dread of their curse and will prefer to charity some money to them and ask for a favor able prayer. Because it is considered that their prayer is a jinx because Mighty Lord endows it promptly. In the Mughal court these *Khawaja Siras* not only guarded imperial harems and chambers of Mughal kings and emperors but also managed the affairs of court and household. A British historian Lal noticed “Indeed, eunuchs appear as protectors of kings, influential messengers, important office-holders and persons of wealth,” these transgender were called *Mukhannathun* in the pre-Islamic and early Islamic eras and wealthy women kept them as servant because of the belief that no interest in women.

Literature Review:

The literature review focuses dehumanization, deprivation and discrimination transgender are facing all around the world and their struggle and resistance for their fundamental rights. It especially encodes the experiences of Pakistani transgender community's problems highlighted by different researches. It also intends to see how the electronic media including Pakistani drama and film presenting and supporting their struggle to get their basic rights and social respect.

Abbas (2019) explores in his research 24 transgender characters of Pakistani dramas from 2010 to 2018. He says that in early dramas of Pakistan TV these LGBTQ identities are presented merely to create fun for its viewers but the things change after the Court's decision in 2009. Presentation of transgender in recent dramas is more powerful and less conventional. In visual mainstream media now these socially ignored characters are shown competing for their basic rights. Their disapproval and discrimination also became subjects for new writers. According to his findings now the TV shows are more actively presenting transgender issues. He examines in last decade some unconventional dramas like *Khuda mera bhi hai* (2016-17), *Alif Allah aur Insaan* (2017), *Dil-e-Nadan* (2017-18), and two telefilms: *Chandni* (2016) and *Bhaid Bhao* (2017) made their marks to highlight the social seclusion of LGBTQ community. This presentation is different from Western queer narratives because Pakistani writer are religiously bound and only talk about their basic and social needs and do not write about their sexual issues and inclinations.

Khan (2014) finds the *Khawaja Sira* politics somewhat tricky and ambiguous, according to his research, after the unprecedented 2009 law's conferment these transgender identities were ordered to consider as mainstream and as taxonomy. So, this community devised a different stratagem to present themselves publicly. Khan names it a 'game' of deception and secrecy. In order to empower themselves in the society they conceal their real physical identity and sexual ways of life. Through the plan, these gender variant people deliberately formulated, elevated their public image. This game of self-preservation and self-esteem enhance their security and social image. The strategy these *Khawaja Sira* use to deal with general public is misrepresent their gender sexual indulgence and intend to confuse them.

Aguise & Tobler (2012) share in their report that there are different complex types of discrimination transvestite community is facing because of their physical and mental diversity, firstly is broader and second specific contexts. They are dehumanized for their gender expression and identity by binary gender and they are also differentiated on the bases of sex vis-à-vis

intersex peoples. This happened because there are specific medical and psychological obligatory requirements are joined with their legal rights and acknowledgments by law order. The society judge their importance and validity on the base of its concrete binary gender models, as well as by the levels of gender stereotypes, sexism and gender inequalities that exist within it. They also face difficulties in employments and other sphere of life. They are harassed, bullied and are the victim of domestic and public marginalization. EU Charter of Fundamental Rights concerns mostly with fundamental rights like right of accommodation, education, health assistance and security but it also need to amend to meet the specific needs of physically and mentally varied trans people as well as their surgical gender reassignment.

Whittle, Turner, Al-Alami, Rundall, & Thom, B. (2007) shares the result of their quantitative and qualitative research that announces 'transgender is an umbrella term devised in the US to the people who defy the limits of social orthodoxy enclosures in presenting themselves physically and theoretically in society. They found that mostly in broader sense transgender people can be identified as transvestite, transgender and transsexual. The research adds that these people can change their complex identities from one 'trans' category into another over time by surgical procedures. The research encodes experiences of transgender community and gone through the changes that were made in the period 1998- 2005 legally and socially. It reviewed the evidence of many cases of sexual harassment, verbal and physical abuse, and weapon attacks publically or privately in European and UK courts that committed on the bases of gender discrimination. These people have been facing discrimination, victimization and different treatment by general public for centuries all over the UK and Europe. They use the term 'transphobia' to describe the behavior of society members who consider these people incomplete or unequal.

Al Mamun, Heyden, & Yasser, 2016 analysis that transgender are facing challenges particularly on their work places in Asian countries, particularly Pakistan, Bangladesh, and Malaysia. The research argues that workplace is socially very important in any individual's life. Transgender are facing discrimination during hiring process and a piece of ridicule while performing their different types of office jobs. Their job fellows do not accept them open heartedly because of the gender diversity they have. Mostly the jobs like being Choreographer, hair dressers, makeup artist or fashion designers deem most suitable fit for these people while profession like medical, army, law or engineering considered not fit for them.

Saddique, Mirbehar, Batoool, Ahmad, & Gang, C. (2017) Examine that in Pakistan transgender are disregarded almost every field of life from health care, education to government jobs.

Although the Supreme Court has given them rights in 2013 these people are still waiting for the implementation in all precinct of life. The research attempts to change the mindset of Pakistani society where not only society but the parents of these transgender consider their birth as a matter of shame and wants to get rid of them by giving them to their community or killing them secretly. These genders have equal rights to live as all citizen of Pakistan and this right should be acknowledged.

Transgender in Pakistan

The focus of the article is to share a brief history of accomplishment of Pakistani diverse identities as well as to highlight the role of Pakistani drama and film writer in highlighting the problems of transgender community. It is also a tribute to some undefeatable souls who not only made their own place in the world where they have to face discrimination, prejudice, dehumanization and differences, but also paved the way for their fellows.

The result of sixth Population and Housing Census population 2017, reported that 10,418 of transgender people were living in Pakistan. Punjab had the largest number of them; 6,709 people while Sindh had second highest population of these people 2,527 Khyber Pakhtunkhwa accommodated 913 transgender people and Balochistan. In the Federally Administered Tribal Areas, the population of transgender people is 27 and In Islamabad and Federally Administered Tribal Areas, the population of transgender people is 133 and 27 respectively, 7,651 people of the category were urban resident while 7,651 of them were villagers according to national data.

The expedition of these people was not easy. Only a few of them manage to complete formal education. Limited employment opportunities force them to dance at weddings, publicly or in private parties and to endure ridicule to bread and butter. Some of them involve in begging. Most of them become sex workers for tranny-chaser, but know a little knowledge of safe sex and finally get many sex related disorders. Besides verbal and physical abuse of police officers, humiliation from public officials, doctors' misbehave at hospitals is very normal for them. On May 25 2016, Alisha was brought to Peshawar in Khyber Pakhtunkhwa badly injured by a gunshot, struggling for his life was died because doctors instead of saving a precious life wasted time in debating whether she should go in male or female ward. In 2009, the Pakistan Supreme Court, under the supervision of Pakistan's Chief Justice, Iftikhar Chaudhry passed a landmark ruling to extent the rights of Pakistan's transgender community. According to the ruling transgender are Pakistani citizens and have equal rights to choose self-identity in documents "including National Identification Cards, passports, driver's licenses and education certificates

education, employment, health and protection from discrimination and harassment. The Government is assigned broad obligations to provide medical and psychological assistance, small business loans and vocational training, sensitivity training for police and helping professionals, separate prison facilities, and safe houses. In 2010, the Supreme Court ordered the full recognition of the transgender community, including the provision of free medical and educational facilities, microcredit schemes and job quotas for transgender people in every government department. In 2017, the Lahore High Court ordered the Government to include transgender people in the national census. In February 2018, a Senate committee determined that transgender people could inherit property without being required to have their gender decided by a medical board. In June 2018, special committee was constituted under the order by Chief Justice Saqib Nisar to provide free computerized national identity cards (CNICs) to the transgender community within three weeks. "All those transgender persons who have CNICs should be allowed to exercise their right to vote. The *Khawaja Siras* (transgender) are an important part of our society," Justice Nisar said. In May 2019, Shireen Mazari the Federal Minister for Human Rights appointed Ayesha Moghul, a transgender woman to her department for the first time. In August 2020 GCU Lahore Vice Chancellor Dr. Asghar Zaidi opened door of higher education for transgender people. He said "I believe an increase in the access to higher education for transgender students was a prerequisite for this change. We need to educate and reform our society to a stage where parents accept and love their transgender children and bring them up with similar efforts and attention which they give to their cisgender sons and daughters."

Pakistani history is witnessing some remarkable humans of transgender community. Who have struggled and not only made their own mark but also fighting for the rights for their fellow. I would share the name of some scintillating figures of Pakistani *Khawaja Siras*.

Miss Bindiya Rana; from Mehmoodabad Karachi, lived a discriminated middle class life with her twelve siblings. The indomitable personality decided to reduce the troubles of Karachi's *hijras*. With intentions to arrange place to live, employment, health care, basic skills training, including telephone helpline she founded her own NGO in 2009 called Gender Interactive Alliance Pakistan. The NGO also helped transgender community to acquire ID cards. Her NGO worked against the sexual violence of *Khawaja Siras*. She says "We are the forgotten people, but I will fight for our equal rights until the end." She was one of the five transgender candidate who first time in the Pakistan's history run for 2013 election of provincial assembly in Karachi

but lost. During her campaign she faced hostile attitudes and death threats. Rana filed a petition in Sindh High Court for transgender rights.

Marvia Malik: Lahore, Pakistan's first transgender news anchor and journalist. On 23rd March 2018 Marvia's first appearance on Kohenoor News went viral over all media networks including Facebook and Twitter. Her family comprise of six siblings she left her house at the age of thirteen and started living with other transgender women. She determined to be a journalist or lawyer. Marvia is a graduate of Punjab University Lahore; she worked as a makeup artist to fund her studies. She is an aspirant youngster who wanted to prove that their transgender community members "are capable of any job, and can do anything they want." She said "I want to show the country that we are more than objects of ridicule ... that we are also human," she does not believe in the term 'third gender'.

Issa Fazli, is a transgender male, birth name Fareeha Fazli, a paralegal, poet, play writer he also served as a peer counselor for ADAPT (Alcohol and Drug Abuse Prevention Team)former teacher, staff reporter and later writer for *The Nation* an English daily newspaper. He completed his education in Sacred Heart School and the Convent of Jesus and Mary High School in Lahore. Rockford University, Kinnaird College Lahore, Teacher College, Columbia University, CUNY Hunter College in New York. Her father was Mian Fazli Mahmood, was a Judge of the Lahore High Court. Issa wanted to change his gender identity but his family did not supported him rather opposed him but with the help of his friends he underwent surgical reassignment operations in the United States. He married to his childhood friend converted to Christianity. Issa now lives in United States.

Kami Sid: first Pakistani transgender fashion model, actor, and LGBTQ rights activist. She belonged to a middle class family and had to support her mother and seven siblings after her father's death. She did her graduation in Business Studies. She tried to get U.K visa for higher studies but failed to get that. She started her modeling career in 2012 in Thailand. In November 2016, she did a photo shoot to record her protest against violence and barbarism transgender people facing in Pakistan. She is an active part of an NGO 'Street to School' and program coordinator of the Aks International Minorities Festival in Copenhagen, Denmark. She started her film career from the film 'Rani'.

Pakistani dramas are world famous for their passionate, sentimental, intrigue and heart rending stories and characters. Pakistani drama and film writers always tried to portray the true sufferings and troubles of transgender characters with a soft corner. Pakistani television (PTV)

drama viewers will never be able to forget the 1980s drama *Aangan Terha* directed by Farooq Qaiser and written by Anwer Maqsood and the amazing effeminate character Akber performed by Salim Nasir. They will also remember PTV Lahore's production *Janjal Pura* 1997-98, two transgender characters, Reema by Mehmood Aslam and Cheemi Guru by Nayyar Ejaz. Director Tariq Jamil and writer Shahid Nadeem showed the life of transgender in a broader way for the first time on television screen.

Recent Pakistani dramas and film dare to touch a taboo transvestite's topic comparatively in a different way, as previously these people were presented as drag queen or merely to add fun in intricate stories. However in recent years Pakistani film and drama audience have seen the dramas where the marginalization, identity issues, discrimination of this community is filmed with an altered perspective. The article will discuss some films, TV dramas and short documentary films produced in last decade.

Khuda Mera Bhi Hai 2016. ("God created me too") is a bold, trend setter TV series by ARY. Written by Asma Nabeel and directed by Shahid Shafaat. It was a story of an expecting couple. They got shocked to hear that their child is intersexual. Being a part of Pakistan's extremely conservative society, the situation was not easy for the family to accept the child who cannot clearly be recognized as a boy or a girl. The father (Zain) and grandmother force the mother (Mahagul) to give away the child (Noor) to transgender. She loves her child and wants to fight for her child's rights. Mahagul leaves her husband's home brings up her child alone and provides her with equal privileges as any other child should have. She challenges social norms and gender discrimination. The drama also changes the trend of 'victimized weeping woman'. Aisha Khan as Mahagul justified his character as very independent strong, respectful and compassionate woman. The character of Noor portrayed by Furqan Qureshi. The female writer told a newspaper that "I wanted to write about something that has a real effect on the lives of the audience". The story truly conveys how the intersex people are treated by society and even by their own parents.

Alif Allah or Insaan: 2017 A Drama series written by Qaisara Hayat and directed by Aehsun Talish. The plot of the drama revolves around five characters from different backgrounds. It has themes like trust in divine guidance, love, desires, and regrets and repents. The drama presents *Shamoo*, a transgender who faces marginalization, belittling, mocking of the society. *Shamoo* leaves his family and a kind hearted barber adopts him and trains him as a hair dresser. *Shamoo's* Guru wants him to be a dancer but he joins a beauty salon and becomes a hi-fi fashion hair dresser. He loves a beggar girl Rani who believes in the equality of all human beings and once

saves *Shamoo* from mocking crowd. The suffocation *Shamoo* feels in the society where you cannot be himself gradually reduces as he does not leaves his path and finally prove his worth as a in demand hair stylist. Once in dismay he says to his mother (guru), “*Lekin hum toh khokle hain na baaji. Na bhalaa kya bighara hum ne Allah ka...jo jism bhi nazuk, uss mein dil bhi nazuk rakh diya, kyun kya bighara?*” (Translation) “We are shallow people sister. What wrong we have done to Allah why he made us so fragile and endowed with delicate heart, why is it so?” Imran Ashraf played the character of *Shamoo* remarkably he given heart touching facial expressions of confusion, shock, grief, nervousness, and finally satisfaction of this exquisite character.

Bol: (speak) 2011 an eye opener film focuses on the issue of intersex or transgender Written, directed and produced by veteran director Shoaib Mansoor. The movie carries a heart rendering story of a marginalized daughter Zainab who kills her own father Hakim and ultimately hanged to death. Hakim kills his transgender boy Syed Saifullah Khan (Saifi) and attempts to kill her eighth daughter. Shoaib Mansoor significantly describes how unsafe an intersex is in the society and by their family members and society. They are harassed and struggle for their identity. Safi is seventh child of the Hakim, who was anxiously waiting for baby boy but felt sheer disappointment when comes to know that the child is a transgender. All family members love Saifi except the father. The family tries to keep the boy inside the home but one day Saifi happens to go outside and unfortunately raped by a man. When the family desperately looking for Saifi, father says with extreme hatred, ‘*Maine usko kaha kaha nahi dhunda...Khuda karein who marr gaya ho*’ (I have been searching for him... I hope he is dead’) these words explain the exact emotions that Hakim has for Saifi. The film tells that a trans child is matter of shame for a family. Hakim after killing, does not feel any regret rather bribes the investigation officers with the stolen money from mosque’s fund to save him. The film shows that child’s molestation and assassination happened just because of his gender. In Pakistan it is a matter of shame to be parents of an intersex.

Rani 2018 directed by Hammad Rizvi, the film carries a beautiful message that a trans gender can accept a rejected baby girl as her daughter but a cruel society does not has that moral courage to own them. The society has been treating them as ‘others’. The LGBTQ community’s problems were presented through a character Rani who despite living with other trans genders fellows, who earn their bread and butter by dancing in different events, prefers to meet her both ends by working hard. She sells toys on her hand cart. Once while wandering in the street she finds a deserted baby left by someone in Edhi Center. Her motherly nature forces her to adopt the baby girl. She brings home the baby. She shops clothes, milk and other necessary things for her and

takes care of her that night. Her fellow advises her to leave the baby but she denies. Next day she goes for her work as she daily does, giving her baby to her fellow transgender with the promise that she will come back soon. When she is on her way back to home, some wanton abandoned wrecks blocks her way and force her for sexual relation and when she reject their offer they beat her ruthlessly and spoils her toys. She feels humiliated because no one comes to save or console her; she manages to come home and decides to leave the baby to Edhi Centre. The helplessness behind her decision is very obvious. The film is a finalist for NBC Universal's Short Film Festival and globally admired. It also exhibited in Out Fest, CAAM Fest and the International Queer Film Festival in Germany, and is a finalist for NBC Universal's Short Film Festival.

Adhori Shanakhat 2017 directed by Maria Sohail and Anam Ashraf and supervised by Col. Safir Tarar. The documentary questions, when these transgender people also are descendent of humans, why their own parents abandon them. It intended to tell the situation of Pakistani transgender. It starts with the heart haggling note that the Mighty Creator who creates man and woman also creates this third gender on purpose. The documentary records different opinions of people about them. Some consider them equals and want them to be provided with education and jobs while other thinks them irritating and some people don't even want to talk about them. Abid Hassan Manto: senior advocate of Supreme Court Pakistan, states in the documentary that transgender are human beings like us. In the Mughal era these *Khawaja Sira* served as trusted guards and advisors in the state affairs, but now these transgender people are getting involve in begging, sex business or drug sales. Once they earned their livelihood by dancing in wedding ceremonies and childbirth celebrations. Almas Bobbi head of Shemale Foundation, says that there should be reserved quota for transgender in educational institutions and government jobs. According to Islamic scholar Maulana Dr. Raghieb Naeemi, Islam has imposed same right and regulations for *Khawaja Sira* as it does for Muslim male and female. The thought provoking documentary concludes that transgender people can take part in country's progress if they are provided with equal chances like there world fellows.

General Survey

The survey intended to record the of ameliorated attitude of Pakistani citizens toward transgender community after the 2009 legislation of Pakistan Supreme Court and to calculate the impacts of the dramas *Khuda Mara Bhi Hay*, *Alif Allah Oar Insaan* and films *Rani*, *Bol* on them. The survey conducted to get the general idea of Pakistani citizens' changing opinions about transgender so, the survey was not restricted to any class (lower

class, middle lower class, middle class and elite class) profession, gender or age. All people were considered as Pakistani citizen to generalize the survey report. It was conducted in public places, restaurants, markets, gardens of Lahore by asking them some questions directly. Lahore is selected for the survey because it is capital of Punjab and is the 2nd largest city of Pakistan. According to 2017 census, population of Lahore was 11,126,285. Student and professionals from all over the country come to live in the socially liberal city wealthy city.

1. Do you think transgender are like normal human beings?

56% Yes

44% No

2. Do you hate a transgender and think they should be dehumanized because there gender?

27% Yes

73% No

3. Do you think government of Pakistan is right in their act of giving equal status like any other Pakistani to transgender?

80% Yes

20% No

4. Do you think transgender are becoming mainstream after 2009 legislation and are using electronic media to get their rights more actively nowadays?

72% Yes

28% No

5. Do you think transgender children should be abandoned by their parents or they should kill them as early as possible?

1% kill, 20% abandon Yes

99% kill, 80% abandon No

6. After Government College University decision to give admission to transgender for higher studies will instigate other universities to open their door for transgender.

80% Yes

20% No

7. Do you think transgender are made for begging or dancing or some restricted professions

41% Yes

59% No

8. Do you think if transgender are given equal opportunities of education they can prove themselves in all fields of life including medical, engineering and commerce

56% Yes

44% No

9. Do you think they should live with other transgender as a separate community because they cannot be a part of male or female community?

55% Yes

45% No

10. Do you have sympathy for transgender character of drama *Khuda Mara Bhi Hay*, *Alif Allah Oar Insaan* and films *Rani*, *Bol*?

85% Yes

15% No

The survey's report clearly shows that Pakistanis are becoming friendlier to transgender community. Majority of people believe that transgender should be consider as an important part of Pakistani society and appreciate Pakistan Supreme Court's decision about them.

Conclusion

Pakistani transgender have been struggling for their fundamental and constitutional rights that are endowed on them by nature and law as a human for long. In their efforts they are not alone now. Many NGOs and government officials are standing by them. Drama and film writers and directors are contributing to ease their journey of finding their true place in all sphere of life. Rana, Marvia, Kami Sid , Issa Fazli and many more are busy in lessen the dehumanization for their forth coming trans fellows . Dramas like *Alif Allah or Insaan* and *Khuda Mera Bhi Hai* are a proof that our media is invoking awareness in society about the degradation and injustice practiced against this community only because of their varied gender. The brutal rape and killing of innocent Saifi from film *Bol* rends our hearts. The character shows how these children have been facing hatred and disgust of their own parents from the very first day of their birth. His father killed him because he considered him a stigma on his masculinity. His mother and sisters were silent marginalized women, who although love him but could not save him from cruelty and inhumaneness of society and of his father. Nonetheless on the other hand we have seen the character of Mahagul; a strong educated mother who dares to rebel against her husband and society and alone raises her intersex child Noor. Her character proves that if parents do not feel shame and support these types of children, they can be a useful part of society like any man or woman. The characters of Shamoo and Rani from *AAOI* and *Rani* prove that these are not made

for begging, dancing in the streets or serving as a sex toys. They have ambitions and want to work in every field of life. They have emotions and feel hurt when people around them tease them physically and verbally.

In my personal experience I have been loved and cherished by three transgender and I respect them a lot two of them have left this transitory world and I still miss them. I opened my eyes in my mother's lap but mostly found myself in loving cherishing arms of Almas, a transgender rejected and segregated by her own family. Once she lived with her Guru (ersatz guardians) of transgender but left them because they used to earn their lively hood by dance and sex business. My mother arranged her as maid for me. She was responsible for my dressing, eating, picking and dropping me to school since grade two. I was not able to understand why People jeer at her by saying *khusri*. Sometime wanton boys use bawdy language to tease her. I often heard her crying and saying that "I do not like to dance to get money". I did not know the difference between sex identities and boundaries on that time, but just did not want to see my most loveable and respectable personality crying. She died in an accident and that was the most probably the first shock I had in my life although I got used to it later. Sheefa; the second trans person in my life, brother in law in of my aunt, the sweetest person of the family, friend of all females, can perform all household as well as responsible to bring all knickknacks from market. The family never wanted to get rid of him he died because of diabetes at the age of 56. My third close friend is Tony was once my class fellow at Alhamrah Art Council, I sometimes felt mesmerized to see him dancing like a veteran classical dancer. I still miss his sense of humor and joviality. The significance of writing the article is to convince society that if the people around these transgender consider them equal human being, their life will be less difficult.

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