Plight of Transgender

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>

handicraft

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.

Allal, M., & Chuta, E. (1982). *Cottage industries and handicrafts; some guidelines for employment promotion*. International Labour Office.

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 (2014) describes that Handicraft refers to handmade products that have artistic and cultural attraction based on their material, design and workmanship. Whereas, Rogerson (2010) 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 (1995) and Abryareh (2006) 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.)

Abryareh, R. (2009) Tourism Attractions and their Influences on Handicraft Employment in Isfahan. Master’s Thesis, Lulea University of Technology.

Simon, T. Miranda. (1995). The Craft of Functional Programming; Addison-Wesley Longman Publishing Co., Inc.: Boston, MA, USA, 1995; ISBN 0201422794

Rogerson, C.M. (2010). The Enterprise of Craft: Constraints and Policy Challenges in South Africa*. Acta Acad*. 42, 115–144

Fabeil, N.F.; Pazim, K.H.; Marzuki, K.M.; Langgat, J. (2014). The orientation of handicraft entrepreneurs in Sabah: Their personality characteristics and motivations (Orientasi Usahawan Kraftangan di Sabah: Ciri Personaliti dan Motivasi). In Proceedings of the 2nd ASEAN Entrepreneurship Conference, Penang, Malaysia.

Fatori´c, S.; Seekamp, E. (2017). Securing the Future of Cultural Heritage by Identifying Barriers to and Strategizing Solutions for Preservation under Changing Climate Conditions.

Simon, T. Miranda. (1995).The Craft of Functional Programming; Addison-Wesley Longman Publishing Co.

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

Ploydee, J. Factors Effecting the Success and Failure of Community Business in Comparison of Macro and Micro Cases (Khamkheankaew District, Yasothorn and Lanska District, Nakornsritammarat). Ph.D. Thesis, Chulalongkorn University, Bangkok, Thailand, 1997.

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.

Ramadani, V. & Gerguri, S., (2011). Theoretical framework of innovation: Competitiveness and innovation program in Macedonia.

Dana, L.P. (1999). Preserving culture through small business: Government support for artisans and craftsmen in Greece.

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

Zahra, S. Virsa, (2015). The Contemporary Value Chain. Master’s Thesis, Virginia Commonwealth University.

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>

ILO Country Office for Pakistan (2013). Pakistan Labour Market Update. September 2013.

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)

O’Connor, J (2007 & 2010). The Cultural and Creative Industries: A Literature Review. Newcastle upon Tyne, Creativity, Culture and Education

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>

Ecommerce in Pakistan

With this perspective in mind, the present study focuses on emerging marketing models (e-commerce) that can provide new business ventures for local communities by identifying critical online marketing elements driven by local residents.

<https://iopscience.iop.org/article/10.1088/1742-6596/989/1/012009/pdf>

Muhammad, T., & Kim, K. M. (2018, April). Sustainable and ICT-Enabled Development in Developing Areas: An E-Heritage E-Commerce Service for Handicraft Marketing. In *Journal of Physics: Conference Series* (Vol. 989, No. 1, p. 012009). IOP Publishing.

In addition to the challenges (see section 4.3.1 above) which face developing countries in general as they prepare for e-business, the nature of handicrafts and crafts markets bring their own specific barriers and constraints for artisan producers who want to sell direct to end consumers (B2C).

Some craft producers who set up web sites to sell their products have been disappointed that a mass of new customers did not beat a path to their virtual doors. Most have heard anecdotal reports of artisan communities winning orders via the Internet, and were disappointed when their businesses were not transformed overnight. As many have or are discovering, the nature of the handicrafts market brings a number of specific barriers to successful ecommerce.

6.1.1 ‘You can see, but you cannot touch, feel and smell’

6.1.2 Digital photographs are not colour accurate

6.1.3 Consumers expect high service standards

6.1.4 Trusting the company/brand

6.1.5 Financial security

6.1.6 Personal data

The web offers the opportunity to start small, get feedback from users (either directly, or indirectly from site usage logs), and to develop services and facilities incrementally according to need. This reduces the risk of wasting time, energy and money on over-complex sites, and allows sites and site content to develop around the actual needs of users (rather than organisational needs or structures).

Who is your web site aimed at? It could be buyers in-country and/or overseas, retail, wholesale or ATO; suppliers, other organisations, the general public, development organisations and ngos. They may or may not be especially interested in fair trade. Your target audience(s) will determine style, language and type of information; as well as what information you present about your organisation.

• What is your strategy: what do you want your web site to do?

6.2.2.2 Integrate with other processes

6.2.2.3 Register with search engines and optimise ranking

Consider first the market for any product. While this is common sense for any business, the global market for crafts has changed since many handicraft projects were first set up. Consider producing something which wears out or is consumed - long life ‘single’ products (eg brass boats) are not a good strategy; food products can be very effective once the initial hurdles have been overcome (since these are repeat products). • The local market is often as important, or more important, than the export market. Local producer groups and ATOs would do well to strengthen their outlets in their own country before attempting to tackle the global market through the Internet. • Business to consumer Internet sales are still evolving and the idea of selling handicrafts over the Internet is in its infancy. There are considerable difficulties with disintermediation between producer groups and consumers involving the supply chain, instant delivery, quality control, trust of financial controls amongst other factors. Consumers still generally distrust the Internet in general and in particular will distrust Internet sites originating in the so-called Third World. • Internet web sites are good for advocacy. Simple sites (not necessarily with shopping facilities) can be used for educating the public to the conditions of the handicraft producers and lead to improvement of conditions, encouraging direct longer term contact etc. • Business to business opportunities do exist on the Internet. ATOs and producer groups can access new commercial outlets for their products. This may be as simple as a demonstration of their wares on the Internet (an advertising brochure), or application to selling gateways (eg globalsources.com). There are some difficulties in product protection - commercial copyright of latest designs. • There are opportunities for improving the supply chain of existing handicrafts through ICT. This includes the items stated above. • There are some opportunities for ‘digital crafts’ using the Internet to protect indigenous knowledge and create income streams from it. Producer groups who offer handicrafts

<https://assets.publishing.service.gov.uk/media/57a08d23ed915d3cfd00183c/ecomfull.pdf>

Batchelor, S. J., & Webb, M. (2002). E-commerce options for third world craft producers. *UK Department for International Development (DFID)*.

Website design and content factors Chen, Hsu and Lin (2010) investigated the elements of websites that lead to an increased purchase intention. The purpose of the study was to indicate consumer preference structures that were based on website features and designs. The sample was made up of undergraduate students from a university in Taiwan and the respondents were asked to fill online questionnaires. A conjoint model was then used to scrutinize the responses. The research findings revealed that there were three groups of respondents that were classified as usability oriented, security oriented and convenience oriented. The study found out that the attributes all three groups valued the most included delivery, usability, trust, security and convenience. The respondents also preferred a user friendly web interface while shopping online. The research concluded the five most important features highlighted in the research should be incorporated in websites to increase consumer purchase intention. Hausman and Siekpe (2009) tried to determine the website design on consumers’ internet purchasing behavior. The study’s goal was to highlight technology factors that motivated people to shop online. Survey method was used and questionnaires were filled from the respondents to test hypothesized relationships. The empirical findings of the study revealed that both human and computer elements of website design had an impact on consumers’ purchase intention. The results showed that computer and human factors had a positive relationship with perceived usefulness. The research concluded that internet designers should focus on adding human features like appealing visuals and graphics, 3d virtual models, etc. to attract consumers to their website and to encourage them to make an online purchase. Also, computer features must also be focused upon while designing websites so it’s easier for consumers to understand the layout, to navigate, search for information online and to reduce the irritation that consumers face while browsing online.Iqbal, Rehman and Hunjra (2012) reported similar findings www.ccsenet.org/ijms International Journal of Marketing Studies Vol. 6, No. 5; 2014 137 that website and internet quality had a significant impact on the buying intention of online shoppers. Bai, Law and Wen (2008) conducted a study whose purpose was to scrutinize the impact of quality of website on consumers’ intentions to make online purchases. Online visitors in China were used for conducting the research because China has a large online market. Survey method was used. The research findings indicated that quality of the website had a significant positive relationship with purchase intentions. Also, customer satisfaction was found to mediate this effect. The research concluded that it was critical for companies to invest in their website quality to attract and retain online shoppers. Lee and Lin (2005) studied perceptions of consumers towards e-service quality when it comes to online shopping. The paper developed a model to investigate the link between e-service quality, customer satisfactions consumers’ intention to make online transactions. Data was collected through an online survey and the sample size was 297 respondents. The findings of the research suggested that website design, responsiveness, reliability and trust had an impact on the service quality. Personalization did not have a considerable effect on the service quality and satisfaction of customers. The research concluded that online stores should focus on e-service quality attributes to enhance purchase intention of online shoppers

The study suggests that in order to enhance the consumer purchase intentions, Pakistan’s online stores should build strategies to better address reliability and trustworthiness issues instead of merely focusing on website design, aesthetics and content factors

Since fake e-stores, cybercrimes and scam websites are very common in Pakistan, people hesitate to shop online. Lack of accountability and the presence of con artists and vultures in the cyber world have resulted in unpleasant experiences of online Pakistani shoppers. Hence, e-tailors need toimprove the trust deficit in order to enhance purchase intention of current and potential consumers.

Adnan, H. (2014). An analysis of the factors affecting online purchasing behavior of Pakistani consumers. *International Journal of Marketing Studies*, *6*(5), 133.