Introduction

While, much is known and written about hijras in India; very little is documented about them in Pakistan.

Like other part of the world (see Sharma, 2000; Talwar, 1999; Winter, 2002), the attitude towards hijra in Pakistan is also very discriminatory and biased 13 in general. Hijras are denied any quota in employment on the basis of their handicap (if it is there) and also deprived of opportunities to take education because of people’s attitude towards them. More so they are also denied health and psychological/ psychotherapeutic assistance

No one is there to understand them and find solution to their problems.

Talking about them in the family is not taken in good stead. People detest the idea of having any hijra in the family. Some even believe that children born with sexual deformity should be given away to the hijra community.

In bigger cities, since the number of Zananas is ever increasing, people are apprehensive and reluctant in interacting with all type of hijras. People blame them 14 for homosexuality or sex business

“We hate some people but we do not know them and we do not want to know them because we hate them”. This dictum stands valid in our attitude towards hijras. We are driven by certain myths related to hijras but very few have tried to know them

<https://s3.amazonaws.com/academia.edu.documents/6634171/jami__conditionpakistan2005.pdf?response-content-disposition=inline%3B%20filename%3DANU-Digital_Collections_Condition_and_st.pdf&X-Amz-Algorithm=AWS4-HMAC-SHA256&X-Amz-Credential=AKIAIWOWYYGZ2Y53UL3A%2F20191031%2Fus-east-1%2Fs3%2Faws4_request&X-Amz-Date=20191031T051359Z&X-Amz-Expires=3600&X-Amz-SignedHeaders=host&X-Amz-Signature=22c38096ecc3d2ec36b2daccf47b4c4a43757d1a0b6eaee19c9daf384dc53343>

Jami, H. (2005, July). Condition and status of hijras (transgender, transvestites etc) in Pakistan. In *Sexualities, Genders and Rights in Asia’, 1st International Conference of Asian Queer Studies Retrieved September* (Vol. 5, p. 2006).

Sharma, S. K. (2000). Hijras: The labelled deviance. New Delhi: Gyan Publishing House.

Talwar, R. (1999). The third sex and human rights. New Delhi: Gyan Publishing House

Winter, S. (2002). Transgender Asia. Retrieved June 21, 2004 from <http://web.hku.hk/~sjwinter/TransgenderAsia/index.htm>

Summary of Other’s Work

Their population in all five districts is mostly found uneducated. Presently they are engaged in such professions which are not socially considered as honorable. A positive aspect of transgender population with respect to employment is that there is a high tendency of willingness to adopt other honorable professions. Their choice of acceptance of other professions is interesting but they need government support to adopt the professions of their choice.

From the early childhood they are treated and are considered derogatory by the society. They face discrimination at family level, in schools and in places where they live.

The court directed both; the federal and provincial governments to give them rights in all fields of life including education, employment and inheritance.5

The results showed that transgender people have experienced unemployment twice the rate of the population as a whole. 97% of the surveyed population was facing mistreatment on the job. Out of total 47% faced an adverse job outcome, including job refusal, or being fired or denied promotion. 26% lost their job because of being transgender. 15% of the sampled respondents lived in poverty which was double the rate of the general population.26

There is limited literature based on primary data of eunuchs in Pakistan35

The present study and other surveys show a weak educational background of eunuchs in Pakistan. The reason is that their families feel shy of their presence at home so they always keep them away from their social set up including their introduction and admission in educational institutions. To be a parent of a eunuch is a stigma and in a Pakistani society. Parents when contacted responded that relatives and people in the neighbourhood give them unspoken or sometimes open remarks about their disability to produce a normal child. At times of conflict of any sort; social or financial, within the family or with neighbours, these parents are unable to argue and defend their case even though in matters of conflict they are right but are stopped by giving remarks and taunts. Sometimes the remarks are; you are having “two in one”, and you are not able to produce a complete boy or girl – thus leaving no room for them except to conceal the birth of such a child and to give away their baby to elderly transgender. No religion of the world allows any creation of God to be treated in a derogatory manner, let alone the crown of all beings: a human. Low literacy level drags the society to such situations where parents are compelled to disown their transgender child and send them to eunuch community where the child is brought up by Guru38 thus depriving him from normal life, education and later on earning means through such professions not honorable in the society

Nazir, N., & Yasir, A. (2016). Education, Employability and Shift of Occupation of Transgender in Pakistan: A Case Study of Khyber Pakhtunkhwa. *Dialogue (Pakistan)*, *11*(2). <https://www.researchgate.net/profile/Naila_Nazir4/publication/320876676_Education_Employability_and_Shift_of_Occupation_of_Transgender_in_Pakistan_A_Case_Study_of_Khyber_Pakhtunkhwa/links/5a00663da6fdcc82a30ce8fe/Education-Employability-and-Shift-of-Occupation-of-Transgender-in-Pakistan-A-Case-Study-of-Khyber-Pakhtunkhwa.pdf>

It was in the modern time period that they are completely excluded from the mainstream society (Hoda, 2010). After 1870, British morality laws such as the Criminal Tribes Act, 1871 and the Dramatic Performance Act, 1876 restricted the activities of hijra and their inheritance and other rights, tarring them as "sodomites." The British rulers in colonial India unprotected the hijras of the laws that granted them the security they received under Mughals and regarded them as a menace to society (CSS forum, 2010).

Zubaida stated that “Brothers and fathers never bother to think about our situation perhaps they thanked to God if we left the home”

During Eid days they have to stay at homes as they step out for celebration, people’s attitude is very humiliating and weird towards them. They cannot easily move in parks for the entertainment. While asking about the social attitude, they replied that degrading behavior of the people do not heart us now as we are used to of it but feel emptiness in our souls and pray to God that “kisi ka ghar kuda khsra na payda kary” It means that God never bore anymore third gender person in any family. We all know that it is natural but it is our fate.

Some of them tried to get education but they faced lot of problems in terms of their enrollment in schools, group selection in the class rooms and to answer the unknown questions of the fellows.

94% of the members agreed that education can play a very important role in a person’s life and to their upward mobility in society.

They are not fully satisfied on what is going on for their betterment from the state side. It seems there is a structural flaw which keeps them away to enjoy the fruits of state’s decision and they are passing their lives as marginalized.

Tabassum, S., & Jamil, S. (2014). Plight of marginalized: Educational issues of transgender community in Pakistan. *Review of Arts and Humanities*, *3*(1), 107-122. <https://www.researchgate.net/profile/Shahla_Tabassum2/publication/264785744_Plight_of_Marginalized_Educational_Issues_of_Transgender_Community_in_Pakistan/links/53f0d4aa0cf23733e812f4ef/Plight-of-Marginalized-Educational-Issues-of-Transgender-Community-in-Pakistan.pdf>

Hoda, A. (2010). Accepting the Third Gender: Wordpress.

CSS Forum. (2010). Why is there no Status of the Third Gender in Pakistan. Retrieved from <http://www.cssforum.com>

The handicraft sector plays a vital role in income and employment generation and has also been recognized worldwide as a tool for poverty reduction [1–5]. It is a means of preserving and promoting cultural and artistic traditions, such as various techniques and skills of traditional crafts are transmitted from generation to generation. For many countries, the significant unique cultural heritage is retained in their handicrafts.

The industrialization changed the lifestyle and customer’s needs, and as a result, handicraft products lose the market slowly

Consequently, the handicrafts faded away and lost its place in society while industrial products flourished, due to their superiority in durability of materials and their economical values [12,14].

In spite of extensive production around the world, there is no consensus on common definition of handicrafts [22,23]. Such as Fabeil et al. [24] describes that Handicraft refers to handmade products that have artistic and cultural attraction based on their material, design and workmanship. Whereas, Rogerson [17] attests that craft products should be eighty percent (80%) made by hands that may include various raw materials such as natural fibers, textiles, beads clay and recyclable materials. However, Thompson [25] and Abryareh [26] defines handicraft as a skill, specifically involving practical arts. Most of the debate about definition is on how product is made (handmade versus machine-made, simple versus artistic qualities etc.)

Due to industrialization, the products are becoming commoditized and the traditional handicrafts are replaced by machine made products and as a result of increased competition at global level the handicrafts are competing with other similar substitute products [7]. Besides, the transition of the modern way of life, the production diversity, the spread diversity and the sales diversity results in the decrease of the desire for traditional handicraft industry [41]. For instance, as highlighted by Scrase [6] the plastic sandals are replacing leather ones and displacing leather shoemakers in countries such as Pakistan and India. Similarly, the aluminum or plastic plates, bowls, jugs and cups are replacing pottery items. There are various other examples where the handicrafts are replaced by mass-produced items. Consequently, the handmade products are diminishing very fast and the traditional crafts face stiff competition in the markets, as mass-produced items are cheaper and the sellers have higher production capacity with strong logistical support. Moreover, the traditional crafts face competition from countries such as China and India

The handicraft industry is considered as a low technology sector which involves traditional methods of production and designs. According to prior studies, the handicraft producers lacked the capability to design and develop new products, therefore they are unable to create the marketable product [46–48]. On the other hand, handicraft entrepreneurs who introduce a new design face the issue of risk, patent and copyright since the majority of them are unable to afford the costs [49]. The study of Yan Wu et al. [42], indicates that the traditional lacquer product (basket), having 500 year’s history, is facing the unprecedented challenges due to rapid development of science and technology and change in modern lifestyles, consequently the demand dramatically decreases. The artisans need to be criticized, to some extent, for adherence to the traditional designs. Nowadays, customers have rapidly changing demand for new designs; in order to compete in market, the crafts worker should understand the changing needs of customers and should introduce modern designs, however, the traditional design motif should be preserved. Due to lack of innovation and technology the artisans are unable to meet the demands of the customers.

Several studies indicate that handicraft producers have a low level of education [7,49–51]. One of the major reason of low education is that various products require complex and lengthy process and often involves whole family including children which means children quit or miss the school. Sustainability 2018, 10, 1336 6 of 18 This is one of a challenging constraint in preserving craft tradition as low level of education makes it difficult for artisan to access various government schemes, obtain market information, bargain with middlemen/traders and manage business properly, thus making them uncompetitive. Moreover, the number of vocational institutes providing training in handicraft skills is very small in various countries such as the case of Laos, there is only one vocational training school [52].

Another way to distinguish handicraft products is to put story behind the unique features, the way it is made, origin of product’s design or the artisans and their culture. Such stories can be attached through marketing materials such as hangtags or attach labels/cards [7,55]. This will not only help to distinguish, improve sales but will also help to increase the value of product due to its uniqueness from other substitute products. In addition, it is also one of best way to educate customers about the crafts.

Even though the human interaction cannot be simply replaced by the technology, there is significant scope to develop activities that not only document and preserve the knowledge of craftsmanship but also ensure the transmission of this knowledge to younger generations. Moreover, in order to enhance the productivity and efficiency of craft production, technology can be used. Not only this, but the craftsperson can also show 3D handicraft or pre-designed products to get pre-orders before even its production, besides, necessary changes required in the design, shape, color etc. can be done very easily to fit the demands of the customers

The innovation is a transformation of ideas and knowledge into new products or services which involve technology and the organization, and can be in terms of production, services, processes or management [62]. Culture can also be preserved through innovation in small businesses [63]. As a result, entrepreneurs play a crucial role to ensure that the handicraft industry and its cultural identity are preserved for future generations. One way to ensure successful business entrepreneurship according to contemporary management strategy is a miracle innovation [63,64]. This has prompted the majority of entrepreneurs to develop and grow based on innovation and modernization to meet market demands [24].

The handicraft trade at global level is focused on customer’s needs and tastes instead of trade in culture. The production of handmade products in bulk quantities, requires mechanical support for finishing and processing. Moreover, the artisan needs to produce innovative designs, shapes, color etc. to match the needs of customers and such innovation may not contain traditional flavor. Yan Wu et al. [42] suggested that implementation of Service Design (user-centered design) can help in development of traditional handicraft through innovation. Furthermore, the availability of information, communications and technology (ICT) could broaden marketing opportunities for local entrepreneurs [65]. Those countries that have taken over the major portion of the world market, have adopted the modern approaches, techniques, tools and technology to respond to customer needs more effectively and efficiently than their counterparts. Thus, in order to compete in the market, the technology and innovation becomes necessary part of the business.

Likewise, Samreen Zahra [87] reported that one of reason behind decline in Pakistani handicraft industry is the lack of innovation in design and emphasized that artisans should adopt modern tastes of customers to compete in the market. Also, there is a wide gap of cooperation between designers and artisans, the designers have the professional knowledge and knowhow about the modern taste and artisans have cultural heritage skills and knowledge, thus their cooperation can lead to expansion of business and competitiveness

Yang, Y., Shafi, M., Song, X., & Yang, R. (2018). Preservation of cultural heritage embodied in traditional crafts in the developing countries. A case study of pakistani handicraft industry. *Sustainability*, *10*(5), 1336. <https://www.mdpi.com/2071-1050/10/5/1336>

The idea of culture and creativity as a new and evolving industrial activity with wider social, economic and cultural impacts is one which has developed over a long period of time (O’Connor 2007 & 2010)

Evans, K., Stockley, S., Taylor, C., Brown, J., Rab, M., & Khan, S. (2014). Mapping cultural and creative industries in Pakistan. <https://s3.amazonaws.com/academia.edu.documents/44982542/britishcouncil_culture_and_creative_industries_report.pdf?response-content-disposition=inline%3B%20filename%3DCultural_and_creative_industries_in_Paki.pdf&X-Amz-Algorithm=AWS4-HMAC-SHA256&X-Amz-Credential=AKIAIWOWYYGZ2Y53UL3A%2F20191105%2Fus-east-1%2Fs3%2Faws4_request&X-Amz-Date=20191105T083713Z&X-Amz-Expires=3600&X-Amz-SignedHeaders=host&X-Amz-Signature=54c5ecebce449558d5ecaa6e2267e5ea3af177378e0acb864c7b03bd0889c519>

Context