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>

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